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### Original Essays.

#### HUMAN BROTHERHOOD, AND WHAT IT IMPLIES.

BY A. E. NEWTON.

PART TWO.

In the general sphere of human relations, I deem it self-evident that Brotherhood demands-

First, the mutual concession and guarantee to all our fellow-beings (irrespective of sex, color, nationality or any other adventitious distinction) of Justice, Equality of Rights, Freedom, Equal Participation in all the common Bounties of Nature, and full Enjoyment of the Products of each one's own Industry.

Let us briefly consider each of these important

phrases, that we may take in their full meaning:

Mutual concession and guarantee. This means that we are not merely to concede or allow to others all rights and advantages which belong to them as to us, and stop there, indifferent to anything further. A brotherly and sisterly interest requires that we go beyond this, and guarantee to each other protection in the enjoyment of such rights and benefits against any who may attempt to deprive a brother or sister of the same. We are bound to make their cause our cause, and to protect the oppressed from the oppressor.

This, indeed, is one of the avowed objects of the form of civil government under which we live. But we all know how far short it comes practically of securing such a result. In the first place, owing to neglect of proper education on the subject by the State, the conception of individual rights in the popular mind is exceedingly imperfect. Few among the masses recognize any broader platform of rights than their own traditional notions, or the whims of Mrs. Grundy, or perhaps the arbitrary enactments of Church or State. Let any one avow an unpopular belief, in either religion, politics or social ethics, or adopt an unpopular style of dress, and there are few neighborhoods in even this boasted "land of liberty" where such an one is not regarded by a large respect. A hundred years of vaunted freedom has not sufficed to teach the masses of our country the simplest lessons of toleration. Then, again, the expensive machinery of constables, courts and counsellors-at-law, through which alone governmental protection can be procured, and the power of money in blinding the eyes or turning the scales of justice, all combine to render the actual protection afforded by our existing governmental system of very small account to those who most The energies of government are directed rather to the punishment of outrages after they have been committed than to their prevention; and the meshes of the law are so constructed that proverbially the big fishes, the rich and powerful offenders, can usually slip through, while the small ones, the poor and weak, are caught and punished. If, on the contrary, the well-meaning majority of every community were guarding the rights of each other as vigilantly as they guard their own-and this is what brothers and sisters should do-then all would realize what protection means.

Justice is the rendering to each and all of that which is their due. Surely, Brotherhood should guarantee

this, so far as may be practicable.

Equality of Rights permits no class-privileges, no special favors or disfavors, to rich or poor, male or female, black, white, red or yellow men. All human beings stand equally entitled to justice, protection and kindness, in Brotherhood.

Freedom is liberty to act in accordance with one! own convictions of right and duty, in everything pertaining to one's own sphere; or to pursue happiness each in his own way, within one's own proper dominion Its only rightful limitation is one necessary in the na ture of things-namely, that one shall not infringe upon the welfare or the rightful freedom of any other, in which case such an one becomes an oppressor. Too many clamorers for "freedom" in our day fail to see both sides of its application. They want freedom for self, but fail to accord it to other selves. Brotherhood on the contrary, is far more solicitous for the welfare of others than jealous of its own abstract rights. It concerns itself more with duties than with rights.

Equal participation in the common bounties of No. ture. This means that sunlight, air, water, the earth and all its spontaneous products belong as much to one human being as to another. It follows that our pres ent system of land tenure, by which one person may hold thousands of acres of land, of which he has no need and makes no use, and may transmit the same to his children or whomsoever he will, while thousands of his human brothers have not a single foot of ground on which to stand, or an acre to keep them from starva tion—it follows that this is a most unbrotherly usurpa tion, and ought not to continue for a day. Our land titles, for the most part, if not universally, rest upon the simple fact that years ago the sovereigns of Europe saw fit to take possession of the several portions of this continent, and to dispose of tracts of land by patent to whomsoever they would. In some cases a nominal title may have been obtained also from the Indian tribes who formerly roamed over the continent. In either case the parties who have sold, have sold what they did not make, and had no more proprietorship in than they had in the air and sunlight. Land thus held is held by the law of might, not right. By natural right it is self-evident that one human being has as good a title to the sole ownership of the ground as another has—and that is just none at all. But each has a natural right to the use of so much as is necessary for his or her subsistence, and no more and has this right only while using it - no longer.

Hence all transmission of land-titles from parent to child, by entail, and all bestowments of the same by will of a departing occupant, are contrary to natural right—are usurpations and wrongs upon the great body of humanity. I do not forget that these things are expedients that have grown out of our existing imperfect system of civilization, and perhaps are indispensable to it. But they are contrary to Brotherhood, and must cease as that shall prevail. As inhabitants of earth it behooves us to remember that we and all others have been ushered into existence without our own choice, and by forces over which none of us had any control. Finding ourselves here, it remains that we should con cede each other's right to be here, and to the use of such portion of the soil as is necessary for the sub-sistence of each. This should be either held and cultivated in common for the general use, or allotted from time to time to individuals and families by a just and fraternal method.\*

Full enjoyment of the products of each one's own industry. Surely if there is anything to which a person has an unquestionable right, it is to what he or she produces by labor. It is labor which produces all wealth beyond the spontaneous gifts of Nature. It is the productive labor of the comparatively few which only sustains themselves and all the numerous non-producing classes, but also creates all the wealth accumulated by the rich. But labor in our days re quires conveniences, opportunities, tools, and to a large extent is combined with machinery. These, for the most part, can be provided only by capital or wealth. And capital, used in an unbrotherly spirit, by demanding interest, profits, low wages, etc., has se cured to itself immense advantages over labor. Consequently the productive laborer enjoys but a fraction of the real value of what he produces—the greater portion going in various ways, generally little understood to support the great army of non-producers and to add to the wealth of the wealthy.

No one can have a just right to the products of an other's industry except by free gift or by the return of an equivalent. True brotherhood or sisterhood will surely prompt every one to produce by his or her own labor at least the means of personal subsistence, with as much more as may be practicable, in order that the luxury of bestowing upon the needy may be enjoyed; and it will make every able-bodied person scorn to live on the uncompensated or partially compensated labor of others, especially when wrung from them by taking advantage of their ignorance or necessities, as is much of the wage-labor of to-day. By labor is meant not that of the hands only. Arains are at least quite as important to production and hands; and brain-labor is proved to be much more exhaustive of vitality than is mere muscular exertion. Some persons are endowed chiefly in the one department, others in the other. But in the best arrangement, doubtless both brain and muscles should be employed in due proportions for the most desirable results.

But Brotherhood, in its positive application, requires

even more than this.

Secondly, it demands the best efforts of each individual to secure for all who now exist, and for all who are to be born, the most favorable conditions attainable for healthful and harmonious growth or development, for integral education, and for useful activity in life-these being the essential requisites of individual

Let us consider well what this requirement means and prepare ourselves to act accordingly, if we mean what we profess in avowing the doctrine of Human Brotherhood.

Not to weary with details, suffice it to say, briefly, that this requirement can imply nothing less than the combination of efforts and means in some method of FRATERNAL CO-OPERATION for mutual benefit in all the aims and uses of a true life, in place of the prevalent selfish, antagonistic competition of interests, in which the many—the weak and poor—are ground to the dust, while the few—the strong and wealthy—roll in case and luxury. Such cooperation, while it may begin in mere business or industrial pursuits, must eventuate in the establishment of Associative Homes, of harmony, purity, and brotherly, sisterly affection, wherein each shall live for all and all for each—wherein the health-giving atmosphere of love shall banish all the foul germs of disease, engendered of lust and hate-wherein our children already born may grow up and unfold in the genial sunshine of love and truth, and wherein a future generation may be ushered into life under all the advantages which enlightened spiritual culture and modern scientific re search can afford.

DUTY OF SPIRITUALISTS.

If, as has been intimated, the bringing about of such a momentous and beneficent revolution in mundane affairs is the grand aim and purpose of the Spiritual Movement of our day, then it would seem that on Spiritualists preeminently devolves the duty, under illumination from higher realms, of mastering and working out the problem of the application of Brotherhood to

But it is doubtless true that the grand result can be reached only by successive steps. Not every onevery few indeed-who can perceive the beauty and desirableness of a fraternal life is able at once to enter upon and live it. We have been born under a system of isolated familism-a selfish, competitive civilization so averse in some of its features to the spirit of Brotherhood, that the selfish, unfraternal instincts or tendencies have been incorporated into our natures too deeply to be at once eradicated by a mere sentiment or belief of the head. There must be preparation, education, nay, spiritual evolution, or what Jesus called a new birth-that is, the bringing forth into controlling activity of the inner and higher spiritual nature, which is unselfish in all its manifestations, before we can see," or participate in that "Kingdom of heaven" which Brotherhood will bring on earth. With many this comes only through the discipline of suffering. disappointment, sorrow, and the crushing of all earth ly hopes and ambitions. The fact that so many earnest Spiritualists have been called to partake severely of this discipline gives rise to the hope that numbers are preparing for an entrance upon this new life. Yet I sometimes doubt whether a new generation must not be born for it, ere it will be fully attained to any large extent on earth. This suggests the importance of providing the best possible ante-natal conditions and influences for those who are to come after us, that they may be born into a larger measure of universal love, instead of into that intensified selfishness which is a too general characteristic of human society to-day.

There are, however, no doubt, individuals, and per aps families, scattered throughout our land, who have been so favorably endowed by inheritance, or so disciplined by life's experiences and by spiritual culture, that they are already prepared for the life of brotherhood—who daily breathe its spirit, and seek to exem plify it so far as practicable in their intercourse with those around them. But they find the maxims and

"In some parts of Russia the land is held in common by the inhabitants of the several districts, who live in compact villages, and yearly meet to apportion the grounds for cul-tivation according to the needs of each family.

customs, the institutions and the atmosphere of a competitive and selfish civilization adverse to their higher promptings, stifling and repressive of their better mpulses. They long for "a better country, even a heavenly," or for the society on earth of those in whom the spirit of Brotherhood rules.

Some day, doubtless, these will seek to know each other, and some of them will, by interior attraction, be drawn to associate together in neighborhoods, groups, families or communities, held by spiritual unity rather than by material interests—though the latter will no doubt be greatly advanced by the former. And they will, doubtless, aided by the wisdom which will be given them from the Higher Homes, superadded to the practical good sense of intelligent and earnest men and women (perhaps not without experimental trials, and, maybe, instructive failures,) be enabled to plant here and there over the land those Homes of Harmony which shall be the outposts of the new civilization—the strongholds of Brotherhood as it advances to the sure conquest of Humanity.

INDUSTRIAL CO-OPERATION.

But though few may be prepared as yet to enter upon any form of cooperation in domestic life requiring that close association which is sure to develop the sharp points if any remain, yet it would seem that proximate steps at least may be easily taken, in business and industrial relations, wherever a good degree of intelligence and the right disposition exist. As a practical illustration of what may be done, I will quote an account given some years since by the late Hon. Henry Wilson, then, or soon after, Vice-President of the United States. It was first published, I believe, in the New York Independent, and afterwards copied in the Banner of Light. It is surely worthy of a second

"In the city of Boston, thirty, years ago, a certain man went to work at the leather trade, working with his own hands. In due time, from small beginnings great results grew, until the one laboring mechanic had become the head of a firm, and that firm had established itself on a sound basis of prosperity. The members were rich and strong; but prosperity did not serve, as in too many instances, to turn their heads. They had established near the city, in connection with their mercantile business, a manufactory of leather, that turned out large results by currying and familing. For twenty years numbers of the workinen had continued with the employers, and apparently all were satisfied. But the senior member of the firm did not all at once forget his own days of toil; in felt for those who were situated as he once was biniself.

"Het therefore made the proposal to the firm to distribute a certain share of the annual profits of the business among the workmen, in addition to their regular wages. His partners at once assented, and the workmen were duly apprised of what was to come to them. They were naturally overwhelmed with astonishment, and oven showed themselves incredulous. But being assured that the matter was planned in good faith, they returned their sincero thanks, and wont on with their work, sensible of course of the stimules contained in the new promise. At the guid of the situation of the considerable of the considerable of the situation of the considerable of the considerabl

Such is the narrative, and such the conclusions of that shrewd statesman, Vice-President Wilson. Does not this step toward practical Brotherhood commend itself to the better feelings and judgment of every capitalist and employer, as well as employe? - And what a powerful incentive it affords to the workingman toward faithfulness, sobriety, carefulness and industry-virtues the lack of which is so generally complained of by employers in these days, and which the prevalent system of antagonistic interests has no tendency to encourage. And will not every reader who believes in Brotherhood and Progress-every Spiritualist, at least, who hopes for the inauguration at some future day of Angelic Harmony on earth-will not every such one who holds the advantageous position of capitalist and employer, respond to the call to "go and do likewise," and thus do his part to hasten for ward that wished-for day? The present time of the revival of prosperity in almost every department of business and manufacture is most favorable for a new departure of this kind, and they who judiciously avail themselves of it may thereby strengthen themselves against the next period of depression and disaster which may be considered as certain to recur in the no distant future.

Similar methods of friendly cooperation in the de partments of agricultural production and housekeep ing will no doubt be found practicable and equally ad vantageous, whenever the right disposition prevails to enter upon them. But the details cannot be presented

ere. Fraternal cooperation, of the character alluded to even to a limited extent, in place of the present indifference or antagonism of interests, would tend to give each some concern in the welfare of all, and thus pave the way for nearer and nearer approaches to that one ness of life in which each lives for all and all for each -the unity of true Brotherhood.

The question.

SHALL SPIRITUALISTS ORGANIZE? has been much discussed, and the prevailing sentiment seems to be averse to any general combination after the pattern of ordinary religious sects. There are, indeed, good reasons why Spiritualists should refrain from any measure calculated to limit freedom of thought and inquiry among themselves, and there is no sufficient reason for organizing merely to promote the spread of spirit-communion in the world. This is sure to extend as rapidly as the world is prepared for It, provided its benefits are properly illustrated in the lives of those who accept it. To organize for the promotion of any system of doctrines, merely, even if Spiritualists were able generally to agree upon such (as they have not been thus far), would be but to add another to the numerous wrangling sects already in existence. Its utility in proportion to its cost may well admit of doubt. The answer to the question, Shall we organize? should depend upon the answer to the further question, What for? It is always right, proper and desirable to combine efforts and means for the accomplishment of desirable and important ends. Surely, then, organization for fraternal cooperation in all the worthy aims and ends of life—in other words, for the promotion of practical Brotherhood on the earth-is eminently desirable. Such organizations, it is to be hoped, will ere long spring up and extend wherever Spiritualism is known.

THE GREAT OBSTACLE

in the way of such fraternal cooperation is the fact that in general we do not really, heartly believe in Brotherhood. It may be a sentiment, a beautiful ideal accepted by the intellect. But our hearts are not really converted to it. We do not love each other as ourselves-much less do we "in honor prefer one another." Here again becomes evident the necessity of that "change of heart" before alluded to, as indispensable to the achievement of a higher social state. This change is equivalent to regeneration, spiritual evolution, or birth out of self-love into love universal, which is the essence of Brotherhood. And this change is not only possible, but is unquestionably the very end aimed at in the processes of spiritual culture or development which are brought to bear by angel-ministries upon every willing and receptive soul. Spiritualists surely should be first and foremost in exhibiting the fruits of this culture.

The characteristic impulse of the deeper and higher nature, the spiritual selfhood that is within us, is willingness to live, to labor, and to die, if need be, for the good of our common humanity, as illustrated by the hero-souls of all times and countries. When the germ of this inner selfhood, which often lies buried deep be-neath a crust-of-selfishness, shall-be-quickened and born into consciousness—yea, developed to be the controlling power of our lives-and not till then, shall we be fitted to enter upon and enjoy the unselfish life of Brotherhood. We may all as well settle it in our minds first as last, that there is small hope of any permanently better condition of society or form of civilization than that which now prevails, to be inaugurated by persons in whom selfishness is the ruling motive that is, by persons who seek cooperation or association, communistic or otherwise, merely or chiefly for the material good that may come to themselves-that they may better their own external conditions, live easier, and "have a good time generally," without regard to personal improvement or unselfish service to

WORDS OF CAUTION.

Let the reader then beware of all advertised projects munities," and the like, in which only or mainly the ma terial and social advantages anticipated are set forth no matter how glowing the colors, without reference to spiritual qualifications or the higher motives of personal improvement and unselfish use which should be dominant in all such undertakings. Many such appeals have been made to Spiritualists and " Progress ives" in the past, and many more are likely to be made in the future. Being addressed chiefly to the selfish side of humanity, they draw chiefly the selfishly inclined the indolent, the incompetent, the designing. The land is strewn with the wrecks of such enterprises which have come to grief, as they always must.

THE TRUE MOTIVE.

If it be said that the hope of material advantages, of greater personal case, comfort and satisfaction is the only motive to cooperation or community life, without which nobody will care to seek it, it may be replied that where this is the only motive, or even the leading one, it is safe to predict that the end will not be reached. And this for the reason that in the nature of things, self-seeking defeats its own end in the long run. Selfishness is never satisfied, and hence breeds discontent, distrust, antagonism, repulsion, as sure as night follows day. On the contrary, where each is seeking the other's welfare and comfort, and finds chief delight therein, because "it is more blessed to give than to receive," then none can fall to find means of the highest happiness, and none can fall to be cared for. Thus is justified that paradox of Jesus, so puzzling to selfish souls, "Whosever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.'

It has been often remarked that only the indolent the incompetent, or those who have made a failure in the competitions of life, are favorable to communistic or associative experiments. And it is too often the case that only adversity or want sets people to thinking in that direction. So long as they are surrounded by plenty for themselves, or are able to secure it in the struggle for subsistence which engresses the lives and thoughts of the million, they care little who goes under in the strife. But to the honor of humanity be it said, it is not so with all. And as spirituality, which is the soul of Brotherhood, shall increase, the number of capable and successful organizers of industry and accumulators of wealth who are willing to devote themselves wholly or in part to the good of the less canable. will increase also. Of this number the head of the Boston firm whose noble example has been already cited is one, and there are others in our country who might be named. In France, we have the eminent instance of M. Godin, at Guise, where hundreds of workmen with their families, under his generous and skillful guidance, have achieved a most enviable domestic, social and educational advance. When at length the now fast descending showers of

celestial influx shall reach the hearts of our Stewarts and Vanderbilts-when the advancing sun of spiritual truth shall quicken the germs of Brotherhood in the breasts of our Merchant-Princes, Industrial Chiefs and Bonanza-Kings, or those who have the capacity to beome such-leading them to devote their preëminent abilities to the helping of their less gifted brethren, instead of to merely selfish gain and ambition-then may ve look for such speedy transformations of human soclety as the world has never seen. But we need not wait for these. Surely they who have ordinary ability to succeed in an isolated struggle with the competitions of life, ought to succeed far better in a combination animated by the spirit of unselfish devotion and brotherly love. And it is safe to believe that such will

succeed, provided they do not attempt to carry (as has too often been the case,) a too heavy load of incompetent and incongruous material.

"THE WORK OF THE HOUR."

If, then, the all-important thing for the world's re-demption through our instrumentality be the ascendency of the spirit of Brotherhood in our hearts, and if we need a spiritual regeneration or evolution in order to bring forth that spirit, it becomes a question of great practical moment, How shall that new birth or evolution be attained? To ascertain and make use of the proper methods has been not inappropriately The work of the Hour" for Spiritualists. But those topics have been sufficiently treated in previous papers. A final word on

BROTHERHOOD AND RELIGION.
It has been remarked that Brotherhood is deemed

the basis of all genuine Morality. I may add that it is an essential-I had almost said the essential-element of all true Religion, all real Worship, as well. Any form of religion that does not require and promote the love of universal humanity is of little worth in this world, if not in fact worse than none. Sectarian faiths that engender hate or indifference to unbelievers-or that tendency to exalt BELLEF In any theory or truth above GOOD-WILL and kindness to all—is and ever has been a curse to humanity. But I need not argue this point at length. An old writer, often quoted as authority, but little heeded by those in whom the spirit of sect rules, was inspired to say: " If we love one another, God dwelleth in us, and his love is perfected in us." What better religion can we have? And he adds. somewhat bluntly, "If a man say, I love God, and hateth his brother, he is a liar." A modern poet (J. G. Whittier), not less inspired, tells us more graciouslyand with his glowing words I close:

"Oh, he whom Jesus loved has truly spoken! The halter worship, which God deigns to bless, Restores the lost, and heals, the spirit-broken. And feeds the midow and the fatherless.

Then, brother man, fold to thy heart thy brother! For where love dwells, the peace of God is there: To worship rightly is to love each other Each smile a hymn, each kindly deed a prayer

Follow, with reverent steps, the great example Of him whose holy work was DOING GOOD: So shall the wide earth seem our Father's temple. Each loving life a psalm of gratitude,

Thus shall all shackles fall; the stormy clangor Of wild war-music o'er the earth shall cease: Love shall tread out the baleful fires of anger. And in its ashes plant the tree of peace,'

### THE RIGHT USE OF THIS LIFE.

to the Editor of the Banner of Light : Stooping to pick up a stone when I was a boy, I dis-

covered a pale shoot just emerging from an acorn that ad thrown open its doors, and let its little bantling go forth into the light and air of the great world. As I watched it from day to day putting forth stem after stem, and leaf after leaf, till it had grown to the size and dignity of a young tree, I noticed that it reached forth for every drop of moisture that could be obtained from the atmosphere, and thrusting its little rootlets down into the earth in every direction it absorbed all the nutritive properties that it could digest and use for its growth, until by-and-by it became a huge tree, in whose shade the flocks of the pasture sought shelter from a scoreling sun. Reflecting upon this mysterious and wonderful power I thought, "here is a lesson for me," Growth is written throughout every department of God's universe. Plants, animals and man are being forced into material life by this law of growth, and onward and out of it into the great realm of spirit. We cannot stay this power in the least, but must move on before it. We can, however, make a good use of it, or we can pervert it. And this brings me to the point I wish to discuss, viz., the right use of everything pertaining to this earth-life. And in the first place let me say that the proper use of this material life is necessary to a healthy soul-growth. I believe that to enhance our happiness in the spirit-life it is essential that we allow ourselves all the experiences which an upright course of conduct in this material state will bring to us. And I fear that whatever is left undone in this earth-life must needs be performed under greater difficulties here after we leave these bodles. In short, in this matter of individual progress, there is no going across lots, no vicarious atonement, no crawling into heaven under the tent, (as the small boy creeps into the circus,) no sacrificial offering, but plain, straightforward, square and honest personal work, that must be done right, or done over again and again. until it is fully and properly accomplished.

Now let us see about how to use this life. The analogy is complete in the correct hygienic management of the body. Everything that is nutritious and wholesome may be indulged in, in proper quantities to the stomach; and the more palatable the better, so that we don't partake to our discomfort and injury. In the gratifying of the moral appetite, we shall find more abuses than in the indulgence of physical wants, beabuses than in the indusence of physical wants, because the laws controlling spirit are less understood than those that pertain to our corporeal desires. Among those moral laws that we are wont to give due attention is that of self-preservation. This is thought to be by many, and is often alluded to, as a wonderful gift of Providence to enable us to live and preserve ourselves from harm. The world is slow to learn the great lesson that utter unselfishness is the best means to preserve one's self. The poet says truly that

"Heaven's gate is shut to him who comes alone: Save thou a soul and it shall save thine own."

serve one's self. The poet says truly that

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Save thou a soul and it shall save thine own."

Of course there are bodly needs that must be answered. Indeed, the time necessary to provide for the material wants of ourselves and our dependents will consume the major part of every-day life.

But even while we are in the very midst of the cares incident to self-support we may give a vast amount of assistance to our fellows. A kind word will ofttimes prove to be better than money or food. An expression of sympathy will frequently lighten the burden of a weary and discouraged spirit. The old and homely adage that "thanks would starve a cat" may be true for the cats, but for humanity, whose social, moral and spiritual nature needs sustaining, this does not apply. It is true that the material wants must first be supplied and then the higher; but both must or should be fed; for it is all one. Man is part animal and part angel. While wading through material conditions the two elements together must be added. We are working out our soul-growthhere. Whatever we overcome and gain is so much added to the soul; whatever we lose here is so much detracted from it. And this matter of overcoming is simply rising above the low horizon of ourselves to the solicitude for the happiness of those around us. This is the work of all good spirits, whether in the form or out of it, and, mark this, the higher we progress the stronger will become our yearning for those below us, and the less we shall concern ourselves about our individual welfare.

In the light of this truth we may be able to discover of how great importance it is to put everything that is ours, whether physical, moral or intellectual, to a right and helpful use. If we are stout of heart and strong of limb, we may use our courage and strength to the aid of our neighbor. If morally right, we may be a good example for the loose and licentious. If intellectually able, teach wholesome lessons to those who will inevitably lean upon us.

### The Reviewer.

THE SPIRIT-WORLD: Its Inhabitants, Nature, and Philosophy. By Eugene Crowell, M. D., Author of "The Identity of Primitive Christianity and Modern Spiritualism." Boston: Colby & Rich. 1879.

DIALOGUE ON THE BOOK AND ITS AUTHOR. Reported de bene esse,

BY A. E. G.

BENJAMIN.-Good morning, Uncle A. Reading, are you, as I usually find you doing on a Sunday morning?

UNCLE A .- Yes, Ben ; I get more instruction and benefit from reading and meditation than I can from any of the so-called Reverends in the meeting-houses.

B.-Tell me, uncle, what book is it that now instructs and comforts you? It is a new one, is it? Ah, "The Spirit-World: Its Inhabitants, Nature, and Philosophy. By Eugene Crowell, M. D." Surely, it is the very book that I bought and have been reading here and there in it! Well, well, this is capital! We'll see where we agree or disagree in our views of the Doctor's "Spirit-World." His "Primitive Christianity and Modern Spiritualism" aided me very much in understanding some difficult parts of the Blble; but this last work of his astonishes me! yes, some parts of it almost stunned me! It can't be, uncle, that you believe all of it!

A .- Well, Ben, as a reasonable man you are under no obligation to believe the whole or any part of it till you are satisfied that it is true. As long as you find it easier, after fair investigation, to disbelieve a matter than to believe it, so long, it seems to me, you ought not to accept it. Tell me, what have you found in Dr. Crowell's book that frightens you?

B.-Well, has he proved that the communications purporting to come to him from Robert Dale Owen are from that source? You rememher it is stated in the Introduction that chairs are placed for the Doctor's spirit-friends and his medium, Mr. Kenney, so arranged that Dr. Crowell faces them. Mr. Kenney is then made unconscious by an Indian spirit, who in his turn is then psychologized by another Indian spirit. Then whatever thought is communicated to the psychologized Indian in the spirit-world is vocalized through the lips of Mr. Kenney, the psychologized human in this material world, and Dr. Crowell records the communications.

A .- Yes, as piano-strings respond in notes to the touch of their keys, so the Doctor supposes his arrangement serves as a telephone between the two worlds. It was an ingenious mind that originated it, and may have been suggested by the mesmeric fact that the magnetizee hears only what comes to him through his magnetizer. But notwithstanding its ingenuity and the Doctor's arguments as to the identity of his communicating spirits, doubt lingers in my mind, so I cannot say that I am as certain that the alleged Owen statements were from him as if he visibly had made them in propria persona to me. There is room for doubt. We outside mortals do not know exactly what is going on among our invisible associates behind the scenes.

B.-But suppose that Mr. Mumler or any other spirit-artist had photographed the group at one of Dr. Crowell's séances, and the resulting picture had contained the forms and features of Kenney, the two Indian spirits, and of Mr. Owen, then would you not believe that the communications were from him?

A .- Such a photograph would be corroborative evidence; but even then it is conceivable that it might represent the simulacra of Indians and Mr. Owen, instead of being impressions of their actual spirit-forms and features. Dr. Crowoil says on page 8 that his researches in the spirit-world have tended to convince him that impossible. If this be so, ingenious spirits could fashion counterfeit presentments of Mr. Owen or any other once-mortal being.

B.—But he gives half-a-dozen or more reasons for believing in the identity of his spirit-friends.

A.--Yes. Every additional good reason increas- | certainly not in worldly matters. es the probability, and I doubt not that Dr. Crowevidence so delicate, so applicable to himself and to no one else, and yet so evanescent, that neither the Doctor nor any other person could fairly describe them in words. Such evidence would beget certainty with Dr. Crowell as to the identity of the particular spirits, but with no one else. Be that as it may, you, I, and every other person are at liberty to judge and determine each for himself on the possible, probable, or certain truth, or error of any, or all the matters in Dr. Crowell's book, and accept or refuse them irrespective of the person, medium, or source from which they are supposed to come. But tell me, my boy, what was there in the Doctor's "Spirit-World" that, as you say, almost stunned you?

B.—Perhaps that was too strong a word. But reading some parts of it, was like a ride on a cordurey road: it shook, yes, almost shocked me. You know I used to join very fervently, when I attended the Episcopal Church, in the Apostle's Creed. "I believe in the resurrection of the body, and the life everlasting," events which I then, supposed were to happen in some long indefinite future. But-if Dr. Crowell's book is true, we are now at this moment in the life everlasting; moreover, what is the use of a resurrection of the body, if the death of the body is the birth of the spirit, and if we as spirits then enter and live in an actual spiritworld? I tell you, uncle, this Modern Spiritualism is knocking my old theology higher than a kite. But I had no idea that the spirit-world was so much like this earth-world as Dr. Crowell represents it. Why have we not known

these things before?

A .- Ignorance of other religions, idolatry of the Bible, mental bondage begotten by church creeds and organizations, have hitherto dwarfed our minds, and generated hazy and distorted conceptions of a future life, where any hope or expectation of it had not previously died out. I imagine that belief in spirit-existence and the great likeness of the spirit-world to this breathing world of ours was more vivid prior to the Christian era than it is now. One of the heathen sages said: "There is nothing on earth which is not in the heavens in the heavenly form; and nothing in the heavens which is not on the earth in an earthly form." General Hitchcock, in his Christ the Spirit, says that on the Smaragdine Table of Hermes is inscribed: "Things above are like those below, and things below are like those above, for working the miracles of one thing." A. J. Davis, in his Answers to Questions, p. 62, says that "in a certain sense it is true to say that in the spirit-world everything continues to be just as it was on earth," which I suppose means that though substantially the same, everything there becomes improved, refined and perfected. Dr. Crowell has been very persistent and persevering in his investigations,

and fearlessness in publishing his views when he must know that they are unpopular. Such men as he are the benefactors of mankind.

B.-But what do you say of Dr. Crowell's forty heavens that surround the earth, all of which are within three thousand miles of us?

A.—Yes; why forty, rather than four, or four thousand heavens? What are the boundaries. the dividing lines, the differentiating principles of these heavens? Are they objective, or subjective, or both? In Genesis only one heaven is mentioned. In Deuteronomy, x:14, "the heaven of heavens" is referred to, and that phrase certainly implies more than one heaven. In II. Corinthians, xii: 2, Paul says he knew a man caught up to the third heaven. In chap. xxiii. of the Koran it is stated that seven heavens are created over mankind. In one of the Buddhist books that I have seen the thirty-third heaven is mentioned as a lofty one. Swedenborg says there are three heavens. A. J. Davis and Robert Hare each declare there are seven spheres, some of which may probably be regarded as heavens. Hudson Tuttle, a quarter of a century ago, wrote an interesting book of "Scenes in the Spirit-World," or life in the spheres, but did not tell their number. Some people conceive of heaven as a concave sphere external to themselves : others believe it to be a happy state of mind. The Materialist looks outward; the Spiritualist looks inward. I believe that every man is a microcosm—a universe, as it were, containing all the germs and potencies of heaven and hell within himself. The mystic Behmen, in some respects, perhaps, a clearer seer than Swedenborg, said: "Nothing is nearer to us than heaven, paradise and hell; there is a birth between them, yet both gates stand in us." Peary Chand Mittra, in his Spiritual Leaves, says: "He who is not spiritual, cannot realize heaven. It is more a state than a locality; it is the state which creates locality, although the soul, by its inherent nature, is ubiquitous." His remark that it is the state of mind which creates locality is provocative of thought. The frightful forms and phantoms seen by the delirious trembling drunkard, create his hell; the angelic countenances in golden light seen by the ecstatic saint create his heaven. Our Whittier, in his Raphael, thus attunes the same idea:

"We shape ourselves the joy or fear Of which the coming life is made, And fill the Future's atmosphere With sunshine or with shade. The tissue of the life to be We weave with colors all our own And in the field of Destiny We reap as we have sown. Still shall the soul around it call
The shadows which it gathered here,
And painted on the eternal wall
The Past shall reappear."

B .- What you have said is quite learned and poetical, but it does not quite meet the questions in my mind. Please be more practical, and tell me whether you believe that steamboat machinery is made by disembodied spirits in any heaven beyond this earth, or that steam boiler explosions happen in heavenly regions that blow Indian spirits into the air, hurting them some, but frightening them more; that spirits go a fishing and hunting with hooks, and guns, and shot, and bullets, and, after capturing their game, release it, because they can't kill it. It is these stories, and others equally wonderful, that Dr. Crowell relates. Now, uncle, do you believe them?

A .- Well, Ben, do you believe them? B.-No, I do n't. But how can he relate such big stories? If these marvels are true, then very likely the Arabian Nights' stories and Baron Munchapson's adventures were true. Say, uncle, do n't you think Dr. Crowell is somewhat cred-

uloùs?

A .- "There are more things in heaven and earth," Ben, "than are dreamt of in your philosophy." Here is a photograph of Dr. Crowell. Land. Aerial pictures float around us continnothing in relation to spirits and their world is Study it. There is no credulity in that countenance. Notice those sharp eyes, the prominent perceptive organs, that long, cogitative, investigating nose, and square, determined chin. That is the countenance of a self-reliant man, whom it would not be easy to impose upon-

ell from time to time received tests and other him only through his books; but I wish I knew something more about him. Is he a practicing physician?

A .- I can tell you something about him, for I have had the pleasure (and it was a pleasure) of

meeting and conversing with him. B.-How old is he? Is he tall or short? What

is his history? and how did he become interested in Spiritualism?

A .- Hold on, Ben! You shoot out questions as a Gatling gun pours out bullets. Dr. Crowell is of medium size, compactly built, light complexion, and I think has greyish blue eyes. He is now about sixty-three years of age, but very active in his movements. His father was a Methodist minister in New York, but died, as did his mother, before the Doctor was twelve years old. It was about 1842, I think, that he acquired his degree of Doctor of Medicine, when he graduated from the University of New York. He subsequently practiced his profession for nine years in that city. Then his health failed, and he went to San Francisco. Shortly after arriving there he availed himself of a good opportunity to engage in the wholesale drug business. For the ten years he remained in it, his firm was probably the best known drug house there was on the Pacific coast. But he did not while in California give himself exclusively to business. He engaged in all the principal public benevolent and reformatory societies. He was both a member and an efficient worker in them. He engaged in politics. For a number of years he was a supervisor of the city. He was one of the leaders in rescuing the city and State from the grasp of rapacious and corrupt politicians, and was nominated by the People's party, which then held the reins of power, for the office of mayor, but he declined it. After leaving California, he traveled with his family for two years in Europe. In 1868 he settled in Brooklyn, N. Y., where he now resides. There he has devoted nearly all his time to the investigation of the phenomena and philosophy of Spiritualism. When he was about fifty years old his attention was drawn to Mesmerism. For thirty years previously he had been a Materialist; but the facts of mesmerism opened to him the door to Spiritualism. So you see, Ben, that Dr. Crowell is not a book-worm, but a wide-awake, practical business man, a shrewd, careful observer, with a mind cultured and enlarged by study and travel-a person not likely to accept or promulge wonder stories unless he has evidence for them.

B.—Thank you, uncle. What with your description, his photograph before me, and what I've read of his books, I begin to feel quite acquainted with him; and as to the story of the steamboat blowing up in the Indian heavens, I now see that he refers to it as an incredible story, and one that will challenge the faith and test the patience of his readers. But what could have prompted his medium, Kenney, or and I admire and honor him for his frankness his Indian controller to have told such a story?

occur on one of the western rivers, and a reflection or mirage of it might have been seen and believed by the Indian spirit reporter of it

as having occurred in the spirit-world. B.—But the Doctor remarks here on page 171 that spirits cannot perceive our spiritual bodies, for they are masked from their view as they are from ours, by our earthly bodies; how, then, could he have seen the spirit bodies of the Indians and white men on the steamboat, if they were embodied men?

A .- He might have seen the aura or emanations of the boat and the people in it, somehow as A. J. Davis on page 60 of his "Answers to Questions" explains such matters. As for the Doctor's statement that you have just referred to, it is opposed to that of Swedenborg in "Heaven and Hell," (paragraph 453) that the spirits of men while they are alive in the body become visible in their own form. Why should I accept his rather than Swedenborg's statement?

B.-How do you account for it that clairvoyants differ, and sometimes give contradictory statements of the same matters in the spirit-

A.—Among other causes I think it is owing to a difference of perceptive power. Here in this world we have long-sighted people and shortsighted people; people with eyes, and people with so little power of observation that they may be said to be without eyes; moreover, remember, that not every one can tell correctly what is really before this eyes. Dr. Crowell's spirit-instructors of distinually bluntly contradict what other clairvoyants profess to have seen. Here, on page 12, the existence of fairies, elementaries, and other semi-human beings is denied. But Mrs. Hardinge, Madam Blavatsky, and Countess Caithness, all living witnesses, and more or less clairvoyant, report their existence. On page 130 the doctrine of the vast magnetic currents taught by A. J. Davis is said to be without foundation. On page 97 Dr. Crowell declares that what Swedenborg says about one language being used throughout heaven is an error. In Cahagnet's Celestial Telegraph it appears that people are born in pairs, male and female, and predestined for each other. To this the Doctor opposes the bald denial, on page 110, that there is no truth in such an opinion. Now it appears to me that one man's or one spirit's ipse dixit on such things, and on certain others which are categorically denied in the Doctor's "Spirit-World," is no better than another's unless it is supported by some show of reason. So I should have been better pleased if the Doctor had given his reasons for denying the correctness of the reports of his clairvoyant predecessors, where he felt it to be a duty to state his difference with

B.-I don't catch your explanation of that steamboat explosion being miraged or reflected, as it were. Please state it a little more clearly. A .- Look to A. J. Davis's book entitled "Dis-

eases of the Brain and Nerves." Here on pages 197 and 198, is the best explanation I can give of the appearance to the Indian of the steamboat explosion, and of many other remarkable matters in Dr. Crowell's "Spirit-World." First bear in mind that the earth's atmosphere may be conceived of as in films, layers or belts, rising one above another. The astronomers' ether (or yet finer) etherium may be conceived of not only as above, but as permeating the atmosphere.
Now Davis says that the atmosphere is a compound of unparticle mirrors. It reflects whatever images of objects strike upon it. "The magic mirror of the spiritual universe is illuminated with the white light shed abroad by the sun visible in the firmament of the Summerually. Houses, cities inhabited, groves, broad fields, horses, dogs, cats, birds, fowls, all kinds of trees and animals, seas, lakes, oceans, vessels, naval fights, battles on land-all these things belonging only to earth, or to some neighboring planet, no more advanced than our own, are often cast up into the spiritual atmosphere, B.-Are you acquainted with him? I know (into the etherium), and being seen, are frequently described correctly by fair-minded novices in mediumship, and sometimes even by seers long in use of their perceptions, as veritable scenes in the spirit-world." Now I think it is likely that much of what Dr. Crowell's medium or communicating spirits report as being the avocations, institutions, relations, incidents and appearances of disembodied spirits in the spiritworld, were mirages or reflections in the atmosphere or some other sphere, of the avocations, institutions, and daily life of embodied men and women on this, our earthly globe. None of us earth-clad mortals, except clairvoyants, (and only very few of them, as I think,) have personal knowledge of social life and society among spirits. Moreover, clairvoyants are liable to err both in their perceptions and their explanations.

B.—But would not an actual disembodied spirit, such as Mr. Owen or Dr. Crowell's Indian spirits, be more likely to know what is going on in the spirit-world than a physical living person, one like Mr. Davis who is yet encased

in his body of flesh? A.—That conclusion does not necessarily follow. All seers report that there are multitudes of spirits in the spirit-world who know far less than do good and wise men yet on earth. There are natural seers or spiritual discerners. Such ones are so born, not made, with special proclivities and susceptibilities for apprehending the actualities of the spirit-world. Such, so I think, were Pythagoras, Jesus, Jacob Behmen, Swedenborg, and such, to an unusual degree, is A. J. Davis. While, therefore, I would not deny that Dr. Crowell's spirit-friends report correctly whatever scenes appear to them, yet, remembering that things are not what they seem, I think that many of them are not spiritrealities, but are mirages and reflections of merely earthly scenes.

B.-Well, what, on the whole, is your opinion

of Dr. Crowell's book? A .- Oh, Ben, you are a teaser! Do you want a legal opinion, and are you prepared to pay a handsome fee for it? However, it being Sunday I won't charge you for it. My candid opinion is, that it is an interesting, astonishing, marvelous, suggestive, puzzling and instructive book. There probably are mistakes in it, yet I think it presents some true pictures of spiritual border-life and scenes in the spiritworld. It is a welcome addition to spiritualistic literature. It is in the right direction.. It multiplies, realizes, humanizes and enlarges our conceptions of the spirit-world. It disarms the last enemy, which is death, of its terrors. When Orthodoxy. Its bizarre theology afterward may

the future life and the joys of heaven.

A.—Not unlikely a steamboat explosion did visions seen by Paul and John, and perhaps one or two other Jews of near two thousand years ago, who were no better visionists, as I think, than American visionists and seers now living. Clerical pictures of the future life appear to me to be sensational, melodramatic, and more or less barbaric. True it is, there are minds that dwell on them with pleasure. For instance, notice the heaven that Dr. Talmage, of Brooklyn, exhibits in his words reported in the New York Sun of Dec. 20th: "Heaven is eternal, and has twelve gates, and room for all the Brooklyn clergymen to get in. There will be room for Dr. Van Dyke and Mr. Crosby and Dr. Spear and Dr. Talmage, Dr. Rockwell and Mr. Sherwood, and all will work toward the throne, and there they will sing Moody and Sankey hymns forever." Now such a prospect may be pleasing to Dr. Talmage, but it is not to me. I am a republican and not a monarchist. I don't like king-craft nor thrones-neither on earth nor in heaven, nor a condition of society which necessitates them. As for singing or even listening to Moody and Sankey hymns forever! No, please excuse me, it is too monotonous, too wearying, too dismal! If I must choose between one and the other, I prefer Dr. Crowell a thousand fold to Dr. Talmage or any of his brethren as a guide to heaven.

> B.-It is time for me to be going now. I'll think over what you have said, and come again next Sunday morning and have another talk. Good-by, uncle.

A.—Good-by, Ben. Hyde Park, Mass., Dec. 30th, 1879.

"SHAKSPHARE A STUDY."•

To the Editor of the Banner of Light : The iron bands of faith, the silvery cords of sympathy that bind us to ideas, to places, to peoples, the impulses awakened in the presence of historic monuments and scenes, the enthusiasm we encounter and cannot aliay, arousing the soul to supreme resolves, when face to face with heroic emprises and exploits these, each and all, tell us of latent capacities and dormant energies and smouldering sensibilities which make the human mind a mystery and a marvel. When in our thought-realm we marshal our great writers, how upon the mountain-top of our imaginings burn, like the alarm-fires of old, all that is sensuous in poetry and song and exalted in patriotism, plety and berevolence; but which of them more than Shakspeare stirs the finer sensibilities or sounds the depths of our dcep, divine nature ! When in my young days I was traversing the greater

portion of our globe, hunting the sacred scenes that names and deeds had consecrated for all time, there came before me nothing that elicited more reverence (if I may make exceptions pertaining to one martyr) than the birthplace and the sepulchre of the Bard of Avon. I had stood in the humble home and before the urned ashes of Columbus; I had coasted Corsica and ascended the storm-battled cliffs to the lone grave that hallowed the rock of St. Helena; I had visited the Meles that claims Homer, the templed plains where Socrates taught, and the birthplace of Goethe; I had sought with solemn avidity the Bethlehem of our Jesus the storied sepulchre of the "man of sorrows," where I kneeled in adoration of the personification of truth and love, and to a great deed sanctified by my mother's tearful teachings, and by habitude of reverence; I had gone with bowed head to the templed hills of Rome and her proud vias, and to Egypt's desecrated fanes, and had turned back to the last resting-place of Al fieri, who sleeps so royally between Michael Augelo and Macchiavelli, under the beautiful handiwork of Canova-the Alfieri (author of twenty-one tragedles) whom Mr. Calvert must regard with no little admira-tion as almost another Shakepeare, though cold, and stiff, and soulless when in close proximity to England's histrionic Colossus—the Alfleri, as self-made and selfsustained as Shakspeare, and whose name was a house hold word in my home in Italy; yes, back to his last resting-place with a degree of respect, perhaps of awe, few graves inspire; but above and beyond all, when I approached the hallowed precincts where reposes the dust that makes the Avon the golden stream of memory there came upon me the "o'ermastering impulse," evoked as in patriarchal times, and held in those im posing words, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Shakspeare : A Biographical and Æsthetic Study,' by George H. Calvert. just published by Messrs. Lee & Shepard, of Boston, is a small, choice, handsomelyprinted work, with a portrait of the great dramatist As a literary production it will elicit unlimited admiration, as all may anticipate who are acquainted with Mr. Calvert as a writer, as a grand portrayer, a masterly limner of character. Mr. Calvert has here enter-I into the Infancy, the and active manhood of his demi-god with a love that is altogether acceptable and inspiring; and, having sought out all that seemingly can be known of his hero's parentage and the route he followed to fame, our author enters at last into a consideration, a veritable an alysis of those marvelous tragedies that have girded the earth with wonder, bringing out that "magic splendor of coloring which stirs the inmost soul"; touch ing with startling accuracy his "supernal spiritual sources." his "fervor and flexibility." his august mastery of imagery, his princely, his divine interior light and perfectibility of thought, till the reader feels that he is so comprehending the great poet, so thoroughly entering into the secret chambers of all that is mysterious in the mighty laboratory of his genius—skimming the seething billows of his scholastic sea, then reach ing the profundity where wonders, as in the stellar world, multiply as space increases—so fathoming in fact the ocean of his glory that he finds a new homfor his own creative powers and capacities, new sources of enjoyment in the unique, the enshrined monarch of thought and feeling, something that imparts new potency and freshness to a work that has been shelved

for years perhaps for lack of this illumination. With Alfleri there was doubtless more art than inspiration, more sullen strength than lucid intuition. more fervor than beauty, a more complete unbarring the barrier of the passions than a curbing and training of them for higher devotrs, accomplishments and pur poses so clearly manifest in Shakspeare. Mr. Calvert has more particularly illustrated this in his essay on the "Tempest," about which he uses the words most luminous ideal"; on "King John" and its "tumultuous prophetic prologue"; but above all, on 'Hamlet," where every line is aglow and instinct, as lt were, with poetic fervor and inspiration. The ghost in this play Mr. C. does not regard as a fiction.

One indeed should peruse Mr. Calvert's noble tribute to the supernal grace, majestic force and exhaustless spirituality to be found in the world's greatest master of the mind's resources.

\*Shakspeare: A Biographical and Æsthetic Study. By George Il. Calvert. Lee & Shephard, publishers, Boston

A CRUEL EXERCISE OF PUBLIC AUTHORITY.—
The mere chance that in giving cow-pox to her child syphilis may be inadvertently introduced into its blood, would surely excuse the anxious reluctance of a mother to expose her infant to so dreadful a contingency; and make any punishment for her refusal under such circumstances, to say the least, a harsh, if not a cruel, exercise of public authority. Many cases are continually occurring to show that indiscriminate vaccination is attended with peril to health, or even to life. The late Sir Culling Eardley, who submitted to vaccination in order to remove the objections of his servants to submit to it, died in a few days. I have myself known many persons lately who have been brought to the edge of the grave, and remained dangerously ill for months, in consequence of having been revaccinated. Whether their illness was the result of impure lymph, or an impure state of their own blood, I cannot say; nor is it material to the argument, for in either case the sine qua non of the illness was the vaccination.—Sir Thomas Chambers, M. P.

It is not often that immortality can be avacabled.

the fear of death ceases, death is destroyed.

Man has conquered; he is no longer the slave of Orthodoxy. Its bizarre theology afterward may amuse, but cannot frighten him.

B.—But, unck, are you not severe on the Orthodox? Their ministers talk a good deal about the future life and the joys of heaven.

A.—Yes, but they pattern too closely after the

Materialization of Spirit-Forms. To the Editorof the Banner of Light:

Some thirty years or more ago a tiny rap was heard by a little nine-year-old girl, of lowly birth, as she lay one night on her humble pallet, in a one-story, unpainted wooden cottage in the obscure village of Hydesville in New York State, that contained within itself all the possibilities of the solution of a problem that the scientists, philosophers and religionists of the world had been striving in vain to satisfactorily solve for nearly forty centuries. That problem was, "If a man die shall he live again?" The little rap came not from the Great Jehovah or any personal God; it came not from far-off archangel or angel of light; it came not from the translated soul of a departed great one of earth, whether renowned for religion, for sanctity, for wisdom, for knowledge, or for good works. It came, if the little girl's estimate was correct, from the source to which was (and ever has been) attributed, by the self-righteous bigots and religionists of the day, man's knowledge of good and evil-together with the sublime moral and spiritual teachings of Jesus of Nazareth and the beneficent works of all the angel-inspired reformers that have been successively raised up to enlighten, advance and improve the well-being of mankind, viz: from the Devil, acting, on this occasion, through the unquiet soul of an unknown pedlar who was murdered in the cottage for his pack, and whose mouldering bones then lay buried in the miry clay of the cellar. Said the quick-witted little girl, "Rap three times, old Split-Foot!" and lo! three raps were instantly made in reply. "Why, mother," said the little child, "it can hear." Again said she, "Do as I do, old Split-Foot," at the same time passing the balls of her finger and thumb silently over each other, beneath the bed-clothing, and instantly the exact sound of the snapping of a thumb and finger was made in response. "Why, mother," said the little girl, "it can see, too!" That little unsophisticated child had thus disclosed an alphabet or key that has since been used to reveal to man mysteries that have for ages shut from him a knowledge of the unseen world. That little girl, one of the "weakest things of earth," had thus been made an instrument, by loving angels (or by loving devils if you prefer), to instruct mankind in a practical spiritual philosophy transcending all the sciences of the learned, that has, in the short space of less than one-third of a century, crossed every sea and penetrated to the remotest regions of the earth, carrying in its pathway divine healing of both bodily and soul infirmities. sicknesses and sorrowings to millions of suffering mortals, binding up the broken-hearted. making the blind to see and the lame to walk. and, lastly, banishing the fear of death, that hitherto greatest terror of man.

From this little rap have developed the hundreds of phases of spirit manifestations, now rife throughout the globe, whether of the strictly physical and phenomenal, trance, inspirational, or other form of mediumship, until they have culminated in that last and greatest of the demonstrations, form materialization—containing within its broad folds each and every phase of mediumship that has gone before it. Yes, the materialization of the unmistakable forms of our departed friends-that stone, which, though now rejected by the Babel builders, contemned, vilified, ridiculed and despised by the wouldbe high priests and leaders of the gospel of Spiritualism, is destined ere long, I confidently believe, to grind its enemies to powder, and, in spite of their persecution and hate, become the head stone of the corner of the great temple of God wherein man shall no longer be taught of the things that pertain to another life, or the way thereto, by priest, Pharisee or scribe, but wherein all shall learn directly from the lips of angels descended from the realms they describe. Yes, though the enemies of truth, both within and without the ranks of Spiritualism, (and especially those who claim to be within,) are striving with all their might to destroy the new-born babe whilst yet in its cradle, and crucify the "weak things of earth," whom God and the angels have in wisdom commissioned to foster its growth, wagging their heads as they pass, and saying in derision, "Aha! aha! behold the fraud!" that babe, I feel bold to say, in the name of scores of the angels who have it in charge, will yet survive all their conspiracies, plots and persecutions, and like an infant spiritual Hercules strangle the serpents that are now seeking to take away its young life (that they may share among themselves its rightful inheritance,) ere it has cast aside its swaddling clothes to go forth conquering and to conquer, until all mankind shall be brought, through its convincing phenomena and angel instruction, to learn of the things of God and eternity through the individual ministration of "friends gone to the unseen realms before." Then, and not until then, will truth reign triumphant throughout the world, and "righteousness cover the earth as the waters cover the sea."

THOMAS R. HAZARD.

#### Magnetism an Antidote for Pain in General, and Sick Headache in Particular.

To the Editor of the Banner of Light :

After an experience of a little more than a year, and in a large number of cases, I have come to rely more fully upon the application of magnetism for the relief of pain than, formerly, under the allopathic plan of treatment, I relied upon opium or any of the other narcotic drugs. I now rarely have a case of pain from any cause which is not essentially relieved by magnetism in a very few minutes; and in a large

majority of cases the relief is complete. In the relief of sick headache, magnetism surpasses all the remedies I have ever tried, both in the promptness and completeness of its Those who have experienced this teraction. rible discomfort know about what to expect when the attack comes on. They know there is to be great suffering from a few hours to a day or longer, and they make up their minds to endure it as best they can. But to show with what readiness this disease yields to magnetic

treatment I will cite a case or two: A few days since a young man sent for me to visit him. On my arrival, I learned that he was subject to attacks of sick headache, and that ordinarily they lasted a day or two. This particular attack had been upon him seven hours, and was, as he stated, of very unusual severity. In less than twenty minutes, without the administration of any drug, by the use of my hands alone he was entirely relieved; nor was

there any return of the attack. Another severe case, occurring about the same time, yielded completely in a very few minutes, and there was no recurrence of the attack.

It is true one swallow does not make spring, nor does the successful application of Magnet-ism in two cases fully establish its value in the treatment of this disease; but I shall continue to make trial of it, as occasion may offer, until convinced of its inadequacy.

### Banner Correspondence.

Massachusetts.

SALEM .- Mrs. Hattie M. Wells, Highland avenue, writes: "Perhaps you will allow me a small space, to tell you how the hungry are being fed in this old bigoted city, with good food supplied by the angels, and meted out to each individual in proportion to his or her need; proving that there is a power beyond the mortal cognizant of our earthly affairs, and able to read the inner nature as it is, not as the world sees us. It is this grand power which comes to bless humanity today, enabling those who are susceptible to its influence to discriminate the false from the true, teaching that ofttimes the jewel is hid in the rough casket, and passed by unnoticed and unappreciated through life; but thanks to the angel-world, the time is not far distant when these faithful ones will be sought for and found in all their perfectness. Sixteen years ago, angel hands opened the beautiful gate that I might behold the grandeur and reality of their home just beyond. Then it was that a higher power baptized my spirit with a newness of life in the mortal—for the lamp which had burned but a few short years in the earth form was almost extinguished, hardly a spark of light visible; but, for a God-given mission, it was replenished, and all that I am or have been since that hour I owe to my angel-guides. Health and spiritual unfoldment have been added to my cup of blessing with the power to benefit others in my humble way, hoping that the light they have brought to me, and the sweet words they are enabled to speak to those who sit in the darkness may be a star to guide them into the brighter pathway, where the departed wait to greet them. During the few short years that I have been blessed with the presence of these ministering spirits, I have had a large experience in mediumship. I sought to know the truth, that I may not be misled nor mislead others.

I can truly say, Mrs. Fales, whom I have met during the past week in our city, has a phase of mediumistic power destined to bless humanity in many ways; not only does she read the life-conditions and characteristics of those in the audience by taking a glove, hand-kerelief, or some article in their possession at the time, but describes the dear ones gathered about them in spirit, in a manner which cannot be doubted; beautiful pictures are also shown in a glass of water, and accurately described, one of which I will mention: It was an apartment where the spirit of a young girl was about to be emancipated from the mortal form. A father and brother, who had p day, enabling those who are susceptible to its influence to discriminate the false from the true, teaching that

which silnes for all our Father's children, to enter their darkened pathway."

LEOMINSTER.—Mrs. Fanule Wilder, President of the Spiritualist Union, writes as follows: "I feel it a duty and a privilege to call attention to Miss Jennie B. Hagan, the poetical medium and youthful wonder. She will go before any audience, and give every one the privilege of writing any subject on a slip of paper, and on it being handed to her, after having read it she will immediately proceed to give you a beautiful poem. She will also give a short address, if desired, on a chosen subject. We have had a glorious feast during her stay with us. We have held extra meetings in order to bring her before the public all we possibly could during her short stay. She is just as entertaining to the skeptical class as to the believers. She has stood any amount of testing, and never failed to prove herself a genuine medium. I hope investigators will give her a call during her short stay in our dear old State of Massachusetts. She has left her home in the Green Mountain State to answer some calls. Many of our friends well know her, and have listened to her eloquent words at various camp-meetings, Lake Pleasant and elsewhere, and will be glad to know she is in our State again. She will speak in Lynn, Mass., the first Sunday in February, at Templar's Hall. She may be addressed care of Mrs. Fannie Wilder, box 484, Lcominster, Mass."

SALEM.—A correspondent writes: "We have been favored for the past few weeks by having in our midst one who is an earnest seeker and worker for the truth and the cause of Spiritualism. This lady—Mrs. Fales, of Richmond, Va.—is entitled to the warmest praise for her efforts, which have been marked with pronounced success. In all cases, so far as known, her psychometrical tests were correct, and her interpretations of symbolic letter-writing realily and accurately solved. She is an earnest and sincere worker and rapidly progressing, and we bid her God-speed."

FALL RIVER—R R Randell writes Jan et attention

FALL RIVER.—B. F. Randall writes, Jan. 1st: "In this week's paper there is a communication from Joseph Bradford, who says he was well known here, in Providence and in Newport, and that he was, when all vo, extensively engaged in the coal business. A Mr. Joseph Bradford, residing at Newport, and largely engaged in the coal business both at Newport and in this city, died during the past year. I only slightly knew him, but he was very well known about here. I have no doubt the communication was from him."

### New York.

LOCKPORT.—J. W. Van Namee, M. D., writes, Jan20th: "I have lectured the last three Sundays in Buffalo—am here during the week to see patients and hold
circles. I lecture next Sunday in Rochester; the 27th,
28th and 20th of this month I attend the Lewisville, Pa.,
Convention as speaker, and return here the following
Sunday, Feb. 1st, to speak, then back again to Buffalo,
where my address will be as before, at the Fillmore
House.

House.

I am glad to say the cause is gaining ground in Western New York, and much credit should be given that carnest and eloquent worker, Mrs. Colby, who has done much to awaken thought and convince faltering ones of the fallacles of Orthodoxy. God speed her. Let Eastern societies, who desire a strong, powerful speaker, engage her services.

I cannot tell when I will go further West. I have my time fully occupied, and my guides seem in no hurry to push me on further until work is fully done here.

PHENIX.—Mrs. Wm. Parker writes, Jan. 5th:
"In the Banner of Light dated Dec. 27th, I found a
communication from my father (Frank Jones) who
passed to spirit-life twelve years ago. He was a firm
believer in this faith. I would say to those who have
read (or who may yet read) this communication, that I
without a doubt' accept it as coming from my father,
and I hope and trust that in the future I may hear
from him again."

### Maine.

OLD ORCHARD BEACH.—"Zarea" writes: "Spiritualism has found its way here, and is a welcome guest in some of the most intelligent families, and the number of converts is on the increase. And I might say the same of Biddeford, where the seekers for spirit-communion are more than ever active. Saco is not altogether in the dark in regard to this great spiritual revelation. W. L. Jack, M. D., has been here holding private parlor séances, which have created quite a renewed interest. But the church influence governs with a rod of from.

a rod of iron.

We have here one of the most delightful of places to We have here one of the most delightful of places to hold a camp-meeting anywhere to be found, and I am surprised that the Spiritualists do not avail themselves of it. The grove is within about a quarter of a mile from the sea water, and is adjacent to the Methodist camp-ground. The railroad facilities are excellent. The friends in Portland and vicinity would attend a spiritual gathering here in large numbers, if in the hands of good managers. Who will set the ball in motion? Good reliable mediums are appreciated in this vicinity."

### Pennsylvania.

PHILADELPHIA.—Henry Lacrolx writes us from this city, under date of Jan. 7th, that the communica-tion bearing the name CELESTE, which was printed in our issue for Jan. 3d, was, he feels sure, from his spirit-

ATHENS.—Mrs. T. R. Davies, in renewing subscription, writes: "We think the Banner of Light is more and more interesting. Each number is worth the subscription price to us. Mrs. Richmond's lectures are excellent. Professor Buchanan's productions are masterly. Dr. Peebles's 'Marvels of Wonders' are wonderful indeed. He used to preach to us here—the Universalists—so every word from his pen is a treat, to say the least. Finally, all the contents of the Banner are good and pure to us, t. e., myself and husband. Husband is eighty-five; your correspondent seventy-six last February; so you see we have not long to stay here to read its blessed pages. But will we not be interested in its glorious course there, in the higher life? We think so. God in his own way will bless you."

### Wisconsin.

Wisconsin.

FSHEBOYGAN FALLS.—Frank T. Ripley writes, Jan. 10th: "I had a truly wonderful sitting with Mrs. Simpson, at 24 Ogden Avenue, Chicago, Ili., on last New Year's day. There is no need of my describing it any more than to say it was under the strictest test conditions, and in sunlight. I held Mrs. Simpson's hands, and Sky brought me a red carnation plnk. I know positively that the medium did not do it. While I held the slate, with Mrs. Simpson's hands in one of mine, Sky wrote on the slate. Mrs. Simpson tells me that she intends to visit Boston next summer. While there, she will sit only under the strictest test conditions. During the scance, I saw a light (spirit light) floating in the room about three feet from Mrs. Simpson and myself. I did not see it clairvoyantly, but with my natural eyes. She is the best medium I ever saw for that phase, and should be better known to all."

### Indiana.

CROWN POINT.—Amos Aliman in remitting for a new subscription, writes: "We have several more spiritualists in this town and county that ought to take the good old *Banner of Light*. I think it a great mistake ithat our papers are not better supported than they are at present."

Written for the Banner of Light. OH! 'T IS A BEAUTIFUL BELIEF!

BY ALEXANDER M'LACHLAN. Oh! 't is a beautiful belief That dear ones gone before us Return to soothe us in our grief, And hang in pity o'er us; And cherish still old human ties, And spite of all our blindness, Look on us with their pitying eyes And hearts of loving kindness.

They see the secrets of our breast, And phantoms we're pursuing; Our very thoughts, though unexpress'd, And everything we're doing. They sorrow when we go astray, And come to warn and guide us. And lead us in the better way, That ill may not betide us;

And always whisper in our ears That only Love and Duty Can lead us through this vale of tears Into the Land of Beauty; ... Where, free from all the stains of earth, With songs of joy to greet us, Rejoicing in our higher birth, They'll be the first to meet us-

And welcome us to realms of light

Where hope is never blighted; Where no back aches, and no heart breaks, And ev'ry wrong is righted; And where we'll find those heavenly gleams We caught by streams and meadows, And in the glorious world of dreams, Were not mere fleeting shadows:

And all our aspirations pure, And ev'ry true endeavor. Will meet us there, and shall endure Forever and forever; And after all the hopes o'ercast Amid the rude and real. The soul shall realize at last Its glorious ideal! Amaranth Station, Ontario.

### Spiritualism in Charleston, S. C.

To the Editor of the Banner of Light: Spiritualism in this city is progressing slowly but surely. As far as I can learn there are two circles here, which are doing good work; but both are pro-ceeding in a quiet, unestentatious manner. One of these circles holds regular séances every Tuesday evening for the benefit of the friends of its members, and for such persons who really from the bottom of their hearts are seeking after divine truth, and none have gone away dissatisfied, every individual leaving with the firm conviction that a new light has dawned upon him. This last named spiritual circle holds what we call "sacred scances," giving no further tests than what the "A B C" of "table-tipping" teaches; and the rest is done by argument, lectures written by the mediums themselves, and the teaching of such truths as come directly from their spirit guides. When this circle first began the practice of spirit-communion, about three months ago, a spirit messenger was sent to them, who, (as soon as one of the mediums had developed far enough to write) transcribed the following sentence:

"Behold, I will send you a messenger to teach you the true way to heaven." This was signed with the name of Instructor, and by

This circle has been instrumental in making about thirty converts, who are now happy mortals since they have entered a higher sphere; and many others are making inquiries. But many are held back through pride, (a vice which has kept many a poor spirit from rising, and many mortals from entering the kingdom of heaven.) Jesus, who knew of his power, humbled himself before the multitudes, and was blessed; and why should not poor mortals bow to the divine truth?

Many believed without seeing the mark of their Mas-

ter's hand and will be blessed. Thomas did not believe until he saw. And woe to those who will not believe, on the day of their birth in spirit-life. But many will not believe, even when they have been shown the most convincing proofs, that spirit-power is present. Therefore it is not necessary to convince people with tests, for those convinced by argument and such truths that no books can teach them, make firmer and truer Spiritualists than any others.

Such are the principles (given to them by their spiritguide) of this circle; and the foundation laid by them is as firm as a rock. By next fall a good lecturer may find a field of operation here, and have many listeners. Out of these converts a large proportion have proved themselves to be mediums, and some have developed as excellent writing-mediums.

Beside their own spirit-guides, the friends in this circle have drawn to them many spirits from the higher realms, who have offered and are aiding them in their good work Multitudes of spirits have been made happy by prayers offered up for them. Even as did Jesus, they have fed multitudes with a few loaves and fishes, and sent relief to many poor, wandering and suffering spirits.

So good work is done in both ways. The spiritworld will aid by casting its influence over us, and inspiring mortals to seek after truth and the mysteries of the hidden world. And investigating Spiritualism must lead to something sublime, must lead to contemplation of after-life; and once the philosophy of this religion has taken root, a further investigation will follow, and then the branches will spread out, showing forth the knowledge and the indescribable beauties of spirit-life, leading all men in the footsteps of Jesus of Nazareth; each one will be led to strive to gain for himself a sphere of angelic-state before closing his career in this mundane sphere. So much for Spiritualism in Charleston: No public scance for the curious; no chance of ridicule for the unbelieving; but when it comes, it comes pure and unadulterated, and "Behold. a messenger shows us the true way to heaven!"

### Onset Bay Grove Association.

The annual meeting of this flourishing Association was held in this city on Wednesday, Jan. 14th, there being a very large attendance of the stockholders. Mr. George Hosmer, who was elected President at the time of the resignation of that office by H. S. Williams, Esq., in August last, declined a second election, and Wm. F. Nye, Esq., of New Bedford, one of the original corporators of the Association, and a member of the Board of Directors from the first, was elected President for the ensuing year. With this exception, no other change was made in the officers of the Associadent for the ensuing year. With this exception, no other change was made in the officers of the Associa

dent for the ensuing year. With this exception, no other change was made in the officers of the Association.

The Clerk was by vote requested to make a digest of the Treasurer's Report, and the remarks of the retiring President, for publication in the Banner of Light.

W.W. Currier, Esq., of Haverhill, submitted his third annual report as Treasurer in pampilet form, so that all the financial details of the Association may be thoroughly known to all persons interested. From this document it appears that its estimated assets at the present time amount to \$45,263,97, while its liabilities include capital stock, one hundred shares, \$5.000, and one note of \$500, leaving a balance of \$30,763,97. The gross receipts of the Association for 1877-78-79, were \$15,464,22; its expenses, \$15,221,65; cash in treasury, \$233,212. There is but one outstanding bill (of \$500) against the Association. The Treasurer says:

"It is with feelings of pride as well as pleasure that we refer to the noble efforts put forth the past year by the following persons, who have built good substantial as well as beartiful cottages at Onset Bay Grove:

N. F. Howard, Il South Boulevard; John 'Garside, 13 South Houlevard; Sincen Butterfield, 31 South Boulevard; Gyrus Feabody, 65 South Boulevard; Mrs. Jennie P. Ricker, 94 South Boulevard; Wrs. Jennie P. Ricker, 94 South Boulevard; Wrs. C. Carter, 64 Pleasant Avenue; Mrs. L. Thaker, 569 West Central Avenue; G. W. Yaughn, 2010 nset Avenue; Hrs. Jennie P. Ricker, 86 Prospect Avenue; Hrs. Henrietta Bullock, 222 Park street; Mrs. Rebecca Young, 218 Union street; George W. Musso. 216 Union street; Mrs. Henrietta Bullock, 222 Park street; Mrs. Rebecca Young, 218 Union street; George W. Musso. 216 Union Avenue; Wrs. Henrietta Bullock, 40 South Boulevard; Mrs. M. Tibou, 219 Union Avenue; Mrs. M. L. Union, 221 Union Avenue; Mrs. M. L. Union, 221 Union Avenue; Wrs. M. Holmes, 122 Ocean Avenue; While we have not the contract prices on the above cotages, it is probably as fe to say that private enterprise has enhan

The retiring President, George Hosmer, Esq., after alluding to the fact that the force of circumstances, rather than the regular action of the Association, resulted in his election as President during the middle of the year, thereby placing him under some disadvan-

view of the valuable experience which it has had in the management of its affairs, further remarked as follows:

"Our Association from its first start was, we believe, never in so healthy a condition as it is to-day, owing but a small amount, as you learn by the report of your Treasurer, although there have been many improvements made during the past year, the particulars of which you will find in the Treasurer's Report, Some of the more important of these are the opening up, clearing and grading of new streets; improving and repairing many others; building a new Head-Quarters limiding; repairing restaurant; painting Pavilion; clearing out large quantities of underbrush; trimming groves, &c., &c.; all which has been accomplished at a comparatively small expense. And by laying little or no salaries we have been able to rub out most of our indebtedness, as you will see by Report.

And we would here recommend that the motto "PAY & YOU GO" be placed at headquarters, and lived up to in practice so long as the corporation exists, for we think it is the secret of financial success in all enterprises of this kind and character to keep out of deby, as the history of nearly all such will show.

We have now on the grounds at Onset Bay Grove, and belonging to the Association, the Pavilion, restaurant, headquarters building, some eight bath houses, six cottages, and also five cottages in process of erection. There are also some seventy-five cottages belonging to individuals, besides twenty to thirty other buildings, making in all some one hundred and itemy to one hundred and thirty afready on the ground. Most of the cottages are substantially built, and there will no doubt be a large number of cottages built during the coming season.

We think you must all be satisfied from these facts that the location is a fixture, the enterprise a success, and that it will only require careful and Judichous management, both in a financial and social direction, to cause the place to grow in popularity and numbers; in short, to become what

to the cause to which it was originally dedicated."

The President's address was accepted by vote, as also was the motto "PAY AS YOU GO," as indicating the financial policy of the Association.

At the first meeting of the new Board of Directors it was voted to hold a camp-meeting the ensuing season, embracing four weeks and five Sindays, the details of which will be published in due time.

Jan. 15th, 1880.

H. B. STORER, Clerk.

#### Vermont Spiritual Association.

(Reported for the Banner of Light, )

(Reported for the Banner of Light, 1)

A The Vermont State Spiritualist Association assembled in convention at the Waterbury Hotel, in Waterbury, Jan. 2d, and was called to order by the President, Mr. Harvey Howes, of North Bennington. E. V. Wilson made a few opening remarks on the New Year, followed by the Duxbury Glee Club. Remarks in conference were made by Mr. Wilbert, Dr. Gould, Mr. Howes, Mr. Parish and Col. Balley. Closing with music. Adjourned till? O'clock.

Erening Session.—The evening session was presided over by Vice-President Mrs. Dr. Gould. The usual hour was devoted to conference, and closed with a beautiful song by Miss Lillie Johnson. The only regular address of the ovening was delivered by Miss Abbie Whitney, of Montpeller. It was a good one, such as this speaker never fails to deliver. Adjourned till's o'clock to-morrow meraing.

"Account Day.—Convention called to order by the President. During the hour of conference wiles seemed Hugan was called out, and delivered a poem on "1883," subject selected by the audience. The first address of the morning was delivered by Col. E. C. Balley, of the Boston Globe. The speaker said he had been in the prisons and places where the old Bible martys were said to have suffered, and seen what purported to be the cross on which Jesus wascrucified, and the very spikes with which he was mailed to the same. He had seen the table on which the "Last Supper" was laid; in fact he had traveled among almost every nation, and been in almost every country on the face of the earth, and that Vermont was the most beautiful place he was ever in. She possessed the most beautiful scenery, and the most beautiful lakes and rivers. Truly a valuable compliment to our little State. Col. Balley's Blocarse was a grand one, and in ling and the contraction of the session. Teamer de little for the session of the session of the session of the session of the session.

she possessed the most heautiful scenery, and the most beautiful lakes and rivers. Truly a valuable compliment to our little State. Col. Balley's discourse was a grand one, and if his suggestions were carried out a grand reform would be imaugurated.

E. V. Wilson, the veterun seer, gave the closing address of the session. I cannot do justice to this speaker's ideas. "Iteraon Session... After conference, and a song by the club entitled, "Our Lattle Boy That Died," Mrs. Woods, of Burlington, (under the control of Achas Sprague,) addressed the assembly. It was a beautiful discourse, containing many choice genus. Mrs. Manchester, of 'West Randolph, gave the closing address of the session, prefacing her remarks with an improvised song on three subjects presented by the audience. Nothing is ever better received by an audience than the beautiful sentiments which flow from the lips of this inspired improvisative. Her discourse was one of her best, containing many convincing tests. Session closed with a poem by Jenne Hagan.

Evening Session.—After music Miss Hagan improvised a couple of poems on subjects selected by the audience. During the scance by E. V. Wilson the vast audience was entertained over an hour and a quarter, and the medium made eighty-soven positiveassertions, eighty of which were fully identified, and by the manifestations of the audience it would seem they were fully satisfied with this truly wonderful scance. Session closed with the following poems by Miss Hagan: "Agriculture," "The Love of God to Man," closing with one on "1880," the latter of which was entirely different from her former one on the same subject.

Last Day.—Morning Session,—Foliowing the hour of conference, the first address came from Mrs. Emma L. Paul, of Stowe. This speaker, with her beautiful rhetoric, is one of the shining lights in Spiritualism, and her address was sibilened to with raps attention. The last speaker of the morning was Mr. Albert E. Stanley, of Lefcester. Mr. Stanley never falls of interesting his learners, and his

#### Vaccination-Pertinent Testimony by Thomas R. Hazard.

Popular inquiry is now being roused to an unprecedented extent regarding this barbarous custom, and the legitimate outcome of disease and suffering (if not direct physical decease) which it entails upon humanity wherever it is practiced. We have made frequent editorial comments (extended and otherwise) regarding the matter, and have also inserted in these columns original critiques with which learned correspondents on both sides of the Atlantic have favored us, and we are pleased to note that the discussion is gradually making its way into the daily papers, as well as the weekly journals and monthly issues. As one point in proof that this is the case, we present the following extract from an article on vaccination, contributed to the Providence (R. I.) Press, by Hon. T. R. Hazard:

"For many years I have been pretty fully persuaded that the practice of inoculation so prevalent among us has had an exceedingly deleterious effect upon the general health of the American people. It seems reasonable to suppose that the same law through which the disease of small or kine-pock is imparted or instilled into the veins of one person by a small portion of virus extracted from those of another, may be equally applicable to many ailments, and that in this way scrofula and other kindred distempers in the blood that may have been accumulating in the system for generation after generation, may be transferred from one person to another in like manner.

Ike manner.
To bring the question home, my deceased wife often remarked to me while living, that she believed the health of some if not all our children had been seriously affected by the poison contained in the vaccine matter that had been used tained in the vaccine matter that had been used by our physician in vaccinating them from the kine-pock. Whether my wife was right in her surmises I know not, but this I think I do know, that several of our children who were apparently strong and of excellent constitutions (like both their parents), have died while young in years, (apparently) of pulmonary declines—while one of the two still living is necessitated to reside at Santa Barbara, in California, in order to prolong her feeble earthly existence.

The subject of inoculation seems at this time to be creating quite a stir in England, where several fathers of families have not only been fined but imprisoned, through the influence, as I understand, of interested physicians, because they will not pay a fee for murdering (as they conscientiously believe) their infant offspring."

When it is considered that Mr. Hazard him-

When it is considered that Mr. Hazard himself is a man of herculean frame and strong vitality, (which is borne witness to by his mental and physical strength even at the advanced tal and physical strength even at the advanced age which he has attained,) there is to our mind every reason for conviction that the opinion of Circle of Spiritualists.

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

tages in attempting to perform the duties incumbent upon him, and alluding to the fact that the members of the Board have acted ably, harmoniously and faithfully for the financial and social interests and welfare of the Association, and recommending that the old Board be largely retained in its present position in view of the valuable experience which it has had in the management of its affairs, further remarked as follows: enforcing it on the people) will be summoned for adjudication before the bar of a really awakened and indignant public opinion, and then the paucity of good works which it will be able to show, and the long array of evil consequences which can be proved to have from time to time attended its course, will strike with amazement the hearts even of some who are now its most zealous ádvocates.

Dr. Peebles is eminently a "live preacher"; that is to say, he speaks right out from the heart, and every hearer teels that what he teaches he believes, and is confident that it is as good for others as it is for himself. He has just published four Lectures' delivered in Boston at the close of last year, and it seems to us that in them we never saw the author to better advantage. It is hardly worth while repeating the commonplace caution, that we by no means concur with all the sentiments expressed, for with what vigorous and progressive spirit is it possible to enter into full accord? Our chief delight is in a man's temper rather than in his opinions, and it his temper have in it a divine savor and freshness we can overlook much else.

The last Lecture, on "Nature of Death," is full of interest, and proves how vivid and definite are the convictions of Spiritualists as to the realities of the inner world. Here, for instance, is authentic experience:

"Those who have lived caim, truthful and Christlike lives do not for a moment lose their consciousness in dying. The change is more real than dreams everare. It is passing out of a semi-dark room into one more brightly illuminated. It is moving up one step higher. It is leaving the schoolhouse for the academy.

"It is that grand triumphal arch."

'It is that grand triumphal arch Through which the good to glory march.' Through which the good to glory march.'
We dwell in the suburbs; they in the kingly metropolis of immortality. We are in the basement; they, if good on earth, are in something like the royal chamber of princes. We are on this, they are on the thither side of the crystal river, shaded by the tree of life and lighted by the sun of righteousness."

These Lectures will, if thoughtfully read, appear as a sort of revelation, showing that not only a new intuence has entered into the world, but an entire group of ideas and convictions which cannot fail to constitute a new era in the religious history of mankind."—London Psychological Review.

\*Parker Memorial Hall Lectures, By J. M. Peebles, M. D. Boston: Colby & Rich, 1879.

#### SPIRITUALIST MEETINGS.

BROOKLYN. N. Y.—Society of Spiritualists meets at Everett Hall, 388 Fulton street, Sundays. Lectures at 3 P. M. and 75 P. M. Mr. Charles R. Miller, President; Benjamin L. French, Vice President; Fred Haslam, Secretary; Nationiel B. Reeves, Treasurer, Children's Progressive Lycoum meets at 10% A. M. Jacob David, Conductor; W. C. Howen, Assistant Conductor; Mrs. C. E. Smith, Guardian: Mrs. Hattle Dickenson, Assistant Guardian; Miss Belie Reeves, Musical Director; Mrs. C. E. Bnith, Secretary and Treasurer.

The Brooklyn Spiritual Conference meets at Everett Hall, 398 Fulton street, Salurday evenings, at7\(\frac{1}{2}\)\(\text{o}\)\(\text{c}\)\(\text{c}\)\(\text{c}\)\(\text{c}\)\(\text{c}\)\(\text{d}\)\(\text

chain.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets in Halle's Hall, 333 Superior street, at 103 A. M. and 7½ P. M. Thomas Lees, President; M. H. Lees, Corresponding Secretary, 163 Cross st. The Ohidren's Progressive Lyceum meets in the same hall at 12½ P. M. N. B. Dixon, Conductor; Sara A. Sage, Guardian. To all of which the public are cordially invited.

CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, correct of Laifin and Morroe streets, every Sunday at 103 A. M. and 7½ P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Mss. Nettic Bushnell, Treasurer; Colling Eaton, Secretary.

EATOR, Secretary.

CEDAR RAPEDS, IOWA.—Society of Spiritualists meets in Post-office Block every Sunday, at 7½ P. M. Inspirational speaking. Dr. W. N. Hambleton, President, Mrs. Namile V. Warren, Vice-President; Geo. H. Beck, Treasurer; Dr. Hamilton Warren, Secretary, All are cordially invited.

Mrs. Nannie V. Warren, Vico-President; Geo. H. Beck, Treusurer; Dr. Hamilton Warren, Secretary. All are cordially invited.

\*\*NNBANAPOLIS\*\*, IND.\*\*—The First Society of Truth-Seckers meets for religious service at 86); East Market street, every Sunday at 25 and 75 p. m. J. R. Buell, President; S. D. Buell, Secretary.

\*\*LYNN, MAMS\*\*, "Spiritual meetings are held every Sunday atternoon and oven jugate Templars\*\* Hall, Marbet street, under the direction of Mrs. A. F. Cunningham.

\*\*LEOMINNTER!\*\*, MANS\*\*, "Meetings are held every other Sunday in Allen's Hall, at 2 and 65 o'clock P. M. Mrs. Fannie Wilder, President of Spiritualist Union.

\*\*NEW YORK CITY\*\*—The Society of Progressive Spiritualists holds meetings overy Sunday in Trenor Hall, on Broadway, between 22 and 33d streets, at 105 a. M. and 75 p. M. J. A. Cozino, Secretary, 33 West 46th street, Children's Progressive Lyceum meets at 2 p. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Nowton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. — Kirby, Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary and Treasurer; C. R. Perkins, Corresponding Secretary, and Treasurer; C. R. Perkins, Corresponding Secretary, and Treasurer; C. R. Perkins, Corresponding Secretary, and President; Dr. D. J. Stansbury, Secretary, 164 West 20th street; G. F. Winch, Treasurer.

\*\*The First Harmonial Association holds free public services every Sunday at 11 A. M., in the Music Hall, No. 11 East 14th street, between Fifth Avenue and Union Square.

\*\*PORTANDA ME.\*\*—The Spiritual Fraternity meets every Sunday afternoon at 23g o'clock in Congress Hall, for lectures and conference. T. P. Beals, President; W. E. Smith, Vice President; F. W. Hatch, Secretary and Treasurer. Sentsfreet of all.

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smith, Vice Frestient; F. W. Hatch, Secretary and Treasurer. Seats free to all.

PHRIADFLIFILA. PA.—The Keystone Association of Spiritualists meets every Sunday at 2% P. M. at Lyric Hall, 259% North Ninth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10% A. M. and 7% P. M. at Hall 810 Spring Garden street. H. B. Champion, President, S. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer: J. P. Laming, Secretary.

HOCHESTER, N. W.—Spiritual meetings are held in the Academy of Music, No. 40 State street, every Sunday at 10% A. M. and 7% P. M. Mrs, Nettle Peass Fox, permanent speaker. Meetings free. Strangers visiting the city are cordially invited to attend.

SUTTON, N. H.—Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Secretary.

weeks. Chas. A. Fowfer, President; James Knowhon, Secretary.

\*\*\*SPRINGFIELD, MANN.\*\*—The Free Religious Society (Spiritualists and Liberalists) holds meetings every Sunday at 2½ and 7½ P. M. J. S. Hart, President; S. C. Chapin, Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Prudential Committee; W. H. Jordan, Treasurer; F. C. Coburn, Collector.

\*\*\*\*SAN FRANCINCO, CAL.\*\*—The First Spiritual Union Society holds a conference and Scance every Sunday at 2 P. M., at Phal Brith Hall, on Eddy street, above Mason, Also meetings for lectures in the evening. The Children's Progressive Lyceum meets in the and laid at 10 A. M. SANTA BARBARA, CAL.\*\*—Spiritual Meetings are hold every Sunday at Crano's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ P. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childis; Musical Director, Mrs. Emma Scaryens, MALEM, Mall, Conference or lectures every Sunday at Pract's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President; Wrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents; Dr. D. W. Allen, Corresponding Secretary, Children's Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Corresponding Secretary, Children's Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor.

luctor. WORCESTER, MASS.—Meetings are held at St. leorge's Hall, 460 Main street, every Sunday at 2 and 715

#### Passed to Spirit-Life: From Willimantic, Conn., Dec. 22d, Miss Thera M. Kings-

From Willimantic, Conn., Dec. 22d, Miss Thera M. Kingsley, aged 24 years.

She was a member of the Children's Progressive Lyceum, and was an earnest and persistent worker therein. None knew her but to love and respect her. Through her long and weary Iliness she was encouraged and supported by her knowledge of the hereafter which the facts of spirit communion afford. At a subsequent session of the Lyceum, the following resolution was passed, and ordered published in the Hanner of Light:

"Resolved, That in consequence of the departure of the spirit of our beloved sister, Thera M. Kingsley, to a higher spirit of our beloved sister, Thera M. Kingsley, to a higher spirit of ille, the Children's Progressive Lyceum loses the physical presence of a pure, ardent and zealons worker in the cause of Liberty, Progress and Spiritual Development."

11. N. B.

From Appleton, Wis., Jan. 5th, Justin W. Hungerford.

From Appleton, Wis., Jan. 5th, Justin W. Hungerford, after a brief lilness.

Bro. II. was a firm believer for many years in the doctrines of human progression. He viewed his approaching change without fear. He regarded death as the initiation into life—a life with loved ones who had passed on before, where sickness and sorrow are unknown. He had long been an honored member of the Independent Order of Old Fellows, under whose auspices and according to whose rites he was burled. His remains were borne to the spacious Itali belonging to the Order, from which place they were followed by a very large procession, composed of the Odd Fellows of the city and vicinity, and numerous citizens.

A. B. R. Appleton, Wis., Jan. 15th, 1890.

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

### Convention in Michigan.

The Spiritualists and Liberalists of Van Buren and adjoining counties will hold their next Convention at Breedsville, in Gray's Hall, commencing Jan. 31st, 1880, at O'clock P. M., and continuing over Sunday. Mrs. E. C. Woodruff, of South Haven, and Dr. McCulloch, of Holland, Mich., are engaged as speakers, and Mrs. Olic M. Childs, of Kalamazoo, will furnish vocal and instrumental music. Wm. E. Stedman, a highly gifted medium, is expected to be present. be present.
L. S. Burdick, Pres., Box B, Kalamazov, Mich.
LOTTIE M. WARNER, Sec., Paw Paw, Mich.

Meetings of Spiritualists.

New Books.

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

Heing some account of the Life and Labors of Du. J. R. NEWYON, WEALER, with observations on the Nature and Source of the Healing Power and the Con-ditions of the Exercise, Notes of valuable Auxiliary Remedies, Health Maxims, &c.

#### EDITED BY A. E. NEWTON.

ditions of the Exercise. Notes of valuable Auxiliary Remedies, Health Maxims, &c.

EDITED BY A. E. NEWTON.

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

In this book a great manber of these testimonics, many of them given under the solemnity of a legal oath, are put on bermanent record, with the names and residences of multitudes more who have declared themselves cured by the same agency of "various list that flesh is hele to."

These testimonics are from all classes of people—Clergyman, Physicians, Editors, Lawyers, Legislators, Merchants, Manufacturers, Farmers, Teachers, Laborers, Christians of various communions—the rich and the poor, the high and the low—all willt one consent bearing witness to the "mighty works" which have been wrought in our own time, and showing beyond all question that a Fount of Healths Vitter, a Bertiles Da far more capacious and available than was that in Ancient Jerusalem, is open for molern humanity.

The work countains, in its introduction and closwhere, numerous citations from ancient, mediaval and modern history, to show that healing by the laying on of hands, &c., has been practiced to some yten not only in various branches of the Christian church ever since the days of the Aposities, but also in the So-called Heathen world long before as well as since the beginning of the Christian era, and continues to be present the surface and overwhelming mass of evidence, much of it from living witnesses, in favor of the REALITY OF THE HEALING FOWER, at the same thus gradual shies of preparation by which he nearest quoth his remarkable and heele explanations of the nature and source of the hope of the control of the carry l

FOURTH THOUSAND-REVISED.

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to meet a want that has long been left all over the country for a fresh supply of words and musle.

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SELECTED.—We Shall Meet on the Bright Celestial Shore; Angel Care; They'll Welcome us Home; Welcome Angels; Come, Gentle Spirits; Repsec; Sweet Hour of Prayer; Chant; Moving Homeward; Come Up Hither-Bethany; Only Walting: Evergreen Shore; Gone Before Chant—By-and-By; Shall we Know Each Other There? Angel Friends; Gentle Words; My Home Beyond the River; Sow in the Morn thy Seed.

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#### SPECIAL NOTICES.

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

The who not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty 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 BANNER OF LIGHT forms go to press on Tuesday of each week. Their notices, therefore, to insure promisertion, must be forwarded in time to reach this office on the preceding Monday.

# Banner of Wight.

BOSTON, SATURDAY, JANUARY 31, 1880.

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

WHOLENALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY. 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Regimes Letters should be addressed to ISAAC B. RICH, Bannely of Light Publishing House, Boston, Mass. All other latters and communications should be forwarded to LUTHER COLDY.

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, Cora L. V. Richmond.

#### Law for the Indians.

The Department of the Interior was created in 1849, and since that time the history of our dealings with the Indians shows that we have been the aggressive party in almost all the wrongs that have been done and suffered. We made a law that licenses to trade with the Indians shall be granted only to citizens of the United States, and that all goods carried by a foreigner to or from the Indians shall be forfelted. We made a law declaring that all executory contracts made and entered into by any Indian for the payment of money or goods shall be null and void; and that any person who shall drive or remove any cattle, horses, or other stock from the Indian Territory for the purposes of trade or commerce shall be guilty of a felony.

Since these specimens of laws were enacted. the Cherokees have been granted the right to sell the products of their farms, but no other Indian can legally sell anything he can raise or manufacture. In this way we have put the clamps on the red men, none of the above recited laws relative to the Indians having been which was dropped from the Revision of 1873. it, that we have treated the Indians, in their legal relation to us, as at the same time independent, semi-independent, dependent, domesby treaty, and as incapable of binding themselves by any contract.

We have imposed laws them as tribes, and have exempted each individual from all restraint of law whatever. We have placed over each tribe an agent of a strange race and language; have prescribed all the details of their trade; have decided to de- | Newport, corner Broadway and Fifty-Second termine arbitrarily all that concerns them at Washington, while we forbid them to go there | Clinton Place, New York; Eugene Crowell except by invitation, and their agent from going there on pain of removal; and have forbidden them by statute from executing a power of attorney, appointing any one else to represent them there or anywhere. What the precise legal status of an Indian is nobody knows.

We have denied him separate property in land, thus denriving him of home and protection to the family. He has but one element of certainty in his title, which is-that he will lose it. He may not so much as choose his own home on the lands supposed to be set apart for him. but is liable to be removed at any time. We have excluded him from all industries but agriculture, and have forced him to learn that upon the worst land in the country, which no white farmer will work. We have broken our pledges to supply him with necessary tools. We give him no redress for civil wrongs, whethor committed by whites or other Indians. This is no untrue arraignment of the inconsistency of the tyranny of the government toward the Indians. Well and truly may it be alleged that such a recital is a disgrace to our country. The only remedy is to secure the Indian his legal rights and the benefits of civilization.

The first and most effective thing to be done is to secure for the Indians a legalized standing in the United States Courts, ownership of land in severalty, and the full and entire rights of American citizenship. The beginning of this important work we rejoice to see in connection with the Ponca Indians, a work which was undertaken in this city. We sicken over the recital of the continued wrongs done to the Indians, wrongs that are on the eve of being carried out to their very extremity by the seriously projected irruption into the Indian Territory. A measure to this end is all ready at the pres ent moment to be sprung upon Congress.

But it is necessary to keep fresh in the memory some of the more recent outrages visited upon the red men. The case of the Chevennes. who were taken to Fort Robinson, is one in point, and illustrates the real spifit which governs the conduct of our Government in regard to them. When they were taken there, Gen. Crook, who is distinguished as an "Indian fighter," said that they "repeated their expressions of desire to live at peace with our people, but would kill themselves sooner than be taken back to the Indian Territory. These statements were confirmed by Red Cloud and other friendly Sioux chiefs." Gen. Crook says this information was "promptly reported to higher authority." Notwithstanding all that, the orders came to the military commanders to take the Indians back, and these orders were received at the Fort

when the mercury was ranging from zero to forty degrees below.

Every one remembers the horrible butchery that was committed by the troops in the attempt to execute this inhuman and tyrannical order. Of the whole number of Indians whom the government ordered to be, carried back to the Indian Territory, only seven old men and a few women and children survived the slaughter. Gen. Crook did not hesitate' to denounce the whole proceeding. These Cheyenne fugitives, it may be recollected, were discovered by Carleton's scouting cavalry, crouching among the sand-hills of Nebraska. Gen. Crook said of them, in his report on the Cheyenne affair, that "they said they had left the Indian Territory on account of chills and fever, and an insufficiency of food; and manifested a determination to die rather than be sent back, although they said they would gladly remain at peace with the whites if allowed to live in a healthy locality

and treated with honesty and justice."
And, said Gen. Crook, "I am satisfied that they never would have surrendered, had they not thought that they would be permitted to remain north. They adhered so firmly to their statements that it was impossible not to believe that there must have been some good grounds for their leaving the Indian Territory. Among these Cheyenne Indians were some of the bravest and most efficient of the auxiliaries who had acted under Gen. McKenzie and myself in the campaign against the hostile Sioux in 1876 and 1877 and I still preserve a grateful remembrance of their distinguished services, which the government seems to have forgotten."

But it is needless to multiply reminiscences, where the wrongs done to this hapless race are so many and so long continued. They have been placed at the mercy successively of agents, military commanders, Indian rings of robbers, and the Interior Department; and it would be difficult to say from which they have experienced the worst treatment. Matters have come to a pass at last where civilization itself revolts at the thought of their continuation in the old way. There must be a change of policy, and that policy must be based on principles of simple justice and humanity. The latest movement for securing to the Indian a recognized and well-defined status in the courts of the United States promises to be as effective as any for speedy relief.

It is certain, at any rate, that if the Indian has any rights at all, he ought to have a chance to redress his wrongs. If he is a fit subject for legislation, there must be something more in such legislation, under our system of government, for his protection. If we impose laws upon the Indians, the latter have a clear right to a standing in the courts which are supposed to be the exclusive and final interpreters of such laws. The cloth of justice is woven as broad as it is long. It is made of both warp and woof. The idea of a subject race or class in this country is obsolete. We govern no people that are subjects while called independent. It is time the whole subject was brought up on the higher level of consistent law.

#### The Editor-at-Large Project.

We stated in our last issue that this worthy enterprise had been taken in hand by a committee of representative Spiritualists, and that a circular was in course of preparation setting forth the aims and objects of the movement, and calling on the friends of the spiritual dispensation to aid the Fund with their pecuniary contributions. This instrument has now been brought out in harmony with the announcement. As evidence of the genuineness of the changed except that concerning contracts, hold which the Editor-at-Large Project has gained upon the estimation of the people, we Thus it is, as a prominent legal writer expresses here append the names of the Committee, as follows:

Henry J. Newton, 128 West Forty-Third street. New York; Mrs. Mary A. Newton, 128 West tic and subject, capable of binding themselves Forty-Third street, New York; Lewis T. Warner, M. D., 19 East Thirty-Ninth street, New York; Prof. J. R. Buchanan, M. D., Eclectic Maga 1 Livingston Place Hon. John L. O'Sullivan, 24 West Thirtieth street, New York; Hon. Nelson Cross, 194 Broadway, New York; Rev. Charles D. Lakey, 176 Broadway, New York; Mrs. C. D. Lakey, at the street, New York: Edwin D. Babbitt, D. M., M. D., 196 Clinton Avenue, Brooklyn, N. Y.; A E. Newton, Ancora, New Jersey; Jerome Fassler, Sr., Springfield, Ohio; Augustus Day, De troit, Mich.; George A. Bacon, Boston, Mass.; Henry Kiddle, A. M., 789 Lexington Avenue, New York; Louis de V. Wilder, M. D., 214 West Forty-Third street, New York: Charles Partridge, 129 Broad street, New York; Mrs. Nettie C. Maynard, Springfield, Ohio; E. C. Leonard, Binghamton, Broome Co., New York; W. H. Pinkham, 233 Western Avenue, Lynn, Mass.; Cephas B. Lynn, Boston (Charlestown District), Mass.; S. B. Nichols, 337 Broadway, New York.

All persons who approve of this enterprise are invited to take an active part in rendering it an eminent-success, which they can do by contributing to the Editor-at-Large Fund themselves, and ly inviting subscriptions from other liberal persons, as they may have opportunity The contributions already received, and others that may be made during the current year, will be faithfully expended in defraving the neces sary expenses of this service for the year be ginning January 1, 1880. Subscriptions to this Fund—which will be publicly acknowledged in the Banner of Light - should be forwarded to Messrs. Colby & Rich, Treasurers, 9 Montgomery Place, Boston, Mass.: but if more convenient to the one making the subscription, the same may be handed to the Editor-at-Large, or some member of the above enumerated com mittee.

In this connection we call especial attention to the message of Dr. H. F. Gardner, on our sixth page, wherein he fully endorses, from his spiritual standpoint, the selection of Bro. S. B. Brittan as Editor-at-Large, thus giving another proof that this particular matter was inaugurated by a band of spirits who are fully aware of the necessity of promulgating the truths of Spiritualism through the secular press as well as through the organs devoted to the cause.

C. W. Kellogg writes us from Brooklyn in endorsement of the Editor-at-Large project. In the course of his letter (which unites business with words of cheer) he hopes that such Spiritualists as are blessed with the means will come forward and insure the success of the enterprise: "I cannot say 'Give me neither poverty nor riches.' I would that I were able of myself to so firmly seat Prof. Brittan in the position of Editor-at-Large that poverty could never displace him. He of all men, to my mind, is best suited by intellect, education, temperament and experience to advocate and defend successfully the cause in the secular prints."

date, D. T. Averill, of Northfield, Vt., writes, referring favorably to "the fund for placing Prof. Brittan on the watch regarding falsehood and misrepresentation in relation to Spiritualism, as given to the masses through the periodical and secular press." He characterizes the movement as a "golden opportunity to aid in most efficient missionary work. As far as may be, the antidote should be sent to the firesides of the reading public to neutralize or ward off the effects of the poison or untruth sent them by the enemies of our faith."

M. Larkin, Downingtown, Pa., writes: "In selecting S. B. Brittan for 'Editor-at-Large,' I cannot see how a wiser choice could have been made. I feel under lasting obligations to him and Charles Partridge, for having given us, in the Spiritual Telegraph, the grandest truths ever made known to mortals. It was their paper that first drew my attention to Spiritualism-a subject I would not have remained ignorant of for all the wealth in our Keystone State."

It is well, in passing, to announce to our readers that Prof. Brittan has already commenced his work as Editor-at-Large, and has secured respectful recognition at the first trial, and at the hands of entire strangers. It is a suggestive fact in connection with this matter, that the daily paper to which this first article was addressed is named "Truth," (of New York) and has, so far, proved itself not afraid to tell its name or bear its witness under all circumstances. The article published in that journal from Prof Brittan embodied a scathing review of Dr. Hall's position regarding what he was pleased to term perfect" and "imperfect" science and the relations of the two so denominated to the Bible and religion generally. We are glad to be able to record the success of this article, giving as it does good auguries for the destiny of those which are to follow, in due time, from Prof. Brittan's facile pen.

Funds received and pledged to date:

Amount Received. "An old subscriber," Brooklyn, N. Y.
Amos Kent, Rock Island Arsenal, Ill.
Nathan Johnson, New Bedford, Mass.
M. W. Comstock, Niantic, Conn.
M. Larkin, Downingtown, Penn.
Mrs. L. A. Mason, Richmond, Va.
Jacob Booth, Maquon, Ill.
Paul Fisher, Brooklyn, N. Y.

Amount, Pledaed. Amount Pledged. 

### Total.....\$870,85 Réceptions to Mrs. Richmond.

An unusually agreeable social reception was given to this gifted lady and most valuable instrument for the promulgation of spiritual teachings, on Tuesday evening, Jan. 20th, at the residence of Mrs. Ella J. Kendall, 19 Berwick Park (off Columbus Avenue), Boston.

The unpleasant weather did not deter the assembling of a goodly attendance of the representative Spiritualists of this city, who were unanimous in their expressions of enjoyment at the marvelous display of spiritual and intellectual gifts afforded them on this occasion by the controlling guides, through this highly developed mouthpiece of the spiritual world.

The exercises consisted of several sweetly rendered songs by Mrs. Packard, of Brockton, a recitation by Miss Belle Bacon, which from its simple grace and natural pathos brought sympathizing tears from carnest, interested listeners -a series of brilliant and exhaustive replies through Mrs. Richmond to well directed questions from the company, the impromptu delivery of personal poems to ten individuals, incorporating with each a symbolic name indicating the characteristics of the party-the whole concluding with a richly-descriptive account of the spirit-home of "Sweet-Briar," the name of Mrs. Kendall's familiar spirit control. (This poem

will be found in another column.) As a part of the proceedings it ought not to be omitted that "Ouina" received from "Sweet-Briar" a golden gift (the measure of which was sealed to mortal sight), accompanied by brief but warmly appreciative words of sympathy.

Social converse, and a most bountiful collation, rounded out an evening of rare pleasure to all concerned.

On the evening of Jan. 22d Mr. and Mrs. Geo. W. Smith, of Dorchester District, also gave a social entertainment to Mrs. Richmond, at which were present, besides many others, members of "The Spiritual Union," an organization for spiritual and social purposes. Here, as elsewhere, Mrs. Richmond, with apparently exhaustless power and insight, replied to questions concerning high spiritual themes, and gave her poetic readings to those who had not re ceived their spiritually descriptive names.

An elegant repast, characteristic of the good cheer of the host and hostess, fitly ended another enjoyable occasion.

A correspondent, "H.," writes from Haverhill, Mass., Jan. 26th: "Mrs. Abbie N. Burnham spoke again yesterday, afternoon and evening, to fine audiences in the Unitarian church. The subject was presented from the standpoint of the Bible, as the old record of spiritualistic manifestations, which was in fine accord with the views of many in her audience who are exercising the right of individual judgment and private opinion and interpretation of the record, which really brings their opinions in conflict with many of the theological creed notions of men. Some who never heard her speak before found themselves in accord with her sentiments and interpretation of the ancient record of Spiritualism. The interest in the subject is extending, and the meetings will probably continue."

A correspondent writes: "Services are held every Sunday eve at 71 o'clock at the residence of Mr. and Mrs. L. Gardner (Mrs. Corne-In the course of a business letter of a recent lia Gardner), 68 Jones street, Rochester, N. Y. able characteristics by the change.

#### The "Doctors' Plot" Law in Massachusetts.

We published in last week's issue a Remonstrance Petition, praying that the Legislature of Massachusetts refuse the request of the Allopaths and their allies who are now besieging the authorities at the State House for legal protection against the healers, clairvoyant medium and specialists with whom they are no longerable to cope in the open field. We also requested that the petition-head be cut out, pasted on paper, and circulated for signatures by all friends of freedom in medical practice in this State. We now desire that as many of these lists of names as possible be forwarded to this office on or before Monday, Feb. 2d, in order that they may be presented to the Legislature. The Committee (on Health) to which the Allopathic petition was referred Jan. 23d, will in the early part of February, it is expected, grant hearings regarding the matter, and we are requested to state that the experienced persons who propose conducting the defence of freedom in medical practice, now menaced, have arrived at the conclusion that the best course to pursue is to entrench the position of the Remonstrants by a presentation of facts as to the superior powers of healing diseased humanity which are possessed by what are generally termed the "Irregulars" over those shown by the fossilized medicos who are now asking legal protection.

Cases are desired in evidence (and they amount to large numbers in this State) wherein sufferers who have exhausted the skill of the Regulars have been cured by the non-diplomatized physicians. Will a few persons who have been so relieved by the latter class be willing to meet the Legislative Committee and state the fact of their being thus cured, after being given up by the Regular Faculty? We are requested to state that persons are wanted who are not afraid or ashamed to give the names of the 'Regular" physicians who treated them and the mode of treatment that finally cured them; and the cases need to be so marked that the opposite side know them to be facts, and beyond a doubt of truthfulness. If such persons will send their names to this office immediately, they will be notified when to appear at the Legislative hearing.

In the meanwhile every person who does not wish to be put under a medical guardianship, whereby his (or her) liberty of action in seeking health (when sick) wherever it can be found is to be unceremoniously and barbarously restrained, should see to it that his (or her) name is affixed to the Remonstrance Petition, a copy of which can be found at our office. Those who may attend the Spiritualist meetings at Berkeley and Parker Memorial Halls next Sunday will find a copy awaiting signatures in the anteroom of each place.

#### Spiritualism in Canada.

Henry Moore writes us from Artemisia, Ont., that the cause of Spiritualism is making marked advance in the city of Toronto. Mrs. H. N. Hamilton, a trance speaker and platform test medium, has been for some time past doing excellent service for the new dispensation-the hall where the First Society of Spiritualists holds its meetings being inadequate to accommodate the numbers desiring to hear her. Of this lady's development he hears the following witness: "When in describing the spirit-friends present she looks up sometimes to the entrance door, I have seen the people turn around as if they could also see the spirits she spoke of, so graphic and truthful are her picturings. Often the names of the departed ones are correctly given.''

Mr. Moore wishes that some of the lecturers and platform test-givers (like J. Frank Baxter, for instance) in the United States could be induced to come to Canada, as the people there seem to be ready to welcome a knowledge of spirit return, and are specially wrought upon by this order of development. Our thanks are due to Mr. Moore for his kind wishes, which are ment, he winds up his lecture by libeling as also matched with efforts, for the prosperity of the Banner of Light.

Now comes the news from England, according to the London press, of "The capture of 'a spirit.'" The medium appears to be Mrs. Corner, (née Florrie Cook.) The alleged detectives were "Sir George R. Sitwell and Herr Carl Von Buch, F.C.S." Place of alleged seizure. 38 Great Russell street, where the British National Association of Spiritualists holds its meetings. It is the same old story that has been repeated in this country: For instance, the case of Mrs. Markee in Rochester, who was seized while the medium was deeply entranced and at the time overshadowed by a spirit-form. The result was, the medium's life was endangered, as blood spurted from the nostrils and ears, and two hours and a half elapsed before she returned to consciousness. The fact in this case was, that instead of materialization, it was transfiguration. If this had occurred at the time the Scriptures were written, it would have been called "overshadowed by the holy ghost": but in the modern age it is designated "fraud," when in reality no fraud whatever was commit ted. The case in England is probably similar to that above described. Time however will tell. We shall not condemn Mrs. Corner on the evidence of the parties named above under any circumstances-not until we have authentic information from the officers of the British National Association of Spiritualists - from the evident fact that, as the result proves, the two gentlemen in question visited the medium with express fraudulent intent. Their laying of violent hands upon Mrs. Corner's person is evidence of the fact. The important query here to be considered is, was the medium in an unconscious state, or entranced, at the time she was seized? If so, it was a probable case of transfiguration If she was not entranced, and represented that the spirit or spirits to appear were to be materialized, that is quite another question. But we shall wait the record of facts which we have been promised by our London correspondent. before saying more upon the subject at this time. We still adhere to our candid belief, however, that the lady medium now under a cloud is a genuine instrument through whose direct agency spirit-forms are seen by mortal eyes.

G. F. Rumrill, Manchester, N. H., writes January 18th : "Received the Banner of Light and engravings, O.K., and was very much pleased with them. The Banner I have bought every week for a long time, so I knew what that would be, but the engravings were much better than my expectations—as good as I have seen sold for \$2,00."

The Rockland Advertiser, (Nyack, N. Y., which is an independent and fearlessly progress ive paper, has recently passed under the editorial management of Horace Greeley Knapp, and will of a surety lose nothing of its former commend-

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

Berkeley Hall was crowded on Sunday morning last by an audience the members of which listened with closest attention to an admirable trance discourse by the guides of Mrs. Richmond. The theme treated was "Inspirationwhat is it, and whence its source?" It was considered from a high spiritual standpoint. and gave evident satisfaction to those privileged to listen. Ouina improvised three poems on subjects given in by the people-viz: "Preëxistence," "The Sun," and "The relation of the human soul to the Infinite." George A. Bacon was chairman as usual, and Mr. Patterson presided at the piano. We shall print a verbatim report of the address in due course of time.

#### Mrs. Richmond Re-engaged.

On account of the increasing interest which has been manifested since Mrs. Richmond's advent in this city, the committee of the Parker Memorial Society of Spiritualists decided last week to secure her services for the five Sundays of February also. We congratulate the friends of Spiritualism, as well as all inquirers touching the subject of trance-speaking, on the success of the proposed step, which has thus rendered it possible for those so desiring to listen for so long a period in this city to the ministrations of this world-famous rostrum advocate of the cause. Mrs. Richmond will speak in Berkeley Hall during the Sunday mornings of February as usual, and in the afternoons before the First Society of Spiritualists at Parker Memorial Hall.

#### The Parker Memorial.

The meeting at this place on Sunday afternoon last called together an assemblage of appreciative hearers which thronged the spacious hall to repletion, standing-room being utilized as well. Her discourse on that occasion was remarkable for its profundity of research, while at the same time the clearness of expression by which the subject-matter was set forth, made it easily comprehensible by all present. We shall also give our readers the benefit of a full report of this address, at no distant day.

#### A Word from Countess Adelma Von Vay.

In the course of a business and congratulatory letter which reaches us from her home in Gonobitz, Styria, this distinguished lady (who is herself the possessor of remarkable medial gifts,) informs us that "Spiritualism is breaking its way at last in Austria, Hungary and Germany. When some fifteen years since we first openly acknowledged our experiences before the world, we had many hard criticisms to bear, but now it is no more so. Spiritualism has since that time grown up in this part of Europe, and the little seed is now a tree among whose branches many birds may sing their songs. In Germany, Profs. Zöllner, Hoffman, Ulrici, Fechner. have taken up the matter; in Austria Miss Lottle Fowler's visit to us and to my cousin, Count Gundukur Wurmbrand, did much good; Mr. Eglinton's visit to Bohemia and Dr. Slade's short stay at Vienna have also wrought a good work. Baron Hellenbach of Vienna writes deep philosophical books which speak well of the spiritual phenomena; he is a great admirer of Dr. Slade. The wish to see the phenomena is now alive everywhere."

Rev. Joseph Cook, in his second lecture on "Modern Evidence of the Supernatural, or Spiritualism as an If," in the Old South Church last Monday, opened by saying that "Samuel Sewell [Chief Justice of the State of Massachusetts] more than a hundred years ago stood up under this roof, while from this very platform a confession of his was read proclaiming his penitence for the part he took in prosecuting the witches' in Massachusetts. Heaven forbid that I, this morning, should make myself a conservator of superstition, and thus place myself in need of an apology like that of Judge Sewell's!" And forgetting this, his first stateespectable a body of neople as the professes to belong to himself, by saying, in condemnation of Modern Spiritualism, "Your deliverance is to be sought from that error of multitudes in our modern civilization, deceived by trickery, deceived by coarse impersonations of departed spirits, deceived and wrecked morally by the leprous followers of Spiritualism. [Applause.]" Now we venture to say right here that the Rev. Mr. Cook—if he is an honest man —will eventually find himself in a similar category as did Judge Sewell when the latter denounced the poor media of a hundred years ago as "witches" and condemned them to death! No honorable man, with the slightest sense of justice, would so shock the sensibilities of some of the best men and women in this country who are conscientious believers in the great truths as taught by the angel-world to-day, as did Rev. Mr. Cook in his libelous allusions to our cause; and in after ages, when Spiritualism takes the first rank as the religion of the world, as it surely will, the intelligent masses in that day will read with amazement and scorn the fact. as recorded at this time, that there were people in Boston who encored the ebullitions of Mr. Cook in the Old South Church on Monday last.

Miss Lizzie Doten's admirable poem, The Chemistry of Character," is we perceive going the rounds of the American press, credited to the Burlington Hawkeye-Miss Doten's name being entirely omitted. The Manchester (N. H.) Daily Union, the New York Sun (Sunday edition) and several other papers have fallen into this error. The Hawkeye has originated many fine things-funny and seriousand we have no desire to detract from its lanrels; but as this Poem made its first appearance in print in the Banner of Light, being reported for our columns as delivered by Miss Doten at the close of a public lecture in Boston, and was subsequently brought out in book form (with others by the same authoress) from the press of Colby & Rich, and can be found by any one sufficiently interested in the matter by referring to the opening pages of her "Poems of Progress," it appears to us to be our bounden duty to call the attention of the editorial fraternity of the country to the injustice which, though unwittingly perhaps, is being done to this worthy lady and inspired poetess.

F. H. Brooks writes us from Rockford, III., in the course of a business letter, "If there is one feature in the Banner of Light that I admire more than anything else, it is its freedom from personalities. . . I have just read Mr. J. W. Fletcher's lecture in your issue for Jan. 17th—and a glorious one it is. Hope you will favor us with more of the same sort."

All peoples, no matter what their religious beliefs, should join hands in behalf of starying Ireland. How true it is, and 'tis well 'tis true, as the Boston Herald says, "One touch of nature makes the whole world kin."

#### Testimony per Contra.

To the Editor of the Banner of Light:

Noticing your appropriate comments on "A Characteristic Paragraph" from the New York Sun, in the Banner of Light of Jan. 17th. my mind recurs to a testimonial to the reality of the healing power as exercised through the instrumentality of Dr. J. R. Newton, voluntarily given to the public a few years since by the present publisher of the same New York Sun-I. W. England, Esq.-in the remarkable case of a member of his own family. The facts will be found stated on page 48 of THE MODERN BE-THESDA, together with a note addressed by Mr. England to myself, fully endorsing the statement. It might not be amiss to copy the same for the benefit of your readers. (You will observe that Mr. England's initials are given in the book as "J. W." by a misprint for I. W.)

In view of this explicit testimony, it is probable that the paragraph of which you justly complain was the production of some mendacious scribbler, which crept into the columns of the Sun without the publisher's sanction or no-Yours, &c., A. E. NEWTON. Ancora, N. J.

#### EXTRACT ABOVE ALLUDED TO.

"There were many and remarkable cures effected, and many interesting cases. Among them may be noticed the cure of MRS. ENGLAND, wife of J. W. England, then city editor of the New York Tribune, and later of the New York Sun.

"Mrs. England had been paralyzed in the lower limbs four years. Mr. England called on the Doctor, who, after hearing a description of the case, said, Yes, I can cure your wife.' She was accordingly brought to his rooms. After working upon the diseased parts half an hour without any visible change, the Doctor said: 'I told you, Mr. England, that I would cure your wife, and I will do so. This is Thursday. On Saturday she will be well. At six o'clock set her up at the tea-table. She will drink a cup of tea, and afterwards rise upon her feet, cured.' She returned home. Meantime the Doctor operated upon her several times at a distance. Nothing was heard from her till Sunday morning, when a note from Mr. England informed the Doctor that his household was in a state of great excitement; that events had transpired in precisely the manner and at the time he had foretold; that his wife was cured, walked half a mile Saturday evening, and her joy and that of her friends was un-

"This cure savored so strongly of the miraculous that Mr. Greeley refused to publish an account of it in the Tribune. It was, however, published in another

"In reference to the foregoing statement, the editor has received the following:

has received the following:

"Publication Office of 'The Sun,' }
New York, Jan. 1, 1876.

"A. E. Newton—Sir: In reply to your inquiry in regard to the case of Mrs. England, now deceased, I regarded, and still believe, that Dr. James R. Newton was the instrument of her circ. She suffered no return of the paralysis, and lived eleven years after. The case was published over my own name in the New York Sunday Courier, Mr. Jas. L. Smith, proprietor, the same year. . I was also cognizant of many other wonderful cures effected about that time by the same gentleman. Very truly, J. W. England."

#### Important Verification of a Spirit-Message.

In our issue for Jan. 24th there appeared a message from Spirit Dolphus Skinner, (formerly of Utica, N. Y.) as given through the mediumship of Miss M. Theresa Shelhamer. It affords us pleasure to be able to present to our readers the following endorsement of that communication—the gentleman avouching for its correctness being no less than Mr. D. Jones, editor of the Okve Brunch, of that city: To the Editor of the Banner of Light:

The message from Spirit Dolphus Skinner The message from Spirit DOLPHUS SKINNER is received. I can say I recognize in the message the man who once walked our streets. He has been one of the band under whose guidance the Olive Branch has been conducted from its infancy to the present time. Bro. Skinner was, at the time of his departure for the better land, a citizen of Utica, N. Y., and a neighbor of mine. As an advocate of Universalism he was known far and wide. His debates with Campbell stamped him as being one of the few men who dared take issue with the prevalent theologstamped him as being one of the few men who dared take issue with the prevalent theological ideas of the age in which he lived. The message is in every way characteristic of the man, and is received as an additional token of his fatherly care. We hope, for the good of humanity, that his promises may become real-purpose of humanity, that his promises may become real-purpose. The Gold Hill, Nevada, Evening News of a late date speaks in high terms of praise—its views being couched in vigorous Western verhaumanity, that his promises may become real-purpose of the second real processing the second real process. D. JONES.

J. EMORY WILSON'S MESSAGE, Which was printed in the Banner of Light of Nov. 22d, 1879, (through Miss Shelhamer's mediumship,) is recognized by the lad's mother, Mrs. Augustus Wilson, Parsons, Kan., who writes: "As strauge as it may seem, everything mentioned is correct to the letter. 'Hannah,' that he speaks of, was a colored servant woman of my family many years ago."

#### Mrs. F. O. Hyzer and the Brooklyn Spiritualists.

A Brooklyn correspondent writes us that Mrs. Hyzer is to remain in that city another month, and that every Sunday she has spoken in Brooklyn (now two months) increasing audiences have greeted this eloquent speaker. Next Sunday afternoon, Feb. 1st, at 3 o'clock in Everett Hall, 398 Fulton street, she will treat, as the subject of her lecture, Mr. Beecher's morning sermon, and will probably continue it for more than one Sunday, at the request of Spiritualists who wish to see how these two great orators-Hyzer and Beecher-will treat the same subject.

### Prof. Joseph Rodes Buchanan

Will address the Spiritualist Conference at Everett Hall, 398 Fulton street, Brooklyn, N. Y., on the evening of Saturday, January 31st. His subject on that occasion will be: "Heaven and Earth," and there is every reason to anticipate a large attendance on that occasion.

### Leominster. Mass.

The Spiritualist Union, of which Mrs. Fannie Wilder is President, holds meetings once in two weeks, in Allen's Hall, at 2 and 61 P. M.

Dr. L. K. Coonley's medical office will be at 802 West 8th street, Wilmington, Del., for several weeks. He is reported as being very successful, curing rheumatic lameness without medicines. On the evening of the 25th inst. he gave a discourse for the Free Methodist Episcopal Church (colored). Subject: "No one liveth unto himself, and no one dieth unto himself."

Frank W. Whitney, Portland, Me., writes in the course of a business letter: "I heartily approve of the course of the Banner of Light in defending all honest mediums, in abstaining from all petty controversies, and best of all, from printing any political twaddle."

Mrs. M. Cora Bland, M. D., read a thought ful and well-digested essay, recently, before the Woman's National Health Association of Washington, D. C., of which organization she is Pres-

Our current "Review of Foreign Spiritualistic Exchanges," prepared by Dr. G. L. Ditson of Albany, will appear next week.

Success of the "New Premium Plan." We supposed that many thousands of our subscribers would like to possess copies of Mr. John's pictures, who on account of hard times since their publication had not felt able to pay \$2 and \$3 per copy therefor; but we did not think that so many would order, on our special terms, three, four and five copies each, as they are doing. We are pleased, however, to be able to record this fact. The publishers of the Engravings we send out believe that the new premium system, of furnishing really flue Works of Art, is but in its infancy that it is to grow rapidly and to be a means of carrying choice gems of art into American homes, till they shall be as well adorned and beautified as those of cul tured European residences. We trust that none of our readers will associate the pictures that we offer with the ordinary premium trade. Two of our engravings we believe, in fineness and delicacy of execution, far surpass any heretofore offered for premium use. No nictures in ancient or modern art so rationally, beauti fully and grandly unite the spiritual with worldly life and scenery. They cost in cash many thousand dollars, but what is worthy of more thought, is that the best efforts of that eminently accomplished and inspired artist, JOSEPH JOHN, were expended upon them. In their production he felt that he was working for hu manity, and it was a labor of love and of rare consecration. Soon after finishing these paintings-his favor ite ones-his hand ceased to write beautiful and im pressive art noems on canvas. The prediction often repeated to him from high intelligences of the wide spread circulation and appreciation awaiting his works "litthe not distant future," it seems, is now beginning to be fulfilled, and perhaps this prophecy could not have been verified in any other way than through the present methods and instrumentalities.

A Proposed Debute on Spiritualism. The debate at the Shawmut Liberal League on Sunday evening, 25th inst., culminated in placing Materialism in opposition to Spiritualism, it seems, as there were no Christians there to defend Christianity. Naturally enough the friends of materialism came out strong in defence of their theory, and were equally strong in their condemnation of the spiritual hypothesis. Among the speakers appeared Mr. James Holmes, of England, formerly a minister of the Methodist persuasion. In this speech he ruled Spiritualism out of the debate, for reasons, it seemed to us, more fanciful than logical, and in the course of the evening challenged the Spiritualists to debate on the subject matter of spiritual life. Under the circumstances the propriety of a public debate was suggested, and the probabilities are that Prof. J. H. W. Tooliey will join Mr. Holmes in the discussion, Mr. T. vindicating the reliability of the spiritual phenomena and the intercommunion of minds after death. The time and place of the debate will be made known at an early day (according to present appearances), when the Spiritualists of Boston and vicinity will have an opportunity of learning to what extent English skepticism will dispose of the "facts of Spiritualism."

Mrs. Emma Hardinge Britten is at present creating a marked sensation in San Francisco, if one may judge by the notices which appear in the daily press of that city concerning her Sunday efforts. Nor are the worthy and indefatigable labors of that excellent medium, Mrs. Ada Hoyt Fove, forgotten in these reports. We shall print an article from Mrs. Britten next week entitled "Waifs from Far-Off Lands." When the time shall arrive for her departure from that city, which will not be till winter is far on the wane, Mrs. Britten will commence her farewell tour in America prior to her final departure for Europe. She will be happy to form engagements to lecture en route for Boston and New York. She may be addressed till further notice in care of Mrs. Ada Foye, 126 Kearney street, San Francisco, Cal.

The Sunday mootings of the First Socie. ty of Spiritualists in this city are a great success under the auspices of the grand teachings of the invisibles through the instrumentality of Mrs. Richmond. The committee having reëngaged this talented medium for the five Sundays in February, we advise the friends to be constant in attendance, especially as this series of addresses will probably close the regular lecture season at Parker Memorial Hall.

in proof of the marked sensation his presence has created that "His room is crowded with the best people of the Comstock."

The articles by A. E. Newton and "Medicus," in this issue, are full of food for thought, at the present time, when Allopathy and its allies are seeking by law to prevent the repetition of such cures, the record of which is so damaging to the interests of the "Regular" profession.

A very interesting article entitled 'GUARDIAN ANGELS," from the pen of Hon. Thos. R. Hazard, of Rhode Island, will be published in our forthcoming issue. It was suggested by the brief letter of inquiry by Dr. G. Bloede of Brooklyn, which appeared in the last number of the Banner.

Mrs. A. E. Newton, of Arlington, will please accept our thanks for a box of beautiful flowers for our Free Circle-Room table. They were highly appreciated by the controlling

Correspondents inform us that the oldfashioned "Regulars" in medicine are now taking action in Maryland, Iowa and Wisconsin for the legislative protection of their pocket-books.

The materializing mediums in this city at the present time-three in number-are giving great satisfaction, we understand, to vis-

### New Publication.

PRE-NATAL CULTURE. Published by the Moral Educational Society, No. 1 Grant Place, Washington, D. C. In the sixty-seven pages which compose this neatly-executed pamphlet our valued correspondent A. E. Newton, Esq., (author of "The Better Way") has embodied the fruit of much pertinent reflection and patient research on a topic which must ever be of marked importance to all well-wishers for humanity. Reformers who in our day, particularly, are seeking to throw from off the shoulders of the race the nightmare load of unreasoning superstition, willful bigotry and latent crime which has been handed down from father to son for centuries past, have been met so frequently with the evidence that Ralph Waldo Emerson spoke wisely when he said, "To the well-born child all the virtues" (and he might have safely added all the enlarged views of men and things which the nineteenth century demands of those who live in it in a greater measure than any previous period of time,) "are nat-ural, and not painfully acquired"—while the reverse is true of those illy-born-that they have been led in a wider degree than their predecessors on the plane of mortal existence to trace the questions of human life and its aims and outcomes back to their logical fountainhead: the circumstances surrounding and the conditions attending the preparation and the advent of the young life upon the stage of being. That this acknowledgment that the ante-natal period is the prime point of departure in working out the voyage of human life is daily gaining ground, such works as the present one by Mr. Newton (which appeared originally in the pages of The Alpha) offer constant testimony.

As its title-page sets forth, the brochure before us is a vehicle for many practical suggestions to parents

relative to systematic methods of molding the tenden cles of offspring before birth. Mr. Newton sets forth this views being backed by quotations from the utter ances of Prof. 8. B. Brittan in "Man and his Relations," Dr. Elam in "A Physician's Problems," and other authorities,)" That the mother has it largely in her power, by the use of suitable means, to confer on her child (not, indeed, the knowledge which she may herself have acquired, but) such a tendency of mind and conformation of brain as shall not only facilitate the acquisition of knowledge in any specific direction, but make it morally certain that such knowledge will be sought and acquired." Such being the case, he holds that" No more important subject can engage the attention of parents, and it is believed there is none in which intelligent and loving mothers will take a deeper interest when once made intelligible to them." course, in the limits of what must at this time be but a passing sketch, the methods recommended cannot be cited even to merest approximation, but among them the learned and painstaking author enumerates: "Regeneration" before "Generation." "Right Living." Aspiration," and " Faith " as "a Recuperative Agency." Send to the Banner of Light Office for the book ender, and judge of its choice qualities for yourself.

#### Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL,—The First Society Spiritualists hold meetings at this place on Sunday after-ons, at 23 o'clock. The public cordially invited. George Bacon, Manager.

, Bacon, anamager.

PAINE MEMORIAL HALL.—Children's Progressso Lyceum No. 1 holds its sessions every Sunday morning
t this hall. Appleton street, commencing at 10% o'clock,
he public cordially invited. D. N. Ford, Conductor. AMOBY HALL.—Children's Progressive Lyceum No. 2 mosts in this hall, corner West and Washington streets, every Sunday at 10% A. M. J. B. Hatch, Conductor.

BERRETEY HALTA-Service very Sunday at 1014 A. M. in this hall, 4 Berkeley street, corner of Tremont

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this tall, 616 Washington street, corner of Essex, every Sunday, to 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singnoprovided.

ing provided.

FYTHEAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

EVENING STAR HALL.—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sunday at 32. M.

NO. 157 TREMONT STREET,—The Spiritualist Lalies' Ald Society meets every Thursday afternoon and even ing at this place, up one flight. Business meeting at y'clock. Mrs. A. A. C. Perkins, President; Flora W. Bar ett, Secretary.

PAINE HALL.-The exercises to-day were as usual Interesting and instructive—the rendering good, and the lessons taught worthy the consideration of all. The answers to the question, "What is your idea of progression?" though not general, were pertinent. It is expected it will be more fully answered next Sunday. The music by the orchestra was excellent, and Mr. Beasley being in the hall, gave by special request a piccole solo, which was enthusiastically encored. The audience was large and the groups full. The exercises were as follows: Overture, by the orchestra; singing by the new Lyceum choir; responsive readings; Banner March; selection by the orchestra; answers to the question; recitations by Willa Bell, Ivan Marry, Jennie Smith, Mabel Laurence, Effic Shannon, Gracle Main, Mamie Merrill, Gracle Warren and Charles Sprague; calisthenies; songs by Amy Peters, Winnie Shannon, Mr. Arthur Wedger, Miss Russell and Hattie Rice, who was (as always) encored; piano solo by Nellie Thomas; readings by Thurza Chandler and Mrs. Francis; remarks were made by Col. Elisha Waters, of the Troy Lyceum, also by Dr. McLellan; the session closed with the Target March. WM. D. Rockwoon, Cor. Sec. Children's Progressive Lyceum No. Y. School, Jenson, Jan. 25th, 1880.

Benefit Entertainment.—Little Hattie L. Rice, interesting and instructive—the rendering good, and

BENEFIT ENTERTAINMENT.-Little Hattie L. Rice, member of the Children's Progressive Lyceum No. 1 and one of the sweetest little warblers that ever sung, who has delighted our audiences so many times at Palne Hall, has a benefit entertainment at Amory Hall, corner West and Washington streets, next Monday evening. Feb. 2d, when it is hoped that all who appreciate her efforts in behalf of the cause will substantially manifest it by being present and contributing to a very worthy object.

W. D. R.

AMORY HALL. The session of the Lyceum was held AMORY HALL.—The session of the Lyccum was held this beautiful morning, Jan. 25th, and in the absence of the Conductor, Mr. Hatch., who is making a visit to the New York and Hrocklyn Lycenins, was presided over by Mr. Rand, the Assistant Conductor. Truly in keeping with the sunshine and glory of the day were the beauty of the selections of the scholars, and the great harmony which prevailed from the commencement to the ending of the session. Quite a number of new members was added to our groups, and many new faces were observed in the audience; all of which served to cheer us on in our labors for the unfolding of those grand and glorious truths with which Spiritualism is so richly replete, to those young and plastic minds, who are to become the men and women of the fature. Friends, no matter what may be your creed or belief, give us a call, and we can assure you that you will be pleased and interested in our exercises; many have done so, and have brought their children and placed them in our groups.

The exercises this morning consisted of the following: Recitations by Ida Brown, Nellie Nugent, Nellie Welch, Georgie Everett, Hattle Morgan, Charley Lothrop, Lizzie Hunter, Gracie Burroughs; readings. Hattle Wilson, Albert Rand, Alice Messer, W. Frank Rand; song, Gracie Burroughs; a finely rendered cornet soo, by Mr. Roach of the orchestra; fitting remarks by Mrs. Annie C. Rall, of the Cincinnati Lyceum; selections by the orchestra; marches, physical exercises, C. J. B. HATCH, JR., Socretary Children's Progressive Lycum No. 2.

P. S.—By a vote of the managers, the admission fee at the door has been removed and our sessions are this beautiful morning, Jan. 25th, and in the absence

Children's Progressive Lyccian No. 2.

P. S.—By a vote of the managers, the admission fee at the door has been removed, and our sessions are now free to all.

Those veteran workers in the cause of Spiritualism, Mr. and Mrs. Adams, have kindly offered to give an entertainment for the benefit of the Lyceum, consisting of tableaux, readings, &c., to conclude with dancing, to take place on the evening of Tuesday, Feb. 3d.

PYTHIAN HALL.-The exercises in this hall last Sunday morning consisted of singing by the choir and congregation; invocation by Dr. Wheelock; remarks by Dr. Todd, Messrs. Plummer, Jones, Hall, Taylor, George and Cherrington. We were also favored with a visit from Mr. Robbins, of St. Louis, who gave us interesting remarks concerning the cause in that place. Bro. Oscar Fuller presided at the organ, and rendered several fine songs.

Warren Sumner Barlow's poem, "The Voice of a Pebble," was read by the manager for the opening of the conference in the afternoon, after which Messrs. Geo. Plummer, Daniel Came, Sidney Howe, Mr. Furnald, Mrs. Small, and others, filled out the time to the evident satisfaction of an appreciative audience.

Next Sunday occurs our regular monthly "Redinion and Love-feast," which seasons are invariably full of interest.

F. W. J. congregation; invocation by Dr. Wheelock; remarks

THE MUSICAL SEANCE held by Mrs. H. W. Cushman for the benefit of Spiritual Ladies' Aid Society, man for the benefit of Spiritual Ladies' Aid Society, 157 Tremont street, Thursday gve, January 22d, was well attended by members and friends of the Society who have the welfare of the poor and needy at heart. Those present who have never witnessed anything of the kind before expressed themselves as thoroughly convinced of the honesty of the medium and genuineness of the manifestations, both musical and physical. An adjourned meeting of the Fair Committee was held during the evening, and it was voted to hold the Fair sometime in the month of March, of which due notice will be given. Contributions of money and articles for the Fair are carnestly solicited.

EVENING STAR HALL—CHARLESTOWN DISTRICT. Sunday, Jan. 25th, a large audience assembled in the afternoon at the usual hour. Mrs. M. C. Bagley occupled the platform as speaker and test medium. A number of very fine tests were given which were recognized as correct. Next Sunday, Feb. 1st, Mrs. A. L. Pennell, test medium, will occupy the platform in this hall at a p. M.

UNION HALL .- The meetings held in this hall, corner Broadway and Second street, Chelsea, Mass., on Sunday evenings, have, we are informed, become an assured success, and will be continued. Mrs. N. J. Willis, of Cambridgeport, is the speaker, though other mediums are also present. Last Sunday evening her remarks were founded upon the subject of "Individuality," as given by the audience. The attendance on that occasion evidenced that a revival of interest in Spiritualism is now in progress in Chelsea. Next Sunday, at 7½ o'clock P. M., Mrs. Willis will consider the theme, "Are conflicts of religionists necessary to promote developments of the true religion? If so, 'Whatever is, is Right.'" Sunday evenings, have, we are informed, become an

LIBERTY HALL, CHELSEA. - Spiritual meetings were started in this hall Sunday, Jan. 4th, under the direction of Mrs. Crabtree. These meetings are proving very tion of Mrs. Crabtree. These meetings are proving very successful. The hall has been well filled and a general interest is manifested. Last Sunday the exercises were opened with an invocation by David Brown, who afterwards gave some very excellent tests which were generally recognized and well received by the audience. Mrs. Leslis followed with a short poem and also gave some excellent tests. The songs by Mrs. Ballard, "The Gates Ajar" and "Dreaming of Home," were finely rendered. These meetings will be continued every Sunday afternoon at 2½ o'clock. The public are cordially invited. Mrs. Jennie Crabtree.

First Society of Boston Spiritualists

HOLD THEE MEETINGS

EVERY SUNDAY AFTERNOON
PARKER MEMORIAL HALL.

The public respectfully invited. Next Sunday the rostrum will be occupied by the well-

known and popular lecturer,
MRS. CORA L. V. RICHMOND. Good singing will be furnished on this occasion by a Quartette Choir under direction of MISS NELLIE M.

Bervices commence at 2% o'clock.

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week,) Miss Jennie B. Hagan spoke in Leominster, Mass., Sunday, January 25th, and is to speak in Templar's

Hall, Lynn, the first Sunday in February. Dr. John H. Currier, trance speaker, lectured in Rookland, Mass., Sunday, Jan. 18th. He would be pleased to receive calls to speak in localities within reasonable distance of Boston. Address him 71 Leverett street, this city.

E. G. Granville is now making arrangements to lecture in Southern Kansas and Missouri. He can be addressed Box 1144, Kansas City, Mo.

J. Frank Baxter lectured Wednesday evening, Jan 28th, in Shrewsbury, Mass.; he!speaks on Thursday evening, Jan. 29th, in North Schuate, and possibly on Jan. 30th in Portsmouth, N. H.; Sunday, Feb. 1st, and succeeding Sundays of the month in Bangor, Me., and during the first week in February in Waterville, Me. Address bim 13 Walnut street, Chelsea, Mass. All let ters will be forwarded him wherever in Maine he may be from time to time.

E. P. Sherburne writes: "The Spiritualists of Manchester, N. H., hold a meeting at the City Hall, Sun day afternoon and evening, Feb. 1st, to be addressed by Mrs. Lizzie S. Manchester of West Randolph, Vt. We are in hopes bereafter to hold meetings regularly every Sunday."

A note dated Jan. 20th, informs us that Frank T. Ripley is still doing a remarkably successful work in She boygan Falls, Wis. He will be in Dayton. O., during February and March. Letters intended for him should be addressed to that place in care of W. H. Best.

James Priest writes: "Mrs. Abby N. Burnham, of Boston, spoke on Sunday, Jan. 18th, at Smith's Hall, Derry, N. H., to a full house and attentive audience. She also held a séance at the same place on Monday evening, which was well attended, and excellent tests given. She will speak again in the same place Feb. 1st.' Bishop A. Beals lectured Sunday, Jan. 25th, in Whit-

tier, Ill., and will speak thore again Feb. 1st. Jan. 26th and 27th he spoke in Libertyville. C. B. Lynn will lecture in Worcester, Mass., during February (address 66 Austin street); in Vineland, N. J.

during March; in Philadelphia during April; in Stafford, Conn., during May and June-up to the time of the Sturgls, Mich., meeting. Permanent address care Banner of Light. Mr. Lynn will make engage ments in any part of the country for next fall and winter. Capt. II. II. Brown spoke for the Society at Williman

there on the 29th upon "The Life and Times of Thomas Paine," and will speak for the Society Feb. 1st. Address him for engagements in that vicinity either there or at 252 Steuben street, Brooklyn, N. Y. Mrs. M. S. Townsend Wood spoke in Washington

tle, Conn., on Sunday, the 25th. He will give an address

Hall, Natick, Mass., January 25th. Her addresses were eloquent, and an honor to the cause she advocates. Mrs. Kate Styles (test-medium) of Worcester, will be in Natick, Sunday, Feb. 1st.

#### A Suggestion. To the Editor of the Banner of Light :

There is some prospect that the New York Central

Railroad will Issue excursion tickets to Lake Pleasan Camp-Meeting next summer. The friends who reside on the line of that road should notify station agents of the number of people in each locality who would be likely to visit the camp-meeting. Attend to this matter, reader, at once. There will be ample accommoda tions for all who come.

The Spiritualists and Liberals of Massachusetts should circulate at an early day a petition against the enforcement of the law preventing excursion trains running on Sunday over the State road. There are at least fifty thousand people who would like to visit Lake Pleasant each Sunday. Now, shall a stupid conservatism prevent a large percentage of this vast army of citizens from enjoying a Sunday, at this point, in rational recreation and spiritual instruction? Reader, go to work and do your share of labor in relation to this matter.

Speaking of Lake Pleasant, we learn that a hoteltwo stories-60x00 feet, will be open for guests next summer.

Begin, friends, at this time to make arrangements for a month's sojourn in camp in Central New England next August.

#### Co-operative Association of Spiritual ists of Philadelphia. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Mrs. Nettic Pease Fox, of Rochester, N. Y., has just closed her month's engagement with us, and has created such a deep interest in the cause of Spiritualism in our city that the Board of Managers of our Association have given her a permanent engagement for the three coming months. The greatest satisfaction has been expressed by the large audiences who have listened to the cloquent addresses that have been delivered through her. Our audiences are largely composed of persons who have come to listen to a spiritual lecture for the first time. Our Association is now on a sound financial basis with an active Board of Managers to superintend its affairs.

An excellent dramatic company proposes to give a benefit performance before the Association on Thursday evening, February 12th, at our hall, corner Tenth and Chestnut streets. The play selected by them is the old favorite "East Lynne." A rich treat is expected at that time.

James A. Bliss, Cor. Sec'y.

January 25th, 1880.

The Brooklyn Spiritual Fraternity Meets at Downing Hall, corner Fulton and Clermont avenues, Saturday evenings at 7½ p.m.
The themes thus far decided on are as follows:
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. Hemstreet.

Hemstreet. 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. A correspondent, writing from Titusville, Pa.

informs us that O. P. Kellogg, H. L. Green, Lyman C. Howe, Mrs. H. T. Stearns, and others, will speak Feb. 7th and 8th in the Universalist church in that place: th and 8th in the Universalist church in that place:
"On the evening of Friday, Feb. 6th, a private entertainment will be given at the residence of William Barnsdall, mortal and spirit combining to do him honor on reaching his seventieth birthday in the mortal. For forty years he has been a supporter and defender of free platforms, for thirty an investigator holding open doors for spirit power. We hope to see a goodly attendance. Arrangements will be made to entertain guests from a distance."

COUGHS AND COLDS are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. "Brown's Bronchial Troches" are an effectual COUGH REMEDY.

My wife and daughter were made healthy by the use of Hop Bitters, and I recommend them to my people.—Methodist Clergyman.

Keep your bowels and kidneys in healthy state by the use of Kidney-Wort.

Mass Convention.

The Spiritualists of Vermont and Eastern New York will hold a Mass Convention at West Pawlet, Feb. 20th, 21st and 22d. Mr. E. V. Wilson, of Illinois, will be present.

Per order Com.

#### RATES OF ADVERTISING.

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

serion.

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

AT Electrotypes or Cuts will not be inserted.

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### SPECIAL NOTICES.

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

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

#### 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 fur-

### BUSINESS CARDS.

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

HEALTH INSTITUTE.
Woodlawn Mineral Springs, Storling, 10. MRS, 11, PETTIGREW, M. D. 3w-Jan. 24.

### ADVERTISEMENTS.

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SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale.
ALBERT & E. C. MORTON, Spirit Mediums, No. 11
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A T 8% MONTGOMERY PLACE, one large square room and two smaller back rooms, sultable as offices for gen-tlemen; all heated by steam, and supplied with gas and wa-ter. Terms reasonable. Apply at Room 10, No. 8% Mont-gomery Place, Boston, Mass. 18—Dec. 27.

MISS M. A. HOLWAY, Clairvoyant and Test Medium, Ladies Circle Thursday, 3 P. M. 201 Eighth Avenue, 1st floor, New York City. b.—Jan. 31.

#### The Plymouth Rock MINING COMPANY.

INCORPORATED NOV. 7TH, 1879. CAPITAL, . . . . . . . \$2,500,000.

100,000 Shares, par value \$25 each. Stock Forever Unnacemble. OFFICE, 7 EXCHANGE PLACE, ROOM 23.

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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, 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 tonis of ore milled produced \$125 per ton net. Stock is forever massessable.

nassessable. Full information at the Company's office. 7 EXCHANGE PLACE (ROOM 23), BOSTON.

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MONTHLY JOURNAL DEVOTED TO SCIENCE, OBJESTAL 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: the following table of contents:
Christmas Then and Christmas Now; The Lopular Idea of Soul-Survival; Lloutenant Colonel St. Antony; Ancient Opinions upon Psychic Bodies; Indian Juggling; A Chapter on Jainism; The Society's Bulletin; The Autobiography of Daydmund 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 Medica; A Strange Revery; An Old Book and a New One; Nocturnal Thoughts; Book Notices,

tices.

Single copies for sale by COLBY & RICH at 50 cents each, sent by mall postage free.

Subscriptions will be taken at this office at \$5,00 per year, which will be forwarded to the proprietors, and the magazine will be sent direct from office of publication; or the subscription price of £1 per annulm, post free, can be forwarded direct by post-office orders to "The Proprietors of The Theosophist." at the above address.

†-Nov.1.

### THE SPIRIT-WORLD: ITS INHABITANTS.

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BY EUGENE CROWELL, M.D.,

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

The author, in his introduction, says: "The problems of the ages have been, What are we? Whence came we? and Whither 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 CHARLER 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 spirition half a century since, Robert Dato Owen, and George Henry Bernard; the latter in this life having been a cotton and shipping merchant at New Orleans, from which place he passed to spirit-life about forty years ago."

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# 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 met with in no other work, and which it is believed will be found practically useful to those whose high privilege it may be to usher into the world the men and women of the future, these pages are written. Paper. Price 25 cents.

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### The Free Circle-Room.

REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.
AT THE BANNER OF LIGHT FREE CIRCLE ROOM.

#### Invocation.

Thou Eternal Spirit of Perfect Light and Love, we praise thee for the glory of this day; for the brightness of the sunbeams which stream upon our pathway; for the forms of loveliness which abide around us. We praise thee for those powers which are enshrined within our being, which enable us to appreciate and enjoy the bountiful blessings which thy providence forever strews round our pathway. We praise thee for those soaring qualities of mind, for those inner depths of spirit, which cause us to realize, not only the glory of earth that fades and passes away, but the everlasting, the eternal and abiding glory of that realm in which all things are stable forever. Into that bright and glorious realm where enfranchised spirits dwell in perfect peace, and love, and purity, may our spirits as-cend at this hour. May we commune with the great and good who have east off their physical habiliments, and who now in spiritual bodies are near unto thy yet embodied children, though their forms cannot be schold with the external eye, or their loving voices heard with the outward ear. Oh may there come unto every spirit within this room such a realization of spiritual presence that no longer may any one fear, or falter, or dread. May the inward knowledge, the in-ternal cyldence of spiritual things granted unto the soul, be overwhelming as testimony, be all convincing in its power to liberate the embodied spirit from fear and darkness. May all mourners realize that their loved ones are not lost to them, but only gone before into a pure and beauteous realm where affection's sacred tie grows stronger with every advancing step, and binds forever in indissoluble cords all kindred spirits in one harmonious sphere. Oh may they realize that whatsoever is of the soulabldeth forever, and that that alone which 'appertains to the outward form can pass into decay. May their aspirations, now and eyer, be directed to those bright spheres where the pure, the great and the saintly dwell; thus may their communion with the disembodied be a means of enlightening their minds, perfecting their lives, and filling their souls with a knowledge of that life into which all shall soon be

#### Questions and Answers.

QUES.—Are certain persons selected or elected for a special work, and held until that work is finished, as Jesus said he had a work to do, and was straitened until it was accomplished?

Ans.—Decidedly; some persons are elected to perform a certain work, because endowed with perform a certain work, because endowed with the necessary qualities which enable them to perform that work successfully. No talent is bestowed upon you in vain, no faculty do you possess which you are not destined to employ. If you have extreme power in any one direction, that is evidence that you are elected to use that power: if not, it would never have been granted you. Persons who have a special work to per-form, will, of course, he guided until that work you. Persons who have a special work to perform, will, of course, be guided until that work is accomplished. Nothing can frustrate the designs of the Infinite. Whatever you may do, you are limited by your surroundings, by your powers. Whether you wish to frustrate the Infinite plan or not, it is not in your power to do so.

Q.—Are there many persons on the earth, at

do so.

Q.—Are there many persons on the earth, at the present time, who are growing into a state of fraternal love and social life, in which they can love their neighbors as they love themselves, so that the life of the heavens may be ultimated on the earth?

A.—We know of many persons who are growing into this condition: there are persons in this room this afternoon who are doing so. We can read it in the spiritual atmosphere which we behold about them; by the influence which emanates from them and which reaches our spirit. It is not those who are exalted in the eyes of the world, or those known to the public; but those in the secrety of their own families, in the quiet of their own lives, who unostentatiously strive to accombish the ultimate elevation of human kind. The time will come shortly when these persons will feel impelled, to work coßneratively; there will be a power which will call them simultaneously to the front; then there will be a mighty army of spiritual co-workers who can band themselves into a spiritual fraternity. You will never establish a system of communistic life until you are, then you may have all things in common; but you never can do it as long as you are not a medium, it will be impossible for this manifestation to take place. That which can make an impression upon the plate of the photographer is not a medium, it will be impossible for this manifestation to take place. That which can make an impression upon the plate, it is because the spirit has clothed itself in some subtle, refined emanations of some body, may make an impression upon the plate, it is missible excuse, but that does not satisfy you any more than you any endeavor to form a plausible excuse, but that does not satisfy you any more chan; can that does not satisfy you any more chan; can that does not satisfy you any more chan; that does not satisfy you any more chan; that does not satisfy you any more than you reasons that in particular the excuse, but that does not satisfy you any more chan; that does not satisfy you

you desire to get the largest share, and your neighbor is equally desirous of the same thing. Q.—Suppose there are two parties living in the same house, but not occupying the same apartments, and one of them, through no fault of his own, should be afflicted with a physical weakness, could this weakness be transferred to the other by reason of his ridicule, or want of sympathy with the first party? If so, could it be done by spirit-power for punishment or discipline?

cipline?

A.—We believe in cause and effect; we do not believe in special providence, but acknowledge that everthing is the result of the direct working of immutable law, although there are nearly laws which are not yet discovered or discovered or discovered. working of immutable law, although there are many laws which are not yet discovered or discoverable by man in material ways. When you ridicule a sufferer, when you make yourself odious by the unkind condition of mind in which you are, you place yourself or rapport with malevolent spirits; you place yourself in a condition in which you are liable to be afflicted either mentally or physically, because the power which could protect you in danger you have thrown from you by courting influences of a lower order. Diseases are communicable to the morally deprayed far more readily than to the morally deprayed far more readily than to the spiritually elevated. We have known strong morally depraved far more readily than to the spiritually elevated. We have known strong men, who weighed two hundred pounds, capable of lifting immense weights, who were never unwell, concerning whose physical forms physicians said they were in remarkably good preservation, take diseases directly they were brought into the atmosphere where those diseases were, simply because their moral life was on a low, gross plane: their aspirations were low; they were living on the animal plane of life; thus a physical disorder would have power overthem; whatever came from the animal side of life would have power over their life. We have also known in the same building, ladies of a refined and delicate constitution, of a sensitive temperament, who hardly weighed ninety-five pounds, who had been looked upon as frail, go to the bedside of the sufferer and receive no injury whatever. They did not receive the disease, but were rather strengthened by the efforts made to relieve the sufferer. Why was it? Because in the one case there was no opportunity for a spiritual power to work directly to protect the physical body from the malific influence of the disease: in the latter instance, the moral purity and kindness of heart were sufficient to cause spirits of a powerful order to surround and protect the form, and thus the disease was not "communicated." surround and protect the form, and thus the disease was not "communicated."
Q.—[By A. S. II.] Is the sustaining food in the spirit-world of spontaneous growth, or does it require labor in its cultivation and preparation?

A.—It requires cultivation and preparation in the lower spheres, but not in the angelic realms, because in the angelic realms spirits can take because in the angelic realms spirits can take whatever nutriment they require from the atmosphere at will. Jesus said, "Man shall not live by bread alone." Jesus did not say that man does not live by bread alone. When he spoke the words, "Man shall not live by bread alone," the significance was this: that there shall be a condition in which you will not require to subsist upon the forms of life which are developed in physical ways, but in which sights and sounds in the atmosphere shall be food unto you. There is a spiritual condition in which you can receive from the spiritual atmosphere whatever nutriment you require by absorption. There is no necessity at all for the cultivation and preparation of food in angelic spheres, because angelic nature is so harmonious that when there is a demand the supply which is in nature comes to meet it directly.

Q—Are spirits subject to climatic disturbances. Q.—Are spirits subject to climatic disturbances, such as storms?

A.—Spirits who are earth-bound, who live in the atmosphere of the earth, are, of course, affected by the climatic changes which affect you; but spirits beyond and above the earth-bound condition are not thus affected. We in spirit-life might be affected by an intellectual storm; by a spiritual disturbance in the atmosphere; but we are not affected by those material conditions which affect you. When there is adverse criticism we may feel that, and it may come to us in the form of a storm. If there be warfare abroad, and there are spirits fighting, as you fight, with the tongue and pen, with the thought, though not with the sword and bayonet, we can then feel the disturbance. Disturbances in the spiritual world are not atmospheric, as they are spiritual world are not atmospheric, as they are in your life, physically speaking, but they are atmospheric simply as the term atmosphere may refer to a mental and spiritual state which loss not depend upon which leaves to the does not depend upon physical changes for its fluctuations.

fluctuations.

Q.—Do our thoughts originate with us, or are we of no account in the matter?

A.—You are as much a spirit as any one else, so your thought is as valuable as that of any other person, embodied or disembodied, who is of equal intelligence. You can generate thought to-day, you are of as much account as one outside of the physical body. You consider a jewel worth just as much when enshrined in a casket and you cannot see it, as if laid upon the counter and exhibited for sale. One of the stones may be equally valuable with another. Such is the difference between a man in the body and a ter and exhibited for sale. One of the stones may be equally valuable with another. Such is the difference between a man in the body and a man out of the body. The human soul possesses while encased in the material form the attributes which it possesses when severed from it. If you can ever generate a thought in the future, you can generate one now; if you ever can have spiritual power, you possess the error of that spiritual power at this moment. Liberate your spirit from its material environment, give it an organism adapted to its needs, the outward result will be that the appearance will be more intellectual. You are never alone, you are always surrounded by other spirits, you are always influenced by other minds, thus you cannot say your thoughts are consciously your private property, neither can they be the private property of any one else. Thoughts are the result of mental and spiritual friction, the contact of mind with mind producing a result which is organized thought.

().—Then we cannot tell whether we originate a thought or net?

O.—Then we cannot tell whether we originate a thought or not?

a thought or not?

A.—Certainly you cannot. In what way do thoughts generally originate? You come into this meeting this afternoon; there is a certain question asked; that question sets you to thinking upon a subject concerning which you might not have thought at all if you had not heard the question. We may give a reply which suggests some train of thought that never would have been followed up by you if the reply had never been given; so the question or the answer has been the originating cause of your following thoughts. You can never trace anything to a first cause, but merely to secondary causes. The origin of everything is beyond and above the power of any spirit, embodied or disemthe power of any spirit, embodied or disembodied, to define. Your thoughts are undoubtedly the result of your own mind affinitizing, to

bodied, to define. Your thoughts are undoubtedly the result of your own mind affinitizing, to an extent, with some other mind.

Q.—Is conscience a true guide, when it is large in one and small in another?

A.—Conscience signifies what men know collectively. Conscience, which is the guide of life, is that moral sense of duty which all humanity possesses. There is no one entirely devoid of moral sense: there is no one that can ever, to his own satisfaction, really justify an action which has been performed with malice as a motive. You may endeavor to form a plausible excuse, but that does not satisfy you any more than your anditors. All of you possess a conscience: that conscience cannot express itself so fully through a defective organism as through an approximately perfect one. You are simply responsible for living up to the greatest light you possess. Your organism is the limit of your responsibility.

Q.—Is it possible for our spirit-friends to have pictures taken on the same plate with ours, when we sit for a picture—and do they ever do it?

A.—Certainly they do. It is quite easy for

night be so ethereal that no individual in the room would be able to see it.

Q.—Do spirits ever avail themselves of the

passive condition of mediums in their sleep to

passive condition of mediums in their sleep to develop them?

A.—Decidedly they do. When we in the spiritual world desire to receive information from spirits above ourselves, we place ourselves in a passive condition—the only condition to be inspired and controlled. When speaking through a medium, I myself am frequently under the influence of some other spirit who desires to give a communication. Thus while I am the speaker. I am not the originator of the thought. I a-communication. Thus while I am the speaker, I am not the originator of the thought. I have oftentimes taken control of this medium and remained perfectly passive, allowing a spirit from a more exalted sphere than myself to speak through him, though that spirit was unable to assume direct control, but was obliged to speak through myself. When you are very mediumistic your spirit-guides are oftentimes enabled to entrance you, and, when they have taken possession of you, to receive and transmit information from superior sources. It is impossible to say where the line may end, knowledge filtering down from supernal heights to the lowest condition on earth. Sleep and trance are closely allied conditions.

Q.—Do human beings inhabit other portions

trance are closely allied conditions.
Q.—Do human beings inhabit other portions of the universe at a great distance from this?
A.—Decidedly they do. Human spirits not only dwell on every planet of the solar system, but they also dwell upon the planets of other solar systems so remote from your earth that no invented telescope could enable you to behold them, even as tiny specks in the sky. Some persons argue that there cannot be any inhabitants on the planets, because there is no oxygen in the atmosphere; but you would not reritants on the planets, because there is no oxygen in the atmosphere; but you would not require oxygen in the atmosphere unless your bodies contained carbon and nitrogen, which require an admixture of oxygen. As every atom of any form is developed from the planet on which the form exists, the form will of course be so constituted that the climate and atmosphere of the planet are exactly what is needed to sustain its life. o sustain its life.
Q.—It has been said by some that the occupa-

tion and life-work of every human being are pre-destined. Is that so?

A.—Certainly it is so with every human being, but apparently with some in a more pronounced degree than others. You may know of some degree than others. You may know of some person who excels as a musician, and can he nothing else well; you may know of some other person who excels as a painter, but who, if you put him at any other trade, would make a failure of it; whereas you may know of a number of persons who can do this or that, who can succeed moderately in one sphere, or get along moderately well in another; they are Jack-at-all-trades, masters of none. These persons all have a mission to perform in the world, but their mission is not the mission of excelling in any one special direction; they rather contribute to the general elevation of mankind, and work generally, rather than in any exclusive spegenerally, rather than in any exclusive spe-

cialty.

Q.—Are we not then predestined according to our organization?

A.—Decidedly. Whatever may be your character or peculiarities, these will determine the sphere in which you can do the most good. Thus your power to excel anywhere is the result of your organization; from the spiritual standpoint, your organization is the result of predestination.

Q.—Is the external an exact representation of the spirit?

the spirit?
A.—No, it is not with you the exact counterpart of the spirit. If it were, you would not find

that some very good persons, who lead very harmonious lives, possessed deformed bodies; you would not see many persons malicious in their intentions with bright and beautiful countenances. There are many accidents which may happen to the physical body which are not the result of spiritual growth or of spiritual degradation. When a woman is carrying a child and is frightened by a wild animal, you cannot say, if the physical body of the child is deformed, that it is the result of the moral depravity of the child or of the mother; the cause of the fright was not any act of immorality on the mother's part—it was simply an accident she could not avoid, and she was the sufferer. Such children, when they come into the world, labor under physical disadvantages; having bodies which do not thoroughly represent the spirit. Whatever inconveniences they may suffer on earth, they are more than compensated for by their spiritual ways with those who are not seen by the outward eye. The physical form only measurably expresses the spiritual form; the spiritual form is expressive of that which is within; it is intelligible to mind rather than to only measurably expresses the spiritual form; the spiritual form is expressive of that which is within; it is intelligible to mind rather than to the outward observation; thus so far as you can determine by the countenance of persons what their characters are, so far does a countenance give direct expression to the spirit; but so far as you cannot determine the character by the physique, so far the countenance is not an indication or representation of the spiritual form.

Q.—Is there such a thing as an accident, from the infinite standpoint?

A.—We cannot view things from the infinite standpoint, because we are not infinite; but

the infinite standpoint?

A.—We cannot view things from the infinite standpoint, because we are not infinite; but still, from the standpoint of the most exalted intelligence we have come in contact with, we should say that nothing is an accident. The word accident is admissible from the relative standpoint of a partially developed spirit, but would not be admissible to an angel.

Q.—If a child is born an idiot, and lives to the age of forty in this condition, what is it in the spirit-world?

A.—What is the musician who has musical talent developed within him, who has never

A.—What is the musician who has musical talent developed within him, who has never been so circumstanced that he had an instrument to play upon? If you were at any time to give him an instrument you would have evi-dence of his musical ability; but if instead of giving him an organ or piano, you had given him something that merely looked like one, from giving him an organ or plane, you had given him something that merely looked like one, from which you cannot cause sound to spring forth, he would of course be unable to express his talent and make the world aware of it. This is an analagous position to the one occupied by the idiot. The idiot possesses a soul just as good as anybody else's; but he does not possess a physical form through which the spirit can make itself manifest in outward life. A defective organization prevents the harmonious manifestation of the spirit, consequently you imagine there is no spirit there, simply because you cannot see it. On the same grounds you might imagine there was no musical talent in the man who could not play upon a dumb plano. Q.—How are we to know the spirit of an idiot in the other world?

A.—You never knew the spirit at all upon the earth; you merely knew the physical body through which some erratic manifestations were produced, while the spirit was attempting to control. In the spirit-life you will know those who are drawn unto you by spiritual affinity. Supposing your child is an idiot, you will not have lost the maternal or the patertal instinct that will tell you who is your child; your child will have filial instinct, even though a defective organism on earth may have barred its expression.

organism on earth may have barred its expression.

Q.—The idlot to whom I have referred possessed a most beautiful form, but no intelligence whatever.

A.—The form might be perfectly beautiful, but yet that subtle something which enables the spirit to work through the form might be absent. You might have two organs in this room: the most beautiful might be one entirely out of tune, or every note in it might be dumb; yet as you look tipog it from an external standpoint, you admire it; you say it is far more beautiful than the other organ, from which sounds of melody can be produced. So it is with human bodies; you may look upon the outward form and say it is a beautiful structure, but were you able to look beyond the exterior, you would see that the subtle, intricate cords which connect the outer form with the spirit were not there, or were out of order; that cords which connect the outer form with the spirit were not there, or were out of order; that there was a deficiency in the transference of spiritual power before the birth of the child; not an alliction which affected the material organization, but those connecting links between the beautiful form and the spirit have never been properly adjusted.

Q.—Would you attribute it to fright?

A.—Fright might have been the cause of the connecting links not being harmoniously adjusted; the mother, at the particular moment when the spirit was forming a connection with the body, might have been incapacitated through fright or as is frequently the case, a child may

fright, or as is frequently the case, a child may develop idiccy by being frightened very early in life; many lose their reason by being left alone in the dark.

Q.—Can spirits who have lived on earth, ever live on other planets? Jupiter, for instance?
A.—Certainly; provided there is some special experience which can be gained on Jupiter which cannot be gained upon the earth, and the spirit requires to gain it, in order to fit itself for angelic life. If the spirit gravitates to Jupiter, it requires an experience which Jupiter can give, and there is no law in nature which can possibly prevent its living on that planet. If the experience is not required, then it can never

possibly prevent its living on that planet. If the experience is not required, then it can never be gained.

Q.—Is it possible to pass through an earthly existence on every planet in the solar system?

A.—We do not say you will pass through these various lives, but we say that it is not impossible that you should. Each planet in the solar system represents a specific form of development. The planet Mercury and the planet Venus do not equal in capacity this earth, because they are below it in the order of unfoldment; you could gain an experience on earth which might be an equivalent for an experience such as might be gained on one of the lower planets. If you ever are to live there, your life there is past, but on higher planets in other systems you may yet live in organized form.

Q.—Does a spirit ever leave his spirit-body?

A.—You never leave your spirit-body and pass from it, but your spirit-body becomes increasingly adapted to your spiritual necessities. You outgrow a certain spiritual condition, and the form which represents that condition gradually recedes and another form takes its place. Your physical body is continually changing. If you had found the Elixir of Life, in the comprehension of the laws of nature, then you would never die; your body would become rarefied and sublimated until it was physical no longer. In the spiritual body. The spiritual body gradually develops into the celestial, and when the celes-

the spiritual hody. The spiritual body gradually develops into the celestial, and when the celestial body is formed within, the power of the celestial body will throw off the incrustation which enshrouded it, just in the same way that the butterfly throws off the imprisoning chrysalls.

lls.
Q.—Is everything ordered in infinite wisdom?
A.—Undoubtedly there is an infinite ordination, but it is not for us to concern ourselves in endeavoring to question the purposes of the Infinite, or to fathom that which is beyond the comprehension of any other than the Infinite Mind. We do not doubt that there is wisdom in the entire scheme of the universe, which must include everything. As we have said before, from the standpoint of a more exalted soul, there would, of course, be no such word as accident admissible in the vocabulary.

May the blessing of the Infinite Spirit rest upon you all, now and forevermore. May celes-tial peace, flowing on like a river, bless your lives; and when your earthly life merges into the experience of the upper spheres, may you ever pursue the spiral pathway in joy and peace which shall lead you to the temple of perfect love, where, in company with your dear ones, you will abide in peace forever. Amen.

How little do we know that which we are!
How less what we may be! The sweeping surge
Of time and tide rolls on and bears afar
Our bubbles; as the old burst, new emerge,
Lashed from the foam of ages, while the graves
Of empires heave but like some passing waves.

—[Byron.

### SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every Tuesday Afternoon. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doers will be closed, neither allowing entrance nor egress until the conclusion of the scance, 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 who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—

ner reason. Anotheress as much of that is suely percent on more,

11 is our carnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

13 As our angel visitants desire to be hold 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 offerings.

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

\*\*\*Letters appertaining to this department, in order to ensure prompt attention, should in every instance be ad-

Messages given through the Mediumship Miss M. Theresa Shelhamer.

#### Mary K. Mann.

Mary K. Mann.

It is with a feeling of diffidence that I come here in public to-day. That which spurs me on is the desire of my soul for recognition by those who are dear to me upon the earth. My name is Mary K. Mann. I should like my message to go forth to Keene, N. II., hoping that it will receive a recognition there from friends whom I long to reach, whom I cannot reach in any other way than this. Their hearts are reaching out toward the other life because of those who have gone before; they would know whither they have gone and what their condition is. Yet I feel that they will not receive from the higher life the tokens that spirits give as they return to manifest in this way. I feel they will not listen to the voice of the spirit; that is, they feel that we ought to come in some other way; they feel that we ought to come through the church, or in some such way as that. They have no hope, they have no belief in this Spiritual Philosophy. And yet I want to say that if they will go where such things as these are made manifest, we will come to them with power and strength, and they cannot but be convinced of our identity. The knowledge shall be given to them that we live and can return. The dear ones who are with me request me to say this is what they are working for.

Henry is anxious to return. He has been

ones who are with me request me to say this is what they are working for.

Honry is anxious to return. He has been waiting for years to manifest. If his friend Davis will give him an opportunity, he will impart to him that knowledge for which he is seeking, which shall guide him in such a way that he cannot fail to reap the benefit, also he cannot fail to find that which is most needful for his soul—a knowledge of eternal life.

#### Dr. H. F. Gardner.

[To the Chairman:] I feel, my friend, that it is fitting I should return here upon this occasion and manifest myself to my Boston friends, sion and manifest myself to my Boston friends, hoping that I shall be recognized, yet caring but little if I am not, only the satisfaction it would give me to have those who are still dear to me in mortal life believe that this is really myself. One short year has passed since I entered the land of spirits—one short year full of happiness and rest to me, and yet I have not been idle; the spirit is as active now, and even more so than when encased in mortal flesh; so I would say to those looking out for words from me, that I am at work—I am still interested in the spiritual cause; I am just as active in regard to spiritual manifestations, in regard to the power of returning intelligences to make themselves known to mortals, as when I was in the flesh. I know the importance of this work to all hu-

known to mortals, as when I was in the itesh. I know the importance of this work to all humanity; I realize it even more now that I am in the spirit-world.

I shall use all my energies, I shall put forth all my powers to bring this thing into larger repute amongst the waiting masses of the world. In order to do this, my friend, I see so many openings to be utilized, I feel astonished that the Spiritualists do not set themselves to work more thoroughly in earnest to-day, to see where more thoroughly in earnest to-day, to see where they can spread the light. I say that I feel astonished, because I witness so much inharmony in certain quarters with regard to our cause. I have looked about me a good deal since I entered the higher life. I find the clergy, as a general thing, acknowledging in their souls that this is true; higher life. I find the clergy, as a general thing, acknowledging in their souls that this is true; that spirits can return and manifest to mortals; yet they do not acquaint themselves concerning the true condition or the utility of spirit-return and spirit-power in mortal life. Why is this? Because, sir, they do not read our spiritual papers. I mean those papers that are the flower of our spirituality, and which also contain the true, sound philosophy of life, which are ennobling in their endeavors to raise up humanity to a higher and nobler level. Our papers, our works are kept away from the clergymen. They do not seek to read them themselves, they will not put forth any effort to obtain them; yet I do feel that if these papers were placed before them as they should be, many of the leading minds outside of the Spiritual Philosophy, many of the bright lights would begin to look into this thing, in order to ascertain for themselves what the true Harmonial Philosophy, what the true Spiritual Philosophy likewise, really is.

So I am still a reader of the Banner of Light, although a spirit, and while coming here upon this occasion, I might almost say upon my anniversary day, I thought it would be a good time for me to call the attention of the Spirituallists to the proposition recently made by one

niversary day, I thought it would be a good time for me to call the attention of the Spiritualists to the proposition recently made by one in California, which is this: That a fund be started in order to send our paper, the Banner of Light, to the various clergymen, each and every one of them, in the United States; and my word for it, my friend, these clergymen will read every word of that paper, from its index to its final close, and before the end of a year they will know the importance of the Spiritual Philosophy and what Spiritualism really portends, which they certainly do not now. I hope that Spiritualists will give this idea a thorough consideration, will talk it over, and also go down into their pockets and give out the pecuniary means necessary to start this project and keep means necessary to start this project and keep

it growing.
There is another matter which I would speak of now, while here, because I think returning spirits should be as practical in what they say spirits should be as practical in what they say and do for humanity as possible. I observe that at this time there is a project started to raise a fund to support an Editor-at-Large, who will undertake to defend Spiritualism and other liberal isms. This is one of the most important movements of the age. The secular press is teeming with petty slurs and misrepresentations of Spiritualism and Spiritualists; and Spiritualists now have become such a body in the United States that the time has arrived to make themselves heard and felt abroad among the people. In have become such a body in the United States that the time has arrived to make themselves heard and felt abroad among the people. In order to do this they must have one well versed in liberal ideas, one fully competent to reply to whatever comes up before the people, and one who will use his time and talents in defence of our philosophy and in defence of reformatory measures. Certainly to do this we need a fund to begin with, because it will take the whole time and strength of such a person to be devoted to this purpose. I do hope that the Spiritualists of America will see to it that this project is not allowed to rest, but let it go on, for the spirit-world has really started it, and they do not mean that it shall drop through for lack of means; therefore, if each one will open his purse and do what he can, give what is needed, we will guarantee that before another twelvemonth has rolled away, Spiritualism will raise a very different standard, will have a different platform out among the people, and they will realize that Spiritualism is of great importance, for it is spreading far and wide; that it is not a thing to be crushed or to be shunned, but really the standard of an Angel of Light, who comes forth to give glad tidings of peace and good will to all men.

Probably I have not expressed myself as vig-

tend far and wide, into which many are yet to be lifted up. There are those waiting for the voice of the spirit to bid them go forth in this work. I would encourage each one, no matter how humble or how lowly, to speak his or her word for the good of mankind. Rest assured it shall be acknowledged and reciprocated from the higher life. Rest assured, shrinking mediums, that by-and-by your services will be rewarded; you will attain higher and higher positions; you will develop forward and upward and onward; you will be able to give from your organisms more fully that which shall feed the starving souls of humanity.

One dear friend, now silent, waiting for the voice of the spirit, has felt perhaps that the time has not yet come to go forth again and give words of cheer, words of enlightenment and strength to mankind, but by-and-by the "Woe is me if I preach not the gospel" will again sink down into the soul, and that friend will go forth, and by voice and pen do a mighty work for the enlightenment of the people. It has been decreed by the spirit-world; such is the mandate of those higher powers who have so long controlled that organism, and so we know that it must occur, and that a nobler, higher work will be extended far and wide before the dawn of that day which will bring my friend into the higher life.

I would send my greetings and my remembrances to all friends. To those near and dear to me I would say: It is not in public that I would speak the kindly word, it is not in public that I would speak the kindly word, it is not in public that I would speak the word of affection, but in silent hours, in quiet hours, alone with those instruments I can control, I will give unto you all that your spirits need. Dr. H. F. Gardner.

#### Roby, to George.

I would like to send a greeting of love to one very dear to me, one whom I frequently approach in spirit, whom I impress with my presence, and to whom I strive most earnestly to make my presence known and felt. During the days of his earthly life I have manifested to him in spirit. Clothed in material guise, as I have been, he has seen and felt my presence. He knows that the spirit still lives, and continues onward and upward in its flight toward eternal realms, yet it would be a great privilege to be able to send him one word of greeting from this place to-day, to tell him that for the past few years I have seen the strivings he has made to live a nobler and a better life, and that day by day the spirit-world has blessed his efforts. He knows that in spirit secretly he has attained a higher condition of life than he possessed in days that are gone. I would give has attained a higher condition of life than he possessed in days that are gone. I would give him my love, and say that those dear friends who have watched and waited for him on the other side, still watch and wait most earnestly. They come to him day by day, and hour by hour, as the days go by; his spirit shall unfold in beauty and fragrance, and his materializing powers develop, so that we shall be able to come and manifest without the aid of another organism. We expect, in the few months that are to come, that we shall be able to impress him frequently with our presence. I request him to sit quietly alone, daily, if possible, that we may come and develop his inner powers, that we may work through him for the benefit of others. We bless him with our love, and send him the love and sympathy of those higher powers toward whom he ever aspires in his secret soul. Roby, to George.

William Rowley.

### William Bowley.

William Bowley.

[To the Chairman:] I have a strong desire, sir, to send a message to my daughter Susan, who is in Washington, D. C. She reads your paper, therefore will see my message. I wish to say to her that we have seen the conflicting conditions that have surrounded her in the past year, we have seen the dark shadows closing around her, when she has felt that she knew not which way to turn for strength and assistance; but her band are working, they are working to bring about a higher development, and in the year that is coming her powers will unfeld more and more, until she will be able to give forth from the spirit-world those tidings of great joy that will bless mankind. We bless her for what she has been able to give forth for humanity. Many souls are blessing her to-day for the tidings they have received from the immortal world; many spirits in the higher life love her, because they have been able to send forth through her organism good cheer and words of love to friends in the mortal life. She sometimes feels that she is forsaken, that her band are not able to do all that she feels they ought to do in regard to her mediumship. She is now passing through a phase of development, and there are, I would say, some conflicting things; that is why she is not entirely satisfied with what is given; why sometimes others feel they would like to have more than she is able with what is given; why sometimes others feel they would like to have more than she is able to give forth; but the development is perfecting itself, and pretty soon she will find that the spirit can work through her in a larger degree spirit can work through her in a larger degree than ever before; so I have come to bring her encouragement and strength to go forward a little while longer, and she will see that what we tell her is true. The dear little ones with me send her their love; they are constantly by her side, guiding her onward to the other life. They lead her steps daily up the opening stairway of progress: they also guide those dear little ones in her charge whom she feels she must watch and care for, day by day, even at the expense of her own physical strength. I send my love to Mary, and those members of my family who are still on this side. Many hosts of friends are with me, who send out greeting and love. They join me in this message to my dear daughter, that she may feel she is not alone, but is still surrounded by those guides whom she can most trust. My name, sir, is William Bowley.

### Henry T. Brush.

Henry T. Brush.

[To the Chairman:] I hear every one say they are satisfied with this life, but I am not. I thought I was going to a world where I should have every opportunity given to me. My friends here said that there were those in the spiritworld who could be guides to me, and help me along, so that I might be something higher than most folks; I supposed so, anyway. I do n't see that it is so. It may be a beautiful world, but I do n't like to go to a place where I feel that I'm not wanted. That's the way I feel now. I do n't know how it is that I had friends who understood all about these things, or they thought they did, which was about the same thing, and they said that I had considerable talent, and I could draw around me the high masters, who would help me along, and all the talent, and I could draw around me the high masters, who would help me along, and all the rest of it; but I haven't seen the masters. I suppose that every one must help himself, and I have come to that conclusion. But I don't see very clearly anything; that's the reason why I have come here, because there was a kind old gentleman who said if I would come here I'd be able to get along faster. I was an architect—that is, I thought I was, but I find now I don't understand so much of it as I would like to. I was beginning to be an archi-

would like to. I was beginning to be an architect, I may say, because when I note the designs that I see in this other world I think that my own efforts were feeble; that however much I wanted to advance faster and to get along, I could n't seem to get along as I wished to, and it worried me. I had a great deal of work to do, it worried me. I had a great deal of work to do, and I attended to that at the expense of my physical life, I presume. Anyway, I lost a great deal of sleep over my work, through my impatience to get along, and my desire to be a little better than somebody else. I think the loss of sleep makes a man mad. That's my idea of it. Anyway, I came to the conclusion that life was n't worth living, and I got myself out of it, that is—mortal life. Now I want to say to those friends who thought I would draw the great masters to me, that there would be more rolled away, Spiritualism will raise a very different standard, will have a different platform out among the people, and they will realize that Spiritualism is of great importance, for it is spreading far and wide; that it is not a thing to be crushed or to be shunned, but really the standard of an Angel of Light, who comes forth to give glad tidings of peace and good will to all men.

Probably I have not expressed myself as vigorously and thoroughly as I would have done in my own form, yet I feel that I should say what I have to say, and bring it as my anniversary address to my friends, whom I count among the people at large.

I may say, too, before closing, that a new platform of work is to be laid out before the spiritualism who thought I would draw the great masters to me, that there would be more masters than pupils perhaps, than promising ones, anyway; so I think the best thing I can do is to try and develop what there is in myself, and if I can learn anything from those who are above me, and more advanced in what I am most interested in, I shall be thoroughly glad to do it; but I shall set myself to work in earnest, and develop what there would be more masters to me, that there would be more masters than pupils perhaps, than promising ones, anyway; so I think the best thing I can do is to try and develop what I am most interested in, I shall be thoroughly glad to do it; but I shall set myself to work in earnest, and develop what I am most interested in, I shall be thoroughly glad to do it; but I shall set myself to work in earnest, and develop what I am most can develop what I am most ones, anyway; so I think the best thing I can learn anything from those who are advanced in what I am most ones, and more advanced in what I am most of the people at large.

I would like to send my greetings to them. I would say I am not dead, exactly. I have get the life they told so much about, and I reserve dies. I know that Spiritualists many of them in thit would have done in the control of the probable of the people a if they do n't appreciate the beautiful world here, they won't appreciate anything there—that's my idea of it. I expect to get along faster now, as they tell me I shall, and I believe them. Perhaps, if you'll allow me, I can give a better account of myself at some future day. It was last July I passed out. Since then it has been rainy weather with me. If I come out into the sunlight, as I hope to, I may be able to give more than I can now. My name is Henry T. Brush. I lived in Detroit, Mich. Dec. 9.

MESSAGES TO BE PUBLISHED.

Dec. 9.—Rufus E. Patten; William Smith; Sebastian Streeter; Oslakinik.

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

Dec. 16.—Henry Fitz James; Thomas Good; Sarah M. Thompson; Etta Buzzell; Mary Kelly; Carrie E. Priest; Dr. J. C. Wright; Aggie Davis Hall.

Dec. 23.—Nancy H. Bussell; Charlie L. Smith; Philip Higgins; Hannah Cummings; Emily M. Morse; Eulalie, to friends in Cincinnati; William Grum; Susie Fone, Dec. 30.—George Childs; Jetemiah Libby; Harriet A. Washburn; B. J. Barber; Willia Lowe; Martha Webb; Daniel Brady; William Jones, Jen. 2.—Miss S. L. Skinner; Dr. E. Y. Lee; Joseph S. Tillinghast; John H. Josselyn, Jan. 2.—George T. Foye; Caroline Fisk; C. H.-Moseloy; Rate Mason; William Gummings; Mrs. Lodency Scott; Philo Sprague; Nellie Wheeler; Viola, to W. B. Lord.

Jan. 13.—George T. Foye; Caroline Fisk; C. H.-Moseloy; Kate Mason; Charley Poore; Nelson Hardenbrooke; Cora L. Witter; Edward Whittenore; Maggie Mahan.

Jan. 20.—George N. Wilcox; Edward Tulledge; Deacon Ephraim Chase; James D. Stone; Prudence McCrillis; Olive Atkins; Mary Packard; John Thompson; J. Emory Wilson. MESSAGES TO BE PUBLISHED.

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

#### Wines.

I departed suddenly from Cambridge, Massachusetts, leaving an earthly tenement for a spiritual. Wines was my name. I was distinguished somewhat for my oratory. I was much before the public—receiving, I presume, praise from some and condemnation from others. I presume this, as it is a condition allotted to all men. I fought the good fight, and was triumphant over death and the grave. I will boldly acknowledge now before men there is no sting in a physical death; it is only a renewal of the spiritual life, with powers quickened in a great degree beyond the mind's comprehension.

The fetters that bound me tightly when below have been severed, and I flee like the winged bird from flower to flower, gathering its essence and aroma to enlarge and enhance the powers of the soul. I build no castles, but create them; make them mine by my own the with which. the powers of the soul. I build no castles, but create them; make them mine by my own thought, which I have power to generate. I evolve from them my home. It is a home of rest in the labor of doing good to others. I have a grand study in the higher branches of thought that mortal man has no conception of. I acknowledge myself grateful for the privilege of making a manifestation. I have acquitted myself not ably, but according to my strength and to my stay in the spirit-world. Days that are to come will tell of my whereabouts. I was not a student in this philosophy of life, but a scanner privately, reading its pages externally, not spiritually.

Margaret Boyce.

My name was Margaret Boyce, the widow of William Boyce. I lived with my son on McDougal (some called it McDonegal) street, Brooklyn. It is to my son I return with the glad tidings that I have neither seen death, tasted of it, nor heard of it. The universe is alive with people who were once dwellers on the earthsphere. Many I have met and recognized. The spirit-greetings came not with sounds nor with open lips, but with thoughts that were thrown off from the brain and formed into words and sentences which the spirit has power to read. Oh, that the human soul could, ere it departs, understand and know its relationship to Deity! My stay in the world of spirits, called Heaven, has not been of long duration, but in that time I have studiously learned the law of return and communication; and I come freighted with the glad tidings that though a mother die physically, she, by the will of the Infinite, Omnipotent Power, retains the power of action, faculties of sight, feeling and comprehension. The relationship, as I have learned it, that exists between the Creator and the human family, is like that which a mother holds to her child. Obedience is exacted of us. We work not at random nor at will, but under the law, guided by a Power that knows and feels all things in their true light and understanding. When this knowledge breaks upon the mind, it takes away all fear of death physically, for your being is polarized and has its work to perform.

our being is polarized and has its work to per-

A mother's consecrated love flows through A mother's consecrated love hows through the atmosphere, fills the brain and falls upon the heart, and teaches you that, though she has passed through a physical death, her deep love remains the same.

### Lavina Wilson.

My name was Lavina Wilson. Idied suddenly in the month of June, in my twenty-fourth year. I was buried from a chapel in Baltimore. Sounds of music float upon my ear and bid me feel as if the trumpet was sounding for my resurrection. I am on the wing, speeding o'er time into eternity, to bask in the sunshine of that home not made with hands eternal in the heavens.

Rest comes to one whom many knew, many loved and respected. Oh, how calm and how sweet was that sudden death to me! It has revealed all that was wrapped in such deep mystery. The veil or the curtain which hung over my destiny has been broken asunder. I see and know myself now as I never did while in the

know myself now as I never did while in the form. Blessed resurrection into eternal life.

You will be kind enough to state that I was a Baltimorean, dying in the month of June, in the twinkling of an eye.

Corroboration of a Spirit-Message. To the Editor of the Banner of Light:

Some three weeks since, when reading the Banner of Light, I noticed that a communication had been received, and would soon be published in the spirit "Message Department," purporting to come from Rosie P. Collings, and I anxiously awaited the publication of this week's issue. Judge my surprise, my agreeable surprise, on immediately recognizing my darling child's words. She was passionately fond of flowers. There are two discrepancies (if I may use the term) in the communication. Her name was Rosie B. Collings, (a mistake easily made between the sound of P and B.) Again, my name is William Henry, but my child never heard me called by any other name than that of Henry. I confess until the death of my child I was a skeptic as regards Spiritualism, but I have since received such convincing tests that I am now a few believer. firm believer.

There is one incident I wish to state. During my darling's sickness she begged her mother not to fret, and told her that if she passed away God would send her another little girl to com-God would send her another little girl to comfort her. At the very hour, the very day, the anniversary of her death, a daughter was born to us. There is something in this more than natural, if philosophy could find it out.

Yours respectfully,

WILLIAM HENRY COLLINGS.

233 West 22d street, New York City, 

Jan. 8th, 1880.

### Good Words from Our Subscribers.

JAMAICA, VT .- M. E. Harding writes: "Please find \$3,00 enclosed, to renew my subscription to the Banner of Light. I have taken it almost from its commencement, and appreciate it very highly; indeed, nothing would tempt me to give it up so long as I have the means to pay for it."

HALSEY, OREGON.-John S. Caldwell writes: " I have been a constant reader of the Banner of Light for many years, and it is always a welcome visitor, halled with gladness and [delight. I would not be without it for anything."

MT. VERNON, O.-Abraham Blair writes: "Go on with the noble work in disseminating a knowledge of our Philosophy of an eternal life, and receive my thanks for what you have already done for me."

To what you have already done for me."

EVANSVILLE, INDIANA.—T. J. Embree writes on renewing subscription: "I feel unwilling to do without the Banner of Light, and will make sacrifice in some other direction, in order to furnish the wherewithal. Its weekly visit is a treat, that I am not willing to forego. Allow me to express my extrest approval of your fairness and candor toward all parties, and especially toward mediums."

Adbertisements.

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Jan. 18.

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Jan. 4.

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A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SUCIETIES, and Auxiliary to the SPIRIT CIRCLE, the MEDIUM and the LECTURER, 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.

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### The Psychological Review. PUBLISHED MONTHLY.

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### THE SPIRITUALIST NEWSPAPER.

A BECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The 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 \$3,75, or through Messrs. COLBY & RICH, Banner of Light office, Boston, 44,00. May 4.—tf

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Oct. 18.—13w\*

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### 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, 103 Shawmutave., Suite 1, Boston, Jan. 17.—4w\*

MRS. W. H. HILL.

BLIND Medical and Business Medium and Magnetic Physician, 22 Winter street, Boston, Room 12 (up one flight). Letters containing 5 questions answered by enclosing 4 and 23-ct, stamps, with the initials, age, sex and complexion. Hours 10 A. M. to 5 P. M. Eiw\*-Jan. 10.

Dr. Charles T. Buffum, CLAIRVOYANT PHYSICIAN, Business and Test Medium, Hotel Cherry, Cherry street, Boston, 2d Suite. Take Shawmut Avenue car. 13w\*-Jan, 3.

Miss Nellie B. Lochlan. TRANCE MEDIUM, 35 Westminster street, Boston.
Take Shawmut Avenue cars to Windsor street. Circles for private parties.

13w\*-Nov. 1.

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

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### Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 148 West Newton street, Boston. Hours 9 to 4. 23w - Aug. 16.

CLARA A. FIELD,
BUSINESS MEDIUM and Charvoyant Physician, No. 19
Essex street, off Washington, Boston. Oct. 4.

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. 31. MISS LOTTIE FOWLER, Medical and Business Medium, 1939 Washington street, Boston, Hours 11 A. M. Ill 8 P. M. Medical examinations by letter only.

Jan. 24.

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

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Jan. 17.—4w\*

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PRANCES M. REMICK, Trance Medium, Spir-itual and Physical Healing, 65 Clarendon street, Boston, Jan. 10.—4w\*

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TAM 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.—4w

MRS. M. W. WINGATE, M. D., Medical Clair-yoyant and Healing Medium, Bicknell's Block, Essex street, Room No. 9, Lawrence, Mass. 4w\*-Jan. 17. 62 Gold, Crystal, Lace, Perfumed and Chromo Cards, name in Gold & Jet, 10c, Clinton Bros., Clintonville, Ct, Sept. 27.—26w

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

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LECTURE I.—The Spread of Spiritualism—and why? Its Present Tendency. What has belone for us? What is Sai-vation? Are Spiritualists saved? Can we save ourselves? In what way is Christ our Savior? Nature of the Christ-Soleti.

In what way is Christ our Savior? Nature of the Christ-Spirit.

LECTHER H.—The Notion of Prayer. To whom should we pray? Does Prayer change God or his haws? How Prayers are answered. Should we pray to Angels and Spirits? Shail we pray for the dead? Prayer at Spiritual Scances, TECTHEHL—A Talk withan English Materialist. Proofs of Spirit Intervention. Methods of Spiritual Influences obsessing Spirits. How to deal with them. Spirits leaving their bodies and traveling in the Spiritualist-and why he issued the Emancipation Proclamation.

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AND AN EXPOSITION OF ITS

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

Mr. Perry, who is the literary editor of the Cincinnati Gazette, is one of the most learned and able critics, and one of the lest historical scholars of the age in the Orthodox ranks. His work is a roylew of Kersey Graves's "Sixteen Crucified Saviors." He claims notonly to have refuted that work, but to have answered and overthrown all the leading arguments of the infidel world against Christianity and the Bible. And Mr. Graves claims to have met and answered and thoroughly demolished all of Mr. Perry's arguments and positions against infidelity and in support of Orthodoxy. The most interesting and amusing feature of this work of Mr. Graves's is his "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 examination, not only contradict each other and sometimes themselves, but condemn each other, showing some of them are not qualified to act as witnesses in the case. This feature of the work is really 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 testify for Mr. Graves. And in addition to all this Mr. Graves has cited from many of the ablest authorities of the work an amount of historical testimony against Mr. Perry that is absolutely overwhelming. The work is enlivened by numerous anecdotes illustrative of Mr. Perry's absordelites. One reader pronounces it "athunderbiast against Mr. Perry and a dead shot on Orthodoxy, which leaves not ngrease spot of either." In the two works will be found the ablest arguments both for Orthodoxy and infidelity.

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Dec. 20.

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We have received from the studio of Geo. K. Warren some fine Photographs of this distinguished Trance Lecturer. Cabinets, 35 cents; Carles, 20 cents.

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# Banner of Pight.

BOSTON, SATURDAY, JANUARY 31, 1880.

THE HOME OF "SWEET-BRIAR," (SPIRIT CONTROL OF MRS. ELLA J. KENDALL.)

Given by Outna, through her medium, " Water Lity" (Mrs. Cora L. V. Richmond), "

Have you ever wandered in bright summer time, When the breath of fair blossoms was sweet on the

And heard the Blue-bell's and the Lily's low chime, Or beheld the rich line of the violet rate?

A fragrance came out from the edge of the wood, Or over the hedge, or the garden's low wall; A beautiful breath of the calm solltude. Like the pure dream of morning or Love's whispered

There girded about with each sheltering stem. The fragrant green leaves and the branches of

Arose like a crown fit for spring's diadem The Sweet-Briar blossoms, born out of the gloom.

I will paint you a picture than summer more fair. I will show you a bower of more exquisite grace; It weaves its fair lines in the ambient air,

Is lighted and charmed by a child-spirit's face,

All woven of leaves and of tendrils of love The messages brought to your sorrowing hearts The fair branches form rarest arches above, And each perfumed breath some kind message im-

There are corridors freighted with blossoms of light That lead to a grotto so wondrously sweet Where birds warble ever their songs of delight, And fair crystal fountains flow close to your feet.

The arches are formed of the messages brought From your friends who have gone from the earthlife away:

The flowers are true symbols of each loving thought, The waters are tears changed to pearls every day.

No sorrow can enter to mar its sweet glow, No thorns pierce, of slander, or envy, or pride;

The fountains of charity evermore flow. The blossoms of Faith and of Hope here abide. While every sharp pain of the earth-life is seen

To change by self-conquest to triumphant thought; And where all the woe and the anguish have been, Angels teach that a crown of sweet patience is wrought.

From her bower ever passing to mortals on earth The message-bird beareth her tokens of peace, Waking hearts by her spell to Heaven's life-giving

And bidding their sighs and their sorrows to cease. Thus out of the gardens and Islands of light

That fashion the world whence the bright spirits come.

I weave you this glimpse of the heavenly sight: The bower I have pletured is "Sweet-Briak's" home.

#### Brooklyn Spiritual Fraternity, Downing Hall, Saturday Evening, Jan. 21th, 1880.

A much larger assemblage this evening, the second meeting of our Fraternity, with many new faces, every seat filled, and the problem now to be solved by our executive committee is to secure a large and commodious hall to accommodate the people who desire to come and unite their efforts with ours in our work to demonstrate the facts and philosophy of Modern Spiritualism. The Chairman, on calling the meeting to order, read several letters from friends interested in this movement abroad, one from a gentleman re-Siding in a city in one of the New England States, now a practicing physician, but who was for twenty years a clergyman in the Universalist denomination, who said: "I have always been attracted to the subject of Spiritnalism, and yet have been repelled from it, or perhaps I ought to say from Spiritualists, as a body, by their lought to say from Spiritualists, as a body, by their bigotry, iconoclastic spirit, and, in some cases, by what I believed was their knavery and deception. But I think a better day is dawning upon your movement and a better spirit is taking control over it. I like the broad catholicity of your movement, as set forth in your address published in the Hamner of Light, and wish that the world had the light and inclination to accept, love and live it, and I am sure we all should be better and happler in its full acceptance and faithful practice."

practice."

E. V. Wilson had been invited to address us on "Our Conference Work." When I met Bro. Wilson at Lake Pleasant Camp-Meeting last summer, with feeble and tottering steps doing the work of three strong men all the time, I felt that his stay with us then would be the time, I felt that his stay with us then would be very brief, but this Father in our Israel seems now to be in full possession of health and strength, and we all hope that he may be spared many years of usefulness and that the evening years of his long and eventful life may be calm, peaceful and happy, for no man in our ranks has done more earnest and faithful work, and his tests and public scances have convinced more people than any other laborer in the vineyard. In the short space allowed in the crowded columns of the Banner only a brief synopsis can be given. Bro. W. said:

people than any other laborer in the vineyard. In the short space allowed in the crowded columns of the Bonner only a brief synopsis can be given. Bro. W. said:

The Conference, when rightly managed and in the spirit in which you are at work is an educator—much more so than the Sunday lecture, for here your platform is broad and liberal, and you will have such a variety of thought on the live questions of the day, and as each one brings to the common stock what truth may have dawned upon his or her soul, we find our meetings to be educating in their character and preparatory to the lecture room and of the acceptance of its philosophy.

You should make mediumship and the phenomena a study, and your committee should demand genuine manifestations and should not endorse any phase of phenomena until thoroughly tested. You should invite the radical athelst, the materialist and the Christian to confer with you. The Christian would base his faith on a belief in the atonement: Spiritualism is based upon absolute facts, genuine phenomena that can be aftested to by living witnesses, and in this it is different from any other faith now extant. In the conference, where your speakers are limited to short ten minutes' speeches, you condense thought; your platform should be perfectly free to every principle pertaining to immortality. I am not a Christian according to the creedal code, but I do believe in morality. We can discuss any problem here that will all in the progress of the world. All conferences should be radical. You are here to develop thought, and to dig down to the root of things; you cannot close your doors against thought; you need committees to bring the facts, principles and object of your conference to thousands of the men and women of Brooklyn, who know absolutely nothing of your facts or philosophy, to teach the young of the invisible forces that are so subtle and yet so little understood, and to recognize the divine agency of the spirit world—to recognize the law that nothing in this world is no bad as pre

to the \*\*Ilanner of Light\* and other spiritual papers for publication.

It was announced that Col. John C. Bundy, editor of the \*\*Religio-Philosophical Journal\*, and his estimable wife, would be \*\*xisting friends in Brooklyn the coming week, and it was voted that a reception be given them in the lower hall in this building, corner of Fulton and Clermont avenues. Friday evening, Jan. 30th, at 8 P. M., to which all Spiritualists are invited.

The Chairman announced that Mrs. Augusta Cooper Bristol of Vineland, N. J., would give the opening address. Saturday evening, Jan. 31st, on the "New Era." Mrs. B. is one of the most cloquent speakers on the rostrum, and a rare intellectual treat may be expected. At the close of our meeting a young lady, the daughter of Bro. D. M. Cole, was found to be entranced, and a circle was formed and interesting phenomena given, names and descriptions, &c. This young lady was quite recently developed, and I believe had never sat in a circle until after she was controlled by the invisible power. It was eleven o'clock before the friends left the hall, and all rejoiced at the pleasant and harmonlous meeting in which we had been participants.

8. B. Nichols.

He that pryeth into every cloud may be stricken with thunderbolt.—Joseph Cook. Will you please to descent that fact?—Boston Post.

Everett Hall Spiritual Conference, Saturday Evening, Jan. 24th.

HENRY KIDDLE'S ADDRESS AND CORDIAL ENDORSE-MENT BY THE BROOKLYN SPIRITUALISTS-SHORT ADDRESSES BY MR. BADGER, DR. BAKER AND

To the Editor of the Banner of Light:

The Chairman of the Conference, Capt. David, in introducing the regular speaker of the evening, Mr. Henry Kiddle, said : The gentleman needed no formal acted up to his convictions of duty, gaining thereby an honorable distinction. He the Chairman was glad to see that Mr. Klddle, not satisfied with the presentation of the evidence which his book contained of the reality of spirit return and communion, had come before the public demanding a hearing, and claiming from all candid and truthful minds (as he had a right to claim from the overwhelming nature of the evidence presented) the recognition and acceptance of the truths of Spiritalian.

the recognition and acceptance of the transfer values.

Mr. Kiddle, after the applause with which his presence was greeted had subsided, proceeded with his address on the subject "Why I am a Spiritualist."

As the Everett Hall address is substantially the same as the one delivered in New York City a few weeks since, I shall not report details.

The foundation—the impregnable basis on which Mr. Kiddle constructs his argument—is that facts shall be respected as such. This classification and array of evidence admirably adapts it to the comprehension of popular audiences—reflecting through and through the candor, scholarship and studious character of the lecturer.

evidence admirably adapts it to the comprehension of popular andiences—reflecting through and through the candor, scholarship and studious character of the lecturer.

Meeting Mr. Leonard, President of the Binghamton Spiritual Society, in the audience, I found that his appreciation of Mr. Kiddle's ability and power as a lecturer was precisely similar to my own. Mr. Leonard stated that he should make immediate application to Mr. Kiddle to go to Binghamton, and he was satisfied that if he could be persuaded to go through the Southern fer of counties and deliver lectures as convincing as the one just listened to, the cause of Spiritualism in that region would receive a great impetus.

Mr. Badger was the next speaker. He spoke of the necessity of a religious system, that honest and conscientions men could really and truly believe in. It was evident that Spiritualism was that system, because it substituted knowledge for faith.

Mr. C. R. Miller called the attention of the Conference to the fact that the New York Daily Times of the 21st of January, and also of the 23d, contained well-authenticated reports of spirit manifestations of as startling a character as any that had ever been reported in the Banner of Light. One of the articles was an account of a materializing manifestation copied from the London Athenoun, and written by a Rev. Doctor of Divinity, in which are given with all the attending circumstances, incidents and detail, the personal appearance, clothing, etc., of the materialized form. This manifestation occurred in October last:

The other account of a spirit manifestation, a whole column in length, was written by the regular correspondent of the Times in Florence, Italy. Mr. Miller read extracts from this article, showing that a young Florentine—an illiterate person—had recently been developed in inspirational mediumship, so that he was now commanding public attention, for his (this unlettered youth's) literary productions. The medium writes with great rapidity—whether in prose or poetry, makes not diff

this fundamental fact, that spirit was the absolute moster of matter.

On motion of Mr. Duff, Mr. Kiddle was thoroughly endorsed as an able champion of the cause of Spiritualism, and a vote of thanks was tendered him for the admirable address he had just delivered.

The Chairman stated that he had heard of healing by spirit-power, through the instrumentality of Dr. F. H. Laramie. He would invite Dr. L. to the platform and ask him to give to the Conference the benefit of his experience.

perfence.

Dr. Laramie replied that he would gladly respond to
the invitation to speak, but as the hour was late, he
should prefer to speak next Saturday evening.
Capt. Dayls stated that Dr. J. R. Buchanan, the distinguished scientist, of New York City, would lecture
next Saturday evening, Jan. 31st. Subject: "Heaven
and Ferth."

and Earth.

Congratulating the Conference on the deeply interesting and important character of this evening's exercises, the Chairman announced an adjournment.

Brooklyn, N. V., Jan. 28th, 1880. C. R. M.

#### The New York Lyceum. To the Editor of the Banner of Light:

Our Lyceum gathering of to-day has been interesting and decidedly practical. Bro. Hatch, Conductor of Boston Lyceum No. 2, made his appearance, supported by a formidable delegation from Brooklyn, and after giving us a most earnest and eloquent address on the principles necessary to Lyceum success, amnounced himself as a Committee to Invite our Lyceum, with its twin sister, of Brooklyn, to visit Boston, and there enjoy the hospitality of Lyceum No. 2.

The Invitation was as cordially accepted as it was warmly given, and in all probability the last Sunday in February will be the day selected for the gathering of the Lyceums in your city.

As we intend to spend two or time days in Boston, we look forward to meeting the Bunner of Light face to face (which will be as the faces of Messrs, Colby & Bighs, and expressing personally our esteem and ported by a formidable delegation from Brooklyn, and

& Rich, and expressing personally our esteem and love for the battle-sheet of Spiritualism and its found-

Our Lyceum is gathering new members, and seems increasing in interest, judging by the number of visitors who return again and again to witness our ex-

ereises.

We can promise the friends in Boston that their visitors on this occasion will not be merely fair-weather Spiritualists, but those to whom Spiritualism is a principle, true manhood the "one thing needful," and life a battle for truth from childhood to the grave.

Jun. 25th. Charles Dawbain, Conductor.

#### E. V. Wilson's Last Meetings in New York.

To the Editor of the Banner of Light: E. V. Wilson has just closed a very successful engagement of ten weeks' duration at Republican Hall with the Second Society Spiritualists of this city. The receipts of last evening, with a fee at the door, were forty-seven dollars, while another Society, with a pop-

forty-seven dollars, while another Society, with a popular speaker and free admission, was located within one block of our hall, showing the immense popularity of the old veteran.

We can recommend E. V. Wilson to other Societies as one fully able to substantiate the truths of Spiritualism. We wish him success wherever he may go, and hope to see and hear him again very soon. He found our Society in debt, and has left us in a very satisfactory condition financially.

Prof. Henry Kiddle, Ex-Superintendent of the Public Schools of our city, will occupy our platform Sundays Feb. 1st and 8th. His subject for the first Sunday will be "The Bible and Modern Spiritualism."

ALFIRED WELDON.

New York City, Jan. 26th, 1880.

#### The February Magazines. THE ATLANTIC MONTHLY-Houghton, Osgood &

Co., publishers, Riverside Press, Cambridge-concludes the singular sketch entitled "Thirty-Seven Hundred and Fifty-Eight," which has already been an attractive feature of its issues for December and January; George E. Ellis, who is never so much at home as when describing the daily life and customs (theologic, social, etc.,) of our New England forefathers, contributes a sketch entitled "Puritan Boston." "The South Devil," (by Constance Fenimore Woolson, "Plea for Immortality," (by Elizabeth Stuart Phelps,) and "The Strong Government Idea," (anon.) may be mentioned as important numbers in the table of contents. C. P. Cranch treats of the poet Wordsworth, Richard Grant White has an article on "Antonius Stradivarius and the Violin," Prof. Longfellow presents "Helen of Tyre" in a new poetical dress, Mr. W. D. Howells continues "The Undiscovered Country," Goldwin Smith discourses on "Pessimism," and sundry poems, tales, etc., combine with the usual departments, and a really superb description of "The Holmes Breakfast," to make up a number of which all friends of this enterprising magazine may well be proud. With the new year the Atlantic was increased to and will hereafter contain 144 pages for each issue—an advance in size which will unquestionably give added pleasure to its patrons.

A. WILLIAMS & Co., 283 Washington street (corner School street), furnish us with the current issues of SCRIBNER'S ILLUSTRATED MONTHLY MAGAZINE and St. Nicholas. The number of the first named is called "The Midwinter Scribner." It has as a frontispiece a fine engraving of "Peter the Great." Five choicely illustrated articles appear in its charmingly printed pages, including in their scope a bicycle pilgrimage (with many quaint limnings concerning the inevitable incidents and imaginings of the voyage); a

ramble among some "New England Fences," (in the to be met with in the country is called upon to sit for its photograph); "Edison's Electric Light"; the first of Eugene Schuyler's historic series on "Peter the Great" (which enterprise promises to lend absorbing interest to Scribner's during its continuance), and "Success with Small Fruits." Mrs. Burnett launches out with a new story titled "Louisiana," and full of the flavor and sparkle for which her compositions are so widely noted; "The Grandissimes" is continued, introduction to an audience of Brooklyn Spiritualists. and Hjalmar Hjorth Boyesen, Rev. Ed. Eggleston and Mr. Kiddle had made sacrifices for the truth; he had others give of their mental fruit to the patrons of this popular publication. The poetry of the number is excellent, and the departments are of sustained interest.

> ST. NICHOLAS has for its initial number a poetical contribution, "Child Songs," from Alfred Tennyson, England's poet laureate. The frontispiece of the num ber is called "The Princes in the Tower," and is: graphic and suggestive outlining of that dark scene in the listory of England; Miss Louisa M. Alcott has another installment of the fine serial "Jack and Jill"; "Among the Lakes" is also continued; Mary P. Thatcher describes "Prairie Squirrels" with good ef fect; the Audiphone is well treated of by "Aunt Fannie"; various short stories are scattered through the pages of the Issue, some of which are amusing, others touching, and several full of information to adult as well as young readers; among these may be specified "Saved from Siberia," by A. A. Hayes, jr., "A Faith ful Friend," by John V. Sears, and "Mary Elizabeth," by Elizabeth Stuart Phelps; Celia Thaxter and others furnish additional poetry, and the departments are ex ceptionally good.

THE MUSICAL HERALD.-We are in receipt of a 24-page publication bearing this title and issued by a company of the same name at Music Hall, Boston. E. Tourjée is managing editor, and the staff of assistants contains the names of William F. Apthorp, Louis C. Elson, Luther L. Holden, Francis H. Jenks and S. the first of each month. The number before us has numerous editorials on musical topics; an illustrated article on George Frederick Handel; 8 pages of choice music, vocal and instrumental; the first chapter of a story by Charles Barnard, entitled "The New Tenor," and much miscellaneous matter of interest to all who are in any way conversant with the musical profession. The general reader is also not forgotten. We wish the "Herald" a long and prosperous career.

THE ANTIQUARY.-We are in receipt of No. 1, Vol. I. of a forty-eight page magazine bearing title as above. and brought out in America by J. W. Bouton, 706 Broadway, New York-in England by Elliot Stock, 62 Paternoster Row, London-Edward Walford, M. A., (late of the Gentleman's Magazine) being its editor. As its name indicates, it is a publication specially devoted to the study of the past, and its table of contents -set forth with many reminders of olden usages of the printer's art, such as "The Prologue" in black-letter, (by Austin Dobson, and an eminently soulful and appropriate one it is.) the ancient looking plate of "The Slege of Colchester," (the letter-press accompanying which is a treat to the military mind,) the unique initials at the chapter-heads, etc.-is wide-reaching and attractive in its scope and tenor. Admirers of historical research, local tradition, quaint engravings, standard reviews, and the like, cannot fail of falling in love with this magazine at first sight.

THE HARVARD REGISTER.-No. 2 of Vol. I. of this new College paper-or magazine rather-reaches us by the courtesy of its enterprising publisher, Moses King, of Cambridge, Mass. The faultiess mechanical execu-tion of the Register is proof positive of its claim to being brought out under the auspices of Messrs. Rand & Avery, 117 Franklin street, Boston, of whom Mr. K. well says, "Their printing establishment is one of the largest and best equipped in America," and the matter which Mr. King puts before his readers could not be bettered, when the peculiar purposes of this excellent publication are borne in mind. RECEIVED: VICK'S ILLUSTRATED FLORAL GUIDE

for 1880, James Vick, seedsman and florist, publishers, Rochester, N. Y.

TEMPERANCE JEWELS, a new collection of temperance and other sougs, choruses, etc., by J. H. Tenney and Rev. E. A. Hoffman. Oliver Ditson & Co., Boston. publishers.

NEW MUSIC.-We have received from the publishers, George D. Newhall & Co., 50 W. 4th street, Cincinnati, O., the following pieces of choice music: "The Smile of My Mary," song and chorus, words by S. N. Mitchell, music by H. P. Danks; "Nellie Wilder," song and chorus, by Will S. Hays; "The Danish Peasant Girl," nocturne for plano, by James Ernest Perring; 'Why Need I Fear When Thou Art Near?" sacred song, words by Charles K. Melville, music by M. G. Glannetti; "Oh, Be Joyful," by J. Remington Fairlamb; "John Glipin's Ride," Galop, by Robert Challo ner: "Bright Imaginings" (Caprice), by Charles Kinkel; "How Much Does the Baby Weigh?" song and chorus, by Will S. Hays; "A Musical Surprise," sketch by Clara E. Richey, music arranged by L. Fairfield. The same publishers forward us a neatly gotten-up pamphlet (75 pages) entitled "MUSIC MADE EASY," by Robert Challoner, wherein the rudiments of music find explanation in a concise and novel manner.

#### National Woman Suffrage Association-Washington Convention. To the Editor of the Banner of Light:

The Twelfth Annual Convention in this city of the National Woman Suffrage Association closed its ses-

sions last night at Lincoln Hall. From the opening yesterday all the day sessions were crowded with over twelve hundred people; the evenings, with a fee of admission, and bad weather last night, called out six or eight hundred.

On the first day the reports of delegates from some sixteen or eighteen States, the resolutions, and short and admirable speeches, filled the time. Mrs. Wallace, of Indianapolis, wife of Ex-Governor Wallace, spoke with much weight and effect. Mrs. Pell, of South Carolina, Mrs. L. D. Blake, of New York, Mrs. Stuart, of Delaware, Mrs. M. J. Gage, of Syracuse, editor of The National Citizen and Ballot Box, and others spoke. Mrs. E. L. Saxon, of New Orleans, well known as a friend of woman suffrage and as a Spiritualist, spoke

excellently, and with marked effect. All through yesterday the interest was kept up. In the afternoon Mrs. Gage read and narrated the warplans of Miss Carrol, of Maryland, a descendant of Lord Baltimore and of Charles Carrol of Carrolton, a signer of our Declaration of Independence, and a daughter of Ex-Governor Carrol, of Maryland. This able and loyal woman made maps of the South-West, and laid out the plan for the Tennessee River campaign the capture of Vicksburg by land, and Sherman's march to the sea, as it was carried out by Grant and Sherman. Her maps are in the War Department, and the remarkable fact is that a woman originated the idea and plan of cutting the Confederacy in twain, which able Generals accepted and carried out. The glory and credit is theirs—" no woman named." Is this justice? I knew of Miss Carrol's plan, and how it was followed by the army commanders, a dozen years ago, from Senators Wade and Howard.

Last night, at 10 o'clock, the Convention closed by an address from Phebe Cozzens, of St. Louis, Iuli of pathos and spiritual power and beauty, and it may be held a success and an encouragement.

To-day and to-morrow some women address Committees of the House and Senate, and to-night a reception is given at the fine parlors of the Riggs House, by Mrs. Spolford, the wife of the manager of this great hotel. Susan B. Anthony presided, and spoke with her usual force and effect.

So moves the world toward the inevitable and -justice and equality for woman. Yours truly,

Washington, D. C., Jan. 23d, 1880.

Temperance clergymen, lawyers, ladies and doctors use Hop Bitters, as they do not intoxicate, but restore brain and nerve waste.

Physicians use Kidney-Wort in regular practice, and pronounce its action perfect.

The woodman for the forest pines, the maiden for the spruce.

# ramble among some "New England Fences," (in the course of which almost every variety of wall or fence to be met with in the country is called upon to sit for 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-

### 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,

Brenton Whitney. The new venture will appear on MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOW-ING FINE WORKS OF ART 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 countonance, 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 affect. The becoming decrease all of the accessories the admissible distribution of light and shade all these details 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 youthful pligrims on the shore, "Be kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God is love," Just beyond sits a humble wait, her face radiant with innocence and love, as she lifts the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has fallen upon the bow of the boat, and is the voyager's bright 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.

This beautiful picture 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 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 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 heroic sister, his little form nearly paralyzed with fear.

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

# "HOMEWARD."

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

"The curfew tolls the knell of parting day," . . . from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." 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 elequent expression. Here the "inspired song of home and the affections" is beautifully pointed, affording another striking example of the versatility and talent of that highly gifted artist.

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

THE RETAIL PRICE IS \$2,00.

# THE DAWNING LIGHT."

ART ENSHRINEMENT OF

# THE BIRTHPLACE OF MODERN SPIRITUALISM.

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

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undring 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 other in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "immortal Franklin"—robed; in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and caken bucket. A little further to the left is the gate through which a path leads to the house; and along the read, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. 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.