VOL. XLVI.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 21, 1880.

CONTENTS.

FIRST PAGE .- The Rostrum: One Year's Experience in

SECOND PAGE, -Original Essay: Human Brotherhood, and What it Implies. Spirit-Communion: Development of a Remarkable Medium.

THIRD PAGE .- Poetry: The Iron Gate, Penumbral Sketch es and Thoughts. Spiritualists' Camp-Meeting Associa-tion. Reply to "An Old Sheep." Banner Correspondence: Letters from New York, Rhode Island, and Mas sachusetts, etc.

FOURTH PAGE. - A New Age. "Superfluous Doctors" Calling for Help, Mrs. Cora L. V. Richmond in Boston

FIFTH PAGE. -- Brief Paragraphs. New Advertisements.

SIXTH PAGE .- The Free Circle-Room: Replies to Ones tions given through the Mediumship of W. J. Colville. Spirit-Message Department: Messages given through Mrs. Sarah A. Danskin, Poetru: The Morning Light. SEVENTH PAGE, -" Mediums in Boston," Book and Mis ous Advertisements,

EIGHTH PAGE,—Passing Events, Remonstrance Petition. Spiritualist Meetings in Boston. Brooklyn Spiritual Fra ternity. Steel Plate Engravings Free.

The Rostrum.

ONE YEAR'S EXPERIENCE IN SPIRIT-LIFE.

A Trance Discourse Delivered by Spirit George Thompson, through the Medial Instrumentality of

MRS. CORA L. V. RICHMOND, Before the Parker Memorial Society of Spirit unlists, Roston, Mass., Sunday Affernoon, Jan. 11th, 1880.

[Reported for the Banner of Light by John W. Day.]

INVOCATION. Oh thou Infinite Light; thou divine source of all being; thou ineffable soul; by whatsoever name we may address thee, under what form thy soul appears to man, whether as Buddha, Jehovah, God or Lord, thy spirit is still the same, thy purpose is divine, thy power is infinite and eternal. Whether the darkness within earth responds unto thee, oh Infinite Truth—whether the knowledge is ours—thou art the life, is attained and attendant in the life of the spirit. Thou art the Infinite God, the ineffable, the unspeakable source: majesty and love are enthroned in thee. Throughout the universe of life and light thou art-in death, in time and life eternal, encompassing and pervading all. From the spirit of man the voice of thanksgiving would go forth for every blessing. For all that aids toward the completeness of human life and human endeavor, for whatever brings to the soul a fuller measure of experience, that we praise thee for. Alike for life and death. alike for joy or sorrow, alike for the blessing of prosperity and the stroke of adversity, alike for storm and calm, the soul praises thee: knowing that each is given for its need, knowing that through paths of human change the spirit reaches outward for thy presence, while in the paths of spiritual unfoldment our spirits turn inward to thee. Oh God, make thyself manifest in each heart at this hour-make plain thy life and thy light here in our midst, not as an outward truth, but as a voice that inspires, an abiding flame that burns in the spirit and will not be quenched! Make here and now an altar in every human heart; kindle there the glad radiance of love by thy ministering spirits and attendant angels: shed abroad trust for the future, and help for the present trial, through the wonder-workings of divine sympathy, and inspire all with grand purposes for the good of their fellow-men. May our ministrations at this time be a truth and a light. Unto every human need make thou answer by the ministration of angels, by guardian and attendant souls by voices that speak to them from the Infinite to the finite; and as stars that move-in their appointed courses, or as suns that shine resplendent in the purer air where souls are glad and free, so shall our souls move ever unto thee, oh thou infinite, eternal God, forever-

ADDRESS.

more. Amen.

Mr. Chairman and Friends: A little more than one year of mortal time has passed. I am told since I addressed you through this instrument in this place: had I not been made aware. through sympathy with earthly friends, and their labors that I have taken part in-and which have ever at intervals attracted me to earthly ways and conditions-I would not know but that a thousand had passed. On that occasion, living no longer in time but in eternityno longer clothed upon with the flesh, or dependent on earthly sensation for expression or experience-I told you that I was free! But there comes something after freedom. Emancipation is good; the bird has wings, but therefore does not always fly; the slave is released from bondage and toil, but he is not therefore to remain inactive, and in the mere passive enjoyment of release from enthrallment to another's will; the condition of true freedom augurs and portends a something that is yet to be attained. Liberty is first, it is true, but knowledge comes afterward. With the feeling that the new birth gave to my spirit, with the consciousness of added powers that seemed to flow in toward me from every point of the universe; with the wonderful white light of eternity beaming upon me from hundreds of dear and familiar faces-faces lit up by the spirit and aglow with infinite tenderness - I deemed my happiness complete: the victory won! I said to you then that eternity seemed to be solved!

But the solution deepens, mystery enlarges, knowledge presses upon the spirit! I was aware

With the new-found freedom, the release from visible physical bondage, what ultimate knowledge had I? I was transfixed with the new comprehension of my own ignorance and unworthiness. No stars shone upon me in the eternal firmament that I had peopled with my thought; no grand and majestic spiritual structure dawned upon me, created by my work. My will was powerless. I found I had not the knowledge to go further. Fixed as had been my purship, every divine symbol made sacred to the toy! in his was real to the hi pose for freedom, and wonderful as were its mind of peasant, priest and king, is an inter- to be hing on lafter even more all the hinders. works within my own mind and among the peoples of this and the mother-land, I failed in the midst of the utter knowledge of the universe: I found that the worlds could move without my aid, that the stars that gleamed in space moved in their orbits without my effort, that angels passed to and fro to whom I might not even speak; and even some minds, toward whom I have ever aspired and yearned with the longing of absolute love, I found far above me and inapproachable by me. Oh, what weakness there is in human intellect! how does it fail and falter at last in the midst of those problems that it has striven to solve! I could grasp nothing with with the circumscribed powers that I found myself possessed of when leaving the earth; I was as a child endeavoring to overturn a rock; I tions which had vexed me before! how trifling the warfare of nations, the contentions for place and power among men! how insignificant, even, was the one mighty purpose of human freedom that I had struggled for. Do not think I blaspheme, but I had discovered a mightier force than freedom; I had found that something is necessary beside liberty.

In the utter loneliness that the spirit feels when the first pulsation of the new life passes away, thrown upon my individual resources, not daring to claim allegiance even with one beloved friend, who in the far and remote past had led me through many paths of Buddha and his wonderful life; not even for a time daring to approach the life-sphere of my intimate friends and family-those whom I had known on earth-I was left to myself. What that self is, all you who have reached mature lives, and have of which the soul of man has dim conceptions perhaps in some degree answer. What it is to life, is attained and attached in the human been tively through the continuous perhaps in some degree answer. what it is to experience a feeling that in the entire universe from that moment I must discover my way alone, I must leave you to judge.

Since then I have found that I was not alone; that even in my solitude the angels were around about me, that even in my efforts to find a starting point in spiritual life there were innumerating point in spiritual life there were innumerating ble lines and avenues of thought constantly touching me. It is the one signal and significant for the spiritual world touching me. It is the one signal and significant for the spiritual world to be a private to the spiritual world to the spiritual world to be a private to the spiritual world to be about me, that even in my efforts to find a startcant experience of spiritual birth that there comes a time when we must make every effort for ourselves; guardian spirit, loving friend, angel mother cannot aid us; a time when we find that the spiritual inheritance of our lives must be the result of our individual achievements; that if we are on a barren rock it is our own, if in a trackless wilderness it is the result of the tangled web of our own thoughts; if in a garden of blooming flowers, we have created them by harmonious lives. I had hence consciousness—it was no longer a consciousness of freedom, for in that though it possessed me entirely for a while I was utterly without spiritual knowledge to apply it. I had once sublime longings—now I was filled with a longing so perfectly attuned with my own interior thought that I knew it could not tremble into air without meeting with response, viz., to visit my own family on earth, and to impart to them the message of my own existence, and to discover through what subtle laws the communication between the two worlds is and has been estab-

There came to me a teacher, one whom I had known in India, a scholar profoundly versed in the learning of the East, whom I had assisted in some unimportant way in earthly life. Through the remotest ages of the past the world of the Orient has held communion with spiritual beings; and my first experimental occupation, a little time after I addressed you here, was to pass with him into the Brahminical or Indian heaven-where spiritual impressions and conceptions seem to have one of their ultimate centres—and to discover its relations to mortal life. Strong is the hold of the ancient Brahminical faith in the Orient, but that which has superseded it makes more practical the wonderful transformations and idealisms of that wonderful religion; instead of the gospel through Brahma, Brahm, the original life-principle, is the thing worshiped; there no temples are erected to him, his voice is not heard, his presence is never perceived by the external mind. Vishnu, Siva, and others as the Buddhistic interpreters of the spirit of Brahm speaking through man-these are worshiped as the essential and sentient spirits that communicate with earth; but the Infinite Brahm cannot be comprehended; to him no temples are necessary; the human mind can offer him no praise; there is nothing in his interior life which responds to the mind of man-that mind cannot conceive the sublime measure of ultimate truth; only the broken fragments of that truth reach the earth. The Destroyer-the beautiful Death-the Preserver of beautiful forms of perpetuating life, these are known to man, and the individual messengers that speak to the Oriental mind are those instructed in the ways of Vishnu and Siva. But Brahm, the Infinite Spirit, is never worshiped the soul alone of man speaks to the soul of God!

Then I understood by a subtle law of analogy that dawned upon me, that every nation has in like fashion worshiped its. God, and that it was necessary even among the Greeks and Romans to have intermediary deities between man and the scientific speculations of a Tyndall or not filled to precibe the patient of having the scientific speculations of a Tyndall or not filled to precibe any with the baptism of having that dawned upon me, that every nation has in

of my imperfections, but whither should I fly? | Jove: then I understood concerning Osiris in (Hurder, these the x) Egypt, and the deities and living individuali- that and control of the local post land ties there worshiped, for the reason that these coulder want be wortedly for the reason that these coulder want be wortedly for the reason that came within the range of man's comprehen- when cost lead a lead a resinguest. We lead to sion. When this was understood, and I found pleased of configure disjung with more rists. that spiritual essence appeals to spiritual essente in its and application of the recite sence everywhere, and that forms of life are anotics well will its expressions through human states according data of the transfer of the overable to the human understanding, I realized that, to the absenting soft countained by preter between man and the higher state, and the sport Way, two not globs stand or tool that the infinite voice only speaks to the infi-, the galaxies as a the equipment of the property nite-that the immost spirit only speaks to the to the same is sufficient with the same. inmost.

or condition, I found to my surprise an added a light of a ; to handle conservative state and interest; I found that I had really revelutionally best qualify encarth. And I accomplished something (though maware) in would stook a the length of the rest of a this pilgrimage; that a wonderful step, had as long is there was a property denoted me been taken and an avenue had been opened; mortality, or a site theat were not obtain now through which I received instruction-through the return of the large presentation of which minds whom I had ever reverenced and i "Let me give this messive", look formula a worshiped spoke to my spirit and a new power is as to great to the three in the second necessaries. by which I could impart to others a knowledge can present it in better language and outward raiment required by memy earthly knowledge, I could attain nothing of communion. By the gateway of one of your euphony," but I would tell him to speak his ownpublic avenues of spiritual communion I am now commissioned to stand for the purpose of making familiar to my mind the individual methods of spiritual experiences in the course are to solve the problem of life for yourself by would be a lovely picture, such a speech adversary to sortly general and oright stretches of heautiful thowers. Such a speech adversary to course this same key whose right is crowed the mount. public avenues of spiritual communion I am word, I would make known to him the alphawas indeed a babe. How small seemed the ques- methods of spiritual experiences in the course are to solve the problem of life for vourself by of return to earthly scenes; spirits who have this same key whose right use reveals the incangone out from earthly conditions without an ing of all these hidden mysteries. appropriate or appreciative sense of their own : I know now why the negroes did not rise in individuality; spirits who have been fragment- insurrection in the days gone by; 4 have often ary lives and broken thoughts; those who have wendered at it, and even blamed them for not in times of despondency and anguish commit, doing so while I was in the mortal form; now I ted crime or suicide; those who have but mo- know that they did not because they were moved mentarily touched the shores of mortal exist- | upon by a higher impulse and inspiration than ence and then have passed out again, there that of mere personal freedom; the broading present themselves. At the gareway of this wires of the spirit of love and human brothers, public avenue in your own city I am appointed head were spread above them. Oh, how I blamed to work. What is my work? How often has them once for not standing erect in the hight the human heart asked that question: "What of eternal manbood; oh, how I praise them move is my work?". It is in this instance to open for listening to the heavenly voice that spoke to the way-to make a channel of expression for them, that moved among them as the voice of spirits who otherwise would have no voice! inspiration, that led them to believe the prom-What the system of telegraphy is to earthly minds yet in the valley of change and limita- free! I understand now why nations do not tion-a system where by islands, continents and sweep ogward toward the same aeme of liberty distant localities are brought into instantane- and incellectual power when the opportunity is ous communication: what the message-carrier theirs, and all outward cubainations seem to of the postal system is to the commercial and social interests of the civilized globe, such is the system of communication between the two worlds. As a watch and a warder, a worker sen, that only when no other avenue exists until the unerring Nemesis of an form we do not therefore possess it? I grant that the mind which enters the spirit world, in stinct only with the one idea of its earthly possessions, will still have them in simulation:

These form his heaven, however circumscribed and an instructor, I now take the position | tried, do the higher intelligences direct human ; it may be. However marrow the heaven that and an instructor, I now taky the position assigned me. I take it from choice—from neenergies into those avenues which lead at last greets you may be, it will be yours. Even those energies into those avenues which lead at last whose heartily desire them may find their heaven cessity you may say, but if from necessity, to bloodshed and warfare.

to the daily life of mankind.

Scholars do not need any other mind to tell them that learning is important; poets do not need my returning from the unseen world to I would have we had to have the a stantal transsay that Goethe, Schiller, Dante, Milton, Slat. . that a did to world have warded by I war speare, are important in the influence which their writings have exerted among men in the past, and that they are still active and inspiring influences in the world's poetry of to-day in one requires my voice and my message to sa that the Golden Rule and the Sermon on the Mount, that the teachings of the Indian sages, the sacred Vedas, the wonderful books of the Orient, are important and truthful in the fullest acceptation of these terms: Any one knowto-day that the sublime gospel of art as preached by Raphael, M. hael Angelo, and all those whitdren of genius who have been taught in the schools of the gods, is an important adjunctive human refinement; but there is a great daily human need that no Christ has filled, and no Buddha made manifest, that has not been been at Rome, nor yet in the Church of England, nor has it reached you through all the divergent ramifications of liberal theology—a daily hun and want: It is to know if your dead are alive! In answer to that daily need, as the wonderful minds of England plead to-day for the right of daily food for a suffering people, so do I now stand before you, as I have stood for thirty ye while in the mortal form pleading for the right of daily life and daily freedom for the slave : as-I then stood in my own body to plead for the right of others to the comforts of ordinary low. and the food which was necessary to sustain to material being, so this hour I come here to speak to you through the lips of another the added word that the numberless spirits which are around and above me can bring you missages of comfort and encouragement-messages that continue to flow through chosen channels to the earthly minds that will accept them. I tell you that your individual want is of a sure y replied to-that there are other summits than Sinai and Olivet from which inspiration conto the human mind—that the voice of the Spirit is a daily human voice, reaching to your lowest need, and binding around your daily necessity its answer; I tell you that the one word you covet has been given, the one message spoken. the voice reveals itself that was hushed in der ... and eternity is unlocked by that small and ple key. As the key of earthly language found in the alphabet, as the signification of the grand system of mathematics finds expression in the numerals it employs, so in that one woelfrom beyond the portals of the grave is foun t

By the power of this word I can stand in England at this hour, I can stand here, and say: What is freedom? and of what value is liberty ' and of what great treasure is the fact of the dail.

the key that opens the mystic portal of life, at -

rogates death, and discloses an individualized

and ever-broadening future for the interior

Committee to be in material garages and a legit of the Returning again to my own spiritual home that may be that the triple assert factors

ise of the spirit-world that they should yet be

The Chartie was of encourses should also half his way. Into Call of the in the district world in the I was were tell it married comes on by the weight

where the was of tensions of the world.

I would have we had to make his a fairly to be compared to the control of the world.

I would have we had to make his a fairly to be compared to the form of the world. I have been a Hobel to make his a fairly to be compared to the world have been a Hobel to be compared to the world have been a fairly to be compared to the world have been a fairly to be compared to the to be compared to the compared to the compared to the make his a fairly to be compared this cross according to the town of the make his a fairly to be compared to the compared to the make his a fairly to be compared to the town of the make his a fairly to be compared to the town of the make his a fairly to the compared to the town of the make his a fairly to the compared to the town of the make his a fairly to the compared to the town of the make his a fairly to the compared to the fairly of the make his a fairly to the compared to the compared to the compared to the fairly of the compared to the fairly of the compared to the fairly of the compared to the compared t

supers of days and sours. One assise the Matter, but off the other side of have no knowledge of the thought of the thought of the thought of a stein, but time is not inded as an agen. Into other perduction. I am in a worlded sparie.

The not distributed the form underly one of science, and myself and the first portion of the science and myself are but the hungraphic of the littlen a cassed from a but the first portion of the littlen a cassed from a men stone of intelligen or handle of the notion of the little flags of the last of the flags of the last of the personal three distributes and the flags of the case of the matter of the other case to the personal and the case of the case of the another of the case of the another of the case of the flags of personal they and the nature of the case of the flags of parts of the present of the present of the flags of the case of the flags of the present of the flags of the case of the flags of the case of the flags of the present of the flags of the case of the

dressed to your montal activition, and fitted it is to your present state, become ion stays, wen by looked upon as a limity web one; but to us, in the wider and the deeper light, in the conj-plete and utter knowledge of the spiritual realman plete and after knowledge of the spiritual realing it would be plactically meaningless. I will be there where you are if you need mely you will not find my house, or my lands, but my soil? You will come straight to my consciousness, and we will speak and think together, and grow will not ask whether I have be crystal streams, or flawing waters, or diving foundains, or types laden with finit at into the transpling store of the earthly ordinard; we shall meet in the history consciousness of one another, and that will be life.

you meet 'vone another and your child, you will not say, "What is the manner of your dwelling." but "What is your flough?" you will not say. tout "What'is your though?" you will not say, "Where is your gaiden and where your furniture?" but "Do you love me, am Lenfolded within your soul?" Can Lexplain to you that the fur-Iff your sours of an response to you can are root intured of the immortal state is love! Con Legislain to you that thought is adoptate lasts or a word and if we do not have a demand for obysical

that are the winespecial sounds of harmony but with a voice that Wice a pulsation reaches to disvoice that Wice a pulsation reaches to disvoice void as werldams were void, and light an execution of the first triosit of the first triosit.

chicks by the reserve that a control bond two a first transport set of a first transport set of a first transport set of the first product of the first transport set of the first transport of the first transport set of the first transport t

+ ---

Transport day 1 May the operacy of The Spirit, whose infinite poisation course to each marking, abide with you and bless year find he Father being near each leart in every hour. Amen.

New ∄ork.

OUR SPECIAL CORRESPONDENCE.

Rev. James Reed and the Sunday Herald - Danger of Dealing with Spirits-Swedenborgian Idea of Safety - The Security of Ignorance-Swedenborg's Intercourse with Spirits-Facts in the Life of the Seer-Following the Master at a Distance-Scientific Buncombe-Dr. Hammond has the Field-Magnanimous Proposition to a delicate Invalld -Professor Buchanan, Dr. Tanner and the Neurologleaf Society A Proposal to the Ex-Surgeon General — Habitual Loquacity succeeded by great Tacituralty—A Fact in Spiritual Science.

To the Editor of the Banner of Light:

DISTANT FOLLOWERS OF SWEDENBORG.

I find in the Boston Sunday Herald-credited to the Advertiser-a review of "Eight Lectures by Rev. James Reed," on the doctrines 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 communication of affection, and the pleasant light of it from good spirits to men, which is of inestimable value, though neither may be aware of their relation."

The great Seer of Stockholm had remarkable spiritual experiences which his disciples of the New Church, I believe, are disposed to regard as altogether in pursuance of the Divine order. His interior vision was first opened while, he was dining at an inn in London, and he then and there saw a small man (spirit) who admon-Ished him in a startling voice "not to eat so much.' The following night an illuminated presence in the form of the same man appeared internal and spiritual sense of the Holy Scriptures, I will tell you what you must write." Should a spirit appear to a medium in the dining-room of some hotel in this City, claiming to be the Creator of the Universe, it is not likely that many Spiritualists would recognize the divine personality in the little man in the corner, or be otherwise disposed to credit his extraordinary claims. We cannot say what Swedenborg may have thought of the spirit's pretensions, but he appears to have yielded to the influence of his immortal guides, and from that time they were his frequent visitors. They met him in public and private places, and gave him the keys of invisible Arcana.

One day as he was walking with a friend along Cheapside, Mosés-in the parlance of our time --materialized (?) for him, and the Baron bowed very low in his presence. In 1772 the spirits informed him that Rev. John Wesley wanted to converse with him, which proved to be the fact. He also had an interview with the deceased Prince Royal of Prussia, the particulars of which he communicated to the Prince's sister, the Queen Dowager of Sweden, describing the scene and circumstances of their final interview, and embracing the last words spoken by the Prince to his sister. After the death of the Count de Montville, Ambassador from Holland to Stockholm, a shop-keeper presented a claim against the estate for goods which the widow remembered had been paid for by her deceased husband. As she could find no receipt for the money among the Count's papers, she was advised to consult Swedenborg, who was spoken of as being able to converse with departed souls at pleasure. The Baron yielded to her solicitation, and some days after informed the widow that he had seen her husband; that he assured him that he settled the bill on a day which he specified, and while he was reading a certain article in Bayle's Dictionary. The Count being called away suddenly, continued the Seer, he used the receipt to mark the place where he left off; and sure enough, in that book, at the page designated, the shop-keeper's receipt was found. The great German metaphysician, Kant, gives a similar example of the Baron's intercourse with

Swedenborg described distant scenes and objects: predicted future events, and among other illustrations of the gift of prophecy, he foretold the day of his own death. To what extent these exhibitions of his powers depended on direct intercourse with spirits, and in what degree the phenomena resulted from the opening of the interior avenues of sensation, we may not infallibly know: but that he consulted spirits, even about temporal matters, cannot be denied. If it was orderly and safe for Swedenborg to induge in this intercourse with the Spirit-World, there is no reason in the nature of things why others may not enjoy such intercourse with could prudence and safety. The Swedish Seer. equal prudence and safety. The Swedish Seer, though a person of extraordinary learning and ability, was, nevertheless, a man of ordinary human appetites and passions; and it is to be further 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 mind can 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 pleasant 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, ex necessitate, 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 free mind 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 dogmatist in the interest of the old school medical science, after unceremoniously 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 watched 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 nothady of so much native delicacy and refinement as Miss Fancher

is known to possess would convert her boudolr into a lounging place for people who have recklessly assailed her fair name and fame; much less would she submit her every act, day and night, 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 jugglers!

Quite recently, however, Dr. H. S. Tanner, of Minneapolis, came forward and proposed to demonstrate, 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 month without food: but this elicits no response from the dogmatic gentleman who cures by carving. Prof. J. R. Buchanan, M. D., respectfully informs Dr. Hammond of the nature of Dr. Tanner's proposal-that he will make the experiment under the supervision of the Neurological Society and himself; but Dr. Hammond is silent as the Sphinx. He will not vindicate his dogmatic assumption by risking his thousand dollars. 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 must prompt her to decline. Bravo! we be-

There are a few ambitious pretenders to unusual scientific attainments who virtually assume that every one who has observed a fact, outside of their own limited field of observation, must make it his or her chief business to demonstrate that fact to such scientific doubters, and to the satisfaction of the great congreto him and said, "I the Lord, the Creator and gation of skeptics and blockheads. They really Redeemer, have chosen you to explain to men the appear to think that the most significant fact can have no existence since they did not discover it, and that truth itself can make no progress until they are convinced. Such conceited people should be taught that whether they believe or disbelieve makes no possible difference to the rest of mankind. The world moves with out their volition, and the record of every day demonstrates its progress in spite of their op-

> The Traveller, of a late date, records a fact in the experience of a Mrs. Kent, of Rehoboth, Mass., which is of interest to Spiritualists. The lady was ill, and a Mr. Wetherell was watching with the invalid, when suddenly the patient aroused herself and said to her watcher. "Something dreadful has happened!" It was not long before some one rapped at the door, when she added, "Now you will hear what dreadful thing has happened." The visitor proved to be a messenger bearing intelligence of the sudden death of Mr. Wetherell's mother, whom he had left in her usual health. The spiritual telegram-doubtless designed to prepare the mind of Mr. W. for the announcement that was to follow-was delivered about the time of the oc-S. B. BRITTAN. currence.

80 West Eleventh street, New York City, January 8th, 1880.

Proceedings of the Everett Hall Spirit-ual Conference—Harmonious Action of Conference and Society.

AN IMPORTANT DECLARATION OF PROOKLYN SPIR-ITUALISTS—GRATIFYING UNANIMITY OF BENTI-MENT ON THE FINAL VOTE.

[Reported for the Banner of Light.]

More than usual interest has centred around our More than usual interest has centred around our Everett Hall. Conference meetings for the last three weeks. The last Saturday evening of the old year was designated as the period for the election of Chairman, and it is a conclusive evidence of the strong hold that our conference work has obtained over the minds and hearts of the Spiritualists of Brooklyn, that so deep an interest has been manifested during the last three Saturday evening discussions. I have the materials for an extended report, but I have not the time for a proper synopsis of them, and will, therefore, only send you the final and decisive action of the Conference at its last Saturday evening session.

Inha and decisive action of the Conference at its list Saturday evening session.

In the interesting and important address of Mr. S. B. Nichols (which has appeared in the Banner of Light) and especially in remarks that followed his address, he took the position that the relation of conference and society should be one of independence and isolation—that they should be two distinct organizations.

Giving evidence of their carnestness and determinaciving evidence of their carnestness and determina-tion of purpose, Mr. Nichols said those who agreed with him had prepared printed slips or tickets in which their purpose was emphasized in the heading: "AGAINST CONSOLIDATION."

RESOLUTIONS AND ACCOMPANYING DEPORT. In view of the fact that the members of the BROOK AN SPIRITUAL SOCIETY and the members of the CONFERENCE are one and identical, the same indi-CONFERENCE are one and identical, the same individuals, with very few exceptions, composing the membership of both Conference and Society, we can see no sufficient reason why the intimate and associative relations heretofore existing should not be continued and made permanent. And in view of the unexpected proposition made by the Chairman of the Conference at its last Saturday evening session, making the distinct declaration that his reflection must be considered as the recognition of the Conference as an independent spiritual association, we recommend the adoption of the following resolutions:

adoption of the following resolutions:

Resolved. That the Conference elect a chairman whose term of service, as heretofore provided, shall be for three months; that all members of the Society, and all who are labitual attendants upon the Conference meetings shall be entitled to vote.

Resolved. That, with this distinct recognition of the fact that no necessity exists for the transformation of this Conference into a separate Society, the Secretary of the Society, Mill. F. HARLAM, and its Treasurer, Mill. N. B. REESE, will necessarily act in those capacities for both Conference and Society, and to the Executive Committee of the Society would belong the duty of selecting the speakers for the opening address of the Conference intestings.

Resolved. That while regretting that any necessity has arisen imposing up a the Society the necessity for making this declaration, we take this occasion, on the first Conference meeting of the new year, to send out salutations and greetings to all the Spiritualists and all the liberal-minded men and women of Brooklyn, to Join us in our Society work, of which the work of the Conference is of no secondary importance.

work, of which the work of the Conference is of no secondary importance.

The President, Mr. C. R. Miller, said that in presenting, as he had been directed to do by a unanimous vote of the Society, the report and resolutions which he had just read, he desired it to be remembered by all whose fellowship and coöperation we invite, that our Society is educational and humanitarian in its objects, and that, repudiating all dogmas and creedal limitations, it establishes as its ba is of membership all habitual attendants upon its Society and Conference 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 its record of membership an "imperishable roll of honor," not only from the disinterested humanitarian and lofty 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 direct its officers, instead of being governed 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 65 for the resolutions to 5 Following this vote Mr. Halliday, a veteran Spirit-ualist, moved,

"That we declare the Conference and Society to be one 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 reflection, and yacated the chair, which was taken by Capt. David, the

Vacated the chair, which was taken by Capt. David, the Vice-Chairman.

Subsequently Capt. David was elected Chairman for the next three months, and Mr. Trueman Vice-Chairman. Capt. David gave universal satisfaction as Chairman of the Conference during the months of July and August last when Mr. Nichols was absent from Brooklyn. Mr. Truman is a young man of decided capacity, and universally esteemed by all who know him.

Brooklyn, N. Y., Monday, Jan. 12th.

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

Tradition tells us that "It does move," was the ex pression of Galileo's soul after the thumbscrews of Ecclesiasticism had wrenched from him a recantation of the theory of the earth's revolution; and that expression was my first thought as I looked over the large audience that had assembled on this bright Sabbath morning to hear our brother Henry Kiddle tell "Why" he "was a Spiritualist." A hall, holding I should judge from three to four hundred people, filled for a morning lecture with a ten-cent admission fee a the door on the unpopular subject of Spiritualism-not vacant seat-and the character of the people, composed 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 respect and deep attention. The officers of the Second Society of Spiritualists showed some shrewdness lieve in sincerity and pluck. Moreover, science in inviting Bro. Kiddle to their platform; and this so-is a great thing as illustrated by Dr. Hammond. good choir, whose members add much by their singing to the interest of our public meetings. Mr. Kiddle made a brief statement before his lecture

as to what Spiritualism is, and said: "It is a religion based upon the fundamental principles of Jesus." He read an extract from one of the many books published, giving the words of the spirit through a medium, the teachings of which were in perfect harmony with those of the Nazarene. After singing, Mr. K. read his address rapidly, and the quiet and thoughtful attention given 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 skeptical, and his lifelong occupation as a teacher led him to accept nothing but what his reason and his conscience convinced him was the truth. Such minds as Epes Sargent, Judge Edmonds, Alfred Wallace, Prof. Crookes, Prof. Hare, Robert Dale 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 claimed to, viz: "disembodied spirits."

The speaker traced his reading and investigations up to the time his own children became mediums, and gave facts and illustrations, showing that, as an honest man seeking the truth, he could be nothing else but a Spiritualist.

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 blows in defense of our faith. This address should be published in a tract form, and scattered broadcast all over the land as a missionary to remove prejudice and ignorance from the masses as to our faith.

At an early day the Spiritualists of Boston should invite Bro. Kiddle to break the bread of life to them. Bro. K. may not be the Moses that is to lead Spiritualists out of the wilderness into the land of Canaan, but in the next ten years he is to aid much in bringing them out of chaos, skepticism and credulity into the realms of spirituality, and a religion that will be pure and peaceable. So mote it be. S. B. NICHOLS. 467 Waverly avenue, Brooklyn, N. Y.

An Appeal to the Charitable.

To the Editor of the Banner of Light:

There are many soliciting alms for the destitute now, but perhaps there are none more deserving than the person known as "Mother Taylor" of New York City. Daniel G. Taylor and wife were the *frst* Spiritualists in New York, and caused many hearts to throb with joy at the discovery of spirit-communication. They threw open their doors to mediums and strangers seeking investigation. It was at their house the *frst* "Spiritual Anniversary" was held, (and they gave a collation to all attendants.) Their house was named the "Medium's Home." But as time advanced, the war came, and changed their financial affairs; the old gentleman grew feeble, and crossed the river called Death. Mother Taylor was unfortunate, having no one to protect her in-financial matters, and all she dealt with cheated her hecause she was a woman. Last summer she was forced to give up her home, destitute and infirm, and is now living on the charity of a few friends. It is the desire of those friends to settle her in a "home" and make her comfortable while she remains on earth. I have no doubt there are many who have shared her heapstrality while in this city who would with the contents the search of To the Editor of the Banner of Light: on earth. I have no doubt there are many who have shared her hospitality while in this city who would with pleasure contribute toward a fund to pay for the "home." Should any feel disposed to add to the fund, it would be gratefully received and appropriated for Mrs. Taylor's benefit, by sending to Judge E. D. Culver, 114 Nassau street, or to

MRS. J. V. MANSFIELD.

61 West 42d street, New York City.

The Magazines.

GOOD COMPANY, No. 4-issued at Springfield, Mass. -has a varied table of contents, including stories. sketches, poems, etc., by Mrs. H. W. Beecher Stowe, Mrs. Rebecca Harding Davis, Lucy Larcom, the Misses Goodale, and others. "The Indian Work at Hampton Institute," (by Helen W. Ludlow) is of decided interest; "Obed's Subscription" (by Mary Wager Fisher) 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 Government," G. F. Green; "Spiritualism in China," Dr. Nichols; "Spiritual Evolution," 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. 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 Janu ary—M. L. Holbrook, M. D., publisher, 13 and 15 Laight street, New York City.

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

The Paine Celebration—143d Anniver-

of January, 1880, the 143d anniversary of the Birth-Day of January, 1880, the 143d anniversary of the Birth-Day of Thomas Pathe-the wonderful effects of whose "Common Sense," said the Revolutionary Major-General Charles Lee, "burst forth on the world like Jove in thunder!" whose "Crisis" inspired 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 "Ago of Reason" broke 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 Siockholders of the Ialue Memorial Corporation. In the afternoon there will be short and interesting addresses, as also in the ovening till 9 o'clock, when the Celebration will close with a Grand Ball.

Grand Ball.

All the friends of THOMAS PAINE in the city and vicinity are invited to be present and to use their efforts to render this Celebration successful in point of numbers and influence.

ELIZUR WRIGHT,
HORACE HEAVER,
JOHN S. VERITT,
ERNEST MENDUM,
JOHN A. O'MALLEY,
FRANK L. UNION,

THOMAS PAINE IN the city and vicinity are in the city and vicinity and influence in the city and vicinity are in the city and vicin

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

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

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., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, of his or her own selection; for each additional engraving 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.

ALL/NEW SUBSCRIBERS, OR OLD PATRONS ON RENEWING THEIR SUBSCRIPTIONS,

BANNER OF LIGHT,

MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOW-ING FINE WORKS OF ART, FREE, BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

NEARER, MY GOD, TO THEE."

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

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages, and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have placed it among the 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 hopful, trustul, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an claborate 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 pure 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 Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sca—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth." A hand 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 waif, her face radiant with innocence and love, as She lifts the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the basket by her side.

Over the rising ground we read, "Lives of Great Mon." Further on to the left, "So live" admonishes us that we hould 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 uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly 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

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 a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious 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 lay by her side, when to her surprise the boat turned, as by some unseeh power, toward a quiet oddy 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 toward 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 curiew toils 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.' Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, 'And leaves the world to darkness and to me.' 'Now fades the glimmering landscape on the sight.' This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enshrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and expited soul of the verse fluds eloquent expression. Here the "inspired song of home and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

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

THE RETAIL PRICE IS \$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 livdesville, in Arcadia township,

Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art! To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits-sixteen in number-without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass 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 toil. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

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

COLBY & RICH.

January 1st, 1880.

VOL. XLVI.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 24, 1880.

\$3,00 Per Annum, Postage Free.

NO. 18.

CONTENTS.

FIRST PAGE .- The Rostrum: One Year's Experience i Spirit-Life.

SECOND PAGE, -Original Essay: Human Brotherhood and What it Implies. Spirit-Communion: Development of a Remarkable Medium.

THIRD PAGE .- Poetry: The Iron Gate. Penumbral Sketch es and Thoughts. Spiritualists' Camp-Meeting Associa-tion. Reply to "An Old Sheep." Banner Correspondence: Letters from New York, Rhode Island, and Massachusetts, etc. FOURTH PAGE. - A New Age, "Superfluous Doctors

Calling for Help, Mrs. Cora L. V. Richmond in Boston.

FIFTH PAGE. -Brief Paragraphs. New Advertisements

SIXTH PAGE .- The Free Circle-Room: Replies to Oues tions given through the Mediumship of W. J. Colville. Spirit-Message Department: Messages given through the Mediumship of Miss M. Theresa Shelhamer an Mrs. Sarah A. Danskin. Poetry: The Morning Light. SEVENTH PAGE, -"Mediums in Boston," Book and Mis cellaneous Advertisements.

EIGHTH PAGE.-Passing Events.- Remonstrance Petition Spiritualist Meetings in Boston. Brooklyn Spiritual Fraternity. Steel Plate Engravings Free.

The Rostrum.

ONE YEAR'S EXPERIENCE IN SPIRIT-LIFE.

A Trance Discourse Delivered by Spirit George Thompson, through the Medial Instrumentality of

MRS. CORA L. V. RICHMOND. Before the Parker Memorial Society of Spirit nalisis, Boston, Mass., Sunday Afternoon, Jan. 11th, 1880.

[Reported for the Banner of Light by John W. Day.]

INVOCATION.

Oh thou Infinite Light; thou divine source of all being; thou ineffable soul; by whatsoever name we may address thee, under what form thy soul appears to man, whether as Buddha, Jehovah, God or Lord, thy spirit is still the same, thy purpose is divine, thy power is infinite and eternal. Whether the darkness within earth responds unto thee, oh Infinite Truthwhether the knowledge is ours-thou art the source of infinite knowledge, and of that love of which the soul of man has dim conceptions, that love which, seldom found in the human life, is attained and attendant in the life of the spirit. Thou art the Infinite God, the ineffable, the unspeakable source: majesty and love are enthroned in thee. Throughout the universe of life and light thou art-in death, in time and life eternal, encompassing and pervading all. From the spirit of man the voice of thanksgiving would go forth for every blessing. For all that aids toward the completeness of human life and human endeavor, for whatever brings to the soul a fuller measure of experience, that we praise thee for. Alike for life and death, alike for joy or sorrow, alike for the blessing of prosperity and the stroke of adversity, alike for storm and calm, the soul praises thee: knowing that each is given for its need, knowing that through paths of human change the spirit reaches outward for thy presence, while in the paths of spiritual unfoldment our spirits turn inward to thee. Oh God, make thyself manifest in each heart at this hour-make plain thy life and thy light here in our midst, not as an outward truth, but as a voice that inspires, an abiding flame that burns in the spirit and will not be quenched! Make here and now an altar in every human heart: kindle there the glad radiance of love by thy ministering spirits and attendant angels: shed abroad trust for the future, and help for the present trial, through the wonder-workings of divine sympathy, and inspire all with grand purposes for the good of their fellow-men. May our ministrations at this time be a truth and a light. Unto every human need make thou answer by the ministration of angels, by guardian and attendant souls, by voices that speak to them from the Infinite to the finite; and as stars that move in their appointed courses, or as suns that shine resplendent in the purer air where souls are glad and free, so shall our souls move ever unto

ADDRESS.

thee, oh thou infinite, eternal God, forever-

more. Amen.

Mr. Chairman and Friends: A little more than one year of mortal time has passed, I am told, since I addressed you through this instrument in this place; had I not been made aware, through sympathy with earthly friends, and their labors that I have taken part in-and which have ever at intervals attracted me to earthly ways and conditions-I would not know but that a thousand had passed. On that occasion, living no longer in time but in eternityno longer clothed upon with the flesh, or dependent on earthly sensation for expression or experience-I told you that I was free! But there comes something after freedom. Emancipation is good; the bird has wings, but therefore does not always fly; the slave is released from bondage and toil, but he is not therefore to remain inactive, and in the mere passive enjoyment of release from enthrallment to another's will; the condition of true freedom augurs and portends a something that is yet to be attained. Liberty is first, it is true, but knowledge comes afterward. With the feeling that the new birth gave to my spirit, with the consciousness of added powers that seemed to flow in toward me from every point of the universe; with the wonderful white light of eternity beaming upon me from hundreds of dear and familiar faces-faces lit up by the spirit and aglow with infinite tenderness - I deemed my happiness complete: the victory won! I said to you then that eternity seemed to be solved!

But the solution deepens, mystery enlarges, knowledge presses upon the spirit! I was aware

of my imperfections, but whither should I fly? With the new-found freedom, the release from visible physical bondage, what ultimate knowledge had I? I was transfixed with the new comprehension of my own ignorance and unworthiness. No stars shone upon me in the eternal firmament that I had peopled with my thought; no grand and majestic spiritual structure dawned upon me, created by my work. My will was powerless. I found I had not the knowledge to go further. Fixed as had been my purpose for freedom, and wonderful as were its works within my own mind and among the peoples of this and the mother-land, I failed in the midst of the utter knowledge of the universe: I found that the worlds could move without my aid, that the stars that gleamed in space moved in their orbits without my effort, that angels passed to and fro to whom I might not even speak; and even some minds, toward whom I have ever aspired and yearned with the longing of absolute love, I found far above me and inapproachable by me. Oh, what weakness there is in human intellect! how does it fail and falter at last in the midst of those problems that it has striven to solve! I could grasp nothing with my earthly knowledge, I could attain nothing with the circumscribed powers that I found myself possessed of when leaving the earth; I was as a child endeavoring to overturn a rock; I was indeed a babe. How small seemed the questions which had yexed me before! how trifling the warfare of nations, the contentions for place and power among men! how insignificant, even, was the one mighty purpose of human freedom that I had struggled for. Do not think I blaspheme, but I had discovered a mightier force than freedom; I had found that something is necessary beside liberty.

In the utter loneliness that the spirit feels when the first pulsation of the new life passes away, thrown upon my individual resources, not daring to claim allegiance even with one beloved friend, who in the far and remote past had led me through many paths of Buddha and his wonderful life; not even for a time daring to approach the life-sphere of my intimate friends and family-those whom I had known on earth-I was left to myself. What that self is, all you who have reached mature lives, and have carefully trained your thoughts within, may perhaps in some degree answer. What it is to be entirely thrown upon one's own internal self, what it is to experience a feeling that in the entire universe from that moment I must discover my way alone, I must leave you to judge. Since then I have found that I was not alone: that even in my solitude the angels were around about me, that even in my efforts to find a starting point in spiritual life there were innumerable lines and avenues of thought constantly touching me. It is the one signal and significant experience of spiritual birth that there comes a time when we must make every effort for ourselves; guardian spirit, loving friend, angel mother cannot aid us; a time when we find that the spiritual inheritance of our lives must be the result of our individual achievements; that if we are on a barren rock it is our own, if in a trackless wilderness it is the result of the tangled web of our own thoughts; if in a garden of blooming flowers, we have created them by harmonious lives. I had hence consciousness—it was no longer a consciousness of freedom, for in that though it possessed me en tirely for a while I was utterly without spiritual knowledge to apply it. I had once sublime longings—now I was filled with a longing so perfectly attuned with my own interior thought that I knew it could not tremble into air without meeting with response, viz., to visit my own family on earth, and to impart to them the message of my own existence, and to discover through what subtle laws the communication between the two worlds is and has been estab-

There came to me a teacher, one whom I had crown in India, a scholar profoundly versed in the learning of the East, whom I had assisted in some unimportant way in earthly life. Through the remotest ages of the past the world of the Orient has held communion with spiritual beings; and my first experimental occupation, a little time after I addressed you here, was to pass with him into the Brahminical or Indian heaven-where spiritual impressions and conceptions seem to have one of their ultimate centres—and to discover its relations to mortal life. Strong is the hold of the ancient Brahminical faith in the Orient, but that which has superseded it makes more practical the wonderful transformations and idealisms of that wonderful religion; instead of the gospel through Brahma, Brahm, the original life-principle, is the thing worshiped; there no temples are erected to him, his voice is not heard, his presence is never perceived by the external mind. Vishnu, Siva, and others as the Buddhistic interpreters of the spirit of Brahm speaking through man-these are worshiped as the essential and sentient spirits that communicate with earth; but the Infinite Brahm cannot be comprehended; to him no temples are necessary; the human mind can offer him no praise; there is nothing in his interior life which responds to the mind of man-that mind cannot conceive the sublime measure of ultimate truth; only the broken fragments of that truth reach, the earth. The Destroyer—the beautiful Death—the Preserver of beautiful forms of perpetuating life, these are known to man, and the individual messengers that speak to the Oriental mind are those instructed in the ways of Vishnu and Siva. But Brahm, the Infinite Spirit, is never worshiped the soul alone of man speaks to the soul of God! Then I understood by a subtle law of analogy

that dawned upon me, that every nation has in like fashion worshiped its God, and that it was necessary even among the Greeks and Romans to have intermediary deities between man and

Jove: then I understood concerning Osiris in | Muxley, these are valueless beside the one word Egypt, and the deities and living individualities there worshiped, for the reason that these came within the range of man's comprehension. When this was understood, and I found that spiritual essence appeals to spiritual essence everywhere, and that forms of life are its expressions through human states according to the human understanding, I realized that every form of theology, every method of worship, every divine symbol made sacred to the mind of peasant, priest and king, is an interpreter between man and the higher state, and that the infinite voice only speaks to the infinite—that the inmost spirit only speaks to the inmost.

Returning again to my own spiritual home or condition, I found to my surprise an added state and interest; I found that I had really accomplished something (though unaware) in this pilgrimage; that a wonderful step had been taken and an avenue had been opened through which I received instruction-through which minds whom I had ever reverenced and worshiped spoke to my spirit—and a new power by which I could impart to others a knowledge of communion. By the gateway of one of your public avenues of spiritual communion I am now commissioned to stand for the purpose of making familiar to my mind the individual methods of spiritual experiences in the course of return to earthly scenes; spirits who have gone out from earthly conditions without an appropriate or appreciative sense of their own individuality; spirits who have been fragmentary lives and broken thoughts; those who have in times of despondency and anguish committed crime or suicide; those who have but momentarily touched the shores of mortal existence and then have passed out again, there present themselves. At the gateway of this public avenue in your own city I am appointed to work. What is my work? How often has the human heart asked that question: "What is my work?" It is in this instance to open the way-to make a channel of expression for spirits who otherwise would have no voice! What the system of telegraphy is to earthly minds yet in the valley of change and limitation—a system where by islands, continents and distant localities are brought into instantaneous communication: what the message-carrier of the postal system is to the commercial and social interests of the civilized globe, such is the system of communication between the two worlds. As a watch and a warder, a worker and an instructor, I now take the position assigned me. I take it from choice-from necessity you may say, but if from necessity, I only know it is a necessity whose fountain spring is my individual desire: a desire to make more audible the voice of the spiritual world to the daily life of mankind.

Scholars do not need any other mind to tell them that learning is important; poets do not need my returning from the unseen world to say that Goethe, Schiller, Dante, Milton, Shakspeare, are important in the influence which their writings have exerted among men in the past, and that they are still active and inspiring influences in the world's poetry of to-day; no one requires my voice and my message to say that the Golden Rule and the Sermon on the Mount, that the teachings of the Indian sages, the sacred Vedas, the wonderful books of the Orient, are important and truthful in the fullest acceptation of these terms: Any one knows to-day that the sublime gospel of art as preached by Raphael, Michael Angelo, and all those children of genius who have been taught in the schools of the gods, is an important adjunct to human refinement; but there is a great daily human need that no Christ has filled, and no Buddha made manifest, that has not been born at Rome, nor yet in the Church of England, nor has it reached you through all the divergent ramifications of liberal theology-a daily human want: It is to know if your dead are alive! In answer to that daily need, as the wonderful minds of England plead to-day for the right of daily food for a suffering people, so do I now stand before you, as I have stood for thirty years while in the mortal form pleading for the right of daily life and daily freedom for the slave; as I then stood in my own body to plead for the right of others to the comforts of ordinary life, and the food which was necessary to sustain the material being, so this hour I come here to speak to you through the lips of another the added word that the numberless spirits which are around and above me can bring you messages of comfort and encouragement-messages that continue to flow through chosen channels to the earthly minds that will accept them. I tell you that your individual want is of a surety replied to—that there are other summits than Sinai and Olivet from which inspiration comes to the human mind-that the voice of the Spirit is a daily human voice, reaching to your lowest need, and binding around your daily necessity its answer; I tell you that the one word you covet has been given, the one message spoken; the voice reveals itself that was hushed in death, and eternity is unlocked by that small and simple key. As the key of earthly language is found in the alphabet, as the signification of the grand system of mathematics finds expression in the numerals it employs, so in that one word from beyond the portals of the grave is found the key that opens the mystic portal of life, abrogates death, and discloses an individualized and ever-broadening future for the interior

nan!

By the power of this word I can stand in Engman l land at this hour, I can stand here, and say: What is freedom? and of what value is liberty? and of what great treasure is the fact of the daily life, if manlives not after death? The knowledge of the schools, the researches of the philosophers, the scientific speculations of a Tyndall or a

that is lisped to you from infant lips that went out of your household, leaving lonely sorrow where erst had ruled a living joy! While the learned of earth are striving with material elements and appliances to solve the origin of life, and fain would ascribe its source to the kingdom of the dust, we have given the true answer to this modern age through the lips of a child. You ask mowhy I stand here, bearing witness to what I have seen, rather than devote myself to reaching out after even more of the riches of the spirit. Why, I would gladly stand before the gateway of the spirit-life, nor look beyond to the angels smiling down upon me, nor strive to reach these wonderful heights of knowledge that my soul has thirsted for, if by that means I could bring to human consciousness the one revelation that I so longed for on earth. And I would stand on the line of communication just as long as there was a man who doubted immortality, or a spirit that wist not of the power to return, or as long as one came to me, saying: 'Let me give this message"; and I would not say to such: "Let me give it for you, because I can present it in better language and outward euphony," but I would tell him to speak his own word. I would make known to him the alphabet and subtle language of spirit-communion, I would say: There is the instrument, and you are to solve the problem of life for yourself by this same key whose right use reveals the meaning of all these hidden mysteries.

I know now why the negroes did not rise in insurrection in the days gone by; I have often wondered at it, and even blamed them for not doing so while I was in the mortal form: now I know that they did not because they were moved upon by a higher impulse and inspiration than that of mere personal freedom; the brooding wings of the spirit of love and human brother hood were spread above them. Oh, how I blamed them once for not standing erect in the hight of eternal manhood; oh, how I praise them now for listening to the heavenly voice that spoke to them, that moved among them as the voice of inspiration, that led them to believe the promise of the spirit-world that they should vet be free! I understand now why nations do not sweep onward toward the same acme of liberty and intellectual power when the opportunity is theirs, and all outward culminations seem to favor them-that the unerring Nemesis of an unswerving justice sees their interior weakness and want of receptivity; I realize now the reason, that only when no other avenue exists untried, do the higher intelligences direct human energies into those avenues which lead at last to bloodshed and warfare.

My friend, Mr. Garrison, smiling upon me from his new-found state, and conversing as souls converse who are allied in sympathy says that the way of emancipation was not his way, but God's! So in the discovery of the great work that now is going on in the world. I would have wished to have lived a little longer than I did: I would have wished to have been a little longer in the earthly life, when this new light came to the world: I would have wished, after human slavery had been abrogated and abolished in this country, and after the material chains had been rent asunder, to have added my voice to those who were the advocates of this new movement for the freeing of the human mind from the chains of theological bondage. Such was my desire, my way, but it was not God's. Now I understand why: in earthly life I said to my family and dear ones. Oh, why could I not have been twenty-five years younger, to go forth with those who are the evangels of the new light, to show with my voice and heart how I am in sympathy with the great message? I am glad now that such could not be; from the other side of existence I perceive more clearly than ever could have been possible to me in earth-life the lines of light connecting the two worlds; my voice is now a more potent voice; you may not hear it as the individual voice to which in times past you have listened, but it comes to you more powerfully. I became an instrument of this mighty truth, not so much for myself, but that through me others who so desire may be led to dis

cover it. This is my earthly message; what is my spiritual message? Born of freighted desire, sphered about with the power and force of quenchless, intensest longing, what have I to tell you of the knowledge given to me? Is my way of life like to earth-life? Do I stand in the presence of created and fashioned thing? Am presence of created and fashioned things? Am I in a world that is created? Pardon me, I must I in a world that is created? Pardon me, I must not speak to you after the stereotyped manner of spirits; I will not endeavor to shape my utterances to the forms of your earthly life. I do not live in a world of things; in a sphere where things are created or fashioned; I have not earthly sensations, I do not experience any of the physical impressions of earthly life. I live in a sphere of thought, instead of things; I am surrounded by atmospheres of minds, instead of atmospheres of material bodies; I hold communion with minds, and time and space form no dimespheres of material todays, I note communion with minds, and time and space form no component parts in my spiritual existence except that portion of each which is incident to my sympathetic relations with the earth. On that side of life that is touching you, I am conbut on the other side I have no knowledge of

but on the other side I have no knowledge of time; years might go by unnoticed; the thought is born, but time is not noted as an agent in its production; I am in a world of spirit.

Do not misunderstand me; I am utterly conscious, and myself; nor has any portion of intelligence passed from me that the human mind possessed, but an inner store of intelligence has been awakened in me. I was unaware of the half of what I possessed while in the physical life; there were treasures unsuspected by me on earth that now form my daily existence and life; there were treasures unsuspected by me on earth that now form my daily existence and experience. I am in the wonderful atmosphere of the souls that I reverenced; they and I make our home and heaven; I would ask you who love, or you who pray, or you who think, what need you have of material senses? In the presence of the loved one you are forgetful of all else; in the thought of and communion with the kindred mind you have no other need. Am I not filled to overflowing with the baptism of loving

souls? Is not my every need a spiritual need, bringing its adequate response? Can I long for earthly food and wine when I have the priceless wine of the spirit and the bread of everlasting truth? Can I ask for earthly things to take the place of the spiritual? Let us be plain with one another: let us miderstand one another if we can, but do not ask me to tall you that the one another: let us understand one another if we can, but do not ask me to tell you that the spirit-world is material, organic, or that I have houses and lands, for I have none—nor would I have. Shall I dwell in a house, when I inhabit the souls of my friends? Shall I need the speed of the horse and the aid of the charlot, when I have the wings of thought? Shall I desire the cultivated garden, when I have here the blossoms of faith and hope resplendent with living images within my mind? Ask me to turn over the rose-leaf instead of my friend's life, I prefer the latter; ask me to dwell in the midst of mathe latter; ask me to dwell in the midst of ma-terial flowers—they are beautiful, but they speak no voice, unless it is the voice of the soul. If you have the voice of the soul do you need the

flowers?

Let us understand each other, but do not ask me to tell you that I experience the same appetites, tastes, sufferings and joys that I had on earth, I do not. I have the same spiritual longings; my mind is the same; this is the me utterly, but whereas I was once chained to the dust, I am not now. I do not hunger for bread. I have no need of water; there is no physical raiment required by me. I am a spirit, clothed upon with spiritual substances. Let us draw near to one another's souls. I will not invite you to my habitation when you enter spiritual life; I will not say, Come and see me, through a long avenue of waving trees, and smooth lawns, and bright stretches of beautiful flowers. Such would be a lovely picture, such a speech adwould be a lovely picture, such a speech ad-dressed to your mortal attention, and fitted as it is to your present state of consciousness, would be looked upon as a kindly welcome: but to us, in the wider and the deeper sight, in the complote and utter knowledge of the spiritual realm it would be practically meaningless. I will be there where you are if you need me; you will not find my house, or my lands, but my soul!

You will come straight to my consciousness, and we will speak and think together, and you will not ask whether I live by crystal streams, or flowing waters, or living fountains, or trees laden with fruit akin to the tempting store of the earthly orchard; we shall meet in the higher consciousness of one another, and that will be

Let us draw near to one another's souls: when you meet your mother and your child, you will not say, "What is the manner of your dwelling?" but "What is your thought?" you will not say. "Where is your garden and where your furni-ture?" but "Do you love me, am I enfolded with-in your soul?" Can I explain to you that the fur-niture of the immortal state is love? Can I explain niture of the immortal state is love? Can I explain to you that thought is adequate to its own need? and if we do not have a demand for physical form we do not therefore possess it? I grant that the mind which enters the spirit-world, instinct only with the one idea of its earthly possessions, will still have them in simulation: These form his heaven, however circumscribed it may be. However narrow the heaven that greets you may be, it will be yours. Even those who so heartly desire them may find their heaven amid the streets of gold, the walls of precious amid the streets of gold, the walls of precious stones, the gates swinging to and fro, concerning which the Apocalyptic seer has left such vivid picturing. And I will warrant it to be a prison. which the Apocalypic seer has left such vivid picturing. And I will warrant it to be a prison. You will have the heaven of your desires, but you will desire truly. If you seek the state of mind and spirit you will have this; anything less comes between us and our loved. Any form, any symbol, any expression is used to reach a lower and inferior order of mind. You teach the child in symbols; your friend, your companion, your equal, understands you in your own language. Spirit to spirit, if you please; dust to dust, organized life and form to organized life and form, but for my life there is no temple, there is no shrine, there are no lawns, there are no trees; I am living in a world of minds; my thought flows toward them, and theirs toward me continually; if I hunger, it is for their thought; if I am thirsting, it is but for greater truth, for some grand thought that has swept over me a little out of my reach—that I grasp for and am not equal to attaining. But greater truth, for some grand thought that has swept over me a little out of my reach—that I grasp for and am not equal to attaining. But my soul is not filled with images of physical life shaped to the fancy like the pictured clouds of sunset, where people go up to great cities earning their daily bread, and where are reproduced the various cares, labors and industries that characterize the mundane state. Pray God that you plant no cities in the world of souls, no places where man plods on in the general routine of daily life, for that small hope of gain which eats out the heart of humanity; let us rather toil for the fruitage of truth, born in the spiritual kingdom. God knows I was material enough in the senses while on earth, but I will not tell you what I have not experienced; and I have not experienced any one of the desires, longings, appetites of the physical body; but I have continually experienced the unutterable longing for knowledge, the insatiable thirst for the truth, the desire for more and more of heaven in the consciousness of my friends as I desire to greet you by my consciousness. sciousness.

sciousness.

Does it matter where you are at this time? You are neither at St. Peter's nor St. Paul's, nor do you worship in any of the chosen temples reared to God at this hour; but if I mistake not, without any stated symbol or ordered ritual or creedal form you are drawing near the Holy of Holies. The inspiration of prayer is upon your spirits, and the voice of answering ministration is near your souls; there is an altar-fire built up by your aspirations and desires, and you yearn toward heaven with the longing to be possessed with the consciousness of communion with the loved who have gone before. From the homes where they dwell they now speak out to you with my voice; they give through my words their thought in the desire to teach you.

now speak out to you with my voice; they give through my words their thought in the desire to teach you.

Whatever sphere is yours, to that you will attain. I ask not for the land flowing with milk and honey, for the pearly doors that swing to and fro, when I have the wonderful message of thought, and the sweet fruitage of love, and the unutterable thrill of freedom of communion: a communion between yourselves and the souls that are like yourselves—chanting hymns of praise, not with external sounds of harmony but with a voice that like a pulsation reaches your own soul as world answers world, and light answers light, till it vibrates to the innermost of that heaven, and you with them!

Oh God, by whatsoever path we tread

Until we reach that one supremest state. Remember us, and let our thoughts instead

Flow out to thee, the Wise and Uncreate—
Feeling each soul, each spirit is our own,
And breathing unto thine with one accord,
Until within Truth's mild and radiant zone
We find the matchless splendor of thy word!

BENEDICTION.

May the oneness of The Spirit, whose infinite pulsations evermore reach mankind, abide with you and bless you—God the Father being near each heart in every hour. Amen.

Original Essay.

HUMAN BROTHERHOOD, AND WHAT IT IMPLIES.

PART ONE.

The doctrine of Universal Human Brotherhood is no new conception of modern times, much less is it peculiar to Modern Spiritualism. Yet it has, through the teachings of spirits and the inculcations of a Spiritual Philosophy in our day, received such new illustrations and reënforcements that probably all who call themselves Spiritualists profess to accept it.

The practice of this doctrine, however, on any extended scale—its actual recognition in the customs and business of daily life, its full incorporation into the institutions of Church or State, society or domestic life. in this country or in any other-would be something

Believing it to be the obvious tendency of human progress, the goal of human evolution, as well as the real alm of true Spiritualism, to bring about this novel result, the writer proposes to inquire what this doctrine of Brotherhood really means, and what will be some of the consequences of its practical adoption by us as individuals, and by a community, State, hation, or the world at large.

WHAT DOES BROTHERHOOD MEAN? First, it includes Sisterhood. At least the term will he so used in this essay. There is no single English word of the common gender that expresses the full idea. The word Fraternity, often used, (from the Latin, through the French) is masculine in form, like our English word. The French word solidarité, sometimes employed in its English form (solidarity), does not express the whole meaning. It signifies unity or consolidation of interests, but does not hint at kinship, which is the prominent idea in our warm old Saxon word Brotherhood. The same may be said of the term Altruism, lately coined by that progressive thinker, Herbert Spencer. This word (from the Latin alter, other) means love or regard for others, being the opposite of egoism, or egotism, which is supreme regard for ego, self. But "Altruism" has not yet found a place in our common dictionaries, and though it may be understood by the learned, it falls to come home to the minds and hearts of the masses like the familiar words of our mother-tongue. For the want, therefore, of a more suitable term, the word Brotherhood has come to be used in a broad sense, like the word mankind, to include both sexes. In other words, if a second-hand wittleism may be pardoned, it will be assumed in this treatise that the sisters are embraced in Brotherhood.

Secondly, then, Human Brotherhood means the existence of a near kinship, a brotherly or sisterly relationship, between all beings of human kind-a relationwhich places all on an equality as to natural rights. privileges and immunities in this world, and out of which grows the duty of a kindly regard for and interest in the welfare and happiness of every son and daughter of humanity-the same kindly regard that is universally recognized as due between the offspring of the same parents. It means that, as children of one great family, all are so interlinked by subtle spiritual ties that the true, interests of one are the interests of all, and hence no one can suffer without all, in some degree, suffering with that one-no one can enjoy without in a measure adding to the joy of all.

If this be a truth, then it follows that no one can inflict an injury of any kind upon another, or cause suffering by another, without thereby injuring himself and decreasing his own happiness. Hence a true and enlightened regard for one's own interests leads to a careful respect for those of all others. On this high ground, and here alone, can be harmonized all the otherwise apparently conflicting interests of human beings. The masses of mankind, in their spiritual blindness and hardness, do not yet see or feel this truth-not even all who profess to believe in Brotherhood. Hence so many are perpetually striving to secure what they think to be their individual interests and happiness regardless of others-only to find, sooner or later, that happiness does not lie on that road, is not to be reached in that direction. This is because, as we shall see, the grand truth of Brotherhood has its foundation in the nature of man and the laws of the universe; hence it cannot be contravened with success.

This conviction, sentiment, or intuition (whichever it be) of Universal Brotherhood, will be found, as I believe, to be the true basis of morality. Many persons, including many Spiritualists, who have east aside the claims of authority and tradition as to what constitutes true morality are at sea on the question; and some have come to think it has no basis other than the shifting sands of individual opinion or current belief. But the recognition in the soul of the truth of Human Brotherhood is attended by the intuitive feeling or perception that not only is every human brother and sister entitled to equal rights and advantages with one's self, and every deprivation of right and infliction of injury is wrong, but, further, that every one is also entitled to kindly feeling and to friendly aid in time of need, and to a brotherly or sisterly interest in their welfare at all times. This instinct or intuition of kinship, I repeat, and not any sacred book, or law of church or state, furnishes the true basis of morality, and on it may be erected a standard of morals that is safe, comprehensive and authoritative—the only one that is so. It is the real "higher law," written on the inmost tablets of the soul, higher than all man-made statutes or constitutions, higher than all priestly dog mas or parchment revelations. This statement is commended to the consideration of all thinkers-all who are searching for a solid foundation on which to build a system of morals.

To state the idea in another form: If all mankind are akin, or brothers and sisters of one family, then ft is the duty of each to live for the good of all. This is true morality. Anything short of it is unbrotherly, unsisterly, and therefore immoral.

Thus it is plain that Brotherhood means more than the mere negative virtue of innocence or harmlessness that is, refraining from doing injury to any other, while living solely for one's self. It means the posttive virtue of active good-doing to others, and that without partiality.

This makes plain, too, the superiority of the "Golder Rule," as enunciated by Jesus, over the precept laid down by some other moral teachers who preceded him in the world's history. Confucius, for example, is said to have taught, in China, two thousand years before Jesus, as the one maxim proper for the conduct of a whole life: "Never do to others what you do not wish them to do to you." This is a very excellent rule, and one which I fear very few of us live up to even in this nineteenth century of Christendom, much as we may despise the "heathen Chinee." Yet the reader will notice that this rule is merely negative in its terms. It only requires the abstaining from doing harm to others. But Jesus is reported as saying: "As ye would that men should do to you, do ye also to "Do good, and lend, hoping for nothing again." 'Go ye into all the world and preach the good news to every creature." This is positive, reoulring the doing of all desired good things to others, or, in other words, active beneficence. The precept of Confucius, which may in comparison be termed the silver rule, is the dictate of simple harmlessness, and may consist with an utterly selfish and useless life; while the Golden Rule of Jesus is the prompting of a generous good will to all, an outgushing impulse to bless others, which is the true spirit of Brotherhood, and indicates a higher, diviner inspiration. It is this impulse which prompts the self-sacrifice of the hero the martyr, the reformer, the philanthropist, the aggressive teacher of new and saving truths, and which is the great motor of human progress in all times. In Its absence human society sinks into stagnation, selfishness and corruption, as in all the older civilizations of the East, and notably that of China.

The above comparison is made on the supposition that the words of Confacius are correctly given as ordinarily quoted. (See "Progress of Religious Ideas," by L. M. Child, vol. I., p. 238.) But since the above was written, I have noticed that a Chinese scholar lately in this country has affirmed that Confucius taught the precept in the positive form, precisely as did Jesus. If this be so, let him have the honor of it. It matters little who first announced the rule. My object is to call attention to—what many have overlooked—the essential difference between the negative and positive forms of the precept, and the vastly different grades of morality they inculeate. I must say, however, that the stagnated condition of China, and its selfish exclusiveness for the last two or three thousand years, hardly comport with any general reception of this precept in the positive form.

SOURCE OF THIS DOCTRINE.

The doctrine of Universal Brotherhood has been spoken of as a conviction, a sentiment, or an intuition. To the writer it seems to be truly an intuition of the inner spiritual nature of man. That is to say, it is a conviction or feeling that springs up spontaneously in the depths of the human spirit, the inmost being of man, whenever and wherever this inmost is developed to any good degree of expression in him. It thus rests upon the highest possible authority, namely, that of spiritual intuition, which is the real voice of God in the human soul.

Hence it is that savages, and all uncultivated, sensual, unspiritual men and women have at best but a dim and feeble realization of either the fact or the obligations of Brotherhood. Such can be indifferent, neglectful, unjust, cruel, revengeful and utterly brutal toward their kind. But probably most human beings have occasional flashes of this intuition, in their better moments; and there are few so debased—outside of savagedom at least-us not to feel some admiration of the grand idea of Universal Brotherhood when presented to them, however far from it their prevailing tendencies

On the other hand, poets have sung of it, sages have taught it, and prophets in all ages have foretold the coming of its reign on earth. That is to say, the most spiritual of our race—by whom are meant those whose interior natures have been most fully developed-have ever had, and now have, the fullest sense of this universal kinship, and the keenest appreciation of and re gard for both the rights and the welfare of humanity This class always feel an irresistible impulse to be, not merely harmless, but active benefactors of their kind. Jesus taught the Golden Rule, doubtless because it was the necessary expression of his inner life. And the degree of true spiritual growth in any people, or in any individual, may, no doubt, be accurately gauged by the degree of interest they spontaneously and habitually evince in the welfare of their race universally. If any of us are anxious to know whether or not we are progressing in true "spiritual development," here is doubtless the test.

The reason of this seems plain. The inner spirit of man feels and knows its kinship with the inner spirit of every other man; for all are of one origin and one essence; and when so developed as to be the controlling power in the individual, the spirit yearns to bless its kindred, in whatever garb of nationality, color, sex, or mental and moral pecultarities they may have been ushered upon the stage of mortal existence.

If any do not feel this yearning, it would seem to be because their inner spirits, the godlike germs of their being, have not yet awakened to conscious activity.

WHAT BROTHERHOOD REQUIRES. To be a little more specific, it is plain that Brother-

hood requires— First, negatively, the refraining from all unkind, injurious or harmful acts of any nature toward others. This must include not only the acts usually classed as crimes and forbidden in our statute books, but all such unbrotherly proceedings as taking advantage of the ignorance or necessities of others in trade, or in dealings of any kind—the acquisition of wealth by speculating on the needs of others, as in demanding the highest price we can obtain for articles of necessity-or by ministering to depraved appetites, as in the manufacture and sale of injurious drinks or foods, providing houses or other facilities for gaming, prostitution, and the like—obtaining the products of others' labor of any kind without rendering a full equivalent thereforclaiming the ownership and service of another person, body or soul, as in personal slavery, or in the marriage relation, or any other relation—the prostituting and debauching of another in any way for one's selfish pleas. ure, regardless of the best interests of that other.

All such acts are self-evidently incompatible with Brotherhood, and any who practice them, or any of them, while professing to hold that great truth, are either hypocrites or grossly inconsistent with their

It is thus evident that this principle, if accepted and applied in human relations, would work a revolution alike in the commercial, financial, industrial and social departments of life. It would put an end to all cheating, extortion, oppression, cruelty, debauchery, seduction, prostitution-to all unwelcome child bearing, marital descrition, and every other form of wrong.
Where a kindly regard for the best good of others takes the place of selfish desire for gratification at the xpense of others, none of these evils can exist. But this is not all.

Brotherhood requires also the refraining from all unkind and injurious words, such as detractive gossip, scandal-bearing, unfriendly criticisms, the wanton repctition of damaging reports or suspicions about others, when no pains are taken to ascertain the truth of such reports, or to reclaim the one who may have committed fault. So common, indeed, so almost universal are these practices among neighbors and acquaintancesso entertaining a theme of conversation do the peculiarities, the peccadillos and failings of our neighbors furnish—that almost every one is apt thoughtlessly to fall into this unbrotherly, unsisterly habit. Spiritualists, I fear, are no more exempt from it than are other cople. Yet a moment's reflection must show us that t is a wrong—a great and crying evil in our social life. It blunts the finer sensibilities of our own moral natures every time we indulge in it. It destroys the tender regard we should ever feel for the reputations of others. It withers like a blasting frost the budding impulses of fraternity in any neighborhood, and it tends to enkindle animosities, icalousies, and bitterness throughout the community where it prevails. As some one has truthfully said, "A puff of idle wind can take up a million of the seeds of the thistle, and do a work of mischief which the husbandman must labor long and hard to undo, the floating particles being too trifling to be seen and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits."

Even the negative law of Brotherhood requires us to do nothing to others that we would not have them do ous. Dowe like to have others, when they hear a damaging report about ourselves, or think they see a fault in us, or suspect that we have done something which they regard as wrong-do we like to have them go and blazon this to all they meet? or even whisper it to their confidants? Would we not much prefer they should come directly to us and first ascertain whether the report or suspicion be true, or the fault a real one? and if so, like true friends, help us to rectify our mistake and overcome our fault? Is not this the brotherly or sisterly course to pursue, in case we think it proper to take any notice of the faults of others, or of

damaging reports about them? This rule of duty, however, will not prevent our warning the unwary against such as have proved in corrigible in ways that are harmful to others—such as swindlers, confidence-men, impostors, seducers and the like. First, endeavor to reclaim such, and, failing in this, warn those who are liable to be victimized. A brotherly or sisterly interest in others will require this warning. Nor will this rule prevent friendly criticism. in a good spirit, intended to correct the mistakes and remove the faults of others. This kind of criticism is in fact one of the duties of brotherhood. As we wish well to our brothers and sisters, we desire to see them attain the most faultless and symmetrical characters we can conceive, for their own sakes, even though we may not have yet attained such characters ourselves. We are so constituted—many of us, at least—that we are apt to be unconscious of even our gravest faults especially of those which are hereditary and therefore hardest to eradicate. Others may be able to see these more clearly than ourselves. Blotches on the face can be seen only by looking in a mirror. Hence we often need to use the eyes of our friends as mirrors in which to see our own imperfections. Mutual friendly criticism is therefore often indispensable to the best improvement, and even unfriendly criticism may be made very useful, if taken in a good spirit. But if the friendly i courted and made good use of, the unfriendly is less liable to be provoked. And when we have grown to that spiritual condition, that humility and emptiness of egotism, in which we can not only accept friendly criticism in a good spirit when given, but can seek for and invite it, there is great hope for improvement. Not

Nor will this requirement of Brotherhood prohibit us from fair and just criticisms upon the opinions of oth-Opinions, beliefs, theories, are always proper subjects for examination and critical judgment by those to whom they are presented. But we should always

distinguish between an opinion or theory and its hold- holy.

er. We may be unsparing in showing up the error or folly of a belief, especially when we deem it injurious and dangerous to the welfare of our kind, and yet have none but kind feelings toward those who hold it. But if such feelings prevail, we shall be courteous, considerate, and careful to avoid harsh words and offensive personalities.

But, beyond all this, Brotherhood, in its negative ap

plication, requires-Thirdly, a refraining from, not only all unkind acts and words, but all unfriendly feelings toward others. This, in fact, includes all the preceding. For if we keep all unkind feelings out of our hearts, cherishing only and ever good will toward all, then no intention ally harmful act will ever stain our hands, or unfriend ly word pass our lips.

From the heart—that is, from the centre of the affect tions in us-proceed both our words and our deeds. So long as that centre is a fountain for the impure streams of selfishness or the bitter waters of animosity toward any human heing, so long will unbrotherly, unsisterly words and acts be likely to proceed from it. Hence the desirableness of such a purification of this fountain, or such a "change of heart," if you please, (no matter what absurdities unphilosophical religion ists may have attached to that phrase) as shall actually transform the fount of bitter waters into a well-spring of blessings instead. But leaving for the present the inquiry whether that is possible, and if so, by what means? we shall, in Part Second of this essay, glance at some of the positive requirements of Brotherhood. [Concluded in next Issue.]

Spirit-Communion.

DEVELOPMENT OF A REMARKABLE MEDIUM.

BY MRS. A. M. STONE, CINCINNATI, OHIO.

To the Editor of the Banner of Light :

Before commencing the story of my daughter's spiritual development and acceptance of the new philosophy that is now enlightening the world, I will state that until that time I had no belief in a future life. During my childhood I was compelled to read the Bible, but to me it was all a myth. My belief was in accordance with the dictates of my conscience. I taught my children that a pure and good life, a love for humanity, and a reverence for the Creator or Great First Cause, was all-sufficient for this or any other state of existence; that no one ever did or could know what followed death. In the year 1862 I heard much talk about Spiritualism, which I then believed was pased on ignorance and superstition. About that time lady friend, who visited me, would occasionally bring with her the Banner of Light, and request me to read certain articles in its pages. As soon as I learned the enor of the paper I repudiated it with all my powers of vituperation, and remarked that it was strange to me that a lady of her good sense and culture could read such a paper. We often held discussions on the subject, but I always resolved to hold to my own opin

It was not long after this that a friend came to me and said she had had an interview with one whom she called a medium, but who was a stranger to her, by the name of Keizer-Miss Lizzie Keizer (God bless her!)-who had in her vision seen a man who called himself D. S. (my husband), who requested her to say to his wife that his daughter APPIE would be developed as a true clairvoyant, if her mother would sit with her at a table, with paper and pencil, for a few morn ings, half-an-hour at each sitting. At first I scoffed at the idea with indignation. But somehow the word clairvoyant did not seem to arouse in me the same antagonism as medium. My attention was further drawn to the subject by the lady's mentioning an occurrence in my past life which no one was cognizant of but my self and husband, which she said the medium had told her. This influenced me to make the trial proposed as given through the medium.

· Although my daughter was as much opposed to these things as myself, still to gratify me she yielded to my wishes. Each morning at a stated hour we would sit as directed. At such time my daughter's hand would seem to be selzed by some invisible power and a telegram would be written, without volition on her part, and a signature attached of some one who had departed this life. Like this, for instance : "I am here to greet you; brought by your friend, N. G.," and signed "Marcus Smith." My daughter, having no knowledge of the person, would say, " Mother, do you know him?"' I would reply, "Yes, in years gone by." Then another message would be written, and then an other in quick succession. My surprise was great, for I knew my daughter's ignorance of such people.

After indulging in one week's sitting of this kind. there came a long telegram, written through the hand of my daughter, without her will, describing a man as sitting in a cabin, on a soap-box, biting his nails and swinging one foot (knees being crossed) and thinking of home. I said, "Give your name." "H. S. Stone was written in a rapid manner. We exchanged glances as that was the name of my son, then supposed to be living. We queried whether he could be dead, presuming none could be present but those out of the form. We were both silent for a moment, with astonishment, when my daughter exclaimed, "Mother, I see it i I am looking in at a square window of a cabin, and I see my brother sitting on an empty soap-box turned upside down." I at once asked, "How do you know it is empty?" She replied, "I cannot say how I know it, but I do know it; he is biting his finger-nails and swinging his foot" (a habit he had when in deep thought). Thus was her clairvoyant sight opened, of the possession of which we were previously in profound ignorance.

Shortly after that time, at another sitting, she saw her father, her two little spirit-children, relatives, friends and strangers. Clairaudience seemed to have been developed in her at the same time, for she would not only speak to the spirits, but would distinctly hear

their reply. So commenced her mediumship, which word I no longer condemn, but am proud of it, and am desirous to protect those who possess it, for they are the "chosen vessels of the Lord through whom he speaketh." And write with pleasure this synopsis of the development of my daughter, as a medium, for communion with the spirit-world. She received such instructions from spirits as to make her proficient in chemistry, medicine, surgery and music, during her short life. I say short, for incipient consumption had been undermining and slowly weakening her frail constitution, and her spirit-friends upheld her by their spiritual magnetism. They said to her once: "You live and breathe in us; the moment we withdraw our hands, you fall." They sustained her until the spirit could no longer be retained in her diseased body. Following this development the Banner of Light became to me a beautiful Gospel of Truth, and convinced me of the immortality of the soul, a life beyond, and the return and commun ion of spirits. God bless all mediums and the dear old Banner, for which I at once subscribed and have en

joyed reading ever since. But four persons were cognizant of the facts during the early stages of the development of my daughter, namely, her mother and sister, aunt and cousin. We held our séances in private every day, listening and doubting, watching and questioning, seemed a miracle to us, and we questioned whether it was not insanity; indeed, it became so wonderful to me that I at length said, "Daughter, shut down on this, or your life will end in a lunatic asylum." She replied," Mother, I cannot avoid seeing and hearing, but I will keep it in my own breast." No; my curiosity was too much roused : I must know all! From that time our beloved spirit-friends came to us every day and gave us valuable lessons concerning the future life. They declared they had never died-only changed a material for a spiritual body—and possessed the same individuality they had when here; had the same love for us, and desired to teach us the truths taught by our older brother, Jesus.

They appointed a day and hour when we four "disciples" (as they termed us,) should assemble together and receive their teachings through the medium. "We followed their directions in holding a seance, when some progressed spirit would take possession of my daughter and make a prayer, at which time she would become so inspired that she would appear perfectly

Three spirits, very near and dear to us, seemed to have control of the medium, and called themselves the 'trio." Our lessons opened with "Divine Love," the love of. God for his children, the love we should bear toward one another, the love for all humanity, even to the fallen; kindness and tenderness toward the brute creation; that the true worship of God consisted in charitable deeds, kind acts, the elevation of the human race, not by forms and ceremonies, creeds and dogmas, building churches and bleeding the poor to sustain them.

The lessons following taught us the way to walk in the divine path of Jesus, and to follow his examples of goodness and purity, forgiveness and self-sacrifice, even to self-abnegation. They explained to us the states of different spirits after their entrance into spirit-life. The good and pure were made happy according to their earth-lives; the evil spirits were unhappy to the extent of their wickedness. Pride, arroce, self-superiority, hatred and selfishness were attributes difficult to overcome over there, and they desired us to look well to them here. They confessed their own misdoings and their sufferings before they made any progress. They opened to us the different spheres through which they had passed, and the glories of the beyond for those who earned them, with a continuous progression on and on to all eternity.

These lessons were given until they had communi cated all they had learned, and by these teachings to us would have the power to rise and gain more know!

When we alluded to our friends who had departed bearing titles, and leaving wealth which they had accumulated for selfish purposes, they said their titles had fallen, and they were in extreme poverty, remorseful for their pride and pomp, and were endeavor ing to work out their errors and become as little children, to inherit the Kingdom of Heaven. My daughter Apple was a person who would be

called negative. She was a delicate, retiring child, and at the age of fifteen years showed consumptive tendencies. She possessed a mild and gentle disposition, was unsophisticated in worldly lore, received a plain education, was a lover of the beautiful, and naturally of a poetic temperament.

The evil and good spirits were brought to my daugh ter, and she was taught to distinguish between them, and know the pure from the impure.

A French chemist, who had passed to the spiritworld one hundred years before, became her teacher. She was entirely ignorant of any branch of science. He taught her the technical terms relating to his profession, and she could compound medicines for certain diseases equal to some of our druggists, as they confessed. During this term of professional study, an old Scotch physician, who is well known in history, who passed over more than two hundred years previous to that time, was placed by her side. He had been an "F. R. S.," was intellectual and noble, possessing a generous and tender heart, though brusque and rough in his natural manner. He had returned to aid earth's people. He was one of the most scientific physicians of his age, and practiced through her mediumship with most wonderful skill: would make her write prescriptions, using the Latin terms, giving quantities in grains, scruples, drachms, etc., with perfect precision, with his own signature. Each day she became more wonderful, and we felt that such a light "hidden under a bushel" was like denying the Master; but family feelings were to be respected.

At this time only a few friends had any knowledge of her remarkable gift. Her clairvoyance was not to be doubted; she could penetrate the human system with her spiritual eyes and diagnose all diseases, locating them and giving the medical term or name. She discovered tumors, cancers, abscesses and tape-worms in human bodies that had been pronounced by physicians to be in a healthy state. She removed many of the latter, and performed several cures with remedies prescribed by her spirit physician. Many, many thanks for the aid she gave me.

Her spirit protectors at length told her that, as clair oyance had now become a science in the world, they wished to do away with the knife in surgery, and had selected one of their best surgeons to operate through her, who would, with powerful chemicals and electrici ty, cut internally and remove all foreign substances of greater or less growth, and restore any decayed or affected part, made so by a loss of nutriment which those parts required but did not receive through the system.

They wrote through her hand scientific articles, using language and expressions far beyond her learning or ability to compose; also articles on diseases, the laws that govern the body, and the effects of remedies, polsons, &c., in the system, which I hope some day to give to the world.

Many other things were given us by her band of spirits, which are so much in advance of what has been heretofore given in our philosophy that I shall reserve them until we grow in knowledge up to that point.

During these periods of tuition with my daughter, there were brought to her both day and night spirits of every class, from the highest to the lowest. She spoke to them all. Many would send messages to their parents, giving their names, residences, street and num ber. Some who were wealthy and proud when on earth and dressed in the richest apparel, would hold out small pieces of money and candles to my daughter, requesting and pleading with her to give them to the poor in their names, as they never gave anything in earth-life, and were now suffering for their delinquen cles; others were boastful and defiant, but would leave her presence softened, gentle and humble. She seemed to lift them, by her influence, to a higher plane. They would thank and bless her for the light they had re ceived. Sometimes at night they would come and arouse her from a sweet sleep to ask her for prayers or a knowledge of how to progress. They were always accompanied by her trio, who protected her against all harm. They gave her many proofs and tests of their earth-lives and errors, which would afterwards be proven true by inquiry.

The spirit of a celebrated musician, a planist, perfect in his art, admired by all who heard him, and a pet in fashionable society in his day, but who lived a life of selfish luxury, soon acquired low and dissipated habits Taking advantage of his gift, he would insinuate him self into private families, and thus destroy their happiness. This spirit was brought into the presence of my daughter by her guides, who desired to lift him from his darkness and suffering, and proposed that he should communicate his musical talent to her, she having the germ of music in her soul, though never cultivated Being desirous of release from his wretched state, he consented; but she could only bear his presence for very short time, at stated periods. When first brought into her room, she saw that his condition was terrible having the appearance of a filthy and loathsome brute He was not yet cognizant of his repulsive person, so was proud and haughty, as when on earth; but after several introductions to her vision, his spiritual eyes were opened, and he saw himself as others saw him, and be came so humiliated that he shrank from all spirits who gazed upon him. He would be held near her, and while sitting at the plane she would improvise most beautiful tunes and compose sweet ballads. By this means the spirit found the road to progression. [Just before my daughter passed to spirit-life she saw this music teacher in all his manhood, a reformed spirit, who blessed her for his safety.]

While we would be sitting together, chatting on indifferent subjects, often she would have visions of scenes of magnificent beauty that were taking place in the spirit-world. Sometimes she would see many of the higher spirits, arrayed in gorgeous apparel, conferring together, holding bright colors of every hue and shade, arranging them, and discussing their purposes so that she might hear and understand their meaning. On one occasion they explained these colors to her as representing musical notes, adding that the peo ple of earth would yet be taught music by colors. [She was influenced to write an article on that subject which was published in the Banner of Light several years ago.] The spirits told her that every invention on earth was given to mortals by them. They produced

a photograph in her presence of a wreath of flowers : then a second, but at the third trial they failed, saying, 'We can fall as well as you; we are not infallible.' They seemed to use a prism to produce the colors. In showing these things they would enact every part as

real as in this life. At one time she beheld in vision another country,

where fishermen in boats were drawing in their nets. The inhabitants were singularly dressed, in a style for-eign to anything she had ever seen. The women and children flocked down to the water's edge to take hold of the ropes and assist in drawing the seine to the shore. The people from the city came down with baskets and vessels to receive a portion of the contents of the seine. When it was opened the gold, silver, white and spotted fish came out and floundered about on the sandy beach and among the rocks on the shore, and each person received his part. As they walked away he particularly observed their costumes, and the peculiarity of the huts bordering a portion of the sea. She was kept in ignorance of the place. Several years after, when on a tour to Hurope for her health, she visited the same city, and stood on the shore of the same sea, and saw the very identical act of drawing in the seine transpire in reality; she then knew it was the city of Nice, and the Mediterranean Sea. Thus she recognized the fulfillment in every particular of her vision of years before.

While traveling among strangers she would often be impelled to speak of their sufferings, or else she would take on the pains they felt. In one instance a gentleman from St. John, N. B., got into the same coach with her, and was no sooner seated than she received a pain in her foot, and was obliged to remark to the gentleman that he had a bad foot, and she would like to help it. He looked at her in amazement, and asked, "Which foot, madam?" She told him, then described the disease as a cancerous affection near the large toe joint, describing the color and sufferings of those parts. 'Well, madam," he said, "though a stranger to me, you have so well described it, that I must show you that you are correct." He then drew off his boot and stocking. The moment she beheld it with her natural eyes a remedy was given her by her spirit guides to apply; and when they separated his foot was improvng. [Should this meet the eye of the gentleman he will recollect the circumstance.] I must give one more instance of the proof of her

clairvoyance. I will here remark, however, that the method of sending a lock of hair to mediums in order to discover the diseases of those to whom it belonged, was deemed by me and my daughter the height of folly and superstition; we had ridiculed it beyond expression. A gentleman from the West called upon my daughter, and in his conversation respecting her "singular powers," as he called them, carelessly handed her a piece of paper, folded, with the remark, "Don't open it." She at once grasped it tightly in her hand, and said, "This is the hair of a man-servant; I see him; he lives a great distance from here. Oh! he has fits-not catalepsy or epilepsy, but similar to both; he is very poor; these fits are brought on by hard labor and the want of nutritious food; those near him believe

"All you have said is true, madam; this man lives in California." The reader can better imagine than I can describe

our utter astonishment at this revelation, which proved to us that all our preconceived notions about clairvoyant examinations by lock of hair, etc., were at fault. We felt deep mortification for the unjust condemnation we had given that method of diagnosing disease. To me it was a lesson ever to be remembered, never to condemn what I do not understand! In the first year of my daughter's development, we

that it is caused by liquor, as he occasionally drinks

whiskey, but it is not so." The gentleman replied,

desired to have a corroboration of her experiences through another medium; therefore invited our friend, Miss Lizzie Keizer, to sit in a circle with her. Miss Lizzle and her friend, and the four "disciples" previously mentioned, constituted the circle. The first thing presented to the mediums' vision was a scene in the spirit-world: A fountain of crystal water was seen sending forth jets d'eau, the fine spray glittering like diamonds and exhibiting rainbow hues. Near by a female spirit was sitting; her lap was filled with brilliant-colored flowers: many little children surrounding her, some of whom were decorating themselves with the rich and variegated emblems; others were climbing a May-pole and twining its slender spire with evergreens, interspersed with the rarest roses. While the mediums were observing this scene minutely and silently, the spirit arose, and as she adjusted her garment, the clairvoyants perceived that it was of the most lovely texture of sparkling silver. The exclamation of one was that "she has a gauzy silver dress"; the other said, "a dress of silver sheen"; and each one alternately described what she saw, and accepted the vision as proof to each other that the same scene was beheld by both mediums at the same time. My daughter felt great pleasure in the presence of

her little spirit-children, who left her when yery young -the eldest, four months old, passed over some two or three years before her development, and in her spiritual darkness she wondered where the child had gone, and queried if it existed at all. The youngest, one year old, came to earth some two years after its mother became a medium. The eldest, who in spirit-life had attained the age of five years, she had beheld in vision ly, since her spiritual eyes were opened; and the two little angels visited her every day, and indeed at all times when her thoughts dwelt upon them. She would also see them playing with her remaining children, and then follow them as they went to school. She held converse with them the same as with the others, and when she asked a question they could not answer, an adult spirit was ever near, ready to respond. The youngest spoke in her baby language for some time. Apple had no regrets that they had left her, knowing they were still near her. All fear of death was now withdrawn from her, who had always felt that that change was terrible in the extreme. She now looked upon death as one of the brightest and most beautiful vicissitudes given to humanity by our Heavenly Father. Oh! that every mother could feel that blessed consolation! They have the assurance, however, that no medium will ever withhold a response from their loved ones if called upon and desired in true faith. Spiritualism is the open door between the two worlds for all who seek communion with their loved ones.

The little children with their spirit-mates would assemble at eye around their parents, when the former would request their mother to show their little books and toys to their spirit-sisters; these children became so familiar with the invisibles that they had no fear of spirits or ghosts, and as they grew up with them, still hold the truths their blessed mother taught them. Their father would listen to and enjoy their prattle, and learn the antecedents of his family from spirits through his wife, of which she had no knowledge, which proved to him the truth of her mediumistic ers-which he still holds to sacredly.

If in the routine of daily life any little incident occurred of contention among the children, when truth as hidden, she would call upon her little angel children for correct information, and invariably the culprit was named and confession made. She would appeal them to designate the method of correction, when they would say: " Mamma, do not punish the body for the soul's sake; place them alone where they may reflect on the wrong they have done."

My daughter also possessed the gift of prophecy. She told us of circumstances that would take place in the family, then so far beyond a possibility of ever coming true that her statements were received with perfect indifference. But, since her departure, we have realized many, to our utter amazement. One instance in particular, which made us doubt the correctness of her prophecies at the time given, was her naming one of the family—a person of industrious habits, and who had led a strictly abstemious life, and was strong, buoyant and healthy—as one who would become paralyzed. The prophecy was given several years before its fulfillment, and one year previous to her change. We were thrown into sorrow by the sudden and unexpected blow. At the announcement of this prophecy another was given; the fulfillment of which is still in the future; it was that said person would not pass away by paralysis, but by an affection of the larynx. We shall see.

Her spirit-trio explained to her one day that it required the magnetism of many bands of spirits to sustain her frail body and hold it in the atmosphere of earth, and as they wished to use her powers they strove to keep her yet awhile upon this planet. At her requesting to see those bands, they presented themselves to her vision, one band at a time, until seven were produced. Each band was arrayed in different colors, and the highest or most progressed appeared in gold and silver. They seemed innumerable to her, a picturesque city, bordered on an expansive blue sea, | extending as far as her vision could reach, head above

head, until they were lost in the distance. She asked why they differed in colors, &c. They replied that each band had its appointed mission at certain times, and was represented by those colors. A change of magnetism was necessary to keep her spirit within the bounds of its earthly tabernacle. They told her that the celestial spirits had earned the right to retain up on earth or withdraw from it a spirit, as best suited their usefulness in works for the Creator.

I will now give a brief sketch of her telegraphing from the spirit-world. Her trie of spirits requested her to order a table made according to the directions given her, namely: small and round, with pedestal supported by three legs. They also selected the wood and color. While sitting at the table, pencil in hand, a flash of electricity would suddenly strike her in the eyes and she would declare that she was made blind, which, however, lasted but for a few moments. It seemed to give her an inspiration to write, which she would rapidly do, penciling down some of the most wonderful accounts of the planet Jupiter and other ce lestial bodies, being descriptions of their inhabitants, mode of life, products, manner of planting, the singu lar method of disposing of their dead, and the laws that govern their country. Jupiter was called the most progressed planet in wisdom and knowledge of the arts and sciences. Extraordinary information was given concerning its institutions of learning, social enjoyments, the harmony that prevailed on the planet, etc., etc., and much other remarkable information. which is so much in advance of earthly science that I think best to withhold it from a public that probably would not receive it wisely. Astronomy was not a favorite study with my daughter, therefore she had but little knowledge of that branch of education; still she could answer all scientific questions relating to the heavenly bodies without hesitation.

Physical manifestations were repugnant to her, she having no belief in the phenomena until I had paid a visit to Boston, and had seen the manifestations through several mediums. When we questioned her spirit-friends about it, they explained these wonders to her, saying that they did not before desire she should become acquainted with any phase of mediumship beyond what they were teaching her. Following this announcement, they gave her an understanding of the power possessed by spirits of disclosing the obscure, unseen and secret mysteries of divine laws, for the benefit of human progression. (She felt a little chagrined that, with her wonderful gift, she could not have had more charity for those who professed to possess powers even greater than her own.) They also explained to her the control of spirit over matter: that matter was no obstacle to them, for they could pass through it with the same ease that we could pass through air; that material objects could be carried any distance, and through walls of adamant, by their willpower; that they could materialize flowers, etc., and bring them to earth, but that they oftener plucked them from our gardens, wet with dew, and threw them among us; that darkness was necessary, at present, while the phenomenon was in its infancy, to be successful, but that the time was close at hand when these wonders would be given in broad sunlight; that these manifestations are but beginnings; "as fast as we were able to bear them," as Christ said, "they would be given to us.'

We questioned whether our bodies were visible at all times to spirits? They replied that when a medium was present, our material bodies were seen, and every thought and motive known; but otherwise they could only behold our souls or spirits.

They told my daughter that the proficiency she had made in the different arts and sciences, as taught her by them, would advance her in their institutions, and she would become an "Ord," as they termed it, i. c., hold a Professor's chair, (the same term as mentioned in Bulwer's novel, which she had never seen.), They exhibited to her the dress worn by that Order, and said she would have the power to return to earth and transfer her knowledge to any one possessing the germ or talent and desire for those studies; that having elevated the soul of her music-teacher, she had won the privilege of bestowing that gift upon some needy one of earth's people.

They taught us that religion existed in each individual soul; was born with them; that the expression of the spiritual germ or essence could be cultivated to the highest and purest order of spirituality, or it could be crowded back and covered by earth's impurities, until the human becomes a brute, hardened and enshroud ed by the low desires and sensual nature of man, and there it must rest until brought forward by a desire of the spirit to rise into brighter and purer spheres by

doing the work of the Eternal Father.

The spirit-homes were similar to ours, and were made by good thoughts, good deeds, and pure living in this life. My daughter often described houses which she saw being built to symbolize the character, attributes, dispositions, motives, and emanations of the human being, for good or for evil. For instance : A person who lives an unselfish life; gives where there is need, both of his sympathy and material aid; possesses perfect humility; is ever truthful and honest, and takes by the hand the poor and lowly, will find a home in the spiritual expressive of the beautiful efflux of the

She was clairvoyantly shown the home in spirit-life of a Prince, who possessed in this life every evil qual ity. He was cruel and oppressive to all human kind and lived in his own selfish pleasures and enjoyments asserting his superiority over the poor and helpless by crushing all beneath his feet. His home consisted of a miserably poor tottering mud-hut, built upon the sand, where the waves of the sea washed and under mined its foundation constantly; his bed was upon the damp and slimy earth, the cold storms beating upon it; he was surrounded by the lowest and most filthy creatures that crept among the dank and polsonous weeds encircling his hut; no human voice could he hear; he was alone-deserted! and darkness reigned within and without. This was emblematic of the state of his soul, in its wretchedness and despair.

She also had a clairvoyant view of a beautiful city, surrounded by a wall of adamant. In it were grand temples of learning and other superb edifices. The buildings resembled Parian marble, and were ornamented with carvings and rare statuary, symbolizing superior wisdom and knowledge. The streets were paved with gold and pearl alternately. The entrance was through a formidable archway, and was entwined with vines and flowers, representing flowing drapery. She saw the inhabitants walking to and fro.

Spirits told her that the home of all lovers of human ity was on the planet "Love," which we called Venus; that its atmosphere was of a rosy hue, and that all things upon it were tinted with the same color. Also that each planet had its mountains, lakes, rivers and forests-indeed, all that our earth possessed.

When a child, my daughter would often run to me in a state of agitation, exclaiming that she had seen either a man or a woman occupying a room in the upper part of the house. I would immediately go with her to the room, but we could find no one there. We used to tell her it was her imagination, but she would persist that she saw some one there. This occurred several times during her growth to womanhood, but after her devel opment we felt assured she had been a medium all her

We enjoyed these spiritual manifestations for ten years. Every day and every hour we were in communion with our blessed loved ones gone before. Their presence in spirit became as natural to us when assembled together as when they were in the form. They conversed upon mundane affairs; advised and directed in matters of business; went with us in our daily walks through life; gave us lessons in training our children; and taught us to be ever kind and lenient toward those who erred. Many, many thanks to our Father in heaven for the aid we have received through his angel messengers.

That the above is a true history of the mediumship of my daughter, without exaggeration, during ten years of her life, I most solemnly affirm. I hope we have been benefited, and trust our spirit friends may not be disappointed in their labored efforts to bring our souls on to a higher plane.

A square man will have enemies. It was always so; and until human nature changes, it always will be so. But he never need keep awake nights on that account, or lose his appetite, if those who know him intimately and his own conscience do not condemn him. A man of this stamp pays no more attention to the venom of a reptile than to the idle wind blowing over the house.—Boston Investigator.

THE IRON GATE,

[The following is Dr. Holmes's poem read at the Break-fast in Boston. 1

Where is this patriarch you are kindly greeting? Not unfamiliar to my ear his name, Not yet unknown to many a joyous meeting In days long vanished, is he still the same?

Or changed by years, forgotten and forgetting, Dull-cared, dim-sighted, slow of speech and thought Still o'er the sad, degenerate present fretting Where all goes wrong, and nothing as it ought?

Old age, the gruy beard t well, indeed, I know him— Shrunk, tottering, bent, of aches and ills the prey; In sermon, story, fable, picture, poem, Oft have I met him from my earliest day;

In my old Æsop, tolling with his bundle— His load of sticks—politely asking Death— Who comes when called for—would he lug or trundle His fagot for him? he was scant of breath.

And sad "Ecclesiastes, or the Preacher,"
Has he not stamped the image on my soul
In that last chapter, where the worn-out Teacher
Sighs o'er the loosened cord, the broken bowl? Yes, long, indeed, I've known him at a distance, And now my litted door-latch shows him here; I take his shrivelled hand without resistance, And find him smilling as his step draws near.

What though of glided baubles he bereaves us, Dear to the heart of youth, to manhood's prime, Think of the calm he brings, the wealth he leaves us, The hoarded spoils, the legacles of time!

Altars once flaming, still with incense fragrant, Passion's uneasy nurslings rocked asleep, Hope's anchor faster, wild desire less vagrant, Life's flow less noisy, but the stream how deep !

Still as the sliver cord gets worn and slender, Its lightened task-work tugs with lessening strain; Hands get more helpful, voices grow more tender, Soothe with their softened tone the slumberous brain

Youth longs, and manhood strives, but age remembers Sits by the raked-up ashes of the past, Spreads its thin hands above the whitening embers, That warm its creeping life-blood till the last.

Dear to its heart is every loving token That comes unbidden ere its pulse grows cold, Ere the last lingering ties of life are broken, Its labors ended, and its story told.

Ah, when around us rosy youth rejoices, For us the sorrow-laden breezes sigh, And through the chorus of its jocund voices Throbs the sharp note of misery's hopeless cry.

As on the gauzy wings of fancy flying
From some far orb I track our watery sphere—
Home of the struggling, suffering, doubting, dying,
The silvered globule seems a glistening tear.

But Nature lends her mirror of illusion To win from saddening scenes our age-dimmed eyes And misty day-dreams blend in sweet confusion The wintry landscape and the summer skies.

So when the iron portal shuts behind us, And life forgets us in its noise and whiri, Visions that shunned the glaring noonday find us And glimmering starlight shows the gates of pearl.

—I come not here your morning hour to sadden, A limping pligrim, leaning on his staft— I, who have never deomed it sin to gladden This vale of sorrows with a wholcsome laugh.

If word of mine another's gloom has brightened, Through my dumb lips the heaven-sent message came, If hand of mins another's task has lightened

It felt the guidance that it dares not claim But oh, my gentic sisters, oh, my brothers, These thick-sown snow-flakes hint of toil's release; These feebler pulses bid me leave to others The tasks once welcome; evening asks for peace.

Time claims his tribute, silence now is golden; Let me not vex the too long suffering lyre; Though to your love untiving still beholden, The curfew tells me—cover up the fire.

And now with grateful smile and accents cheerful, And warmer heart than look or word can tell, In simplest phrase—these traitorous eyes are tearful— Thanks, Brothers, Sisters—Children—and, Farewell!

PENUMBRAL SKETCHES AND THOUGHTS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light: I feel very sure that as Modern Spiritualistic ideas prevail, as they certainly will some day, the spirit-world will be more apparently contiguous and influential than it is now. A more general knowledge of the truth of our ism will set the "gates ajar"; they are ajar now, but a knowledge of this primal fact will set our own portals ajar, and for practical use the inner and the outer must both be ajar. Let me illustrate this point from a fact in my own experience.

"Why do you take so much interest in me?"

said I to the spirit that I will call Aurelius; "you were reserved in your earthly life. I highly respected you, but, with my spiritualistic views so heretical in your eyes, I kept remote from of transcendent brightness, of which this life is you, for I felt that my room was as acceptable as my company. Now, dead (?) and passed on, you came to me before your body was buried, and have continued to, and with a warmth and familiarity that, humanly speaking, is quite embarrassing." "John," replied Aurelius, "I know you better now; you were right and I was wrong [in relation to Spiritualism and other matters]. I shall take George's place and look after you as a guiding spirit. The last part of my life would have had a lustre to it that it did not have if I could only have known as truth what you knew so well. With regard to the others [this was said some two years after his funerall, do n't think hard of William. I should do and think as he does if I were in the form; he will open his eyes some day, as I have." I said to him once: "How is it, Aurelius, that you manifest such an interest in me and my home when you should be naturally drawn to the 'cripples' in your family, first, for the natural love you have, or should have, for them, and second, they have their troubles and need your supervision and attention?" "John, the reason is, I cannot get near them in any significant sense; their doors are not spiritually opened. I cannot come to them as I can to you and Louise, for you think of me as being alive, conscious and cognizant, and they think of me as dead and in the grave." I have no doubt it makes all the difference in the world whether, when we think of our departed friends, we think of them as mouldering corpses, or as still living, moving, and having being, not merely as a poetic sentiment, but as a vital actual fact. 1 amin that condition. I cannot conceive of a man being dead; with me such an idea is among Herbert Spencer's unknowables. I don't claim to to be wiser than the average every-day man, but if I am one of the "babes" who are permitted to confound the wise on this point, it is owing to the fact that my own gates are ajar as

well as Heaven's gates. Without being at all superstitious, I consider the Bible as being among the "footfalls on the boundary of the spirit-world," and so is "penumbral" in character, and not out of place here. One lies before me now that I think is magnetic in character; in its older dress it was somewhat connected with my birth into Spiritualism, and it has in an instance or two aided me in the identification of spirits. It is now an elegant book of two volumes, but the inside is the same old respectable ancient, and it could a story tell. only a "sketch" is not the place for one, but the dedication I wrote on its blank leaf on its advent in its new dress may interest some, de-

it came to Clap with a pew in a church as the partial payment of a bad debt from a man who had failed, owing Clap, and this book and pow were among his assets, and in this way the book came into line in our family. This old book, considered valuable intrinsically, is made more so by its history, having in its better days—that is when it was younger and newer—been the pulpit Bible of King's Chapel in this city. I am unable to give the exact date of this sacred sojourn, but it was probably before the war for Independence in 1775. When the book came into the possession of my ancestor in 1790, he had it bound in rough Russia leather, and very strong, and it was then in better condition to last than in its first, or new estate.

It was some thirty years or more after this that my eyes first saw it; when I first remem-ber it, its binding had faded and worn by years of familiar, as well as perhaps profane handling, and had the appearance of a veteran outside as well as in. It was, and had been, the familiar picture book of all the children and grandchildren as they filed into line, or life, and many besides this writer have utilized it as a seat to make the chair conveniently high at table at meal times. When I remember it in this period of its second dress, some fifty years ago, it was an old book; penknives had been sharpened on it, their edges tested, leaving many a deep cut. It did not seem to grow any older, but as it looked when I first saw it, it continued to look for the half century that followed; like any old person, age had ceased to make any apparent change in the external. A three-cornered piece of leather had been cut or torn from one of its flanks, with other mutilations of the long ago, and then though uncared for these long years, protected only by its strength and character, used as a seat or a footstool, and as a press for faded flowers in some one's hours of flirtation or sentimentality, it seemed to have taken no note of time. Its unchanged oldness suggested these lines, which were written on one of the covers:

"Time writes no wrinkles on thy russet brow; As I first saw thee, I behold thee now."

It is, as you see, a large book. When a child, it seemed to me enormous-a sort of "Cheops." As I increased in weight or size, this relatively diminished. Looking at it early this year, [1873] and with the attachment of old associations and many sacred memories, I thought it not only good for another century, but deserved at my hands its present new and expensive dress of

dark brown and gilt.
In doing this, let it be understood that it is not for a burnt or a peace-offering, or to offset any shortcomings, or as a soothing to conscience, or to make my peace with Him whom some think is the Author. In this expensive act of attention to this old book, there is, I am sure, more of family pride and selfishness than of religion. The Bible to me is no fetish, nor in any sense "holy," but is a book of considerable value, if rationally used. I am not sorry that there has been and is the superstition connected with it. for that may have saved it from rude and ignorant hands for modern eyes; and this special copy also, when other books, its contemporaries in the family, have passed out of sight and even of memory. May the same good fortune attend this book, now re-bound and ornamented, and may my children's children read it rationally and with the respect I do, as a more or less record of spiritualistic manifestations; and if saved in its passage and cared for from any superstitious reverence, or for its claimed holiness, I shall be glad even then, for in that case the end will justify the means.

May the generation, and generations that follow me with my blood in my veins, have as much to be thankful for to the great Unknown as I have in my checkered past and present hope, is the wish of him now on the shady side of life, whose steps are toward sunset in the mortal sense, but who believes in no essential sunset. but in a continuation of day—a permanent day only the auroral or early dawn. With respect to all thoughtful readers, I am very respectfully theirs.

My belief in Modern Spiritualism was not the child of my wishes, but was the tribute my understanding was forced to pay to circumstances. I was a firm materialist, as one must be who reasons from the objective or external. There was no trace of superstition in me; I knew that every ghost was a phantasm of the brain. and every premonition a coincidence. I had a thought-life, however: I built castles in the air. a sort of life within myself to breathe without mankind, but they were "castles in the air." and death was to be the end of me and the end of them.

I came home one night and found my mother and sisters un-stairs and afraid: it was late, and they had heard some noises in the story below them, which was the ground-floor, and they were afraid to go down, and so had remained until I came home: hearing their story I went down to look; they three followed, I carrying the light; nothing disturbed, the room all right, everything fastened, it must have been their imagination; they said it could not be. for they all heard it. I then unfastened the door that led down into a rather empty cellar. extending under the whole house, and examined that, and it had unmistakably been undisturbed. I thought while down there I would teach them a lesson, so 1 blew out the light and started to find my way out or up, the rest following as best they could. A sister was the last to come up, and she was pale with fright; she afterwards begged of me never to do such a cruel thing again; she thought she would have died: she knew she was the last, and "the evil one" was behind her, she felt him (in her imagination. I suppose,) just touch her feet or clothes: she knew she would swoon or die to go through such a fright again. I knew this was all imagination; she affected me very much; she was nervous and I was not, and I felt as though I ought to respect those who had such constitutional fears, even if I had none. I only mention this to show the state of my own mind. A thorough materialist, I was as sure that there were no ghosts as I was that two and two are four; if I had seen one, as others have claimed to, I would have thought and felt convinced that my own head was not level, not that the universe was out of joint. Since my eyes have been open to the fact of an invisible spirit-world and subsequent facts, I have no doubt the noises my mother and sisters heard were real, and that the occurrence specially referred to was a spirit-

fine my position, and briefly tell its history. So I will copy it here as follows:

This old Bible, which was originally in one volume, has just been divided for convenience into two, and rebound. At this time writing its age is one hundred and twenty-nine years. It came into possession of Wm. Clap, my grandfather, in 1790. When it appeared in this family its age was thirty-nine years, and was then an old book without covers, and considerably mutilated. From the traditions of the family

solution, feeling sure that its base was mundane, and not spiritual. I went to a stranger, a Mrs. Hayden, cailing myself Mr. Johnson; the sitting was one of raps, translated by the alphabet, and they were real supermundane raps. The spirit saw through the disguise of Johnson, as Calypso did of Mentor in Telemachus, and the sister who had been frightened in the long ago addressed me by my real and full name, and had the opportunity of making the connection between that early noise and its associations in so intelligent a manner, and in a way also to perfectly identify herself, as forever to secure me, and thus proved to me that some "castles in the air" have a solid, or rather real foundation; so it seems that I did not waggle the subject, but the spirits waggled me.

Spiritualists' Camp-Meeting Association.

To the Editor of the Banner of Light :

The Directors of the New England Spiritualists' Camp-Meeting Association met in Greenfield, Mass., Jan. 6th, and elected Dr. Joseph Beals President for the ensuing year. The reports of the Secretary and Treasurer were audited and ordered printed, of which I enclose a copy :

SIXTH ANNUAL REPORT OF THE NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION, Held at Lake Pleasant during the month of August, 1870. DR. JOSEPH BEALS, President; W. C. BRYANT, Treasurer; J. H. SMITH, Clerk.

ure; J. H. Smith, Olerk.

Secretary's ureport of the New England Spiritualists' Campo-Meeting Association is hereby respectfully submitted. The year has been characterized by unusual prospectly; the meeting much larger than any of its predecessors, and the receipts over four hundred dollars more than in 1878, the net income adding \$1000 to the assets of the Association, with a cash balance in the treasury of \$1220.

During the year the Association has adopted a legal charter under the statute laws of Massachusetts, and will henceforth be under the management of eight directors, chosen annually by the members of the Association, while various committees will assist in carrying out the work assigned them.

Receipts for 1879. Receipts for 1879

/ Receipts for tain.	
Dr.	
R. R. Restaurant and Boats	\$1 DOO OO
Dining Hall and two stands	41,000,00
Juning train and two stands	. 500,00
Membership fees for 1879	. 231,00
Membership fees for 1879. Pavillon, exclusive of lighting	. 316,00
Fish Privilege	. 15,00
Fish Privilege	35,00
Your Stand	
Nows Stand	. 26,00
Photograph Stand	. 20,00
Baggage privilege	31,00
Canes and Whips	10,00
Barber Shop	10,00
Cot Beds and Mattrasses	45,78
Mr. 13 The Hay Dans	
W. E. Dudley, Barn.	45,63
Rent of Settees	. 10,00
Sundry small rents	. 54,55
Two Cot Beds sold	3,50
Ground rents for 1879	
Two hundred and twenty lots pre-paid for 1880	250,00
Two numered and twenty loss pre-pard for 1000	,, 200,00
R. M. Yale, commission on Tents	234,64
Rent of Directors' Room	37,00
Conn. River Railroad Co	103,71
Fitchburg Railroad Co	758,77
Titonome maniput Committee man	
	40.010.50
	\$ 3, 943, 58
Cr.	
By cash paid Treasurer	8 3, 943, 58
,	

J. H. BMITH, Secretary, TREASURER'S REPORT FOR 1879. To Bank and Cash account, Dec. 31st, 1878..... 'Interest to July 1st, 1879...... 'Cash from Secretary for 1879...... . \$620,21 . 16,32 . 3,943,58 81, 586, 11

By Rent of Railroad Buildings and Boats.

Fifteen sundry small bills paid.

Cash paid eighteen Speakors.

Music.

Boarding Speakers, Musicians and Police.

Cash paid for Police.

Repairing Dining Hall.

Insuring property.

Vrinting and advertising.

One bale of fifty Blankets.

H. N. Smith, labor.

H. Lyman, labor.

Gate-keeper.

Sate-keeper.

Sixteen Cot Beds.

Postage and Stationery.

Cust Oustodian.

Cash paid oldging speakers.

Cash paid lodging speakers.

Cash paid lodging speakers.

Cash Satteen Cot Beds.

Cash Satteen Cot Beds.

Postage and Stationery.

Custodian.

Secretary.

In Bank and Treasury.

WM. C. BRYANT, Treasurer. ASSETS OF THE ASSOCIATION DEC. 31ST, 1879. Amount of property on hand Dec. 31st, 1878, \$1,425,49, less 10 per cent.

Purchased in 1879. 81, 282, 95

Total..... D. B. GERRY, A. BULLENS, J. S. HART, LIST OF OFFICERS FOR 1880.

LIST OF OFFICERS FOR 1800.

President.—Joseph Beals, Greenfield, Mass.

Vice-Presidents.—M. V. Lincoln, Dr. H. H. Brigham,
Mrs. M. A. Lynan.

Olerk.—J. H. Smith, Springfield, Mass.

Treasurer.—Wm. C. Bryant, Greenfield, Mass.

Directors.—Dr. Joseph Beals, Harvey Lyman, M. H.

Fietcher, J. S. Hart, D. B. Gerry, A. Bullens, W. H. Gilmore, W. F. D. Perkins,

Committee on Grounds and Tents.—N. S. Henry, Chairman, Montague, Mass., W. F. D. Perkins,

Onther of the Committee of Committee on Grounds and Tents.—N. S. Henry, Chairman, Montague, Mass., W. F. D. Perkins, John Patterson.

Son. Transportation.-J. H. Smith, D. B. Gerry, Dr. E. A. Transportation.—J. H. Smith, D. B. Gerry, Dr. E. A. Smith.
Speakers.—Dr. Joseph Beals, N. D. Ross, Mrs. M. A. Lyman.
Police, Lights and Santtary Regulations.—J. S. Hart, P. H. Babbitt, T. T. Greenwood, Renting Privileges.—T. W. Coburn, W. H. Gilmore, M. H. Fletcher.
Music and Dancing.—Dr. Joseph Beals, J. H. Smith, Music and Dancing.—Dr. Joseph Beals, J. H. Smith, sic and Dancing.—Dr. Joseph Beals, J. H. Smith, ullens.

Bullons,

Membersh(p,-M. H. Fletcher, Mary D. Stearus, Mrs. S.,

L. Lincoln, Mrs. A. H. Coburn, Mrs. W. H. Doble, Mrs.

M. Kingsley, Mrs. M. A. Lyman, Mrs. A. Bullens, Mrs.

B. Austin, Mrs. M. V. Lincoln, Mrs. M. Adams, Mrs.

P. M. Smith, Class. Bingham, P. H. Babbitt, N. S.

enry, Dr. E. A. Smith, C. G. Bird, J. S. Hart, L. Ban
M. T. T. Greenwood.

APPROPRIATIONS. Speakers, including board..... Music.
Polico
Printing and Advertising.
Sanitary and Lights.
Custodian and Post-office. 100,00 55,00 \$1,930,00

The dining hall, which was thought to be ample for the accommodation of the public, was found altogether too small last year, and the increasing demand for a hotel so great that the Directors decided to build one 60x90 feet, three stories high, with regular hotel accommodations throughout. H. L. Barnard, of Greenfield, will furnish half the money for the building, and will have charge of the hotel, which will be completed by July 1st. Mr. Barnard is a live man, and knows how to keep a good hotel. F. E. Stedman has the Rallroad Restaurant and Boats at a rental of \$1200; H. L. Barnard has the Pavilion and Dancing at \$450. The total rentals amount to about \$2,300, and the appropriations

Col. Robt. G. Ingersoll and Henry Kiddle will probably be among the array of speakers for the next campmeeting, which will commence Aug. 4th, and close

It was decided to employ the Fitchburg Military Band twenty-three days, if they can be procured under the same contract as last year. Whoever visits Lake Pleasant next August will see the largest Spiritualist J. H. Sмітн. Camp-Meeting in the world. Springfield, Mass., Jan. 10th, 1880.

Reply to "An Old Sheep." To the Editor of the Banner of Light:

To the Editor of the Banner of Light:
Have not your types made an error in the signature to the article headed "A Disgusted Shepherd," in the "Banner Correspondence" of Dec. 20th? To judge by the spirit and character of the communication itself, the signature, "An Old Sheep," must (or ought to) have been "A Sham Sheep," for a double reason: First, the sophistry and perversion which constitute it a sham argument are so illy disguised that, secondly, the initial capitals of the right signature would indicate its double appropriateness.

to the world only by that title, and, in common with a numerous circle of others, holds that to know him once is to at once honor him, and to continue to know him is to honor him always, and that therefore the phrase "our once honored seer," used by your "Sham Sheep" correspondent, is only another sham.

To imply the desire for self-aggrandizement on the part of the author of the "Harmonial Philosophy," as is done in the phrase "our seer assumes the role of the shepherd," and as also in the spirit of the entire article, is so directly the converse of the truth, as it appears to this writer, that he wonders how any one who has ever had the opportunity for personal knowledge of the unassuming, the truly modest selfhood which has been blessed by Nature with the rare endowment of a True Teacher, can have the andacity to venture upon such a phrase in the hearing of those who know. The opposite of all this is so completely the case that it were a work of supererogation to deny it at all but for the fact that the false token passes current as a true coln with the unknowing, and it also seems to partake of the character of treason not to at least enter a protest.

My proper address is furnished horewith, but for the

protest.

My proper address is furnished herewith, but for the public, and for A Sham (or old) Sheep, I desire to subscribe myself

New York City. ...

Banner Correspondence.

New York.

NEW YORK CITY.—Alfred Weldon writes: "Prof. Henry Kiddle, Ex-Superintendent of Public Schools in New York City, concluded his present course of lectures before the Second Society of Spiritualists (who meet regularly in Hepublican Hail) on Bunday, Jan. 11th. In the morning he gave his reasons 'Why I am a Spiritualist,' and in the evening the subject was 'The Christ Spirit.' Mr. Kiddle delivers his lectures in a peculiarly pleasant tone of voice, with a clear and distinct enunciation; his sentences are concisely and tersely put together, his arguments strong and pointed, his statement of facts full and complete, and practical applications happily made. His experiences during his investigation of Spiritualism are many and wonderful, and their recital deeply impressed his hearers with the sincerity and integrity of his methods, and carnestness of manner. Mr. Kiddle has drawn crowded houses at every lecture. Many church goers and teachers have been in attendance, and have listened with the closest attention, manifesting frequent approval of the sentiments expressed, and we have every reason to believe that the lectures of Mr. Kiddle have had a wider range of receptivity than any which, have previously been delivered in our city from a spiritualistic platform, and consequently will be relatively productive of greater good. These lectures have been more widely reported for the city press than our previous speakers, and with few exceptions every favorably noticed. The Haratit's notice was specially good. We of the Second Spiritualist Society feel ourselves well paid for establishing and sustaining a Society that could give the brave, fearless and cloquent Prof. Kiddle an opportunity to give to the people of New York, and through the New York Haratit to the inhabitants of the civilized world, the result of his investigations of Spiritualism.

Mr. Kiddle has kludly consented to lecture for us again sometime during February, to the extreme gratification of our Society, and I would urge upon other Societies throughout our

Rhode Island.

Rhode Island.

PROVIDENCE.—Wm. Foster, Jr., writes Jan. 7th as follows: "Brother Oliver E. Taber left his well-worn body on the night of the 5th inst., which had served him nearly eighty years. Since the departure of his wife in June last for 'the land of theleal,' he has lived alone. His untenanted body was found seated on a sofa, in the morning, by a workman who entered the house for water. Apparently there had been no struggle, but the 'golden cord' sundered without a twang, leaving the lineaments of the countenance placid and at case. Our brother was of a kindly nature. He was an ardent lover of flowers, having a profusion in his house and yard. He was decided in his onlinons, not bigoted or uncharitable, however, yet zealous and earnest for the truth as he saw it and understood it. In years agone he was a Materialist. When Frances Wright was sounding the evangels of free thought, and challenging old creeds and beliefs, friend Taber heartily welcomed and seconded her efforts. He was mainly instrumental in introducing her to the public rostrum in Providence, in the face of a fleree opposition by the adherents of the old order of things, and for many years was a leading man among the Liberals, then known as Free Enquirers. When Spiritualism in the fullness of time faintly rapped out its mission, it arrested his attention. He carefully investigated its claims, and at length the evidence and list philosophy made him its warm friend and advocate. He was a regular attendant upon the meetings as long as they were held, and during the existence of the Progressive Lyceum was seldom absent from its sessions. His influence and means were given heartily to further its success. But the mortal at last sucthe Progressive Lyceum was selion absent from its sessions. His influence and means were given heartily to further its success. But the mortal at last success, can now realize in full fruition the hopes he entertained while a denizen of earth. He has found that 'Death is but a kind and welcome servant, who unlocks with noiseless hand Life's flower-encircled door, to show us those we love.'"

Massachusetts.

NATICK.—A correspondent writes under date of Jan. 9th: "Some two months since a few individuals united under the name of 'The Natick Spiritual Fraternity,' for the purpose of holding a course of Sunday

Subscriptions were taken among the friends, and sufficient funds raised to warrant the undertaking. Mr. W. C. Childe, one of the oldest Spiritualists in town, generously offered the use of his hall for the meeting.

town, generously offered the use of his hall for the meeting.

Mrs. N. J. Willis opened the course with two stirring addresses, with which her audiences expressed themselves well pleased. Mrs. Juliette Yeav took the platform the following Sunday, notwithstanding it was the most inclement of the season, and was listened to with rapt attention. We have since had Mrs. Nelson, test medium, and Mr. Henry C. Luil has favored us, as reported in your paper. Last Sunday Mr. I. P. Greenleaf gave two strong lectures, giving food for deep thinking.

Other mediums and speakers have been engaged and will be noticed. All who have been invited to come to us have shown a willingness to assist us which we take pleasure in recognizing. We hope to continue the meetings through the cold weather."

The Paine Celebration-143d Anniver-

The Paine Memorial Corporation will celebrate on the 22th of January, 1880, the 1431 anniversary of the Birth-Day of Thomas Paine—the wenderfue flectors whose "Common Sense," said the Revolutionary Major-General Charles Lee, "burst forth on the world like Jove in thunder!" whose "Crisis" inspired 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 Reason" broke 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 o viclock, when the Celebration will close with a Grand Hall.

All the friends of Thomas Paine in the city and vicinity are invited to be present and to use their efforts to render this Celebration successful in point of numbers and influence.

FLIZUR WRIGHT,

HORACE REAVER,

JOHN S. VERITY,

ERNERT MENDUM,

JOHN A. O'MALLEY,

FRANK L. UNION,

Passed to Spirit-Life:

From Fitchburg, Mass., Nov. 26th, 1879, of complicated

diseases, Mrs. Rebecca Gage.

Everything that loving friends and medical skill could do was done to aliay the intense suffering she was called to pass through in her long, severe, incurable sickness. Nature, always true to conditions, caused her spirit to be transplanted to a more genial clime, where physical suffering is never known. Mrs. Gage had great hope until the last, which strengthened her to endure the extreme pain she suffered. Her husband (in spirit-life) often visited her with cheering words of comfort. Mrs. Gage leaves a daughter and other relatives who recognize the Spiritual Philosophy and the fact that life here and there is one unbroken whole; also that the exchange of spheres, in her case, was rest, relief from her emaclated material body and comfort to ther noble spirit. Since her departure her friends realize that her spirit has returned to them with comforting words. As the spiritworld is adapted to each and every individualized spirit, the sphere of each depending upon the growth of the spirit, therefore without question she is now receiving her glorious reward for a well-spent, faithful earth-life. Appropriate funeral services were held at her residence.

From Portsmouth, N. H., Dec. 20th, Bro. John R. Spin-

ney, aged 78 years. ney, aged 78 years.

Bro. Spinney was one of the pioneers in the spiritual faith, having been an outspoken supporter of Spiritualism since the Rochester Knockings. He had also been a constant reader and parton of the Banner of Light since 1857. He was an untlinching advocate of the truth, and never "shunned to declare it everywhere." "Honest, fearless and upright, a good citizen and kind friend," may be written as his opitaph.

G.

From her residence, in Boston, Mass., Jan. 9th, Mrs.

Louisa P. Huggins, aged 70 years.

The deceased lady has been for years an earnest friend and patron of the Banner of Light, perusing its pages as long aster sight allowed, and later on causing them to be read to her by another. Her mortal allment was lingering consumption, but she bore her trials with steady patience, and finally passed on in the full faith of spirit return and communion.

(Oblivary Notices not exceeding twenty lines published gratutiously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agale type averages ten words. Poetry inadmissible in this department.)

Matthew Arnold has described the present genera-tion in England as "afraid to doubt and unable to be-lieve."

TO BOOK-PURCHANERS.

TO BOOM-PURCHANERS.

UOLBY & RICH, Publishers and Booksellers, No. 9 Montonery Place, corner of Provincestreet, Boston, Mass., keep for sale a complete assortment of Spiritani, Progressive, Refermatory and Miscellaneous Books, at Wholesele and Ruini.

Terms Uash.—Others for Books, to be sent by Express, must be accompanied by all or part cash. When the money forwarded is not sufficient to fill the order, the balance must invariably be accommanied by cash to the amount of each order. As the substitution of silver for fractional currency renders the transmitting by mail of coin not only expensive but subject also to possible loss, we would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in Engiand or America (not out of print) will be sent by mail or express.

Exp Catalogues of Books Published and for Sale by Colby & Richsent free.

APECIAL NOTICES.

RPECIAL NOTICES.

To quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents, the columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

The wed on not read anonymous letters and communications. The name and address of the writer are in all cases indispressible as a guirantly of good faith. We cannot undertake to return or preserve manuscripts that are not used, when newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

perusal.

Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the HANNER OF LIGHT forms go to press on Tuesday of each week. Their notices, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the preceding Monday.

Banner of Pight.

BOSTON, SATURDAY, JANUARY 24, 1880.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place; corner of Province street (Lower Ploor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY

14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY, 30 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH. BUSINESS MANAGER, LCTHER COLBY EDITOR. JOHN W. DAY. ASSISTANT EDITOR. Business Letters should be addressed to Isaac B, Ricil, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

SPIRITUALISM extends itself to every grade of human thought; appeals to every form of human consciousness reveals itself to the necessities of every human being.

A New Age.

It is always difficult for people to comprehend the reality of things that are right around them. It is a difficult matter to take in the "situation." We can more or less easily frame a conception of the past, as we can likewise speculate with more or less clearness on the future; ·but the present time is the puzzling problem that baffles us all. For this reason it is not at all strange that we do not all of us understand the reality and comprehend the significance of the age in which we are living. Few indeed there are who are able to realize that it is an entirely new age; an outgrowth of the past of course, but a development, so far as it has gone, that is marvelous in the eyes of all who study its great and strong features with anything like attentiveness.

The general inclination is to accept it as an entirely New Age, even among such as could not, if they were asked, tell why it is so. They are content to accept the truth on the strength of other men's statements-men who can see deeper and further. It is much, however, when they are able fairly to comprehend and appreciate those statements. But in the midst of this all but universal acknowledgment of the New, it is remarkable, to the extent of being inexplicable, that the great work wrought by the advent of Modern Spiritualism is so carefully ignored, or mentioned only to be reckoned out of the entire movement. But this only serves to illustrate once more a fact which is as broad as human nature itself, namely, that preevidence of this fact one has only to peruse the remarks of Rev. Mr. Cook on Monday noon last in the Old South Church, a full report of which is published in the Boston Daily Advertiser.

Some are pleased to style the present an electric age, meaning to imply that the hidden forces of the universe, of which magnetism expresses with us the sum, have been released and brought into play, and that their subtle and secret influence has become pervasive, making itself actively felt on all sides. This is rather the scientific view of the case, although strictly true so far as it goes. The philosophic view is, that what appears to be an electric condition. in the way of development, is more strictly a spiritual one: in other words, that the age is fast becoming a spiritual one, even though such a result be accomplished more or less through

material agencies. What else means this all but headlong tendency to pursue discoveries vastly more recondite than anything in the past? Why, otherwise, are so many minds bent on inventing, adapting, and, if possible, reconstructing on the

basis of what has more recently become known? What is there in the very air that would lead a person living in the last century to feel wholly out of place in the present one? or a person now living to confess it possible to cramp his existence within the limited and narrower conditions of the past century? Of the fact that a very great change has taken place and is still going forward, there is no doubt in the mind of any reasonable person. If each and every individual could but realize more clearly what that change is, and what it signifies, how much more rapidly would these partition walls disappear from view,

and life become larger, and purer, and more

But we contest our ground, as we advance, inch by inch, just as the race has always done, at times appearing to retrograde. The only difference in our favor is, that we possess advantages of situation which former epochs did not possess. If we take a glance across the field of history, we shall be struck with the reflection that one era, or age, has been taken up with an effort on the part of the human race to push forward one object, and push back another; the succeeding age has laid hold of a different purpose, perhaps growing out of its predecessor, and devoted itself to another enterprise. In

this way the ages themselves become the rounds

of the ladder by which men climb upward in their career of progress.

splendid.

One century, or epoch, concentrates its energies on discovery; another on invention; a third on philosophic abstractions; a fourth on the planting of colonies; a fifth on fierce religious disputes, culminating in wars: a sixth to comparative slumber after so many successive periods of intense activity, during which the soil lies fallow and 'the seeds sown so thickly in the past have time to germinate and make their appast have time to germinate and make their ap- or O. H. Wellington (to his credit be it said) declared that pearance in the form of historic record and the proposed law would be unconstitutional.—Ed. B. or L.

poetry. The world has already enjoyed its succession of these differing eras, each one of which has added its peculiar layer of richness to the soil intended for the growth and expansion of the human race. It is precisely like the composition of a delta, whose repeated fertilizations make the loftiest aspirations of the human spirit

Now we are arrived at the outcome of all these successive experiences of the world; and it should be surprising in the extreme if we were not at length in the midst of altogether new things; if a new situation did not enclose us; if we were not living in a New Age. To call it electrical does not express the truth of the case in any sense, although it may convey a certain hint of it. Only when we say it is a spiritual age, with wholly spiritual tendencies, do we begin to express what is too grand for us to fairly conceive. It is for this very reason that all the old forms, sacred by age and association, are crumbling and coming to the earth.

If those who are in the habit of deploring what they see going on around them were able to comprehend the meaning of this mighty movement, silent as it is even when most effective, they would cease deploring and fall to admiring and welcoming. The bottom is not being thrown to the top by the powerful yeast of these vast spiritual forces without a purpose that has been planned in the heavens. Men do not exclaim as they do at these ceaseless and surprising material changes, without a hidden consciousness of a deep meaning in them all. We should none of us realize that these great changes are going | tions whatsoever. on unless the external and expressive facts of life testified to them. We should call for these very proofs of spirit-power if they were not reflected in everything we see and feel and know. And these are enough to convince us all that is is an entirely New Age that has come in.

"Superfluous Doctors" Calling for Help!

Every town and city in the United States contains more "doctors" than are needed, or than can find remunerative employment; but still there is no movement looking toward a decrease in the future supply. The medical colleges are all running full blast, and the close competition between them precindes the possibility of any combination to regulate production. . While the proportion of medical students [graduates] to population in 1810 was one to 12,000, it had become one to 0,800 in 1840, one to 5,700 in 1871, and one to 4,700 in 1877.—Commercial Bulletin.

It is not so many months since the Commercial

It is not so many months since the Commercial Bulletin of Boston called attention to the large number of students which were yearly sent out from the various medical schools and colleges of this country, and intimated that at the time of the publication of its statement a proportion of one doctor to six hundred people was to be traced, if statistics did not deceive, in Massachusetts. Though "What is to become of them?" was not made in any marked manner the prominent query in the article in question, (from which the paragraph quoted above is an extract) yet the line of procedure followed by its writer led up to that inquiry as the only logical climax of his carefully prepared paper.

Many thinking people outside the medical ranks now-a-days have had occasion to ask themselves this question, especially when it was remembered that most of these students came forth from the regular institutions filled with the most antiquated notions, and prejudiced beforehand against all new discoveries or modern improvements in remedial methods: And now the question seems to have gained such a hold upon the minds of the doctors themselves that a perfect panic seems to run along their ranks, and we are treated to the spectacle in our day of a Governor of Massachusetts going out of his way (and before any legislative action was asked for at this session at least) to recommend that some method be arranged by the present assemblage of law-makers whereby the right to treat the sick-to cure them being a secondary matter-may be, practically, placed beyond peradventure in the hands of those who are not in sympathy with progress, and who scout all idea of the existence of medical knowledge or practitional skill outside their own peculiar schools. And we are also made spectators of the solemn antics gone through with in the same direction judice rules yet above reason. As conclusive at the recent session of the Social Science Association by the would-be conservators by law of the public health there assembled.*

These men feel the over-increase of their own ranks, and know not what to do with it; they feel the fatal drain exercised on their own pockets by the almost miraculous success which in this day is following the practice of the so-called irregulars, the clairvoyants, the medical mediums, the magnetic healers by laying on of hands. and hence their bitter opposition and their cries for legal help to force patients to come to them. Love for the "dear public," which is so earnestly set forth by the Regulars, extends only so far

as the fees in the case are concerned. We have so frequently gone over the ground and pointed out the cruel injustice, the indefensible proscription, the total unconstitutionality, and the undemocratic nature of such legislation as that hinted at by the Governor, and which the Social Science Association so hopefully looks to, that to do so again would seem almost to insult the good sense of our readers; but as new parties are constantly coming up in this movement, and the Banner of Light is naturally looked upon to speak out with resolution whenever the rights of the Spiritualist mediums are sought to be trenched upon, we devote space at this time to a mention of the action now on foot in certain quarters to endeavor to create in Massachusetts a legal monopoly for the great triumvirate of regular medical societies, Allopathic, (and for the nonce) Homeopathic and Eclectic schools, leaving all others to the tender mercies of fine and imprisonment. Such a law, if passed, would be cruelly unjust, in that it would deprive many sufferers, who are now receiving great benefit from the "irregular' but successful method of practice, of the privilege, clearly their own, of employing such physicians as they may desire, and have confidence in, for the alleviation of their troubles; is would be indefensible proscription, in that it virtually declares that "A" is a doctor because he has the endorsement of a certain set of men (no matter whether he succeeds or not in saving his patients), while "B" is not, because he lacks such endorsement, even though he may be a public benefactor through his work in community; it is totally unconstitutional and undemocratic, because it assumes to declare a legal guardianship on the one side over certain free citizens of this Commonwealth, who may

"DEFARTMENT OF HEALTH, —The report upon the Department of Health was then presented by Dr. E. F. Lincoln, of Boston, who said that the Conmittee had confined its labors to the subject of a supervision of medical practitioners by the State, and lad, prepared a petition and bill to be presented to the Legislature in due form and at the proper time. The bill prepared provides for the appointment of a board of examiners by the Governor and Council, this board to represent the three so-called schools of medicine, and to have as its duty the examination of all applicants for admission to medical practice; also to confer upon successful candidates a license, and to see to It that the provisions of the proposed bill (that all medical practitioners without such a license be subjected to a fine) are carried out. "—Ieraida's report of S. K. A. proceedings for Jan. 14th.

The proposed measure afterward roceived the endorsement of Drs. E. W. Cushing and Edward Wigglesworth; but Dr. O. H. Wellington (to his credit be it said) declared that

be patients, and on the other, to prevent certain other citizens from obtaining a daily livelihood in pursuits where the fruits they bring forth are better and more effectual than those of the privileged classes which this statute proposes to

Such measures, as the restrictive statute proposed have every mark of an attempt to oblige by law the citizens of Massachusetts (or wherever such enactments may be proposed,) to support "wli ye, nil ye" the rapidly swelling horde of "regular" apprentices (in whom the public are fast losing confidence,) which the medical colleges are annually turning out as cited above; and to "stamp out" the troublesome saying, "Success is the best diploma," which has gained so wide a circulation now-a-days, and which these regulars are forced to acknowledge to themselves they cannot disprove otherwise than by the power of law.

The present State enactments against "malpractice" and "false pretences" are of sufficient scope to meet all just requirements in this case, and we suggest to all members of the General Court, who love justice and fair play, that the true course to be pursued by that body is to do as two former Legislatures have done, regarding this "Doctors' Plot" business, viz leave the people of Massachusetts - whether practitioners or patients-perfectly free, so that the best of all remedles, agents, or modes of treatment known to man, may be used without fear or favor, (each being judged by its fruits,) and undisturbed by any red tape restric-

On another page will be found a petition in remonstrance against this proposed measure in behalf of Allopathy and its temporary allies. Friends of unrestricted freedom in medical practice throughout Massachusetts can do a good work toward advancing their opinions by cutting out these petition-heads, pasting them upon sheets of paper, and circulating them for signatures in the immediate localities where such parties reside. Let us hear from every city, town and village in Massachusetts. Upon the completion of the signatures, these petitions should be forwarded at once to this office, where they will be put into the hands of a number of gentlemen who have interested themselves in this truly righteous cause, to be by them presented in due form to the constituted authorities at the State House.

Mrs. Cora L. V. Richmond in Boston.

On our first page will be found a verbatim report of the fine discourse delivered in Parker Memorial Hall. Sunday afternoon, Jan. 11th, by Spirit George Thompson, through the trance mediumship of Mrs. Richmond. This address was to its close listened to with marked attention by an audience which filled the hall. The spirit evidently felt the full force of his subject, and his views, as will be seen by the report, were couched in the choicest of language.
On Sunday morning, Jan. 18th, Mrs. Rich-

mond addressed a large audience in Berkeley Hall, her theme being, "Marriage in Spirit-During the course of the exercises Life." George A. Bacon, who presided, announced that from public and private word received, it was plain that Mr. W. J. Colville was satisfactorily filling the measure of anticipation which the announcement of his intended tour to Chicago had aroused among the Spiritualists of that city. Mrs. Richmond's lecture on this occasion was pertinent to the fullest degree-of which fact our readers will soon become personally cognizant, as we shall print the discourse verbatim ere long. Several questions bearing directly on the subject of the address were answered by the guides of Mrs. Richmond; and "Ouina" improvised a poem on three subjects selected by the audience, viz.: "The Ideal of Marriage in Spirit-Life," "The Language of Flowers," and "The Gift of Healing."

Parker Memorial Hall.

On the afternoon of the same day Mrs. Rich mond addressed what can be unmistakably pronounced "a packed house," notwithstanding the inclement weather. The subject, "The Loves of the Angels," was exhaustively treated by Spirit Emanuel Swedenborg. We have had a report of this lecture prepared, and shall publish it at an early day. The singing by the choir, led by Miss Nellie M. King, was specially good on this occasion. "Ouina" closed the service with an improvisation based upon three themes handed up from the audience: "Life and Death," "Winter," and "The Music of the Spheres.".

Nocial Receptions.

Since her coming to Boston Mrs. Richmond has continued the practice of holding receptions to parties of invited guests, which usage has become so pleasant a part of her work with her Chicago congregation. These meetings, as is well known, are of an informal nature, the exercises being principally social converse, the answering of questions by Mrs. Richmond's guides, and the giving by "Ouina" of symbolic names (in verse) to such as have not before received them at her hands. Meetings of this character have been already held by her at the residences of Mrs. Horton, (30 Upton street,) Mrs. Hunting, (Tremont street,) Mrs. Dillaway, (20 Upton street); and she has been the recipient of more invitations to visit the Boston friends than she can possibly respond to, although her time has been constantly employed in this direction.

Rev. Joseph Cook says, "I think the estimate put forward that there are now some six or eight million Spiritualists in the country is among the wildest conceivable." Why, Bro. Cook, you are entirely out of your reckoning; there are a larger number than you have estimated. Spiritualists may be found in every city, town, village and hamlet in the entire country They are in the church and out of the church. There are thousands of private mediums not known to the public at all—at the firesides of the wealthy as well as in the hovels of the poorwhere spirit-communion, direct, is of daily occurrence. Open your eyes, Bro. Cook, to the divine influx, as an honest man should—and spiritual daylight will come in to bless you.

The Eleventh Annual Convention of the New England Labor Reform League meets in Science Hall, 718 Washington street, Boston, Jan. 25th and 26th; three sessions daily. A. H. Wood, Angela T. Heywood, Mrs. M. S. Townsend Wood, A. D. Wheeler, J. H. Swain, E. H. Heywood, speakers.

For Our correspondent "S. S."-whose favor we shall print next week—states that Spiritualism is doing a good work in Charleston, S. C., several private circles being in successful operation there, and investigators and converts multiplying with promising rapidity.

Prof. Kiddle is to speak at the Everett Hall Conference, Brooklyn, N. Y., Saturday evening, Jan. 24th, and Prof. Buchanan on Saturday evening, Jan. 31st.

Regarding the Editor-at-Large Project.

About the holiday season Dr. Brittan called one day on J. V. Mansfield to inquire after the health of himself and family, and to congratulate him on the rapid progress of the spiritual cause throughout the civilized world. During the interview the spirits signaled their presence, when the following communication

was given:

Dear Brittan—I rejoice exceedingly to take you by the hand again. I have not absented myself from you since my advent in the spiritworld. While I lived in the body we seldom disagreed on any important matter. I have often had the pleasure of looking over your remarks in the papers since my arrival here. Your fearless manner of dealing with the subject of spiritintercourse I always admired, and not less so since I became a spirit. I consider the move to make you Editor at-Large was in a great measure brought about by my influence, and somewhat that of N. P. Tallmadge. The step is one in the right direction, and it must succeed; you need have no fears. Our mutual friends, Hallock and Owen, are exerting themselves in this behalf. Again I say, Bro. Brittan, fear not, we are with you.

John W. Edmonds.

A learned Professor in a foreign University, Master of Arts and Member of the Royal Society of Literature, in a private letter, recently received, thus refers to Dr. S. B. Brittan:

"I have seen from time to time in the Banner of Light proposals for securing his services as Editor-at-Large. I earnestly hope that means will be found to this end. I know of nothing more calculated to serve the wide cause of Spiritualism than so enlisting his services. I read all that comes from his prolific pen with interest and profit."

The EDITOR-AT-LARGE CIRCULAR, which bears the names of prominent individuals, will soon be placed before the public. That Dr. BRITTAN is the right man in the right place we have not the least doubt. We have room at this time only to quote the following paragraph from the Circular:

"All the friends who approve of this enterrise are invited to take an active part in rendering it an eminent success. The incidental expenses attending the thorough prosecution of the work will necessarily be considerable, and it is to be hoped that the sum of \$3,000 may be raised for the current year."

Funds received and pledged to date:

Amount Received. H.
"An old subscriber," Brooklyn, N. Y.
Amos Kent, Rock Island Arsenal, Ill.
Nathan Johnson, New Bedford, Mass.
M. W. Comstock, Niantic, Conn. Amount Pledged. Mrs. E. Bruce.

H. Brady, Benson, Minn.

Nelson Cross, New York City.
E. Samson, Ypsilanti, Mich.
Peter McAuslan, Yuba City, Cal.
E. Whelpley, Hampshire, Ill.

Religio-Philosophical Journal, Chicago, Ill.
E. J. Durant, Lebanon, N. H. Total.....\$864,35

Disclaiming the Honors.

A private correspondent, in a recent letter to a friend, thus comments on the article entitled "THE OLD AND NEW YEARS," which appeared in our issue of December 27th: "S. B. Brittan abnegated his right to the poet's title, in a very gracious fashion, but he had no right to do so. The whole of his New YEAR's article is but a poem, including the rhyming lines, which are beautiful. The whole rings one melodious chime from the commencement to its close, with no jar in its cadences. The thoughts are beautiful as well as useful and necessary. The Old Year has brought sorrows to most of us, and to him a full share. If he can sing such songs, then many more should sing who now but weep and lament. I cannot see that Tennyson's song is any sweeter, purer, truer, more comprehensive, or more perfect in its rhythm. Let us have more of such poetry."

Cleveland (O.) Lyceum Election.

At the Annual Election of officers for the year 1880 the following persons were chosen: N B. Dixon, Conductor; Sara A. Sage, Guardian; Prof. W. Hatcher, Musical Director; John W. Pae, Secretary; Mrs. M. C. Batchelder, Treasurer; Maynard Wilkenson, Librarian; Herman Walker, George H. Ackerson, Sherman Hatcher, Guards.

A correspondent of a Brunswick paper writes from Freinwalde, on the Oder: "A great calamity has befallen the village of Brahlitz in the Königsberg district. A medical man from Zehden vaccinated all the children of the age of twelve and the young infants. All of them -above seventy-have, says the correspondent become ill, and several have died. It is supposed that poisoning of the blood, in consequence of unsound lymph, has taken place. A commission of inquiry, consisting of the district physician, the district surgeon, the public prosecutor, and a member of the board of health, has been appointed."

Thomas Marsh and Charles W. Drake, whose names have been favorably known for some years past to the Spiritualists of Boston. have established themselves at No. 919 Washington street, (under the firm name of Thomas Marsh & Co.) and in addition to the usual stock to be found in the stores of stationers and news dealers, also offer to the attention of the public the contents of a finely selected circulating library. They keep for sale the Banner of Light and other spiritual publications. Give these gentlemen a call.

We are in receipt of a kindly letter from William L. Booth, Esq., (of Hempstead) President of the Spiritualist Association of Texas, enclosing (for which we present our thanks) a cabinet photograph of himself, and one also of his son, Richard R. Booth, a noble and conscientious young man, who met with death by assassination in Hempstead on the 30th of last

Thomas Walker, the trance lecturer. spoke in Macclesfield, Eng., Dec. 26th, to a large and interested audience. His discourse was briefly reported in the Chronicle.

The Trial by Fire Again Repeated.

Our readers may have noticed in our issue of Jan. 10th, a news paragraph wherein it was stated that the extensive establishment of Messrs. Rand & Avery, printers and book-binders, etc., situated at No. 117 Franklin and 67 Federal streets, had been somewhat damaged by the disastrous conflagration which visited Boston on Sunday evening, Dec. 28th, whereby some of the finest business blocks in this city were destroyed, including the publishing office of the Atlantic Monthly magazine, and other landmarks of a financial and literary nature. The full extent of that damage has not until the present moment been definitely settled upon, owing to delays in calculating the amount of insurance due in equity under the circumstances. But we are now called upon to state that for the third time the hand of the fire-king has been laid upon the Banner of Light Publishing House, in the shape of pecuniary loss. The full researches which time has now enabled all parties interested to make, demonstrate the following facts: In that fire we lost all our stock of white paper, all the book sheets which we had printed but not bound, and all dies for the book covers of all the works which we have published; this destruction of property, to say nothing of the serious inconvenience to which we are put in a business way, involves a money loss exceeding three thousand dollars, of which amount our insurance does not cover one-half.

A Parable.

A venerable medium who had done nearly thirty years what had been desired of him on the part of the spirit-world, came to Boston poor and homeless. A good and great man came hither also. He had at his command wealth, and he put into the hands of the homeless medium a well filled purse, saying in his usual quiet and loving way, "Take this, and when thou needest more, it shall be given thee."

At present the Banner of Light is not permitted to give the name of the grateful recipient or the

generous benefactor.

This noble friend of man reminds us of an oftquoted parable, recorded in the tenth chapter of the gospel according to Luke. May we not say to our readers, "Go and do likewise"?

The quality of mercy is not strained;
It droppeth, as the gentle rain from heaven,
Upon the place beneath. It is twice blessed;
It blesseth him that gives and him that takes.
'T is mightlest in the mightlest; it becomes
The throned monarch better than his crown.'

The Medicos in Wisconsin.

A correspondent writes us from Madison: "The Allopathic, Homeopathic and Eclectic schools of medicine have fixed on the present time to make a united effort with our Legislature for the passage of an Act to crush out what they term 'quacks,' i. e., everybody who does not agree with them in practice. The regulars failed of their purpose last year-I trust they will meet with no better success on this occasion. Our liberal people in this State ought to send in their protests to the Legislature, and should do so at once." All which is the em-bodiment of correct sentiment and sound advice.

On Friday evening, Jan. 16th, the friends of Mrs. Hattie E. Wilson, in considerable numbers, attended a reception given in recognition of the services rendered by her spirit-friends, at Amory Hall, Boston. J. B. Hatch acted as Chairman, introducing Mrs. Wilson in a brief speech; that lady then bade her friends welcome, and at the conclusion of her remarks Miss Cora Hastings favored the audience with a song; Mr. Charles W. Sullivan was warmly received, and gave two fine recitations; Miss Susie M. Adams, Nettie Latz, Kittie Bosquet and Miss Lizzie Dawkins added much to the pleasure of the evening with recitations and instrumental music. At 10 P. M. the seats were removed and dancing was continued until midnight, when the company separated with good wishes for the hostess.

Mrs. Emma Hardinge Britten and Dr. after an extended tour in Australia and New Zealand. They arrived, Dec. 31st, in San Francisco, by steamer "City of New York," after a long and tempestuous passage. On the 4th of January Mrs. B. spoke in Charter Oak Hall, her subject being, "Where are the Dead?" Her lecture was well spoken of by the Alta California of the 5th. From the advices which reach us we judge she speaks for the present in Charter Oak Hall. She will be happy to form engagements to lecture en route for Boston and New York. This will be Mrs. Britten's farewell tour in America prior to her final departure for Europe. She may be addressed till further notice in care of Mrs. Ada Foye, 126 Kearney street, San Francisco, Cal.

SPIRITUALIST LECTURES .- Mr. A. E. Newton writes thus to Dr. Peebles:

"I received and read with great interest your 'Parker Memorial Hall Lectures,' and thank you most heartily for dealing so boldly and squarely with some of the religious bearings of squarely with some or the religious bearings of Spiritualism, which too many Spiritualist lecturers are wont to ignore. Go on; and may the Christ-angels sustain you, and give you a tongue of flame to melt away the materialism which has so largely taken the place of true spirituality."

For sale by Colby & Rich; price, twenty-five cents.

Next Sunday concludes the engagement of Mrs. Richmond in this city; but her lectures have been so fully appreciated by our citizens, that the committee in charge of the meetings have decided, if possible, to secure this eloquent speaker for the five Sundays of February next. There is little if any doubt but that their efforts will be successful. In case they are, Mr. Colville will in the meantime remain in the West.

The Holmes media are permanently located at 508 11th street, N. W., Washington, D. C., where, we are informed, they have resumed their seances under the most satisfactory conditions, and with the very best results. Parties desirous of witnessing materializations in their presence can rely on having a sitting any evening in the week except Saturday.

The anniversary of the birthday of Thomas Paine will be appropriately celebrated. Jan. 29th, at Train's Hall, Lowell, Mich., Hon. J. M. Matthewson presiding. Speaking at 2 o'clock and 7 o'clock P. M., by Rev. J. H. Burnham, Mrs. L. A. Pearsall, and Marvin Babcock, and a social dance further on in the evening will comprise the exercises.

The Third Annual Report of the Treasurer of the Onset Bay Grove Association, for 1879, has just been published in pamphlet form. Copies can be obtained on application to W. W. Currier, of Haverhill, Mass. The report of the exercises at the annual meeting of this organization, just received from Dr. H. B. Storer, Clerk, will appear in our next issue.

BRIEF PARAGRAPHS.

The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.

PRE-EXISTENCE.

The books say well, my brothers i each man's life
The outcome of his former living is;
The by-gone wrongs bring serrow forth, and woes;
The by-gone right breeds bilss.

—[Buddha, in "The Light of Asia."

A REAL TEETOTAL CURIOSITY .- A pair of water

A dull axe never loves grindstones, but a keen workman does; and he puts his tools on them in order that they may be sharp. And men do not like grinding; but they are dull for purposes which God designs to work out with them, and therefore he is grinding them.—H. W. Beecher.

The Sultan has issued a decree that the rations for horses, which have from time immemorial been served out to naval officers, shall be discontinued. The Oriental "horse-marines" are consequently "bathed in tears of regret."

The expert before a combination bank-lock when the combination is unknown to him, is in a position similar to that in which are placed even the most skillful teachers by their endeavor to reach certain minds.—Sunday

The independence of solitude is ofttimes the quintessence of sweetness. That is, when a boy is lapping molasses from a stick he has just slyly inserted into the bung of an out-door hogshead as soon as the owner gets out of sight.

A Cincinnati man, noted for his skill in borrowing money which he never repays, was awakened the other night by a noise in the parlor below, and going down stairs discovered a burgiar there. He made his acquaintance at once and borrowed all the money the poor burgiar had. House breakers cannot betoo careful nowadays.—Saturday Night.

The next walking match should be held in Lapland.

At 10, a child; at 20, wild;
At 30, strong, if ever;
At 40, wise; at 50, rich;
At 60, good, or never.
—[Buffalo Courter.

A gentleman went into a San Francisco restaurant and ordered some chops, the bones of which he quietly handed to his hunting dog concealed under the table. The waiter told the proprietor that he was sure the customer was either the devil or an editor, as he was so hungry he ate all the bones.

A JUVENILE ACROBATIO FEAT.—Grandpapa: "What on earth is the matter with you, Tommy? You have been crying all the morning." Tommy: "So would you cry, too, grandpapa, if you fell down twice without getting up once."—Fun.

Mrs. Cora L. V. Richmond, the regular speaker of the First Society of Spiritualists, has left the city for a month's sojourn at Boston, where she is very much in request, and will speak every Sunday of her visit in Parker Memorial Hall. A year ago, during a month's visit, hundreds were turned away from the hall, for lack of capacity, at her every appearance. During her absence, Mr. W. J. Colville, a noted trance speaker, will officiate in place of Mrs. Richmond, at the church, corner of Monroe and Laffin streets. This is Mr. Colville's first appearance in Chicago. Relatively he occuples the same position in Boston that Mrs. R. docuples the same position in Boston that Mrs. R. docuples the same position of a hearty welcome at the hands of the Spiritualists of Chicago.—Chicago Times.

Propagating sponges by cutting the live ones into small pieces, attaching them to lumps of rocks, and sinking them to proper depths in suitable places, is proposed by a Professor Schmidt. He thinks in three years they will be marketable, and yield a handsome

Old King Coal was a merry old soul,
Who sat by his well-built fire,
And, listening to the breezes blow, said,
"Coal must go up higher.
Sad is the lot of the poor in the cold—
No one to help them, not one!"
And, looking over his books and gold,
Advanced it one dollar a ton.

The "Chinese Encyclopædia" has just been published to meet a long-felt want in the Flowery Kingdom. It deals with every subject and treats of every clime. In point of completeness it may be said to rival the labors of literary men in any age. It comprises 5,020 volumes, which can be had for \$7,500, and is authoritatively stated to be very cheap at that price.

An English undergraduate at examination, on being asked to repeat the parable of the Good Samaritan, thus did it: "A certain man, journeying from Jerusaem to Jerico, fell among thieves." Then he stopped. "Go on, sir." said the examiner. "And—" "And what? Go on, sir." "And the thieves sprang up and choked him!" triumphantly ended the youth.

The President has nominated James Russell Lowell of this State to be Minister to England; also John W Foster, of Indiana, to be Minister to Russia.

> All the earth is filled with blessing Mit the earth is filled with blessing
> Which no sorrow can destroy,
> And for every day of trouble
> There shall come a day of joy.
> There are moments full of silver
> As the showers from Heaven which fall,
> And the tenderness of loving
> Is the blessing of them all.

A French editor has for a barometer a gingerbread general. Every one knows the influence of the temperature on gingerbread; the least dampness softens it. Dry weather, on the contrary, dries it up and hardens it. All that this gentleman has to do every morning is to ask his servant what the general says. The faithful domestic goes and puts his thumb on the figure and answers either "The general is soft to-day; you will please take your umbrella;" or, "The military man is firm; you can put on your new hat."

Our Premium Engravings.

In answer to the query how we can afford to furnish 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 receiving the benefit of such favorable purchase.

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

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 widespread 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 flashy 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 engrav-ings 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.

CHELSEA .- Spiritualist meeting in Temperance Hall, corner of Broadway and Second streets, on Sunday, Jan. 25th, at 7:30 P. M. Speaking by Mrs. N. J. Willis, of Cambridgeport. Other mediums will also be pres-

Movements of Lecturers and Mediums.

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

A correspondent writes: "W. J. Colville, the eloquent trance medium, will lecture in Cleveland, O., Sunday, Feb. 1st, before the First Society, and Monday, Feb. 2d, before the West Side Society, and probably in Chagrin Falls and Geneva during the week. Mr. C. will be accompanied and assisted by Mr. Thornton, organist and vocalist. Our seating capacity is six hundred, but we expect every chair will be filled."

Mrs. Jennett J. Clark's health is restored, and she will now answer calls to lecture, and give parlor séances. Her address is Plainville, Conn.

Mrs. Sarah A. Byrnes spoke to a large and apprecia tive audience in Hartford, Conn., Jan. 11th. She will speak there again Jan. 25th and Feb. 1st. Mrs. B. is a fine speaker, and an honor to the cause she advocates. Her address will be for the present, 33 Windsor street, Hartford, Conn., care of Mrs. A. E. Reed.

Mrs. Ophelia P. Samuel spoke in St. Louis, Mo., during December, and we learn that owing to the increasing interest in the lectures, and large attendance thereon, the people of St. Louis have insisted on her speaking for them still another month. She will continue to speak there during the month of January. After that time she will probably fulfill an engagement at Whittler, Ill.

Abram James, well known for his "gift of tongues and clairvoyant mediumship," is stopping at and exercising his gifts in Dr. Paul Castor's Healing Institution in Ottumwa, Iowa.

J. Frank Baxter lectured in Norwich, Conn., Sunday, Jan. 18th; Wednesday evening, Jan. 21st, in Natick Mass.; on Thursday evening, Jan. 22d, he speaks in Peabody, Mass.; Friday, Jan. 23d, in Rockland, Mass.; and on Sunday, Jan. 25th, in Lynn, Mass. February appointments in Maine, the Sundays being engaged to Bangor. Address him for week evening services at 13 Walnut street, Chelsea, Mass.

Mrs. M. A. Fullerton, M. D., is now located in Buffalo, N. Y., (83 East Seneca street,) and will receive calls to lecture at short notice and on reasonable terms. A correspondent writes that Frank T. Ripley has been doing excellent work in Sheboygan Falls, Wis., during January, and will remain there during the

from the public platform give, we are informed, excellent satisfaction. Mrs. L. Pet Anderson is now located at 207 Pennsylnia Avenue, Washington, D. C. Her son, Wella, a gifted planist, discourses music at her séances.

month. He goes to Dayton, O., for February. His tests

Capt. H. H. Brown would like to make engagements, either for Sunday services or week evening meetings, for February and March. He can be addressed at 252 Steuben street, Brooklyn, N. Y.

W. L. Jack, M. D., will return to his office in Haverhill, Mass., on the 23d inst.

Miss Lochlan has not been able to receive her friends after her usual custom, on account of illness. She will not be in the city for a few weeks, as a change is necessary for her returning health. Her address will be 160 School street, Lowell, Mass.

Abby N. Burnham spoke in Derry, N. H., Jan. 18th, to a crowded house. She will speak in the Unitarian Church, Haverhill, Jan. 25th. Her permanent address is 329 Tremont street, Boston, Mass.

Mrs. Frances Dillingham, of Lynn, has recovered from her long sickness, and will be pleased to receive her friends and patrons at her office, rear of 19 Market street, that city. Mr. and Mrs. Dillingham will be in Boston, on Tuesdays of each week, at 52 Village street.

Everett Hall Spiritual Conference, Saturday Evening, Jan. 17th.

Our last Saturday Evening's Conference Meeting was largely attended—a full house—Mrs. Helen M. Slocum, of New York City, delivering the opening address, subject, "What Good has Spiritualism Done?" The opening address, as well as those that followed, were of more than usual interest and importance, as evidenced by the fact that the Conference did not adjourn until 10½ o'clock—half an hour beyond the customary time.

Mrs. Slocum's most admirable address was followed by speeches by Mr. Badger, Mrs. H. A. Cate, Mr. Duff, Dr. V. P. Slocum, and Dr. Fish.

Next Saturday evening, Jan. 24th, is set apart by the Conference for a lecture by Prof. Henry Kiddle, of New York City, subject, "Why I am a Spiritualist."

Mrs. F. O. Myser's Public Labors in Brooklyn. Engaged to Speak for the Brooklyn Spiritualists Another Month. Mrs. F. O. Hyzer, the regular speaker of the Brook-

lyn Spiritual Society, continues to draw full houses for her Sunday evening lectures, and constantly increasing numbers to her afternoon lectures. Such is the interest which Mrs. Hyzer's addresses—as profound as they are brilliant-have awakened in Brooklyn, that the officers of the Society, responsive to a unanimous and enthusiastic demand, have renewed their engage ments with Mrs. H. for another month. It is gratifying to notice, and is an encouraging indi-

cation of the Spiritual cause in Brooklyn, that Mrs. Hyzer's lectures have awakened such an interest as is evidenced from the size of her audiences, and the enthuslasm—the demonstrative enthuslasm—with which her grand inspirational utterances are received.

Preceding last Sunday afternoon's lecture the Presi dent made the following statement:

dent made the following statement:

"It will be interesting to this audience to learn that a letter has just been received from a prominent British Spiritualist, asking why none of Mrs. Hyzer's lectures, now being delivered in Brooklyn, are published in the Spiritual newspapers, and offering, if any contributions were necessary, to share in the expense of reporting and publishing the same. This is an important inquiry (and other similar inquiries have come to us from other quarters), my answer to which was and is, that though the officers of the Society under whose auspices the lectures are delivered would gladly respond to a public demand, which we know exists, there is not a dollar at our disposal for such a purposo."

No sooner had the last words of Mrs. Hyzer's after-

No sooner had the last words of Mrs. Hyzer's after-noon lecture been spoken, than a gentleman rose in the audience and proposed a subscription to meet the necessary expense of reporting. Ten dollars were promptly subscribed, and the officers of the Society were requested to call for more, when needed, to continue to report at least one of the Sunday lectures as long as Mrs. H. shall remain in Brooklyn. C. R. M. Brooklyn, N. Y., Jan. 19th, 1880.

A Difference which ought to be Settled by Spirit-Authority.

To the Editor of the Banner of Light: In Dr. Crowell's book, "The Spirit-World," Chap. IX., p. 136, we read the positive assertion: "Guardi-

ans are always of the same sex as their wards."
In contradiction to that Mr. Thomas R. Hazard, the much-favored witness for Materialization, in the num-

ber of the Banner of Light of Jan. 10th, p. 2, reports: "The distinguishing feature of this scance was that no less than four of the spirit-guardians (two of each sex) of the lady medium present came to her," etc. Here is a plain discrepancy between two spirit-communications equally well-authenticated and entitled to

credence; and a discrepancy concerning a fact, about which it is hard to believe could there be any doubt and uncertainty among the spirits. To whom shall we mortals give credit? To Dr. Crowell's authorities, or the materialized spirits of Mr. Hazard, who no doubt introduced themselves as the guardians of the medium, and of whom two were of the opposite sex of the latter? Perhaps the two gentlemen most interested in the conflicting assertions of their respective spirit-authorities, Mr. Hazard and Dr. Crowell, will be kind enough to take up the question here proposed, and state their reasons through the Banner of Light. DR. G. BLOEDE.

Brooklyn, N. Y., Jan. 16th, 1880.

No one should fail to read the very interesting narration: "The Development of a Remarkable Medium," (to be found on our second page,) which briefly details facts and spiritual teachings of no ordinary interest.

Read the business card of Mrs. H. Pettigrew, M. D., of Sterling, Ill., which will be found on our 5th page.

First Society of Boston Spiritualists

HOLD FREE MEETINGS EVERY SUNDAY AFTERNOON

PARKER MEMORIAL HALL. The public respectfully invited.

Next Sunday the rostrum will be occupied by the wel known and popular lecturer,

MRS. CORA L. V. RICHMOND.

Good sluging will be furnished on this occasion by a Quartetto Choir under direction of MISS NELLIE M.

Services commence at 2M o'clock.

The Second Society of Spiritualists of New York City,

New York City,

Who hold their meetings every Sunday at Republican Hall, 55 West 33d street, have engaged the following speakers: E. V. Wilson, Jan. 25th; Prof. Henry Kiddle, Feb. 1st and 8th; C. Fannie Allyn, March 7th, 14th, 21st and 28th; and Mrs. Elizabeth L. Watson, April 4th, 11th, 18th and 25th. These meetings are well attended, the society is in a flourishing condition financially, sufficient money is realized every Sunday to pay all the running expenses, the burden is evenly distributed, and the meetings as a whole are as satisfactory, harmonious and profitable as any ever held in our city.

"W."

Professor Zoellner's Experiments.

Among the new books to be issued from The Spiritualist office is a richly-illustrated transla Spiritualist office is a richly-illustrated translation of the remarkable psychical experiments of Dr. F. Zöllner, Professor of Astronomy at the University of Leipzig. The translation is now being made by Mr. C. C. Massey, which is a guarantee of careful and conscientious work; Mr. William Crookes, to whom the last volume of the original work is dedicated, also Professor Zöllner and his publisher at Leipzig, have given special facilities in matters of copyright, and the appearance of the book may be expected in some two months' time.—London Spiritualist.

Attention is called to the advertisement this week of the Banner of Light—a paper devoted to the investigation and explanation of Spiritualism. On this subject it is the best as it is the oldest in the world, beautifully printed, and all that could be desired. Send for it and be convinced.-Der Zuschauer am Erie, Erie, Pa.

HOARSENESS.—All suffering from Irritation of the Throat and Hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches."

Old men, tottering round from Rheumatism, Kidney trouble or any weakness, will be made almost new by using Hop Bitters freely.

Convention in Michigan.

The Spiritualists and Liberalists of Van Buren and adolating counties will hold their next Convention at Breedstille, in Gray's Hall, commoncing Jan. 31st, 1880, at 2
belock P. M., and continuing over Sunday. Mrs. E. G.
Woodruff, of South Haven, and Dr. McCulloch, of Holland,
Mich., are engaged as speakers, and Mrs. Olfo M. Childs,
of Kalamazoo, will furnish vocal and instrumental music,
Wm. E. Stedman, a highly gifted medium, is expected to
be present. of Kalamazoo, will furnish yocal and matamental man, white Wm. E. Stedman, a highly gifted medium, is expected the present.
L. S. Buhddek, Pres., Box B. Kalamazoo, Mich.
LOTTIE M. WARNER, Sec., Paw Paw, Mich.

Meetings of Spiritualists.

E. V. Wilson, of Illinois, will lecture and give tests in Devereaux Opera House, Oneida, N. Y., on the evenings of Feb. 3d, 4th and 5th, under the auspices of the Oneida Circle of Spiritualists. W. I. T.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, 39 and 41 Cham-bers street, New York City. NEW ENGLAND NEWS COMPANY, 14 Franklin street, Boston.
__THOMAS MARSH, 919 Washington street (south of

Pleasant atreet), Boston, A. HALL, 17 G street, South Boston, Mass, A. HALL, 17 G street, South Boston, Mass, Mo, MRS, M. J. REGAN, 620 North 5th street, St. Louis, Mo, RICHARD ROBERTS, 1010 Seventh street, Washington,

J.
ATKIN, JR., 53 West 31st street, between Broadway
6th avenue; also at Grand Hotel, Broadway and 31st
et. New York City.
M. S. BARNARD, 71 Horatic street, New York City.
M. HOWARD, 51 East Twenth street, New York City.
A. & C. S. HOUGHTON, 75 and 77 J street, Sacramento, Cal. LEES'B BAZAAR, 16 Woodland Avenue, Cleveland, Ohio. WILLIAMSON & HIGBIE, 52 West Main street, Roch-

JAUKSON & BURLEIGH, Arcade Hall, Rochester, D. HENCK, 446 York Avenue, Philadolphia, Pa. ASH. A. DANSKIN, 70½ Saratega street, Baltimore,

Md. N. OHOYNSKI, 24 Geary street, San Francisco, Cal. SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.
PERRY & MORTON, 162 Vine street, Cincinnati, Ohio. S. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HEES, westend from Bridge, Oswego, N.Y. J. B. ADAMS, 527 Seventh street, and 814 F street, Wash-Ingian, D. C. D. C. LIAM ELLIS, 130 Wisconsin street, Milwaukee

Wis.
Wis.
Wis.
Wis.
William Wade, 520 Market stroet, Philadelphia, Pa.
E. M. ROSE, 55 Trumbull street, Hartford, Conn.
BRENTANO'S LITERARY EMPORIUM, 39 Union
Square, Now York.
WM. H. DENIKE, 555 Bedford avenue, Brooklyn, N.Y.
G. D. JOHNSON, 5 North Main street, Fall River, Mass.
E. W. KEAN, Main street, Greenfield, Mass.
D. A. PEASE, P. O. Bookstore, Moberly, Mo.
D. R. LOOSLEY, New London, Conn.
E. J. CARPENTER, Brattleboro, Vt.
H. DOSCHER, Charleston, B. C.
W. F. RAYBOULD, Main street, Salt Lake City, Utab.
(Other parties who keep the Banner of Light regularly on

[Other parties who keep the Banner of Light regularly on ale 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.]

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ili. Price 5 Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2.50 per year.
Voice Of Angeles. A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. \$1,65 per annum. Single copies 8 cents.
MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,15.
The Spiritual Record. Published in Chicago, Ill. \$2,00 per year; single copies, 5 cents.
The Health of Health And Journal of Physical Coltubre. Published monthly in New York. Price 10 cents.

conts.

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

THE OLIVE BIRANCH. A monthly. Price 10 cents.

THE PSYCHOLOGICAL REVIEW. Published monthly in London, Eng. Shigle copies 20 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by II. P. Blavatsky. Single copies, 50 cents.

Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2,15 per annum. THE SPIRITUAL RECORD. Published weekly in Chicage,

THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. \$2,00 per year.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3,00 per year, postage \$61,00.

THE MEDIUM AND DAYRHEAK: A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage 50 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price \$3,00 per year, postage 52 cents.

SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

RATES OF ADVERTISING.

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

EPECIAL NOTICES.—Forty cents per line.

Minion, each insertion. Hinlon, each insertion.

BUSINESS CARDS.—Thirty cents per line, leate, each insertion.

Payments in all cases in advance.

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

AF Electrotypes or Cuts will not be inserted.

AP Advertisements to be renewed at continued rates must be left at our Office before 12 M. on saintday, a week in advance of the date where rates must be left at or Saturday, a week in ad-on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoy anti—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. N.8.

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

Special Notice.

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

J.3.

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 Fivo Dollars.

BUSINESS CARDS:

DR, JOS, RODES BUCHANAN, I Livingston Place New York, gives Psychometric Opinions on Character, Cossitution, Qualifications, &c. Fees: Fullopinion, three dollars; two pages, two dollars. Postal orders should be made payable at Station D, New York. 3m—Dec. 27.

Woodlawn Mineral Springs, Sterring, 10, MRS, 11, PET-TIGREW, M. D. 3w-Jan. 24.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Ranner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence. Elm Tree Terrace. Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the spiritual and Reformatory Works published by us.

COLBY & RICH.

J. WM. FLETCHER, No. 22 Gordon street, Gordon Square is our Special Agont for the sale of the Hanner of Light, and also the Spirifuni, Liberal, and Reformatory Works published by Colby & Rich. The Banner will be on sale at Steinway Hall, Lower Seymour street, every Sunday. And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 81 Russell Street, Melbourne, Australia, has for sale the works on Npiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

AAN FRANCINCO BOOK DEPOT.
ALBERT MORTON, 11 O'Farrell street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

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.

MRS. M. J. REGAN, 620 North 5th street, Bt. Louis, Mo., keeps constantly for sale the BANKE OF LIGHT, and a supply of the *Apiritum! and Reformatory Works published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT, JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the spiritual and Re-form Works published by Colby & Rich.

TROY, N. Y., AGENCY.

Parties desiring any of the Noiritumiand Reformatory
Workspublished 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. 40 Jacob street,
Troy, N. Y., through the week. Mr. V. will procure any
work desired.

CLEVELAND, O., BOOK DEPOT.
LEES'S BAZAAR, 105 Cross street, Cleveland, O., Circulating Library and dopt for the Spiritual and Liberat Books and Papers published by Colby & Rich. NEW YORK BOOK DEPOT.
D: M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Npiritual and Reformatory Works published by Colby & Rich.

RIGHARD ROBERTS, Rockseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keep constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

WASH. A. DANSKIN, 58 North Charles stre more, Md., keeps for sale the Banner of Light.

The Spiritual and Reformatory Works published by CoLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency. 449. North 8th street. Bubscriptions received for the Banner of Light at \$4,00 per year; Mind and Matter at \$2,15 per year. The Banner of Light can be found for sale at Academy Hall, 810 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the Ennuer of Light, and will take orders for any of the Spiritual and Referentory Works published and for sale by COLBY & RICH.

"SMITH'S PERIODICAL DEPOT." 122 Dearborn street, Chicago, III. The Banner of Light and other Spiritual and Liberal Papers always for sale.

ADVERTISEMENTS.

THE BETTER LAND. A FINE STEEL I. A. ELLIOTT & CO., 594 Washington st., Boston, Mass Jan. 24.—1w

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT & E. C. MORTON, Spirit Mediums, No. 11 O'Farrell street. istf-Nov. 15. I AM beginning a Gold Mining enterprise in Vermont, I will send the story to any one who would like to read it. J. WETHERBEE, 18 Old State House, Jan. 24.—iw

TO LET,

A T 8½ MONTGOMERY PLACE, one large square room and two smaller back rooms, suitable as offices for gentlemen; all heated by steam, and supplied with gas and warer. Terms reasonable. Apply at Room 10, No. 8½ Montgomery Place, Boston, Mass.

${f The\, Plymouth\, Rock}$

MINING COMPANY. INCORPORATED NOV. 7TH, 1679. CAPITAL, \$2,500,000. 100,000 Shares, par value \$25 each.
Stock Forever Unnacesable.
OFFICE, 7 EXCHANGE PLACE, ROOM 23.
BOSTON.

OFFICERS. ISAAC B. RICH, of Boston, President, J. E. ABHOTT, of Boston, Treasurer, G. B. HASKELL, of Boston, Secretary, W. H. NEWCOMB, of Boston, General Manager.

DIRECTORS. ISAAC B. RICH,
JOHN S. ABBOTT,
CHAS. D. JENKINS,
of Boston.

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 7000 shares more are sold. Present price of stock, \$3.00 per share. Immediate application is necessary to secure stock at \$3.00, as the limit of 7000 shares at that price will not be exceeded. The mine is 1500 by 600 feet, and adjoins the valuable property of the Mass, and New Mexico Mining Co. Over fifty tons of ore milled produced \$125 per ton net. Stock is forever unassessable.

unassessable.
Full information at the Company's office, 7 EXCHANGE PLACE (ROOM 23), BOSTON. Prospectuses mailed free upon application. istf-Jan. 19

THE THEOSOPHIST, A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL

PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART. Conducted by H. P. BLAVATSKY.

Published at 108 Girgaum Back Road, Bombay, India.

The third number, for December, has come to hand, with the following table of contents:

Christmas Then and Christmas Now; The Popular Idea of Soul-Survivai; Leutenant Colonel St. Antony; Ancient Opinions upon Psychic Bodies; Indian Juggling; A Chapter on Jainism; The Society's Bulletin; The Autobiography of Dayanund Saraswati Swami: Hindu Ideas about Communion with the Dead; The Veda, the Origin and History of Religion; Soundings in the Ocean of Aryan Literature; Sankaracharaya, Philosopher and Mystic; The Phantom Dog; East Indian Materia Stediec; A Strange Revery; An Old Book and a New One; Nocturnal Thoughts; Book Notices.

Single copies for sale by COLBY & RICH at 50 cents each, Single copies for said by Corner & Meter a coverns each, sont by mail 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 annum, post free, can be forwarded direct by post-office orders to "The Proprietors of "The Theosophist," at the above address.

†—Nov. 1.

Photographs of J. William Fletcher. Now in stock, fine Photographic Likenesses of MR. FLETCHER, the well-known medium and lecturer on Spiritualism. Cabinet size, 35 cents; Carto de Visite, 20 cents. For sale by COLBY & RICH.

MAGIC WONDERS. 100 mages. 400 for 10 cents. ADAMS & CO., 203 Tremont street, Boston, Mass.

THE MAGNIFICENT SUCCESS OF THE

ANDREWS' BAZAR

GIGANTIC SUPPLEMENT

 \mathbf{H}^{AB} induced the proprietor to make the following offer: To every new subscriber to Andrews' Bazar whose subscription is received before February 1st, 1880, will be presented, free, the above-mentioned Supplement, which is strate inches in size, and is filled with useful, practical and choice designs for making Laces, for Flannel Embroideries, for making Worsted Work, for Painting on China, Silk and Satin, and also for making a variety of Fancy Articles very desirable for household ornamentation. These designs, if furnished to order separately by a dealer, would cost \$10, and we present it free as a

SUPERB NEW YEAR'S GIFT

TO OUR NEW NURSCRIBERS.

A FEW WORDS ABOUT ANDREWS' BAZAR

It is the best Illustrated Fashion and Family Journal published on this continent. It enjoys to-day a subscription list of 75,000. It goes to nearly every post-office in the Union, and has 300,000 readers. It is without a rival in its particular field. To still further increase its merits, no labor or expense will be spared by its publisher. Pointing to its past with pardonable pride, he promises in the future to sustain the high standard of excellence to which the BAZAR has attained, and with each monthly issue to produce a sparkling series of novelties to entertain, instruct and guide his readers. Its subscription price is

ONLY ONE DOLLAR PER ANNUM.

Notwithstanding this wonderfully low price, to every sub-scriber for 1880, renewals and new subscribers alike, the publisher will present, free, a certificate good for Fifty Cents

Andrews' Bazar Patterns,

to be selected at the pleasure of the subscriberat any time during the period of his subscription, from any design illustrated in Andrews' Bazar or Andrews' Cyclopedia of Fashion, thus not only making \$1 purchase the best Fashion Journal in the world, but at the same time the sul

One Half the Money!

in what is necessary and useful to every wife and mother in the land.

Andrews' Bazar Patterns received the Broaze Medal at the Cincinnati Industrial Exposition Just closed, tho

Canvassers throughout the country are reaping a rich harvest working for Andrews' Bazan, because we offer the largest premiums of any journal published in America (when price is considered), because they take a subscription every time the BAZAR is shown, and because we offer lib-

#G We want 1,000 canvassers at once. Send three-cent stamp for Hand-Book and Premium List, containing terms to agents. The BAZAR is for sale by newsdealers everywhere.

Sample copies sent by mail upon receipt of 10c.

Subscriptions should be forwarded by Bank Draft, in Registered Letter or by Post-Office Order. Address.

W. R. ANDREWS, Publisher,

Tribune Building, New York, or 171 W. Fourth St., Cincinnati, O.

Please state in what paper you saw this advertisement.

THE SPIRIT-WORLD: ITS INHABITANTS,

NATURE, AND PHILOSOPHY

BY EUGENE CROWELL, M.D.,

Author of "The dentity of Primitive Christianity and Modern Spiritualism.

CONTENTS. Introduction. CHAP. 1.—The Spirit and Soul: Death, the Birth of the Spirit; Temporary Descrition of the Body by the Spirit.

CHAP. 2.—General View of the Heavens.
CHAP. 3.—The Low Heavens or Spheres.—The Earth Sphere; Condition of Bigoted Sectarians. CHAP, 4.—The Higher Heavens, —The Indian Heavens; Description of the Higher Heavens; The Negro Heavens; Mr. Owen's Visit to the Higher Heavens. UHAP, 5.—The Higher Heavens (continued).—Heavenly Mansions or Homes: Garments, Ornaments, and other Ob-jects; Employments of Spirits, Means of Supplying other Wants.

peets; Employments of Spirits, Arans of Supplying other Wants.

CHAP, 6.—Higher Heavens (continued).—Sunday Observance; Thilesand Names in the Heavens; The Personal Appearance of Spirits; Language in the Heavens; Prevision of Spirits; The Insane to Spirit-Life.

CHAP, 7.—The Higher Heavens (continued).—Wherein Spirits Differ; Marriag-in the Heavens; Family Relations in the Heavens; Children in the Heavens; Animals in the Spirit-World.

CHAP, 8.—The Movements of Spirits; The Return of Spirits to Earth; Do Ancient Spirits and Spirits from other Worlds Visit the Earth?

CHAP, 9.—Guardian Spirits; Spirits on Different Flancs Communicate; Difficulties Attendant on Spirit-Intercourse; The Philosophy of Spirit-Intercourse; The

CHAP, 10. - The Philosophy of Spirit-Intercourse; The Memory and Knowledge of Spirits. CHAP, 11.—Visual Perception of Material Objects by Spirits; The Ability of Spirits to Hear and Understand our Conversation; Power of Spirits to Pass Through Solid Matter; Spirits in Relation to the Elements.

CHAP. 12.—Materialization—Form Manifestations; Phan-tom Ships and Raliway Trains; Rappings and Moving of Material Objects; Trance and Visions. CHAP. 13.—Spirits in Relation to Animals; Do Spirits In-terest Themselves in our Business Affairs? There is Room in God's Universe for All.

Conclusion.

Conclusion.

The author, in his introduction, says: "The problems of the ages have been, What are we? Whenee came we? and Whitber are we bound? Of these the last is the most momentous, and it is the object of this work to aid 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 mysteries of that world to which we are all hastening, and of which even a little knowledge may be of service in preparing us for our introduction to it.

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

Cioth, 12mo. Price \$1,50, postage 10 cents.

For sale by COLBY & RICH, Publishers.

PRE-NATAL CULTURE;

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

BY A. E. NEWTON, Author of "The Better Way," &c.

In the hope of throwing some additional light upon this momentous problem, by means of suggestions and considerations which the author has not with in no other work, and which it is believed will be found practically useful to those whose high privilege it may be to usher into the world the men and women of the future, these pages are written.

Paper. Price 25 cents.

For sale by COLBY & RICH.

The free Circle-Room.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDICASHIP OF W. J. COLVILLES

Questions and Answers.

CONTROLLING SPIRIT.—We shall be obliged to you, Mr. Chairman, if you will now favor us with your questions.

Ques.—Is the present outery about fraud in connection with Spiritualism warranted by fact? Ans.—Decidedly not.—It is warranted by the opinions which certain persons have formed concerning ambiguous manifestations, but there concerning ambiguous manniestations, but there is no foundation in absolute fact to justify the present outcry against mediums. We do not consider, however, that mediums are entirely exempt from blame. They pander too much, not to honest investigators, but to skeptical exposers, who do not come into their presence with a view to elicit truth, but only to discover taleghood and ruin their reputations. Suritual with a view to elicit truth, but only to discover falsehood and ruin their reputations. Spiritual manifestations, if they are convincing in their nature, contain an internal evidence; thus there is no necessity that mediums should resort to the artifices which are employed by conjurers in order to produce a delusive effect upon their audiences. We do not consider that mediums should subject themselves to test conditions which do not give satisfaction to the inquirer, because we know that there are conjurers who can escape from a corded box; we know that there are conjurers who can loosen themselves when their limbs are tied. You do not know there are conjurers who can loosen themselves when their limbs are tied. You do not know the way in which they do these things, yet you know they do them by means not spiritual. If mediums will allow manifestations to take place in their presence when the conditions which are observed are the conditions under which feats of legerdemain are constantly performed, we cannot see that Spiritualists who encourage such practices are entirely exempt from blame if their mediums are looked upon as frauds and impostors. If the medium would sit in private, with a regular harmonique circle of sitters, and with a regular harmonious circle of sitters, and develop his powers before parading them before develop his powers before parading them before the public gaze, the public would then have an opportunity of witnessing manifestations of so satisfactory a character that there would be no room for failure, no cause for complaint. The medium who will sit for every one that will pay a fee, can never expect to get the best manifestations. The medium who will only sit for those whom he feels he can sit for successfully, being guided by impression, will not be subjected to the scorn which oftentimes has fallen to the lot of mediums who have been "exposed." We freely admit that there are many mediums whose exposure has been the result of intrigue to the lot of mediums who have been "exposed."
We freely adult that there are many mediums whose exposure has been the result of intrigue on the part of the sitters. We were once present at a scance where the medium sat for materialization. We had every reason to believe, if the manifestations were not genuine, that the medium was under the psychological influence of a mesmerizer present, who desired to mesmerize the medium, and make him do his bidding. If a medium is sensitive he can be controlled by a spirit in the body as well as by one out of the body, and can only be shielded from outside influence by a regular development which gives the guides who have charge of him sufficient power to protect him from malific influences. The fault which we would find with the mediums of to day, if we were justified in finding fault at all, would be that they are too ready to sit for anybody who may apply for a sitting, and to submit to those tests which to skeptics are not satisfactory tests, because so similar to the tests continually resorted to by those who practice legerdemain. When peace and love prevail, true, genuine manifestations will occur, of so satisfactory a nature that you will be unable to doubt, whether you are a Spiritualist or a Materialist. When physical phenomena make an appeal to your senses, your senses will be obliged to own either that they are at fault, or that the phenomena are genuine. We would urge mediums to be careful, and let the phenomena speak for themselves; let the spirits give what they can, in their own way, and let the public form their own opinion. A test which is satisfactory to one may be thoroughly unsatisfactory to another. We have never yet listened to an argument concerning the validity of a test which id in ot admit of a possible wall. oughly unsatisfactory to one may be thoroughly unsatisfactory to another. We have never yet listened to an argument concerning the validity of a test which did not admit of a possible, plausible counter argument on the other side. Individual satisfaction can be secured by approaching mediums with a view only to elicit truth.

the designing and malevolent, as well as with the pure-minded and virtuous; moreover, be-cause they will sit for the public before they are thoroughly developed in private. Unless sufficiently developed to exercise any particular form of mediumship, you should not advertise that particular form of mediumship as yours. If you have not any particular form of medium-ship which will justify you in making an honest appeal to the public, then you should confine yourself to sitting merely for your friends, and gain a living in other ways than through the yourself to sitting merely for your friends, and gain a living in other ways than through the exercise of mediumistic gifts. When a medium is thoroughly developed, thoroughly under the influence of a band of spirits, the controlling spirit will say, "I do not know," if asked a question he cannot answer; he will say, "I do not possess the information and cannot give it through the medium," then you can form your own conclusions, but a lie will not be told you. If a medium is partially developed and a mesmeric subject, if he sits in this partial state of development for anybody and everybody, the result will be, that he will be frequently psychologized by members of the audience, or by private sitters, and there may be no spirit-control at all.

Q.—Can all mediums materialize? If so, what process do they have to go through?

A.—Mediums do not materialize, but spirits A.—Mediums do not materialize, but spirits materialize through their instrumentality. All mediums do not possess the power which enables spirits to materialize. A medium who can become a materializing medium is one who generates physical vitality to a considerable extent, because the power which is used in materialization is a physical, not an intellectual power. A spirit may materialize, may present you with a physical form and not give you one word or one idea. It is not the brain which is controlled, it is not ideas which are presented, but it is physical to the presented of the physical second controlled. idea. It is not the brain which is controlled, it is not ideas which are presented, but it is physical phenomena, and physical phenomena must be an outgrowth of the body, produced by spirits using the physical power. Physical power is vital power, generated by the body of the medium. A physical medium may have the power, if he chooses to sit for the development of materialization, because materialization is the legitimate fruit of the lower forms of physical manifestation. A medium through whom the raps can be produced possesses the same physical mediumistic power which, if developed in an extended line, will result in the unfoldment of materialization. In order to develop materialization. of materialization. In order to develop materialization, it is absolutely necessary for the medium to sit regularly, periodically, at the same hour, on the same day of the week, and with

the same sitters.

Q.—Can spirits who are still laboring under the same clouded conditions in which they left the earth-life come to us to give us advice?

A.—Certainly, in some degree they may give you advice. You may receive advice concerning a business matter from a man whose moral character is far inferior to your own. Many persons know more concerning material things than you know, yet they may not be your equals spiritually or morally. They possess a special kind of information, and in this particular they may be more reliable and capable of giving more information to the world than you are. Thus, however exalted you may be spiritually, if you converse with a spirit lower in spiritual status than yourself, concerning temporal matters, that spirit may know the most about temporal matters, because most intimate-

minute particular about that sphere. Persons of careful content of spirits. Spirits, when they return to earth, do not come to do your work yourselves. Spirits come to give you information without their guidance? If you wans. What benefit vould it be ot the world synthety ways. What benefit would it be other world in a spirits returned in order to tell you what you might aready know without their guidance? If you had a spirits returned in order to tell you what you might aready know without their guidance of the nucles of the guess of the spirits and sources, will of course be perfectly inside the control of the queens of the spirits and sources, will of course be perfectly inside the property of the guestion was answered increased to the world as they require to be provided with the remembered it, because this question was narwered increasely the world as they require to be provided with the medium was not under control, and if any swered correctly, that the medium know it a ready and that he remembered it, because you would go away from the interview and say if the question was answered increasely the provided with the medium was not under control, and if any swered correctly, that the medium know it and you would go away from the interview and say if the question was answered increasely the provided with the medium was not under control, and if any swered correctly, that the medium know it and the remembered it, because you wre upon any subjects. Such a question would not elicit valuable information, neither would it give satisfaction to anybody. Spirits ome in order to give information control, and if any we were you are in a state of mind to ellott a such as a swere at all.

They will treat upon any question, and give you information upon any subjects. Such a question would not elicit valuable information, neither would be only the provided with the world to be provided with the world to be provided with the cost of their clothing and took. We consider that such persons at the provided with the cost of the O.—[By II.] Will you please to inform us why it is that so many of our mediums prove to be untruthful, fraudulent and deceptive, and make so many gross mistakes in their communications and sayings?

A.—Simply because they sit for everybody who will pay their fee. They thus bring themselves en rapport with all classes of minds, with the designing and malevelent, as well as with the pure-minded and virtuous; moreover, be-

Swer at all.

Q.—Are our spirit-friends permitted to visit us in our dreams, to hold converse with us, and advise us in relation to earthly matters, or must we accept our dreams as nothing more than the workings of a disturbed brain?

A.—We do not think, guess, speculate or theorize on the subject, but we absolutely know that spirits visit you during your sleep; we know that spirits make themselves manifest to you in your dreams. There are multitudinous dreams which receive practical fulfillment in daily life, and which if they were recorded, would be sufficient to convince any same and intelligent man or woman that some outside intelligence communicated to the embodied mortal when his body was in repose. During the day your minds municated to the embodied mortal when his body was in repose. During the day your minds are so full of the cares of this life, that sometimes there is not room in them for spirits to communicate their thoughts to you; but at night, when you retire to rest, your mind is somewhat disburdened, your thoughts are not as active, then the spirits are able to inject into them ideas, and to give you communications. Many dreams are given symbolically, many spirits show pictures and bring images before your gaze; these images, these pictures, can readily be interpreted, if in a normal condition you will endeavor to carefully remember as much as you can of your dream, and then carefully note any extraordinary occurrence which takes place in connection with you, afterwards. much as you can of your dream, and then carefully note any extraordinary occurrence which takes place in connection with you, afterwards. It would take far too long to enter into a general dissertation upon the symbols which spirits employ in dreams. Usually, you will be able to determine by after events as to how far your dream has or has not been the result of spiritual communication. You will all of you admit that spiritual intelligence must come from somewhere. Supposing something is presented of which you have no knowledge when in your normal state, it cannot be an excitation of mind which has called forth from your memory the statement of a fact which your memory has never contained. If you receive a prophetic communication in sleep that is verified in afterlife, it must be the result of some intelligence outside of yourself communicating, because no mental excitation will bring from out of yourself an amount of knowledge which you did not possess. Intelligence must come from an intelligent source, and in so far as you have proof that you have received intelligence which was not and could not be possessed by you, then you have proof that some one either in the flesh or out of the flesh has communicated with you in purely spiritual ways.

Q.—Do spirits, as they progress to higher

Q.—Do spirits, as they progress to higher states, find it more difficult to communicate with their iriends on earth?

A.—That depends upon the condition of mind in which their friends upon earth are. It de-pends upon their spiritual development and their surroundings. When you desire to do right, when you wish to be benefited, then it is very easy for an exalted spirit to communicate with you. When your desires are of a lower order, then you attract around you spirits of a lower class: those in more exalted spheres not being in affinity with your then condition of mind, will find it difficult to communicate. It

of geology. If you wish for communications concerning things of this world, then a spirit wis is occupied in connection with this world in the spirit wis object to see the content of the spirit who is occupied in connection with this world in the spirit wis object. The description of the content with this world in the spirit wish of the content with this world in the proposal connection with this world in the proposal content in the spiritual life, then such a spirit would be inadequate to supply the requisite information. Q.—Do spirits, after becoming angels, come to so rely on a device of the content with this world to so the proposal to so rely on a device of the content with the proposal of the content with the proposal of the proposal content of the proposal to the p

SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every Tursday Afternoon. The Hall will be open at 2 o'clock, and services commence at 30 c'clock precisely, at which time the doers will be closed, neither allowing entrance nor egress until the conclusion of the same, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those whe pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition, We ask the reader to receive no decirine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceiveno more.

no more.

After the contract desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

After our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerions.

ings.
(Miss Sheihamer wishes it distinctly understood that she gives no private test scances at any time; neither does she receive visitors on Tuesdays.)

Appletters appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Coby & Rich, or to

LEWIS B. WILSON, Chairman.

Memnges given through the Mediumship o Miss M. Thereas Shelhamèr.

Invocation.

Spirit of Peace, Spirit of Harmony, thou Soul of all Blessing, thou Essence of all Prayerful Thought, we invoke thy Presence at this time to send forth thy influence upon those assembled here together, whether in the mortal or upon the immortal plane of life; send abroad the beautiful inspirations and aspirations of thy soul, which like the incense of the flower go forth and permeate every life for good, for beauty, and for strength; make each soul here present to-day to be in harmony one with another, and with the duties of life, that all may go forth unto their respective homes unlifted into a purer and better atmosphere, more sat isfled with thy great law, and with thee, the great God of all life and being. To-day we bring the aspirations of the spirit, asking for more light, for more knowledge for more strength, that we may dispense them unto mankind, that we may give unto each needy soul the love and affection for which it is striving and reaching out to thee in thy realms of eternal life. May we give unto every darkened soul that light which shall lead it forward toward thy fealms of eternity. We ask thee, oh Father, to bring down to earth thy new dispensation of love and fraternal sympathy which shall bind all souls in one golden chain, that shall lift them higher, still higher toward thee and thy kingdom.

means to further the work, and we are with those co-workers in the body who are holding scances and meetings—striving to aid them with our power and strength. I hope to see more accomplished in the coming year. I hope to see the tide of progress rolling on still more rapidly than heretofore.

I am told that many disagreements occur among the workers here, that they do not harmonize as readily as we would wish; but I see a great cause of rejoicing; I think success crowns our efforts in these directions, because out in the hamlets, the villages and the towns, there is a new interest awakening, every month and every week. I see people convening together who a few years ago would no more think of meeting in a spiritual place than they would think of inviting the "Old Scratch" to come and make them a visit; and so I feel that all is going well. I want my friends to feel encouraged. They need not be weary in well-doing. I sing my songs of halleluiah now as when here. I can sing them more truly and more happily, because I can see so much more cause for rejoicing than I did when in the body. I have children with me who desire to send love to their mother, and who are striving to do all they can for themselves and others. Our little darling is by my side. She sends out a bouquet of beautiful roses, that they may brighten the path, and that she may see more light and love in the future awaiting her. My name is Leander G. Russell. I have been in the higher life four years, and I have no desire to return, only in this way, to speak a word to friends. I passed away in Augusta, Me. I would like my message to go there, and also to Freeport. Dec. 2. to go there, and also to Freeport.

Abbie Mason.

With a heart full of love and sympathy for the dear ones moaning in pain and sorrow, I come from the other life, bringing the tidings of good cheer. Do not grieve, do not mourn over the loss of your loved ones; they are not gone, they are still beside you. We come from the eternal life: day after day we crown your souls with blessings. You should strive to pierce the darkness of time that fear and depression have thrown around you, and look up to the good Father who rules above, whose love is extended over every soul, whose abiding care protects every creature !

up to the good Father who rules above, whose love is extended over every soul, whose abiding care protects every creature!

Oh, do not grieve so! It weighs us down to earth, it brings us down from the upper heights, and casts around our spirits the mantle of darkness, a pall we cannot throw aside, which will deter us from speeding onward. If you would have tidings from the angelic realms, if you would have tidings from the angelic realms, if you would have tokens of supernal love and sympathy from on high, strive to pierce this darkness, cast it aside, and mingle with the cheerful scenes of life. We will come to you day by day and hour by hour, bringing you strength of spirit. You will find abiding peace resting in your souls, and eternal consolation, holding you above the toils and turmoils of life, bringing you unspeakable and full of glory, bringing you immortal peace that can know no end. So we come to-day because we see clouds gathering around you, we see darkness pressing down upon you; you mourn in spirit and weep and grieve. Do not do so; throw them aside. If this thing still continues, we shall be unable to send out as heretofore the light of love and peace, we shall be unable to bring the strength and consolation which you so much desire, we shall be obliged to pass away from you for a time. You are erecting barriers that we cannot pass. Listen to what we say to you at this hour, and from the heights of heaven angels shall bring you delights you know not of at the present time. Abbie Mason, of Philadelphia.

Dec. 2.

Dolphus Skinner.

[To the Chairman:] I am glad to meet you, friend, and to be one of this assembly this afternoon. I would like to send out a few words, of cheer and encouragement to my medium, David Jones, of Utica, N. Y. I wish to say that his path has been just what the spirit-world marked out. He has done the work nobly and well which we have entrusted to him. We bless him for the efforts he has made; we know all the obstacles he has had to encounter, the difficulties that have stood in his way; we know how nobly and well he has gone forward, sometimes with a fainting spirit, but with courageous demeanor. To-day I bring him the assurance that this shall cease, that in coming time more strength and more encouragement of surance that this shall cease, that in coming time more strength and more encouragement of a material nature will be afforded him. I wish to say that the course he has pursued has been of our selection, and has met with our approval. We did not wish, we would not allow him to become combative, in any sense, to be an aggressor, at any time. His mission was one which the spirit-world had marked out—one of peace. The name of his paper signifies that it is to be a mission of peace and good will unto all men. So to-day I say, as a delegate from a band of coworkers, it is well as it is; but in coming time we shall bring him more aid and strength, we shall uphold his hands and give him assistance workers, it is well as it is; but in coming time we shall bring him more aid and strength, we shall uphold his hands and give him assistance that shall encourage him onward still more in the future. We shall call the attention of others to his work, who will put forth the helping hand and assist him onward. The Olive Branch shall become indeed a banner of peace that shall instruct the people; that shall bring them strength in the hour of weakness, and consolation in the hour of despair. That is to be his mission; that is what his spirit-guides have determined from the start. Although he seems isolated from others, although his publication seems small in comparison with others, let me say to him: Fear not, faint not, true heart, for in future years you shall find your work spreading far and wide, and the branch which was of small account at first shall become indeed a spreading tree that shall throw its shade over many souls.

To friend Lord I would say: "Go on, brother, in your work; do not falter. For the assistance you have given, we bless you. By-and-by the angels will bring you up higher and still higher to the heights to which you aspire. In the future you shall gain that knowledge which you seek from those mystic souls who have plerced the darkness, who have entered the eternal light, and who from time to time shower down blessings of knowledge upon your spirt." Dolphus Skinner.

Mattie Haven.

Mattie Haven.

[To the Chairman:] Do you see my pussy-cat? I've got one here. It is gray and white. Didn't you know that angels had pussy-cats? I've got one, anyway. My auntie knows I had one. I've come ever and ever so far, 'way from Portland, Ore.on. My name is Mattie Haven. I had a pussy-cat, and somebody shut the door on its paw—they did. It just died all of a sudden; but I've got it: yes, I have; and I want to tell auntie that I've got my mamma, too, and that's better than all the pussy-cats. Mamma sends her love to auntie. Auntie is in Oregon, and mamma is with me. I send mine, too. And you tell her that I am never slok now, that I don't know of any doctors here; I guess there are none. I am awful glad of it. I had an awful cold in my throat; it never went off; the lumps are there now. Won't you please give me a flower? [She was offered her choice from a bouquet on the table.] Can I take it to heaven with me? Please tell uncle Willie I send him a kiss, because he wanted me to kiss him, and I guess I did n't. II wanted to, but I died too quick, so I send him one now. Tell him to go to a medium. Aint there mediums off there? Tell him to please goto a medium, and mamma will gome, and so will I. I'll bring him some flowers, too. dium. Aint there mediums off there? Tell him to please go to a medium, and mamma will come, and so will I. I'll bring him some flowers, too, and I'll tell him all about that he asked me to kiss him, but I was gone, though he did n't know it. I was cold and stiff, you know, don't you' I did kiss him, but he didn't feel me, for I was an angel then. But I've got a pussy-cat all the same. I am ten years old, now. I'll come and tell you if uncle Willie goes to a medium.

Dec. 2.

than you know, yet they may not be your equals spiritually or morally. They posses a special kind of information, and in this particular they may be more reliable and capable of giving more information to the world than you are. Thus, however exalted you may be spiritually or converse with a spirit lower in spiritual status than yourself, concerning temporal matters, that spirit may from the condition of the representation of the content of the representation of the communication of the

heard that pretty good. I lived in Guilford, Vt. The train cut me up, but I seem to have a body something about the same as I had before, and I want it renewed; if you'll help me I'll give you my everlasting thanks. My name is John Lamb. I'm much obliged to you. Are you sure I'll hear when I get back? [You hear pretty well now, do n't you?] Yes, now I hear very well. I am much obliged to you. If you want any help, call on me and I'll see what I can do.

Dec. 2.

White Antelope.

White Antelope.

[To the Chairman:] Me come. Does you know why me come, chief? There be strong chiefs in the hunting-grounds; in what me call the dark hunting-grounds; they be powerful, they no be glad because of what the spirits say here, so they be trying to send out a force to this place, to put a damper on. And Red Jacket say to the Indian band, "Gather round and rout 'em"; and we have, and they be fied, they be in a bad way. They no want light to get to the squaws and the braves, they want 'em to be in darkness, so we come, to-day, a great band of Indian spirits, to bring force and strength from the spirit-world. Red Jacket sends us; he says no bad spirits will come, because of the good will the chiefs have given to the Indians. Tell Chief Jackson (he reads your talking-sheet) to stand firm. We know what he say for the red man, we know what he do, and the time is coming when he will be glad, when he will see the consummation of his hopes. White Antelope.

Jan. 6.

MESSAGES TO BE PUBLISHED.

Dec. 9.—Mary K. Mann; Dr. H. F. Gardner; Ruby, to George: William Bowley; Henry T. Brush; Kufus E. Patten; William Snith; Sebastian Streeter; Oslakinik.

Dec. 12.—Dr. Daniel Kellogg; Elizabeth Jarvis; Mabel Woodbury: Francis Smith; William Brown; Eva F. Cartnell; Nuslo Williams.

Dec. 10.—Henry Fitz James; Thomas Good; Sarah M. Thompson; Etta Buzzel; Mary Kelly; Carrie E. Priest; Dr. J. C. Wright; Aggle Davis Hall.

Dec. 23.—Nancy H. Bussel; Charlie L. Smith; Philip Higgins; Hannah Cummings; Emily M. Morse; Eutalle, to Irlends in Cincinnati; William Grum; Busic Enos.

Dec. 30.—George Childs; Jeremish Libby; Harriet A. Washburt; B. J. Barber; Willie Lowe; Martha Webb; Daniel Brady; William Jones.

Jan. 2.—Miss S. L. Skinner; Dr. E. Y. Lee; Joseph S. Tillinghast; John H. Josselyn.

Jan. 6.—Louise Corcoran; Caroline Cobb; Mrs. E. A. Anderson; William Cummings; Mrs. Lodency Scott; Philo Sprague; Nellie Wheeler; Viola, to W. B. Lord.

Jan. 13.—George T. Foye; Caroline Fisk; C. H. Moseley; Kate Mason; Charley Proer; Nelson Hardenbrooke; Cora L. Witter; Edward Whittemore; Maggle Mahan. MESSAGES TO BE PUBLISHED.

Memages given through the Mediumship Mrs. Sarah A. Danskin, in Bultimore, Md.

Mary Theising.

Whether I am deviating from the right path or no, I am coming, for my heart dictates that I shall. I am of age, for I was fifty-six years old when I died—after a severe and painful illness. I lived on Hollins street, Baltimore. My husband's name was John Theising, and my name was Mary. If it is written in the Scriptures that after the death of the body the spirit has power to return and communicate, I never read it. But the angels of light and wisdom tell me it is no transgression to come and converse. It lifts a weight from the heart and trouble from the mind to give knowledge to our friends on

lifts a weight from the heart and trouble from the mind to give knowledge to our friends on earth that heaven is not so far but what, if they please to look upward, they can communicate with spirits. I can tell them truthful and reliable stories of the spirit-land, where angels dwell. I am in heaven, where the light shines most bright, and I am happy, I am content, for the angels in words of love teach me wisdom. They make me know and feel that I am a welcome visitor in their clime of eternal life. Mourn not over my death, but rejoice, and feel that the shell has been broken, and the spirit set free. I now depart, leaving that love for all which never fades and can never die.

Jacob Francs.

My name was Jacob Francs. I was driving in a wagon with my wife near Cooperstown, in Harford County, Maryland, and I lost the use of my hands. I died, so they said, with apoplexy. It makes no difference what the disease was named, I died, and unexpectedly I find I am walking in pleasant paths, and enjoying freedom from care and from toil; still had I known I was going off in so short a time, I might have given some word of comfort to my wife, for she and I jogged along very harmoniously, having to work and toil for our daily support; not for ourselves entirely, but for those who were in higher places than ourselves.

It matters not how a man gets a living, so he is honest in his dealings. I find this is of great importance to me on this side of life—weight and measure.

and measure.

Now, wife, go on in the place, doing the same as if I were with you, for it is easier to work than to beg or steal. One must work when he has not abundance, but the Lord in his mercy has been very kind to me. I feel thankful for has been very kind to me. I feel thankful for the change, for knowledge comes. It is only a separation for time, not for eternity. The wheel of time goes on; first it strikes one, and then another. In life man is in death. So it was with me. One moment I reined my horses, the next moment the reins fell, and I died; closing my eyes on this world, and opening them in eternity. I am giving you this communication, for the prophets of old say it is right to do so. I feel in hopes that some one will read it to her, to let her know that I am satisfied in that home which some call the spirit-land.

Goerth Cormit.

It was in Gough street, Brooklyn, I died. Goerth, the wife of Michael Cormit. I was in my fifty-fourth year. Gliding out softly and gently, mine eyes were closed, my lips were hushed; death seemingly stole over my senses; but I awoke and found I had a new birth, a new life and a new purpose. With power stronger than mine own I return to night to proclaim there is no death except the physical death, and that gives life eternal. I know but little of this philosophy. It has been a balm to my soul, for philosophy. It has been a balm to my soul, for I have powers invested within me that enable me to see, hear, know and feel. Blessed husband, kind and tender man, I live—I live beyond the grave, and I will welcome you on the shores of sternity. of eternity.

MESSAGES TO BE PUBLISHED. Wines; Margaret Boyce.

> For the Banner of Light. THE MORNING LIGHT. (AIR, WAITING 'MID THE SHADOWS.)

Waiting 'mid the shadows for the morning light, Darkness on the meadows—mountain tops are bright; And the day is coming, hark! the watchmen cry! To and fro are running heralds from the sky. Chorus.

Waiting 'mid the shadows for the morning light Darkness on the meadows—mountain tops are bright. Backward clouds are drifting, and the sky looks blue; Other clouds are rifting—glory beaming through; Eyes, once sad, upturning, sparkle in the light, Hope, internal burning, mingled with delight.

Chorus.

Waiting 'mid the shadows for the morning light, Darkness on the meadows—all above looks bright.

Why should silence ever reign around the grave? Bands of death must sever, there's a power to save ; For our friends have spoken, joined with angel bands, And, that silence broken, they have clasped our hands! : Chorus.

Patient 'mid the shadows—wait, the hour will come, When from earth and sorrows you shall gather home.

Oh, the radiant glory of the coming day ! Truth shall swell the story, right shall bear the sway; Earth by heaven lighted, making all things new,

Adbertisements.

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 past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush, when years pronounced hopeless have been permanently ourset through her instrumentality.

She is clairaudient 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. Tubercular Consumption has been cured by it. Price 22.00 per bettle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON

OURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal tractment. Requirements are set, see, 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 sundicient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1,00 each. Post-Office address, \$flatton G, New York Office.

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 unrivated, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims 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 sexes.

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

Jan. 8.

SOUL READING,

Or Psychometrical Delineation of Character. Or Paychometrical Delineation 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 autograph 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 life; 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 hints to the inharmoniously married. Full delineation, \$1,00.

Address, MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
Jan. 3. White Water, Walworth Co., Wis,

LOOK! LAMP WICK.

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

CENTS! READ THIS!

The Orient Mirror,

AN AID TO CLAIRVOYANCE. Price, \$1,00. Sent by mail postpaid. Descriptive Circulars free. AD-AMS & CO., 203 Tromont street, Boston. Jan. 18.

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

A Special, Independent, and Liberal Spiritual Journal.

PUBLICATION OFFICE, SECOND STORY, 718 SANSOM ST. J. M. ROBERTS......PUBLISHER AND EDITOR. TERMS OF SUBSCRIPTION.

To mail subscribors, \$2.15 per annum; \$1.09 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, \$3,00 a year, \$1,50 for six months. Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.

Address

J. 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 sond me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelopes.

NEW GOSPEL OF HEALTH. CONTAINING seven sections on Vital Magnetism and at this office. Price \$1,25; cloth-bound copies, \$2,60.

Jan. 4.

PRICE REDUCED.

THE WRITING PLANCHETTE.

BOLENCE 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 theme "Planchettes," which may be consulted on all questious, as also for communications from deceased relatives or friends.

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

PLANCHETTE, with Pentagraph Wheels, 60 cents, secure PLANCHETTE, with rentagraph wheels, or cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES,—Under existing postal arrangements between 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 saleby COLBY & RICH.

tf

THE SPIRITUAL RECORD,

AWERKLY JOURNAL, published under the auspices A of the First Society of Spiritualists, of Chicago, containing Discourses and Poems through the Mediumship of Mrs. Cora L. V. Richmond, and other Matter Pertaining to the Spiritual Philosophy. Subscription terms: \$2.00 per year; \$7.00 for five copies one year; five cents persingle 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 GRIFFEN BROTHERS, Publishers, 164 La Salle street, Chicago, Ill. Jan. 10.

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, 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 free.

Jan. 4. D. C. DENSMORE Pub. Voice of Angels.

Spiritual Notes.

A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SUCIETIES, and Auxiliary to the SPIRIT CIRCLE, the MEDIUM and the LEGUTURER, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programme of arrangements 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, 11 Avo Maris 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.—11

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized 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. HARRISON, 33 British Museum street, London, is 8,75, or through Messrs. COLBY & RICH, Banner of Light office, Boston, \$4,00. May 4,-tf.

Mediums in Boston.

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, 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

DR. H. B. STORER.
Office 29 Indiana Place, Boston.
My specialty is the preparation of New Organic Remarked fies for the cure of all forms of disease and doublity.
Send leading symptoms, and if the medicine sont ever falls to benefit the patient, money will be refunded. Enclose a for medicine only. No charge for consultation. Nov. 30. MISS M. THERESA SHELHAMER, Medical Medium, 463 E. 7th street, between H and I sis, Bouth Boston, Mass., prescribes for all kinds of diseases. Nervous Disorders, Weakness of Stomach, and Kidney Complaints, specialities. Consultation and prescription fee, \$1,00. Office hours 9 to 4, on Mondays and Thursdays only. Letters, to insure attention, must contain fee, stamp, and statement of leading symptoms.

MRS. M. A. CARNES,

MEDICAL and Business Medium. Hours from 9 to 5 daily. Circles Thursday afternoons at 3, and Sunday eve at 8. Hotel Windsor, 163 Shawmutave., Sulte 1, Boston, Jan. 17.—4w*

DLIND Medical and Business Medium and Magnetic Physician, 22 Winter street, Hoston, Room 12 (up one flight). Letters containing 6 questions answered by enclosing 81 and 23-ct. stamps, with the initials, age, sox and complexion. Hours 10 A. M. to 5 P. M. 13w—Jan. 10.

MRS. S. A. DRAKE, MAGNETIC HEALER, 31 Indiana Place, Boston, Mass. Dec. 20.

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE, 84 MONTGOMERY PLACE. Hours from 10 A, M. to 4 P. M. Will visit patients. Jan. 8.

Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, 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, Circles for private parties. 13w*-Nov. 1. Dr. Charles T. Buffum,

CLAIRVOYANT PHYSICIAN, Business and Test Modum, Hotel Cherry, Cherry street, Boston. 2d Suite. Take Shawmut Avenue car. 13w*-Jan. 3. As. HAYWARD'S MAGNETIZED PAPER
1,00. Bisbee's Electro-Magnetic Flesh Brush, \$3,00. (Patientsysted) Treatments from 9 to 4, 1202 Washington st.

MRS. E. J. KENDALL. TEST AND BUSINESS MEDIUM, 19 Berwick Park, Boston. Hours 9 to 3. 4w*-Jan. 24.

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

FANNIE A. DODD,

TEST AND HEALING MEDIUM, "Mansion House, No. 1 Lyman street, Boston, Mass. 1w-Jan. 24.

CLARA A. FIELD,
BUSINESS MEDIUM and Clairvoyant Physician, No. 16
Essex street, off Washington, Boston. Oct. 4.

Susie Nickerson-White. TRANCE and MEDICAL MEDIUM, 148 West Newton street, Boston, Hours 9 to 4. 25w-Aug. 16.

DR. E. A. PRATT, Clairvoyant Physician, of Milford, Mass., can be consulted every Saturday at Jan. 17.-4w*

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps, 87 Kendall street, Boston. Jan. 17. MISS LOTTIE FOWLER, Medical and Business Medium, 1030 Washington street, Boston. Hours 11 A. M. till 8 P. M. Medical examinations by letter only. Cancers cured. Jan. 24.

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

FRANCES M. REMICK, Trance Medium, Spir-itual and Physical Healing, 65 Clarendon street, Boston, Jan. 10.—4w* SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr. G. will attend funerals if requested. Aug. 20.—13w*

MRS. IDA RANDOLPH, Tests and Magnetic Jan. 10.-5w*

MARY A. CHARTER, Test and Developing Medium, so Green street, Boston, Mass. Hours 9 to 4. MRS. C. H. WILDES, Test and Business Medium, 14 Tremont street, Room 5, Boston.

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 ORGANS 13 Stops, 3 set Golden Tongue Reeds, 5 Oct's, 2 Knee Swells, wainut case, warranted 6 years, Stool & Book 506. New Plancs, 6143 to 5255. 47 Newspaper sent Proc. Address Daniel F. Beatty, Washington, N.J. Oct. 25.—1y

ASTROLOGY. Questions answered, \$1. to \$35. Dreams interpreted, \$2.50. Magic Crystal, with instructions, \$8. Also Books. Ephemerises, etc., supplied by "RAPHAEL," the "Astrologer of the Mineteenth Century," author of the "Prophetic Messenger," the "Guide to Astrology," etc. 79 St. Paul's Churchyard, London, Eng. May 31.—1y*

MRS. M. W. WINGATE, M. D., Medical Clair-voyant and Healing Medium, Bleknell's Block, Essex street, Room No. 9, Lawrence, Mass. 4w-Jan. 17.

62 Gold, Crystal, Lace, Perfumed and Chromo Cards, namein Gold & Jet, 10c. Clinton Bros., Clintonville, Ct. Sept. 27.—25w GREENBACK-LABOR CHRONICLE.

HON. F. M. FOGG, EDITORS. Founded by SOLON UHASE in 1874.

THE Globs, 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 2003, Revised Statutes U. S.

3. Government loans to the people through States, counties, cities and towns, to be paid, after five years, in twenty annual installments, at one per cent. per annum tax.

4. Government conduct of public transportation and telegraphs.

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 32-column paper, plain type, \$1,00 a year in advance; 3 months, 25 cents. Send for sample copy. Published overy Friday by FOGG, BLOOD & CO., Auburn, Me. Nov. 8. Make the Children Happy \$1,50 THE NURSERY. \$1,50

TRATED MAGAZINE for the young. Its success has been continuous and unexampled. It is now in its thirteenth year.

teenth year.
"It is the best Children's Magazine in the world," says
the Banner of Light; "the best edited and the most elegantly illustrated." Send 10 cents at once for a Sample

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

JOHN L. SHOREY, Publisher, 36 Bromfield street, Boston, Mass

W. J. COLVILLE.

We have received from the studio of Geo. K. Warren ome fine Photographs of the distinguished Trance Lecturer. Cabinets, 35 cents; Cartes, 20 cents. For sale by COLRY & RICH.

John Wetherbee.

We have received some excellent Carte de Visite Photographs of this well-known and highly-esteemed contributor to the BANNER OF LIGHT, which we now offer for sale. Price 20 cents.

Rew Books.

THE

APOCHRYPHAL NEW TESTAMENT:

BEING ALL THE GOSPELS, EPISTLES, AND OTHER PIECES, NOW EXTANT,

ATTRIBUTED, IN THE FIRST FOUR CENTURIES, TO Jesus Christ,

HIS APOSTLES AND THEIR COMPANIONS AND NOT INCLUDED IN THE

NEW TESTAMENT · BY ITS COMPILERS.

TRANSLATED, AND NOW FIRST COLLECTED INTO ONE VOLUME, WITH PREFACES, TABLES, AND VARIOUS NOTES AND REFERENCES, FROM THE LAST LONDON EDITION.

FROM THE LAST LONDON EDITION.

Order of all the Books of the Apochryphal
New Testament:

THE GOSPEL OF THE BRITH OF MARY.—In the works of
St. Jerone, a father of the Church, who died A. D. 420.

THE PROTEVANGELION, or, an Historical Account of
the Birth of Christ, and the perpetual Virgin Mary his
Mother, by James the Lesser, Cousin and Brother of the
Lord Jesus, chief Apostle and first Bishop of the Christians
in Jerusalem. Postellus brought the Ms. from the Levant, translated it into Latin, and caused it to be printed
at Zurich, in 1522.

THE FIRST GOSPEL OF THE INFANCY OF JESUS
CHRIST.—Received by the Gnostics, a sect of Christians
in the second century, and translated into English by Mr.
Henry Sike, Oriental Professor at Cambridge, in 1697.

THOMAS'S GOSPEL OF THE INFANCY OF JESUS
CHRIST.—Printed by Professor Cotelerius in a note to his
Works of the Apostic Fathers, from a Ms. in the King of
France's library, No. 2276, and Bishop of Ciesarca, A. D.
315.

THE EPISTLES OF JESUS CHRIST AND AUGABLE KYM

France's library, No. 2279, and Bishop of Ciesarca, A. D.

THE EPISTLES OF JESUS CHRIST AND ABGARUS KING
OF EDESSA.—Preserved by Euseblus, one of the Council
Of Nice, in his Ecclesiastical History. 'B. I. c. 13.

THE GOSPEL OF NICODEMUS. FORMERLY CALLED THE
ACTS OF PONTUS PILATE.—Published by Prof. Grymmus in the Orthodoxographia, 1553, tom. ii, p. 633,

THE APOSTLES' CHEED IN THE ANCIENT STATE.—
Without the articles of Christ's Descent into Hell, and the
Communion of Saints. See it thus handed down in Mr.
Justice Balley's edition of the Book of Common Prayor,
8vo, 1813, p. 9. Note: Also in Bingham's Antiquities of
the Christian Church, follo, 1720. B. 10, c. 4, s. 12.

THE APOSTLE'S CREED IN ITS PRESENT STATE.—In
the Book of Common Prayor of the Church of England.

THE EPISTLE OF PAUL THE APOSTLE TO THE LAODICEANS.—From ancient MSS. in the Sorbonne, and the Library of Ioannes, a Viridario, at Padun. See also Poolo's
Annotations on Col, iv, 16., and Harl MSS. Cod. 1212.

THE EPISTLES OF PAUL THE APOSTLE TO EENECA,
WITH SENECA'S TO PAUL.—Jerome ranks Seneca on account of these Epistles amongst the holy writers of the
Church. They are preserved by Sixtus Senensis in his
Bibliotheque, pp. 89, 90.

THE ACTS OF PAUL, AND THECLA.—From the Greek
MS. in the Bodiedan Library, copied by Dr. Mills, and
transmitted to Dr. Grabe, who edited and printed it in his
Spicllegium.

MS. in the Bodician Library, copied by Dr. Mills, and transmitted to Dr. Grabe, who edited and printed it in his Spicilegium.

THE FIRST EPISTLE OF CLEMENT TO THE CORINTALIS, The Second Epistic of Clement to the Corinthians; The Goneral Epistic of Epistic of Ignatius to the Epistic of Barnabas; The Epistic of Ignatius to the Magnesians; The Epistic of Ignatius to the Magnesians; The Epistic of Ignatius to the Magnesians; The Epistic of Ignatius to the Philadelphians; The First Book of Hermas, which is called his Wislons; The Second Book of Hermas, which is called his Similitudes, These are the "Genuine Epistics of the Apostolical Fathers; being, together with the Holy Scriptures of the New Testament, a complete collection of the most primitive antiquity for about a hundred and fitty years after Christ. Translated and published with a large preliminary discourse relating to the several Treatises, by the most Reverend Father in God, William (Wake) Lord Bishop of Lincoin, "afterwards Lord Archbishop of Canterbury. The authorities and proofs adduced by this crudite and honest prelate, will be found in great number in the Introduction and Discourses to the Edition of the Archbishop's Translation of these Epistles, published in 1817, by Mr. Bagster, Paternoster Row.

Cloth, Price \$1,25, postage 10 cents.

Cloth. Price \$1,25, postage 10 cents. For sale by COLBY & RICH.

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

Being some account of the Life and Labors of Du. J. R. NEWTON, HEALER, with observations on the Nature and Source of the Healing Power and the Conditions of the Exercise, Notes of valuable Auxiliary Remedies, Health Maxims, &c.

EDITED BY A. E. NEWTON.

This is the stille of a work just issued from the press. The fame of Dr. Newton as a healer of the blek, during the last twenty years and more, bus spread throughout the civilized world; and many thousands of sufferers, "afflicted by all manner of diseases," in this and foreign lands, have borne eager 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 testimonies, many of them given under the solomnity of a legal oath, are put on permanent record, with the names and residences of multitudes more who have declared themselves cured by the same agency of "various lits that fiesh is heir to."

These testimonies 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 bligh and the low—all with one consent bearing winess to the "unighty works" which have been wrought in our own time, and showing beyond all question that a Fount of Healing Vintue, a Bettiles of Armore capacious and available than was that in Ancient Jerusalem, is open for modern humanity.

The work contains, in its introduction and elsewhere, numerous citations from ancient, mediaval and modern his-

available than was that in Ancient Jerusalem, is open for modern humanity.

The work contains, in its introduction and elsewhere, numerous citations from ancient, mediævai and modern history, to show that healing by the laying on of hands, &c., has been practiced to some extent not only in various branches of the Christian church ever since the days of the Apostes, 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 REALITY OF THE HEALING POWER, at the same time giving rational and lucid explanations of the nature and source of that power—showing it to be (not, as has been commonly supposed, a "intraculous gift," specially conferred on a few individuals in a long isst age for the confirmation of certain religious dogmas, but) a BOON TO UNIVERSAL HUMANITY, from the Impartial Bource of all good, and available to all who believe in its reality, and comply with the necessary conditions of its exercise or reception.

A sketch of the early life of Dr. N., showing the gradual steps of preparation by which he entered upon his remarkable public career, is given in the book; and the narrative of his more active labors embraces many Affecting Incidents, Thrilling Seenes and Marvelous Demonstrations of A MYSTERIOUS BUT BENIGN POWER!

Every person who has been a recipient of this wonderful healing power through the agency of Dr. Newton (and these are to be numbered by tens of thousands on two continents will of course wish to possess a copy of this volume; and all such will doubtless commend it to their friends and neighbors whom they desire to become acquainted with one of the most remarkable and plainly beneficent phases of the Pricograph by Bradley & Rulofson, of San Francisco, Cai. It will be sent by mall to any part of the country on receipt of the price, \$2.00, postage free.

the price, \$2,00, postage free. For sale by COLBY & RICH. SENT FREE.

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

RULES

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 8 cents; \$6.00 per hundred; or \$50,00 per thousand copies. For sale by COLBY & RICH.

RECEIVED FROM ENGLAND.

RAPHABL'S PROPHETIC ALMANAC, WEATHER GUIDE AND EPHEMERIS. FOR 1880.

By RAPHAEL, the Astrologer of the 19th Century. Illustrated with a Hieroglyphic, supplemented by the cheapest and best Ephemeris of the planets' places for 1890 that can be obtained. Paper, 35 cents, postage free. For sale by COLBY & RICH.

HISTORY AND ORIGIN OF ALL THINGS. By L. M. ARNOLD, Poughkeepsle, N. Y. Complete in one volume. Cloth, \$2,00; postage free. For sale by COLBY & RICH.

Dr. Taylor's Lecture, Delivered at Constitution Hall, Topeka, Kansas, Nov. 10, 1872, in review of Captain King's editorial in the Commoniceath, on the Woodhull-Beecher Imbroglio, in which the Doctor skins the Captain, and then treats him, not to a coat of tar and feathers, but sait and pepper.

A Defence, not of Mrs. Woodhull, nor of Mr. Beecher, but of the true doctrine of the Harmonial Philosophy.
Paper, 15 cents, postage 2 cents.
For sale by COLBY & RICH. Rew Books.

PARKER MEMORIAL HALL LECTURES Salvation, Prayer,

Methods of Spirit Influences, The Nature of Death. BY J. M. PEEBLES, M. D.

BY J. M. PEEBLES, M. D.

The loctures contained in this little volume were inspirationally prepared and delivered in the city of floston near the close of 1878. As there have been many calls for them for preservation and reference, they are now given in the present form to the public. It will be seen at a glance that their aim is to present the advance thought of spiritualism in its religious aspects. They were delivered under the inspirational inducace of spirits.

The present itidal wave of Spiritualist sevicently toward a better religious culture and a broader charity. The iconoclastic phase of Spiritualism is subsiding. The religious nature relisserts itself. There is a call for constructors—true master-builders.

Good men and women not only turn to Spiritualism to-day for comfort, and for a confirmation of the hope of immortality, but for a religious communion in which shall be found the essence of godliness as well as its form. To ald such, this little work is sent forth with the good wishes of the author.

LECTURE I.—The Spread of Spiritualism—and why? Its Present Tendency. What has it done for us? What is Sal-vation? Are Spiritualists saved? Can we save ourselves? In what way is Christ our Savior? Nature of the Christ-Sold-lea VARIOUT AND CONTROL OF THE CONTROL OF THE CHRISTSpirit.

LECTURE II.—The Notion of Prayer. To whom should we
pray? Does Prayer change God or his laws? How Prayers
are answered. Should we pray to Angels and Spirits? Shall
we pray for the dead? Prayer at Spiritual Scances.

LECTURE III.—A Talk with an English Materialist, Proofs
of Spirit Intervention. Methods of Spiritual influences obsessing Spirits. How to deal with them. Spirits leaving
their bookes and traveling in the Spirit-World. How President Lincoln became a Spiritualist—and why he issued the
Emancipation Proclamation.

LECTURE IV.—The Nature of Death. What shall be
done with our dead bodles? The three methods of dying,
How long unconscious in the process? The testimony of the
dying. The condition of infants, of idiots, and of suicides
in the Spirit-World. How are Spirits employed, &c., &c.
Paper, price 25 cents.

l'aper, price 25 cents. For sale by COLBY & RICH, l'ublishers. JUST ISSUED.

SIXTEEN SAVIORS OR NONE;

The Explosion of a Great Theological Gun.

AN ANSWER TO JOHN T. PERRY'S "SIXTEEN SAVIORS OR ONE;" AN EXAMINATION OF ITS FIFTEEN AUTHORITIES.

AND AN EXPOSITION OF ITS TWO HUNDRED AND TWENTY-FOUR ERRORS. BY KERSEY GRAVES, Author of "The World's Sixteen Crucified Saviors,"
"The Bible of Bibles," and "The Biography of
Satan."

"The Bible of Bibles," and "The Biography of Salan."

Mr. Perry, who is the literary editor of the Cincinnati Gazetle, is one of the most learned and able critics, and one of the best historical scholars of the age in the Orthodox ranks. His work is a review of Korsey Graves's "Sixteen Crucified Saviors." He claims not only to have refuted that work, but to have answered and overthrown all the leading arguments of the infidol world against Christianity and the Bible. And Mr. Graves claims to have met and answered and thoroughly demolished all of Mr. Perry's arguments and positions against infidelity and in support of Orthodoxy. The most interesting and amusing feature of this work of Mr. Graves's is his "Ecclesiastical Court," in which he examines all of Mr. Perry's witnesses and anthorities, 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 condema each other, showing some of them are not qualified to act as witnesses in the case. This feature of the work is really laughable. It shows not only the utter failure of Mr. Perry to prove what he designed, but that some of his witnesses seem to turn. "State's evidence" against him and textify for Mr. Graves. And in addition to all this Mr. Graves has cited from many of the ablest authorities of the world an amount of historical testimony against Mr. Perry that is absolutely overwhelming. The work is onlivened by numerous anecdotes lilustrative of Mr. Porry's absurdities. One reader pronounces it "a thunderblast against Mr. Perry and a dead shot on Orthodoxy, which leaves not a grasse spot of cither." In the two works will be found the ablest arguments both for Orthodoxy and infidelity.

The work comprises about 200 pages. Cloth, \$1,00; paper, 75 couts.

For sale by COLBY & RIGH.

75 cents. For sale by COLBY & RIGH. Discourses through the Mediumship of

Mrs Cora L. V. Tappan. This beautiful volume contains as much matter as four ordinary books of the same bulk. It includes

Fifty-Four Discourses, Reported verbatim, and corrected by Mrs. Tappan's Guides. Sixty-Three Extemporaneous Poems, and Sixteen Extracts. Plain cloth \$2.00; postage 12 cents. For sale by COLBY & RICH.

The Identity of Primitive Christianity AND MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D. DEDICATION.—To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dare weigh and consider, even though they may reject the claim herein made for the unity of the higher teachings of Modern Spiritualism with those of early Christianity, this work is respectfully dedicated.

Two large entare values as hardened and the Christian in the contraction of the higher teachings of the contraction.

uedicated. Two large octave volumes, handsomely printed and bound in cloth. Price \$5,00, postage free. For sale by COLBY & RICH. COSMOLOGY.

BY GEORGE M'ILVAINE RAMBAY, M. D.

CONTENTS.—Matter without Origin: Properties of Matter; Nebulous Theory; Old theory of Planetary Motion; Planetary Motions; Origin of Motion; Causs and Origin of Orbital Motion; Special Laws of Orbital Motion; Eccentricity, Helion and Equinocital Points; Limit and Results of Axial Inclination; Result of a Perpendicular Axis; Old Polar Centres; Cause and Origin of Ice-Caps and Glacier Poriods; Occan and River Currents; Geological Strata Indicate Reconstruction of Axis; Sudden Reconstruction of Axis inevitable; Ethnology; Axial Poriod of Rotation Variable; Moons, and their Motions; Meteers, Comots, etc., their Origin, Motions and Destiny; Orbital Configuration of Comets; Planets and Old Comets; Infinity.

Price \$1,50, postage 10 cents.

For sale by COLBY & RICH.

Oam—Dec. 22,

Flashes of Light from the Spirit-Land.

Spirit-Land.

Through the medlumship of Mrs. J. H. CONANT. Compiled and arranged by ALLEN PUTNAM, ESQ. Multor of "Spirit Works," "Natty, a Spirit;" 'Mesmerism, Spiritualism, Witcheraft and Miracle; "etc. This comprehensive volume of more than 400 pages will present to the reader a wide range of useful information upon subjects of the utmost importance. The disembodied minds of Revs. Theodore Parker, W. E. Channing, Father Henry Fitzjames, Bishop Fitzpatrick, Arthur Fuller, Prof. John Hubbard, Itev. Hosea Ballon, Rabbi Joshua Beri, Cardinal Cheverus, Rev. Lorenzo Dow, Abner Kneeland, Sir Humphrey Davy, Prof. Edgar C. Dayton, Rev. Joy H. Fairchild, Bishop Fenwick, Rev. Phineas Stowe, Prof. Robert Hare, George A. Redman, Medlum, Rev. T. Starr King, Rabbi Joseph Lowenthal, Rev. John Murray, Rev. John Pierpont, Dr. A. Sidney Doane, Rev. Henry Ware, Ka-Da-Ab-Dal, Lowis Holland, Thomas Paine.

Distinguished Lights of the past here speak to the embodied intelligences of to-day.

As an Encyclopedia of Spiritual Information, this work is without a superior.

That it is a carefully condensed and digested volume, the high reputation of its compiler is a warrant.

Large 12mo. Cloth, \$1,50, postage 12 cents.

For sale by COLBY & RICH.

Does Matter Do It All?

A Reply to Professor Tyndall's Latest Atlack on Spiritualism. BY EPES SARGENT.

We need not commend this carefully worded paper to public attention. After answoring in becoming terms the Professor's unmannerly gibe at Spiritualism, Mr. Sargent takes up what the same assaliant has te say of "the promise and potency of matter," as the sufficient factor in explanation of the mind manifest in the universe, and preases home some pretty sharp proofs of Mr. Tyndail's superficial accomplishments as a metaphysician.

Paper, 5 cents, postage free.

For sale by COLBY & RICH.

The Ouestion Settled: A careful comparison of Biblical and Modern Spiritualism, By Rev. Moses Hull, formerly a noted Second-Advent Minister.

Minister.

CONTENTS.—The Adaptation of Spiritualism to the wants of Humanity; The Moral Tendency of Spiritualism; Bible Doctrine of Angel Ministry; The Three Pillars of Spiritualism; The Birth of the Spirit; Are we Infidels? Are we Deluded? Objections Answered. Cloth, \$1,25, postage 10 cents. For sale by COLBY & RICH.

Sabbatarian Laws,
Considered from a Christian Standfoint. By BYRON
BOARDMAN. Four-page Tract. Price 1 cent per copy;
ten copies, 5 cents; one hundred copies, 40 cents; one thousand copies, \$2.75, beatage 45 cents.
For sale by COLBY & RICH.

LIBERAL TRACTS. A sample package of 50 assorted Liberal Tracts (30 numbers, four pages each,) will be sent post-paid for 25 cents. Per hundred, 35 cents.
For sale by COLBY & RICH.

Hew York Adhertisements.

SOUL-READING, OR PSYCHOMETRY. MRS. C. DECKER, of 202 East 30th street, (near 3d Avenue) New York City, will give Psychometric, or Soul-Readings, Character Delineations, Medical Examinations, &c. Miss. DECKER w.ll receive visitors; or autographs or lock of hair may be sent to her by mail or otherwise. Fee \$1, or \$2\$ when diagnosing disease is also required, but only \$1 for each, and four 3-cent stamps for return postage. Mate sex, when I am to make medical examination. Dec. 20.

Mrs. Lydia Myers,

RELIABLE Trance and Test Medium, at 1252 Third Avenue, between 72d and 73d streets, New York.

Aug. 16.—20w* Mrs. J. W. Danforth,

TRANCE MEDIUM and Magnetic Physician. Diagnosis 43. Rerb medicines prescribed. Highest reference given. 70 West 52d street, New York. 13w*-Dec. 6.

MRS. 11. WILAON,
MAGNETIC PHYSICIAN AND MATERIALIZING
MEDIUM, is now located at No. 72 West 50th street,
Now York City. Office hours 10 A. M. to 4 P. M. Séances
Tuesday, Thursday and Saturday evenings of each week,
at 80'clock. Nov. 22.

MRS. FANNIE M. BROWN, MEDICAL CLAIRVOYANT, BUSINESS AND TEST MEDIUM. Brief diagnosis of disease from lock of hair, or brief fetter on business, focents and two 3-ct, stamps. Full diagnosis or full business letter, 4), 00 and two 3-ct, stamps. Private slitings daily from 9 A. M. till 5 P. M. Public Circles Sunday and Friday promptly at 8 P. M. Admission, 25 cts. 252 Stuben street, Brooklyn, N. Y. N. B. -Public Circle on Tuesday eve at 70 Power st., in the Eastern District, Jan. 10.

ANDREW STONE, M.D., Physician for the Last Twenty-three Years to the Troy LUNG AND HYGHENIC INSTITUTE, Founder of the New Magnetic College, and Author of "The New Gospel of Health."

Troy LUNG AND HYGIENIC INSTITUTE,
Pounder of the New Magnetic College, and
Author of "The New Gospelof Health."

TREATS with remarkable success Pulmonary Consumption, Asthma, Laryngitis, Bronchitts, Diphtheria, Catarrh, and all diseases of the air passages, by Inhalation of Missystem of cold or cool Medicated Vajors, thereby entering the blood directly, saving the stomach from being perverted by nauscous drugs, as heretoforchas been the practice of antiquated systems.

By this WONDERFULLY PERFECTED system, patients are successfully treated at their own homes, matters not how far away, without the necessity of seeing them, (is the majority of cases) forwarding their treatment by express, with very ample directions for use, and with continued correspondence kept up—based, in the first place, upon a searching DIAGNOSIS of each case, either by chemical analysis of the morning's urine, (urin-ry Banyulnis) showing the condition of the blood, or psychometric examination by photograph and lock of hair, or both, as may be deemed essential, where personal presence is not had.

FEES—For the first month, \$15, including analysis and diagnosis; or \$5 for a course of three months' treatment, securing inhaler, with whichever of the following inhaling vapors found to be needed, viz., The Baim, The Tonic, The Expectorant, The Anti-Asthmatic, The Anti-Febringe, Also, with effectual remedies for Cough, for Night Bweats; Vital Tonics, Magnette Emisocations and Plasters for relief of Pain and Soreness, and overy medicament, magnetic or psychic, deemed necessary to each patient. Thousands of patients are thus annually successfully treated at their own lomes that are not personally attended, because, under the wonderful development of the nead dispensation, guides and healers tavisible are constantly deputed in each case, bringing about wonderful visible effects.

Lessons of instruction and discipline in Urinology, in Vital and Animal Magnetism, given by correspondence to students, or to progressive physicians that cannot conveniently

strength.

47 Analysis and full report of case made for 45, independent of any freatment. Packages transmitted free of all expense to the institution, and stamps for return answers must be enclosed in all cases, or no repty voltomade. Address, ANDREW STONE, M. D., Consulting and Attending Physician, Bowery Flace, Ida Hill, Troy, N. Y. COW-Oct. 18.

A WONDERFUL Diagnosis of Disease given at the wish of hair, state age and sex. Medicine, put up by spirit aid, sent at low rates. Magnetized Catarri Bond (a spirit prescription), 50 cents and stamp. D. E. BRADNER, 60 West street, New Haven, Oswego Co., N. Y. 20w-Oct. 4.

THE MAGNETIC TREATMENT.

SETONE, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment.

Jan. 3.

18 ELEGANT New Style Chromo Cards with name 10c postpaid. GEO. I. REED & GO., Nassau, N.Y.

THE SICK CURED

MARVELOUS RESULTS attest the superiority, mildness and certainty of the **Absorption Cure!** In diseases originating in torpor of the

Without Drugging the Stomach!

LIVER, KIDNEYS AND STOMACH DR. H. B. STORER'S Vitalizing Pad!

Is worn upon the Pit of the Stomach, The most susceptible part of the human body, and its powerful healing proporties, which are Anti-Septic, Distinction, Nitmulating and Hesolvent, are taken up by the absorbents and carried to every part of the system through the circulation. They especially act upon the GREAT VITAL ORGANS,

Awakening norvous energy both in the great nervous centres and throughout the abdominal viscers. Every fibre of the body participates in the improved vital action. It puts an increased amount of blood into active motion, improving its properties, and thus diffusing throughout all the organs a more healthy and vitalizing stream of PURE, RICH BLOOD.

None but the purest and most potent ingredients are used, which are warranted free from anything potsonous or injurious to the feeblest person. In Liver Complaints,

Kidney Affections, and
Diseases of the Stomach.
The Pad acts with constant and vigorous energy. The Pad acts with constant and vigorous energy.

Fever and Ague,

Dumb Ague, Dyspepsis,

And all the distressing symptoms resulting from Malarial
Poisons, Indigestion. Torpid Liver, Billousness,
&c., such as Sick Headache, Constipation, Vertigo, Hatelency, Jaundice, Palpitation and Nervous Diseases of
the Heart. Liver Cough, often taken for Consumption,
Ague Cake, Distiness, Neuralpia in need, neck, shoulders, stomach, heart and chest, Lumbago, Sciatica, Internal Rheumatism, Low Spirits, Female Weakness,
Hysterics, &c., &c.

This PAD is a powerful preventive and deobstruent in KIDNEY AFFECTIONS, Removing the urea, urle acid, urates, and effete matter, which obstruct the action of these most important organs, and cause inflammation, Bright's Disease, Dropsy, and often death.

To quiet the nervous system, induce refreshing sleep, and an equal distribution of blood throughout the body, they should be worn by every invalid. Diphtheria and Con-tagious Diseases of all kinds are guarded against by neu-tralizing the germs of poison in the system. These PADS have NO SUPERIOR AT ANY PRICE, but are sold at \$1,00, and sent by mail to all parts of the country, postago 10 cents extra.

NOTICE TO RESIDENTS OF CANADA AND

THE PROVINCES. Under existing postal arrangements between the United States and Canada, these **PADS** cannot be sent through the

mails, but must be forwarded BY EXPRESS ONLY, at the purchacer's expense. No Invalid should fail to wear the VITALIE-ING PAD.

Orders may be sent either to DR. H. B. STORER, 29 Indiana Place, Boston, Mass., or COLBY & RICH, 9 Montgomery Place, Boston, Mass. March 29. The Vaccination Inquirer

AND HEALTH REVIEW. To be continued monthly, 16 pp. same size as "Chambers's Journal." PRICE TWOPENCE.

Published by

MR. EDWARD W. ALLEN. 11 AVE MARIA LANE,
LONDON, E. C.,

Who will send "THE INQUIRER" to any address, post
free, for 16 months, on receipt of \$1,00, or four copies for 12
months for \$3,00.

eow—May 3.

The Spirit. Offering. This picture represents a half life-size figure of a most lovely child just budding into girthood. On her head, which is enveloped in a white vell, is a wreath of white roses, and in her hand she holds a cluster of lilles. Photograph copies, 10 by 12 inches size, carefully enveloped in card-board, mailed to any address on receipt of 40 cents.

For sale by COLBY & RICH.

Banner of Pight.

BOSTON, SATURDAY, JANUARY 24, 1880.

(Banner of Light London (Eng.) Correspondence.) Passing Events.

Last Sunday night was the first anniversary of my public lectures in London, which were begun at the command of the spirits and have thus far been carried on under their direction. Not only has each lecture been very well attended and very pleasantly received, but also a large number of tests (many hundred) have been given and recognized-the most part to perfect strangers, many of whom "happened in," as they passed by and saw a meeting was being held. Last evening the hall was wellfilled by a very intelligent audience, and after a short summary of the year's work the usual order of exercises was followed out. The vocalists, Miss Elene Webster and Signor Vulcheri, together with the choir, furnished choice music, the solos being chosen from the oratorios, the hymns from the Spiritual Harp. The subject for the discourse was "The New After the service a short meeting was held and arrangements begun for the coming year. It is the intention to form a Spiritual Society, and continue lectures at the same hall during the coming year, except the months of July and August, when I shall hope to visit the States. During these entire lectures the best of feeling has prevailed, and I have met with earnest workers, whose ready help has more than compensated for the pain caused by a few, who, being unable to rule, have felt it their duty to ruin. In both instances their efforts have been unavailing. My earnest prayer is that as the old year dies hate and jealousy may die with it, and the new year usher in a pleasauter state of affairs.

Christmas Day in London was a very dark one, so dark indeed that at noon gas-light was required to discern the objects in the room. and the streets were quite empty. It was that weather which in London is called a "Pea Soup Day," the appellation applying to the complexion of the day. All the theatres produced new pantomimes, and tried to make the time pass merrily, but it was of no avail, and Christmas this year is voted a failure.

I have received "The Pioneer," published at Allahad in India. There is a long article in it headed "Spiritualism," from which I take the following: ...

"I so frequently hear aspersions cast on the character of mediums, that I take this opportunity of stating publicly that I have had very many scances with Mrs. Woodforde and with Mr. and Mrs. Fletcher in London (all of whom are well-known there), and that I consider it an honor to know them, and I am more deeply indebted to these good friends and to Mrs. Corner (Florrie Cook) than I can ever hope to repay them. I have also had scances with Williams, Bita, Haxby and Eglinton, and am convinced of their genuine powers as mediums. Mr. Fletcher is giving a series of lectures every Sunday evening at Steinway Hall in London (where he speaks in a trance condition), and any one that has listened Sunday after Sunday, as I have, to his inspired eloquence, cannot fail to be struck with the marvelous beauty of the spiritual teachings." spiritual teachings.

After referring to the teachings of the spirits at some length, the writer says: "In conclusion, I would urge all that are interested and wish to learn more of the philosophy, to consult the books that have been written upon the subject. The Banner of Light, an American weekly paper published in Boston, is certainly the best exponent of the spiritual philosophy and of every phase that presents itself, and should interest every one who thinks there may be something in the question worth reading." And here a long list of books is appended, prominent among which are the works of Robert Dale Owen, Oxon (M. A.) and Dr. Eugene Crowell.

If a few such articles could find their way into the general press, the inquiry into Spiritualism would increase greatly. We are to have a new spiritual library in London; the office of The Spiritualist is to be this new centre. It is said that all books in relation to the subject can be obtained there. It would seem that London was well supplied with lending libraries; for first stands the British National, next the Spiritual Institution, and now the office of The Spiritualist. Undoubtedly all will receive their full measure of patronage. I notice an adverse criticism in The Spiritualist of Doctor Crowell's new book. He may be able to explain some of the points that seem a little misty to

Mr. J. J. Morse lectured at Goswell Hall, the 28th, to a very good audience, and with pleasant success. Goswell Hall in a great measure supplies the place of Doughty Hall, as many of the supporters of the above-named place are now found there. And the speakers thus far, the leading English mediums, have been very cordially received. There is perhaps no English lecturer of greater ability that Mr. J. J. Morse, and it is to be hoped he will be heard oftener in London.

It is announced that Mrs. Hollis-Billing will leave England, the last of January, for San Francisco, where she intends to locate. Her work has been very successful in many ways, and she will be doubtless much missed by those who know her. A reception in honor of "Ski's" birthday was given by her, the other evening, to a few friends who have grown to know and appreciate this spirit's work.

"Startling Facts," by Dr. Wolfe, is soon to appear in the columns of the Medium and Day-

William Hepworth Dixon, Esq., died at his residence, Dec. 27th. Mr. Dixon is extensively known both sides of the water. His last work was "British Cyprus," and he died while preparing the third and fourth volumes of "Royal Windsor." He was a man of great strength of will; when in Cyprus he fell from his horse, and on being told by the Doctor that absolute repose and abstinence from solid food must be insisted upon for several days, he ordered his steak for breakfast and jumped into his saddle and rode away.

Mr. W. E. Eglinton is to read a paper before the Dalston Association of Spiritualists, in January, upon "Mediumship." It will be mostly composed of his own experiences.

There is a great discussion going on as to whether "Sergeant Cox was a Spiritualist or not," but the verdict of all who knew him seems to be that he was a Spiritualist conditionally, and that there were many facts which, not being able to explain, he partially accepted the spiritual hypothesis, while at other times he certainly avowed himself a Spiritualist, if not in public at least at séances, of which he was very fond. J. W. FLETCHER. Dec. 30th. 1879.

Great efforts from great motives is the best defini-tion of a happy life.—Channing.

REMONSTRANCE PETITION.

TO THE HONORABLE THE GENERAL COURT OF MASSACHUSETTS:

A petition by the Regular Faculty has, or will be, presented to your Honorable Body for consideration, for the purpose of regulating the practice of medicine, etc., in this State. The undersigned, citizens of Massachusetts, respectfully represent that said petition conflicts with human rights and individual liberty, and tacitly exhibits consciousness on the part of the members of the Regular Faculty of the weakness of the hold they now have on the popular estimation, which feeling prompts them to ask the passage of a special enactment for their protection. Such an enactment would deprive many of our leading citizens from Employing physicians and other individuals not members of the Regular Faculty, who have been highly successful in restoring the sick to health by and through natural gifts and modern improvements in the treatment of disease.

Wherefore your Remonstrants pray that the proposed enactment, which would virtually create a monopoly of the remedial art in Massachusetts for the benefit of a favored few, may not be granted by your Honorable Body, thus leaving the different modes of medical practice open and free to all persons who feel called upon to work for humanity in healing the sick, and allowing to any one afflicted with disease the constitutional right to employ any individual or any mode of treatment or practice which shall seem to said patient to be the best adapted to the alleviation of his (or her) sufferings.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—The First Society of Spiritualists hold, meetings at this place on Sunday after-sons, at 24 o'clock. The public cordially invited. George t, Bacoa, Manager.

FAINE MEMORIAL HALL.—Children's Progress-

AMORY HALL. - Chibiren's Progressive Lyceum No.; meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor. BERREEN HALL, Service every Sunday at 1014 M. In this hall, 4 Berkeley street, corner of Tromont

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this and, 616 Washington street, corner of Essex, every Sunday, it 19/5 A. M. and 2½ and 7½ P. M. Excellent quartette sing-

ng province. **FYTHIAN HALL...** The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythian Hall, 75 Tremont street. Services every Sunday norming and fternoon. Good mediums and speakers always present. EVENING STAR HALL.-Meetings are held in this all, No. 7 City Square, Charlestown District, every Sun-NO. 187 TREMONT STREET.-The Spiritualist La-

PAINE HALL.-In the whirf of business, and the constant struggle of life, we are too apt to overlook one great and important consideration, viz: the cultivagreat, and important consideration, viz: the cultiva-tion of those noble qualities which enable us to be more charitable and forgiving to our fellow-creatures. Let us never forget we have it in our power to help or retard the culmination of that glorious principle of harmony of which we all preach, but which we some-times fail to practice. Let us endeavor to do away with all strife, and bitterness of feeling, and become as children of one great family, "as we are," between whom no contention should ever arise, save that noble contention, or rather emulation, of who best, can work contention, or rather emulation, of who best can work and best agree. Then shall we be fitted, by precept and example, to mold the plastic minds of the little ones intrusted to our care, and they in turn to genera-

ones intrusted to our care, and they in turn to generations yet unborn.

Our hall was well filled to-day and all were delighted with the exercises, which were very entertaining, consisting of the regular programme of music, singling, responsive readings, callsthenics, &c., together with
plane sole by Miss Jessie Hosmer; readings by Miss
Helen M. Dill and Mrs. Thomas; rectations by Bessie
Pratt, Jennie Bicknell, Gracie Warren, Jessie Burns,
Lena Weymouth, Sadie Peters, Alberta and Georgie
Felton; songs by Gertie Murch, Gertie Pratt, Eva
Robbins, Nellie Thomas, and by special request, Hattie L. Rice; duect by Hattie L. and Edith Rice; piecolo solo, by Mr. Beasley (encored); remarks by Mr. La
Pierre, closing with the Target March.

WM. D. ROCKWOOD, Cor. Sec.

Children's Progressive Lyceum No. 1,

Baston, Jan. 18th, 1880.

AMORY HALL.-The regular session of our Lyceum was held this morning, and although the cloudy sky gave indications of a storm, yet there was a fair representation of children and audience. Those who have sentation of children and audience. Those who have the good of spiritual truths at heart, and believe in so educating children that their minds shall be left free to choose for themselves that which they may deem necessary for their welfare in this world as also to the other, to which all are tending, are reminded that our Lyceums holding their sessions at the same hour is something new in the city of Boston. Therefore we hope all friends of the movement will attend and thereby encourage us in the work we are engaged in. We have many friends who have already come forward, for which we are truly grateful; and additions to the number will place us in a position equal to any. Remember we are all working for one glorious cause. Any aid you may render will place us in a position equal to any. Remember we are all working for one glorious cause. Any aid you may render will place so the same home so much for you.

you.
Our exercises were a susual interesting, and consisted of the following: Overture, singing, Silver Chain recitation, Banner March; the following pupils gave recitations: Gracie Burroughs, Arthur Buffum, Nellie Nugent, Lizzle Lambert, Albert Rand, Nellie Weich, Sadie Fernald and Annie Fernald. Mr. Came performed a fine violin solo, accompanied by Miss Dawkins upon the plaine; the exercises closed with the Wing Movements and Target March. and Target March.

Children's Progressive Lyceum No. 2. Jan. 18th, 1880.

THE "MASQUE PARTY" given by Lyceum No. 2, at Amory Hall, on Tuesday evening, Jan. 13th, was a decided success, some eighty couples being present. The costumes were very fine, and the characters well represented. The third regular entertainment for the benefit of our school will take place at Amory Hall on Tuesday evening, the 27th inst. All are cordially in-J. B. H., JR.

ANNIVERSARY CELEBRATION .- About fifty of the friends of Mr. and Mrs. L. F. Thompson met at their home on the 2d inst., to celebrate the litteenth anniversary of their marriage. Among those present were many members of the Children's Progressive Lyceum No. 2. The evening was passed very pleasantly, and after listening to select readings by Mr. E. D. Stickney and Miss Lizzie J. Thompson (the daughter of the host) a collation was partaken of, after which all retired to their homes. Mr. and Mrs. Thompson are old workers in the spiritual field, and we wish them many more years of wedded happiness. home on the 2d inst., to celebrate the fifteenth anni-

PYTHIAN HALL. - The morning exercises were opened last Sunday with an invocation through the organism of Mrs. Roberts, who is developing as a speaker. A poem was read by Mrs. Court, and several individuals came forward for treatment. An improvisation of song in a foreign language through George Plummer, and poetry by George Sanderson, together with our usual sitting at 12 o'clock for the absent sick, filled out the session with pleasure and profit to all.

Miss Barnicoat was announced as speaker in the afternoon, but ill health prevented her from being present, so the entertainment was furnished by members from the audience. A song by the quartette, "What shall the Harvest be?" poem, "Be a Man," by Mrs. Court; a section from W. S. Barlow's poem, "The Voice of Nature," by the manager; another song by the quartette, and remarks by George Plummer, Dr. Court, Mr. Roberts and Mrs. H. Dean Chapman, filled out the time very interestingly. It is hoped that Miss Barnicoat will be able to occupy the platform next Sunday afternoon. organism of Mrs. Roberts, who is developing as a

THE SOCIAL RE-UNIONS of the Spiritualists' Ladies' Ald Society, held in the parlors of Prof. Gardner, 157 Tremont street, every Thursday afternoon and evening, are becoming very popular. Thursday, the 18th inst, there was a very large attendance at the business meeting, and many proposals for new membership were received.

meeting, and many proposals for new membership were received.

A bountiful supper was served to about seventy-five or more of the members and invited guests, which was presided over by Mrs. Mary D. Stearns, better known as "Aunt Mary." whose genial face carries sunshine wherever she goes. At the close of the supper, an adjournment was made to the parlors, where the company had been augmented by new arrivals, and an hour was spent in social conversation and games. At 8 o'clock, the company were called to order by Dr. A. H. Richardson, with a few appropriate remarks, followed by a musical selection (inspirational) on the plano, by Mrs. Cora L. V. Richmond and a short address and poem by "Oulnn"; recitation by Miss Greenleaf; remarks and poem by Richard Holmes; selection from Thomas Palne by Henry Woods; closing with remarks by Mrs. Maude Lord Mitchell, and singing by the company.

On Thursday evening, Jan. 22d, from 8 till 9 o'clock a "musical scance" will be given by Mrs. Mary Cushman, for the benefit of the Society. All Spiritualists are cordially invited.

EVENING STAR HALL—CHARLESTOWN DISTRICT. EVENING BYAR HALL—CHABLESTOWN DISTRICT.—Sunday, Jan. 18th, a very interesting meeting was held in the afternoon at the usual hour. Mrs. L. W. Litch occupied the platform as speaker and test medium; several very fine tests were given that were recognized as correct. The manager of these meetings is making arrangements with several of our best mediums and speakers to occupy the platform in this hall on Sunday afternoons during the rest of the winter and spring. Next Sunday, Jan. 25th, Mrs. M. C. Bagley will speak and give tests at 3 P. M.

Brooklyn Spiritual Fraternity, Downing Hall, Saturday Evening, Jan. 17th, 1880.

It was a notable gathering of representative men and women who assembled this evening in response to a circular issued by Deacon D. M. Cole, in accord with the wishes of many. This call invited those to whom it was addressed to meet as above, "to assist in organizing an association of men and women, whose purpose will be the study of laws and forces relating to man's spiritual nature, and to demonstrate, so far as a demonstration is possible, the continuity of life beyond the grave, and the laws of spirit-existence and manifestation, as revealed by the phenomena of Modern Spiritualism."

ern Spiritualism."

Bro. Cole, on calling the meeting to order, alluded briefly to the causes which produced the new departure, and invited that veteran, Bro. E. V. Wilson, to make the opening address. Bro. W. gave the history of the Brooklyn Spiritual Conference, of which he was the founder, stating explicitly that it was organized as a distinct association, and he believed its grand success had been the result of such independence; he said that there was now a need of such an association as had gathered here, and it had his warmest wishes for success, which he predicted would be greater than its founders now realized.

W. C. Bowen was the next speaker, who said, while he was in sympathy and work in the Lyceum and in the Sunday meeting, this movement had his hearty cooperation and support.

Capt. H. H. Brown said: After the meeting in Everett Hall, Baturday evening, on going to my home, I had a spiritual vision, in which I saw this hall and this meeting assembled, and it has my warmest wishes for its success; and were my labors of an itinerant spiritual circurer such as would keep me at home here in Brooklyn I would be with you in your labors.

Mrs. Hope Whipple said: In the investigation of Spiritualism there are three stages; first, the materialistic; second, the ideal; and third, the spiritual. It seems to me that in this new departure you have stepped from the ideal to the third or spiritual plane, and if you are guided by the principles which called you together in the circular of Bro. Cole your future work will be feit all over the land. I bid you a hearty Gol, William Hemstreet was invited to speak as one Bro. Cole, on calling the meeting to order, alluded

Col. William Hemstreet was invited to speak as one Col. William Hemstreet was invited to speak as one who was not a Spiritualist, but a "spiritual philosopher." The Colonel said that he accepted the philosophy of "Spiritism" as true, but as yet he had not received the facts that some of us had to convince us that there was a communion across "that bourne from which no traveler returns." When thus convinced he knew his happiness and spiritual growth would be commensurate with this grandest idea of the century. With the spirit of the cail I am in harmony, although with the last sentence I am not yet convinced of the facts; but if your association is formed on the broad catholicity of spirit therein contained, and you do not accept or endorse bogus phenomena and traudulent media, I predict for you a very large, influential and successful association.

Mrs. Jonnie Foster, who has in former years been in the field as a lecturer and medium, was entranced, and the spirit controlling urged upon all who were present to cultivate the Christ spirit as the means of spiritual growth.

and the spirit controlling urged upon all who were present to cultivate the Christ spirit as the means of spiritual growth.

Mrs. A. E. Cooley, M. D., sald: I am with you in this movement heart and soul, and I rejoice to see here tonight such a large assemblage of moral, spiritual and religious people, and the future of this Fraternity is bright and glorious.

Dr. Wm. Fishbough said: My sympathies are with you, and while my advancing age will not permit me to do much active work, I feel as it your work will be crowned with great success, and what I am able to do I will gladly work to aid and help you in every way.

Judge Wm. Coit said: I must confess that when I received the circular, I felt as if a movement of this kind might be injudicious and fraught with evil, and had felt so up to my coming here to night; but now I feel, after listening to the remarks of the several speakers, and feeling "the baptism of the spirit" that prevails among you all, that higher powers than we here are to work, and have this movement in their hands; and I believe now it to be divinely ordained for great success and usefulness.

hands; and I believe now it to be divinely ordained for great success and usefulness.

Dr. Olmstead related an interesting fact given to him by Bro. Wilson at a scance in this hall, of the death of a friend whom he did not know had passed to the spiritworld, and that he had information that it was true, and correct. The doctor said: My sympathies and labors are with you.

Prof. H. M. Parkhurst, the Astronomer, who had such a remarkable experience with the clairvoyant powers of Miss Mollie Fancher, was present, and was invited as an outsider to make a few remarks. He said: "I did not come prepared to speak, but liked the call which has brought us together, and feel that you have had a very interesting meeting in the right spirit; and if you will accept only such facts as can be demonstrated by scientific analysis, you will attract many honest and intelligent people to your meetings."

A Committee was appointed by the Chair, consisting of Judge P. P. Good, Capt, David Dye and W. H. Rynus, to report a list of officers, who made the following report:

For President, S. B. Nichols: for Vice-President, D.

of Judge F. P. Good, Capt. David Dye and W. H. Rynus, to report a list of officers, who made the following report:

For President, S. B. Nichols; for Vice-President, D. M. Cole; for Secretary, Miss Kate Mauning; for Treasurer, E. Buttrick; for Executive Committee, Wm. Colt, Mrs. Mary A. Gridley, W. H. Rynus.

The report was accepted, and the officers were subsequently elected.

The President, on taking the chair, made a few remarks congratulatory on the favorable auspices in which the Association commenced its work. The Executive Committee were by vote instructed to report articles of association at the next meeting, and to find, if possible, a larger and more commodious hall. E. V. Wilson was invited to give the opening address, Saturday evening, Jan. 24th, on "Our Conference Work." Among other well-known and representative men and women present were W. H. Rynus, E. Buttrick, Thos. S. Tice, Dr. John C. Wyman, John Budd, Dr. E. Howard, Abram Kipp, Charles J. Warren, Dr. Hallock, Mrs. Hoffey and many others. Letters of regret were read from Henry Kiddio and Mrs. Mary L. Gridley, who were detained from meeting with us by prior engagements. A kind and fraternal letter was read from A. E. Newton, Ancora, N. J., glving warm greetings and important suggestions.

To the brother and sisterhood, of whatever name, race or faith, we send out our greetings of fellowship and good-will, and while we cannot all see eye to eye, we can all work for the upbullding of the "kingdom of heaven in the life that now is." S. B. Nichols.

The Brooklyn Spiritual Fraternity Meets at Downing Hall, corner Fulton and Clermont avenues, Saturday evenings at 71 p. m. The themes thus far decided on are as follows: Jan. 24th, "Our Conference Work." E. V.

Jan. 24th, "Our Conference Work." E. v. Wilson, the veteran pioneer seer and lecturer, will give the opening address.

Jan. 31st. "The New Era," Mrs. Augusta Cooper Bristol.

Feb. 7th, "The Christ Spirit," Henry Kiddle.

Feb. 14th, "Man's Natural Attributes," Henry J. Newton, President First Society Spiritualists, New York city.

Feb. 21st, "The Spiritual Body," Col. Wm.

Feb. 28th, "A Word Concerning Evolution," W. C. Bowen.

Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.

S. B. NICHOLS, Pres.

AT EVERETT HALL SPIRITUAL CONFERENCE, 398 Fulton street, Brooklyn, Saturday evening, Jan. 24th, Prof. HENRY KIDDLE, of New York City, will lecture. Subject, "Why I am a Spiritualist"

Saturday evening, Jan. 31st, at 7½ o'clock, Dr. J. R. Buchanan will lecture. Subject, "Heaven and Earth." JACOB DAVID, Chairman. The weakest woman, smallest child, and sickest invalid, can use Hop Bitters with safety and great good.

The evil done by one's self, self-begotten, self-bred, crushes the wicked, as a diamond breaks a precious stone.—Dhammapoda.

STEEL PLATE ENGRAVINGS, FREE! IMPORTANT ANNOUNCEMENT.

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

Auy Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, Boston, Mass., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, of his or her own selection; for each additional engraving 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.

ALL NEW SUBSCRIBERS, OR OLD PATRONS ON RENEWING THEIR SUBSCRIPTIONS,

BANNER OF LIGHT

MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOW-ING FINE WORKS OF ART, FREE, BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

"NEARER, MY GOD, TO THEE."

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

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages, and sung by the civilized world. Its pure and clevating 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, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale, " shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one 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 pure 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 Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks 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 Sputhful pligrims on the shore, "Be kind." Near the water's edge, mingling with the sunit 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 Mon." 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 he boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gently we'll watt 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 nicture lifts the veil 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 a clear, bright sky along the horizon Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious 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 resigna-tion, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the beat 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 toward his herole sister, his little form nearly paralyzed with fear.

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

"HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

DESIGNED AND PAINTED BY JOSEPH JOHN.

"The curfew tolls the knell of parting day," . . . from the church tower bathed in sunset's fading light, "The iowing 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 cagerly 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." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life. classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enshrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds eloquent expression. Here the "inspired song of home and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

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

THE RETAIL PRICE IS \$2.00.

"HE DAWNING LIGHT."

ART ENSHRINEMENT OF

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

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art! To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number-without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and caken 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 force, 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. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of louds; 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.

January 1st, 1880.

COLBY & RICH.