VOL. XLVI.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 17, 1880.

\$3,00 Per Annum, / Postago Free.

NO. 17.

#### CONTENTS.

First Page. - The Rostrum: The Message of Spiritualism. Spiritual Phenomena: Séances with Harry Bas-

SECOND PAGE,—Reminiscences. Materializations at Mr. Mott's. Spirit-Identity. Testimonial to Dr. Coonley, Meetings in New York. The Reviewer: An Important Work. Testing Mediums. New Publications.

THIRD PAGE. - Banner Correspondence: Letters from Massachusetts, Ohio, South Carolina, Connecticut, New York, Michigan, and Rhode Island. The Anti-Vaccina-tion Cause in England. Apparitions and Prophetic Visions, Prevision, Peary Chand Mittra's Book, Spiritualism. Spiritualist Meetings, etc.

FOURTH PAGE, .- The Indian Problem, A Characteristic Paragraph, Mrs. Cora L. V. Richmond in Boston, etc. FIFTH PAGE, -Brief Paragraphs, Spiritualist Meetings in Boston. New Advertisements, etc.

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

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

EIGHTH PAGE .- New York: Our Special Correspondence Proceedings of the Everett Hall Spiritual Conference; Henry Kiddle at Republican Hall. Steel Plate Engravings Free, etc.

The Rostrum.

### THE MESSAGE OF SPIRITUALISM.

A Lecture Delivered through the Mediumship o MR. J. W. FLETCHER, At Steinway Hall, London, Eng., Sept. 21, 1879.

[Reported for the Banner of Light.]

What message does Spiritualism bring to mankind? In the consideration of any subject, and before it can be either accepted or rejected, there must first be understood its facts, its claims, its work, and to a certain extent the result growing out of it. It is useless for us to say we do not and will not believe a matter we do not understand, or to say that we have entirely accepted a theory of which as yet we know nothing. That belief only is worth having which comes from deep thought and study. If this method had been adhered to with regard to Spiritualism, there would not have been so many of the mistakes which have already occurred. For there are so many in the world disgusted with the theories hitherto presented to them, that they turn away from all that the past has held, from all that they have previously been taught to believe in, and seeing a new theory, a new philosophy, a new religion, without considering any of the requirements of the fresh lesson, they accept apparently at once all that it may demand of them-accept it in name before they have apprehended its teachings.

If you were to ask the world in general what is meant by Modern Spiritualism, you would probably be told that it meant simply a knowledge of the life beyond the grave; and there are many who have called themselves Spiritualists for years and years, with whom this is the only basis of belief. But what would you think if a man informed you that over the sea there was a land filled with plenty, offering food and warmth and shelter to a whole nation of starying people, and no one went there? Or what would you think of a man who made some great discovery, and lived on without attempting to utilize it? You would say that both the man and the people were no better off than they were before the information was given and the discovery made. The world is no better off because certain valuable elements exist in it, unless use is made of those elements: knowledge is only a power for good when it leads to higher things. How many are there to-day who call themselves Spiritualists, and who have progressed no further than the apprehension of this one fact of immortality? They have learned the lesson that beyond the grave there is life, and think that is all that it is necessary to know. And they have sat down contented to let the world move on as it will, having settled for themselves the question of the life hereafter.

And in view of this matter, organizations have been made, societies brought together, just as narrow in principle, just as self-conceited, after having accepted this fact, as any human institutions that ever were formed. They have assumed that they are Spiritualists because they accept one of the principles of Spiritualism, and have endeavored to foist upon this theory all their preconceived ideas; hence you have, at this hour, in a million Spiritualists, persons representing almost as many different ideas. It is a great trouble that thus far in the history of Spiritualism there has been no settled code of belief. Spiritualists have admitted into their ranks these who were wholly unfitted by education or experience to take care even of themselves, and the troubles that followed were a logical result, the weaknesses of poor human nature asserting themselves over and over again, and showing how long is the journey to that spiritual perfection which it hopes some day to attain. Therefore when men and wo men say simply, "We believe in immortality," they have made great spiritual advances, but they are yet far from being true and thorough Spiritualists. It is the life that makes the man. And these facts that are given—the proofs of spiritual existence—are only the stepping-stones toward that life. You may believe what you will; but the thought that inspires you and the act-it is these that benefit or harm both the world and yourself. Is there a greater responsibility resting with Spiritualists than with bly; but you have time to condemn it, and if other people? Yes; from the moment you are you gave one half the time to the study of it brought in contact with the teachings of Spiritnalism you have taken upon yourself a new dignity and a new office. You are suddenly brought | judgments would have to be reversed. It is the | forget. In company with him, and with kindto see all things in a different light; brought to realize that God will save not the few but the many; that heaven is not constructed simply my notice." But everywhere you find Spiritual- prison to see the prisoners within. And as we

for your benefit and for that of a select few with | ism stealing on and leavening thought; and why? | went along the corridors, dreary-looking, and you, but that all who are honest and true of heart have the same right as you to a home in the heavenly mansion. And you then begin to understand that all the laws of Spiritualism are universal laws-all its lessons universal lessons There is no law that applies to those inside the church that does not apply to those outside as well. There is no law by which a certain number are clothed in glory and power, and others shut out from the same privileges, whose claims deserve equal consideration. For it is of no consequence what expression you find for your religious belief, provided only that you are honest in this, the best and highest your heart may know. And if you ask now what constitutes a Spiritualist we answer: The right doing of any man or woman for the sake of right-the living up to an honest conviction, whether in secret or in the face of the world.

But what message does Spiritualism bring to science? We hear continually that Spiritual ism has something to say to science. What is that "something"? In all past time the theology of the church has assumed science to be its worst enemy. It held that the man who followed scientific pursuits, who applied the lessons of science to daily life, was to be looked at askance; and every advance made in science has been made against, rather than with, the approval of the church. Theology has again and again flung obstacles in the path of progress, has bidden science stand back, with the charge that its teachings were of "the devil." And the scientific man has therefore turned from theology, saying, "Well, I can demonstrate the facts of science, I can understand the teachings of nature, but I cannot demonstrate theories of theology; and because I believe in science, theology shuts the door against me? But is it possible that the more a man knows of Nature the less he must believe in God? Theology taught that stars were only lamps in the sky; but the time came when it was found that they were not lamps, but worlds, following out their vast and ordained courses. But did men love God the less for this new knowledge they had acquired? No: they saw more of his sublimity, more of his power; the great system of creation was more plainly revealed to them than before. Geologists were told that the world was made in six days; but turning to the story of the rocks within the earth, they perceived that it was made not in six days, not six thousand years ago, but that from age to age this world had been progressing until it reached its present form of development. Should men who have gained scientific knowledge of the stars lose their belief in God? In the God of theology. perhaps yes; but the great God of nature has been drawn nearer to them, and they to him; for they have read not in the pages of a printed made nor marred by man, but eternal as God

What is science but the interpretation of Nature? and what is Nature but the outward expression of God? So that instead of the scientific man losing his perception of God as he advances in his researches, he should gain an ever clearer realization of him. If he turns from God in the study of his work, it is because he has no real desire to learn of him who is the inner life of all things. But then steps in Religion, and says: "Because you have realized these truths, we, who will not admit them, say that you shall not mingle with us; you shall be outside the pale of our religion." So the man of science has either to turn aside altogether from accepted religion or to leave his science behind him when he enters the church door. But surely if a thing is true outside the church, it is also true inside the church. If the lessons of religion, and of the other departments of science are true, surely they have a place in, and belong to, the church. For a thing that is founded on fact has kinship with fact in religion and with all beside.

himself.

What, then, does Spiritualism say to science? Simply this: that as science declares the facts she presents to the world to be capable of demonstration to all intelligent minds, so we as Spiritualists say that the facts our philosophy, our religion is based upon, are also capable of demonstration to all intelligent minds. We claim that we have so many facts we propose to demonstrate to the world, and also that they are as worthy of the world's consideration as anything else the world contains. Ay, more: for they demonstrate the lessons of that higher life of which hitherto the world has had no definite knowledge. We say to the man of science, "Your science should be a part of your religion. If you can see God in every grain of sand, in every star of heaven, may you not also see his love in every human being?" It were madness indeed were he to say, "Because I have not seen these things I do not believe them to exist." We demand that each intelligent mind shall consider them; and we, as inhabitants of the spirit-world, purpose to work and labor until this thing is felt and heard in every part of the earth, and presented to each human being clearly and distinctly. It is not our desire to attack or to overthrow anything, but we come with the desire to make you realize more truly the life that awaits you beyond the grave, when your mortal existence has run its course. And we say that that life is as capable of scientific demonstration as any other fact in Nature. Science turns from this and says, "We have no time to investigate Spiritualism." Very possiwhich you now spend in denouncing it, you would act very much more wisely, and your easiest thing in the world to say "I do not believe," or "I will not study this; it is beneath | bright-faced child, we went one day into a

Simply because it is ordained of God, and in all damp, and dark, and looked in here and there past ages has been endeavoring to manifest at the poor, hungry creatures, wearing out their itself. In former times its adherents suffered for the crime of their belief at the stake or in | child peered into one cell where there was a the prison cell. But now there is a great work both for Spiritualism and for Seignee to accom- home, to whom, as he came nearer to the gratplish, and we hold that knowledge within ourselves which shall bring all the teachings of seience and of religion into harmony, and the union of these two is the result for which we are laboring.

Why, you stand in wonder now as you look apon the wide ocean, and hear one nation whispering to another across its thousand miles of wave. Scarcely has a battle concluded in a distant land before word comes of the death and calamities that it has occasioned. One continent whispers to another of its successes and failures; but we are assured that the time will come when vonder world shall communicate with this one, and yonder planet which seems so far away, shall tell the conditions of its life to you, just as now one country communicates with another. For there are on some of those planets the same forms of life, but much lower and less fully developed than those on this planet of yours; and on others, on the other hand greater spiritual development than here. And by-and-by, and not in the far future, you shall learn that all, from the least to the greatest, are working under one law, and by one power. There is only one standard, and that is truth. And whatever man may say of his religion, if it will not bear investigation-the fullest light which science, the knowledge of God's creation, can turn upon it-you may be very certain that he has it from no divine source.

To turn to another branch of our subject: What message does Spiritualism bring to the criminal?

By criminals we do not alone mean those who may be inside prison walls. For there are as many criminals outside as inside the doors of the iail. There are certain laws of men, and when these are violated punishment falls on the transgressor. There are laws also of God, which when they are broken seem not to be followed by punishment, always or apparently; but retribution, notwithstanding, the future inevitably holds in store. There are many in this world who think they have kept the laws of this world, and that with regard to God's laws, even if they have violated them, it is no great matter But we assure you there are many, ay, many whom the world applauds and praises, who every day violate the laws of God; while the laws of men they are very careful to observe. The great Father has placed in each human heart the silent voice of conscience that tells each one what is right and what is wrong to do. You do not need any other voice; the voice of conbook, but in the pages of nature, of works not science points out that which is right and that which is wrong. And in the light of this fact, when you realize the law of God in your own hearts, you are held responsible for what you do though all the world may praise you for your deeds. There are many inside the prison walls guilty of no other crime than that of breaking men's laws. They have violated no law of God in their own hearts, but have opposed that which man has instituted, and have therefore

incurred punishment. But as a man thinks in his heart, so is he toward God; and that man, no matter who he be, who lives falsely to himself, is guilty of a crime in the sight of God. Virtue and truth are sold in the market and are counted as nothing when weighed against success, and the one thing the world cannot forgive is failure. No matter how grand and how true your motive, if you have failed, all society shrugs its shoulders, and you are forgotten the next moment. And in this maddening rush after earthly success, many a noble soul has gone down the tide, because in aiming to do his work he was obliged to sacrifice all that was truest in himself, and so lost the crown he should have gained. Ay seek ye not the riches of this world, where "rust and moth corrupt, and thieves break through and steal." The world's greatness is left behind. Seek the riches of the spirit, which clothe the soul in a garment of rarer splendor than human eyes have ever known. But what of those who are confined for actual crimes within the prison-cell? What message has Spiritualism for them? This: that even though they have made many and sad mistakes, there is yet a possibility of retrieving all, and of entering into the enjoyment of a truer and better life. How does the prison act upon him now? A man has committed a crime, and as he passes the prison-door, he looks for the last time on the world, home and friends. For when he comes forth, no matter if guilty or not guilty, he returns to the world disgraced forever What are your prisons to-day? Are the men reformed who come out from them? No; they leave them with hearts more savage and embittered than when they entered. Their whole treatment is one which tends to increase rather than to check the individual tendency to crime. You see some poor, miserable lame creature tottering down the street; you pity him, you can see his deformity. But yonder prisoner in his cell has a spiritual deformity, and that has brought him to that cell. Which needs the most your pity? and should it not rather be pity than condemnation? Was it not the sick that needed the physician, and not they that were whole, and is it not so now? If these prisoners are all they seem to be, how much more do they need your tenderness and love than men of more favorable organizations and circumstances! Once, in company with our medium, we wit-

nessed, in a prison, a sight we shall not soon

hearted people who brought with them their

lives more like caged animals than men, the boy hardly older than her young brother at ing, she said: "Brother, may I sing to you?" and the boy said "yes;" and as her little voice rang out like the voice of an angel through the corridor-it was but an evening hymn she had learned at her mother's feet, but the tones were so sweet, and life was so dull there!—forth from the cells came eager, restless faces to watch the usual, the medium taking his sent in the centre. singer, and listen and catch every note of that soft, unwonted music. The parents called the child to them again, and the warder pointed to a man in one cell, who he said was so hardened that all the eloquence of the priest fell as naught upon his ear. He turned away from all; he was the most desperate prisoner they had. The little child came near to the cell he est music. Themusic-box, weighing ten pounds, occupied and looked at him. He reached out his hand to touch her, and said: "Sweet, pretty child, sing me the last verse again." And as her voice sang forth gently and clearly the lines-

"There let my way appear Steps unto heaven; All that then sendest me In merey given; Angels to becken me Nearer, my God, to thee, Nearer to thee!"

the poor wretch east himself down upon the sent out such a prayer as never came from pulpit or from preacher, "Oh, God-let\_love come back to me!"

ualism comes with this message to all who are comes with this one word, "Hope: though life a life beyond, where God is. Mistakes may be many, wrongs you may have done; but nowrong is eternal. And that man or woman, who, having committed a great sin in the world, lives to overcome that sin, stands heaven, crowned. 'There is more joy in heaven over one sinner that repenteth, than over ninety-andnine just persons that need no repentance."

What message does Spiritualism bring to the world? What answer can be made, when tonight, far away in another land, death and destruction march on so many who are dear to this country of yours? When we see the shadow of war, followed only by another shadow blacker than the first, can we say of these things that they are right? No; in no way is war justifiable, quest mentally. Ammediately the door opened, save in self-defence. War for the sake of power, for the sake of conquering the weak, has wrecked the lives of thousands; but this is not glory." And that nation which has built itself up by the destruction of others, is like the house upon the sand. We see now other troubles and destructions coming in many ways; and we say. let your prayers and thoughts and desires be those of peace and love, that these destructions. these legalized murders may cease in your midst. What sight is more horrible than to see tens of thousands of men standing before each other simply for the purpose of slaving each other, that their rulers may rean some shortsighted and momentary advantage they call glory! Not thus shall the kingdom of God stand in your midst! And there is the returning wave of judgment to come which cannot be averted!

The message of Spiritualism to the world? It is that each should work for others in forgetfulness of self—to lay aside all in which the good of others is not concerned. There is not a single reform in the light of heaven which does not belong to Spiritualism; not a single good work that can be accomplished but Spiritualism has some connection with it. You, who quietly stand aside and allow sins to be committed, are responsible for your share, even though your part be merely that of silence. Each human being is responsible for the wrong that is done, in so far as he is able to protest against that evil and change that wrong into right. By-and by we shall ask with reference to the sin of intemperance, what these poor creatures with illformed bodies and stunted spirits are doing in a world in which they have no right to be; and we shall try to see if Spiritualism can show any remedy for this misery.

In conclusion, we repeat, as we cannot repeat too often, that a man's riches consist not in the things he may possess: the riches of the soulare greater than all the wealth of earth. Strive earnestly to attain that fullness of spiritual power, that when you come to cross the shining pathway and stand before the portals of heaven, your misdeeds may not arise to tell you, "Thou art not ready to enter here." Live truly, live nobly, strive ever for the best, and do your utmost to hasten the advent of those bright days -the hope of the world-when wickedness shall cease in your midst, when the Comforter shall come with blessings in his hands and words of love upon his lips, and bring peace to abide for evermore among you.

How much listening at the portals of an unknown world may be done by the untutored races, we do not know; but that the bereaved Indian mother feels the continued life of her child has been observed in some touching instances. There was a Chippeway woman touching instances. There was a Chippeway woman we once saw going about her duties, stripping deerskins and slicing sturgeon, gathering wood and fetching water, in a strange, dull way, that was noticeable even and the Indian impassivity, as something different. The youth who was in training for medicine man said, when asked about it, that she had lost her little girl, and would not believe it was dead, but thought it was hid by the test, so that she was always hearing it call (in that low, unobtrusive way the Ladian bables have) and turning to look for it.—Springfield Republican.

## Spiritual Phenomena.

Will you kindly permit space in your excel-

lent paper to publish an account of the wonder-

SEANCES WITH HARRY BASTIAN. the Editor of the Banner of Light

ful manifestations which took place in this city, recently, through the mediumship of Mr. Harry Bastian? The scances were held at my house, the cabinet and arrangement of the room under my own supervision. The circle was formed as On the floor was placed a guitar, music-box, bell, fans, and flowers. Soon after the light was extinguished, the guitar was lifted from the floor and carried to the ceiling, then floated down, touching the heads of those in the circle, resting with each one for a moment, while upon its strings unseen hands were discoursing sweetwas taken in the same manner, and wound, while passing to-and-fro. The bell was rung furiously, and put in the hands of different persons. Flowers were brought, and taken again, as requested mentally by several present. Hands were felt by all, sometimes clasping those of the sitters warmly, at other times patting and caressing, and some were kissed upon the cheek and forehead. Names were whispered, and whole sentences given. One instance I will cite: The guitar was laid upon my knee. I asked who floor, and with tears streaming down his cheeks, placed it there? The reply was, "Lizzie," (the name of a sister who passed away five years ago.) I then asked, "Can you play for me? this is your guitar; play as you used to." The reply Ay! there was hope for him, for God was was distinctly heard by all, "I cannot a string there; and through the lips of that sweet child is broken." This proved true when brought to his angels had spoken to him. Yes: these men the light. We sang the Old Folks at Home, and are human still, though it may need the voice of in the chorus a spirit-voice joined us, so loud as a little child to touch their hearts. And Spirit- to be heard above all the others. Every word of the verse was sung correctly, the voice strong wearing out their lives behind the prison-bars, and clear to the end. As there had been some opinion, expressed that possibly Mr. Bastian be lost here, this is not eternity. There is still was a ventriloquist, he kindly submitted to the test of holding water in his mouth. But as the voices continued speaking, quite unmindful of the condition of the medium, that question was satisfactorily disposed of by those present. The manifestations described above were not all that occurred at these séances, but are sufficient to show that such things do take place, and that they cannot be accounted for by any law or principle except that of spirit-powers

In the light scance nearly every spirit was rerognized, some only showing their faces at the aperture, others coming from the cabinet in view of all in the room. One lady came several times, bowing to a sister present. Once as she passed into the cabinet, the sister made a rethe form came out, and raising her hand, the to her request. Two little children came and stood in the door, one looking over the shoulder of the other. They were recognized by the father. At another scance a gentleman (father of a young man from Medina.) came so plainly materialized, that strangers to him made the remark, "I should know that face; anywhere!" The son was completely overcome, as his father conversed with him, sending messages to his wife and daughter, all being plainly heard by the circle. Two other little ones came, whom the mother recognized-making five different ones, besides an infant not recognized.

There were many faces, both old and young, male and female, gentlemen with side whiskers, others with full beards, while others had only a moustache. Remember, the medium and cabinet were thoroughly examined before each sc-

The last séance was on Tuesday evening, Dec. 16th, and one to be remembered by all, the forms coming more distinctly than ever before. My sister came in full form to the door; and as she moved back my mother-in-law came first at the aperture, looking toward my wife; then immediately opening the door she stood as fully materialized as if in the earth form, her hair as black, and combed the same as when she were it last. Her black eyes and peculiar features were marked and distinct. Bowing to us, she retired into the cabinet, but instantly returning, raised her hand to her head, and kissed toward my wife (by mental request), and returning again to the aperture, showed her face, the whole forehead brilliantly illuminated, dazzling, and perfeetly beautiful. She remained a moment, then with a bow to each of us, disappeared. Another form came in the same way at this seance-a young lady, who passed away quite youngwould have been seventeen years old had she remained in earth-life. She came two or three times, bowing to her mother, who was present. A perfect angel form, beautiful beyond expression, with the light of purity and love from the heavenly spheres illuminating her brow. The face of a gentleman came next, and bowed to one in the circle, (a prominent citizen of this place) but as he was not recognized was requested to show himself again, which he did. When asked if it was Charlie, he came again, and said, "Look at me." Then he came to the door, and stood for an instant in full form, then moved back to the aperture, and said, "I did the best I could." His friend says, "Please come once more; say something that I may know certainly that it is you." Immediately a crash was heard like the report of a gun, the door opened, the form came, and raising his hand to his breast, fell back into the cabinet. Hisdabored breathing was heard distinctly by all. He was recognized as the one named-an officer in the army—who was shot at Port Hudson in 1863, and died in this gentleman's arms.

Mr. Bastian has been with us holding séances five times since last May, sometimes giving a

He requires no further proof of spirit-return.

warm friends here, and gained the 20 of will and cade I am some I can identify myself to your entire respect of all as a man of to nor, and a genuine mediam Years for the ages,

WHITAM CLAIM And probability,  $N, Y_{tot}$  Theory of (187%)

#### REMINISCENCES.

portract of the Bands of Logic

'Your notice of Mr. Bradshaw's note from San Prancisso, and the jeditorial from the tire of Northwestas? To how Dr. Shide's doubte share contained shy different change, costs in the Europere (P<sub>i</sub> = to f Nove, 5th), removed involvable occurrence with hot one time transpired in the dector's rooms in  $(N \times (V, 3), v) \in Tv \circ Greek$ geoffenene died, and fivas tell that one was a votton. farthy with a house in New York another in New Orleans an Lain their millionities. When, the double State Was approach it was found to contain four commisthe fisting poetle treek, the second du-Typic Ligitary, to mining and the last written in English by the medium's spirit wife, as follows

lish by the hostilities sport with as follows:

The reflection of viving see that in the spiritisword are, preserved the forms of villade is which ever have been agreen be. In the diame fined are the types of all others, of all forms, and matter is but a mode for the forward expression not those lides. Accordingly this, of this until you come again. Thus, we will require a little time of factors of factor of envel that it would require a

a hotar to have written the Greek, and that be had known the one whose name was approped to the French e man este cione. Por two years I was a frequent visitor it my fileral

Shade sound studing his at sense of this type using to jes me inclinated to the wenderful places charleng and heard in his presegge . . . .

cone dolt and lowers moridies, with On one occusty mysi forth as Alstif riffe stiffned with broken by the guick Staff votes of howasself all west to Chean has night to be the year's private ways to elicite to last ways forth of which sprivate all better, wants forth of the Whidser Hotel, she is better, wants forth of the all the will come to sharp or to more without May long out I the well come to the Olds einge (Wissbert F. - Die Erffgewich ihr wichte deuts kaper time aussen der Login, stiew von When von einer Joeffer (Bijd) explayer, exerations wints (Cibiow Ejwa Test new worghouse The letter, gleng at exening & atting the patient was to the confleting modifilong, at dariving the street hand reacher where it was to

You'r frateristant cogressed beat, from Springfeld. and from London. Mrs. As the way Crother with hore of the London to the days with the days to corde by todding that we is not a second to the control of the corde by the cord the sewing the estate of the second of the sewing of the sewing the estate of the second of the sewing the estate of the sewing the estate of the sewing the s

thin two bulles were present, and the diletar teld responsible for the state of the second drivers in the second second drivers and all gentleman said "Ow esso" told the day before that he hold drawn biggreen ediger's tooth and threw it in the

to even more activity while I say with it while sitting with Dr. Stole leastly Petersy tailer if was lived well with Dr Style lastel the to write on was a concentrated even and rested on the first stouther the classical and tested on the first stouther the thysical depends on the first structure of the second structure of the second structure of the second second

A May transfer to the fact death Health art death We find that the providing short life to state the first that the

#### MATERIALIZATIONS AT MR. MOTTS patha kutos kutos kaj suklatin

Although many more able their place Ware contribut ing darly to the fivile the faults of Sparin dismemy testing ny nerv fee. It in a seelegic cheep toward, the conarmatical of the exclusive directly given in alumdance I have visited Jo II Metrathe more right fing medium, at Memphas, Mo. and quilled nev stay of three pignas I propertied freely and intelligently with nine different spirits no mother in the who presed away cleven months before to incretic most prominent, my sister who had been dead theat twenty the veries two brothers, who had been dead two and three years and six others all known to me except two. My great sur-

prise was in seeing my nother in-law, who came fast each night, and so enjed byers yed at meeting me. She commenced conversing with the by saying, 10h, 1 am so that to see you? Why did you not hing Place? only I thank you so much for making fee so happy. Tasked her how I had made her happy. She then call ed my attention to the last time I was at her house, and to the conversation which took place, as she said, on the subject of spiritable. I distinctly remembered it She then said " Every word you said about spirit life was true. Tell Eliga to do as year advise about these things, and meet me in heaven, for it made me happy to learn about them, and It will make her happy." can judge of my unbounded, by at not only being instrainental in making one person happy, but in having evidence direct from the spirit world that my views in

My sister then appeared, and expressed a few words of low at seeing the. This was the first time she over. had any knowledge of materbalization. She burst into tears and wept like cehald. My two brothers then appeared tegether, and both said " John, don't it beat the world how we can stand here and talk to you in . this way?" One of them related an incident that took place with me in California the summer before, which I am satisfied no person in this state knew anything about but myself. My other brother told me that he did not suffer at all in dving. A child, two years old, then came and related the fact of his father, mother,

ever else may doubt Spiritualism, I am fully convinced of its reality. My cup is filled to overflowing. My joy is complete. J. B. Chystry. Hannelbell, Mes.

## SPIRIT-IDENTITY.

Fo the Editor of the Banner of Light :

regard to it were so nearly correct.

Permit me to give, for the information of your readers, a test of spirit-identity which to my raind is very convincing:

The late Adam Miller, of this city, was an invalid for several months before his transition, and one of his chief pleasures consisted in talking with his friends of the other life, and of the enjoyments he anticipated when he should finally meet the loved ones gone be fore. During a brief call upon him, about two weeks before he passed on, the writer said to him-

"Mr. Miller, I hope your time will not be so occupled 'over there' that you will forget the friends that you have left here." I shall want to hear from you, and hope to do so very soon after you have passed the

He replied: "Oh, yes, Charley, I know I shall take pleasure in communicating to my earth-friends, and as I know how anxious I have always been to receive such tests as should leave no doubt in my mind of a continued existence and an individualized life, I shall make very strong efforts to accompany my coming with such tests as shall be satisfactory and convincing. Now

scance every evening in the week, with full at- let us agree upon a word or a sentence which shall be tendan e and increasing interest. He has, by known to us two only, and if you will give me an ophis kind and agreeable machiners, made many portunity with a medium like Mrs. Andrews, of Cas-

> My reply was a "I do not leate for a word or a sentence, for words are too arbitrary, and while I may remember a chosen phrase, although liable to forget it you will pass through exciting seems before you Thave occasion to use it, and it would be remarkable if i you did not forget it. I shall be entirely satisfied of your identity if you will refer to this agreement and give your name."

Mr. Miller passed to spirit life about the first of Nec. vember. At a family circle at my house, on the evening of the 11th Inst., Mrs. Mary Andrews, now of Mos rayla, recently of Cascade, behat the restium, a voice Teams out of the darkness, and said the harles, I have not forgotten our agreement. I am Adam Miller the As this agreement could not by any possibility have been known by the medium, and as at the time the words were spoken, for previously during the evening, to iother myself nor any member of the circle had thought of Mr. Miller or of the "outs morters" agreement, I think you will agree with melthat the identity of Adam Miller in spirit life is fully and completely established. polema, V. J., John 1800 . Chas. A. Wand S.

#### Testimonial to Dr. Coonley.

A goodly number of ladles and gentlemen assembled.

កស្នាក់ ការ ស្ត្រីវា ការសភភភភព**្រំ ស្រ**ក

at the parties of Mr. and Mrs. George A. Parent, No. 55 Nii Mr. Avenue, on the evening of Dec. 25d, the occasion in being a complimentary is option, and testimonial tenet, terebred to Dr. L. K. Coonley, the Well known becomer and veter in in the conse of Spiritualism. An ex ellert, programme was rendered, consisting of an inspiration deaddress written for the occasion by Mrs. H. M. Bathbun , recitations by Mrs. K. A. Parent and Miss Ludy Parent , readings by Dr. Stansbury; an origthat peem by Edwid Leach, and remarks by Dr. Coonby Befreshments were also served. The attair, which was intended as a surprise to the Doctor, netted a and some sum to the beneficiary.

The following is a report of the adspirational address delivered by Mrs. Rathfron:

delivered by Mrs. Bathlein:

\*\*Aind-Teiend\*\*\*. On this pleasant occasion it believes us to be not only povers, but thoughtful, for we are in the indict of winderfuley ints oldly it inspiring, events which correspond in many points with the wonderful seconds of bytone ages. Mediumship is intently the creasing and with its multiplying plasses is able to give in some form, almost not point, of information of kind of invinces after the form of the spiritual life shall we then bluelly accept these macrois nifes and signs of the funds with no flow it of what their coining portginds a shall we to incontinue bringly follow on leavers with resindants; thought in the limiter two incording manels upon this given a subsect in Ps finity brains of selection of our manels upon this given it subsect in Ps finity brains a selection of a life of brain the finite fund in some way because a wallocate to the first brain to stoke with the matter of the posterior of the which into the first brain in the land in the brain of the posterior of the posterior of the selection of the brain the posterior of the posterior of the which into the first brain of the posterior of the which into the first brain of manel and decrease the brain of the posterior of the posterior of the posterior of the posterior of the brain of the posterior of the posterior of the posterior of the brain of the posterior of the posterior of the brain of the posterior of the posterio

cheft of the associating at the finits and introduceds of the fellow nortals; and, in forgetfulness of those, seek ediscover the goodness which is to be found in every min in being. May we have the patience and wisdom a look diseptints the souls of those whose exterior may

main in being. May we have the patterner and wisdom to look decepting the souls of those whose exterior may call forth our demnation.

When we have the solithed into the secret harmony we sho I be surplised and everteyed to bein that we are to be the surplised and everteyed to be in that we are to be the surplised and everteyed to be in the wester to be for apart in opition by the other who has been to accomplish rood.

Lethick these solither and not forten wanting. For a market the surplise in the land that found wanting. For a market in years, thrench whiled and latter thats, there is not then included in the future, for him, may be all in the roots, with 100 shadow or blight to may be all in the roots, with 100 shadow or blight to may the greatest pattern, and when it is release, and may be partly better a root when it seems to the form which Els deeds during his mortal solution will have made for him. Maxante sweet satisfaction which have greated in many be too me strong dury well done, the page which follows enough to do show which the key pool which have been and abde with on brother, light K Coosta A towhom we extend greatering and high to be page.

#### Meetings in New York. the I differ of the Danner of Light:

The resettions of the Pirst Society of Spiritualists of New York, Leid at Trener Hall, Broadway, near Thirty second, streat, under the graceful ministrations of Jeomitry. At its of local to entrersal humanity, availthe speaker, Mrs. Nellie J. T. Brighant; and able man. Adv. disasties, to de reading the knowledge and the agement of the President, Mr. Henry J. Sewton, have constantly increased in numbers "until the audiences are limited only by the capacity of the ball, many gotun away wantlest sears. Every afternate, Sunday evening, after the bettere, Dr. J. V. Maristield describes such splints is the new see that e bull, giving their names in full. Although this is not the ordinary phase of his medicinship, almost indivers al satisfaction is expressed, Indicatly every instance the spirit name is cognized by some one in the andience as that of some friend passed just beyond our imited steld.

Mrs. Brigham has for some winters past held monthreceptions in the spacious parlors of Mr. and Mrs. H. J. Newton, which have been at her disposal. Of late these have become so very popular that it has been deemed advisable to transfer them from a private parfor to a public ball for the sake of greater space, and to allow the introduction of other features, so as to reheve Mrs. Brigham somewhat of the operous duties of hostess to so large a number. The committee having hostess to so large a minber. The committee having the leatter in charze have, in accordance with the great demand, seemed Trefner Hallon the first Wedness-day et every month for that purpose. The one in No-ley haler was made notable by the display of talent col-lected to do honor to the occasion. Mrs. Anna Ram-dall Dield, the famous elecutionist, reclted most effec-tively Mrs. Browning's "Mother and Foct," and later in the evening gave a humorous selection which elicit-ed peaks of laughter from her delighted auditors. Mrs. Wieland, the sopratio of the society, from whom the dall Incld, the famous elecutionist, rectical most checking Mrs. Browning's "Mother and Ioot," and later in the evening gave a humorous selection which elicited peals of laughter from her delighted auditors. Mrs. Wieland, the sopration of the society, from whom the world will yet hear, as she is preparing for the operatic stage, furnished the musical selections, and-sang two selosin an inimitable manner. Miss Minna Wifelt of Missouri was also present, and recited Bryant's "Tobe o'nky" and answered to an energy. This lady had the previous week made a most successful debait at Chickering Hall, as a reader of undoubted talent, and this fair added no little to the interest already felt in the fair debaitinte. Miss Mand Stewart reclted "Tom's Little Start" and "A Nauchty Little Girls Views of Life." most wonderfully well, followed by Mr. Simpson, who gave humorous selections. Al Mrs. Brigham's reception in December, dancing was made the feature of the evening, and enjoyed until a late hour. The third entertainment was held on the evening of Jan. 7th, and was likewise embellished by much talent. The Misses Conron, who have recently returned from Italy, where for years they have been pursuing a musteal education, furnished the inusical part of the programme. These interesting young sisters have made most successful appearances in Italy, Paris, Boston and New York. Mrs. Jessie S. Yenni, a dialect reader, whose public entertainments have lombeen looked upon as features in New York society, with Mr. W. T. Wood the elocutionist, and Mrs. S. W. Van Horn, shared the dramatic honors.

A gentleman who for years has been identified with the spiritual cause in this city, very recently passed to the other life, Mr. Charles E. Babcock, a noted Free Mason and mender of the Seventh Regiment. The funeral ceremonles were held in the great hall of the dasonic Temple, corner of Sixth avenue and Twenty-third street. And now occurs a notable incident. Mrs. Brigham delivered the funeral oration, a discretization was the first time the Ord

# The Reviewer.

AN IMPORTANT WORK.

Several brief notices have appeared in these columns the Life and Labors of Dr. J. R. Newton, Healer." This work has some important features which have not been specially alluded to in these accounts, and we deem it of such value to the cause of spiritualism and human progress, as to justify our further commending it to the attention not only of spiritualists in general, but of thoughtful and candid people of every faith and profes-

The main portion of the book is occupied, as might be expected, with accounts of the marvelous cures wrought by this greatest Healer of modern times, if not of all times-for it may well be doubted if in the history of mankind so large a number of persons have been beneficially affected through the instrumentality of any other one individual. These accounts are so numerous, and drawn from such a variety of sources, in both this and foreign countries, and many of them so fully authenticated, as to furnish a mass of testimony perfectly overwhelming to the reader who may be skeplically inclined. In fact, such is the redundancy of these testimonies that they would prove wearlsome to the reader, were it not that almost every new case described in detail has some interesting features which serve to fascinate the attention and enlist the feelings. As a whole, the work furnishes a perfect storehouse of telling facts in proof of the reality of the healing power, for the confusion of those who call it in ques-

But the book is much more than this. The editor, Mr. A. E. Sewton, who is well known to the readers of the Earney of Light, and to Spiritualists throughout the world, as a journalist and writer of much experience, and who, by the way, as we learn, is not a relative of Dr. J. R. Newton, though they are often supposed to be either anguly related, or one and the same person, has, by his historical researches, and his phisophical observations upon the nature and source of this marvelous power of healing, and the conditions necessary to its exercise-together with the statements contributed by the heater bimself-imparted to the work a scientific and philosophical value which will be agreeiated by all intelligent and candid readers. In has Introduction, he has shown by cogent argument and abundant historic proofs that the power of instantancens healing, with other neits of the spirit," was not intended to be, and was not, in fact, limited to the primative Christian age, as Protestant divines in gencall have strenuously taught; but that, on the contrary, it has been exercised all through the centuries wherever the requisite "faith" and other necessary Leman conditions have existed. In doing this the editer has brought to light a mass of evidence bearing on this subject, of which it is sate to say the great majority of Christian people do io ; suspect the existence, Even Martin Luther is shown to have sometimes exereised this power, in spite of his aversion to everything that looked like a "miracle,"

The evidence of the existence of this power within the pale of the church, is brought down even to our own times, and the significant fact becomes apparent that it has been manifested, chiefly if not solely among those sects which have most clearly recognized the presence and power of spiritual an neits in their origin and establishment -such as the quakers, the Method-1sts, the Shakers, the Irylogites, etc., while the power has declined and become lest in proportion as seets have relayed into dependence on forms, creeds and " historical evidences."

In a very interesting chapter on "The Gift of Healing and Medern Spiritualism" the editor recurs to the above significant facts, and appropriately uses them in explanation of the relation's between the modern spiritual outpouring and the marked revival of the healing gift in our days. Many Christian people, seeing in others or experiencing in themselves the demonstration of this remarkable curative power through Dr. Newton, were at first disposed to regard it as "the great power of God," the same that was displayed by the healer of Nazareth and his disciples in New Testimes; but on discovering that the modern Thealer recognized the presence and aid of sidritual bein's in his work, and was welcomed and cooperated with by Modern Spiritualists, they have been scandal-4 and turned away, some even stigmatizing him as a blasphomer "and on agent of "the Evil One." To all such as well as to thoughtful inquirers generally, the child artifices a the following weighty considerations stist, to the exercise of this curative power, though commet among Modern Spiritualists, did not various branches or seets of the Christian Church chiefly in their carlier days, when their founders have claimed to be acting an ier an immediate afflatus from the invisible world; and, thirdly, that it has existed outside of the Church, in the so-called heathen world, not only since but long before the advent of Christianity, we nerally accompanied with more or less recognither of superhuman and. On this latter point historical and modern testiments are adduced, and the important inference is drawn that "this healing power is monopolized by no seet or church, limited to no age or faith whisher rath them becomply with the conditions

a like to at in the great at Pointing out the fact that in the exercise of this curative force, in Al times and countries, one common element is traceal by namely, that of "faith in a supe rior benishant power, that compassionates human suffering, and is able and willing to remove it " under certain necessary conditions - the writer proceeds heally to answer the question, "What relation is there between the gift of lealing and Modern Spiritualism?

as follows: or Just this: Moder Spiritualism—whatever errors and follies have been associated with it, and they have doubtless been many - bas brought to its adherents a child conviction or consistent of the presence and be-neticed power of the spiritual world. It has broken through the wall of doubt and inhelief which the Pro-testant Church, in compaction with infidel philoso-phets and makes ted materialists, have built up-against the invisible realm. It has thus caused a-re-vival of that FALES facts seen beneficent powers which is essential to the Augerous display of this healing potency. deid conviction er peteries

The chapter gives interesting instances of spirit-interposition in confect a with healing, and argues agents in such works of tenedlegues, yet the healing power is none the has mot God," for " God is love," seem to be no detical of this point.

In another charter, under the heading, "The Old

Cry- He hath a lovel !" the editor has very thoroughly answered the allegation of those who, combelied to admit the reality of the "works" performed, have been disposed to ascribe theiff to His Satanle Majesty, showing that this attributing of beneficent works to the Devil is really the "blasphemy against the Holy Ghost" which Jesus declared should not be forgiven.

Another chapter is devoted to a consideration of the ubject of "Balsing the Dead," in answer to the cavil often heard, " If you possess the same power that Jesus had, why do you not raise the dead?" In this a careful examination is made of all the cases of relimination of the supposed dead given in the New Testament, showing that no evidence exists which would be considered at all satisfactory in these days that actual separation of spirit and body had taken place, but on the contrary the respect that the person was either in a deathlike trance or a sometimes happens in our own times. It is difficult to conceive of a successful refutation of this position from the "Orthodox" standpoint.

The final chapter of the work treats of the value of "Faith, Hope and Love as Curative Agencies," and answers the question, often asked, "why some are not healed." The profound yet rational suggestions herein set forth, relative to the philosophy of the action of these subtle psychical forces as therapeutic agents, we are confident are worthy the attention and study of all thoughtful minds, especially in the medical profession. We cannot here take room for even an outline of the argument, but wholly agree with the author that the

presentation of the matter as made in this volume "will go far to lift the whole subject of healing by the laying on of hands (with the auxiliaries of faith, prayer, and other means aside from ordinary medications out of the realm of mystery and 'miracle,' and to show that it is as really amenable to law and established conditions-conditions which may be studied, understood of the new book entitled "THE MODERN BETHESDA; and intelligently compiled with—as is the application of The Gift of Healing Restored, being some account of a gray ofter of the constant forces of the universe. of any other of the constant forces of the universe. . .

In other words, the exercise of this curative 'gift' may be reduced to a science and an art, as reliable, to say the least, as is the medical practice of any of the popular schools, and doubtless far more effective for good." In this view, the work furnishes an important contribution to progressive thought. Recognizing as it does unequivocally the interposl-

tion of beneficent spiritual agencies for human good, and answering most triumphantly the cavil of opponents," What good does Spiritualism do?" this volume is a most valuable accession to the literature of Spiritualism. Its circulation cannot fail to advance the cause among thinking people, and at the same time to promote the prevalence of more enlightened views in the department of therapeutics, and will be the best possible antidote to the widespread efforts now being made by bigoted "Regulars" to suppress by law the ancient and natural practice of healing by the laying

#### TESTING MEDIUMS.

BY T. R. HAZARD.

on of hands.

I do not seem to have smade myself fully understood by the Messenger in some things. The October number says :

ber says:

"A skeptic may be in a proper frame of mind, as he or she is homest and willing to be convinced if the evidences come that will bring conviction. Now, we have no more control over our beliefs, and our doubts than we have over Niagara's waters—we mean the real thoughts and convictions of the mind, which is within us and out of sight. If a thought flashes upon us that a medium is cheating us, we really must have seen something which to us would seem a sufficient cause to produce the doubt, which comes of its own accord, we may be in error, but that makes no difference—the doubt comes from the appearance to us, and if we are honest it is but a legitimate action of the mind. It should be so, or else we would be forever the victure of countless deceptions. We must not ignore this attribute or quality of the human infind which protects us from imposition and error. We need this even to deallver and protect us from our own errors, as well as those of others. If our doubts prove wrong, when the evidences come plain enough, this facility as readily steps in for our benefit, so we see all these things must take their natural course—incidiums and slitters will have to work out their own salvation."

All the views so well expressed in the above para-

All the views so well expressed in the above paragraph coincide precisely with my own. For skeptical investigators of the class referred to, spirits will always (so far as my experience qualifies me to speak do their utmost to assist in their search after truth. But even these, without the exercise of charity comparable to Paul's definition, which "beareth all things. believeth all things, hopeth all things, endureth all things," may nevertheless mar the manifestations. Whatever disturbs the mind of the medium in the slightest degree affects to like extent the spirit-manifestations. Let me explain: Suppose a person to stand before a clear looking glass—the face and form will be reflected to the life. Breathe on the glass, and what was before so vivid an image will have a misty appearance. In such a case, nature's law makes no distinction whether it is designedly or accidentally broken. A more apt comparison, perhaps, is to imagine a calm, clear sheet of water of a given depth. Suppose a medal to He at the bottom. It will be reflected on the surface with its superscription and every mark necessary to insure its identification. Now let a minute pebble be dropped into the pool-

ft matters not whether by design or accident, whether through evil or good intent-the effect will be to mar the reflection of the medal through the agitation caused in the water in like degree. Drop a good-sized stone into the pool, and the identity of the medal will be wholly obscured and lost. It will, nevertheless, retain its position and its real identity just the same; but the agitation of the water, caused by the violent infraction of nature's laws, will prevent its being reflected in its true likeness, although it will still appear on the surface in broken, unrecognizable form, very much after the fashlon in which a spirit manifestation is presented through the mind of an agitated medium. The old Presbyter's impracticable dictum that "before a believer becomes fit to be saved he must be willing to be damned," is not wholly devoid of sense when applied to the investigation of the spiritual phenomena, which requires the searcher after truth to actually be willing to be CHUALED without permitting it to disturb the serenity of his mind, before he can reach in its fullness the object he is in pursuit of. Jesus probably intended to convey an idea somewhat analogous when he deori thate with the tanker is the exclusively confined to clared that, "Whosoever shall not receive the kingdom that ranks, second, that it has been displayed in the hot find as a little child, he shall not enter therein." in close exapport with the spirit-world we must, when we come into the presence of their mediumistic instruments, lay down all that fancled superior knowledge that "pulleth up," and seek the truth in a spirit approaching as nearly as possible to that of a little child when it is taking its first lessons in the alphabet. For really all that the wisest of mankind have yet learned of spiritual laws and things amounts to no more (figuratively speaking, than a few letters of the alphabet. One thing I think I may say I have learned in my investigations beyond doubt, namely: that perfect harmony between the investigator and the medium is indispensable to receive perfect results. Some investigators seem to think that an external exhibition and maintenance of quiet and harmony in a circle is all sufficient. So far from this being the case, I have found such conditions sometimes the most inharmonious possible. And why is this? I will try to explain.

Suppose a young lady who has just finished her education takes her seat at the plane to display her musical powers before her friends, some of whom profess to be amateurs in music. Instead of encouraging the sensitive performer with kind looks and words, suppose divers, of the company begin to chide and find fault with her performance. The effect would be to produce such agitation of mind as to disqualify her from proceeding satisfactorily to herself or others Now, when a medium is in the superior or trance condition, his or her spirit takes cognizance of every thought, irrespective of what may be said to disguise It, that transpires in the circle, just as sensibly as if it had been given utterance in words, whilst her sensitiveness is perhaps increased tenfold. The agitation thus produced in the mind of the medium acts as a disthat though spirits is access may be the homediate qualification of her mediumistic capabilities as effectually and far more so than would the captious reproofs just supposed to be addressed to the young lady at the and "it is Love, et G. L. in the hearts of angels and plane, through the agitation of mind they produced, men that prompts to deels of norey." There would disqualify her from exhibiting in full her musical powers.

The human organism is at most but an instrument of music of a "thousand strings"-the keys of which are located in the mind and played upon by spirits. If in the case just supposed, the young lady's own individual spirit was unable to perform harmoniously on these keys when agitated and all ajar, what right then have we to expect that a foreign spirit can assume control of a mind similarly conditioned, and do better than the rightful possessor of the instrument could do?

My allegorical allusion to the medal under water is peculiarly applicable to materializing mediums, in whose presence, where the small circle has been truly harmonious and in full sympathy with the medium, I have known spirits to materialize their faces and forms in such exact resemblance to what I knew them on earth, that it would be impossible to mistake their identity. Then again, I have been in attendance at circles not so harmonious, where, in the presence of the same mediums, the same spirits would again be presented, but in so shadowy and imperfect form comatose condition that was mistaken for death, as, and feature that it was very difficult to recognize them.

It is not that I condemn any investigators of the spiritual phenomena for their honest skepticism or doubts, that I would debar such from visiting materializing mediums until they are more fully developed in spirituality, but because their presence at séances unavoidably tends to mar the manifestations, and thus disappoint the harmonious sitters, without a corresponding advantage accruing to themselves .- Westneld (N. Y.) Messenger.

Thomas Carlyle was \$4 years old on the day chosen to celebrate Dr. Holmes 70th birthday. Carlyle is twenty per cent. the older, and yet Dr. Holmes deals in the more healthful philosophy.—Boston Post.

### New Publications.

FOUR MONTHS IN A SNEAR BOX. - Nathaniel H. Bishop, with whose performances as a determined and persistent perigrinator on inland streams and salt waer as well, the public have been made familiar in the Voyage of the Paper Canoe," etc., is out with a new volume from the press of Lee & Shepard, wherein ho describes his adventures in the course of a twenty-sixhundred-mile trip down the Ohio and Mississippi Rivers and along the coast line of the Gulf of Mexico to the mouth of the Suwanee River. Some of the scenes and the memories they awake are pathetic and touchingas for instance Blennerhasset's Island-others full of the mirthfulness; and much practical information is also worked into the pages of the book. In fact we cannot agree with a contemporary, who is inclined to glance "sidewise" at this "Sneak Box" narrative, but really think it is as readable and entertaining as any of the preceding works of this enterprising water-scribe. The publishers have given the story a good dress as to type, and several maps and engravings add to the attractiveness of the volume.

SHARSPEARE - AN ÆSTHETIC AND BIOGRAPHIC STUDY.-By George H, Calvert. This is a charming new book issued by Lee & Sheparil. It is a work that deserves to be read at this time when there is a greater desire than ever before to understand world-wide celebrities and their writings. Mr. Calvert has put the old material in new lights and gives us flashes of inspiration as we trace the course of the poet's life. The best part, however, is the critical review of some of the plays, and especially the last chapter-which is devoted to the discussion of Hamlet-is something new in the line of book criticism. It will well' repay perusal. It looks at the "ghost" in Hamlet as one of the beliefs of Shakspeare, and shows good reason for such a sensible view of the matter. But a perusal of the volume is the best way of recognizing its worth. We heartily recommend it to the practical attention of all.

KING'S POCKET-BOOK OF CINCINNATI.-Moses King, Cambridge, Mass., has brought out a finely executed volume of some ninety pages, which is crowded from cover to cover with descriptions of the public institutions, business pursuits, social advantages, etc., etc., which characterize the "make-up" of the "Queen City of the West." Like all the volumes of Mr. King's series, the work is a standard one on the topic to whose elucidation it is devoted.

LISTS OF EMIGRANTS TO AMERICA FROM 1600 TO 1700, by R. H. Hotten, is an octavo volume, with an accurate and copious index, reprinted from the archives in London, for the purpose of supplying ready information to thousands of families in America relative to their ancestry. It need hardly be said that a volume containing such information will be eagerly taken up by the people of this country whose family names run back into the century included in this volume. There are very few Americans who do not have to confess, at one time or another, their personal interest in the stock from which they sprung, and the further back they can trace it the better satisfied they are. It is perfectly easy to look up any name and arrival in this volume, and thus to help a person to obtain the clue which he can follow up or down at his pleasure. All the original settlers in America and the Barbadoes are here set down in the order of their coming, and the index readfly shows the way to any name whose early and later fortunes it is desired to become acquainted with. The book is published in the always superb style of J. W. Bouton, New York, who makes a specialty of this class of publications, and is to be found for sale on the wellstocked counters of A. Williams & Co., of this city. HOW THE GEOMETRICAL LINES HAVE THEIR

COUNTERPARTS IN MUSIC, is the title of a very neat little treatise by Isaac L. Rice, author of "What is Music?" and published by Asa K. Butts, 9 Dey street, New York. It is prefaced with the necessary mathematical definitions, and the author then states that "from the origin of philosophy to the present day, the aim of all the great systems has been to find the prime original from which all the phenomenal manifestations have differentiated-to find the unity in the infinite variety." The author expresses his object in publishing the present investigation to be "to add another fact to the large array already existing in relation to this unity." It will profoundly interest and instruct students in this peculiar field of investigation.

GENESIS I-II: An Essay on the Bible Narrative of Creation, by Augustus R. Grote, A. M., from the press of Asa K. Butts, New York, is a little work intended to justify the doctrine of evolution, while protecting all of the just claims of religion. The study of Genesis, or the origin of things, says the author in his introduction, religion must surrender to the sciences, because, from the very nature of things, religion cannot come to any conclusion in the premises that can and will be fully accepted. Her kingdom is not of this world. In these pages he has given the original and the translation of the two first chapters of the Book of Genesis, together with a criticism upon them. And from this he thinks that those who have studied the matter are free to reject the story as a solid inspired account on its own merits. For us, he says, this faccount of the origin of things must take its rank as a fairy-tale, something that was pleasant to believe and arose naturally as the result of a limited experience, but that is no longer to be accepted as true. The scholar needs activity in which to work, but not confusion and bitter strife. He works to aid the transformation of society and ideas, so that men's minds may be modified without too much jarring. To-day increasing knowledge is changing our conceptions more than ever upon once seemingly settled matters in social life and religion. And it is thus particularly a time for the exercise of tolerance and good temper, so that we may offend each other as little as possible, neither make difficulties nor disconcert the carriage of society. It is certainly in this spirit that the present criticism of the creation story of Genesis is written.

GOING SOUTH Is the name of the last story of travel for boys, by Oliver Optic, who gives in the course of it his personal observations and experiences during a winter spent recently in Georgia. It is similar in plan and purpose to the rather multitudinous books by the same author, and will not fail to amuse and instruct the same class of readers that were entertained by his previous stories of travel. Lee & Shepard, publishers.

CRUISES WITH CAPTAIN BOB, by B. P. Shillaber. These cruises are made "on sea and land," and they are a connected series of tales of sailor life, made up from what the author remembers of the stories of sailors, and of two years' experience of his own in the tropies. The same characters are to be met with that were in the book written by him about "Ike and his Friends," although the main interest centres in "Captain Bob," who relates his adventures, while the boys are only questiohers and listeners. It is written in the genial style of one who is widely known for the quaintness of his humor and the gentleness of his phrase, while the stories told have a salty flavor and a genuinely romantic turn that will make them everywhere sought for by the boys. Lee & Shepard are the publishers.

SHORT STUDIES OF AMERICAN AUTHORS, by Thos. Wentworth Higginson, is a collection of brief critical and appreciative notices, which originally appeared in the Literary World. They relate to Hawthorne, Poe, Thoreau, Howells, Helen Jackson, and Henry James, jr. To say that they are from the pen of Higginson is to accompany them with all the recommendation which any reader will require. As mere suggestions of the qualities and characteristics of the authors treated, they will be of real value to all readers. Published by Lee & Shepard.

THE KEYS OF SECT, by Julian M. Sturtevant. D. D., L.L. D., has been received, and will receive attention in a later issue. It is also from the press of Lee & Shepard.

VITAL MAGNETIC CURE.-The following testimony speaks volumes as to the merits of the above-named work on spirit or vital magnetism as a remedial agent in cradicating disease. Rev. W. F. Evans, M. D., author of "Mental Cure," says of this work:

"I have read during the last ten years nearly everything published on the application of magnetism to the cure of disease; and I deem this work an important addition to the literature of the subject, and of great practical value to every one who would learn how to successfully use this most efficient sanitive agency." Colby & Rich, publishers. Price reduced to \$1,25.

The man who has a supply of cider in the cellar may not be ashamed of it, but he does n't want it to get out.

## Banner Correspondence.

Massachusetts.

WEST NEWTON.—Mrs. M. S. Townsend Wood writes, Dec. 24th, as follows: "My dear friends, all over the world, I wish you a Merry Christmas and a Happy New Year! May you find each day some new treasure to put into the eternal storchouse; something that shall add more to the glory of a true manhood and womanhood; something that shall kindle to a brighter flame the divine spark in each human soul, until God Is manifest through man in the fullness of love, charity, wisdom, mercy and peace. And, old Banner of Light, may you long wave, your columns unstained, thank God, with that low, undeveloped shadow of pseudocriticism and condemnation which invites the pity of all thinking beings upon those who indulge in it, because they must pass through the heated crucibles of experience until they have learned what charity really means; until they see themselves as they are, poor, weak, insignificant worms of dust upon the eternal shores of time, heaten and tossed by the everebbing and flowing billows of circumstances that roll over them with as little consideration of their efforts and prayers as the waves of the vast ocean roll over the spirit and principles said to have been born in a stable in the long ago, through the body of Jesus, and adorn this age with the living impression of those same virtues manifested through our lives, than forever to be crying, Crucify him? Crucify him! If we examine our own affairs, we shall find plenty to occupy our time in rooting out the weeds, and so much like what we are so wisely @) condemning in others that we will rather ask for help than assume leadership.

In the last Banner I found a significant essay upon the significance of celebrating this anniversary, from the pen of that most clear and brilliant thinker, S. B. Brittan. I most assuredly agree with him, and had I an abundance of that golden god more worshiped than all else, would like to hire some grand cathedral or church, into which now only the rich and great are welcomed, and invite a select company of God's poor children, who

nive in the form as represented, or not, but it does cery much matter whether principles of love, charity, self-abnegation, &c., are made real and practical in our lives.

If society's morality hunters would seek as carnestly for the virtues and good qualifies of their rictims, and land them as highly as they now denounce the faults scented out by their own kinship to the same, how very, very different would the state of society become. If honesty were as well appreciated in coarse homespun garments as hypocrisy is clothed in purple and fine linen, and if the plain unvarialshed truth could be the uttered language of all, and charity could take the place of that inhuman condemnation that drives even the most noble souls to desperation, then would all mankind be benefited, and Christian professions, or any professions of goodness, be no longer false, or like the ignis futurs, that charms but to lead to destruction. Think not, dear friends, that because I have been out of the field for a few years I am dead, although I have been near the gates through slekness. And misfortunes, or what human beings call such, have befallen my noble husband and self to the extent that we cannot do the things for human progress we would so gladly do were it possible. We are, however, inviting all with whom we associate to examine constantly the principles and laws of the church to which we belong, as eternal members, 'That vast cathedral, mighty as our wonder, whose quenchless lamps the sun and moon supply; its choir, the winds and waves; its organ, thunder; its dome, the sky.' I thank the author for this definition. It is grand: I also thank the author who defined pride to my entire satisfaction. Here it is: 'The haughty consciousness of great truffifulness, that makes the spirit faithful unto death, and martydom itself a little thing.'

How glorious it would be to feel that every person with his or her conception of truth, with no policy behind. Then indeed should we be what the dear ones hovering about us urge us to be, angels!

BEVERLY.—A correspondent writes: "Spiritualism is flourishing fluely in this place. The meetings held in Belt's Hall, under the able management of the faithful officers of the Spiritual Society, are well attended, and exert a liberalizing influence in the community. Geo. A. Fuller, of Dover, Mass., is the regular speaker, and occuples the desk nearly every Sunday. In his absence to fill other engagements, Mr. P. C. Mills has occupled the rostrum, giving good satisfaction. Mrs. Ella Dole, the medium, has charge of the Wednesday evening circles, or rather the influences controlling her. Many good things fall from her inspired lips, and sometimes tests are given which have a tendency to make skepties investigate Spiritualism. About once in two weeks the Society holds a sociable, which fills the hall to its utmost capacity. Christmas eve they enjoyed a Christmas festival. The hall was appropriately decorated for the occasion with evergreens, and the walls were adorned with beautiful motioes. A fine tree was also secured, and was well filled with beautiful and costly presents. The exercises were varied and interesting, and all who attended enjoyed a 'Merry Christmas.'

mas.'

Dec. 28th, at the close of Mr. Fuller's lecture in the afternoon, Mr. Ober, the President, in behalf of the society, presented the speaker with a very fine oil painting, framed in gilt, and a copy of Robert G. Ingersoil's work, entitled 'Some Mistakes of Moses,' in avery fouching manner, couching his beautiful thoughts appreciative of Mr. Fuller's labors in this place in cloquent language. Mr. Fuller responded in a very feeling manner."

appreciative of Mr. Fuller's labors in this place in cloquent language. Mr. Fuller responded in a very feeling manner."

CHELSEA.—"N. T." writes: "Some years ago I was engaged as clerk in the delivering of a ship's eargo at Long Wharf, Boston. As the day's work was ended a heavy rain came on, and I asked the mate of the ship if he could favor me with the loan of an umbrella until morning. He replied that he could do so, and going to the cabin to procure one, he found that the door of the state room in which it was still raining hard, and I did not care to get wet. I decided to await his return. He came within an hour, gave me the umbrella, and I went to my home in C— under its protection. On reaching my residence I was met at the door by an inmate of the family, who asked how thappened that I was so late home. Without waiting for an answer to ber inquiry, she volunteered her own explanation, stating that toward night she had, to while away a dull hour, availed herself of a partially developed 'mediumistic' power which she possessed, taking pencil and paper and invoked a correspondence with her unseen friends. The presence of an influence purporting to be the spirit of my grandfather laving been announced, the question was asked the unseen visitor, 'Why is N. so late to-night?' In reply the medium was made to write: 'He is detained at the ship for the purpose of meeting a man by the name of O'Connell. To this I replied that the communication from her spirit-friend was worthless; that I knew no person of the name given, and that my detention at the ship was due solely to the fact that it had no umbrella to protect me from the rain, and that, rather than to get wet, I preferred to wait until one could be procured. Here the matter dropped for the night. On reaching the ship the next morning I related to the mate the incident of the previous evening, and asked if he knew any person of the name of O'Connell. He ethe matter, and which had been preserved, and to my great surprise, the name which the previous evening. I

LAWRENCE.—A communication bearing the signatures of F. Webster, W. R. Colby, and G. E. Smith, committee, reaches us, wherein it is amounced that: "Arrangements have now been made to have regular meetings every Sabbath, employing home talent when we can get none from abroad. On December 14th, we had a visit from Mrs. Nellie Nelson of Hotel Norwood, Boston, and notwithstanding the storm, we had a good time. She remained over Monday and gave a scance. Her tests were many of them extraordinary—giving the Her tests were many of them extraordinary—giving the names of both the living and dead. Another interest-ing feature of her mediumship is the answering of scaled communications."

## Ohio.

SPRINGFIELD.—Nettie C. Maynard writes: "It may interest your many readers to learn that for the past few weeks Mrs. M. B. Thayer, the well-known flower medium, has been with us by invitation, and has given a number of scances of a decidedly satisfactory character. As Mrs. Thayer's health would not admit of the presence of the general public, all her circles were strictly private; but she hopes to visit springfield again when in better physical condition, so that the many can share in the pleasure granted now to the few.

Mrs. Thayer is now in Washington, D. C., where she expects to remain for the winter, and thither will follow the kind wishes of the friends she made while with

us by her gentle, ladylike deportment and ever ready kindness to all seeking a knowledge of her beautiful

giff.

At her last séance given in my parlor a large variety of flowers and forms were brought, and a number of beautiful crystals or pleces of quartz rock, unlike anything to be found in this vicinity.

Spiritualism in this city, under the able guidance of Bro. Allen and his co-workers, holds its own against all opposition, and is siteadily gaining ground. The dear old flower of Light has many friends and supporters here, and in my own house is an ever-welcome guest. May the angels bless and sustain you in your good work."

#### South Carolina.

the tests is not worthy of being convinced. Let us convert by the higher branches, through writing, trance, or clair audient mediums, of course beginning with the A B C. t. c., table tipping.

Another thing I wish to mention particularly: instead of using the mediums as machines, why not let them become the instructors? To them is given the power by a divine Providence to prove to mankind the immortality of the soul, and to them should be given the palm of instructing and teaching. It is to the mediums that the spirits give the knowledge, and it is from them to impart it to the world. They are the apostles, and it is from them that we must gain the knowledge of the true way to heaven. It is about time now that they become the exponents of Spiritualism, and not be used as tools any more."

#### Connecticut.

WARRENVILLE.—J. B. Lakin writes that though in his seventy-eighth year he has instituted and followed for some time past the practice of having "twenty-five readers, whom I visit as often as twice per month, spending an hour or two with them in answering questions, and thus encouraging those who are investigating the claims of our beloved philosophy. I am satisfied that my labors of love are bring forth good fruits."

Ite states that a newly developed medium, Carrie Hawley by name, has lectured and given tests in Mansheld and Warrenville on various occasions, giving good satisfaction. Mr. Lakin returns thanks to Messrs. Colby & Rich for copies of papers, books, etc., and announces that Spiritualist papers, pamphlets, etc., no matter how old as to date, which any of the friends may feel to forward to his address, will be by him placed in the hands of inquirers into the phenomena and philosophy of the New Dispensation.

and philosophy of the New Dispensation.

II ARTFORD.—A correspondent, "W. II. C.," writes under a recent date—in commendatory terms concerning the clairvoyant powers of Mrs. A. E. Reed, of that city. He has had proof positive of the verity of her gifts, through personal experience of their benefits. He further states that "Mrs. Reed contemplates leaving Harfford and taking up her residence in Boston, there to assume the discharge of the duties of a public medium. She will be greatly missed among her friends here, but trusting to her spirit guides and the consideration of the public, we feel certain she will succeed."

#### New York.

FULTON.—A. A. Jones writes: "The spirit message of Frank Jones in the Bunner of Dec. 27 is correct. He is a brother of mine, and materialized at my house last February, Henry France being the medium. My wife asked him to go to the Bunner of Light Circle and give us a message; he said he would, and has done so. I also knew Mr. Burnes whom he speaks of; he passed over last March. I am glad you have so good a medium as Miss Shelhamer proves herself to be. I read the Bunner, and think it he best paper printed. I think it a shame that every Spiritualist do n't take it. I get it at the news-room. May the good spirits guide and direct you in the future as they have in the past, is the sincere prayer of my heart."

#### Michigan.

PERRINSVILLE.—Fidel Herr renews subscription and says: "The Banner of Light is improving, especially in the department of Questions and Answers, which alone is worth its subscription. Your contributions are from the deepest thinkers and philosophers. In fact, the Banner is a shining light. I admire the wise, independent position you hold, recognizing as you do truth wherever found."

### Rhode Island.

PROVIDENCE.—Wm. G. Wood writes: "I find many of the coal dealers here were well-acquainted with the late Mr. JOSEPH BRADFORD, whose spiritnessage, through the mediumship of Miss Shelhamer, appeared in the Banner of Light of Jan. 3d, and corroborate the truthfulness of many of the statements he makes in his message. The message is characteristic of the man."

## The Anti-Vaccination Cause in Eng-

To the Editor of the Banner of Light:

I rejoice to observe that an Anti-Vaccination League has been formed in New York, and that it is supported by physicians of a superior class. This being a cosmopolitan question, I make no apology for addressing you from the old country, seeing that I have personcal and statistical bearings, during the last twenty-five vears.

Though a lawyer by profession, I have been a great part of my life engaged in sanitary departments of government in London, and this investigation is one of evidence and figures, and nothing else. In America you are at liberty to discuss the truth, and the facts, on all questions. In England it is not so. We have no free press, in the highest sense of the phrase. The English are not only ruled by a bureaucracy, but officials too often inspire the leading newspapers. Hence doctors in office, getting salaries varying from £200 to £2000 a year, with power to subsidize public vaccina fors with grants of money by way of bonus for extra zeal in addition to their fees, are able to publish whatever may be put forth at a venture from their own standpoint, and to suppress everything sent on the other side by any less personage than a Member of Parliament.

Official experts, therefore, dominate Parliament, the press, and the public.

The most recent display of medical reasoning put forth in the way of statistics here, is the following: Certain London hospitals have received from 10,000 to 12,000 small-pox patients during 1877-8-9. Of these, 2.667 have died, or about 17.6 per cent. of attacks. This you will observe is twenty-five years after the law has been in operation imposing a fine in case any infant is not vaccinated within three months of its irth, and at a time when the officials have awarded larger sums on the ground that 95 per cent. of the births are accounted for as vaccinated, (most of the other 5 per cent. dying probably before the vaccination age.) Well, according to Dr. Jurin, the best evidence we

have, the proportion of small pox deaths to attacks in 1723 was 16.6; and Sydenham some years later gives 18 per cent. The date of the great discovery was 1796. Next, out of the 2667 deaths, 1008 are admitted by the surgeons to have been vaccinated. Whereas Dr. Jon. ner got his £30,000 reward from George the Third and his Parliament, for asserting that a vaccinated person was protected from small-pox through life. This has pital return goes on to claim that the proportion of deaths among the vaccinated was much less than that of the not vaccinated. But, like all other reporters of mere medical statistics in England, these gentlemen do not tell the world either the ages or the physical condition or local surroundings of the patients treat ed. (They were pauper hospitals.) It is not necessary to explain that a low vitality, weakened by bad sanltation, will greatly diminish the chance of recovery from any acute disease; but I may state that proper ly arranged statistics in Germany, etc., go to prove that whenever the proportion of deaths to attacks, in the vaccinated and not vaccinated, among subjects of the samo ago is given, it has been found that the vaccinated die in the largest proportion. Again, these medical statisticians do not inform the public that the cyldence given by the leaders of their party before a Parliamentary Committee, which sat in 1871, proved not only that vaccination marks wear out, but that in severe or confluent cases it is impossible to discern whether the patient had been vaccinated or not

No national statistics were available in England pri or to 1838, when the Registration Act was passed. All which have been published since, fairly investigated and understood, tell against Jenner's practice, for the proved injuries are far more damnatory than the proved inutility. T. BAKER. Kingscote, Wokingham, Eng., Dec. 15th. 1879.

A Detroit man was astonished the other day to find the telephone could talk French. He said he always thought it was an English invention.—Detroit Free Press.

Apparitions and Prophetic Visions. To the Editor of the Banner of Light :

One can hardly help despising a writer who relates ghost stories merely for the opportunity of contradicting them. Think of Scott's explanation, in his "Demonology," of that vision in which he was shown the complete apparition-even to the shoe-buckles—of his deceased friend, Lord Byron. A clothes-press and a little momentary credulity are made wholly responsible for the phenomenon. Scott a land. The title gives but a partial idea of the must have considered the incident remarkable, or he would not have related it at all. But what purpose can CHARLESTON.—A correspondent writes: "Often have I read of the barsh treatment that mediums have to undergo in giving tests of Spiritualism. To my mind the phenomena constitute the initiatory degree of that sublime and pure religion called Spiritualism; they are the A B C of Spiritualism, and to a certain extent their presentation is a necessity. But why subject the poor mediums to such uncalled for tests, as binding them down with ropes and scaling the knots? Is this not more apt to make an unbeliever more skeptical? One who is already a Spiritualist at heart only feels hurt to see this; and one who demands such drastite tests is not worthy of being convinced. Let us continued the second continued to the proposition of those who believe themselves to have been too clothes-presses; and, besides, the apparitions have in tous and y ascribed, to common articles of furniture. Is it not preposition to say that a man in the full possession of his senses, the standing in broad daylight within a tew feet of a clothes-press, could mistake the latter for the apparition of those who believe themselves to have been visited by spirits; for events of this kind have occurred where there have been to clothes-presses; and, besides, the apparitions have in the total particular and the his explanation serve? It certainly cannot shake the convictions of those who believe themselves to have clothes-press, could mistake the latter for the apparition of a deceased friend-recognizing, as in this instance, not only all the peculiarities of dress, but also the complete facial lineaments and expression? But Sir Walter Scott must say something; and, though no man's writing ever showed in their author a stronger love of the so-called supernatural, he would not acknowledge, even to himself, a personal belief which would have placed him in the category of what the unthinking world styles "old women." In this respect he has many imitators. People will relate incidents of their own experience, impossible of physical explanation, and then straightway proceed to offer such expla-

To be open to conviction is not, necessarily, to be credulous. One may not believe in visions, premonitions or prophetic dreams; but he should be willing to accent facts, even though such acceptance should result in such belief. There must be great weakness in any proposition put forward merely for the purpose of escaping obvious conclusions.

Whence come those sudden currents of intelligence that sometimes warn individuals of events of which they could otherwise know nothing? Not two months since an incident which may be worth relating occurred within my own knowledge, and among my neighbors. A Mrs. Haskins and her husband, with their infant of a few months old, had retired to bed as usual, all apparently in good health. In the middle of the night Mrs. Haskins awoke from sleep, and, as she did so, a voice said, with much force and distinctness, "The baby is dead !" The mother was terribly startled. She awakened her husband, struck a light, and, with a breaking heart, discovered that the mysterious intelligence had spoken the truth. The spirit of the little one was, indeed, gone. The parents are a young and excellent couple, and as to the cause of the infant's death, no physician has been able to pronounce upon it with certainty. It was, in itself, an event very singular, and the circumstance of the informing voice rendered it still more so.

In my own case, the death of every relative that I have ever lost has been prefigured in a dream exactly corresponding with the individual occurrence, and never dealing with generalities. When pry brother died at sea, he came to my parents in their sleep, and told them that he was not to sall in that ship any more, and they both had the same dream. It was months erethey heard of his death, yet it had occurred when they dreamed of it.

People will endeavor to explain and reason away par ticular cases, without considering that those cases, as compared with innumerable others, are but as single stars amid all the hosts of the sky. In the experience of almost all persons, there has been a something to show that the ocean on which they seem to sail, is but the shadow of an ocean which they cannot see.

ς G. H. C. Warren, R. I.

## PREVISION.

To the Editor of the Banner of Light :

Mrs. Emma Hardinge Britten, in her letter to the Religio-Philosophical Journal of Nov. 8th, uses the following language: "Says Mr. Wilson, I see that there is some terrible presentiment on your [Mrs. B.'s] mind; but never fear, we shall meet again." Which presentiment would seem to have foreshadewed the burning of nearly the entire Wilson family, which afterward oc-

This incident brings to memory one nearly similar that occurred through the same eloauent medium.

It was about 1858. Mrs. B. had closed her lec-It was about 1858. Mrs. B. had closed her lectures for us in St. Louis, and was the guest of James II. Blood, who afterwards married Mrs. Woodhull, and was at that time a clerk in the Woodhull, and was at that time a clerk in the Comptroller's office of this city. I had called to spend her last evening with Emma, and say good-by," and during a pleasant evening she was influenced by a French governess, and walking un to Blood, said, "Why, he is blind!" All efforts to extract any more failed.

Now mark. Emma's trunk was in the hall, packed for the early morning train to Cincinnati, and in it all her jewelry and money, the whole being of-considerable value. That night robbers entered the house, and got some \$200 out of Blood's room, but left her trunk untouched. Evidently a spirit saw that he would be robbed, and she would escape.

I have another reminiscence - this one of Achsa Sprague in 1861. I was a merchant then, and the war looking imminent, I concluded to leave, and dispose of my property. I had bought fifty easks of rice, which I could not sell except at a loss, so stored it. Achsa, who was then lecturing for us, described a man with that detail that I was certain I knew whom she meant, and said, "He is your enemy." Some two weeks after I met that man, who was a street broker, and he made me an offer for the rice, which I accepted. In about ten days thereafter the coast was blockaded, and rice rose to double the price I had sold for. The broker made a small commission only on its purchase, and was in no sense my enemy, but continued for many years one of my friends, but the spirits foresaw that he would be the instrument of my not making money, and that was all the enemy

garding it only by means of symbols.

A. MILTENBERGER. St. Louis, Mo.

## Good Words from Our Subscribers.

DAVENPORT, IOWA .- James Thompson renews his subscription, and says : " I feel like sticking to my first love, now getting my old love, I having been a subscriber from the first number of the Banner of Light, and never having missed one, although some years ago I obtained it from the news stand. Long may the Banner wave over the battle-field of freedom." CARRYALL, OHIO.-Thomas Wentworth renews

subscription, and says: "I have taken the Banner of Light from near its commencement, and resolved to continue it as long as I should be able to read it; but my eyesight is continually very perceptibly growing more dim, and I do not expect to be able to read it much longer, being now in my eighty-ninth year. I highly appreciate the Banner, and approve the course pursued in regard to our mediums. I detest fraud as much as any one, and would be glad to have it exposed; but there seems to be a class of Spiritualists who, in their zeal in that direction, overstep the bounds of justice."

SOMERVILLE, N. J.-J. Lindsley, in renewing his subscription, says: "I should be sorry to be deprived of the Banner of Light, for I value it highly. I have taken it for about twenty years."

Sign for a private bath house—You can't make a silk ourse out of a souse here.—Hoston Transcript.

### Peary Chand Mittra's Book.

To the Editor of the Banner of Light:

I have just read with great profit and interest the valuable work by Peary Chand Mittra, of Calcutta, "Spiritual Stray Leaves," which you advertise for sale. It should be in every leading bookstore, and in the library of every thoughtful student and intelligent elergyman in the varied wealth of its contents. In the chapters on "The Psychology of the Aryas and Buddhists," "God in the Soul," "The Spiritual State," "Soul-Revelations in India," etc., are proofs of the research and care of the author, and of his rare knowledge of old Hindu fore and ideas: while the chapter on "The Culture of Hindu Females in Ancient Time" is full of value, as giving an idea of a reverence for woman among that ancient people. Its peculia: value and interest lies in the fact that it is an interpretation and statement of Hindu ideas and philosophy from one of their own race, an accomplished writer, and a free and reverent spiritual thinker. This makes it a unique book, for no other Hindu has so interpreted their He tells us in Aryan psychology how the mis-

sion of the soul after death, as told in the Rig-Veda, was "to protect the good, to attend the gods, and to be like them," and how thousands of "patriarchal men turn back to the earthly life to sow rightcourness and to succor it." He says the Aryans were theists. "The change in the name of God signified nothing; that which is ever, the wise call many ways; they call it Incha Mitra, Varuna, Agui." In following chapters the Upanishad is quoted, and one sentence must suffice: "God is invisible to the eye. . . It is the soul which gives proof of his existence. reaches him." Of mediumship, spirit-presence and clairvoyance; he finds much among the old

rishis and yoges (saints and devotees), and their recluse, and pure, and contemplative lives, favored the development of these gifts. We have the story of Vyas, a medial saint, who called back, at twilight by the river side, the slain heroes to meet their friends, how the Maharaja saw his sons, and Gandkari, his wife, was "thrilled with boundless joy," and at morning the spirits embraced their friends and disappeared. In a single modest paragraph he speaks of his own experiences, "associated with spirits | Expert that, but allowed the spirits | Expert that, but allowed the spirits | for sixteen years," and says: "My debt of gratitude to God is endless for youch saling me this light, and I am anxious that Spiritualism should be solemnly thought of. Many points may not be clear to every mind, but let us endeavor to gain light in a fraternal spirit. Nothing delights me so much as the teaching of the B. Aryu philosophy that God is in the soul as its internal light, and that true theosophy is to be in the soul-state, that being illumined by that light we may make our existence a bright one, both here and hereafter. . . . No creed is required. The light within, if seen internally, is our guide, and leads us to endless love and wisdom."

He quotes Max Müller, and criticises some of his views while agreeing with others. He also quotes Tyndall, and other scientists, and shows acquaintance with the best European thought and research.

There should be sale for a large American edition of this book ; not only among Spiritualists, but with the many searchers in that rich Hindu field of the Free Religious and other schools, should it be read and prized. "The sympathy of religions," to use the phrase of T. W. Higginson, will be helped by it.

Washington, D. C. G. B. STLIBRAS.

## SPIRITUALISM.

To the Editor of the Banner of Light:

Most to be understoods is man's relation to heaven and his future life, of evil and good. The mystery of life we seek to understand. The wise man is seeking for this foreknowledges the

tery of his existence.

The positive is in the natural powers of our spiritual being to comprehend. The child lives in the imagination, abnegating all thought of future maturing responsibilities, and happy in its foy-gods. The rolling years bring it to see the beginning of life's career.

Nature trackers the true for all to leave and

Nature teaches the true for all to learn, and Aguire teaches the true for all to learn, and provides the means for all who covet the blessings of life. Men are made men through Nature's teachings. When the true is understood, the spiritual is a law unto itself, and is the unitary of the content of the cont folding of our organized mental selfhood. Every sentiment of the soul's natural endowments is co-related to a prescience for deeds of good or evil in the degree of spiritual perception which enlightens our mental vision.

With the natural eye the geometrician reads With the natural eye the geometrician reads his problem in outward real contemplation, feels the truth that inwardly signifies a bottom fact to be demonstrated. His mental eye is most scripturally single, and the satisfying demon-stration of the Euclid inheritance of man's destration of the Euclid Innerplance of man's de-votion to mathemiatical science renders his whole body suffusive of spiritual light. It if the spir-itual in the natural; the ontward and inward in a co-related truth, which is a real fixed law of the mind of man.

Throughout the realms of Nature the visible and invisible cooperate in perfect harmony of cause and effect. Southern skies are always sa-Inbrious. The equatorial regions are always with-Inbrious. The equatorial regions are always without their shadow apparitions, and the Northern span of the earth's subdivisions is always swayed by the Northern blasts. There is deviation in temperature, but no alteration in the encircling laws which move the natural combinations of the invisible upholding and sustaining power.

It is true that every part of Nature's domain sustains its own corresponding productive essential germinations. No part of the globe is without its germs of creative spiritual essences and comparative impartations of a divine special operative principle. When conceived in their

there was about it.

From these incidents 1 conclude that the spirits, who see the future, can only perceive that something is to befall us, but can tell us recombination of all causes.

To reject all truth and become submerzed in Pantheistic membraneous emanations to prove man's destitution of a spiritual entity, is not a philosophy which commands our reason, but a sophistry which should be most solemnly department. E. J. L.

Portsmouth, N. II., Dec. 6th, 1879.

Portsmouth, N. H., Dec, oth, 1879.

The Bible, or Bibles.—We recently received from the author, Kersey Graves, a copy of a work bearing the above title. Having read it very carefully, we find it replete with instructions to the student who is curious to retrace the progress of religious warship back through its various stages, not only from the carliest dawn of civilization, but until the oilgn of recorded his tory islost in the dimand doubtful will; ht of an autique and uncertain mythology. This volume strips the veil of mystery from many of the ancient and modern forms of superstitions idelatry and throws the piercing light of fact and science upon things which were heretofore shrouded in vague mysticism. Beginning with the Vedas and Shastas, Bibbes of the Hindus, which date back thousands of years beyond the Christian Bibbe, he traces biblications through and describes twenty sevent different Bibbes, or sacred volumes, of different anchor pares them with the present generally accepted V inspired, Word of God." In the progress of this work the learned author attempts to show that each succeeding religion as well as its Bibbe was the outgrowth of or an improvement on its predecessor. In other words, that Bibbe literature, like all other, is a growth of the countless ages of the past, and that each century has and wift continue to make improvements, additions and alterations the same as this age is doing to and with the present Protestant Bible.

The book is a curious one, shows much learning and deep research, and will be read with much interest by all who believe in merital recedon and enlightened progress.—Gouverneur Herald, N. Y.

#### Christmas in Santa Barbara.

The Children's Progressive Lyceum gave a pleasant entertainment at Crane's Hall on the evening of Christ mas, which was a financial as well as social success, the Lyceum netting about fifty dollars. The opening earol "Merry Christinas Comes Az (in," was song very pret-tily by the children, and quite a pleasing effect way produced by the little ones gathered around the Christ." mas tree, all ablaze with lights, cornucoptas, corn-balls, mas free, all ablaze with highls, colinicopias, cothicoalis, etc.: Then followed speaking by various members of the Lycenin, Interspeased with inely-rendered musle by Ocean Group Orchestra. The dialogue of "The Sich Raby." by Master Ernest Desire and little sister, descrives special mention, and was hearthy applauded. The exercises were followed by distribution of presents, after which the floor was cleared and a merty party diagond until about one o'clock. Santo Rock era Cat. Indeprese to.

E. The record for Choncester, Mass, in regard to the less of life and property through the presently a of the fisheries, which render the name or that has voity a household word in almost every part of the civilized world-is indeed a sad one for \$479. During that year upward of thirty vessels were wrecked, involving the lost of nearly three hundred men, whose widows and children to to swell the afready fearful aggregate to which the losses in years past have contributed. Welldoes the New York Son say in this connection:

Son say in this connection:

"When the Longfellow of the next are sets himself to the task of writing the modern New England traredy he will find his theme waiting for him in Gloucester, the old town by the sen, whose streets are dork, year in and year out, with the browling shadow of death. Fancy what life in that town must be; not so much to the men who sail away cheerily enough to the Banks, but to the women who watch them sail away with dim eyes, knowing that they will never see some of them again until the sea gives up its dead, and that their own fathers, husbands or sweethearts may be of the number!"

Es Attention is called to the prospectus of The worshiper who with to know him the limit of Light, the oldest spiritual paper aches him." Of mediumship, spirit-presence published in the United States. This paper, in addition to having been the means of stripping religion of many of its groundless superstitions, has done much to advance the cause of science and literature. It is high toned and controus, and discusses questions pertaining to this and the next world with a freedom that entitles it to the respect of ail. Those who subscribe for the Bannes of Light will find it to be a faper well worth the small price which it costs. Naswalk (Othio Fearmank).

## SPIRITUALIST MEETINGS.

Revves, Musical Directory Mr., C. E. Smith, Society and Treasurer.

The Brown Mys. Spiritual Conference meets at Exercit Hall, are Finited expects from two execution, at 7 a teleck. S. B. Nucleo, Continuity.

BENERIAS, MASS. The Spirituality held meeting excry Sunday at Bellin Hall, at 2 and 7 a. 0. Gardayus Ober, Producting B. La complete the front of the city Mr. Irad. Stiples, Society grad transmitted from the cover Weeling day exeming in the came horizer, problems, Mr., Lah Dole, no dumn.

dumic

CHICAGO, TLA., The Fig. Sectors of Spatismatism holds regular meetings in the Therd Unitarian Chertch, corner of Ladin and Meaners the Lis, every Sunday at 104 A. M. and 75 p. M. Dr. Londs Bash ett, President, A. B. Tutthe, Vice President, Mr. S. Setter Bashtell, Treasurer; Collins Ector Sectors. Are The adent; M. S. Scrite for healt, Tracamer, Colline Eaton, Secretary.

CLEVILAND, Offic. Spiritualists and theoretics Sounday School. The Chiefs of Pregis says Execution, mosts regularly every Sunday at 1. P. M. in Haile. Haily at Superior Street, Chine, Collie, Conday for M. P. E. Rich, Garrishang M., wonge Regorder, Secretary, The public are conducted invaled.

Cre Is are highly to the West Side Sourcey every Sunday at 5. P. M. at Hall No. 20c. Pearl. (19c), West Cley Love and, A. Dunday, President, Late. Prince, Societary, Sunday at 1. C. Darish and C. Darish and C. Sanday, at 20c. Prince and the Colline Residency Studies, at 20c. Prince and the Colline Residency Studies, at 20c. Prince and the Colline Residency Studies, at 20c. Prince and M. S. Ramaston, The sident, M. S. Ramaston, Price idea, M. S. Ramaston, Price idea, M. S. Ramaston, A. President, Mr. Sanday, A. Warreston, Price idea, M. S. Ramaston, Market M. S. Ramaston, Warreston, Price idea, M. S. Ramaston, Market M. S. Ramaston, Market Market

Treasurer: Dr. Hamilton Warren, Scentary, Allany ceridially invited.

INDIANAPOLIS, IND. The Prist Society of Traffic Sockets meets for redugious servals at 50%, East Market street, every Similay at 25% and 75% p. 9.2 d., R. Buell, President; S. D. Buell, Secretary.

LYNN, MANS. Statitual meetings are the left extry Sanday afternoonable evening at 15 mpain. Hall Market street, under the direction of Mr., V. C. Commonling.

NEW YORK CTTY. The Society of Pregressive Spirs. Bradtsts holds meeting, every smally in Trener Hall, on Broady ary between 3d and 3d streets, at 10% at 9, M., and 7% p. M., J. A. Corino, Secretary, as Wen but street, Chilichical's Proctective Hydrogeneous Hall, on A. Sewion, Contribute V. S. E. Pholips, Assistant Grandian William Hall, A. Stand Combined Control of the Prist Mr., M. A. Sewion, Contribute Mr., S. E. Pholips, Assistant Grandian Mr., Edwick, Recording Societary and Tregisticity of Prising Corner bonding Secretary and

Treatment.

Pla Part Harm, askil A societima helds from maline sets, Pla Part Harm, askil A societima helds from maline sets, Pla Part Harm, askil A societima helds from Spring, PORTLAND, MD. The Sprilling Proteinty most except societima to the content of the color and color maline from the held for helds for the color maline. Second 12 of the Color maline helds for held for the Color maline from the first former. Second 12 of the Color maline from the maline from the color malin ner. Send free to ap.
PRILADERPHIS, PA. The Key tone Association
of Spiritualitis inects (vgry Sundaya) 2/2 ct, M. at Lyric Hall,

PRILADER PHYS. PA: The Res tone Association of Spiritual et lines sever Sunday at 2 gr. N. at Lyric Hall, 22nd North Studies treet.

The Treet Association of Spiritual et soft Philadelphia hold meaning severy Sudet in the 18 N. M. and 7 gr. N. at Hall Sp. Spirit Griden Street, Hall, Chempkin, President, M. J. P. Smith Massech, Vice Preddent, J. H. dones, Theoretical J. P. Lundier, Sociatary.

ROCHESTER, N. V. Spiritual mechanical right in the Academy of Mude, No desarted severe except relations of Mude, No desarted except very speak with 18 Jacobsen, World Sp. Lundier, Straights Visiting the 41 gradient street except by the primaring sprace, "Moctings tree, Straights Visiting the 41 gradient street except holds for stings care in two Works, Chill, A. Fowler, President James Knowen, Sectional

SEPERNGEREED, MASS. The Free Religious Society

(Spirttfull) is and Librariusts choids menting every Standay and T. P. M. J. S. Hart, Provident S. C. Chadda, Vice President; Mrs. J. H. Cook, Mrs. U. M. Lyman, Mrs. M. A. P. Chard, Prade that Committee; W. H. Jerdalan, Treasurer; F. C. Coburn, Collector.

Treasurer: F. C. Ceburn, Concetor,

SAN FRANCISCO, CAL, The First Sparitual Union
Society holds a conference and scance every Sunday at 2

P. 9., at Bland Blath Hall, on Eddy street, above Mason,
Also meetings for bestness in the comming. The Californ's
Progressive Lyceum meets in the same hall at PALM. SANTA BARRARA, CAL. Spiritual Meetings are held every Sunday at Crame's Hall, Children's Progressive Lycenum meets every Sunday at same half at Pg.P.M., Conf. ductor, Mrs. H. F. M., Brown; Assistant Conductor, Mrs. Ray, Gardan, Mr., Mary F., Hunt; Secretary, Mr., Conf., Childs; Mardeal Director, Mrs., Emma Scawens, Mr. Geo, Childe; Mardeal Director, Mrs. Emuna Scattvens, SALLM, MASS. Conference or beatmesseers Samday at Prarty Hall, corner of Useek and Liberty streets, at a and 7 P. M. S. G. Heoper, President, Mrs. Emuna view, Mrs. Mrs. Mrs. G. G. President, Mrs. Ellen Direktorion and Sasian P. Kowlet, Vice President; Mrs. Ellen Direktorion and Sasian P. Kowlet, Vice President; Dr. D. W. Allen, Corresponding Scienciary, Children's Progressiave Cycenan meets at 42 p. g., Dr. D. W. Allen, Considerion

WORCESTER, MASS, "Meaning are held at st loang is Hall, for Main stree Tevery Scribby pt 2 and 7;

#### Passed to Spirit-Life: on Quincy, Mes ., Jan. 34, Charles P., son of H. B.

and Mary Ellis, and 19 year. I month and 24 day.

Voting Ellis inherited an active temperament, a positive will-power and individuality. Being ambificus, he over taved his physical or, arisin, these ansing his entire system in become discussed, which resulted, after a long and severe strongle of pain and surfaing, in the charge of spheres which comes to all human beings. He was an only son, and had many advantages and fluttering prospects which but lew young men possess, and it seemed said and universely the fact that the results and three systems recognize the fact that the icls in death, and that their hide so and brother-discattive in spiritife, and can and will enter into their loys and sorrows with his accustomed pest and vigor. A oning Ellis had investigated and recognized Spiritualism as a fact, and in his new home his earth experience here will enable him to exminence flucture in a practical manner, and to of great consolation and assistance to his parents and sisters. Everything that medical skill and morrals could do in each and activate caling his and ratiourily the family resign them were for a cause thy could not overcome.

Them Battle Creek, Micha, Asain | Bach, K. D., at his and Mary Ellis, aged 19 year. I mouth and 21 day .

From Battle Crick, Mich., Asaid Bach, M. D., at his residence, or Marshall street; Monday Alternoon, Dec. 20th. of publish, after an ithress of only a few days, aged so

I count in the Line rail services we to helt at the Presidentian Churen on Wednesday aftermoon, and were very largely aftermedies, work he sme is work the sum official in the President of the church, and Prof. Allen, of seven, officialting. Dr. Read was bein en Christmas rowth other rowth of the centure of Spiritualism, which he held for years before centure. Additional official in the was a good either. As a hashand and father, he was the recognized e unionien and guide, and his householding to

Obliving Notices not exceeding twenty lines published gratulinusly. Then they exceed this number, treenly cents for each additional line is required, payable in ad-rance. A line of agale type averages ten words. Poetry inadmissible in this department.)

A Rich, Publisherean t Book sellers, No. Place, corner of Province Street, Boston keep for said a complete assurbant of **Spiritual, Pro**-gressive, Keformatory and Miscellancous Books.

at Wholeselean I Retril.
Terms tisk, on this for Books, to the contribe Express, must be a compared by all of first back. When the modely forwarded is not settle out to Parthogolar, the barance must be paid 0.00 D. Ottobers for Books, to recent by Mar, and the paid to the small of out to be a first back of the part of each first because the second out the small of out to be small of the small

be Books Published in 1 for Sale by

#### SPECIAL NOTICES.

period of the state of the stat and the form of the first prompt of the first prompt of the first mean of the first office of

# Banner of Light.

BOSTON, SATURDAY, JANUARY 17, 1880.

PUBLICATION OFFICE AND IDORSTORE. No. 9 Montgomery Place, corner of Province street Louer Floor.

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY. 44 Proudlin Street, Buston

THE AMERICAN NEWS COMPANY. A and W. Chambers Street, Sew York.

COLBY & RICH, et at jour us AND PROPERTORS : 3

Brainson Mandonn. Aption. Assistant Engine. TOTAL MATTER OF THE STATE OF TH

Spring for a property of the conflict of the

#### The Indian Problem.

2" II. H. disa signature known to almost exervlealy in this country, and to a great beauty in Europe: The brilliant owner of those mitals. has written a long to inhumbation to the New York Differed in the above subject, the logical conclusion of which is, that if the appeal of the Roma Indians to the Supreme Court of the United States is successful, it will alo for the Indian race precisely what the emandication get did for the neighbor How have the ever of the American's easter the exclaines, been so long blinded to this evident and flagrant oppression It has been able said by Gov. Seymour, of New York, "Every Lyman to ing born ni on our continent, or who somes here from any quarter of the world, whether savage or civilized, can go former courts for frote toon, except these who belong to the tribes who once owned this coundry. The cannibal from the islands of the Pawith, the worst criminals from Europe, Asia, or Africal can appeal to the law and courts for their rights of person and paperty call save our native Indians, who above all, should be protected it is wrong." This is a strong statements but its chief stringth has highed nest truther

There resome coesti as while "H. H." puts. plathe cleantry another subsect, which to to the April pair on of the case, unit deservoite be onteconfully considered at the present time by the tro-anxious to learn the result of the effort of their, and produced a marked effect upon those who to the public schools are unworthy of the sacra-ticle of the country. We need offer to apolicy chief, Standing Bear, to secure legal redress for distended to it. Questions were answered, at ments. Hence the Catholics of Louisville may they readily explain someth, that cannot be sowell explained therwise;

any white representant than the one incursed reconviction, trader, to self-any "it | 10,000 key and thing treem, and find in one a reservable | 20,000 key and thing treem, at find of \$100,000 key in the periods able by a fine of \$100,000 key in the periods and it is the frequency of all bits merebraidise. The shaw if the index was made for the protection of the linking. To be lie we there to compliment the law mide is? I minutally, it there is yet see of their common sense. The operation of this law on the 0 midia Reservation list summer, for his law, was to make it impossible for an Oratical Indian to perform that fine possible for an Oratical Indian to perform the open mark of price for where two sides ty on its a buskel for the dischard at a time, when the open mark of price for where two sides ty on its a buskel. It is declared in so, then is a local species know that it is declared in so, then is a local species know that it

that "No Indian nation or title within the territory of the United States should be asknowledged or recognized as an independent in about title or power, with whom the United States in a contract by treaty "HI. How many of the American people britise that this statute is knowned dipolerational by the Indians who "code lands" to the United States "in consideration of "other lands, or same of money."

IV. How many of the American people know that "Indians hybro on reservations have in general the

IV. How many of the American people know that "Indians historian reservations have in general the fight to each tay for the use of their lives stock, but are invested with no proprietorship in such spontaneous products of the soil as will authorize them to charge and receive compensation for hay cut and used by white persons the reto duly any owered by the Govern, and downright falsification, whenever they what persons the reto duly any owered by the Govern, and downright falsification, whenever they ment of the United States "a mound Report of the Instance; and the appearance of this law the white man can address cut wood, and sell it, to steambouts going up the Misseart Fiver, for instance; can out it whetever on the reservation be and the agent please; and the indians on whose find these papentaneous products," the trees, have grown and powerless. Under

ducts." the trees, have grown, and powerless. Under the operation of this law tool cords of wood were cut down last winter on the Ponca. Reservation, and solid to army contractors by order of Mr. Hayt, commission-

for 1878, page 33. Was Andersonville much worse than a tide?

(IX) How many of the American people know anything about the true situation, and experience of the White River's Ites, of whom Hon Carl Schur's says, in his recent most able and most ably worded animal report, that they have "no met cause of complaint"?

Let us see "The situation of the White River-Ute Agency is the worst possible in all respects, unless it should be the microtion to keep the Indians as national pampers." It is accessible for trading only two months in the year. The soil is not good, and why the location was chosen at all for an Ir dian agency is a profound mystery. Expected the appearance see Innew Texaster the Professional Computation of the Professional Computation of the Profession Computation Computation Computation Computation Computation Computation Computation Compu

The above points will bear reading several times, for their better understanding. For two years. Mr. Teller, Senator from Colorado, has been making efforts in vain to induce the Commissioner of Indian Affairs to take the necessary steps for the payment of what the Government, under what is called the Bruno Treaty, promised to pay the Utes annually. In consequence of this non-payment, there is now due them not less than Spopers. Mr. Teller has steadily predicted a Ute war unless the money due the tribe was paid. But "H. II." pertimently puts one more question. How many of the American people, she says, know anything of the present condition and present technizs of the Ponca Indians, of whom this same ablyworded report, by the Secretary of the Interior says that they are now content and asclimated in their new home in the Indian Territory, and that "the Department has done all that was in its power to indemnify them for the wrong done them," and that it is an open question whether it is worth while to make any effort to restore to them the Linds of which they were robbed, because it would be "a mere vindication of a right to a piece of land"?

And she answers the question eloquently and at once, "Yes," she says, "that is all it would be. But a great many men have laid down their lives for just such a 'mere vindication of aright to a piece of land.' It is astonishing the hold a "mele" 'piece of land' can get on a man's affections. Men have deserted in face of the certainty of being shot to get a look at a Smere Spiece of land, and have died of homesickness for a 'mere' 'piece of land.' No race in the world except the Swiss has ever shown a stronger live of 'mere' 'land,' than the race to which, the Lorentable Secretary of the Interior belongs. No poets have so immortalized their ! Fatherland! as have the poets of his own gountry. It was a strange phrase for a German to use; that he has used it, and it is likely to be remembered. It is a 'prebedent' Somewhat Sestarfling in an official document, treating of a case of indisputable and confessed rothery. Official though it be, however, it stands for no thing more than the Secretary's private opinion, the Secretary's individual standard, the Secretary's pseuliar estimate of the relative sizniffganco and importance of ownership and

Mit is marvelous what an effect it has on a man, sometimes, just to remove him by force from the there? " piece of land," which he loves the Hour-and the Needs Growing Therefrom." and calls 'home,' to another that he hates so In the course of the lecture her guides referred in the afficial documents of the Department of came to our age; and bore testimony to the the Interior we find touching records of the sorrowing of these Indians. The words bring to mind some of the words written about capitives as far back as the days of Jeremiah.

pervading the whole tribe. They seem to have and often say that the "Great Father" has for-

These Ponea Indians are not contented, and their wrongs, and for the restoration of their the conclusion of the discourse, and "Ouina" from their unrighteous captivity. It has been in the Spirit World." truly saided them that they are the only free very few in some of the older Eastern States. who are under the protection of the State laws.

## A Characteristic Paragraph.

A Boston reago descentas got allead of competition in his second product. The plan of the bands over a probation discord descent and it important developments stand is so he says. Note that Son.

The above item of "intelligence" (" is a choice specimen of the manner in which Spiritualism and its adherents and public ministrants: are habitually misrepresented in the public journals. It would seem that the constituent mem-

The item above quoted is evidently aimed at . Loves of the Angels." gomery Place, Beston. In that account we stated the information being given us by the .

the strained of the Constrained and the count we considered Mr light commission of the constraint of t

or the hopeless ignorance of their composer by the utterance of three flagrant and (so it seems to us) utterly willful and indefensible departures from the truth in this case:

1. Dr. Webber (and from the nature of the language it is hardly possible that any other person can be meant; is not a "magic healer"taking the word at its customary meaning, which it was the evident intention of this shoffer to attach to it; Dr. W. cures by "laying on of hands," a process directly in harmony (as are all other spiritual gifts and their exercise) with natural law. 🦂

No mention was made in the report of the "broken" bones, which this reckless itemizer has so skillfully interpolated, and no claim was set up that any, on being fractured, could be made to "readjust" themselves—the idea of course being meant to be conveyed by the Son writer that their "readjustment" involvedthe instantaneous acquisition by them of a conofficer to which ordinary parlance gives expression in the phrase "as good as new," without the aid of the process of "knitting together," which process and the time necessary to bring it to a successful conclusion medical sci- ; ance with the reverent spirit of an enlightened once and human experience continually prove rationalism. In the treatment of his theme the to be all important essentials in such cases. The speaker was at once quiet and earnest. His disdisplaced, bone in Mrs. Boyce's foot was re-set, a course was instructive, and, in its moral tone just as a physician in the form would have de- and religious spirit, impressive. Indeed, the spatched the operation; but in this instance the physician was a resident in spirit-life, and was, therefore, obliged to make use of the material hands of an earthly medium for the purpose, and those of Dr. Webber being placed at his service, were utilized.

3, " So he says," Dr. Webber did not say so, but rer stated it editorially (of course leaving out of the question the interpolation "broken" made by the scribe of the Sun), upon the authority of the thoroughly reliable and responsible parties whose names we coupled with the narrative-the special points in our account of the case having been obtained, as before stated, from the husband of the lady who was so materially benefited by the treatment, and who is not afraid to say so now.

· Bysand-by, as the sun of fearless intelligence rises higher in the heavens of human thought. the value and efficacy of the gift of cure by "the laying on of hands" will be openly recognized and borne witness to by thousands who have secretly received benefits from it, but who now (unlike Mr. and Mrs. Boyce) are unwilling to have their names publicly mentioned in connection with it in any way; and when that time arrives such paragraphs as the one heading this article will be unanimously declared as deserving a place in volumes kindred to the great Makepeace's "Curiosities of Literature,"

#### ---Mrs. Cora L. V. Richmond in Boston.

On Sunday morning, Jan. 11th, this gifted trance speaker addressed a large audience at Berkeley Hall, her theme being "The Day and that he would rather die than stay on it. Even to the voice of awakening inspiration which unity and necessity of this great movement known as Modern Spiritualism. They also drew a vivid and pertinent parallel between human charity and spiritual charity. They "There is a restless, discontented feeling enumerated the various methods known to this age by which spirits manifested to mankind. est faith in the promises of the Government, and declared to their hearers most unequivocally that all forms of spirit manifestation were gotten them; by the time he again remembers necessary, and none were to be held unimporthem none will be left to receive what he has tight, since human minds differed as to the promised, them "-Report of the Apost for the samount and nature of the evidence required to (is. Annual Report of Ind. Com. For 1878, Cachieve conviction, and therefore in this work each and every phase of the phenomena, every returning spirit, however undeveloped, as power will be, in the Indian Territory. It is judged by earthly standards, had a special and I tween the personal and temporary aberration easy enough to do them justice by simply acting appropriate duty to perform, and could not be of the man and the established doctrines of the honesity by them, but that little must be done; spared from the grand sum total. The dis. Roman Catholic Church. Now the latter does at any rate. They are waiting in hope as exiles, course was pronounced on the emotional plane, not ordain that people who send their children sign lands. Judge Dundy opened the case, improvised a prem embodying three topics sugtairly when he indignantly declared from the gested by the audience. George A. Bacon act- laws of the land." beach that There was no man living-white, i clas chairman, and Mr. J. T. Patterson presided black of red, who could not come into his court, at the organ. Mrs. Richmond, will speak in this b It was be who released the handful of Poneas hall again next Sunday morning on "Marriage

On the afternoon of the same day Mrs. Rich, Indians in the United States to-day, except a smood delivered the second lecture of her present engagement before the First Society of Spiritualists, in Parker Memorial Hall, Bosston. Her theme, as announced last week, was "One Year's Experience in Spirit-Life"-Spirit George Thompson being the Controlling Intelligence. We shall print this discourse-which was eloquent in delivery, and profound in its treatment of many important points-in our next issue. Mr. Bacon, the regular Chairman, presided, and the choir rendered several selections with excellent effect. At the close of the lecture "Ouina" improvised a poem on "Westminster Abbey," "The Ever-Growing Soul," and Restitution.

> Next Sunday afternoon Spirit Emanuel Swe-Richmond's medial instrumentality, on "The

> 形式 A correspondent, "H.," writes: "The Spiritualists of Haverhill, Mass., were addressed Sunday, Jan. 11th, by Mrs. Abby N. Burnham. in the Unitarian church, afternoon and even-

#### The Christ Spirit.

Large and intelligent audiences assembled at Republican Hall, New York, on Sunday morning and evening last, to listen to the lectures delivered by HENRY KIDDLE, A. M., late Superintendent of the Department of Education in that city. The writer was present in the evening, when the subject was the Christ spirit. Mr. Kiddle delivered his lecture from extended notes. His manner was easy and natural, and his voice clear and agreeably modulated. The lecturer maintained that Jesus of Nazareth was a strictly human personage, of a highly exalted character, and endowed with remarkable "spiritual gifts," which he exercised for the most, beneficent purposes. The Christ spirit he recognized as belonging to no single period or personality; but as the divinely beautiful spirit of self-abnegation and spiritual illumination, illustrated in a greater or less degree by the founders of the chief religious systems of the world, and in some humbler manner by many of their disciples.

The fundamental ideas of the lecture, and the method of their presentation, were in accordwhole substance and manner of this illustration of the Christ spirit was well calculated to command respect for the lecturer's ability, and to inspire the highest confidence in his sincerity. The moral courage and worthy example of

Mr. Kiddle should shame those timid disciples, who, like Nicodemus, come to the Christ of Spiritualism "by night," and then make haste to run away in the morning, or when the fact is likely to become known. Among the newly commissioned apostles of to-day, none are likely to render more efficient service than this eminent educator, who, following some of the early champions of our cause, recently resigned a lucrative office for the sake of his convictions. Only men made of such firm stuff, who do not hesitate to wear "the whole armor," are really qualified to wield "the sword of the spirit."

#### The Free School Question. The Roman Catholic bishop of Louisville, Ky.,

commands" that the members of his diocese shall send their children to the parish schools 'under pain of refusal of absolution." The decree took effect on the first day of the year, and is embarrassing to the Catholics of Louisville. They are numerous, and many of them are sending their children to the public schools. By implication Bishop McCloskey places the act of sending children to the public schools on a par with those public immoralities for which Catholies are commonly deprived of the sacraments. says the Boston Daily Advertiser. It further remarks: "If people can be disciplined so harshly as to be deprived of the absolution—a subject to which devout Catholics attach the greatest importance--simply because they obey the laws of the land, logically the next step may be to refuse the sacraments to people who pay the school tax; or, if they refuse to pay the school tax and are fined or imprisoned, to comfort them ecclesiastically by calling them martyrs who suffer for the church and Christ himself. Bishop Mc-Closkey's position is untenable, canonically, theologically and legally, and should his diocese appeal to the higher authorities it is not probable that his decree would be confirmed. With great reluctance and with due reserve it may be stated that the Roman Catholic clergy is not always authoritatively informed on delicate points, and in judging of a reckless decree like Bishop Mc-Closkey's it is proper to draw a sharp line belawfully and conscientiously disobey the bishor in order to obey both the church and the civil

Fir The Philadelphia Record, in a leading editorial, under the caption, "POSTAL DESPOT-ISM," truly says: "If the postal department of the Federal Government is to be allowed not only to refuse at its discretion to perform its allotted function as a carrier of the mails, but to confiscate letters and other matter confided to its custody for the purpose of transportation and delivery, on the pretext that such letters and other mail matter are of a character hurtful to private morals or private purses, where is the point at which the line shall be drawn beyond which such despoticsupervision is to be prohibited?" It further remarks that there is danger that this interference with the affairs of citizens in the name of morality may go too far, and eventuate in an unwarrantable and tyrannical encroachment upon individual liberty. Such an oversight induces, if accepted by the people, a servile dedenberg will deliver a discourse through Mrs. pendence upon the Government which undermines the dignity and free will of the citizen. It is hostile to that personal liberty and responsibility which is the primary object of a republican Government to secure and encourage.

We are in receipt of a private letter from W. J. Colville, wherefrom we take the liberty of gleaning the following items of travel: Mr. Col-

time, of 20 out of the 410 Pand "within a few months" daily evidence—by an item whose four lines of has been specially prepared for our columns by ner of Light Bookstore, No. 9 Montgomery Place, number." Annual report of the Indian Commission length demonstrate either the moral breadth(?) A. E. Newton, Esq. Boston.

#### Editor-at-Large Fund.

We credit this week to the amount pledged in behalf of the above named fund the sum of twenty-five dollars, which has been volunteered by the Religio-Philosophical Journal, coupled with the following condition, as named in the Journal of Jam 10th, which condition we will comply with in full on receipt of the amount named:

named:

"We are authorized to and do hereby oper to the editor of the Banner of Light, \$25 toward the fund if he will produce the evidence on demand of our attorney, which shall prove that the purported donation of \$560 was bana fide. It is not essential that the name of the donor be made public. If the proposition is accepted we will name our attorney, place the money in his hands, and on receipt of his report will publish the same, and thus either allay or confirm the suspicious now held by many, helpding representative people who are perfectly friendly toward both Dr. Brittan and our Boston contemporary."

Eunds received and pledged to date:

Funds received and pledged to date:

Amount Received.	
Jerome Fassler, Sr., Springfield, Ohio 1	50,00
Jarome Fassler, Sr., Springfield, Ohio 1	00,00
A Friend of the Banner of Light	00.00
L. Downing, Jr., Concord, N. H.	10,00
1 Eriand Roston	50,00
A Friend, Boston Mrs. Flora B. Cabell, Washington, D.C.	10,00
a table Virginia City Nev	3,00
C. Pollock, Virginia City, Nev E. P. Upton, Derry, N. H.	5,00
The Chains D. Thomas Vornon Vt	2,00
Mrs. Almira P. Thayer, Vernon, Vt P. S. Briggs, Charlestown, Mass.	10,00
Mrs. E. W. Guilford Cincinnati, O	5,00
Mrs. F. W. Galliord Cincinnati, Occasional St. 12 Dellacia Mantpoliar Vt.	1,00
Daniel Baldwin, Montpelier, Vt	1.00
D. T. Averill, Northfield, Vt.	2,00
Almeida A. Fordtram, Industry, Texas	1,00
Friend, Islington, Mass	2,00
Gnd Norton, Bristol, Ct	2,00
George A. Bacon, Boston	3,00
Augustus Day, Detroit, Mich	1,00
M. V. Lincoln, Boston, Mass	
A. P. Webber, Wm. Luther, Rochester, N. Y.	2,00
Wm. Luther, Rochester, N. 1	5,00
W. H. Crocker, Port Allen, Iowa	2,00
E. C. Hart, Oberlin, O	5,00
B. T. C. Morgan, St. Louis, Mo	35
$\langle \Pi_{i_1 \dots i_{i_1} \dots i_{i_1} \dots i_{i_1} \dots i_{i_1} \dots i_{i_1} \dots i_{i_{i_1} \dots i_{i_1} \dots i_{i_1} \dots i_{i_1} \dots i_{i_1} \dots i_{i_1} \dots i_{i_n} \dots i_{i_n} \rangle$	5,00
II n old subscriber," Brooklyn, N. Y	10,00
Amount Pledged.	
Mrs F Bruce	10.00
Mrs. E. Bruce	2,00
Volcon Cross New York City	10,00
E. Samson, Ypsilanti, Mich.	10,00
Amos Kent, Rock Island Arsenal, Ill	2,00
Peter McAuslan, Yuba City, Cal	5,00
E. Whelpley, Hampshire, Ill.	5,00
Religio-Philosophical Journal, Chicago, Ill.	25.00
E. J. Durant, Lebanon, N. H	5,00
Total\$	861.35
INTEREST.	,

The Ute delegation, twelve in number, arrived in Washington, D. C., on the morning of Jan. 11th. The names of the party are Ouray, Chipeta, his squaw, Wash, Alhandra, Galata, Joenicks, Sieble, Jack, Sowdincks, Unca Sam, Augustin and Tappaguanta. W. H. Berry accompanies them as an interpreter. These guests of the nation, en route to its capital on governmental business, (for they were really under the escort and protection of the United States forces, the guard being under command of Lieut. Taylor of the 9th Cavalry) came nearbeing murdered at Pueblo, Col., Jan. 7th, a crowd of some three thousand civilized (?) residents assembling when the party arrived there, with shouts of "Hang the red devils"—a la Judge Lynch, we suppose. Only the firmness of the officials (in all probability) induced the "cooler counsels" which the telegraph asserts finally prevailed to a sufficient extent to allow the removal of the Indians from the place. Comment is unnecessary 1

The Ladies' Aid Society, of Springfield, Mass., which is an auxiliary to the Free Religious Society in that city, held its annual meeting. Thursday evening, Jan. 9th, and elected officers as follows: President, Mrs. E. P. Morrell; Vice President, Mrs. M. A. P. Clark; Secretarv. J. II. Smith: Assistant Secretary, Mrs. A. H. Coburn: Treasurer, Mrs. E. M. Lyman: Directors, Mrs. M. A. P. Clark, Mrs. M. A. Lyman, Miss E. H. Holmes.

For The Lake Pleasant Spiritualists' Camp-Meeting Association met at Greenville, Mass., on the 10th inst., and elected Joseph Beals President for the ensuing year. The Reports of the Secretary and Treasurer will be published in the next issue of the Banner.

The reunions of the Spiritualists' Ladies' Aid Society of this city are very pleasant affairs. This Society is doing a good work in relieving the necessities of the destitute poor, and should be fully encouraged by the philanthropic.

155 The Banner of Light contains in its present issue (first and second pages,) much matter of interest concerning the phenomenal phase of Spiritualism. The reader's attention is specially called thereto.

## W. J. Colville in Chicago.

Mr. Colville's lectures in Chicago, on Sunday, Jan. 4th, we are informed, were very largely attended. The Third Unitarian Church, corner of Lastin and Monroe streets, was about three parts filled at 10:45 A. M. when morning service commenced. The church contains a fine organ, and the musical arrangements were very effective. The subject of Mr. Colville's inspirational discourse was "The Spiritual Outlook for the New Year." The congregation were very attentive and followed the speaker closely.

After the service the Lyceum met in the basement. Winoona" gave through her medium a brief address 4 and poem, which delighted the children. In the evening at 7:45 the church was nearly full-at least five hundred people being present. W. J. Colville's guides gave a very interesting discourse on how the human soul gains experience by expression through matter; his guides also alluded to the connection existing between Biblical and Modern Spiritualism. The subjects treated upon were chosen by the audience. Wincona's poem was also warmly appreciated.

On Thursday, Jan. 8th, service was held at 8 P. M.; it was an unpleasant evening, but the congregation numbered at least two hundred. The evening was spent in listening to replies to a great many questions asked by members of the audience. All the questions were answered by W. J. Colville's guides through his mediumship without the slightest hesitancy. Many of the replies were greeted with hearty applause. Mr. Charles Thornton enlivened the evening with choice vocal and instrumental music, and "Winoona" closed the exercises at 10 o'clock with a fine poem.

The services for Sunday, Jan. 11th, were announced to include a discourse in the morning on "The Permanent and Transitory Elements in Existing Theologles," and for Thursday, Jan. 15th, a lecture on

Woman's True Position and Divine Mission." Several semi-private receptions have been held at 38 Ogden avenue, all of which were well attended and

proved enjoyable occasions. On Monday, Tuesday and Wednesday, Jan. 19th, 20th and 21st, Mr. Colville will lecture in Genesco, and Feb. 1st and 8th in Cleveland, Ohio.

He will return to Boston on Friday, Feb. 13th, and resume his regular duties at the Banner of Light Circle Room on that day. He requests all letters to be addressed to 38 Ogden avenue, Chicago, until the close of the present month.

Mr. Colville is open to engagements to lecture in the vicinity of Chicago Jan. 26th, 27th and 28th. His Sunday services in Boston will be resumed in Berkeley Hall on Sunday, Feb. 15th, at 10:30 A. M., and 7:30 P. M.

with the New York Herald of Progress, when published by A. J. Davis, is now an officer in the Custom House in San Francisco, Cal. Occasionally he lectures for the Spiritualists.-Inde-

### BRIEF PARAGRAPHS.

Serious charges are preferred against Indian Commissioner Hayt by Gen. Fiske. The specifications number about one hundred. The most serious charge laid at his door is that the recent Ute outbreak was due to his failure to provide the Indians with food and clothing, as required by treaty.

The Boston Transcript says, "Music is a heavenly ling the benefit of such favorable purchase. maid." Yes, indeed, a very old maid.

Nitrate of soda (a struggle for the possession of certain mines of which is the chief cause of the present war between Chili and Peru) has of late years become largely used as a manure, and is obtained chiefly from these two countries, where it exists in a crust of a white crystalline appearance near the surface of the land. It is a valuable ultrogenous fertilizer, the nitrogen being present as nitrle acid in combination with

Mayor Prince's third inaugural address is a model -production. Even his political opponents commend it.

The night winds of Chicago sing a funeral refrain.

No bar the spirit-world hath ever borne—
It is thy thought is shut, thy heart is dead.
Up, scholar, bathe, unwearied and unworn,
Thine earthly breast in morning's beams of red.
—[Faust.

A recent London despatch says there is a rumor to the effect that the British government is in possession of startling and alarming news from India.

AT HALF-MAST.—"How long shall the Church, in consequence of unholy living, be compelled to carry her flag at half-mast?" exclaimed Rev. G. Strobridge, in preaching at Camp Tabor. How long?—New Jersey Methodich.

Being ourself but an indifferent hand at answering conundrums-theologic or otherwise-we are unable to answer this pitiful query which we find in a specimen copy of this new creedal publication, which is sent us for notice-we presume. We judge that it will be as long as blind faith is exalted over good works in the church teachings. We will, however, give our inquiring editorial brother the benefit of our circulation, and "pass it along," so that perhaps some one more gifted may encounter it and be able to reply practically to the question thus raised.

"Evil is not a thing, . . . . it is not anything created." "Vide" The Old Problem" in Banner, Jan. 10th. No thing is nothing; that 's plain as the nose On the face of a man, as the old saying goes. Then, if this is so, why dispute and complain, Wear your pen, waste your ink, and rattle your brain? For it's useless to shake your spiritual fist At what you admit does n't really exist; Or to aroue that what was never created Should be by mankind avoided and hated. It strikes an old sinner like me, that the Right In admission like this, gets the best of the fight. For to every reasonable mind it is clear That from nothing created there's nothing to fear . Jo Cose.

This Indicrous item is from the Boston Advertiser; "A juryman in the Criminal Court of the District of Columbia was excused the other day because he had been convicted that morning of stealing a pair of shoes. He was advertised to address the Pioneer Sunday School Association of Washington on Sunday on the question, 'What the Bible Teaches Man.'"

Col. Robert G. Ingersoll writes as follows to Mr. Lucius C. West, of Kalamazoo, who had questioned him regarding a statement made by a Kalamazoo minister: "The Rev. Mr. Spring must have told you what he knew to be untrue, and he will probably keep telling it till the dust of death stops his mouth-a consummation devoutly to be wished. So far as believing in God is concerned. I do not say 'there is no God.' I do not know. I do not believe there is, but I do not assert that there is not."

The unfortunate Maine political imbroglio "drags its slow length along."

Is it raining, little flower?

Be glad of rain!

Too much sun would wither thee,

'T will shine again;

The clouds are very black 't is true,
But just behind them shines the blue. Art thou weary, tender heart? Be glad of pain; In sorrow sweetest things will grow, As flowers in rain.
God watches and thou wilt have sun
When clouds their perfect work have done.

Dan Rice uses letter-headings on which a circus clown is gaudily pictured on a skeleton horse, and in red letters are the words: "Dan Rice's New Departure-A Jump from the Ring to the Rostrum." Brother Moody says that Dan is not truly converted, but Dan insists that he is. Charleston, S. C., is making an advance in the world.

Charleston, S. C., is making an advance in the works. Thus far a Sunday newspaper has not been among her evidences of progress, but the News and Courier proposes to supply the one thing lacking and will very shortly publish every day in the week. The News is an enterprising sheet, and it doubtless knows in advance where its support is coming from.—Boston Post. Lady to married friend who has been telling her

all about their travels; Well, my dear, what struck you most during your trip? Married friend: My hus-The following verse, entitled "One Week on Wall

Street," is going the rounds of the press: Monday, I dabbled in future operations

Tuesday, owned millions by all calculations; Wednesday, my avenue palace began; Thursday, I drove out a spunking bay span; Friday, I gave a magnificent ball; And Saturday, failed with nothing at all."

Friends of liberty in England used to contribute money to aid the peaceful agitation of the slavery question in this country. Friends of fair treatment fo Ireland may in the same way not improperly contribute to aid the Irish Land League in its work, which is wholly peaceful—in the interest of humanity.

The independence movement in Canada is gaining in impetus, and promises very soon to assume a positive and formidable aspect.

No form of beauty has more-devotees, especially among the ladles, than flowers; but in order to have these beautiful gems of nature in perfection, it is neces sary to procure good seed, and also to be in the possession of some knowledge as to the proper manner of planting the seed and cultivating the plant. This and much more very useful information, is contained in D. M. FERRY & Co.'s beautifully Illustrated Descriptive and Priced Seed Annual, which they offer to send free to all. See advertisement.

## The Theosophist.

Not less interesting than either of its predecessors is the December number of this Oriental monthly. Among the eighteen articles comprised in its table of contents, seven or eight emanating directly from Hindu writers, give to the magazine quite an East Indian fragrance and flavor.

Babu Ram Das Sen contributes a chapter on Jainism a religion founded by Arhata. He was a king in the South Carnatic, but early in life he divested himself of kingly power, and went about exhorting the people to virtue and wisdom. Some idea of what he taught may be inferred from the maxims of his followers:

"Kindness, charity, control over the passions, worshiping the gods, forgiveness, truth, purity, devotion and honesty are virtues that every householder should

possess."
"A man should dwell only where virtue, truth, purity and good name are prized, and where one may obtain the light of true wisdom."

Rao Bahadur J. S. Gadgil writes on "Hindu Ideas about Communion with the Dead."

Rao Bahadur S. P. Pandit continues from the November number his article "The Veda, the Origin and History of Religion.' Nilkant K. Chhatre gives "Soundings in the Ocean of

Aryan Literature." A startling story,"The Phantom Dog," vouched as

authentic by a Russian officer, is translated for The Theosophist from a recent Russian paper.

The subscription price for The Theosophist is \$5 per year. It may be ordered through the office of the Banner of Light.

#### Our Premium Engravings.

such costly steel-plate engravings upon the terms offered on our eighth page, we reply: That owing to the difficulties and expense -attending their introduction and sale throughout the country in the ordinary channels of trade, and the continued depression in the picture market, we have contracted for several thousand copies at reduced prices, our subscribers receiv-

We give a choice of one picture free to all those who send us three dollars for the Banner for one year; and one or all of the other four pictures can be had at merely nominal prices, without paying two extra commissions-one to the Jobber, and the other o the retailer.

We make no charge for extensively advertising the engravings, and we mall them, prepaying postage to all parts of the United States. A speedy and wide spread circulation of the works is thus assured, saving the publishers the heavy expense of advertising, and the employing of commercial travelers and agents.

The publishers assure us that the engravings shall be printed with as much care-by the best art-printers -as those that they have heretofore sold at two and three dollars per copy. Because we have made such favorable purchase, and because we believe in beautifying the Home with such charming and masterly works of art, and hoping to increase the circulation of our paper by many thousands, and thus be at least partially if not wholly repaid financially for the heavy. investment, we shall for a time give premiums—(not cheap hashy chromos)—but choice Gems of Art, worthy to adorn the walls and portfolios of cultured homes. They embrace a pleasing variety in landscape and home scenery, combined with refining and exalting sentiment.

Those who already possess some of these engravings need not hesitate to order the five copies in renewing or beginning their subscription, for they can readily think of friends to whom the duplicate copies would prove to be very acceptable gifts.

There are reasons why this premium offer may be limited in time, therefore all who desire copies on steel of Joseph John's great paintings upon the present favorable terms, should at once improve this rare opportunity.

### Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—The First Society of Spiritualists hold incertings at this place on Sunday afternoons, at 25 o'clock. The public cordially invited. George A. Bacon, Manager.

PAINE MEMORIAL HALL.-Children's Progress Lyceum No. 1 holds its sessions every Sunday morning this hall, Appleton street, commencing at 40% o'clock e public cordially invited. D. N. Ford, Conductor. The public cordially invited. D. N., Ford, Conductor.

ANDRY HALL,—Children's Progressive Lyceum No.
Lineets in this hall, corner West and Washington streets,
every Sunday at 10½ A. M., J. B. Hatch, Conductor.

REPHRELIEY HALL,—Service every Sunday at 10½
A. M., in this hall, 4 Berkeley street, corner of Tremont

street. **EAGLE HALL...**—Spiritual Meetings for tests and speaking by well-known speakers and inclinus, are held at this rall, 46 Washington street, corner of Essex, every Sunday, it 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall. 16 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

ay at 3 v. M.

NO. 137 TREEMONT STREET,—The Spiritualist La-fles' Ald Society meets every Thursday afternoon and even-ing at this place, up one flight. Business meeting at 4 Celock. Mrs. A. A. C. Perkins, President; Flora W. Bar-

PAINE HALL.-The beautiful morning of Jan. 11th called out the usua\Arge gathering of visitors to witness our exercises, and the progress we are making. There were one hundred and fiffy children present to day. Many new scholars are being continually added to our number, and, Pathe Hall becoming crowded, the

day. Many new scholars are being continually added to our number, and, Paine Hall becoming crowded, the question arises, as our want becomes more and more manifest. "What shall we do?" Four new groups must soon be added to accommodate the overflow, as some of the groups are much larger than is usually allowed in a Spiritual Lycenm. We will borrow no trouble, however, for the watchful care which has ever been over us is not now withheld, and we will be provided for in case of emergency.

It is refreshing to see the interest taken by the little ones, those to whom the Lyceum is a novelty. Many have come from other Sunday schools, where more restrictions are imposed, and the freedom which is granted them here satisfies the longings of their young spirits in that they can enjoy the sunlight which was made for them, and the cheer which all living things have a right to enjoy, they being the free gift of the Father who made the blessings, adapting them to those who naturally can appreciate them. Many ask what are our children taught? It seems as if no enlightened progressive could ask the question, but it is asked, and a short answer, it seems to me, is quite sufficient. We leave the young mind free to receive the sunlight of truth which will flow into it from the thousand streams which emanate from the Great Heart that beats with love for all creatures. There is no stand still; either we must move onward or temporarily backward, and the soul being as free as the bird, and our Lyceum being in the embrace of the spirit-world, the soft, purifying influences of the unseen are ever magnetizing and shedding upon the souls gathered together here each Sunday morning, a power which is fitting them and shedding upon the souls gathered together here

and shedding upon the souls gathered together here each Sunday morning, a power which is fitting them for active, conscientions duty in the walks of life. The creedal doctrines with which many of us were once imbured are excluded from our midst, and the little ones with whom we are associated are free to commence their journey of life untrammeled and unfettered.

Our exercises were varied and interesting to-day, and were as follows: Recitations by Ivan Merry, Sadie Peters, Mand Marion, Ella Wait, Hattle L. Rice, Alice Bond and Flora Kenyon; a reading by Hattle Harding; plano solos by Gertle Murch and Neille S. Thomas; a duett by-Jessle Hosmer and Lizzle Bean; and songs by Helen M. Dill and Hattle L. Rice; followed by the calisthenics. Remarks were made by Mr. Day, of Detroit; Miss Riggs, of New York, and Dr. John H. Currier, of Boston. The exercises were closed with the Target March.

Amony Hall.—Our Lyceumheld its regular session

AMORY HALL.-Our Lyceum held its regular session on Sunday morning, Jan. 11th. Although our scats were not crowded to repletion, yet we were well satishel with the attendance of both audience and scholars. We believe our Lyccum is doing a good work, for we gather together Sunday after Sunday, not old workers altogether, but we have enlisted many new people who never before have been connected with any movement of this kind.

ers altogether, but we have enlisted many new people who never before have been connected with any movement of this kind.

Our annual election of officers occurred on Monday last, the old Board being reflected with the addition of Mrs. M. A. Carnes and Mrs. Clara Messer as leaders of "Sea" and "Shore" groups respectively, and now we are again ready for the work, and shall endeavor to not only hold our old friends, but we hope to gain ere the close of the year many new ones.

At our meeting it was unanimously voted to extend an invitation to our New York and Brooklyn friends to pay us a visit, and we are now waiting to hear from our Committee chosen to write them in our behalf. Although none of the members of this new Lyceum save our Conductor were of the party which visited New York in 1878, yet if the friends from that city and Brooklyn visit Boston they will find a hearty reception avaiting them.

Our exercises for last Sunday were as follows: Selections by the orchestra; singing by the choir; Silver Chain recital; Banner March; readings, recitations, vocal and instrumental music by the following pupils and adults: Recitations, Gracte Burroughs, Ida Brown, Nellie Nugent; song, Hattie Davison; readings, Ilattie E. Wilson, Willie Nash, Albert Rand, Alice Messer, Arthur Rand; recitations, Nellie Welch, Annie Fernald, Sadie Fernald, Charlie Lothrop; readings, F. Warren Rand, Ada Madden; violin solo, "Waltz Brilliant," arranged by Julius Eichberg, Mr. W. H. Cable; do, "Home, Sweet Home," with variations, arranged by H. Farmer, Miss E. Dawkins; recitation, Hattie Young; remarks by Mrs. Litch; services closed with Target March.

J. B. HATCH, Ju., Secretary Children's Progressive Lyccum No. 2.

PYTHAN HALL, — Mrs. Charles Court opened the merchaver and the test services closed with target the chore of the party of the progressive Lyccum No. 2.

Pythian Hall.—Mrs. Charles Court opened the morning service at this place last Sunday with an invocation. Several individuals came forward for treatment, and were attended to by Dr. Frank Brown, Mrs. Court, Mrs. Martin and others. During this exercise the choir and congregation discoursed appropriate music. Mr. Oscar Fuller presided at the organ and also rendered several fine songs. Remarks were made by Mrs. Roberts, Mr. S. A. Davis and others, all of which were instructive and worthy of consideration.
Mrs. Dr. Smith (formerly Mrs. Crafts) gave for the opening of the afternoon conference some items of experience, as a medium and physician, which were interesting. Our venerable friend, Richard Walker, eighty-three years old, testified to the coisolation that Spiritualism has offered him—above all the comfort he derived from being twenty-five years a member of a

lerived from being twenty-five years a member of a hristian Church. Mr. Geo. Plummer, Mr. Bickford, D. W. Hull and others filled out the time to the profit of the profit of the profit. of all present.

EVENING STAR HALL—CHARLESTOWN DISTRICT.—Sunday, Jan. 11th, Mrs. Mary C. Bagley occupied the platform at the usual hour in the afternoon, speaking and giving tests to a large audlence. Upwards of thirty different spirits were described by the medium, and their names given in full—most of which were recognized as correct by persons present. "Prof. Fred Heath," the blind musician and vocalist, presided at the plane, and sang several appropriate songs. The arrangements for next Sunday, Jan. 18th, will be announced in Saturday's papers of this week. C. B. M.

In answer to the query how we can afford to turnish | First Society of Boston Spiritualists HOLD TREE MEETINGS EVERY SUNDAY AFTERNOON

PARKER MEMORIAL HALL.

The public respectfully invited. Next Sunday the rostrum will be occupied by the wellknown and popular fecturer.

### MRS, CORA L. V. RICHMOND,

Good singing will be furnished on this occasion by a Quartette Choir under direction of MISS NELLAE M. Services commence at 2  $^{\circ}\!\!\!/$  o'clock.

#### A Peculiarity of Mrs. Pickering's Mediumship.

Thave probably attended séances of various kinds before an hundred or more different mediums, and yet I was scarce ever present at one in which I did not observe something in the phenomena peculiar to that particular medium. Notably have I observed a characteristic of Mrs. Pickering's mediumship. At the first of her; séances (a public one) I attended in Boston recently, what purported to be a brother, a daughter, and a sister of mine materializedbut so imperfectly that I could not identify either my brother or daughter, nor did 1 identify the face of my sister but only for a moment. Whilst we were both earnestly gazing into each other's faces, almost as quick as a flash of light her whole countenance assumed a look and expression so exactly like it was when on earth that I could stake my life on her identity. The likeness, however, did not last but a second or two, but then it was unmistakable beyond the shadow of a doubt.

Again I attended, in the fore part of January, in company with one other sitter, a séance at the same medium's room, 36 East Springfield street, where we had more convincing manifestations than could probably be obtained at a dozen or more ordinary promiscuous circles. Among others who came was one who, from family resemblance, I supposed might be one of several cousins of mine by the name of Peace. I guessed two or three of that name, but the spirit gave no sign of any kind, seeming determined to make me know him, if possible, without giving me any clue. Finally the spirit put his face entirely outside the aperture of the curtain and looked earnestly in mine, which was some twelve inches distant from his. But still I could not recall the features to mind until, seemingly with an extraordinary effort, he protruded his face still closer to mine, as he most energetically ejaculated: "Don't you know me?" 'Why," said I, "Isaac Peace!" (who was a first cousin of mine) who had removed from Philadelphia in early manhood to Missouri, where he recently died at an advanced age). I had not seen him for fifty years, and yet I know I could not, on the occasion, have been mistaken in his identity. It was the face of a young man of twenty placed for a moment only on the shoulders of the old man of seventy. T. R. II.

## Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

Mrs. Eliza M. Hickok has gone to Maine on a lecturing tour. She will visit Portland and vicinity, Bethel and other places, and perhaps portions of New Hamp-shire. Mrs. II. is a lady of ability, a good writer and an eloquent speaker.

At last accounts Frank T. Ripley was having good success as a lecturer and platform test-medium in Sheboygan Falls, Wis.

Elder G. A. Lomas, editor of the Shaker Manifesto, will lecture in Auburn N. Y., on Sunday evening, Jan. 18th, on "The Evolutions of Truth."

Mrs. Colby and Mrs. Smith have been constantly employed in Western New York during the past ten months, and are still engaged in that part of the State. They dedicate a spiritual hall in Springville, N. Y., the third Sunday of December. Mrs. Colby spoke in Buffalo the fourth Sunday; and on the first Sunday and Wednesday of January in Gasport. She spoke in Buffalo on the second Friday and Sunday, Sunday, Jan. 18th, in Lockport, and will be there again. They are intending to go further east in February. Would be pleased to make engagements anywhere between Buffalo and New York City. Present address Laona, N. Y.

J. Frank Baxter spoke on Wednesday evening, Jan. 14th, in Brooklyn, N. Y., and will be in Plymouth, Mass., Friday, Jan. 16th: Sunday, Jan. 18th, in Norwich, Conn., Wednesday, Jan. 21st, in Natick, Mass., Thursday, Jan. 22d, in Peabody, Mass.; and Friday Jan. 23d, in Rockland, Mass. The five Sundays of Felruary he speaks in Bangor, Me. Parties in Maine desiring week evening services can address, for particulars, at 13 Walnut street, Chelsea, Mass.

Mrs. Elizabeth L. Watson has been engaged for April by the Second Society of Spiritualists of New

W. L. Jack, M.D., of Haverhill, Mass., will be at 13 Birch street, Biddeford, Maine, for a few days only, from Jan. 16th. Address as usual, Haverhill, Mass.

Mrs. A. E. Cunningham of Lynn gave tests from the platform of Washington Hall, Natick, Sunday, Jan. 11th, with marked success. George A. Fuller of Dover, formerly of Natick, will speak in the same place next Sunday.

C. B. Lynn addressed large audiences in East Dennis, Mass., Jan. 11th. He will speak in Worcester Jan. 18th and 25th. Address him at 66 Austin street. Mr. Lynn can be engaged for February and March. During April, May and June his time is engaged. Permanefit address Banner of Light office. Everett Hall Spiritual Conference, 398

#### Fulton Street, Brooklyn, N. Y. These meetings occur at 7½ P. M. of the dates

mentioned. The themes for consideration thus far decided on are as follows: Jan. 17th, Henry Kiddle—"The Christ-Spirit." Jan. 24th, Prof. J. R. Buchanan—"Heaven and Earth."

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

of Conference. Freethinkers only ask for complete liberty of thought, and they ask it not as a privilege for themselves, as a favor dictated by benevolence, nor yet as an act of tolerance; they demand it in the name of fustlee, as a guarantee against ecclesiastical compulsions and clerical persecutions.—Hugo Andriessen.

...... AN ARTICLE OF MERIT.-"Brown's Bronchial Troches" are the most popular article in this country or Europe for Throat Diseases and Coughs, and this popularity is based upon real merit. Imitations are offered for sale, many of which are injurious. The genuine "Brown's Bronchial Troches" are sold only in boxes.

Truth is mighty and has prevailed. See its triumph in Hop Bitters. Use Kidney-Wort and rejoice in health. One

package makes six quarts of medicine.

## To Correspondents.

#80" No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

NEW YORK CITY, The "Young Ram" communication received. Will, be printed next week,

NEW YORK CITY, -- "Herbertus" has our thanks for notice of last Sunday evening's services at Republican Hall. The matter, however, was anticipated by another of our correspondents.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, 32 and 41 Chambers street, New York CHA.

NEW ENGLAND NEWS COMPANY, 14 Franklin street, Bushin. THOMAS MARSH, 209 Washington street (south of beasant street), Boston.

teasanf street), Hoston, All Ald, If Gestreet, South Boston, Mass, MBS, M. J. REGVN, 220 North 5th street, Sr. Louis, Mo. RICHARD ROBERTS, 1020 Seventh street, Washington,

D. C.
D. ATKIN, Jun. 10 West list street, between Broadway and 6th avenue; also at totand Hotel, Broadway, and attet, New York City.
WM. S. BARNARID, 71 Hotallo street, New York City.
S. M. HOWARD, 51 East Tweath street, New York City.
W. A. & C. S. HOU GITTON, 75 and 77 d street, Sacra-

mento, Cal.

LEES'S BAZAAR, 16 Woodfand Avenue, Cleveland, Ohlo. hio. WILLIAMSON & HIGBIE, 62 West Main street, Roch-

dACKSON & BURLEIGH, Arcade Hall, Rochester,

Mol.
L.N. CHOYNSKI, at Geary Street, San Fram Ison, Ca.
SMITTIPS PERIODICAL DEPO1, 122 Deartorn 81.
Chicago, III.
PERRY A. MORTON, 162 Vine Street, Cincinnati, 0.27.
S. M. HOWARD, 54 Last 12th street, New York City,
GEORGER, HILES, westend from Bidge, Oswege, N.A.
31. B. ADAMS, 527 Seventh street, and 844 F street, Warington, D. C.
WILLIAM ELLAS, 450 Wisconsin street, Milwasko,
Wis.

VIS, WILLIAM WADE, 826 Market street, Philadelphia, P. E. M. ROSE, 56 Trumbull street, Hariford, Conn. BRENTANO'S LITERARY AMPORIUM, 39 Union.

RENTANO'S LITERARY 1 MPORIUM, 30 Unionate, New York,
1 M. H. DENIRE, 55 Redford avenue, Brooklyn, 8xY,
1 D.; John NSON, 3 North Man stroet, Foll River, Mass,
2 W. KEAN, Main street, Greenfield, Mass,
2 R. PEASE, F. O. Booksfore, Moberly, Mo.
3 R. LOSSLEY, New London, Conn.
3 J. CARPENTER, Brattleboro, Vt.
4 DOSCHER, Charleston, S. C.
V. F. RAYBOULD, Main street, Saft Lake City, Utah,
Cothermore with London the Rumer of Light regularly on

Other parties who keep the Banner of Light regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact, 1

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the est, and diffeen cents for every subsequent in-NERCIAL NOTICES. Forty cents per line, MERCIAL NOTICES. Forty cents per line, Minion, each insection.

BUSINESS CARDS. Thirty cents per line, Agate, each insection.

Phymients in all cases in advance.

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

AP Electrotypes or Cuts will not be inserted.

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

#### SPECIAL NOTICES.

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

THE MAGNETIC HEALER, DR. J. E. BRIGGS, IS also a Practical Physician. Office 126 West Eleventh st., between 5th and 6th ave., New York City.

#### Special Notice.

Dr. F. L. II. Willis will be at the Quincy House in Brattle-st., Boston, every Wednesday and Thursday, from 40 A. M. till 3 P. M., till fur-

J. V. Mansfield. Test Medium, answers scaled letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

S. B. BRITTAN, M. D., is permanently located at No. 80 West 11th street, New York, where he employs Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars.

## BUSINESS CARDS.

DR, JOS, RODES BUCHANAN, 1 Livingston Place, New York, gives Psychometric Opinionson Character, Constitution, Qualifications, &c. Feas: Full opinion, three dollars; two pages, two dollars, Postal orders should be made payable at Station D, New York, 3m Dec. 27.

NOTICE TO OUR ENGLISH PATRONS, J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Bannier of Eight at fifteen shiffings per year. Parties destring to so subscribe can address Mr. Motso at his residence. Elin Tree Terrace, Uttoxeter Road, Derby, England, Mr. Motso Terrace, Uttoxeter Road, Derby, England, Mr. Morse also-keeps for sale the Spiritual and Reformatory Works published by us. Conty & Rich,

LONDON (ENG.) AGENCY.

d. WM. FLETCHER, No. 22 Goldon Street, Gordon
Square Isour Special Agent for the sale of the Hauncrof
Light, and also the Spiritual, Liberal, and Reforming
fory Works published by Colly & Rich, The Ramar will
be on sale at Steinway Hall, Lower Seymour street, every
sunday.

AUSTRALIAN BOOK DEPOT.

And Agency for the BANNER OF LIGHT. W. H. TERRY.
No. 81 Russell Street, Melbourne, Australia, has for sale
the works on Spiritualism. Liberal, AND REFORM
WORKS, published by Colby & Rich, Boston, U. S., may
at all times be found there.

AUSTRALIAN BOOK DEPOT.

And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 81 Russell Street, Melbourne, Australia, has for sale the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there. NAN FRANCISCO ROOK DEPOT.
ALBERT MORTON, II O'Farrell street, keeps for sale
the Spiritual and Reformatory Works published by

PACIFIC AGENCY, SAN FRANCISCO.
The Banner of Light, and all the publications of Colby & Rich, also all other standard spiritualist, Liberal and Reform Works supplied. Catalogues and Circulars mailed free, Address HERMAN SNOW, San Francisco, Cal.

NT. LOUIS, MO., ROOK DEPOT.
MIS, M. J. REGAN, 629 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Mpiritial and Reformatory Works published by Colby & Rich.

TROY, N. Y., AGENCY,
Parties destring any of the Spiritund and Reformatory
Works published by Colby & Rich will be accommodated by
W. H. VOSBURGH, at Rand's Hall, corner of Congress
and Third streets, on Sunday, or at No. 49 Jacob street,
Troy, N. Y., through the week, Mr. V. will procure any
work desired.

CLEVELAND, O., BOOK DEPOT.
LEES'S BAZAAR, 165 Cross street, Cleveland, O., Circulating Editary and dépôt for the Spiritual and Liberal Books and Papers published by Colby & Rich.

BALTIMORE, MD., AGENCY. WASH, A. DANSKIN, as North Charles street, Balli-more, Md., keeps for sale the Banner of Light.

PHILADELPHIA AGENCY.

""" PHILADELPHIA AGENCY.

""" PHILADELPHIA GENCY.

""" PHILADELPHIA BELOW BUILDES, M. D.,

The Spiritual and Reformatory Worldspub y COLRY & RICH are for sale by J. H. RHODES, M. t. the Philadelphia Book Agency, 140 North 9th subscriptions received for the Branner of Light at per year: Mind and Matter at \$2.15 per year. The Ban-ner of Light can be found for sale at Academy Hall, sto Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 416 York avenue, Philadelphia, Pa., is agent for the **Enuner of Light**, and will take orders for any of the **Spiritual and Reformatory Works** published and for sale by COLBY & RICH. "SMITH'S PERIODICAL DEPOT.
"SMITH'S PERIODICAL DEPOT," 122 Dearborn street, Chicago, 40. The Banner of Light and other Spiritual and Liberal Papers always for sale.

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 85 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main
steel, Rochester, N. Y., keep for safe the Spiritual and
Reform Works published at the BANNER OF LIGHT
PUBLISHING HOUSE, Boston, Mass.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 57 Trumball street, Harlford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works pub-ilshed by Colby & Rich. ADVERTISEMENTS.

FREE TO ALL.

#### D. M. FERRY & CO.'S ILLUSTRATED DESCRIPTIVE AND PRICED

Seed Annual for 1880 W 11.15 be mailed time, to all applicants, and to customers without ordering it. It contains four rolond plates, 600 engravings, about 200 pages, and full descriptions in the small directions for planting 150 varieties of Vegetable and Flower Scods, Plants, Roses, etc. Invaluable to all,

D. M. PERRY & Co., Detroit, Mich.

## Great Co-operative Colony.

SEND THIRTEEN CENTS for Constitution. II. E. SHARPE, 257 / East Ninth Street, New York City.

## MRS. M. A. CARNES,

A F1916 A1, and Rachness Medium. Hours from 9 to 5 claric, Circles Dairsday afternoons at 3, and Sunday events. Hotel Windson, 603 hawman aye., Suite I, Hoston, Jan. 17, 188

### SAN FRANCISCO.

BANNAR OF LIGHT and Spiritualistic Books for sale, ALRERTA E. C. MORTON, Spirit Mediums, No. 11 O'Tarreb street.

### TO LET,

A T's: MONTGOMERY PLACE, one large square room and two smaller Lock rooms, suitable as offices for gentlemen; all ficated by steam, and supplied with gas and water. Terms reasonable. Apply at Room to, No. 82 Montgomery Place, Rocton, Mass. 18 Dec. 27.

M. R. M. W. WINGATE, M. D., Medical Clair-street, Room No. 9. Lawrence, Mass. 10. dam, 47. IS ELEGANT New Style Chromo Cards with hame be postpald. Gro. 1, Ranto & 60., Nassau, N.Y. Jan, 47. 6m

MRS, C. H. WILDES, Test, and Business Medium, O'Tremont Street, Rosen 5, Roston.

#### The Plymouth Rock MINING COMPANY.

ANCORPORATED NOV. 74H, 1879. 100,000 Shares, par value \$25 each. NICE FORESCE UNISSESSIBLE,
OFFICE, 7 EXCHANGE PLACE, ROOM 23,

BOSTON. OFFICERS.

18 AAC B. RICH, of Closton, President, J. I. ABROTT, of Reston, Treasurer, G. R. HASKELL, of Roston, Secretary, W. H. NEWCOMB, of Roston, General Manager,

DIRECTORS. ISAAC B. RICH. W. H. NEWCOMB, JOHN S. ABBOUT. J. E. ARBOUTT. CHAS, D. JENKINS, G. B. HASKELL, of Boston. ELIJAH WEEKS, of Silver City, New Mexico.

By vote of the Directors, the price of stock will be advanced to \$5.00 per share as soon as 700 share; more are sold. Present price of stock, \$5.00 per share. Immediate application is necessary to secure stock at \$3.00, as the limit of 500 shares at that price will not be exceeded, at the first of 500 shares at that price will not be exceeded, error in the Mass, and New Mexico Mining votadable property of the Mass, and New Mexico Mining vot Over fifty tons of ore milled produced \$120 per for net. Stock is forever massesses able.

unassessible.

Full information at the Company's office. 7 EXCHANGE PLACE ROOM 28 , BOSTON.

## THE SPIRIT-WORLD: TTS IN HABITANTS,

NATURE, AND PHILOSOPHY

#### BY EUGENE CROWELL, M.D., Author of "The Identity of Primitive Christianity and

CONTENTS.

Introduction.

CHAP, 1.—The Spirit and Sont: Death, the Right of the Spirit Temperary Descrition of the Body by the Spirit.

CHAP, 2.—The Lown However Spieres.—The Earth Spirit Condition of Bigored Sectarians.

Sphere; Condition of Bigored Sectarians.
Chart, 4. The Higher Horizon. The Indian Beavens; Description of the Higher Heavens; The Negro Beavens; Mr. Owen's Vjstt to the Higher Heavens; (Chart, 5. The Higher Heavens tecotimud). Heavenly Manslenser Homes; Gauments, Conaments, and other Objects; Employments of Spirits, Means of Supplying other Wants.

Wants.
CRAP, 6. Higher Here as reantimed). Sinday Observance: Titles and Names in the Heavens; The Personal Appearance of Spirits; Language in the Heavens; Ptevision of Spirits; the Insure is Spirit-Life.
CRAP, 7. The Higher Heavens readimend. Wherein Spirits Differ: Marriag in the Heavens; Family Belations in the Heaven; Children in the Heavens; Animals in the Spirit-World.

CHAP, S. The Movement of Sparis: The Retained Spirit to Earth; Do Ament Spirits and Spirit strong other World Visit the Earth. CHAP 9. Guardian Spirits: Spirits on Different Planes Communicates Difficulties Attendant on Spirits Inter-

Conclusion.

The author, in his introduction, says: "The problems of the ages have been. What are we? Whence came we? and Whither are wechound? Of these the last is the most momentous, and if its the object of this work to add in the solution of this problem, so that other investigators may be assisted in advancing a step further, and in their turn enlighten the paths for others who may succeed them in exploring the realities and mysterless of that would to which we are all hastening, and of winch even a little knowledge may be of service in preparing us for our introduction to it.

The medium who has been the channel of communication with my split instructors is CHARLES B. KENSLY, of Brooklyn, N.Y., who is controlled exclusively, by two Indian splitts; and there are three other splitts to whom I am infletted for the revelations contained in this solume. These are my father, formerly a clerg man, who entered splittliffe half a century since, Robert Date Owen, and George Henry Bernard; the latter in this fite having been a cotton and suppoing merchant at New Orleans, from which place he passed to spirit-life about onty years ago."

Challe, 22mc. Price \$1.50, pestage brents.

## the passed he spirit-life areas and action in the passed he spirit-life \$1.50 postage becents. For side by COLBY & RICH, Publishers.

THE THEOSOPHIST, MONTHLY JOURNAL DEVOLED TO SCHENCE, ORIENTAL

PHILOSOPHY, BISTORY, PSYCHOLOGY, Conducted by H. P. BLAVATSKY.

Books and Papers published by Colby & Rich.

NEW YORK ROOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 14 Eighthstoff. The second number, for November, in crome to hand, with street, New York City, keeps for safe the Spiritual and Reformatory Works published by Colby & Rich.

RIGHARD ROBERTS. Bookseller, No. 1640 Seventh street, above New York avenue, Washington, D. C., keeps constantly for safe the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

Printible (1984)

The second number, for Nocober, in crome to hand, with the following table of contexts:

Baddinstic Evenesies: A Thamber Count with Silver Linding; Cross and Fire: The Mans-how at Moscow; Aryan Music; The Subject of India; The Nature and Other of Buddins's Religion; The Linding Provided the Spiritual and Reformatory Works published by Colby & Rich.

Single coples for safe by COLBY & RICH at 50 cents each,

# Single copies for such to COLBY & RICH at Secents each, sent by mall postage free. Subscriptions will be taken at this office at \$5.00 per year, which will be forwarded to the proprietors, and the magazine will be sent direct from office of publication; or the subscription price of £1 per amount, is fire, can be forwarded direct by post-office orders to "The Proprietors of "The Theosophist," at the above address.

PRE-NATAL CULTURE:

Being Suggestions to Parents relative to Systematic Methods of Molding the Tendencies of Offspring before Birth.

BY T. E. NEWTON. Juffer of "The Better Way," we, In the hore of throwing some additional light upon this momentors problem, by means of suggestions and considerations which the author has met with in no other work, and which it is believed will be found practically useful to those whose high privilege it may be to usifer into the world the men and women of the tuture, these pages are written. Paper, Price 25 cents,

For sub by COLBY & RICH.

## THE PROBABLE EFFECT.

Of Spiritualism upon the Social, Moral and Re-ligious Condition of Society, Two Prize Essays, written by MISS ANNA BLACK-WELL and G. F. GREEN, and published by the British National Association of Spiritualists, London, Eng. Cloth, 64 pp. Price Scients, postage free.

For sale by COLRY & RICH.

MAGIC WONDERS, 100 pages, 490 for 10 cents, street, Boston, Mass.

## The Free Circle-Room.

REPLIES TO OUTSTIONS. W. J. COLVILLE.

#### THE CANALIS OF EDUCATION OF STREET Questions and Answers.

Does the control agree with the view that the last war between the nations of earth is ab introcesse; that is, a conflict between Rassition the one side and Lugiand, Austria and Fig. 2004.

nd Turbov on the other ASS — That such a conflict as the one to which you have reterred in the latter portion of the quest, in is bloby to take place we do not call in question; but to imagine that it is the last condition of the last conditions of the quest, in is likely to take place we do not call in question; but to imagine that it is the last considering that the last considering the place will ever end to be a considered of the search will ever end to be placed of the search whatever to end directly placed of the search who imagine there will be becard be conflicts when the most tew years have passed by. Think of the nations of the carth who are comparatively savage, think of the innerties annount of time it will take for them, it develop up to your condition of te day, provided they develop with donide the rapidity with, which here have developed in the rapidity with, which here have developed in the rapidity with, which here have developed in the past. That there will be according to this war will be entered into by direct within powers of Europe Shortly, we can't nate, that this war will be entered into by direct with the powers of Europe weals fully be lieve, but this war will be the infinal war which will agitate Europe for the present dispensation. The effect of the war may be sectorial evenish the resources of European mations that they will no larger have the power, even at the ball the will not ager have the power, even at the ball the will not ager have the power, even at the passet time. Monarchical nations in toolar, many of the will not according to a public time to the present time. Monarchical nations in toolar, many of the not ended to a his digitar who have present times the development to demonstrate the toolar, with body as absolute as faced by its toolar, many of the ended to in the magnintel'tent united summing the people than attentions of the magnintel'tent united summing the people than attentions of the magnintel'tent united summing the people than attentions of the magnintel'tent united summing the people than attentions of the magnintel'tent united summing the people than attentions of the magnintel'tent united summing the people than attentions of the magninel'tent united summing the people than attentions of the magninelity ocany cestrin Ling queer, or priemate who n'n odes hy the might of Lereditary sanction. That there will be wan between the outling of ope, during the next few yours, we liftly is great well and anth house that at wall bothe

en and Englishwener this factor are then they have the past South will be with the control of the factor of the control of their sectoments will be a factor of their sectoments will be a like a like a past of their sectoments will be a like a like and the past of their sectoments will be an also up they past of their sectoments will be a like the first and withing, the drive teristic tradition and withing, the drive training the drive training the drive will the first training to drive as new two all the first training to the first will two training to the first will be supported by the first training to the first will be supported by the first training to the first training to the first training training to the first training trainin 1975 B. C. B. Canada Can you for she the ' Bullet grid of window of Canada / Willardse a will be window of the roll of the annexed to

A. Certainly, why has a A lamian being affigures in the against the same another in constitution of the against sense in counter the same and the same are in counter to some the against sense in the against the same and the sa

forms of like approximately high can only think, partially; forms of life more fully unfolded can think for more learly and broadly. The high, or we tise in the scale of organic life on to any fully life on earth, or in any other sphere, the more do we behold the power to think manifested; thus as the power to think is an attribute of intelligence, the more perfect the installigence, and the more mighty, the greater the power to think. ower to think.

Can we live outside of organization? A.-Decidedly not. You cannot live outside of organization, because whatever is your liabili-ment at any particular time will, of course, be your organization; whether it be a physical, spiritual or celestial body, it will be a something which enshrines you and outside of which you cannot exist. You live in your organization, and are limited by it, just as manch as the loband are limited by it, just as nanch as the lob-ster lives in its shell, and is limited by it. How-ever much you may develop, you will still be limited by that development, and that develop-ment will draw around you elements out of which a fitting tabernacle will, at all times, be constructed. Many persons are blamed to-day when they have simply done what they could not avoid doing. There is always an adequate cause which originates every effect. If you had no temptation to sing you would never sin; if you had no temptation sufficiently strong to im-pel you in the wrong course, you would never you had no temptation sufficiently strong to impel you in the wrong course, you would nevergo in the wreng course. Many tersons would be outwardly very victuous if they were only surrounded by a sphere of virtue; whereas, today they are vicious, when surrounded by a sphere of vice. From the spiritual standaout, the outwardly vicious are not always divided by such an increasable and from the sample of the continuous standaout. such an impassable gulf from the seemingly virtuons, as many people seem to think lies between them, that is, in spiritual life you are great just improportion to the effort you have made to rise superior to conditions, though so har as conditions have controlled you (you not ar as conditions have controlled you (you not having power of resistance) you are not a responsible recature. You can only be responsible just as far as your limited power will enable you to be sist temptation. Human responsibility is but relative at best. From the absolute standpoint man is not a responsible creature; from the relative standpoint, within certain limited precipets, man must be responsible, and is obliged to take the consequences of his actions. Q.—Then are we to understand you as saying that no act of our lives could be done any differently from what it has been done?

ently from what it has been done?

-A.—Probably from a supreme point of view no act of your life could have been different from what it has been. You have been so surrounded that you have done that which you were impelled to do, and through the performance of certain actions, not in accordance with the highest law, have placed yourself under the penalty which is the result of being under the dominion of the lower law. Through incurring the penalty,

through feeling the pain, through undergoing the suffering you are led onward and upward. We design the suffering you are led onward and upward. We have the circumstance which have been all the properties of the circumstance which have been all the one of the circumstance of the circumstance which have been all the one of the circumstance of the circumstance which have been all the one of the circumstance of the circumstance which have been all the one of the circumstance which have been all the one of the circumstance of the circumstance which have been all the one of the circumstance of the circumstance which have been all the one of the circumstance of the circumstance which have been all all the one of the circumstance which have been all the one of the circumstance which have been all the one of the circumstance which have been all the one of the circumstance which have been all the one of the circumstance which have been all the one of the circumstance which have been all the one of the circumstance which have been all the one of th

spirits who appear in two bodies in the spiritual world garget?

You have scarcely apparently grasted the A. You have scarcely apparently grasped the full idea of Swedenborg. The tull idea of Swedenborg is simply this: that when the celestial degree has been attained, two spirits constitute. one angels that both these spirits have their own distinctive individual form; that they are capable of loaing each other, capable of generating ideas, of enjoying each other's society, that there is companiously between them, but at the same time they are thoroughly united by ties of sympathy and affection; one develops the attribute or wisdom and the other the quality of love. In this perfect life of wisdom and love two splrit-forms constitute one angel. This idea we consider to be perfectly correct. The letter of Swedenberg may of course not be infallable, but these ideas are in perfect accordance with the spiritual experience of those who have visited ledestal sphere, and have conversed with an eds. with angels.

Q. What is your idea of a person-being influ-

Q. What is your measure a process and a need by another at a distance?

A. A. Si can be influenced by a person at a istance provided the link of sympathy has since a consisted incloser, you. There must be a consisted incloser. been established between your. There must be a link of sympathy established between you when you are sufficiently near together to be when we a are sufficiently near together to be costs, leads of and animated lovers botherly pressures, then attend that it will of souther by easy for the strongest mind to attend the wear er from a dispance. If you we into a public assembly, and are many way test mated by one retsonant. The ballology has naturally a wareas the rush or the record may be, that person may include the voi foreye garter, wherever vocame. Offentions, unconsciously toly carself, you will be influenced w him. I we emonts in this line are very interesting. We would advise you to try them for you selves. When you feel in anyway a drawn to the who is drawn to yous roughy, and aver to make an impression mentally upon that unind. then ask that carried appears to be quiet at a certain 1 s.c. if each ten day, wherever he may be, and if very will due it vigrationally intently sto him be will be cone at first in some degree aware of your presence. By repeating the exper interfycense arrively, you will be able to give after ance to you will sead to person at a distance and acquaint, him perfectly with your thoughts. You may really be a controlling spirit, whether you are embodied or disembedied. The www.newyonane.combodied opiiisembodied. The ewer of mind over wind is not dependent upon Nysoglyton well's dependent upon spiritual Vinpallyty

the Partial State.

A TWO of a participate that Canada will be self-a analysis of the Partial States, but we dish shift swared is a five partial states, but we dish shift swared is a five partial states, but we dish shift swared is a five partial state, when the partial states are the same and the same and the country of England will not one per bound of the same and partial states. We consider that Canada will be seen the occupied no permitted position, and passed into the spiritual we be when a voice at inchest the control of the partial states and place in the world. He is the scirit who takes control the partial states are the purpose.

C. Dull a company being even algitude a support of the partial day necessity for any other spirit. The analysis of his sympaths with the medium. He is able to control with facilities.

who there yet arrein the health of my fithe body.

You can extensible out begins in the fall could sold the median was in any degree, to attitle by mind by sufficient open body to the intelligent the median was in any degree, to attitle by mind by sufficient open body the intelligent the median was in any degree, to attitle by not the activity of the friends of the median was in any degree, to attitle by not the activity of the friends of the median was in any degree. The first of the mind with in the point of the mind that the friends of the mind the mind that the friends of the fri forent spirits had communicated. This is shown to be the case by the experience of clairvoysants, who often witness one spirit after another controlling in this way a medium partially developed, and their retiring. It is merely a mistake, and not the result of dishonesty or false-hood. A spirit can gain nothing, a spirit has no ends to serve by giving a talse name. If you would know that a spirit could zain no benefit whatsoever by being dishonest; however selfish he was, there could be no motive for him to pursue such a course, and no spirit thoroughly malicious would have it in his power to step in, unless the conditions were detestable, and the medium was psychologized by them.

On the angels come nearer to man now

Q. Do the angels come nearer to man now than in the past?"

A .- Humanity are more capable of interpreting angelic thought, to-day than they ever were in the past, because through the ages there has the party of the capacity of man, and this steady gain in the human race makes the human race capable of receiving a more exalted form of truth than they were capable of receiving previously; but to say that the angels come neater would be to state the matter rather in-correctly. The angels do not come any nearer to man than they formerly did, but man has grown nearer to the angels in the matter of spiritual perception.

Q.—Is there such a spirit in the spirit-world as Jesus Christ, or do you only speak of God as an excitate 2.

-We know of no realm in spiritual life in ( A.—We know of no realm in spiritual life in which spirits do not abide, each one of whom is distinctly individual. Jesus of Nazareth was a historical personage. Jesus, as one individual spirit, now possesses an independent existence in the spirit-world. Jesus of Nazareth was the most exalted spirit who appeared on earth about two thousand years ago, or rather he was the medium through which the controlling band of angels who guided the earth at that time expressed their thought to humanity. Most assuredly, Jesus of Nazareth, in the spirit-world, is now an independent, individualized spirit, as much as he ever was; so are all the individual much as he ever was; so are all the individual souls who trive ever expressed themselves upon carth, because although personality may recede, individuality abides forever. God signifies the infinitely good would, of course, imply an all-powerful life rounded out of entirely in virtue. There are many intelligences who dwell in worlds which we have never scanned. As to who and what may be the most exalted spirit in the universe, it is not for us to say, and it is not in your <u>power</u> to understand. Whatever the future may reveal, the present cannot reveal everything about God, but God is manifested to you through the individuality of all minds which are more exalted than your own. Q.-Do you know any person so low that he

has not a spirit-guide?

A.—Decidedly not. There are no persons up-

in accordance with it, who believe mediums to be honest, who are can pelled to believe so, who yet at the same time are looking forward to the time when an explanation shall be given of spiritualistic phenomena to prove that they are genuine, but that spirits have nothing to do with them. This organization is a misfortune to you, if you possess it, but it is not a fault.

BUNEDICTION BY WINOOSA HINLIO FION TO WINDOWN
May loving spirits emide your way,
May annels guard by night and day,
May peace celestial fillyour life
With love that frumphs over strife.
May truth be found by each and all,
And may your spirits ever fall
In worship at no other shrine
Than where the well of fruth doth twine
the tendrifs of Efernal Love,
Which in the spheres of high above
Abides forever, but ooth send
Its grace to earth's renotest end.

#### SPIRIT-MESSAGE DEPARTMENT.

Public Pres-Circle Meetings

Public Pres-Circle Meetings
As the HANNLR (c), 1 (6) IT (0) IT (1) (1) (1) (1)
Province street and Monda as y Price, every TEE-DAY
As the word. The Hall will be a feat 2 (c) dook, ind serv
As a common need 3 (c) (c) (c) (c) (c) (d) (d) (d) (d)
As XMII Be closed, neither a wing entrance nor agrees
in till the conclusion of the view, a vessel in case of absolute
to essent. The public are constitute in circle.
The Messages published in (c) the above beading indicate that spints carry with their the disc) is derivited on their
grathelite, to that beyond whether in good or evil conceque interfaces who pass from the earthy a cher to it in undeveloped state, eventually progress to a higher condition.
We ask the reader to refer the no dectine put for the incircle (c). All expresses much of truth as they proceeds.

or connected specifical that those who in expressions their source ethicules will verify them by in-defined to the perforation, as easy visitions as the specific strength of matural if we is see Cone; well is it distinctly understood, that she is possed to be a most any time; neither does she there are containing to this department, in order to possed a brighten, should in every instance be adand posterior Medical success to the second second

Messages given through the Mediumship of Miss M. Theresa Shellnmer.

## John Pierpont.

To day we come to you mortals, bearing waves com the crystal waters of heaven, bringing the blessing of sujernal love from him who reigns blessing of over the children of earth, whose love extends to all his creatures, and whose benisons of good are showered down day by day and hour by hour. At this time, as the year departs, bear-ing with it the record of well-spent days and duties performed or of work neglected, as it new be, the angel-world scatters among you who are time to yourselves, and true to the prin-ciples which we seek to inculcate, blessings of love; of good will, and holy cheer.

I am impelled to come here this afternoon and speak of a work that is being done by the spiritworld of which few of you who linger upon the mortal shore have ever dreamed. In this con-nection I wish to speak of Fannie A. Conant, nection I wish to speak of Fannie A. Conant, the beloved medium who presided here in days gone by, who, having passed beyond the crystal river, still continues her noble labors upon the evergreen shore. Do not think her work is now confined to materiality, for it is not so. True, she returns from time to time, spreading abroad here and there good-will and cheer to mortals, bearing the blessing of love in her soul to those who linger on earth; striving to do all inchergower to elevate and bless haman kind; yet her work is also performed well in the spiret her work is also performed well in the spir-

As in days zone by, in the mortal form, she presided as a medium for the spiritual circle, as a medium through whom spiritual lessons, counsel, advice and encouragement are given to those who gather found her from higher infin-ences who have advanced to celestial spheres, and who have been unable to return tangibly to those below them in the spirit, but must employ mediums for that work; and she, who so well and faithfully performed her mission upon earth, has been chosen by higher powers to still go forward in the same work, and occupy the same position as a beloved medium. These circles are presided over by that well-beloved soul who in the mortal life was a true reformer of the race; I refer to William Ellery Channing. As he receives messages from the super-nal angels, be sends forth a mighty force which is felt throughout the spiritual realms. Your co-worker and friend, William White, is often a member of that beautiful circle, who,

although he does not occupy the position he held toward this material circle, yet is duly in-terested, being there as one to receive instruction, that he too may go forth as a teacher to those in bondage.

And many another gathers there, not for ma-

terial tests, not for any word that shall make us understand and recognize who the spirit is, for we need nothing of that kind here; we know from the influence that is directed toward us who it is that addresses us.

I come to speak this in regard to those who have been associated with you upon the earth, because of words that have gone forth from mortals concerning these tried and true friends. It is thought very strange that these friends have not manifested more palpably in the material form or the palpably in the palpably

that Jesus diid, and in the vicinity with him. Judging from our knowledge in the spiritual world, Jesus died upon the cross, his heart ruptured and causing him to expire.

O.-Have you personally ever seen Jesus?

A. The controlling spirit has not, but there are these in the band who have. There is one spirit in the band that controls this medium who has personally seen Jesus, who represents Jesus as being a remarkably benignant and exalted soul, but one who claims to be no more than a brother of all humanity, though the spirit-guardian of this earth through this now terminating cycle.

O. Is there any form of mental organization that disqualities one from becoming a Spiritualist?

A. Certainly. Many persons are not Spiritualist?

A. Certainly. Many persons are not Spiritualist simply because they cannot become so. A common believe intelligently or accept any things as they really are but objects in typical things as they really are but objects in typical things as they really are but objects in typical things as they really are but objects in typical things as they really are but objects in typical things as they really are but objects in typical things as they really are but objects in typical form. When they are in contact with persons

Messages to he published. As I do not profess to know concenting the whole of life, I cannot speak with surety and say there are no such things as they real way. I have investigated the subject as far as it is possible for me to do so in spirit-life; I have given it a great to do so in spirit-life; I have given it a great to do so in spirit-life; I have given it a great to do so in spirit-life; I have given it a great to do so in spirit-life; I have given it a great to do so in spirit-life; I have given it a great to do so in spirit-life; I have given it a great to do so in spirit-life; I have given it a great to do so in spirit-life; I have given it a great to do so in spirit-life; I have given it a great to do so in spirit-life; I have given it a great to do so in spirit-lif

alist?
A. Certainly. Many persons are not Spiritable to the clair oyant? I would answer: It may be a representation merely. I would answer: It may be a representation merely. I show that ciair voyants sometimes see, not thing without sufficient evidence. The evidence which suffices to convince you does not suffice, perchance; to convince your neighbor; thus while twelve intelligent truth-seekers may be together in one spiritual circle, while they may testify with equal fervo; to the genuineness of the phenomena, one will invent some hypothesis to account for the phenomena on purely material grounds. Those who are not developed in the region of spirituality, who have not spiritual perception, may be convinced of the genuineness of the tegion of spirituality, who have not spiritual perception, may be convinced of the genuineness of the tegion of spirituality, who have not spiritual perception, may be convinced of the genuineness of the tegion of spirituality, who have not spiritual perception, may be convinced of the genuineness of the tegion of spirituality, who have not spiritual perception, may be convinced of the genuineness of the tegion of spirituality, who have not spiritual perception, may be convinced of the genuineness of the endiant of the calirvoyant sometimes see, not things as they really are, but objects in typical forms, when they are her forms are in contact with persons of low, groveling, sensuous natures, they may very readily see the forms of animals, of server exists and the like, because these forms are typical of those propensities which rule and govern persons who are living in a sensual sphere. These forms are also sometimes to the testification of the clairvoyant by returning sensuous natures, they may very readily see the forms of lizards and the like, because these forms are typical of those propensities which rule and govern persons who are living in a sensual sphere. These forms are typical of these the forms of lizards and the like, because these forms are typical of the clairvoyant earth, and rule and govern them still, and are continually dragging them back to earth. This is all we can see. That there is anything lower than the human, we do not believe. The Great Father of All has never ruled that there should be a class of intelligences below the mortal that could control, the human form and make it a mere sport or gibe for others. As we go forward, penetrating into the mysteries of life, by and-by all will be explained and every problem solved for the interest of humanity. John Piersey

#### Sagoyewatha.

Singoyewatha.

[To the Chairman.] Many moons have passed, good chief, since the red mancame to the council to speak his words to the pale faces. A this hour he returns, and he speaks because he knows whereof the wrong is being done to his red brothers; and again he says to those chiefs high in power, who meet in the shighty council t gether. Look well to what you do! To-day Sagoyewatha comes in person to give his message, as he has done before through his red brothers. To-day we come and we say: Beware: where started up dissension already in your ranks; here and there throughout your country there is a state of revolution that you may trace back to the limit of the thinkin forces in the spirital world. And why this is permitted by the Great Spirit above; is because wrong has been done to the red rank, but in the passes beyond the setting sun and enters the great canoe. You ask: Why has Ouray failed in his mission? Ask the spirit-forces if you would know; send for Sagoyewatha and the passes beyond the setting sun and enters the great canoe. You ask: Why has Ouray failed in his mission? Ask the spirit-forces if you would know; send for Sagoyewatha and the passes beyond the setting sun and enters the great canoe. You ask: Why has Ouray failed in his mission? Ask the spirit-forces if you would know; send for Sagoyewatha and he will tell you. That red man is at this time in the hands of the spirit-power; they can use him for their own purposes, and they will use him only the passes beyond the setting sun and enters the great canoe. You ask: Why has Ouray failed in his mission? Ask the spirit-forces if you would know; send for Sagoyewatha and in the material would that the them and treat with tilem away from their own purposes, and they will use him only the passes beyond the setting some the red man, be asked to the passes beyond the setting some the red man, be asked to the passes beyond the setting some threat would be added to the passes beyond the setting some threat would be added to the passes the passes beyon [To the Chairman.] Many moons have passed, good chief, since the red man came to the council to speak his words to the pale faces. At this hour he returns, and he speaks because he knows whereof the wrong is being done to his red brothers; and again he says to those chiefs

When our wigwams are burnt to the ground, when our lands are taken away from those we when our lands are taken away from those we love, when our pappooses, squaws and braves are sent out bycold, by hunger, and by persecution, when they come wailing into the upper hunting-grounds above, asking for the protection of the Divine Spirit, do you think all this wrong will be overlooked, that you will flourish and spread like a mighty tree in the forest, and wat the dividual to the light tree in the forest, and not feel the blighting hand of death or know what it is to lose all that is beautiful and good for your spirits and 'your welfare, while justice reigns and Manitou has said, You shall go forth and reap justice upon those who are unjust?

To those who are the friends of the red man, to those who send out their spiritual love and blessing -not only to the red race but to every race upon this earth and in the bunting grounds above—we say: There is no fear; nothing shall come to harm the pale-face who is true and just, even though surrounded by tire and flood, for the mighty forces shall congregate and protect, and blessings shall be spread out from the heavenly world upon those who are swayed by the best impulses of humanity. Sagoyewatha has spoken. Good moon. Jan. 2.

## Dr. John Warren.

[To the Chairman: I have been permitted to come, sir, on a little natter of business, as the controlling medical guide of this medium through whom I now speak. I wish to announce to the public generally that we have decided to limit her days of business for medical purposes, and other purposes connected with the public, to two days in the week, Monday and Thursday. I have thought it important that I should announce my method of treating the sick, which is something different from that of most other mediums and their guides. I treat principally by prescription, as when in the body. I don't prepare my own medicines, only when it is absolutely necessary for me to magnetize them through the medium's organism. I send out a full written prescription for them, with careful full written prescription for them, with careful directions how to prepare the remedies, and how to care for themselves while taking them, and instructions for general treatment. By doing this I find it saves time and trouble for the patient, in renewing remedies when they are out, as they can always keep a fresh supply on hand. Also when a second prescription is necessary, applicable to the same case, we make no further charge. That is all I have to say in regard to business. We do not intend, Mr. Chairman, to make this an advertising column, but the spirit-band controlling gave me permission to speak in this way, as we thought it wise to announce to the public our method. Further particulars concerning our practice will be found in the advertising columns of the Banner of Light.

I would be obliged if you would advance my tittle message. I wish to say to friends, while I am here, that I am in different places at different places at different places. I do not confine my work entirely to have not manifested more palpably in the material form, or through some foreign organism, giving proofs of their identity. That they have dotte so in various cases we know to be true; but that they do not do so as frequently as might be wished, is because they are so thoroughly engaged in their spiritual work that they cannot return as they would do were they of an earthly, selfish nature.

There are those who believe that these true and noble souls have turned from this place, where they were engaged when on earth, and

Messages given through the Mediumship of Mrs. Sarah A. Danskin, in Baltimore, Md.

#### Edith Frewine.

I died at Elizabeth, N. J. Edith Frewine. William was my husband's name. I was the cldest daughter of Ira Frv, of Jersey City. I have my baby with me. What a dream it was seemingly to me; but after having gathered in the realities of the other side of life I commenced to understand that I had gone out as a searcher of that life which is awarded to us all. Beautiful to have freedom, beautiful to be able to plume our wings and flee where the will or the affection dictates, without a burden, without a care.

the affection dictates, without a burden, without a care.

Death is a name that fastens to nearly every mind with terror; but that should not be, for oh, it is most beautiful to die, and through death to understand your relationship to deity. I am not speaking by authority, I am speaking from the deep feelings of my own heart, which bid me come to the lonely one and tell him to cheer up and be happy, for I am happy in the beautiful world of thought and utility. No clouds, no sorrows, no pains, no misgiving, all is one harmonious law from the beginning to the end. Though a woman dies physically, she has life Though a woman dies physically, she has life and power spiritually.

### Catherine Bailey.

with me, for I felt that physical death would bring to me renewed life, and with that life I hoped to guide, protect and control my children. In this law of life I have not been disappointed, for the power is given me to see, to know, to hear and to feel. This is the limit of my spirit at the present. After I have learned more of the law of gravitation, ascension and descension. I can then have stronger powers added to my own, and can then infuse mediumistic qualifications to these whenever near and don't ame

cations to those who are near and dear to me.

Blessed angels, teach me how to make myself known, felt and seen by my dear husband, that I may take away the longsome hours, and im-I may take away the lonesome hours, and impart to him more force and strength. I feel condidence in the power which has taken me from his side, for He has done all things right to warrant my spiritual progress. Have no doubts, have no fears as to my entire happiness, for it is boundless, it is limitless. Oh, how I wish I could be more explicit, more plain, so you could understand where I am and what I do. The spirit-world is one of beauty, more brilliant than the sun, more dazzling than the diamond.

MESSAGES TO BE PUBLISHED. Mary Theising: Jacob Francs; Goerth Cormit? Wines: Margaret Boyce.

## Corroboration of a Spirit-Message.

The following letter corroborates the spiritmessage of Olive Stebbins, received through the mediumship of Dr. Jack, and printed in the Banner of Light of Dec. 20th :

Banner of Light of Dec. 20th:

SHAKER STATION, CONN., Dec. 22d, 1879.

W. L. JACK: Dear Sir—The communication in the Banner of Light, to which you called our attention, purporting to come from OLIVE STERMINS, we believe to be correct. The Scripture language of the communication is exactly like her style of speaking. She lived in this Family, was a prominent member for more than fifty years. She deceased about two years since. We are much pleased to hear from her, and thank you for calling our attention to the communication.

Yours truly, D. L. ORCUTT.

For the Society.

## Paine Memorial Corporation.

The First Annual Meeting of the Paine Memorial Corporation will be held in Paine Memorial Building, Appleton street, Boston, Mass., Jan. 20th, 1880, at 11 o'clock A. M., for the election of officers and the transaction of other business. A full attendance, in person or by proxy, is respectfully requested.

ELIZUR WRIGHT, President.

J. S. VERITY, Treasurer.

E. MENDUM, Secretary.

The Northern Wisconsin Spiritual Conference Will hold a Three-Days' Meeting in Spiritual Hall, Omro-Jan. 23d, 24th and 25th, 1880. Speakers: W. F. Jannieson, Wm. M. Lockwood, Wrs. S. E. Bishop, J. O. Rarrett, and J. Raymond Tallmadge, of Fond du Lac, already known to the Conference as the inspirational singer, will also deliver his lecture, 'Who has the Truth?' The meeting will be called to order at sharp 10 o'clock on Friday A. M., and we want to see all of the Liberalists of Wisconshi on hand in season, and we want you to prepare yourselves for a good time.

season, and we want you to prepare yourserver.

A Social Party Friday evening; music by Mills Brothers'
Band. Board will be furnished at the Northwestern at \$1
per day. W. M. LOCKWOOD, President.

DAVID L. BARNES, Secretary.

Omro. Jan. 2J, 1860.

(Spiritualist papers please notice.]

Well doing is the main thing, belief is secondary. It is not agreement in opinions, but agreement in virtuous actions that renders the world peaceful and happy.—Anon.

## Advertisements.

BALTIMORE ADVERTISEMENT.

## SARAH A. DANSKIN

Physician of the "New School," . Pupil of Dr. Benjamin Rush.

Office 58 North Charles Street, Baltimore, MD.

DURING fifteen years just Mus. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is charaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

#### The American Lung Healer, Prepared and Magnetized by Mrs. Danskin,

Is an unfailing remedy for all diseases of the Throat and Lungs, Therefore, an Consomption has been cured by it. Price \$2.60 per bottle. Three bottles for \$5.00. Address WASH, A. DANSKIN, Baltimore, Md. March 31.

### DR. J. R. NEWTON

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are; age, sex, and a description of the case, and a P. O. Order for \$5,00, or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1,00 cach. Post-Office address, Station G, New York Uttly.

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

Jan. 3.

## Dr. F. L. H. Willis

May be Addressed till further notice Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and scarching psychometric power.

Dr. Willis calms especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both seves.

Dr. Willis is permitted to refer to numerous parties who have been cured by lifs system of practice when all others had failed. All letters must contain a return postage stamp. Bend for Circulars and References.

Jan. 3.

#### SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delinention of Character,

MRS. A. B., SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their antograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes-in past and
future He; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and dicts to the intermoniously married.
Full delineation, \$2,00, and four 3-cent stamps. Brief delineation, \$4,00.

Address,

Centre street, between Church and Prairie streets,
Jan. 3.

White Water, Walworth Co., Wis.

## ACENTS! READ THIS! We will pay agents a Salary of S100 per month and expenses, of allow a large commission, to sell our new and wonderful inventions. We mean what ree ay, Sample free, Address SHERMAN & Co., Marshall, Mich

The Orient Mirror,

A N AID TO CLAIRVOYANCE. Price, \$1,00. Sent by mail postpaid. Descriptive Circulars free. AD-AMS & CO., 203 Fremont street, Boston. Jan. 18. MIND AND MATTER:

SPIRITUAL PAPER PUBLISHED WEEKLY IN PHILADELPHIA.

Special, Independent, and Liberal Spiritual Journal. Publication Office, Second Story, 713 Sanson St. J., M. ROBERTS ......PUBLISHER AND EDITOR.

TERMS OF SUBSCRIPTION. To mail subscribers, \$2, 15 per annum, \$1,00 for six months; 57 cents for three months, payable in advance. Single copies of the paper, six cents, to be had at the principal news stands, Sample copies free.

CLUB RATES FOR ONE YEAR. 

## **Boston Investigator,**

The oldest reform fournal in publication.

Price, 83,60 a year,
31,50 for six months,
3 cents per single copy.
Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.
Address I. P. MENDUM.

Investigator Office,
Paine Memorial.

Boston, Mass.

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope.

JULY M. SPEAR, office of the Papage of Light.

nvelope.
JOHN M. SPEAR, office of the Banner of Light,
Jan. 17.—†
9 Montgomery Place, Boston, Mass, NEW GOSPEL OF HEALTH.

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

PRICE REDUCED.

## THE WRITING PLANCHETTE,

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these. "Planehettes," which may be consulted on all questions, as also for communications from deceased relatives or triends.

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

Planelitte with Pentagraph Wheels, 60 cents, secure-

PLANCHETTE, with Pentagraph Wheels, 60 cents, secure-

PLANCHETTE, With relading to the test, of cents, seemely packed in a box, and sent by intal, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES,—Under existing postal arrangements hetween the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

## THE SPIRITUAL RECORD.

AWE EKLY JOURNAL, published under the auspices of the First Society of Spiritualists, of Chicago, containing Discourses and Poems through the Meddumship of Mrs. Cora L. V. Richmond, and other Matter Pertaining to the Spiritual Philosophy. Subscription terms: \$2.00 per vear; \$7.00 for five copies one year; five cents per single number; specimen copies free. Remittances should be made either by Post-Office Order, Draft on Chicago, or in Registered Letter, payable to Griffen Brothers. For fractional parts of a dollar, postage stamps of the smaller denominations to the requisite amount may be sent. Liberal discount to dealers and societies. Address GRIFFFEN BROTHERS, Publishers, 164 La Salle street, Chicago, III. Jan. 19.

## ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve rages, will be issued semi-monthly at the Fair View House, North Weymonth, Mass. Price per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies tree. ) to the undersigned. Specimen copies free, D. C. DENSMORE Pub. Voice of Augels.

## Spiritual Notes.

A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SOCIETIES, and Auxiliary to the SPIRIT CIRCLE, the MEDIUM and the LEGTURER, and containing Articles and Reviews by experienced writers, with conciso reports of, proceedings, brief Notes of the month's programme of arrangements of societies and mediums, and other interesting information for reference purposes. rangements of societies and mediums, and other interesting information for reference purposes.
Published on the first of each month. Price twopence. Annual Subscription 2s. 6d., of E. W. ALLEN, II Ave Maria Lane, London, E. C., England, Orders can also be sent through Messrs, COLBY & RICH, Banner of Light Office, Boston, Annual subscription, 75 cents, postage free, Aug. 24.—tf

## THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognitized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARHSON, 33 British Museum street, London, is \$3,75, or through Messrs. COLBY & RICH, Banner of Light office, Boston, \$4,00. May 4.—tf

## The Psychological Review.

· PUBLISHED MONTHLY.

CUBSCRIPTION -TWO DOLLARS PER ANNUM, post free to America and throughout the postal union. Edited by Mr. WM. WHITE, author of "Life of Swedenborg," "Other World Order," &c. London: E. W. ALLEN, II Ave Maria Lane, Glasgow: HAY NISBET & CO., 52 Ropework Lane. P. O. Orders payable to HAY NISBET & CO., as above. April 12.—eow

## Mcdiums in Noston.

DR. H. B. STORER.

Office 29 Indiana Place, Boston.

My specialty is the preparation of New Organic Remedies for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever fall to benefit the patient, money will be refunded. Enclose & for medicine only. No charge for consultation. Nov. 30.

### Dr. Main's Health Institute.

AT NO. 60 DOVER STREET, BOSTON. TMIOSE desiring a Medical Diagnosis of Disease, will please enclose  $\S1,00$ , a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra. Oct. 18. -13w.

M ISS M. THERESA SHELHAMER, Medical Medium, 424 E. 7th Street, between H and I sts., South Boston, Mass, prescribes for all kinds of diseases. Nervous Disorders, Weakness of Stomach, and Kbiney Complaints, specialities. Consultation and prescription fee, Stob. Officer bours in i, on Mondays and Thursdays net, Stob. Officers, to the consultation of the stop of the nsure attention, must contain fee, stamp, and statement of leading symptoms. Jan. 3.

MRS. W. H. HILL.

BLIND Medical and Business Medium and Magnethe Physician, 22 Winter street, Boston, Room 12 (up one light). Letters containing 6 questions answered by enclosing 31 and 23-ct, stamps, with the initials, age, sex and complexion. Hours 10 A. M. 105 P. M. — EW\*—Jan, 10.

## A. P. WEBBER,

MAGNETIC PHYSICIAN,
OFFICE, 82 MONTGOMERY PLACE. Hours from
10 A. M. to 4 P. M. Will visit patients. dan, 3.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Roston, Mass, Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2.00.

Miss Nellie B. Lochlan, TRANCE MEDIUM, 35 Westminster street, Boston Take Shawmut Avenue cars to Windsor street. Cir cles for private parties. (3w\*--Nov. 1. Dr. Charles T. Buffum,

## CLAIR VOYANT PHYSICIAN, Business and Test Me dium, Hotel Cherry, Cherry street, Boston, 2d Sulte Take Shawmut Avenue car, 13w\*-Jan, 3. MRS. S. A. DRAKE,

MAGNETIC HEALER, 31 Indiana Place, Boston, Mass. Good accommodations for transfert guests. S. HAYWARD'S MAGNETIZED PAPER 1. performs wonderful cures. Two packages by mall, \$1,00. Bisbee's Electro-Magnetic Flesh Brush, \$3,00. (Patients/stited) Treatments from 9 to 4, 1202 Washington st.

MRS. M. E. CATES, HEALING, Developing and Writing Medium, No. 8w\*...Jan. 10.

#### FANNIE A. DODD. TEST AND HEALING MEDIUM, "Mansion Hor No. 1 Lyman street, Boston, Mass, lw\*-Jan,

CLARA A. FIELD.

## BUSINESS MEDIUM and Clairvoyant Physicial Essex street, off Washington, Boston.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 148 West Newt street, Boston. Hours 9 to 4; 125 26w\*-Aug, 16

#### MRS. E. J. KENDALL, TEST AND BUSINESS MEDIUM, 49 Berwick Park. Boston, Hours 9 to 3. 4w\*-Dec. 27.

MRS. JENNIE CROSSE, Test, Clairvoyant Business and Healing Medium. Six questions by mai 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps 37 Kendall street, Boston. Jan. 17.

MISS LOTTIE FOWLER, Medical and Business Medical, 10 Dayls street, Boston, Hours 11 A. M. Ull's r. M. Medical examinations by letter only. Cancers cured. DR. E. A. PRATT, Clairvoyant Physician, of Milford, Mass., can be consulted every Saturday at 4815 Green street, Boston, from 9 A. M. to 4 P. M.

PRANCES M. REMICK, Trance Medium, Spir Itual and Physical Healing, 65 Clarendon street, Boston Jan. 10.—4w\*. SAMUELGROVER, Healing Medium, 162 West Concord street. Dr. G. will attend funerals if requested, Aug. 30.—13w\*

MRS. IDA RANDOLPH, Tests and Magnetic Treatment. 3 Tremont Row, Room 29, Jan. 10, -5w\* MARY A. CHARTER, Test and Developing Medium, so Green street, Boston, Mass. Hours 9 to 4.

MRS. EMERSON, Electro-Magnetic Physician, 7 Hamilton Place, Room 8, Boston.

A STERLANG CHEMICAL WICK costs but a cent or two more than a common whek, and lasts five times as long. Gives a dense white flame without loor, and need not be trimmed or touched oftener than once a month. Ask your dealer for it and take no other. All floston wholesale dealers have it.

#### I. P. CREENLEAF TRANCE AND INSPIRATIONAL SPEAKER.

Funerals attended on notice, Also, Medical Clairvoyant and Homeopathic Physician Office and Residence, 70 Walnut street, Chelsea, Mass, Jan. 3.

ORGAN BEATTY PIANO NEW ORGANIS 13 Stops, 3 set Golden Tongue Reeds, 5 Oct's, 2 Knee Swells, waimt case, warranted 6 years, Stool & Book 898, New Planos, 8143 to 8255. \$5 Newspaper sent Prec, Address Daniel F. Beatty, Washington, N.J. Oct. 25,—ly

ASTROLOGY . Questions answered, \$1. to \$35. Dreams Interpreted, \$2.50. Magic Crystal, with instructions, \$4. Also Books, Ephomerises, etc., supplied by "RAPHAEL," the "Astrologer of the Nineteenth Century," author of the "Prophetic Messenger," the "Guido to Astrology," etc., 79 St. Paul's Churchyard, London, Eng. May 31.—1y\*

62 Gold, Crystal, Lace, Perfumed and Chromo Cards, name in Gold & Jet, 10c. Clinton Bros., Clintonville, Ct. Sept. 27.—26teow

## GREENBACK-LABOR CHRONICLE.

HON, F. M. FOGG, EDITORS. Founded by SOLON CHASE in 1874. COL. J. H. BLOOD, 3 MILLIAM | CHARE in 1874.

The Oldest, Livest, Cheapest Greenback-Labor Journa in the country.

Devoted to the interests of labor, the economical and just distribution of the products of labor, and a scientific financial system—one that will not rob labor to enrich idleness. PLATFORM.

PLATFORM.

1. The United States paper dollar to be the unit of value, bearing this imprint: United States Money—One Dollar, Receivable for public dues and legal tender for private debts, 2. The immediate payment of the bonded debt according to the right reserved to pay it before maturity by Section 3833, Revised Statutes U.S.

3. Government loans to the people through States, countles, eitles and towns, to be paid, after five years, in twenty annual installments, at one per cent, per annual manual tax, 4. Government conduct of public transportation and telegraphs.

5. Government aid to homestead settlers, 6. Universal adult suffrage, 7. Abolition of legal debts.

8. Abolition of the death-penalty by U.S. law, and the substitution of reformatory labor for punishment by imprisonment for crime.

A large 22-column paper, plain type, \$1,00 a year in ad-

A large 22-column paper, plain type, \$1,00 a year in advance; 3 months, 25 cents. Send for sample copy. Published every Friday by FOGG, BLOOD & CO., Auburn, Me. Nov. 8.

## DR. C. D. JENKINS. Astrologer,

MEMBER OF THE MERCURII, AND OF THE BRITISH ASSOCIATION FOR Astral, Cerebral and Mesmeric Science, No. 67 Dover street, Boston, Mass.

TERMS. For answering questions...... 

The object of a Nativity being calculated, is to obtain a knowledge of the constitution and mental character. Thousands are in pursuits that bring them neither lonor nor profit, because they have no natural talent for their calling. It is necessary to know, as near aspossible, the time of birth, also the place.

Dr. Jenkins having made "Medical Astrology" a great art of his study, will give advice on all matters of sickness, and will supply medicines in accordance with the planetary significations. Those given up by other physicians are requested to try him.

significations. Those given up by other physicians are requested to try him.

The most sensitive need not hesitate to seek information, his aim being to caution and advise with sincerity, and with the most scrupulous regard to the feelings and interests of all. Send stamp for Circular.

cow—Jan. 4.

## PATENT OFFICE,

46 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS.

BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphiet of instructions. April 14.—cam

## New Books.

WORKS ON HEALTH.

THE MENTAL CURE.

BY REV. W. F. EVANS The philosophy of Life: Hinstrating the Influence of the Mind on the Body, both in health and discuss, and the Psychological Method of Treatment, 361 pp.—The work has received the encountums of able critics, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how persons can want off and eradicate disease without in shome.

Cloth 5150 postago blocals. Cloth, \$1.50, postage locents, For sale by COLBY & RICH.

#### MENTAL MEDICINE.

A Theoretical and Practical Treatise on Med-

A Theoretical and Practical Treatise on Medical Psychology,

RY REV. W. F. EVANS.

One of the best, clearest and most practical treatises upon the application of psychic or mental force to the came of the slek. Its clear-minded author this behalf of what Bulti upon this great subject he could obtain from accessible sources, and herein so illuminates the sate of first persons of ordinary intelligence cannot only understand the theory, but become qualified to practice the learner are, enabling parents to be their own family physician.

Cloth, 125, pestage forcents. Cloth, 1,25, postage 19 cents. For sale by COLBY & RICH.

### **SOUL AND BODY**;

Or, The Spiritual Science of Health and Disease. BY REV. W. F. EVANS.

This is a work of deep and genuine inspiration. Disease traced to its seminal principle. Spiritual influences and forces the appropriate remedy. The fundamental principle of the curve wrought by Jesus, and how we can do the same. The influence of the spiritual world on Health and Disease, The philosophy of spiritual infercourse. How any one may piniosophy of spiritual intercourse. How any one may erse with spirits and angels. The psychology of Faith University converse with spirits and angers. The psychology of and Prayer.

This work is a reproduction in a scientific form of the Phremopathic Method of Cure practiced by desits eighteen centuries ago, and sustained by the birkest medical authorities. It is scientifically religious, but not theological. It is clear in thought, eloquent in style, and the profoundest problems of philosophy and medical science are solved.

Cloth, \$1,00, postage 5 cents.

For sale by COLBY & RICH.

### THE VITAL MAGNETIC CURE.

BY A MAGNETIC PHYSICIAN.

The Philosophy of Health; A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human system, and their Application to the Relief and Cure of all Curable Diseases of the Mind and Rody. It gives instructions for both Healer and Patlent as far as is practical, and must become a standard work, as these natural forces are eternal and universal, Cloth, 8,25 postage to cents.

For safe by COLBY & RICH.

## NATURE'S LAWS IN HUMAN LIFE.

BY A MAGNETIC PHYSICIAN. BY A MAGNETIC PHYSICIAN.

The Philosophy of Happiness, or an Exposition of Spiritualism, embracing the various options of extremists, pro and con. Distinguished Theologians, Professors, D. D.s. and others in opposition to listrathuliness; Normal, inspirational and Trainer Speakers and Writers in favor, Is Immortality Enliversal? Knowledge of Nature's laws and the destiny of the race result in happiness, also proves an antidote to "Free Love" -lsm. [2007].

Cloth, §1.56, postage by cents.

### THE MODERN BETHESDA: Or, The Gift of Healing Restored.

Being some account of the Life and Labors of IM. J. R. NEWTON, HEALER, with observations on the Nature and Source of the Healing Power and the Con-ditions of the Exercise, Notes of coduable Auxiliary Remedies, Health Maxims.we.

EDITED BY A. E. NEWTON.

Auxiliary Remedies, Health Maxima.ec.

EDITED BY A. E. NEWTON.

This is the title of a work just issued from the press. The fame of Dr. Newton as a healer of the sick, during the last twenty years and more, has spread throughout the civilized world; and many thousands of sufferers. "affileded by all manner of diseases," in this and foreign lands, have home cager and grateful testimony to the relief, more or less marvelous, that they have received literally from his hands.

In this book a great number of these testimonles, many of them given under the solemnity of a legal oath, are put on permanent record, with the mannes and residences of multitudes more who have declared themselves enred by the same agency of "various ills that flesh is helv to."

These testimonles are from all classes of people—Clergymen, Physicians, Editors, Lawyers, Legislators, Merchants, Manufacturers, Farmers, Teachers, Laborers, Christians of various communious—the rich and the poor, the high and the how—all with one consent bearing witness to the "mighty works" which have been wrought in our own time, and showing beyond all question that a Fot's rof Health of the world with one consent bearing witness to the "mighty works" which have been wrought in our own time, and showing beyond all question that a Fot's rof Health of the work contains, in Hs introduction and elsewhere, numerous citations from ancient, mediaval and modern history, to show that healing by the haying on of hands, &c., has been practiced to somewhen moved in yin various branches of the Christian church ever since the days of the Apostellas but also in the so-called Heathen world long before as well as since the beginning of the Christian era, and continues to the present time.

The work as a whole adduces an overwhelming mass of evidence, much of it from living witnesses, in favor of the Realthy of the present time.

The work as a whole adduces an overwhelming mass of evidence, much of it from living witnesses, in favor of the Realthy of the present of the carly life o

PRICE REDUCED.

AN EXAMINATION

## Bliss Imbroglio,

Both in its Spiritual and Legal Aspect: To which is supplemented what occurred at an Interesting Spirit-Seance entitled

A FAMILY RE-UNION.

RY THOMAS R. HAZARD.

Paper, 140 pp. Price to cents. For sale by the Publishers, COLBY & RICH. SENT FREE. RULES

#### TO BE OBSERVED WHEN\_FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable author.

This little Book also contains a Catalogue of Books published and for sale by COLBY & RICH,

Sent free on application to COLBY & RICH.

### A PLEA FOR THE JEWS BY A GENTILE.

THE CRUSADE AGAINST ISRAEL IS WAR ON

Christianity and Democracy. This has just been issued in a neat Pamphlet. Our Hebrew friends especially will do well to read this Tract for the Times and to give it a wide circulation. Single copies sents; §6.00 per hundred; or \$9.00 per thousand copies. For sale by COLBY & RICH.

RECEIVED FROM ENGLAND.

#### RAPHABI/S PROPIERTIC ALMANAC WEATHER GUIDE AND EPHEMERIS, FOR 1880.

By RAPHAEL, the Astrologer of the 19th Century. Hustrated with a Hieroglyphic, supplemented by the sheapest and best Ephemeris of the planets' places for 1800 that can be obtained. Paper, 35 cents, postage free. For sale-by COLBY & RICH.

HISTORY AND ORIGIN OF ALL THINGS. By L. M. ARNOLD, Poughkeepsie, N. Y. Complete figure volume. Cloth, \$2,00; postage free, For sale by COLBY & RICH. Sabbatarian Laws, Considered from a Christian Standpoint. By BYRON BOARDMAN. Four-joge Tract. Price 1 cent per copy; ten copies, 5 cents; one hundred copies, 40 cents; one thousand copies, 22.75, bostage 45 cents.

For sale by COLBY & RICH. New Rooks.

## PARKER MEMORIAL HALL THE THURSES

Salvation, Prayer,

Methods of Spirit Influences,

The Nature of Death. BY J. M. PEEBLES, M. D.

The lectures contained in this little volume were in particularly prepared and delivered in the city of Resten need the close of 185. As there have been many calls for the for preservation and reference, they are now given in it present form to the public. If will be seen at a glangest of their aim is to present the advance thought of Spiritachea in its religious aspects. They are delivered under the mapical form the resent that wave of Spiritachea. They resent that wave of Spiritachea harty. The present clastic phase of Spiritachea is substituted in the reference of the restence of the respective of the restence o

master-fullders.

Good men and women not only treat to specialism to action confort, and for a confirmation of the hope of filmeriality, but for a religious communion in which shall be found the exacter of godfliness as well as its form. To aid such, this little work is sent forth with the good wishes of the

Addition.

Literature E. The Spread of Spiritualism, and why? Its Present Tendency. What has it done for us? What is Salsation? Are Spiritualists saved? Can we save our every. In what way is Christ our paytor? Nature of the Christians of the Christians.

Bytti, Letter, H., The Notion of Prayer, Towhom should we pray? Does Prayer change (fool or his laws? How Prayers are answered, Should we pray to Angels and Spirits? Shall we pray foot the dead? Prayer at Spiritual Scances. Letter Hight, —A Talk within English Materialist, Proof sof Spirit Intervention, Methods of Spirit Influences obsessing Spirits. How to deal with them, Spirits leaving their bodies and traveling in the Spirit-World, How President Lincoln became a Spiritualist- and why he issued the Emancipation Proclamation.

LECTER, IV. The Nature of Death, What Shall be done with our dead bodies? The three methods of dying, How be agained spirits world, The Spirits world, The bestmony of the dying. The condition of Infants, of Idios, and of Suicides in the Spirits World. How are Spirits em, loyed, Accesive, Paper, price Scients.

aper, price 25 cents, or sale by COLBY & RICH, Publishers. \* JUST ISSUED.

## SIXTEEN SAVIORS OR NONE; The Explosion of a Great Theological Gun.

AN ANSWER TO JOHN TO PERRY'S SIXTEEN SAVIORS OR ONE: AN EXAMINATION OF ITS FIFTEEN AUTHORITIES,

AND AN EXPOSITION OF ITS TWO HUNDRED AND TWENTY-FOUR ERRORS. BY REISEY GRAVES. (wther of "The World's Stricen Cracified Seriors," "The Blille of Bibles," and "The Biography of Salan,"

Mr. Perry, who is the flierary editor of the Cinciniall farsette, is one of the most learned and able critics, and one of the fleet historical scholars of the age in the Orthodox ranks. His work is a review of Kersey Graves's "Sixteen Crucified Saxiors." He claims not only to have retried that work but to have answered and overthrown all the leading arguments of the infidel world against Christianity and the Bible. And Mr. Graves elaphs to have met and answered and thoroughly demolished all of Mr. Perry's arguments and thoroughly demolished all of Mr. Perry's arguments and positions against infidelity and in support of Orthodoxy. The most interesting and amusing teature of this work of Mr. Graves's is his "Eccleshated Cont." 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 condomn each other, showing some of them are not qualified to act as witnesses in the case. This leading of the work is really langlaide. It shows not only the utter failure of Mr. Perry to prove what he designed, but that some of his witnesses sen to turn. State's evidence" against him and testify for Mr. Graves. Such addition to all this Mr. Graves has clied from many of the addistanthorities of the work as a subsolutely overwhelming. The work is enlivened by numerous anecdores illustrative of Mr. Perry Satismidities. One reader pronounces it "athunderblast against Mr. Perry and a dead shot on Orthodox, which betound the ablest arguments both for Orthodox, and in

ocents.
For sale by COLBY & RICH. Discourses through the Mediumship of

Mrs Cora L. V. Tappan. This beautiful volume contains as much matter as four or-dinary books of the same bulk. It includes Fifty-Four Discourses, teported rerbatim, and corrected by Mrs. Tappan's Guldes.

Sixty-Three Extemporaneous Poems, and Sixteen Extracts.

Plain cloth \$2,00; gill \$2,50; postage 12 cents.
For sale by COLBY & RCE. 11

### RECEIVED FROM CALCUTTA. The Spiritual Stray Leaves.

BY PEARY CHAND MITTRA.

This work contains, chapters on the dollowing subjects; The Psychology of the Aryas; The Psychology of the Busdulists; God in the Sout; The Spirit-Land; The Spiritial State; The South Revelations; The Sout; Occultism and Spiritialist; A yedl, or the Spiritialist; A spiritial Tale; Progression of the Sout; Sout-Revelation in India; Cutture of Hindu Females in Ancient Times; The Human and Spiritial; Critical Notices.

These books were consigned to us by their author, and owing to the long voyage by sea, became somewhat damaged by water, and consequently will be sold at the low price of 20 cents per copy.

## rents per copy. For sale by COLBY & RICH.

SOME MISTAKES OF MOSES. BY ROBERT G. INGERSOLL.

BY ROBERT G. INGERSOLL.

The book contains the following chapters: 1, Some Mistakes of Moses: 2. Free Schools; 3. The Politicians: 4. Man and Woman; 5. The Pentateuch; 6, Monday; 7, Tugesday; 8, Wednesday; 9, Thursday; 10, 16 Made the Stars Also; 11, Friday; 12, Saturday; 13, Let Us Make Man; 14, Sunday; 15, The Necessity for a Good Memory; 16, The Garden; 17, The Fall; 18, Dampness; 19, Bacchus and Babel; 20, Fallt in Fifth; 21, The Hebrews; 22, The Plagues; 23, The Fifght; 21, Confess and Avoid; 25, "Inspired Stavery; 26, "Inspired Marriage; 27, "Inspired Warr; 28, "Inspired Marriage; 29, Conclusion, This work also contains "A TRIBUTE TO EBON C. INGERSOLL," by Robert G. Ingersoll.

Cloth, 278 pp. Price, \$1,25, postage free.

For sale by COLBY & RICH.

### TIDALING By Laying on of Hands.

BY JAMES MACK. BY JAMES MACK.

In this work the author presents a 'matter-of-fact and accurate record of his own experience as a Healer, with the addition of such instructions to others as may be of use to the many thousands of men and women who are endowed with the power to heal by the "Laxing on of Hands." He demonstrates that the git of Healing is a reality, and that it may be turned to useful account in alleviating the sufferings of the diseased. In presenting his instructions to those who would endeavor to become Healers, he has speken with the utmost candor, and to those who assume an attitude of antigonism and scot in toward a bellet in spiritual inthence, association and guidance in near's lives, he would say the trinth of a proved and demonstrated fact is but little affected by contunely and abuse.

English edition, Cloth, 331 pp. Price 49.25, postage to cents. ents, For sale by COLBY & RICH.

PRICE REDUCED.

Spring Buds and Winter Blossoms. BY MRS. JENNIE H. FOSTER. With a Lithograph Likeness of the Authoress,

This fine poetle work contains the outpourings of a heart touched by the spirit-fingers of such as love freedom and humanity for humanity's sake. Price 51.00, postage fivents, For sale by COLBY & RICH. The Wonders of Light and Color, INCLUDING

#### OR, THE New Science of Color-Healing.

CHROMOPATHY:

BY EDWIN D. BABBITT. Light and Color, and other fine forces, are so wonderful in their power and character, and so little understood by even the scientific, so far as their chemistry and healing powers are concerned, that a careful study of this treatise will clear up many mysteries in the art of healing. Paper, Hinstated, Price 25 cents.

THE ONLY HOPE: Or, Timo Rovoals All.

The most wonderful pamphlet published since the advent of Spiritualism. Buy a copy, and learn the destiny of the spirit.

Price 30 cents, postage 2 cents.
For sale by COLBY & RICH.

New york Advertisements.

### THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S

Positive and Negative Powders,

DUV the Positives for any and a Linamer of diseases Deveryt Paralysis, Deathers, Amourests, Typhoid and Typhus levers. But the Negatives for Paralysis, Deathers, Amaurost, Typhoid and Typhus Fevers. Buy a bor of Positive and Negative (half and half) for Chills and Fever.

Fover, Mailed, postpatel, for \$1,00 m box, or sty boxes for \$5,00, Send money at my risk and expense by Registered Letter of two Money Order, Pamphlets mailed free, Agents wanted, Sold to Prongists, Addition Prof. Pnyton Spence, 158 East 16th Street, New York City. New York City, Sold also at the Banner of Light Office, (2) dan. 3,

## THE SU

For 1880.

Thus, so which dear with the eyents of the year Issum its fown in a face, we prefet well and a record by every body. From January 1 to 16 combor of it way to a been pape), with on in the facilish language, and printed for the people.

As a new spape), Thus is a pelicies in getting all the news of the world promptly, and presenting it in the incent intelligible shapes the chape that will enable its readers to keep well alreaded in the expenditure of time. The greatest interest to the greatest number that is the law controlling it so daily make our little work has a carculation very much larger than that of any other American new paper, and edgovs an income which it is sat all times papered to should the safe than that of any other American new paper, and edgovs an income which it is sat all times papered to should the safe that the southern its columns, for they keep on bonying and tread that its comments on men and affairs. This is believes that the environments on men and affairs, This is believes that the environment of more in many and sacrification of some estimates of interest. It is for all, but of none, in his discounties, including the property of purpose, Ear they record it is another the more many than and purpose in the production of purpose and the production of purpose and the production of purpose is to the point and purpose of the production of purpose is not the point of purpose in the surface; the surface of the production of purpose is not the purpose is not the purpose is not the production of the production o

of fifty-six columns, the price is no cents a month, or various a year, jest oge paid.

The Sunday edition of Thire Six is also furnished separately at \$1,20 a year, postage paid.
The price of the Wilkity Six, eight pages, fifty-six columns, is \$1 a year, postage paid. For clubs of ten sending \$10 we will send an extra copy lice. Address

I. W. ENGLAND, Publisher of "The Sun,"

NEW YORK CITY.

SOUL-READING, OR PSYCHOMETRY.

Mrs. Lydia Myers.

PELIABLE Transcard Test Medium, at 17.7 Third Avonne, between 72d and 75d streets. New York, Aug. 16. 2684 Mrs. J. W. Danforth,

TMANCE MEDIUM and Magnetic Physician. Diagnossis St. Herb medium spreachbed. Highest'ri bereness given. 79 West 52d street. New York. 12wy. Dec. 6. MRS, H. WILSON.

MRS H. WILSON.

MAGNETIC PHYSICIAN AND MATERIALIZING
MEDIUM, is now located at No. 72 West Joth Shoet,
New York Fift. Office from Fea. w. for P. w. Scances
Friesday, Thur day and Saturday evenings of one week,
at So'clock.

PSYCHOMETRY and Clairyoyance \*\*Took For Address Dr. Stansia by 161W, 20th st., N. Y. Jan, 17. OMPLETE History of Wall Street Finance, containing valuable historication for investors. Address BAXTER CO., Publishers, 7 Wall Street, New York, Nov. 1.—1).\*

\$55.66 Agent's Profit per Week. Will prove it or & CO., 218 Fulton street, New York. E. G. RIDEOUT & CO., 218 Fulton street, New York. 6in Nov. 22.

MRS. FANNIE M. BROWN, MEDICAL CLARRY OYANT, BUSINESS AND TEST MEDICAL Blief diagnosts of disease from lock of half, or birdel letter on business, decents and twofast, stamps. Full diagnosts or full business letter, \$\frac{1}{2}\text{for and two fast, stamps, Trivate sitting stady from 9 \( \text{v}, \text{fif for a v}, \text{Public Circless maday and Tiday promptly as \$\text{v}, \text{v}, \text{v}, \text{v}, \text{dimps fon.} 25cts, 252 Stuben street, Blooklyn, N. Y. N. B. Public Circleon Thesday event 70 Powerst., in the Eastern District, dan. 10.

A WONDERFUL Diagness of Disease given at the wish of my Modical Band for feedents and stamp. Send lock of hair, state age and Sev. Mellicine, put up by spirit ald, sent ut low rates. Magnetized Catarris Smut (a spirit prescription), occuris and stamp. D. E. BRADNER, of West street, New Haven, Oswego Co., N. Y. 26w\*-Oct, 4.

## THE MAGNETIC TREATMENT. CEND TWENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large-highly flustrated Book on this system of viralizing treatment, Jan. 3, Make the Children Happy! \$1,50 THE XIRSERY, \$1,50

TOW is the time to subscribe for this REST ILLUS-TRATIO MAGAZINE for the voing. Its success-been consumous and unexampled. It is now in its thir-nitiven. reenth year,

"It is the best Children's Magazine in the world;" says
the Banner of Light, "the best edited and the most elegantly Blustrated."

Number and PREMIUM LIST. EXAMINE IT! SUBSCRIBE FOR IT!

Send 10 cents at once for a Sample

#### JOHN L. SHOREY, Publisher, 36 Bromfield street, Boston, Mass. EIGHTH EDITION.

THE VOICES. BY WARREN SUMNER BARLOW. OA WARREN SUMNER BARLOW,
The author has revised and enlarged the Voice of Prayer,
and added the whole to this Edition without increasing the
price. His criticism on the "Paradle of the Predigal's
Son," of vicarbots atonement, etc., in this part of the
work, is of especial interest.
This Voice, or NATURE represents God in the light of
Reison and Philosophy in His unchangeable and glorious
attributes.

Reason and Philosophy—in His me hangeable and glorious attributes.

THE VOICE OF A PERMLE delineates the individuality of Matter and Mind, traternal Charity and Love.

THE VOICE OF SEPELESTITIOS takes the recels at their word, and proves by numerous passages from the Hible that the Gol of Mose, has been defeated by Satan, from the Garden of Eden to Mount Calvary.

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Eighth edition—with about one-fourth additional matter; with a new stipled steel-plate engraving of the author of from a recent photograph. Printed in large, clear type, on becautiful third page, bound in beveled boards.

Price \$1.00 full gill \$1.25; jestage 10 cents.

## New Hork.

OUR SPECIAL CORRESPONDENCE.

Rev. Asias Book and the South, Rollide Donger of Declarge with Spirits Sweeten organ Fract Sweeten flow would not yield to such degrading conditions. So notify of Traction is Sweeten for each state of the Doctor retires with such laurels as he may a Spirits Factor the Proceedings of the Hampool has the Frield Megree in a Propertie of the Hampool has the Frield Megree in a Propertie of the Application of his hypothetical advantage of the Spiritual valled Proposed Experimental Nonroles of the Spiritual page of the Spiritual page

Total Eliganos de Bancer of Light.

DISTANT FOLLOWERS OF SWEDENBORG. 1 tofd in the Boston's inday Herald -- credited to the Ali other-a review of "Eight Lectures by Rev. James Reed," on the dectrines and teachings of the New Church Swedenborgian . In his representation of the author's views' on

the subject of spiritual intercourse, the reviewer.

" It was further stated that open Intercourse with spirits, as sought by the spiritualists, is not impossible, but is disorderly and dangerous. Yet still there is an orderly continuous attention of affection, and the pleasant light of it from good splitts to men, which is of inestinable value, though neither may be aware of

The great Seer of Stockholm had temarkaide

spiritual expenses es which his disciples of the New Church, I Johnste, are discosed to regard as altogether in runsurious of the Divine opler. His interior vision was his opened while he was dining at an inn in London, and Le then and there saw a small in an sparit , who admon-Ished, him in a startling voice that to eat so much! The fell wing night an illuminated presence in the form of the same man appeared to his and said, " I the Lot, the Creator and Rolling two toan you to extend to not the little of the little of the soil spiritual series of the Holy Series Come of Willy to the room what I war hapt Worth to Should a scirit appear to a medium in the dinunis be succet some hotelan this City's laturing to be the Creator of the Universery is not likely that none Spiritualists would be make the divine ters in dity in the little man in the corner, for be otherwise discount to credit his extraordismary states. We cannot say what Swedenberg As atten. may base thought of the additis protensions, but because in the bias worlded to the influence

but be appeared to have vicinged that the they of his introduction to destroy and the They had believe and the matching me public and the time they public and the transfer of the production of of in Same Associate Oned or code was walking with a friendlabing Cheryside, Moses In the parliance of countings is great diffied by for Idea, and the Barop bowed: every by well a presence. In 1772 the spirits incommend the that Rev. John Wesley wanted to: smoor of with him, which proved to be the fact. He als (), of an interview with the decensed Brilling Bolg of Albrussia, the particular son which he exaggrands sted to the Prince's sister, the Queen D. was ever Sweden, describing the scene and one an stances of their tind interview, and a embly the lest words, spoken by the Prince to his seletors. After the death of the Count'de diffe, a short heaver presented as laim against. the estate for goods which the widow remembefore had been paid for by her deceased huse britals. As she could find no receipt for the money ranged; the Count's facers, she was advised to consult Swedenborg, who was spoken

equal prudence and safety. The Swedish Seer, though a person of extraordinary learning and ability, was, nevertheless, a man of ordinary (188 human appetites and passions; and it is to befurther observed that the facts related of him

are in no way essentially different from the ex-

periences of many persons in these days. It will strike the rational reader as a little singular that any thoughtful and logical mindcan for a moment entertain the idea that a "communication of affection" can exist between spirits and mortals of which-neither party is conscious, and especially that this is not only according to divine order, at once bleasant and profitable, but "of inestimable value." It will be perceived that the transcendent advantages of this intercourse are made to entirely depend on the ignorance of those who are engaged in it of what they are about. It is represented that in proportion as they come to understand it-to realize the nature of their relations and precisely what they are doing spiritual intercourse, expressitate, ceases to be orderly and valuable, and becomes at once not only worthless but dangerous. Such is the blindness of those who profess to follow the great Seer; and this is the lame logic of the people who, instead of really following their illustrious Master-by seeking personal evidence and having similar illustrations of a spiritual life of their own in this world-still limit all their views to the individual experience of a single man, whose freemind and noble life are a searching criticism and stinging reproof of their shallow dogma-

SCIENTIFIC BUNCOMBE.

Some time since Dr. W. A. Hammond, the eminent degmatist in the interest of the old school medical science, after unceremonjously accusing Miss Mollie Fancher and her friends of deception, lying, lunacy, fraud, etc., in claiming that, she fasted for long periods, concluded his very scientific lofty tumbling with the offer of one thousand dollars if Miss Fancher would demonstrate to his satisfaction her capacity to exist for weeks without nourishment, and under his own constant supervision, or while whileled by such persons as he might select to perform that service in his interest. Of course Dr. Hammond knew when he made his proposal that it would not be accepted, since no lady of so much native delicacy and refinement as Miss Fancher

is known to possess would convert her bouloir into a lounging place for people who have recklessly assailed her fair name and fame; much right, to the inspection of rude interlopers in the insulted name of science. And because she would not yield to such degrading conditions the Doctor retires with such laurels as he may have gained, and now plumes himself on account of his hypothetical advantage of the spiritual jugglets! bearing with spirits, swoting organities of sweet time, would not yield to such degrading conditions

onstrate, in his own person, all that has been claimed for Miss Fancher. He will prove by actual experiment the possibility of one's living a pression of Gallleo's soil after the thumbserews of month with aut food, but this elicits no response from the dogmatic gentleman who cures by entying, Prof. J. R. Buchanan, M. D., respectfully informs. Dr. Hammond of the nature of Dr. Tanner's proposal sthat he will make the rological Society and himself, but Dr. Ham- for a morning lecture with a ten-cent admission fee at mond is silent as the Sphinx. He will not vin- the door on the unpopular subject of Sphritualism-not a dicate his dogmatic assumption by risking his Vacant seat, and the character of the people, composed thousand doffars. He probably keeps his money for exhibition purposes, and where he can, now and then, offer it to a lady on terms and conditions which the natural instincts of the sex respectant deep attention. The officers of the Security prompt her to decline. Brayo! we be-ond society of Spiritualists showed some shrewdness lieve in sincerity and plack. Moreover, science In Inviting Bro. Kladle to their platform; and this so

usual scientific attainments who virtually assume that every one who has observed a fact, as to what Spiritualism is, and said: "It is a religion outside of their own limited field of observa-based upon the fundamental principles of Jesus." gation of sheptics and blockheads. They really of the Nazarene. After singing Mr. R. read his adappear to think that the most significant fact dress rapidly, and the quiet and thoughtful attention cover it, and that truth itself can make no progress until they are convinced. Such conceited.

The Francisco, of a late date, reversive facting tice experience of a Mist Kent, of Rehoboth, claimed to, viz: "disembodied spirits." Mass, whi has of interest to Spiritualists. The lady was ill, and a Mr. Wetherell was watching up to the time his own chaldren became mediums, and with the invalid, when suddenly the patient gave facts and illustrations, showing that, as an honest aroused herself and said to her wap her, "Sign - man seeking the truth, he could be nothing else but a thing dreathed has happened by It was not long Spiritually. before some one tapped at the door, when she added, "New you will hear what dreadful thing has happened." The visitor proved to be a messenger bearing intelligence of the sudden EM: W. for the announcement that was to ignorance from the masses as beour faith. fall my was delivered about the time of the oc-S. B. British

of West Pleaseth street, New York Oly, ) January th, Vsso.

ual Conference. Harmonious, Action of Conference and Society.

AN IMPORTANT DECLARATION OF PRODUCTAN SPIRALISTS GRAIN THO INSTRUMENT OF SENTI-

"Before the the Bantar of Light

BI SOLUTIONS AND ACCOMPANYING REPORT.

In view of the fact that the members of the Birook.

IAN SPIRITAL SociliA and the members of the CONTIAL NEED are one and Identical, the same individuals, with Acty few exceptions, composing the membership of both Conference and Society, we can see no sufficient reason why the intimate and associative relations heretofore caletting should not be continued and made permanent. And in view of the unexpected proposition made by the Chairman of the Conference at the last Saturday evening session, making the distinct declaration that his resection must be considered as the recognition of the Conference as an independent spiritual association, we recommend the adoption of the following resolutions:

\*\*Revolved\*\*, That the Conference check a chairman whose form of scrivic, as the Following Proposition and All who are hosting along the Conference meeting shall be entitled to yele.

\*\*Revolved\*\*, Luck, with this distinct recognition of the half. RESOLUTIONS AND ACCOMPANYING REPORT

habitust attendants upon the Conterence meetings shall be cutty of to vote.

Residest. Int., with this distinct recognition of the fact, that no necessity exists for the transformation of this Conference into a spatiate Society, the Sectorary of the Society, Mir. F. HASTAM, and its Treasmer, Mir. N. B. REFST, will necessarily as in those capacifies for both Conference and Society, and to the Executive Committee of the Society would be only the duty of selecting the speakers for the opening address of the Conference meetings.

Resideal, Thair will be regretting that any necessity has arisen limps slig upon the Society the necessity for making this distantion, we take this occasion, on the first Conference meeting of the new year, foreign out salugifions and greetings to all the Spiritualists and all the Rhegal-minded men and women of Rrookyan, to som us in our Society work, of which the work of the Conference is of no seconds ary Importance.

ary importance.

The President, Mr. C. R. Miller, said that in presenting, as he had been directed todo by a unanimous vote of the Society, the report and resolutions which he had just road, he desired it to be remembered by all whose of the Society, the report and resolutions which he had just read, he desired it to be remembered by all whose fellowship and cooperation we invite, that our Society is educational and humanitarian in its objects, and that, repudiating all dogmes and creedal limitations, it establishes as its basts of membership all habitual attendants upon its Society and Conterence meetings, or all such as will permit their names to be entered on this imperishable roll of honor, the records of the Brooklyn Spiritual Society. I call the record of membership an 'imperishable roll of honor,' not only from the disinterested humanitarian and Jofty alms which its Constitution declares, but by its recognition of the absolute equality of members, its respect for the rights of all, and because it reserves to its business meetings—in which all may participate—the right to govern and directed by them.

After a protracted second evening's discussion, it was resolved to adjourn the final vote until opportunity had been given for further discussion.

Last Saturday evening's conference session-was exclusively devoted to the subject of the Society's resolutions.

On reaching the final vote, the resolutions, as pre-

On reaching the final vote, the resolutions as presented in the foregoing report, were adopted with a degree of unanimity not anticipated in the outset of the discussion, the vote standing is for the resolutions to a

ollowing this vote Mr. Halliday, a veteran Spirit-"That we declare the Conference and Society to be one and inseparable."

and inseparable.

Mr. Halliday's resolution was so entirely in harmony with the sentiments of the Conference that it was passed by acclamation, followed by great applause.

In view of the decisive expression of the sentiments

of the Conference, as expressed in the two votes, show-ing a practical unanimity against. Mr. Nichols's propo-sition, he declined to be a candidate for redection, and vacated the chair, which was taken by Capt. David, the Vice Chairman.

#### Henry Kiddle at Republican Hall. New York City, Sunday A. Mac. Jan. 11th.

Tradition tells us that "It does move," was the ex-Ecclesiasticism had wrenefied from him a recantation of the theory of the earth's revolution; and that expression was my first thought as I looked over the arge audience that had assignified oughlis bright Sabbath morning to hear our brother Henry Kiddle tell Dr. Tanner's proposal that he will make the "why" he "was apprincial state A hall, holding I experiment under the supervision of the Neus should judge from three to four hundred people, filled mainly of men and women of culture, gave evidence that Bro. Kiddle still has a strong hold upon the people of New York City, where his long years of faithful service cause any words from him to be listened to with is a great thing as illustrated by Dr. Hammond, clety has, what most of our splittual societies lack, a

Mr. Kiddle made a brief statement before his lecture tion, must make it his or her chief business to read an extract from one of the many books published, can have no existence since they did not dis-serven it by his large audience showed that his testimony for the truth was received as the honest convictions of a cultured Christian scholar and gentleman.

He commenced by saying that he was naturally skep-Teorsle should be taught that whether they been neal, and his lifelong occupation as a teacher led him Here of disbelieve makes he possible difference; to accept nothing but what his reason and his conto the rest of mankind. The world moves with science convinced him was the fruth. Such minds as out their vehicles, and the regord of every day. Eyes Sargent, Judge Edmonds, Alfred Wallace, Prof. demonstrates its progress in spite of their ope. Crookes, Prof. Hare. Robert Dule Owen and many others, after investigation, had in like manner become convinced that the phenomena came from the source that under all circumstances and all conditions they

The speaker traced his reading and investigations

His argument as to its religious teachings was clear and cogent, and we should be very grateful to the All-Father and his loving angels that such a noble and pure man as Henry Kiddle is now in the front rank, ready at all times and in all places to give 'stalwart death of Mr. Wetheredl's mother, whom he had blows moletense of our faith. This address should be left in her usual health. The spiritual teles published in a tract form and scattered broadcast all fram. doubtless designed to prepare the mind over the land asia missionary to is move prejudice and

> At an early day the Spiritualists of Boston should invite Bro. Kiddle, to break, the bread of life to them. Brot. K. may not be the Meses that is to lead Sphiftualists out of the wilderness into the land of Canaan, but in the next tenyears he is to abl much in bringing them out of chaos, skeptlelsm and credulity into the realms of spirituality, and a religion that will be pure and peaceable. So mote it be. 467 Waverly avenue, Brown, N. Y.

An Appeal to the Charitable. Lettle Editor of the Banner of Light:

disposed to consist. Swedenberg, who was speken of as being at the nearest with a rate boson. The Branch wild a rate boson is the second and the property of the state of the second and the property of the state of the last fine and so the property of the state of the last fine and so the property of the state of the last fine and so the property of the state of the last fine and the widow that he bed seen deep and that he assured him that he ostilled the held on a day with a beginning to the state of the state of the strong hold that at the neighbor of the strong hold that the neighbor of the st There are many solleiting aims for the destitute now

conveys in good set phrase a strong statement of the righteousness of the apothegm concerning "Charity," and its beginning "at Home"; and the admirable editorial, "Is the Indian Ever the Aggressor?" is filled with sentiments which for their honest, outspoken character merit, the thanks of every friend of the red

THE PSYCHOLOGICAL REVIEW for January is received. Its table of contents comprises : "Spiritualism in some of its Religious Aspects: A Comparison and a Contrast," M. A. (Oxon.): "Curious Reasoning of a "Master in Israel," A. M. H. W.; "Spiritualism and Positivism in Relation to Problems of Governi ment." G. F. Green: "Spiritualism in China." Dr. Nichols; "Spiritual Lyolution," M. A. (Oxon, "Popular Errors and Objections to Spiritualism Explained and Answered," J. S. Farmer; "William Lloyd Garrison and the Rev. Adin Ballou," T. S.; "Notes and Gleanings: Examine Yourselves-California Changes -Spiritualism Capturing the Church-Opponents Overcome—'What is our Nature?'—The Uses of Spiritual-ism''; "A Christmas Carol, J. J. T. Markley. Published by Edward W. Allen, 11 Ave Maria Lane, E.C., London, Eng. For sale at this office. Price 20 cents per

RECEIVED: THE HERALD OF HEALTH for January-M. L. Holbrook, M. D., publisher, 13 and 15 Laight street, New York City.

THE ILLUSTRATED ANNUAL OF PHRENOLOGY. AND REALTH ALMANAC, for 1880-S. R. Wells & Co., publishers, 737 Broadway, New York.

#### The Paine Celebration\_143d Anniver-MRTY.

The Paine Memorial Corporation will celebrate on the 29th of January, 1886, the 17th anniversary of the Birth-Day of Thomas Pains), the wonderful effects of whose Common Songe, "said the Revolutionary Major-General Charles Lee, "burst forth on the world like Jove in thunder!" whose "Crisis" Instited the Patriot Army to continue the Great Struggle for Liberty; whose "Rights of Man" is the text-book for the friends of Free Government—and whose "Age of Raison" book the fetters of ecclesiastical oppression. The exercises will be held in Paine Hall at 10:30 A. M., and consist, first, of a business meeting by the Stockholders of the Paine Memorial Corporation. In the afternoon there will be short and interesting addresses, as also in the evening till 9 o'clock, when the Celebration will close with a Grand Ball.

will be short and inwresting Celebration win coessing till 9 o'clock, when the Celebration win coessing till 9 o'clock, when the Celebration win coessing till the clip and vicinity are invited to be present and to use their efforts to render this Celebration successful in point of numbers and influence.

ELIZIER WRIGHT,
HORACI SEAVER,
JOHN'S VERITY,
ERNEST MENDYM, Arrangements,
JOHN'S VORMALLEY,
FRANK L. UNION.

Ice water is perfectly harmless and more ferreshing with a little Hop Bitters in each

It has wonderful power on Bowels, Liver and Kidneys! What? Kidney-Wort.

draught.

# STEEL PLATE ENGRAVINGS, FREE!

## 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., 83,00 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 engray. 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.

## RECAPITULATION:

Banner of Light one year, and one Picture, \$3,00 Banner of Light one year, and two Pictures, \$3,50 Banner of Light one year, and three Pictures, \$4,00 Banner of Light one year, and four Pictures, \$4,50 Banner of Light one year, and five Pictures, \$5,00

Postage on both Paper and Pictures will be prepaid by us, and the latter safely enclosed in pasteboard rollers.

There are a few ambitious pretenders to unsuppose of our spiritual societies lack, a good choir, whose members add much by their singing ALL NEW SUBSCRIBERS, OR OLD PATRONS ON RENEWING THEIR SUBSCRIPTIONS.

## OF

demonstrate that fact to such scientific doubters, and to the satisfaction of the great congreteachings of which were in perfect harmony with those

MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOWING 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 never-dying songs. DESCRIPTION OF THE PICTURE. - A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the ritted clouds and the partially curtained hillsow, produces the soft, light that falls over the woman's face and fluminates the room. It is typical of that light which flows from above and floods the soul in its sacred in acents of true devotion. The picture strikes us instantly, and with full force. Yet while we take 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 drapery, all of the accessories, the admirable distribution of light and shade—all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect, the embodying of pare devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2.50.

## "LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

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

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pligrim. An Angel accompanies the beat, one band resting on the beim, while with the other she points toward the open sea-an emblem of eternity--reminding " Life's Morning" to live good and pure lives, so "That when their 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 crown of light. A 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 shore, "Be kind," Near the water's edge, mingling with the sunfit grass, in flower letters we read, "God is love," Just beyond sits a humble walf, 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 Men," Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has fallen upon the bow of the boat, and is the voyager's bright ultering of faith. Trailing in the water from the side of the boat is the song of the beavenly messengers. "Gently we'll waft him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES THE RETAIL 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 vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving as clear, bright sky along the horizon. Unnoticed, the loat became detached from its fastenings and floated out from shore. Quickly the current carried it become all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precion charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that hay 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 fell loward his heroic sister, his little form nearly paralyzed with fear,

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES, THE RETAIL PRICE IS \$2,00.

## "HOMEWARD."

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

"The curfew tolls the knell of parting day," . . . from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea, "toward the humble cottage in the distance. "The plowman homeward plods his weary way." and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting 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." Scated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to datkness 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 faschiated the poetical heart of the world. This art cushrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted Soul of the verse finds cloquent expression. Here the vinspired song of home and the affections v is beautifully painted. afording another striking example of the versatility and talent of that highly gifted artist.

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

THE RETAIL PRICE IS \$2.00.

# "THE DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM. From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township-Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order 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 1 To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits-sixteen in number-without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening other in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and oaken bucket. A little further to the left is the gate through which a path leads to the house: and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr.

rlouds; 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.

Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of

Colby & Rich.

January 1st, 1880.