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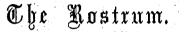
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#### Spiritualism---Its Present Crisis---What Does it Portend?

An Inspirational Discourse delivered through the Trance Medlumship of MRS. CORA L. V. RICHMOND, At Parker Memorial Hall, Boston, Sunday

Afternoon, Dec. 12th, 1880. [Reported for the Banner of Light.]

#### INVOUATION.

Oh, thou Infinite Spirit! thou Eternal Splendor! thou Light and Life I thou giver of every gift I we turn to thee in prayer. Upon the altar of thy infinite love we lay our offerings. Not before shrines fashloned by men not upon altars stained with human blood, the sacri fice of innocence, not within temples or sacerdotal fanes, but in the heart, where the spirit forever abides whose flowers of hope and faith yield incense forever unto thee. Oh God, we praise thee ! The matchless firmament of worlds; the glory of the teeming stars the beauteous symmetry and order of the universe; the splendors ineffable that waken from darkness the slumbering worlds to light, and out of the deeps kindle the immortal glories of space; flowers that leap up to greet the light, responsive to the touch of thy life mountains that rise with everlasting grandeur, leaning their forehends against the sky—all these praise thee. Oh God t the volces of the infinite, from spirits disenthralled, angels made glad and free in the light of im mortal worlds, souls struggling with time and sense yet perceiving the glimmerings of immortality-al these praise thec. Countless myriads of beings, clad in immortal splendor, radiant, transfigured, glorified in immortal consciousness-these praise thee ever. Deeds of kindness and charity, loving words and truths that sparkle and shine along the corridors of time, of wisdom, the prophets reared up in thy name to teach thy truth, Moses upon Sinal, Jesus upon Olivet, Brah ma-these praise theo. Oh God ! we remember the power of thy presence, each old-time altar alive with thy inspiration, and the hearts of men enkindled by ever-living fires. We remember the pentecostal seasons, the great sources loosened from their mountain springs, that poured their floods of inspiration on the world, what time the winter of sorrow and doubt has laid humanity in slumber. Now that slumbering hearts are again enkindled, now that another pente costal day is here, oh Lord ! we acknowledge thy presence, the power of thy ministration, thy volces of angel revelation, thy ministering spirits that speak to every heart, thy tongues of eloquence, thy kindling fires truth along the beacon heights of time, and all the sweet voices of spirit children that murmur in the ears of earthly parents. Oh God I if there be a little child that shall teach the world, or if out of spiritual inspi ration this child be born that shall lead men unto the highest truths, we shall not fail to remember Jesus nor the prophets, nor yet Krishna, nor the great teach ers of the Orient, but all, clad in shining raiment, shall stand arrayed in the light of truth, and men will say This is another Christ that is born in the heart and mind of to-day." We pray, oh God ! that these fires may be enkindled, that these altars may be quench less, that the clorious light of thy truth may beam in every heast, and that tears shed over the darkened tombs and sepulchres of time may be transformed into rainbow hues of light, leading the heart of humanity upward and onward. And to thee, now and ever, oh Infinite Presence ! oh, Divine Spirit ! we render thanksgivings and praises.

becomes every virtue, how immortal are they whom you have loved in your memory; and you set them afar off, that they may not be contaminated with the fleshly part, and immortalize them by your sacred memories. Shall man do more for man than God has done for humanity? Shall human love be greater than the Infinite? Shall the light and quenchless power of human history, transmitted, not through letter and syllable of printed page, nor yet through garniture of architectural beauty, nor yet through images of art, but through the precious memories of sacred deeds, shall these be greater than the universe of God to save men's souls?

Immortality is the burden of the hour. It is the theme upon which the spirit of man alone grows sublimely eloquent. Spiritualism at this hour is uppermost. Much it has yielded to the world; a certainty for faith, a sublime knowledge for belief and hope; and it has clasped hands with man's material nature for the purnose of exalting and making him God-like, or of more than ever sinking him into despair. If Spiritualism be not the redeeming quality of the nineteenth century, there shall be no redemption evermore for man. If it does not glorify another dawn behind the death scene, if it does not light the pathway to the tomb and beyond, if it does not restore the lost, if it does not build the matchless temple for the treasure in heaven, if it does not light the incarnated being of man's nature with splendid prophecy and fulfillment, then all ancient splendors will fade away: Egypt will be forgotten; Rome will be buried in oblivion, and all the poets and seers will be wiped from the scroll of human history

by the absolute power of man's materialism. You stand to-day, therefore, on the border line, as the chrysalis may when it is ready to burst the shell, as the bud may when it is ready to become the flower, or as, in some matchless period of creation, a world may stand, pausing ere vet the torch of light has reached its broken atoms and the chaos evolved into harmony and order. With the first scintillations of its being Spiritualism has touched you. It has kissed your hearts and brows with immortal promise. It has descended into your graves; it has taken up your treasures; it has opened your sepulchres; it has unlocked your dungeon cells of fear and doubt and dread. If it does not fulfill all that this portends, then man relapses again into a sphere of doubt deeper, darker, more Lethean than in any preceding age. But he will not. At this hour, however, there is conflict. The struggle is not because Spiritualism is not true, but because it is true. The struggle is not because it is valueless, but because it is so important, so transcendently important, that, like the stanch ship that is intended to breast every storm, it must be tested at every point. The builders may know, the engineers may understand; but still that which is intended to do pattie in the whole of human life, in time and immortality, must not be sent forth loosely or dly into the world. It must be perfect, it must be consecrate, it must be that which it claims to be, it must fulfill all its promises, it must absolutely contain all that there is. To day is the day of destiny. The ship is launched. The builders have been busy: those who have planned and carried forward the work have been aware what they were doing. There is no idleness here. There have been no hours wasted. Spirtualism has yielded more than you expected, for you did not expect it. It has brought more than it promised, for you did not know what the promises were. It has yielded greater harvests than you could have sown, because you did not even know what the seed was, and the result is coming in the great conflict in which it is now engaged. No power save of truth could cause that nation that claims to be the most enlightened and Christian nation upon the face of the earth to resurrect an ancient, effete law, intended to apply, in days of church bigotry and prejudice, to soothsayers and witches and fortune-tellers. No other power than that of a great truth could resurrect an ancient law and bring it to bear in the persecution of modern media. There is that in truth which makes every form of tyranny tremble. Enlightened as this nation is in her social organization, enlightened as she is in every department of human thought, the Church alone s bigoted, and that power which unites Church and State makes it possible to persecute for opinion's sake, and this revival of an ancient form of injustice is the surest ovidence of what lies at the foundation of Modern Spiritualism. It means resurrection; and who shall dare to resurrect the dead before the appointed time? It means life immortal, not bestowed, but inherited; "and who shall dare profane immortal life," says an ancient law, "save those who are anointed?" It chooses its anointed; it fixes its times and places; it will not be obedient to the judgment of priest or king. It makes for itself a suitable place and time and a fitting occasion. It will convert those who are without conversion; it will yield balm to the sorrow for the dead ; it will say that the dead live. Though thousands of media perish, the truth must prevail, and for each one persecuted or slain, by social ignominy or otherwise, there will rise up a thousand in other places, and tomorrow, in the coming years of Spiritualism, hundreds of thousands of media will arise where there is now not one, because out of the first fruits, and out of the harvest that wrings hearts and brings tears of suffering to human eyes, and makes those who are foremost in the conflict bear the brunt of the battle, there comes always a sunset of augmented and added splendor. And therefore it has been said that "the blood of the martyrs is the seed of the Church." Heart-blood is as valuable as lifeblood, and tears and agony are more certain in

member overy deed of excellence, how ennobled | cial and religious ostracism and persecution | asks questions of material things to test the | how beautiful it will be to you to stand revealhave done their worst, and you are here to-day spirit by? It is that the spirit is testing you, ed-to have these shells and shackles one by to answer for it. You are here in response to the great cry that has come up from humanity and the immortal nature of the soul, and the answer that the spirit-world has given. You are the harvest, the first fruits. You are listening with your hearts, not aloue with your ears; you are listening with your souls, not alone with your outward understanding; and you hear the great chronometer, as it ticks in the very temple of time, and it points unerringly to the signs that to-day this spiritual power is being weighed and tested in the hearts of men, and is weighing nations, and kings, and kingdoms, and principalities, and governments, and churches, and States, in its silent balance The spiritual above the material; the "conflict of ages," not with reference to governments and kingdoms, but with reference to spiritual power and truth in the world. Let us see how it is weighing the nations. Silently, with impalpable tread, it steals into the very heart of German culture and scientific enlight enment, and through an ostracised medium proclaims itself beyond all scientific law or discovery. Silently it walks into the houses of the nobility in Russia; that same Russia that is now trembling in the balance between aggressive warfare in the East and Nihilism or destruction at home: that same Russia that ere long will take up her blood-stained garments, east them aside and he free. It is weighing that same Germany that crossed the mountain and the river to do battle with a nation that sung the songs of freedom before she knew their syllables, and claims it as a divine right that she shall hold to the service of human slaughter her best sons, all her youth, even for five years, and shall forever remain armed in the face of Christian nations: that same Germany that waits but a little while ere her people speak the voice that is in them for the Fatherland and freedom. How is it weighing the nations? Austria, sitting armed and watching the English fighting the battles of Russia in the East, and preparing by great expenditure of treasure and life the way for Russia to enter the very eye of India. That same Austria that will one day be divided among three great republics, she herself forgattun. That same France that now, in fancied security or partial freedom, slumbers, but will waken with a louder summons and loftic! flight to the freedom of a new consciousness of religion, of spiritual That same Italy over which Mazzini birth. prays day and night with angel vigilance and wonderful watchfulness, waiting for the future birth that shall free her from the olden incubus of human tyranny. That same England that, with much of freedom, much of social progress and proudest heights of intellect, still holds in servitude the human conscience and allows persecution for opinions' sake. That same merica that at this very hour is the eve o soil her hands with innocent blood along the frontier, and will make the whole century of our civilization a wail from the wronged and afflicted red man; that same America that could give freedom to the slave, but could not encircle and receive from the red man the light of nature's eloquence, the warmth of the spirit of the Great Father. Ob, will she learn the lesson? The spirits of those who are disenthralled by the hand of national slaughter will turn and petition to her counsels in vain, and return with the olive branch of peace to uplift and uprear the media of Modern Spiritualism. Yet the nation will not stay its hand, being weighed in the spiritual balance, to see what time the bright sword of freedom shall come forth, and where the new kingdom is to dawn, if it may not dawn here. Spiritualism is weighing the hearts and minds of philosophers, teaching those mysterious and occult forces that have as yet been unknown. What is it that prompts Prof. Zöllner to teach that there is a fourth dimension in space; or Mr. Crookes to proclaim his illuminated matter. or luminous atoms? Oh, there is something beyond the ken or measure of natural law, and there must be some explanation of that. There is that which is probing, and penetrating, and searching out the darkened places in every highest form of human culture, crying for 'more light"; more room to breathe; expelling from the established church those who dare to breathe a word of prayer in their own way. and drawing into the long line of inspired ones those who are imprisoned by the shackles of a creed or the bonds of external law-a church bursting its chrysalis, being born in the light of a new faith unaware, redeemed before it can open its eyes, disenthralled and set free by the light of a new inspiration that takes possession of heart and mind unconsciously, and proclaims man's immortality in the presence of the ages. What is this that prompts one after another of those in ecclesiastical orders to cast aside their robes, and breathe in the freer air of infinite inspiration, to join the great ranks of humanity outside the church, a Christ in their midst, saying, "Here is the church, after all; these are my chosen ones, and the little children in the street, these are the kingdom of heaven"? What is it, we say, that pervades the literature and art of this particular time, and makes conflicts of opinion rise high, and battles in words take the place of battles with the sword, and individualism to reach its utmost height for the sake of uniting itself with the loftier brotherhood of humanity and the fraternity of the spirit-world and of angels? What is it that is weighing spirits also, testing them heart and mind, body and soul, bringing forward anything that may be false or corrupt, and sifting to the message to the world? What is it that pierces

deciding what its place is in your hearts, revealing that it brings to you the highest good. The immortal part of man is not the physical senses of man, but the thought that is in him. No man yet has ever seen an immortal spirit in essence; no human ear has ever heard an immortal voice, save through the voice of the soul; and that which manifests its presence to your outward senses through created form and materialized image and phenomena that reach the senses of man, is the immortal part, and behind the image is the soul. That you are to perceive. The immortal nature is that which you live. By

slow degrees, the spirit casts aside the physical sensations merely, and enters into your spiritual consciousness, takes its place by your side, delights in your sympathies, breathes upon your thoughts, enriches your minds, overflows your life with spiritual culture, and summons you to do the bidding of the highest that is within you. the very spirit of truth.

Ah i but this is a crisis, and you will soon be called upon to discriminate between that which manifests and the manifestation. Spiritualism is not an external form. It is not that which appeals to the evelor sense. It is not that which clothes itself with fine raiment for appearance to the senses. Spiritualism is the soul of immortal life, and the consciousness made manifest in human flesh of existence beyond death. It is the burden of all existence, the light of the eye, the bloom of the cheek, and these are its expression. The image of art, the harmony of music, the rhythm of poetry, all that is known or breathed to the outward senses, the soul of this is spirit, and Spiritualism is its expression. And you are not to forget that the you which you think immortal, is neither the raiment which you wear nor the body that is cast aside in death, nor the color of hair and eyes, but that a transfigured image shall still exist, born of the same spirit and pervaded by the same life, called spirit form. But neither is this immortal. The immortal part is the life, the intelligence, the consciousness of being, the splendor of love and charity and truth, that constitute you. And the blessing of it is, that the shadows and imperfections, like so many shells, gradually break and are cast aside as dead leaves, as outward forms, as sheathings that must nerish, while the perfections of man constitute the immortal part of man. Soul and life, thought and intelligence, are the expressions of that which is innermost. And just as light reveals itself in many colored rays according to the vibrations, and through the window pane may be portrayed in red and yellow and blue, yet its rays in their own source are pure and perfect from the one radiant beam, so the soul of humanity is immortal by its very nature, is perfect in that immortality; and this promise constitutes the burden and theme of the voices of inspiration have touched your spiritual existence. It is not that your blemishes | hearts ; wherever your lives have been ennobled re to exist forever, not that the faults and im- and unlifted - w the world and the light of the nations, but will perfections of time are to be borne upon your shoulders throughout the eternal pilgrimage. ridden across the mountain heights of eternity by the faults and blemishes of your material nature, or like camels in the desert carrying many things that are not required, lest they may be needed on the long pilgrimage. Gradually the very failings that are dear to you, the very faults that you cherish, the very sins that you think you could not live without, these leave you, and the immortal spirit becomes really that which is expressed by immortality. The blessing of Spiritualism is, that it does not saddle any individual or class of individuals with human imperfections. It makes the individual alone responsible, and Deity, the laws of nature, and all surrounding things the accessories for that state that is within man; and it shows by its laws of unfoldment and growth how every degrading condition may be overcome, every fault may be outgrown, every blemish east aside, every imperfection obliterated. and the spirit, as the perfect drop of water. stand pure, clear and crystallized in the light of the immortal sun. Do you comprehend the problem? Do you understand what it is to be an individual, an immortal being, a clear drop of that distilled essence, shining and sparkling in the light of the Infinite. robbed of all imperfection? Have you seen the dew upon the flower? Have you seen it in the chalice of the rose? Have you seen the starry, frozen gems that deck life with frost-blossoms? Or have you seen the stars at night, that seem to hang as pendants from some sublime temple, lighting the pathway to mortals? Thus in the Infinite hang all souls as crystal drops distilled in the great fountain of life, partaking of its essence, divine and perfect, their divinity never lost nor obliterated by time, nor blotted out by sensation, nor made dim by any fault or error, but working its way through all human struggles, overcoming all sinfulness, and standing clear and free and pure in that endless sunlight. Then imagine the satisfaction of such souls, like orbs that move around some central sun, familiar groups of kindred spirits, hearts that were near and dear to one another in outward life, each casting off its imperfections and coming nearer to each other! The great minds of earth recognize each other, not through their material bodies, but notwithstanding their ma terial bodies. Great souls clasp hands across the centuries of time, that have never seen the lip or eye or form, but only have seen and loved the soul, the thought. Great intelligences greet one another across centuries of time in the spirit-realm, and know they are linked and bound by kindred thoughts. Here, sheathed in your outward form, clothed about and concealed from one another by time and sense, hiding very core those who bear the burden of this in the dusky corners of individual foibles, withdrawn from one another's inspection by time, their destruction than physical violence. So- all kinds of doubt seizes hold upon you, and by passion, by the flaws of external nature

one broken, and to look into the eyes of mother or father, sister or friend, and find them more perfect than you imagined; to feel that the better nature is always unfolding and bringing you nearer together; that as sparks are thrown off into space and then are brought together by their affinity for light, so human souls, thrown out into time and sense, are sev-. ered, but are drawn together again by cords invisible, each to the one spiritual centre.

Oh, make room in your hearts and lives for this truth, for it will come. It will shed its light and exert its power upon human life; it will clear out the charnel-houses; it will make room for the flowers of immortal hope and splendor ; it wil fulfill the prophecies; it will shield you with its friendly pinions; it will inspire you with its living breath ; it will restore you to those whom you love; it will weave its shining scintillations all around you. It must overcome creed and dogma; it must establish the new religion in your hearts; it must undo the fetters and ties and bonds of ages; it must be the religion of the pations, the hope of philosophy and poesy and art ; and the Church of Christ, disenthralled from time and sense, set free to dwell in the hearts of men, not with his angels passing into the upper air, but with new truth, the Comforter that was promised, abiding in your midst, dwelling by your firesides, taking up his abode within your hearts, implanting there the choicest blossoms of immortal life, make you know that the grosser part is leaving, and that humanity, in the light of immortal life, is slowly rising into flower and into fruition.

We see the tree of life, that mystic tree pictured in the apocalypse; we see its glowing blossoms hanging bright and fair above the charmed river whose name is Truth. We see the twelve manner of fruits, the twelve wonderful fruits, the twelve stars of the world. We see these stars as embodied truths, uplifting man through the various stages of darkness into the light. We see in the midst of this tree that which is all-glorious and beautiful. We hear the voice of the new King, speaking, not to the few, but to the many, reaching the hearts of all earth's children, calling upon them to come out of their tombs and sepulchres, and behold the flowers and fruitage of this tree. We see the gloites of the resurrection morn, which come to your lives whenever the truth touches them with flame, whenever the new kingdom is born within you. And at this hour we announce that the triumph will come; that in the next year the trials will gradually cease, and the new morning with all its beauty dawn upon you. Angels and disembodied spirits and radiant faces will hover about your firesides, wherever you have made them welcome; wherever

#### DISCOURSE.

Immortality is the burden of life-its hope if true, its curse if untrue. The ages yield nothing to man that is beautiful or worthy that does not sink to annihilation if the spirit of man shall perish. Consider what a feeble dower of human praise the miser has, and yet his hoarded gold is of more value than dream of poet, or theme of philosopher, or inspired song, or religion itself, unless man be immortal. Consider how soon the blood-stained laurels of the battlefield perish. Unassociated with patriotism, they become the murderer's badge; unredeemed by freedom, they become the brand of Cain. Consider how short-lived the fame of kings, whose only token of human power is that which might maintains and physical despotism enforces-the Pharaohs, execrated of mankind; the Cæsars, sinking into slow ignominy; the dynasties of Europe crumbling and fading from man's sight. But the one word of baptism that redeems a nation, or glorifics a soul, or sets free a slave in bonds; this lives forever. Plato is remembered while Cæsar is forgotten. The songs of the poets are sung while battle-fields are buried in kindly oblivion, and man wraps and enfolds himself in loving thoughts and charities that survive the mere pittauce given for external sacrifice. But for the immortal part, what is man? You put away the body, the outward tenement, the earthly possessions are divided, you teach yourselves to forget your dead in their bodily presence, but how carefully do you "cherish every kindly word, how well do you re-

have striven with the clay, and overcome the temptations of time and sense. Oh 1 make room It is not that, like pack-horses, you are to be for the new dispensation, for the new light of the spirit, for the building of new temples, for the consecration of new altars, for the light of that kingdom which is quenchless, for that immortality that exalts, uplifts and glorifies humanity, the only hope of the world, the only redeeming power of all nations and all men.

#### A Stirring Picture by M. D. Conway.

In the course of a sermon delivered by him in Boston, some time since, Rev. Mr. Conway gave utterance to the following eloquent passage :

"I stood beside the open grave of an eminent Amerlean historian over whom a funeral service was rehearsed by an eminent English clergyman. The service is a survival from barbarism-of all burial services the grossest. It declares death to be sent by God's wrath in vengeance for the sin of Adam, when even the illiterate know that death made the earth beneath us a cemetery of animal form before man existed. In the presence of weeping friends it thanked God for taking the beloved historian, Motley, out of this wicked world, every tear giving the heart's lie to the lin's thankseiving. The historian had been a philosopher, and every sentence of the ceremony was contradicted by the testimony of his life. The Dean of Westminster, who read, is a very liberal thinker, and not one form he used could have expressed the conviction of his mind. They who stood around while the solemn farce went on were rational and educated people, and not one perhaps heard a sentence he or she deemed appropriate to the occasion or to the age. While the Dean was reading this antiquated stuff the Nineteenth Century came by: it came by in the shape of a North London train, whose shrill whistle screamed under the cemetery walls as if it would rouse all sleepers, dead or living. The scream and roar drowned the Dean's voice he paused in the middle of a sentence, and waited with closed eyes. In that pause the steam-voice cried : Behold I make all things new ! What are you about there with the notions of old Syria? They are dead as the munimles that conceived them. Why should Egyptian darkness linger on that grave when elsewhere the oun is shifting, and scionce, invention, art, are delivering man from that fear of a fictitious curse with which you still pall life and death? Can you not work your soul as nobly as your fron?' When the nineteenth century had passed on the Dean relaysed into the first century again, breaking his silence with the words through Jesus Christ our Lord.' How is it that a eremony which knowledge has reduced to an anomaly and a deformity holds its own against all the light of our time?"

the Immediately following Secretary Schurz's remarks about the Ponca Indians comes a decision from Judge Dundy, of the United States Court sitting at Omaha, that the Poncas have a legal estate in their old reservation, and are entitled to its possession. Public opinion in Boston is very pronounced against the Secretary's treatment of the case. The Commissioners' report maintains that the Poncas do not wish to return, and a document to that effect, signed by twenty chiefs, is published. All this will, however be taken with a grain of salt by those who are familiar with the ways of the white man where Indians are concorned .- The American Sentry.

#### BANNER OF LIGHT.

#### MATERIALIZATION IN CALIFORNIA.

To the Editor of the Banner of Light:

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On the 13th of last October we were favored with the presence of a materializing medium, Mrs. C. M. Sawyer, of San Francisco. She cheerfully consented to be placed under test-conditions, and, after a thorough examination of her person by a committee of ladles, consisting of Mrs. Crosby, Mrs. Hammond and Mrs. Young, and an equally complete one of the room and all things in it, the medium seated herself in a chair placed in a recess formed by the chimney. In this chair she was so secured that every one present was satisfied any participation by her in what might transpire was utterly impossible.

There were two independent volces that directed the seance-those of Maudy and Elam. Singing was called for, and commenced by the spirit Indian girl, Maudy, who also announced names and replied to questions. Twenty one chairs were arranged in three rows, and seventeen of them were occupied. Those seated in the front row took hold of a wire, the ends of which terminated in the two ends of the cabinct. The light-a common lamp-was shaded by a thin blue cambric screen.

While singing, hands came, differing in size and shape; arms, also; one, a man's hand and arm to the shoulder, dressed in a neatly-fitting shirt-sleeve, having the wristband well turned back, displaying the sinewy wrist.

Then came a full form in pure white, taller and broader-chested than the medlum, calling attention to her heavy, long, dark curls, (the medium's hair was short and yellow,) pulling them out straight, and also up, to show that they were attached to her scalp. She was recognized at once as the daughter of Mrs. Guild-This form came twice. The voice said it was "her step on the porch" that. Mrs. G. heard before coming to the scance. This spirit wished to take her little sister Mamie in her arms, as she was to be a medium.

The next form was very clear and beautiful, in purest white, scintillating with life; dark, luxuriant hair-Recognized as the daughter of Mrs. Hunter, who was present.

Next came a sister of Mrs. Ludby, sparkling with interest and apparent joy that she could be seen and known. It really seemed as if we might feel their hands and clasp their forms as easily as we could hear their kisses and voices. True, the medium was out of sight, but the ends of the rope that bound her were before us. Our room was light, and we knew her body could not come through the table, which by spirit hands had been drawn close across the front of the cabinet.

The fourth appearance, a face only, was recognized as Dr. S. P. Lord, deceased only thirteen days. His gray hair, toothless mouth and shaven chin were clearly defined. His speech was besitating and difficult, as before he passed away, and that, with what he said, was very convincing to his friends. Several persons at once recognized him, he having resided in the precincts over twenty years.

The voice announced a bride, and questioned, said, as also by numerous raps, that she came to the writer of this. In a moment the curtains parted, and my sister, Mary L. Crippen, in orange wreath, long yell and full bridal robes, walked out three steps, kissed her hand, and turned her back to us, thus revealing the dark brown hair coiled low on her neck, also the fair white skin of her beautiful shoulders, apparently full of life. With my own hands I arranged the draperles and folds of her vell, that completely covered her to her feet, on the morning of her marriage, also the flowers at her neck and in her hair. Six weeks after her mar riage, with my own hands, I dressed her for the grave. Surely I am capable of remembering my own sister !

Explaining this to the friends I inadvertently said, "Twenty-two years last August, at Moscow, Ind., In bridal robes, we laid her in the grave," then remembering, I exclaimed, " No, no, not my sister, but her body of clay we laid in the grave." At that instant she parted the curtain, and again came out, three steps, and half kneeling extended upward her left arm, and clearly whispered the word "risen." Then rising to her feet, kissed her hand, and turning, took one step toward the cabinet, and melted away before our eyes-dissolved, as we have seen white clouds ab sorbed-by the clearer atmosphere. The closus are not lost, neutrof is she; both had simply etherealized, and were then too fine for our coarser vision to perceive.

Once in my own home this darling sister, in company with my husband, Wm. J. Young, of Bolse City, Idaho. deceased, had stood out clear and fair; in style of dress peculiar to her present music-room and artist studio; but I could offer only my own unsupported testimony to the truth of it. On this blessed evening there were at least seventeen persons who witnessed her presence, and can testify to the truth of what I have here stated.

sleeves, without a vest. Brown hair, long, dark whis-kers, which he stroked with his left hand from the

Ing the delivery of the above stanzas, only that it was a strange one. Subsequently, at her home, the spirit informed her that on earth she had been known as Phebe Carcy. The Carcy sisters, Alice and Phebe, as readers will remember, gained an enviable reputation as gifted poets, and died within a year of each other. Mrs. Jewell states that prior to the time of being con-trolled by the spirit of Phebe Carcy she had never read any of the latter's poetry, and barely knew that such a woman had lived. Mrs. Jewell, since the first night she was controlled by the spirit of Phebe Carcy, has written, through the latter's influence, an average of two poems a week, some of them containing over sixty-eight lines. But the most singular fact to a non-belley. er in Spirit alism is yet to be told. It seems it is the custom of Mrs. Jewell, when controlled by Miss Carcy's spirit, which is quife frequently tho case evenings at home, to be the medium of communication between the spirit informed Mr. Jewell. In answer to a question, the spirit and Mr. Jewell. In answer to a question, the spirit and Mr. Jewell that it controlled two other persons, one of whom lived in New York City. The spirit informed Mr. Jewell that it could again in-duige in the poetic art, which had been its chief solace and delight when in the form. Mr. Jewell asked how he should know positively that it was the spirit is solarization through which it could again in-duig in the poetic art, which had been its chief solace and delight when in the form. Mr. Jewell asked how he should know positively that it was the spirit is solar-good evidence in court. The spirit is solar words dowlence how york already referred to to write a letter to Mrs. Jewell the coming week. Mr. Jewell made a note of the promise in his memorandum book, and also wrote down the name of the street on which the person in New York lived, as told by the spirit. Mr. Jewell was asked by the spirit not to mention anything about the letter to his wile, who, it must be borne in mind, when in these

from them knows nothing at all of the conversation that occurs between the controlling spirit and Mr. Jewell. A few days passed, and on the 20th of October Mrs. Jewell received a letter from New York, signed by Eliza Holt. The letter, which is remarkably well writ-ten, begins by the writer apologizing for taking the liberty of addressing an utter stranger. But, through the influence of the spirit of Phebe Carey, the writer states that she is moved to do it, and goes on to give an account of what the spirit had imparted to her in reference to its controlling Mrs. Jewell. The writer said Phebe Carey had been one of her dearest and most intimate friends, and requested Mrs. Jewell to send some of the poems she had been influenced to write by Phebe's spirit, and also all the circumstances connect-ed therewith. Mrs. Jewell did as requested, and sent two poems, one chosen by Miss Carey and the other by Mr. Jewell. About a week after this a second letter was received from a New York hady. In which she expressed the delight she had experienced from reading the poems, which she said bore unmistakable evidence of em-anating from her friend now in the spirit-land. This letter was not signed Eliza Holt, but by the name of a lady well known in the Iterary world. Last week Mr. Jewell received a call from one of the leading writers for *Littell's Living Age*, who said he was a cousin of the New York lady, and, at her request, he called on Mrs. Jewell, being brought to Portland on business. Ite was shown the poems written by the spirit influ-ence, and was greatly affected by some of them. The name of the New York lady and the gentleman are withheld for the present by request. Mrs. Jewell, pri-or to her marriage with Mr. Jewell tagbilts chool a number of terms. She has never done any literary work, except to contribute a few prose articles to the newspapers. She says she is nitterly incapable of com-posing such poetry as has been given her through the spirits. spirits. ----

#### MEDIUMSHIP OF KEELER AND ROTH ERMEL.

#### To the Editor of the Banner of Light :

In a recent Banner I laid before your readers an account of a series of light sittings with Messrs. Keeler and Rothermel, closing with a test one in my own rooms. Since then I have had another private sitting -this time a dark one. The conditions were test ones, viz: that the medlum should have both hands held through the entire scance by myself and a member of my family; and that the assistant should also be held.

The two medlums sat one at the head and the other at the foot of an extension table. I held both Mr. Rothermel's hands under mine; my sister held Mr. Keeler's in the same way, the assistant sitting at the back of the room, guarded by a young man.

Under these conditions very strange and varied manifestations took, place during two hours, both in the scance room and in an adjoining one. Throughout the whole evening the mediums conversed freely, often when manifestations were going on at the far end of the next room; proof was thus given to the whole circle, as well as to my sister and myself, that the me

dlums had no connection with the phenomena. Flowers were brought, lights, blue and yellow, were opeatedly in various parts of the room; hands, some large, rough and very powerful, others small, soft and smooth, touched the sitters and took off brooches, chains and rings at request. Some one asked, in a whisper, that the guitar should touch the ceiling; it instantly rose, circled over our healts with a strange whirring sound, and scraped the ceiling loudly. It then passed into the next room through the folding doors, which closed behind it, and we heard the sound of dancing and of heavy blows on the far wall.

I will not trespass on your space by entering into further details of the phenomena, which took place under the stringent conditions which, as I have told you, The next form appeared in a sitting posture, in shirt Messrs. Keeler and Rothermel were good enough to ive us, but will conclude, by express viction of their absolute genuineness.

had a sitting with Dr. Slade, at which there was obtained a message signed by the name of a person, giving his age, name of the street and number of the house at which he had lived. Taking the slate containing the message, this gentleman went to the place indicated, where all the statements contained in the message were verified; also the handwriting was, on comparing it with specimens obtained at the house, found to be in the handwriting of the person purporting to have written the message on the slate.

If, in all these phases of the phenomena, that which appears to be evidence of the medium's individuality is so plainly visible at times, while at other times it is entirely eliminated, is it unreasonable to suppose that the giving expression to ideas may be similarly affected? Not until one has given this subject much thought, aided by repeated experiments, can he (or she) by any possibility be in a condition to take a philosophical view of the case, nor are his (or her) opinlons as a rule worthy of serious consideration.

Therefore I think myself warranted in saying the difficulties pertaining to the question of identity are greatly lessened by increasing our knowledge, whereby we are able to make due allowance for imperfections, and for which those possessing little or no experience regard us as being over-credulous.

#### J. SIMMONS. 238 West Thirty-Fourth street, New York, Dec. 12th.

#### THE KING'S MISSIVE.

#### 1661.

Under the great hill sloping bare To cove and meadow and Common lot, In his council chamber and oaken chair, Sat the worshipful Governor Endicott. A grave, strong man who knew no peer In the pligrim land, where he ruled in fear Of God, not man, and for good or ill Held his trust with an iron will.

He had his thist with an iton with He had shorn with his sword the cross from out The flag, and cloven the May pole down, Harried the heather round about. And whipped the Quakers from town to town. Earnest and honest, a man at need To burn like a torch for his own harsh creed, He kept with the flaming brand of his zeal The gate of the holy commonweat.

His brow was clouded, his eye was stern, With a look of mingled sorrow and wrath; 'Woe's me !" he murnitred; " at every turn The pestilent Quakers are in my path ! Some we have scourged, and banished some, Some hanged, more doomed, and still they come, Fast as the tide of yon bay sets in, Sowing their heresy's seed of sin.

Sowing their heresy's seed of sin. "Did we count on this? Did we leave behind The graves of our kin, the comfort and case Of our English hearths and homes, to find Troubles of Israel such as these? Shall I spare? Shall t pity them? God forbid ! I will do as the prophets to Agag did; They come to poison the wells of the word, I will hew them in pieces before the Lord !"

1 with new them in pieces before the Lord 1"
The door swung open, and Rawson, the clerk, Entered, and whispered under breath,
"There walts below for the hangman's work A fellow banished on the paln of death— Shattuck, of Salem, unheated of the whip, Brought over in Master Goldsmith's ship, At anchor here in a Cbristian port, With freight of the devil and all his sort !" Twice and thrice on his chamber floor

Twice and thrice on his chamber floor Striding fiercely from wall to wall, "The Lord do so to me and more," The Governor cried, "if I hang not all ! Bring hither the Quaker." Calm, sedate, With the look of a man at case with fate, Into that presence grim and dread Came Samuel Shattuck, with hat on head.

came samuer snattuck, with hat on head.
"Of with the knave's hat !" An angry hand Smote down the offense; but the wearer said, With a quiet smile, " By the king's command I bear his message and stand in his stead." In the Governor's hand a missive he haid With the royal arms on its seal displayed, And the proud man spake, as he gazed thereat, Uncovering, " Give Mr. Shattuck his hat."

He turned to the Quaker, bowing low; "The king commandeth your friends' release, Doubt not he shall be obeyed, although To his subjects' sorrow and sin's increase. What he here enjoineth. John Endleott, His loyal servant, questioneth not. You are free! God grant the spirit you own, May take you from us to parts unknown."

So the door of the jail was open cast, And like Daplel out of the lion's den Tender yonth'and girlhood passed, 'Y With Re-bowed women and gray-locked men. And the voice of one appointed to die. Was lifted in praise and thanks on high, And the little mail from New Netherlands Klased, in her toy, the doomed man's hands Kissed, in her joy, the doomed man's hands

And one, whose call was to minister To the souls in prison, beside him went, An ancient woman, bearing with her The linen shroud for his burial meant. For she, not counting her own life dear, In the strength of a love that cast out fear, Had watched and served where her brethren died Like those who walted the cross beside.

One moment they pause on their way to look On the martyr graves by the Common side, And much scourged Wharton, of Salem, took His burden of prophecy up, and cried : "Rest, souls of the valuat ! Not in valu Haye where the Masterie cores of values

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# Banner Correspondence.

#### New York.

BINGHAMTON,-O. H. P. Kinney writes that the Fourth Annual Convention of the Chenango Valley As sociation of Spiritualists was held in this place on the 19th, 20th and 21st of November, and reports that "there was a good attendance from the first, and especially on Sunday, the last day. The services were of the usual character, conferences and addresses, and they were of more than average interest. Mrs. Colby, of St. Louis, spoke four times. She is of a masculine temperament, speaks with great force and energy, and strikes hard and effective blows on the head of error wherever it shows itself.

Mrs. Abby N. Burnham, of Boston, delivered two very effective and pleasing lectures, in connection with one of which she gave tests, which were mainly recognized, and in many instances claimed to be quite remarkable. Her luctures were perfectly charming. Woven in with her sweet, humane, sympathetic utterances was a strong thread of logic that came home to the reason and understanding of her audience. Mrs. Burnham is evidently a builder, and while she beautifles and adorns the spiritual edifice, as it comes out into visible and tangible form, she looks well to its strength and permanence.

Lyman C. Howe, who has labored for the Spiritualists of this place for the past two years with marked success, gave one of his grand lectures on mediumship. Bro. Howe never fails, and no public speaker of my acquaintance wears so well and stands so high with all classes.

Dr. T. L. Brown, of Binghamton, President of the Free Thinkers' Association of the United States, spoke of the laws of life and health, to the entire satisfaction of his hearers.

On the whole the Convention was an interesting and, I trust, profitable one. New officers were elected, namely : President, Geo. W. Pierce ; Vice President, Miss Jennie Ray; Secretaries, Mr. and Mrs. Condit; the remaining officers being the same as last year."

NEW YORK CITY .-- John McLeod writes that with assurances of the guardianship of his spirit-friends he left his home in New Zealand, on the 6th of last January, for the purpose of availing himself of the patent laws of this country. Arriving in San Francisco, he was informed that mediums in New York would be expecting him. Calling upon Dr. MacLennan, he found that the Doctor could at will transmit a shock like a galvanic battery, and no longer wondered that he was able to restore Dr. Slade's health. Mr. McLeod, upon reaching New York, attended the Spiritual Conference at Republican Hall, where he met two ladies. "One of them," he writes, "a Miss Parmerly, who is soon to offer her services as a public medium, asked me if I was from California. On my replying in the affirmative she said, ' You were announced at Mrs. Dr. Morrell's circle last Friday, and John was given as the name.' I met Miss P. at Mrs. Morrell's the next day, when Mrs. M. told me of every event of any note that had occurred to me during the last twenty years, while time is surely confirming what she told me of the future. Mrs. M. told Miss P. that some spirit desired to write, and Miss P. took up a pencil. The result was that I received long letters from Robert Dale Owen and Horace Greeley. Both were congratulatory and prophetic. At the time I had doubts as to the presence of either of those distinguished spirits, though I had always entertained great admiration for Owen. In short, the names of distinguished men mentioned there made me very doubtful of all I got relating to the future. But subsequently I had interviews with the spirit of my mother, through the unconscious trance medium, Mrs. Ross, of Providence, and my mother (whose presence there is to me a matter of knowledge) confirmed the truth of these letters and names, while time has verified already much of what they told me was to transpire. Since that time I have received valuable communications from the accomplished and noble R. D. Owen-invaluable communications on scientific and other subjects. I have also had many communications through various mediums in this city, relating to the past, present and future, during the last eight or nine months. Many of their predictions have been fulfilled, and I have little doubt but time will prove them all true-from the fact that since I landed in this country I have not as yet found out one error or contradiction in all the communications I have received. I know this is unusual, but in most cases of contradictions, etc., the inquirer or sitter has more to do with it himself than the medium has."

BINGHAMTON.-Lyman C. Howe contributes his testimony to the merits of a noble worker in the field of spiritual effort, as follows: "Abby N. Burnham came a stranger to Binghamton, to attend our fourth Annual Convention; and she has done an excellent work and made many warm friends. Her lectures are full of thought and inspiring warmth and moral excellence. Purity and sweetness breathe from her

He has received several communications from his wife. who passed to the spirit-world about four years, and from his son, who left him about six years since, writ-ten upon the inner surface of a double slate, all of which were very consoling and satisfactory to him.

#### Illinois.

AURORA .- A correspondent forwards us a copy of the Herald of this place, wherein occurs an editorial on the relative positions of Dr. Thomas, the liberal Methodist, and the bigoted advocates of "historic" Methodism. In the course of the article the Herald editor says of Dr. T.'s views :

"His expressions are evidently a slucere statement of his convictions, and do not differ materially from the views held by many Universalists. He disbelieves that view of the doctrine of the atonement which holds it to be a penalty for sin, but affirms his belief in an atonement which is effectual in saving all. He denies the endlessness of punishment, but affirms a belief in a future punishment, and ineverlasting laws which will always and forever punish sin, but will not punish any individual sinner forever. He de-nies the plenary inspiration of the Bible, but holds, with the Discipline, that it contains a revelation of God, "

We are, however, somewhat astounded to readafter this sweeping reëxplanation (to call it by no more comprehensive term) of the old dogmas of the churchthe following open confession in the comments made by the Herald editor upon the synopsis he has just drawn up :

"There are many good men both in and out of the church toho hold to views similar to those of Dr. Thomas, but who do not find in the liberal churches the deep religious sentiment which is a necessity to them, and which pervades all his teachings, and they thoroughly sympathize with him in his struggles for liberty of conscience while adhering to duty."

Here we have an admission virtually recognizing that in addition to the natural attrition which the church has to sustain on the surface from the opposition of those outside its borders, there exists within it a more potent agency for its final disruption-viz., the gradual acceptation of wider views, and the rejection of old dogmas among its own distinctive membership. If we read the matter aright the editor alluded to relegates to the position of a "sentiment" the bond of union which now holds the evangelical brotherhood together. Reason and sentiment are both excellent in their place, but when the latter antagonizes the former it is in this enlightened age only a question of time as to which of the two will come off conqueror.

#### Connecticut.

BALTIC .-- A correspondent, "C.," under date of. Dec. 4th, writes : " During the two weeks past the people of this vicinity have enjoyed addresses on Spiritualism, given by Capt. Brown, of Willimantic, Conn., an inspirational speaker, on the evening of Nov. 18th, and Miss Lessie N. Goodell, psychometrist and public lecturer, of Amherst, Mass., on the evening of Dec. 2d. At each of the gatherings, in the mammoth hall of A. & W. Sprague, a large, cultured and appreciative audience was present, and the silence which pervaded the room was marked during the addresses. The remarks on Spiritualism were of a very interesting and instructive character. Several beautiful poems were eloquently read before and after the addresses. An invocation from the lips of Miss Goodell by far sur-passed anything heard in Baltic since Mrs. Brigham was here. The degree of appreciation that welcomed these speakers on spiritual matters may be judged by the fact that, on the evening previous, a Methodist meeting, generally announced to take place, held in the same room, brought out only seven persons, while the annfuncements of Capt. Brown's and Miss Goodell's annearance brought out an intellectual audience. sufficient to more than fill the large seating capacity of the Mall, at an early hour.

To Mr. Shas Frink, a strong believer and advocate of Spiritualism, a subscriber for, the Banner of Light, and a gentleman whose interest in the spiritual welfare of his fellow-men is always prominent in conversation, are due the unanimous thanks of a host of friends in this locality for his interest in arranging for these meetings. We believe much good has been done, and hope to have the meetings continued."

#### Massachusetts.

NEWBURYPORT .-- J. T. Loring writes, Dec. 8th : In the Bannor of Light of Dec. 4th is a communication from MRS. SALLIE D. CLEMENT, who passed away from Newburyport, aged eighty-one years. I carried the *Banner* to the daughter of the spirit. She read the message, and admitted the name and age were those of her mother, who passed to spirit-life last May. But she could not return and communicate ! not not There are many church-members who are not ready to admit the fact that their spirit-friends can return and hold sweet communion with them; but as growth and development are in harmony with natural laws, we must wait for the good time coming, when all can realize the beauty of spirit communion."

BERNARDSTON. -  $\Lambda$  correspondent writes : "P. A. Field has been an evangelical minister for twenty-

mouth down, turning the ends up over the right hand, thus displaying a glossy shirt-bosom. The features were sharply defined and recognized as those of Dr. Hall, of Sacramento, who passed away about sixteen or seventeen years ago. NOTICE: The folded card table had been pulled up closely in front of the cabi net. All these forms seemed to walk directly through the table. It did not in any apparent manner obstruct or hinder their coming or going. There were two half-forms of men that were not re-

cognized, and several faces. [The second evening, in forty-five minutes, the equivalent of eleven full and two half-forms came out, all but two being recognized and called by name.]

We the undersigned, residents of Nevada City, attest to the correctness of the above description of the séance held with Mrs. C. M. Sawyer on the evening of Oct. 13th, 1880. MRS. C. F. YOUNG.

MRS. F. GUILD. LEWIS EMMONS. CATHARINE EMMONS. MRS. J. LUDBY. L. M. BOWDOIN,

Nevada City, Cal., Nov. 9th, 1880.

Munique in

#### BEYOND THE GRAVE,

HOW MRS. JEWELL BECAME A SPIRITUALIST-IN-FLUENCE OF PHEBE CAREY.

A reporter of the Portland, Me., Argus recently ealled on Mrs. C. H. Jewell at her home, No. 68 Lin-coin street, to find out if there was any truth in the rumors about certain surprising spiritual phenomena manifested through her. Mrs. Jewell is a nice, intelli-gent looking lady, apparently about thirty three years old. She has a pleasantly modulated volce and a ready flow of correct language. As her father was a Baptist minister, Mrs. Jewell was brought up to look upon Spiritualism as a delusion and a fraum, and she would probably now be holding the same opinion had it not been for a series of strange experiences dating from June, 1879. About that time, in company with her hus-hand, who was also a strong disbellever in spirituali-tie manifestations, she attended a scance held at the house of one of her friends in Brooklyn. In the course of the evening she was made aware of the presence of some unknown power attempting to control her facul-ties. She was greatly disturbed and alarned at this novel experience, and, by a strong effort of will, was able to resist the advances of the bold spirit, and she soon after left the gathering. But it seems this spirit was decidedly persistent, and the next evening in the quiet of her hone, no one except her husband being with her, she again became possessed of those strange sensations which had before so disturbed and alarmed her. This time yielding to a sudden face, she resolved not to interpose her will against succumbing to the spirit influence-for such she feit if must be. In a fow minutes she was in a trance state, and, calling for pen-cil and paper, wrote a message to her husband from a brother of his who passed from earth some four years ago. Alter this she held private sittings, only members of her own family being present, and received a num-er of communications from various spirits, which she put down on paper. She continued to receive commu-cations, ever and anon, none, however, of a specially important spirit, until last September. On the evening of Sunda A reporter of the Portland, Me., Argus recently called on Mrs. C. H. Jewell at her home, No. 68 Lin

#### THE SWEET LONG AGO.

Many were the joys of that sweet olden time, The mists which surround them but make them subline When life's labor's done, and our heads are laid low, Then others will sing of the sweet Long A 30. The lips that are young now will soon sing the praise And join in the song of our youthful days, And the sweet by-and-by, with list music so low, Will go hand in hand with the sweet Long Ago. She did not know what spirit had controlled her dur-

Linster and

I forgot to say that the persons of both the mediums, ind of the assistant, were examined before the sitting began. This precaution was taken, not. I need hardly say, to satisfy myself, but to enable me to meet the aburd "machinery" theory. M. C. Boston, Mass., Dec. 9th.

#### IN RE SPIRIT IDENTITY.

To the Editor of the Banner of Light :

In listening to the expression of ideas coming from intellectual and well-meaning persons, it is at the same time interesting and surprising to notice the videly differing opinions regarding the phenomena and philosophy of Spiritualism. Some admit the phenomena, but have no settled convictions as to their origin; while others accept the theory of their being produced by spirits, entertaining grave doubts of their being able to establish their identity.

Having had abundant opportunities for observation luring the last fifteen years, please allow me to submit for the consideration of your readers the follow lng:

About two weeks ago Mr. H. J. Newton, of this city sat alone at the table with Dr. Slade, when a message was obtained through independent writing, signed J. W. Edmonds.

Mr. Newton took the slate containing this message to the Spiritualists' Conference in the Harvard Rooms, where he exhibited it, explaining the manner in which the writing was produced, &c.

In the discussion that followed this point was raised: That, as a literary production, it was so far beneath the ability of the reputed author that it was a scandal apon his name to ascribe it to him.

That the independent writing occurring in the presence of Dr. Slade often resembles his own, is a feature that has been observed by many investigators; while at other times not the slightest trace of his penmanship is perceptible.

So, also, in the materializations; I have seen a hand show itself from underneath the table, at the opposite end from where Dr. Slade was sitting, his left hand joined with my hands on the top of the table, his right holding the slate under the corner of the table, which, being forty-two inches in length, the impossibility of its being Dr. Slade's hand was self-evident. Notwith standing all this, the hand, wrist, while cuff and end of coat-sleeve so exactly resembled Dr. Slade's that I would have felt sure they were his had he been in a position to have rendered it possible.

At other times, under similar conditions, hands have appeared differing in size and shape, from that of a small child to those of immense proportions, the drapery at the wrist showing appropriate variations.

At the sittings for form materializations only one instance occurs to me when Dr. Slade and the person sitting with him both said a face appeared at the aperture in the curtain resembling the Doctor in every particular.

The independent voices occurring in his presence also exhibit all these variations in tone. &c., while at times the whisperings, so close and penetrating to one's ear, are so like his voice as to make you feel that his organs are being used to produce the sound though you know positively that neither Dr. Slade nor any other person is at the point from which the voice proceeds.

Subsequent to the discussion referred to respecting the message signed J. W. Edmonds, the gentleman who raised the point of its inferiority came here and Ye have fought the fight, ye are victors crowned, With a fourfold chain ye have Satan bound !"

The autumn haze lay soft and still On wood and meadow and upland farms; On the brow of Snow Hill the great windmill Slowly and lazily swung its arms; Broad in the sunshine stretched away, With its capes and islands, the turquoise bay; And over water and dusk of nines And over water and dusk of pines Blue hills lifted their faint outlines.

The topaz leaves of the walnut glowed, The sumach added its crimson fleck, And double in air and water showed The tinted maples along the Neck; Through frost-flower fringes of pale star-mist, And gentian fringes of amethyst, And gentian burges of codden red And royal plumes of golden rod, The grazing cattle on Centry trod.

But as they who see not, the Quakers saw The world about them; they only thought With deep thanksgiving and plous awe Of the great deliverance God had wrought. Through lane and alley the gazing town Noisily followed them up and down; Some with scolling and brutal jeer, Some with pity and words of cheer.

One brave voice rose above the din, Upsail, gray with his length of days, Cried from the door of his Red Lion Inn: " Men of Boston, give God the praise ! No more shall innocent blood call down The holis of wrath on your cultur town The bolts of wrath on your guilty town, The freedom of worship, dear to you, Is dear to all, and to all is due.

"I see the vision of days to come, When your beautiful City of the Bay Shall be Christian liberty's closen home, And none shall his neighbor's rights gainsay. The varying notes of worship shall blend And as one great prayer to God ascend, And hands of mutual charity raise Walls of salvation and gates of praise."

So passed the Quakers through Boston town, Whose painful ministers signed to see The walls of their sheep-fold falling down, And wolves of hereay prowling free. But the years went on, and brought no wrong; With milder counsels the State grew strong, As outward Letter and inward Light Kept the balance of truth aright.

The Puritan spirit perishing not, To Concord's yeoman the signal sent, And spake in the voice of the cannon shot That severed the chains of a continent. With its gentler mission of peace and good-will The thought of the Quaker is living still, And the freedom of south a prophesided And the freedom of soul he prophesical Is gospel and law where its martyrs died. -John Greenleaf Whittier.

THE RELIGION OF SPIRITUALISM-ITS PHENOMENA

THE RELIGION OF SPIRITUALISM-ITS PHENOMENA AND PHILOSOPHY.<sup>[6]</sup> This is a volume of 569 pages, recently issued by its author, Rev. Samuel Watson, Memphis, Tenn., price \$125. Dr. Watson is the author of several valuable works on Spiritualism, of which "The Religion of Spir-itualism" is the latest. For thirty-six years Dr. Watson was a Methodist minister, and the evidences of the truth of Spiritual-ism coming to him in a manner that was conclusive, he did not "hide his light under a busbel," but, like the true man that he is, he boldly proclaimed his convic-tions, and, that he might be subject to no ecclestastical restraints, he severed his connection with the Method-ist Episcopal Church, of which, as we have said, he had been for thirty-six years an honored and influen-tial member. We shall refer again to "The Religion of Spiritualism, as we regard it as one of the best works recently issued from the spiritual press. We shall ob-tain a supply of Dr. Watson's books, and every way in our power will aid in their circulation.-Miller's Cir-cular, Brooklyn, N. Y. cular, Brooklyn, N. Y.

\*For sale by Colby & Rich, No. 9 Montgomery Place

When a dog launches his bark he is likely to sail across a howling sea.

sphere. Her soul illuminates her speech and touches the hearts of her hearers. She appeals to the sniritual and evokes the hollest emotions. Her manner is original, gentle, forcible. She is thoroughly progressive and healthfully radical. She is a spiritual builder. She does not indulge in wholesale abuse, but strikes at error and conserves the good in all things. I have seldomlistened to a more instructive, interesting, thrilling discourse than was hers on Saturday evening. Besides. she gave some very interesting tests to several parties. When I saw the strong man weep, it seemed to me that those tears attested the value of her work. I would like to say more, but will not trespass. I love to bear testimony to the noble work and all worthy workers. If I can help the cause by a just word and friend ly tribute. I am blessed. Those who call Abby Burnham to dispense the bread of life, will not be likely to regret their choice. She will elevate, inspire and bless."

#### Indiana.

DARLINGTON.-Mr. I. D. Murphy writes of the satisfaction derived by him at the materializing séances of Mrs. Anna Stewart, at Terre Haute. His wife passed to the spirit-world on the 13th of November, 1879. Two months previous she had accompanied him to Mis. Stewart's. During a scance, they recognized the spiritforms of four of their friends. He says : "One of them came a third time, sat down eight feet from the cabinet and conversed with us full ten minutes. She then said she must go, and rising to do so, de-materialized in full view of all when she had passed about half the dis-tance to the cabinet. The next night, William Lewis, who had passed to spirit-life three months before, appeared at the cabinet door, and I plainly saw and re cognized him. Three of his children were present, but the door being only partly open, they did not see the spirit. He retired, and soon came again, when the children sprang forward, one of them grasping his hand; but the excitement on the part of all was such that de-materialization took place. This was in November, 1879. In November, 1880, Daniel Lewis, son of the Lewis above named, wrote a letter asking various questions of his father and sent it to Mr. Mansfield, of New York. Among the inquiries made was this : 'Did you ever materialize in Mrs. Anna Stewart's cabinet at Terre Haute?' In due time the answer came, Yes, and Murphy saw me.' I want this to be known, because Mrs. Stewart has been unjustly accused, and it will aid in substantiating the fact of her mediumship. I have never seen Mr. Mansfield, have never written to him, and it was absolutely impossible for him to know of me or the event alluded to. On the 11th of November of the present year I again visited Terre Haute, and attended seventeen seances. I made close examinations, and am positive no chance for deception existed. Besides, the door of the cabinet was open so that we could all see the medium while the spirit promenaded the platform. I have seen the spirit and the medium stand side by side on the platform, At one time I was called to the door by my wife, and in the course of the conversation the control of the medium disputed a certain matter my wife affirmed, and they debated the question in my immediate presence, proving most conclusively there were two distinct intelli-gences. In all, my wife came to me twelve times, and I was fully convinced it was really her."

#### Louisiana.

# W. R. srane's peculiar form of mediumship for slate-writing has been the means of awakening considerable 557

five years, and is now a Spiritualist; and having settled at this place he would be pleased to engage at any time to lecture in any locality where his services are desirable, and where he can do anything to spread the light of the Spiritual Philosophy. He is developed as both a trance and an inspirational speaker. Dr. C. C. Holman and Mr. Field have established a Mediums' Home at Pleasant Hill, one half mile south of the Bernardston dépôt, which they design as a permanent place for mediums, if the enterprise is blessed with success. Parties wishing to know more of Mr. Field are referred to Dr. J. M. Peebles, in regard to his standing, etc."

#### Ohio.

**CINCINNATI.** – A correspondent writes : "I am deeply interested in the case of our friend, Mrs. E. V. Wilson, and will do all I possibly can for the worthy project now on foot for her assistance. I already have one of the books by her ascended companion-which is worth to me one hundred times the cost of it-and have sent for three more; while my husband and self have taken a membership in the dollar donation. We would gladly do more if our financial situation was favorable. I will, however, do what I can, personally, toward interesting others in the good work. I think that it would be well for the committee of the Wilson Memorial Association to especially appoint some good and responsible person to work for the cause in Cincinnati.

CINCINNATI.-Annie C. Rall writes that Mr. Frank T. Ripley gave a scance on Sunday, Dec. 5th, for the benefit of the fund for the establishment of the Mediums' Home, which was very successful, and adds : "I think the reply of S. B. Brittan to the statements of Rev. De Witt Talmage, published in the Banner of Mght, should be put in tract form, and distributed to the people everywhere, as in old times the Orthodox tracts were. Send me some and I will see that the Orthodox people get them,"

#### New Hampshire.

MANCHESTER.-G. F. Rumrill, Secretary, writes, Dec. 13th: "Manchester again has a Spiritualist Society, which had its first meeting on Sunday evening, Dec. 12th. Mrs. Anna Middlebrook-Twiss, inspirational speaker-who is now a resident of this citykindly gave her services for the evening, for which she has the thanks of the Society and the praise of all who heard her. The subject of her remarks was: 'The House we Live In; or, The Relation between the Material and Spiritual,' which she treated in an able and eloquent manner. We are in hopes to hear from her again soon.

We have G. A. Fuller, of Dover, Mass., engaged for Dec. 19th and 26th, and feel sure we have made a good beginning for the first month.

We have also a young lady planist, Miss Ella Chick, who furnishes us with good music, which is a great help in producing harmony and making it pleasant for the speaker."

#### Michigan.

FLINT .- Mrs. Harrison Parker, Corresponding Secretary of the Society of Spiritualists and Liberalists, writes: "As an interested worker in our beautiful philosophy I must once again say, May the angels bless you in the future as I have reason to believe they have in the past, to encourage the weak and defend the oppressed. fiere is quite a stir in the current of Liberalism in our midst. Our little Society of united interest in Spiritualism among all classes of people. | workers are sailing along amidst the breakers, but in

NEW ORLEANS .- James L. Frith writes that Mrs.

### **DECEMBER 25, 1880.**

#### BANNER LIGHT. OF

the face of wind and wave we see the beacon light of truth ahead, and are sure we will anchor in the harbor safely by-and-by. Mr. Frank Ripley made us a visit in October, and gave several good tests from the pub-lic rostrum to a large audience. We also had P. C. Mills for one Sunday in November. He is a very earnest worker, and I believe lives up to what he preaches as near as possible. He was well appreciated here. Bro. G. B. Stebbins has also given us a very able discourse, such as he always gives. We expect the gift ed C. Fannie Allyn to be with us during the month of January; and so the good work moves on. There is a call for a good test medium here, and I will be pleased to correspond with any who will come this way. We are holding weekly sociables for the purpose of defraying the expenses of our meetings."

#### California.

MARBLE VALLEY .- Mrs. Abigail Johnson writes in confirmation of the truth of a message as follows 'In your issue of Sept. 25th came a message from my husband, GEORGE W. JOHNSON, which is fully recog nized as coming from him. Often have I heard him when on earth, express a strong desire to visit the Banner of Light Circle-Room. Now he says, 'Like all good desires I flud it fulfilled.' He says, 'I beheld my dear ones gathered around me whose presence I sometimes had felt, and oftener had believed to be by my side." That is what I can testify to, for often hav Theard him speak of feeling the presence and the touches of, the dear ones gone before. He has given his age correctly, which would have been seventy-nine if he had remained on earth until Jan. 23d, 1881. It is over two years since he passed away from this earth. All his old friends and acquaintances who have read the message recognize it as coming from Mr. Johnson. They say it reads just like him. My husband was a firm believer in Spiritualism from the date of its advent. We have taken the Danner from its first publi-cation, and I hope to be able to take it while I remain on this earth, for I prize it above all other publications. I could not do without it. My husband says he has often returned since his departure, and is more in sympathy with us than when on earth. Oh. the blessed reality that, our dear ones can and do return to comfort and cheer us on the journey of life. May the good angels ever be with you and the medium, Miss Shelhamer, through whom the heavenly messages come.'

In addition to the above we have received a letter from Mr. Eben Owen, who recognizes the message as coming from GEORGE W. JOHNSON, with whom he had business relations, and expresses himself as firmly convinced of its truthfulness.

#### Maine.

BUCKSPORT.-Dr. C. F. Ware writes, Dec. 11th: "J. Frank Baxter has just filled his engagement at this place, giving the best of satisfaction, and leaving an impression that will long be remembered. Both evenings our large and beautiful hall was filled with people representing all religions and nearly all classes of society-and all join heartly in his praise as not only being an eloquent lecturer but one of New England's sweetest singers.

Mr. Baxter gave many tests to those who are bellevers in spirit return. We sincerely trust he, at no distant future, will have another opportunity to cheer us on with his inspiring words and charming music."

#### Missouri.

MOBERLY.'- A correspondent writes from this place: "Our meetings are well attended, and have been ever since Mrs. Nettle Pease Fox commenced lecturing here, which was about the middle of August last. She gives two lectures every Sunday at 3 and 7 P. M., in the Academy of Music, and they have caused considerable interest in the different churches - so much so that two of the ministers have manifested marked signs of anxiety concerning the influence of these discourses on their ' flocks.''

#### Texas.

HEMPSTEAD.-A correspondent informs us that the friends in this State are moving against the Doctors' Law-C. T. Booth having been placed, at the late Convention in Waco, on a committee to memorialize the Legislature for its repeal.

THE SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent, author of "Planchette; or, the Despair of Science;" "The Proof Palpable of Immortality," etc. Coby & Rich, Boston, 1880. pp. 372. Price, \$1.50

etc. Conty & Rich, Boston, 1880. pp. 342. Frice, S1,50. Mr. Sargent is well known among the readers of spiritualistic literature, and his statements are re-ceived in confidence. For many years he has been an earnest investigator in the field of psychic phenomena, and this volume is the result of his labors and his research. He gives many facts and incidents which have come under his own observation, together with the exposes the misrepresentations, which have been many, even by those occupying positions in the scien-tific and literary world. His effort is—and many will decide that he has accomplished it—to show that Spir-tualism has a scientific basis, and that what are known as its phenomena are susceptible of scientific examina-tion. The work will doubtless have a wide reading among those interested in this line of study. Perhaps nothing has preceded it more acceptable to those look-ing for the data and facts pertaining to spiritualistic manifestations.

#### Written for the Banner of Light. HITHERTO.

#### BY LOUISE A. BAKER.

To bluest skies that arch the way, I lift my thoughtful eyes to-day. The sunlight falls, a golden tide, O'er airy forests green and wide: Sweet odors drift the morning through, And God hath led me hitherto.

Perfumes of flowers thrill the air. As if from censers swung at prayer. And sweeter fragrance fills my life. With all my Father's goodness rife; He gives me roses after rue. And He has led me hitherto.

What joy to feel his guiding hand! To trust, if not to understand : To rest through change, and toil, and tears, On him whose grand, eternal years In ever-living youth are new; To know He's led me hitherto.

If days to come shall chance to be With hurdens crowded full for me-If hope depressed shall cast a shade Upon my spirit, undismayed I'll meet them, one by one-for through My life He's led me hitherto.

No darkest night shall ever hide This beacon flaming o'er the tide; My hymns shall bear this glad refrain, As victor over grief and pain

I bless the Lord, whose mercles new Have helped and cheered me hitherto.

#### New Publications.

ONE TRUE HEART. Leaves from the Life of George Beckwith. By his daughter, M. L. Beckwith-Ewell, New Haven : Henry H. Peck.

This is the history of an active life, replete with good deeds and beautified with a love for all humanity. Though with Mr. Beckwith eccentricity was so much a part of his physical and mental make-up that a public writer, in alluding to him as he appeared in the streets of New Haven forty-five years ago, said, "He was the one curiosity on Chapel street outside of the museum," he employed it mainly for the benefit of his fellow-men. Ushered into this sphere of being in 1810, he struggled through the carly portion of his life, battling with fate and overcoming obstacles that to most young men of our day would be thought insurmountable. He picked up butternuts, sold them and bought a book. He chopped wood twenty four days, and, as the result, carried home in triumph a Daboll's arithmetic. The wife of the farmer for whom he worked that he might go to school in the winter, had no fault to find with him except his doing examples and working out problems on her well scoured floor with chalk. At length, in 1840, he opened a private school, continuing it twelve years. He proved himself an able mathematician, and was fully conversant with surveying and navigation. It was while keeping school that he united with the Baptist Church. A colored lady who belonged to the same church desired him to take her sons into his school. He agreed to do so. The parents of white children objected. The minister and those who sat with him at the communion table declared if the colored boys remained in the school their children should not; they would withdraw them. "Withdraw them, then," said Mr. Beckwith; "I will serve God and do right, and willingly abide the conseauences.'

The result was the pupils were withdrawn, and the school nearly broken up, but subsequently the tide turned, and it became a success. This experience weak ened the foundation of his religious trust, and he gradually withdrew from a church whose profession was better than its practice. He eventually investigated Spiritualism, became convinced of its truth, and heartily adopted its philosophy. He lectured upon it, and remarked, "It is proverbial that those who know the least about it are the most ready to condemn it; while those who will lay aside their prejudices long enough to inquire into it, will cease their hostility to it, lest haply they should be found fighting against God." As early as 1845 Mr. Beckwith petitioned the Connecticut Legislature to allow women to vote, and identified himself in various ways with those actively engaged for the abolition of slavery and intemperance. In 1848 he issued the first number of "Beckwith's Almanac." in which his originality displayed itself, and he gave to the world many radical thoughts, emphatically expressed.

In a word, Mr. Beckwith's life was one of constant activity. And he died as he had lived, at work for the good of humanity. At a temperance meeting, while addressing the audience, he placed his hand on his breast and said "Something straining head on his where, will in the order of Providence be compelled to go at last, and help establish and civilize a great African republic," breast, and said, "Something strange has come over me, I am faint." Sitting down he was supported by the friends about him; a glass of water was brought. which he drank. He was then told, "Now you can go on." He attempted to rise, but "I can't," came feebly from his lips, as his evelids fell, and with a single gasp he passed from this to the higher life. What made the event more striking was the fact that a few days previous he had said to a brother, "I will die at my post; I will fall with my harness on." The present volume is the affectionate tribute of a daughter to one who was to her in no ordinary sense a father, a friend and a teacher; a tribute worthily be stowed on "one true heart." and a faithful portraiture of a life that as an example for the rising generation to follow cannot be too closely studied.

rose as pillars of light whose rays shot far down the broad avenues of succeeding time. A DREAM, AND OTHER POEMS. By Miss L. F. Hackett.

Chicago. 1880. A handsomely printed volume of poems of various degrees of merit. Though the author evidently lacks experience in this form of literary composition, the sentiments presented are excellent, and their adoption desirable.

#### A Wonderful Book.

To the Editor of the Banner of Light : Permit me to ask the attention of book-buyers, at this book-buying season of the year, to a work which has often been mentioned in your columns, but which seems worthy of more than ordinary notice. I refer to Dr. E. D. Babbitt's elaborate work entitled "THE PRINCIPLES OF LIGHT AND COLOR."

The book has been before the public for some two years; but if any of your readers who take delight in exploring the secrets and reveling in the wonders of hature have failed to make its acquaintance, let me assure them that a rich treat is in store for them. Dr. Babbitt, in his investigations, has pursued no beaten path, but has launched boldly into new and hitherto undiscovered territory, and the reports he brings are not only full of novelty, but of beauty and wonder, and it would seem of use as well. He is the first, so far as appears, who has attempted to describe the exquisite structure and action of that minutest of things, the atom; and the description is at least marvelously interesting.

I do not feel competent to give an opinion upon the verity or the scientific value of the alleged discoveries made in relation to either the atom or the nature and action of the subtle forces treated of ; but the explanations which these discoveries seem to afford of many mysteries hitherto unsolved, such as those involved in light, color, heat, electricity, magnetism, etc., create some probability at least in their favor. At all events the reader is pretty sure to acquire a host of novel ideas and suggestions which may set the mind working in new directions, and cannot fall to add new conceptions of the marvelous beauty and magnificence of the universe in which we live.

But aside from all this, the therapeutic value of these discoveries-that is, the light they throw upon the application of these subtle forces to the cure of discase and the preservation of health-seems to be pretty well established by the experiments of Dr. Babbitt and many others, and appears likely to prove of ines timable importance. The book itself is superbly gotten up-the paper

delicately tinted, the illustrations numerous and finely engraved, while the many colored plates are exquisite specimens of the comparatively new art of colorprinting. On the whole, I think it amply merits the lesignation of A Wonderful Book. A. E. NEWTON. Ancora, N. J.

#### Matters in Springfield—The Bowles Pamphlet, etc.

To the Editor of the Banner of Light : The Samuel Bowles pamphlet has made a great com-

motion in this city-the old home of this gentleman while in the mortal form. The city journals have all noticed it, save The Republican, Mr. Bowles's old pa-per. The edition is going off rapidly, nearly one thousand copies of the work having been disposed of during the first week of its appearance before the reading public. The newsdealers in the city, and all up and down the Connecticut Valley, are supplied with copies. Every one perusing it speaks of its excellent moral tone, and many are buying it to circulate as a missionary tract.

Charles E. Watkins, the noted independent slatewriter, has located at 149 State street, and is quite busy with his patrons.

Bro. J. M. Peebles made us a flying visit on his way to Willimantic the other day. He is looking fresh and vigorous as ever.

Mrs. Carrie E. S. Twing made many new friends while here in October. She gave some one hundred and twenty-five sittings in Springfield. There is a general inquiry as to when she will return again, and especially as the Bowles pamphlet has made her so widely known in this section of the country. The publishers of the little work offer a liberal discount to socieffes who may wish fifty or a hundred copies. All can obtain the book of the Banner of Light Publishing House, or of the Star Publishing Company, 332 Main street, Springfield, Mass. H.

A greatly increased exodus of colored people from Alabama and Louisiana is anticipated this winter, and the question is, where can the poor refugees go?— *Providence Journal, Nov.* 17th, 1880.

extending in the line of the equatorial region across the continent from ocean to ocean. For this purpose it was that *Las Casas*, who built "wiser than he knew," imported the first negro slave from Guinea into the West Indies. To facilitate this beneficent end, the people of the South, who, with all their faults, are over-flowing with generous instincts, should unite heart and soul with their Northern brethren and prepare a way for their exodus across the ncean free of expense to the colored emigrants. The cost of transportation will not be the tithe of a tithe of the wealth the unrequited labor of the colored race has caused to flow into all sections of the Union, and most of all into the Northern States. So let us help the negro to go to his Fatherland—and let the cotton fields of the South be tilled by the non-voting Asiatics, who will there find a field for their cheap labor without encroaching on the domain of the vot-ing laborers of the North and West. THOS. R. HAZARD.

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3

# THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY EPES SARGENT.

Author of "Planchette, or the Despair of Science, " " The Proof Palpable of Immortality, " etc.

This is a large 12mo of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is

concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historical-ly imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretence that it is outside of nature, is unscientific and unphilosophical,

All this is clearly shown; and the objections from "selentifie, " clorical and literary denouncers of Spiritualism, over since 1847, are answered with that penetrating force which only arguments, winged with incisive facts, can impart.

In all that it claims for its "basis" the book is purely well confirmed as facts in any other science. The postulate Is fairly presented that other supersensual or preteriuman facts, not included in the "basis," are however made scimile ally credible by its establishment, Mr. Sargent remarks in his preface : "The hour is com-

ing, and now is, when the man claiming to be a philosopher. physical or metaphysical, who shall overlook the constantly recurring phenomena hero recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now 'the despair of science,' as I called it on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt, "

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inifestations

TRANSCENDENTAL PHYSICS. An Account of Experi-mental Investigation. From the scientific treatises of Johann Carl Friedrich Zöllner, Professor of Phys-ical Astronomy at the University of Leipsic: Mem-ber of the Royal Saxon Society of Sciences, and member of several scientific societies. Translated from the German by Chas. Carleton Massey, London. Boston: Colby & Rich. Price, \$1,50.

Boston: Colby & Rich. Price, \$1,50. This work is principally composed of detailed ac-counts by Prof. Zöliner, and others, of remarkable phe-nomena which took place under his own observation in the presence of Henry Slade during his late visit to Europe. The high character of Prof. Zöliner will cause this work to be received with an unusual degree of confidence. The greatest care seems to have been taken that no fraud could be used in the experiments, and that honest results should be obtained. In the appendix statements are given of opinions expressed by Samuel Bellachinl, Court Conjurer, of Egyptian Hall, London; Robert Houdin, the great French conjurer, and the professional conjurer of Paris, to the effect that from their observation, phenomena do take place in the presence of certain mediums which cannot be fraudulently produced, and with which trickery has nothing to do. The work is produced in a spirit of fairness and scientific research. WITCHCRAFT OF NEW ENGLAND. Explained by

WITCHCRAFT OF NEW ENGLAND. Explained by Modern Spiritualism. By Allen Putnam, author of "Bible Marvel Workers," "Mesmerism, Spiritual ism, Wichcraft and Miracle," "Agasiz and Spirit ualism," etc. Boston: Colby & Rich. pp. 482.

ualism," etc. Boston: Colby & Rich. pp. 482. The author, as will be inferred from the title, en-deavors to prove witchcraft only a phase of medium-ship. He enters into an examination, so far as histor-ical data are at hand, of the cases called witchcraft that occurred in Salem, Mass., and other New England towns two hundred years ago. Commencing with Margaret Jones, who was hanged in Boston June 15th, 1648, and continuing down to the great excitement from supposed witches at Salem near the close of the century, he takes the cases up separately, and ana-lyzes them with patience and skill, and many of his readers will decide that he has made out a clear case. The work will prove interesting to a wide range of readers.—Tho Truth Seeker, New York.

12 Mr. W. Carter, Coroner for the Eastern Division of Surrey, at a late inquest, was very much shocked at a witness, a lad of fifteen, who said he did not know the nature of an oath. The much shocked at a witness, a lad of fifteen, who said he did not know the nature of an oath. The following interesting conversation then ensued: "The Coroner: Do you know whe God is? Wit-ness: No, I do n't. Coroner: If you were to tell a lie, where do you think you would go to? Wit-ness: To the police station, sir. Coroner: Do you know your prayers? Witness: Yes, three prayers: 'Our Father,' Jesus loves me,' Wake up ye folds and fall no more.' Coroner: Is it right to tell a lie? Witness: Yes-no; I can't answer these hard questions. The Coroner: It is shocking. Do you know your A B C? Wit-ness: I do n't know nothink! I gets 6s. 6d. a week at a ropemaker's walk in Church street, Russell street, Bermondsey." The Coroner was shocked; but in our opinion the boy had the best of it. He evidently wanted to tell the truth, and did tell it. He did not know "who" God is; does Mr. Carter? He was more sure about the "police-station" than about hell. Is not Mr. Carter? He knew "Our Father" and. "Jesus loves me." Does Mr. Carter know any-thing better? He honestly shrunk from "hard Guestions" and conference in the four the mark of the store of the store of the shrunk from "hard Guestions" and conference in the difficulties and Jesus loves me." Does Mr. Carter know any-thing better? He honestly shrunk from "hard questions," and confessed his difficulties and lis ignorance. Could Mr. Carter do more or better? He knew what he earned at a good hon-est trade, and that was his business. Well done, lad I we should like to know you.—The Truth-seeker, London, Eng., Rev. John Page Hopps, Ed-itor.

COLERIDGE, SHELLEY, GOETHE. Æsthetic Studies by George H. Calvert. Boston : Lee & Shepard, Pubby Geor lishers.

Probably no essayist of our day is better qualified to present to the public an appreciative and truthful nalysis of the life and writings of those whose dis tinctive characteristics are made the subject of these studies than Mr. Calvert. While admiring with all the keenness of a fine poetic taste all that was worthy of praise in each, and giving due credit for the same, he hesitates not, when occasion requires, to deal justly where one less friendly would say nothing or belie his innermost feelings with words of flattery that had no meaning. This is specially noticeable when in speaking of Coleridge he designates him as " a rich-toned, sonorous, high-wrought harp, with some of the strings incorrigibly unstrung." Shelley was remarkably spiritual and prophetic, and possessed so far-reaching a view of truth as recognized by us in this later day that he was persecuted and maligned as only those can be who seem to be born a century before their time. When Keats died, Shelley wrote his elegy, "Adonais," said to be the finest composition of its kind in English literature. In it occurs the following:

- "Peace, peace! he is not dead, he doth not sleen-He hath awakened from the dream of life-IT is we, who, lost in storiny visions, keep
- With phantoms an unprofitable strife, And in mad trance, strike with our spirits' knife
- Invulnerable nothing. \* \* \*
- He has outsoared the shadow of our night; Envy and calumny and hate and pain, And that unrest which men miscall delight, From the contagion of the world's slow stain
- A heart grown cold, a head grown gray in vain; Nor when the spirit's self has ceased to burn. With sparkless ashes load an unlamented urn.
- He lives, he wakes-'t is Death is dead, not he; Mourn not for Adonais.

Equally spiritual, perhaps-if possible, more so-was Goethe: "To him the singing of the spheres, the divine rhythm of creation, was more audible than to most men; and so superbly gifted was he that he could echo it in the choicest tones of wisdom and poetry." He lived in the closest intimacy with Nature, and found delight in her aspects, her phenomena and her procedure. His whole life and writings were permeated and exalted by a "vivid consciousness of a transearthly spiritual world, enfolding our earth-world; a living belief in a hereafter, where the spirit, man, divested of his clay-clothes, shall continue to live and advance." While seated in his arm-chair, having ut-tered as his last words on earth, "More light," Goethe, in March, 1832, passed to that life his hopes and aspirations had long before reached. Shelley and Goethe lived just at the faint dawn of a new era of thought. In that period of comparative darkness their writings

-Providence Journal, Nov. 19th, 1880.

-Providence Journal, Nov. 1964, 1880. THE INJUSTICE OF THE VACCINATION ACTS.—The Russian bride, whom the Duke of Edinburgh brought to England, ought to have been met by a band of Court physiciaus and surgeons, to examine her arms, and possibly re-vaccinate her before she set her pestilen-tial foot on our sacred soll—if there is any particle of weight in the medical reasonings. The acts for Com-pulsory Vaccination avowelly rest ou these reason-lings ; yet it cannot be pretended that the legislators still believed, with Jenner, that small-pox, after vac-cination, is impossible. That under such circum-stances Parliament should openly violate a first prin-ciple of legislation—should act in so tyrannical and dastardly a way as to enforce vaccination only on ten-der infants, not on powerful and rich men, nor even on aduits—should send fathers to prison for defending their infants, viot od are to enforce re-vaccination the fathers themselves—this drives me to the convic-tion that there never was any free, open debate on the subject.—Prof. F. W. Neuman, England.

ED Make your wife happy by tender and affectionate treatment, and you will make your home a paradise more precious than gold and costly mansions. We admire the Hindu parable that describes a woman at the gates of heaven praying that her husband might be admit-"He was ever kind and true to me, and if ted. you would make me happy I must share with my husband." Instantly the portals opened, and the angel bids him enter. "Because of thy wife's prayor thy sins are forgiven. Who live in harmony on earth, in Heaven are not divid-ed." you would make me happy I must share with

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This shows in the vivid and impressive teaching of dramatic art the strong contrast existing between life on a low, material plane and a high and purely spiritual one. It is well suited for performance in our lecture and iscourb halls, and will prove exceedingly entertaining and instructive to any andlence, a pleasing variation from the usual routine of exercises furnished by Sphritualist Societies. The DRA-MATIS PERSON & are as follows: Grasp, a rich London Merchant. Mrs. Grasp, his wife. Elcanor, their daughter. Dr. New. Edward, his son, Patience, Head Clerk of Mr. Grasp. Complis, Clerk in the same business. Thomas, Servant to Mr. Grasp. \_. Rosaline, Eleanor's Maid. Spratt, Errand boy of Mr. Grasp, and James, a young servant of Dr. New. The scenery and costumes are not elaborate, but such as can be easily furnished in any neighborhood; and the play cannot fail to be a subject of interest to those concerned in preparing for its public representation, pleasing and instructive to those who may witness its performance, and prefitable to any Society or number of individuals who make it a feature of the entertainments of the coming winter.

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Can touch him not and torture not again;

He is secure, and now can never mourn

#### BANNER OF LIGHT.

#### TO BOOK-PURCHASERS.

4

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**MPECIAL NOTICES. By** In quoting from the BANNER OF LIGHT care should be taken to disclinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of dimpersonal free shaught, but we cannot undertake to endorse the varied shaught, but we cannot undertake to endorse the varied shaught, but we cannot undertake to endorse the varied shaught of the standard state of the state of the state of the on or read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensible as agaranty of good failt. We cannot under-take to return or preserve manuscripts that are not used. When newspapers are forwarded which counts matter for our inspection, the scinder will confer a favor by drawing a the around the article he desires specially to recommend for portsal.

porusal. Notices of Spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday, as the BAN-KER OF LIGHT goes to press every Tuesday.

# Banner of Fight.

BOSTON, SATURDAY, DECEMBER 25, 1880.

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THE WORK OF SPIRITUALISM 1- as broad as the universe itext ads from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Windom, as comprehensive as Love, and its mission is to bless markind, - John Pler pont.

27 The Banner of Light Bookstore will not be open on the 25th inst.

#### The Apparitions and "Miracles" at Knock.

In the village of Knock, County Mayo, Ireland, is a Catholic church, a plain, cruciform building, having a tall square tower at its west end, and at the opposite extremity a sacristy. It is asserted by several persons who were witnesses of what they state as having occurred, that on the gable of this sacristy, on a dark, rainy night of August, 1879, an apparition appeared. A lad who was one of the first to observe it states that being out with a younger brother he was compelled to seek shelter from the storm in the house of a relative near the chapel. While there one whom he knew came in, and exclaimed, "Oh, come up to the chapel, and see the Blessed Virgin against the wall. The boy, and all who were there present, ran out, and, as he says, beheld the end of the chapel covered with light. He says he saw the blessed Virgin standing like a statue. On her right was St. Joseph, bending toward her, and on her left St. John, dressed like a bishop, helding in his left hand a book, his right hand raised, with two fingers pointing upward. Above, and on on it, round which moved what seemed to be The figures did not appear like pictures, but stood out, statue-like, from the wall, which was entirely covered by the strange light. One after another came, until twelve persons stood gazing at the remarkable vision. The

glass. There are seats only for twenty or thirty persons. The floor is roughly flagged and full of holes made by devotees who in their eagerness to possess some of the substance of the building, supposed by them to possess miracuaus curative powers, have dug beneath the level of the stones. But notwithstanding these drawbacks the entire area is filled with pilgrims, whose slowly and solemnly uttered petitions arise in a ceaseless hum.

During the early days of the excitement the walls, especially that portion where the vision appeared, were in a fair way of being entirely demolished and carried off by those who took small scraps of cement from them. This was put a stop to by boarding them over. The par ticles of coment taken were carefully treasured and borne away by some, whilst others moistened and applied it, while in view of the chapel to their hodies as a means of cure.

No account of the cures was made for several months, but they finally became so numerous and so frequent-almost continuous-that Archdeacon Cavanagh deemed it his duty to make a record of the exact particulars of such cases as could be proved to his satisfaction. He therefore opened a diary, which he entitled, "An Account of the Miraculous Cures wrought at the gable of the Chapel here, where the blessed Virgin Mary, the Immaculate Mother, appeared on the 21st of August last." To this is appended a note specifying that the cures had been wrought on persons who either prayed on the spot or applied dement or clay taken from the church to the parts of the body affected by pains or wounds.

Thus much of the origin and early history of what the world is told to have been a miraculous vision followed by equally miraculous cures. A more hamlet that ten months since was but an obscure spot with an extremely small population, is now a town that on a single day was crowded with 15,000 visitors. Hotels have been established, and the Midland line of railway, by which the place is reached, has so increased its passenger traffic that its dividends have nearly doubled.

We would not undervalue the good that has been accomplished, or may be, by the power. whatever its origin. There seems to be, so far as we are informed, no doubt that the unusual lights, and possibly apparitions, were seen as described: the number of witnesses who testify to having beheld them would naturally preclude all doubts on that score: and for the same reason, to which may be added a largely increased amount of evidence not only from witnesses but from those who have personally experienced benefit therefrom, we conclude remarkable cures have been effected. But similar lights, apparitions and cures have been familiar as household words to Spiritualists in nearly all parts of the world for the past twenty or more years. Not that we would question their previous appearance, but the advent of Modorn Spiritualism was the advent of a new era, or an awakening of powers that have ever existed, a knowledge of which has been kept from the people through priestly intolerance and selfishness.

It is reported that Rev. Stephen H. Tyng, Jr., preached a sermon in which he distinctly assorted that miraculous cures have been performed at Knock. In view of this extraordinary acknowledgment the New York Times asks how Mr. Tyng can remain hostile to a church which can show this incontestable proof of divine favor? Happily for the world a belief in miracles is rapidly becoming obsolete. Faith in a Guiding Hand, a power that no force of circumstance can thwart, leads every thinking, rational mind to know that a supernatual event the left of St. John, was an altar, with a lamb is an impossibility; that Nature's laws cannot be suspended. With the withdrawal of the supthe wings of angels, no heads nor bodies being posed possibility of the existence of "Miracles," the support on which the Catholic church has for centuries confidently relied as an "incontestable proof of divine favor," leaves it God for the salvation of men. But the Catholie church will soon learn, if it does not already know, that this gift of healing, which it has claimed to be the chief of all miracles, is not held exclusively by any church, man, or class of men. age or nation: that the history of the world shows it to have been exercised as frequently out of the church as in it, and that the act of healing is not specially or necessarily a religious act. Even in Ireland, one of the most noted instruments of the healing power existed in 1662, in the person of Mr. Valentine Great rakes, a Protestant gentleman, who in that year had an impulse, or strong persuasion in his mind, for which he could not account, that the gift of healing was conferred upon him. He mentioned it to his wife, but she thought it a strange imagination." However, he followed the course he was forced to pursue by some power outside of himself, and his fame spread all over Ireland and England. In 1666 he visited England, laid his hands on one thousand persons in a month, and performed wonderful cures. The Bishop of Dromore, testifying to his marvelous work, says, "I have known pains fly strangely before his hands, dimness cleared and deafness cured by his touch.' We cannot for want of space follow ont this subject to greater length, but refer those who would become convinced of the fact that the "miracles" performed in the little, poorlyfurnished, uncomfortable chapel in Ireland have been and are performed at our very doors, to that work, ably edited by our valued correspondent, Mr. A. E. Nowton, "The Modern Bethesda, or The Gift of Healing Restored, being Some Account of the Life and Labors of Dr. J. R. Newton," probably the best work extant upon the subject. Dr. Newton has been very successful in the exercise of natural healing powers, and his cures, many of them instantaneous, are numbered by thousands; yet there are hundreds of others thus gifted, we might say thousands, and their number is rapidly increasing. It might be well, therefore, for those who comtemplate a pilgrimage to Knock to look about them and ascertain if the same benefits may not be obtained in their midst. And it is somewhat singular to note that a clergyman of an Evangelical Church should publicly announce his belief in the appearance of spiritual visions and the exercise of the gifts of healing three thousand miles distant, and utter no word of recognition of events of the same nature, equally if not more entitled to a claim upon his attention, occurring in his very midst. There is doubtless a purpose on the part of the spiritual world in the demonstrations of their presence and power in localities that cannot be reached by any other means than an appeal to their religious beliefs; and there are indications that the work is not to be confined to a single locality, for a second apparition at Ballyraggett, in the County of Kilkenny, has drawn a large and a feeble attempt at decoration manifests number to that place. The chapel where the

rising ground, and at least a dozen persons say to put the breadth of the continent between they saw the figure full size, white, resembling a statue, projected from the wall. Inside the chapel a brilliant star was seen over the altar, 'like a ball of fire." Others declared they witnessed groups of angels round the figure. As Livere visited on others as easily as a boy is supusual, sick persons are gathering to this spot, also; and, expecting a concourse as at Knock, the Central Railway Company are giving return tickets at single fares, tents are pitched at the chapel gate, and stands crected for the sale of rosaries, statues and religious pictures, as well as of refreshments for the pilgrims.

In connection with the above, and as further evidence of the occurrence of similar cures without any claim being advanced of their being "miraculous," we give the following facts from a statement made in the Harbinger, published at Melbourne, Australia, in its issue of Nov. 1, a copy of which has just reached us.

Mr. G. M. Stephen, to whom we have previously alluded, was busily employed during Octoher in Melbourne in exercising his gift of healing with beneficial results, having reached there on the 10th of that month. The Harbinger says:

"Mr. Stephen having announced his intention to operate upon the poor gratuitously in a public hall on Wednesday afternoon, we reserved ourselves for the occasion, as being the most favorable for observing the effects in varied cases. Accordingly on Wednes day the 13th, we proceeded-shortly before the time announced for opening-to the Temperance Hall, the broad entrance to which presented a curious sight, the seats on both sides being filled with rows of the halt, lame and blind. Two sick children lay in baskets, whilst a mother held another in her arms. Crowds of persons anxious to get a sight of the proceedings thronged the door, and when the inner one was opened crowded into the room.

Before commencing operations Mr. Stephen requested those present to give him a clear space before the platform, as the close proximity of the spectators interfered with the forces through which he operated; some effort was made to comply, but such was the eagerness of patients to be operated upon, and others to witness the operations, that immediately Mr. Stephen began, the crowd pressed so closely upon him as to seriously impede his actions, and render his first attempts futile; to obviate this he retlied with one patient to the further end of the room, and treated him successfully. This created a diversion, and by the efforts of one or two friends the people were kept back sufficiently to allow room for the operations. About thirty cases were treated, among which were the following:

Man, bent nearly double with rheumatism, neck and arms stiff and painful. Pains relieved, and enabled to lift hands over his head.

Man, rheumatism in head and spine, arm stiff-pain relleved, and the man enabled to lift both hands to the crown of his head, which he had not been able to do for many months.

Man, cancer in tongue, paralysis, pains all through the body. This man was a miserable object, with body and legs bent, moaning with pain, and scarcely able to move on crutches. In about five minutes the pains were removed, the limbs considerably straightened, and he was able to walk the platform without crutches He went away blessing God. Man, pain in back (two and a half years)-pain taken

away. Man, pains in back, rheumatics in legs-cured.

Man, weakness in spine, pain in lower part of back and hips-pain removed.

Man, blind, optic nerves paralyzed. Saw objects, pointed at gas bracket and to a window; said there was 'no mistake about it.' Woman, rheumatism in temple, blind in one eye

(twenty years)-pain removed, could see a little with blind eye.

Man, accident to spine (ten years), no strength since rheumatics in left shoulder—could stand more upright. Lady sitting near stated she was under medica treatment for deafness without any good result, but since she had been sitting there the hearing had begun to return.

Mr. Stephen was equally successful on the following Wednesday, the majority of those who presented them selves being either cured or relieved."

#### Ill-Starred Tremont Temple.

The Tremont Temple began as a theatre for public entertainments, and, after rebuilding, has opened again in the original line of business. powerless as a specially ordained vicegerent of This must be because entertainments are found to "pay" best. It has been a caterer of public amusements from the beginning. It was an out-and-out theatre at first, in which some firstclass plays were acted. Even while it was being run in that capacity, some godly given revivalist assumed the task of prophesying that it would yet become a temple of divine worship. which was the only ascertained reason for its being named a Temple after the prophesied change actually came. As a theatre, it was burned to the ground and great were the rejoicings of the pious folk of the city at its having come to so deserved an end. Fire, they thought, was the only element by which the location itself could be purified for a better use. Therefore its conflagration was a distinct judgment from heaven visited upon the theatre. A red bolt, launched straight from the skies, could not have been a more signal expression of the divine displeasure. Yet, on grounds of simple common sense, it would be difficult to understand why the walls of the doomed and devilish theatre were not thrown down to the ground while they were erecting, instead of being suffered to be completed, and such an amount of wickedness had been consummated. There is where this too ready interpretation of heaven's judgments are fatally faulty. Somehow these pharisees are not admitted to quite all of heaven's secrets. But it is just as well, in passing, to keep in mind that after the Temple's turn came to be consumed with fire-communicated in a manner that to this day is a sealed mystery-there was nothing said by these same judgment hunters about the wrath of Heaven and the descent of retribution. So it seems that, while, in one case, fire is sent from Heaven for purposes of purification, in the other case it must have been sent from an entirely different quarter-say the opposite one-since, of course, no Temple can be supposed to need purifying like a theatre! Large and profound indeed are the views of the superficially pious and good, who hold, as they believe and wish, all the rest of us in the hollow of their hands. The Temple has, since its transformation, as prophesied, been a theatre of experiences quite as strange and striking as any that were represented by the mimics of the boards. It would seem as if it were impossible to get the theatrical, or show, element out of the location. It looks very much as if it were destined to return to its original state. So few weeks ago was it since a "reverend" showman hung out his jugglery traps within its walls, and tricked ministers, deacons, superintendents, committees, and all with his shallow combinations of fraud. But it is all in the line of its original business, as already hinted. The Temple had the notorious Kalloch for a player once, and the interest spread so rapidly that his part was carried into the court-room for a more faithful representation. No actor was ever more widely advertised in the public press: That particular "star" was finally dismissed

himself and the unsavory scene of his professional acting. Of course he was one of those who denounced theatres and cried up temples, and knew the judgments of heaven when they posed to know his father. After an interregnum of comparative quiet, during which, of course, the treasury failed to flourish according to the expectations of the prophesiers, an actor named Fulton appeared on the scene-a different one from his more notorious predecessor, yet full of the same spirit of assurance and sensation. He raised a lurid smoke all around him for a time, and enjoyed the fame of making a great many more persons mad than pious.

It was one of the peculiarly religious ecstasies of Fulton to find delight in the misfortunes of those he hated, and no one ever carried around in his quiver more arrows of divine judgment, all carefully numbered and labelled. When the great conflagration licked up the Banner of Light office, Fulton strode hurriedly to the front of his preaching platform and announced to the public, as if he had just received a message from heaven, that the destruction of the Banner office was one of God's judgments; and he piously expressed the hope that it had utterly destroyed the power of this established journal to give forth another one of its utterances to mankind. That was the spirit of Fulton, the professed follower of the humble Nazarene.

the recent burning of the Temple itself was a divine judgment dealt out upon it. Is it to be wondered at that the people see through such shallow phariseeism, and refuse to support places in which it is publicly made to do duty for religion? The last act in the theatrical career of the Temple is the recent appearance of one "Reverend" Arthur A. Waite, a person who does not appear as yet to have received the customary degree of D. D., but who has nevertheless won fame, after its kind, by giving what he styles "Chalk Talks About Jesus." From this sort of public amusement he has advanced. to the more profitable stage of fooling the clergy by forming trick combinations to "expose' Spiritualism.

Rev. Dr. Washburn informs the New York Independent that "Rev." Mr. Waite was desirous of doing what he could to "put an end to the fatal error of so clear-headed a man as Mr. Cook" (Joseph Cook), as well as to "save the souls of deluded Spiritualists." To carry out his comedy, Mr. Waite employs the services of a circus-clown and another person who possesses certain mediumistic powers, and who travels on the front or hind part of his name with equal facility. "Somerby" is the assumed name of the former, and "Warren "alternates with "Lincoln" as the medial and the "exposing" name of the latter. This party of rare birds, after giving a performance in Tremont Temple. and thereby restoring it to its original character, has taken to the "Provinces," as they say in London. In New Haven they were denounced as "frauds," and Lincoln was arrested under the law. The protended "exposure" was itself exposed, but too late to be of any avail to Tremont Temple. That structure, begun as a theatre, has been run on theatrical principles, and, after being visited by a judgment of heaven in the form of fire, has reopened with a cheap and vulgar comedy only to invite the attention of some new judgment.

#### Mr. Sargent's Book.

If the criticisms of the new work on Spiritualism by Epes Sargent are to be no more serious or truthful than the one which recently appeared in the Boston *Transcript* over the signature "G. P. G.," it will have to be taken for granted that the opponents of Spiritualism have made up their minds that they have at length encountered a statement and an analysis of the whole subject against which it is hopeless to make any further headway, either by prejudice or passion. They therefore think

penter is not a Spiritualist, and all through his book he alludes to Dr. W. B. Carpenter's unwavering hostility to Spiritualism. Philip Pearsall was a naturalist of distinction when living, and one of his books is to be published by the Smithsonian Institution. He was also an avowed Spiritualist. And this is the style of criticism to which the latter day opponents of Spiritualism are obliged to descend. It is perfectly evident that they despair of making any further headway by holding fast by the truth.

#### Premature Hostility.

In the Message Department of the Banner of Light there recently appeared a message from Spirit Achsa W. Sprague, who was known to so many when in the form for her good works and words. She had something timely to communicate on the medium question, which is at present engaging, rightly and wrongly, so much attention among Spiritualists. She admits that since she left her earth-form a new phase of mediumship has sprung up on earth, and one that was long foretold by the spirits controlling a great many mediums all over the country. It was to be a mediumship that would bring dear ones from beyond tangibly and close to the mortal friend.

The materializing phase, she tells us, is more opposed and denounced by Spiritualists themselves than any one that has ever come to earth. In seeking for the reason of this, she pertinently But it has never yet appeared that he thought | asks if we are so sure of the presence of our dear ones that we do not want any additional evidence. Are we unwilling to believe that our loved ones can manifest so tangibly through matter that there can be no mistake? It seems to the spirits as if it were so, for many a believer in Spiritualism puts forth unceasing efforts to throw obstacles in the way of spirits wishing to manifest in the materializing phase, which it is almost dangerous for a spirit to strive to overcome. Like the free sunshine, Spiritualism may be shut out of our homes by darkening the windows; but that proves nothing against Spiritualism, and everything against ourselves.

If, says the communicating spirit above referred to, we shut ourselves up within our outer beings, if we close all the avenues through which we may perceive the presence of spirits, we may not realize and recognize the spiritual glory, oven though it is all around us. And, she adds, there is no surer way of shutting out the sunshine of spiritual truth than by denouncing and traducing the mediums, when they should be encouraged and given a proper support. We never can, she says, and never will advocate a blind confidence in any one, or in anything; but we do counsel every being to exercise his judgment and his reasoning powers. We do ask toleration. If at times something occurs which seems strange and incomprehensible, do not denounce your mediums, but investigate patiently and in the spirit of love. In time, we shall be sure to understand why these peculiar manifestations occur. A It really seems like the pettishness of child-

hood to contest the facts, which are entitled to as fair a chance as all other facts, in so hot a spirit. There can be no such thing as an intention, deliberately conceived, to oppose the reception of this particular phase of mediumship before it has fairly established itself. Let us keep in mind that the spirits choose their own methods of manifesting, and try to remember that they have by no means exhausted their power to make themselves known. We are in too great haste to judge beings who can see better and further than we can, and whose very conditions are so far superior to our own that we are almost forbidden to oppose them with our shorter sighted criticism.

#### Mrs. Emma Hardinge Britten

Informs us that she will be happy to meet her friends and the public at the Banner of Light Public Free Circle-Room, Thursday afternoon, Dec. 23d, at 3 P. M., when her controlling spiritguides will devote an hour to answering questions from those present.

parish priest did not see the apparition, but remembers that upon that night his housekeeper came in greatly excited, exclaiming, "Oh, your reverence, the wonderful and beautiful sight | The Blessed Virgin has appeared at the chapel with St. Josep's and St. John, and we have stood looking at them this long time. Oh, your reverence, the wonderful sight !"

On the night of the 5th of January, a teacher of the National School, expecting to see something, went with her assistant to the chapel field, and about half-past eleven she saw a row of lights along the wall. They strayed about gradually grew dim, then brightened again, and finally vanished, not one by one but all together. She then beheld a small figure, about eighteen inches high. In her account she says: "From the appearance of the head and shoulders I took it to be the figure of the Blessed Virgin!"

On the 12th of February Archdeacon Cava nagh beheld the last spiritual vision at the chapel. He says on that night he beheld a brilliant star outside the gable. It illuminated the whole place, and then moved until it struck the spot where the Blessed Virgin was seen. He says: "I have frequently, about eight or nine at night, seen a golden light floating about the gable, with stars and brilliant lights flashing through it, but I never saw anything so dazzling as that one star." Inside the church he at various times beheld stars floating about the altar and windows.

Although the apparitions were first seen on the 21st of August, cures donominated "miracles" announced twelve days subsequent, and evidence relating to the whole subject taken by direction of Archbishop MacHall on the 8th of October ensuing, publicity of the occurrences was not made until the 9th of January of the present year. At that date an account appeared in the Tuam News. But the ecclesiastical authorities had not pronounced a final opinion respecting them, and what was published was told in a cautious, hesitating manner, though the parish priest had expressed his firm belief in the reality of the apparitions and in the genu ineness of the cures said to have followed.

Numerous visitors had already arrived at Knock, but the public announcement of the favor of God upon the church, and the "miracles" performed there, had the effect to attract immense crowds of pilgrims from Limerick, Cork and other parts of Ireland, as also from England and Scotland. Mondays and Thursdays the village was overwhelmed, many thousands being present at one time. The wall on which the "Mother of God" was said to have been seen excited the utmost degree of reverence, and multitudes of people knelt before it, repeating prayers, while others brought sick children upon whom they lavished attention in the intervals of devotion.

There is little within the chapel of an attractive nature. An unpretending altar is there.

it the part of discretion to let the matter alone for the present, except, perhaps, to study up some way by which it can be treated from their accustomed standpoint. To say the least, they are baffled. They do not know where or how to take hold of the matter. This direct appeal to simple fact and pure reason puts them to a test for which they have made no previous preparation.

But while the case stands in this way, one person has disclosed himself who is ready to subvert and deny the truth itself in the hope of making headway against a cause that, by being its own steady revelator, needs neither advocates nor defenders. An individual confessing to the ownership of the above initials has actually had the effrontery to assail Mr. Sargent's book with such poor and feeble weapons as mendacity has been able to place in his hands. He even asserted that Mr. Sargent "actually represents John Stuart Mill as a believer in Spiritualism." He likewise asserted that Mr. Sargent "includes in a list of believers Carpenter, the English naturalist." Now both of these statements are deliberate misquotations and falsehoods. Anybody can criticise a book in that way, if he is sufficiently destitute of a conscience and sufficiently endowed with brass. Or, if he proceeds without reference to either of these, he is still at liberty to do his work in the simple capacity of an ass.

A keen-bladed writer has hamstrung this pseudo critic in the columns of the same paper, over the initials "J. O. S." He shows, what of course all readers of the book well know, that Mr. Sargent represents no such thing as that John Stuart Mill was "a believer in Spiritualism." He retorts that the author "distinctly recognizes the well known fact that Mr. Mill was not only an unbeliever in Spiritualism, but a skeptic as to any life above or beyond this world." The extract from Mill to which this misquoting and mendacious critic refers was quoted merely for the purpose of showing that his opinion in regard to "the origin of the belief in immortality among primitive races of men" coincides with that of the author. For this purpose, truly says "J. O. S.," the extract was appropriate and complete, requiring no ex planation from the context., But "G. P. G.' happened to be so uselessly gifted with the power of insight as to discover that Mr. Sargent's mere quotation of Mr. Mill to this extent was equivalent to an assertion that Mr. Mill was a believer in ghosts.

In regard to the other assertion of "G. P. G.," that Mr. Sargent includes in his list of believers Carpenter, the English naturalist, "J. O. S." retorts upon him by quoting Mr. Sargent's own words, taken from page 160 of his book. They are as follows: "I have left off believing in death, so called, writes Philip Pearsall Carpenter, the naturalist, (brother of Dr. W. B. Carpenter, who has fought so against our facts,) and goes on to say," etc., etc. Now in this pasitself in two or three small windows of stained scenes are said to have occurred is situated on after fulfilling his engagement, and made haste sage Mr. Sargent explicitly states that Dr. Car-

Mrs. Britten will also devote the evening of the same day-Thursday-to answering questions from the audience, at Highland Hall, Roxbury. These will be Mrs. Britten's last and only meetings in Boston and vicinity previous to her departure for Europe.

#### Our List of Meetings-also of Speakers.

We print as often as our space will admit, free list, wherein are given the locations at which Spiritualist meetings are held ; and the same is true of another list-also free-which presents the names and addresses of a large proportion of the Spiritualist' speakers. Now. to be of any use whatever, these lists must be correct. As the new year is about to open, we earnestly ask those who are knowing to the existence of any errors in either list, to notify us forthwith, that the reliability of these statistics may be assured for '81.

#### **Glad Tidings!**

The bill regulating the practice of medicine and surgery in the Green Mountain State, to which reference has of late . been made in these colamns, was dismissed by the Vermont House of Representatives at Montpelier, Dec. 20th. How do the "Regular" medical bigots of Massachusetts, who, it is rumored, are even now working under cover" to prepare the way for the presentation of a similar ordinance this winter in Boston, like the opening of the campaign in New England !

#### Dr. Slade at Republican Hall.

Dr. Henry Slade, the world-renowned medium, will deliver a lecture in Republican Hall, New York City, on Sunday evening, Dec. 26th. Subject, "The Duties and Responsibilities of Spiritualists, and the Influence of one Person over Another."

No doubt exists in our mind that this announcement will call together a large and-in the outcome-satisfied audience.

We call the attention of our readers to the article on our second page, headed "Beyond the Grave," which gives an interesting account of the development, as a writing-medium, of Mrs. Jewell, who resides in Portland, Me. Mr. George Woods of Cambridgeport, the wellknown organ builder, called at our office a few days ago, and assured us that the statements made in the account are correct: that he is well acquainted with Mr. and Mrs. Jewell, has recently visited them in Portland, and is fully. conversant with all the facts.

EF A recent letter from Harry Bastian informs us that he has received much benefit from his host Mr. Regan's magnetic healing gift since his return to London from Hamburg, where his health failed him on account of his continued and arduous duties since arriving in Europe. He hopes soon to be in condition to resume his work. 

#### BANNER OF LIGHT.

#### The Holidays

Are at hand-embracing a season which is preeminently the time of gift-making. Those desirons of purchasing suitable holiday presents for their friends are respectfully reminded that there is nothing more appropriate for a Christmas or New Year's offering than an open and fearless volume published in the interests of truth. Such works can be found in abundance at the counters of the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, where Spiritualistic and Reformatory works are offered on sale by Colby & Rich, at terms within reach of all.

The public generally are invited to call and examine our stock, where will be found the alphabet of the New Faith and Philosophy. and the records of its latest discoveries and developments.

Purchasers of books for the young will also find a choice assortment of juvenile and miscellancous works for sale at the same location.

Some idea of the wide and diversified character of the works on the shelves of the Banner Bookstore may be gained by a perusal of the firm's advertisements on other pages of the present issue: On application a catalogue of the publications of Colby & Rich will be sent free to any address.

#### The President and the Poncas.

We announced in our last issue that Mr. Hayes had reached the conclusion to institute an inquiry, on his own part, regarding the Poncas and their wrongs, and that the matter was assuming practical shape in his mind. We have now the pleasure of placing before our readers the full text of his final document appointing a **Committee of Investigation :** 

EXECUTIVE MANSION, WASHINGTON, D. C., Dec. 18th, 1880. I request the following gentlemen to proceed to the Indian Territory as soon as may be, and, after conference with the Ponca tribe of Indians, to ascertain the facts in regard to their recent removal and present condition so far as is necessary to determine the ques tion what justice and humanity require should be done by the government of the United States, and report their conclusions and recommendations in the premises Brig. Gen. George Crook, U. S. A.; Brig. Gen. Nelson A. Miles, U. S. A.; William Silckney, Washington, D. C.; Walter Allen, Newton, Mass. It is the purpose of the foregoing request to authorize the commission to take whatever steps may, in their judgment, be ne cessary to enable them to accomplish the purpose set forth. Gen. Crook is authorized to take with him two aides-do camp.

(Signed) R. B. HAYES.

#### New Spiritual Periodical in England.

"SPIBITUAL NOTES," an ably edited monthly coming to us from London since Janary. 1878, made its last appearance in its issue for December, and is to be succeeded by a new weekly publication, the first number of which is announced for Jan. 8th, 1881. The name of the new comer is to be "LIGHT," and its aim to collect and record facts relating to the phenomena and philosophy of Spiritualism, the discussion of such subjects allied thereto as are now occupying the attention of men and women of advanced thought, and the elucidation and dissemination of all truth relating to the highest interests of humanity both hore and hereafter. The field is the world, white for the harvest, to which every active worker is thrice welcome; and we trust this new enterprise will possess attractions sufficient to induce the public to call for "Light, more Light," until the most sanguine expectations of its projectors may be fully realized. The publication office is at 13 Whitefriars street, Fleet street, London, E. C.

#### The Quaker Poet.

On our second page will be found a stirring MAS" to all its readers-far and near !

MA Home for exhausted Mediums is to be established in Cincinnati, Ohio. A meeting has been held, and the following officers duly elected: President. Mrs. Annie C. Rall: Vice President, Thos. P. Hughes; Secretary, Charles S. Kinsey; Treasurer, George Rall; Trustees, Benj. L. Fagin, Annie C. Rall, Thomas P. Hughes, Charles S. Kinsey, George Rall; Legal Adviser, Judge A. G. W. Carter. Requisite steps have been taken for incorporation. We hope to see the work so auspiciously begun proceed rapidly to its full accomplishment, for it is one that will suffer by delay; and the sooner. the doors of the Home are thrown open to the needy and enfectled workers in the field the better will it be for them and the more satisfactory to those who are zealously engaged in the enterprise. Several such homes are needed in different localities.

12 It gives us pleasure to be able to record that the State Fair in aid of the Massachusetts. Society for the Prevention of Cruelty to Children-which was held in Horticultural Hall, Boston, from December 8th to 18th-closed with an excellent financial showing for this worthy cause : some ten thousand dollars being placed to the credit side of the Society's accounts by the transaction. We congratulate the ladies whose earnest efforts have thus been crowned with so much success; and the remark applies, also, to the officers of the Society, and to the gentlemen volunteers who have worked so indefatigably for the cause. Hon. Frank B. Fay, who is the agent of this Society-and who may be found at his post, No. 1 Pemberton Square, by all who desire to consult him-has thus received a good financial backing for the New Year.

827 A new society has recently been organized in Portland, Oregon, under the name of "Phenomenal Spiritualists." Its members meet every Sunday, at Nonpareil Hall, that city, at 2:30 P. M., in general conference, where each is allowed to express his or her opinions freely; and also at 7:30 P. M., for a public lecture, Dr. Dean Clarke officiating.

BT On our fifth page will be found the advertisement of Dr. J. N. M. Clough. This gentleman has won for himself a good reputation as a magnetic healer, and is deserving of a share of the public patronage.

25 James A. Throop writes from Mt. Pleasant, Ia.: "We are delighted with the reading 'of Peebles's new book, 'Our Homes and Em-ployments Hereafter.' There are a good many Spiritualists in this country."

Bo The Children's Lyceum of Cleveland, O., holds its Christmas festival on Monday evening, Dec. 27th, in Weisgerber's Hall, corner Prospect and Brownell streets. Everybody invited. Free entertainment.

MANCHESTER, N. H.-Spiritualist Society holds meetings every Sunday at 21 and 61 P. M., in Ferren's Hall, 864 Elm street. Asa Emery, President ; Mrs. George Ammidon, Vice Presi dent ; G. F. Rumrill, Secretary.

The annual convention of the National Woman's Suffrage Association will be held in Washington, D. C., at Lincoln Hall, on Tuesday and Wednesday, the 18th and 19th of January. 1881.

20 The thirty sixth annual meeting of the Massachusetts Teachers' Association will take place in the high school building, Worcester, on December 27th, 28th and 29th, 1880.

A communication from James A. Bliss, of Philadelphia, is on file for publication in our forthcoming number.

23 Miss May Shaw, a medium of excellent repute, passed to the higher life from Chicago, Dec. 11th.

The Banner wishes "A MERBY CHRIST-

# Movements of Lecturers and Medlums.

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

Information reaches us that Bishop A. Beals is having excellent success in St. Louis, Mo., and hopes are aroused that the formation of a local organization of Spiritualists there will be the ultimate of his labors. Mrs. Abbie N. Burnham spoke in Norwich, N. Y. Dec. 3d and 5th. She will lecture in East Braintree. Mass., on Sunday, Jan. 2d-afternoon and evening.

Dr. J. K. Balley lectured at Bear Lake, Pa., Sunday, Nov. 14th : Lottsville, Pa., Nov. 16th ; at Kingsville O., Nov. 28th; Madison, O., Dec. 1st and 5th, and Thompson, O., Dec. 12th. Storms compelled an aban donment of the appointments for Nov. 21st and 22d. Dr. Balley's present address is Milan, O.

Pierre L. O. A. Keeler writes us stating that although Mr. Rothermel has severed his business relations with himself in the field of mediumistic labor, he [K.] and Mr. Ackerly will continue to hold scances as before.

Mrs. Clara A. Field spoke in Peabody, Mass., Sunday, Dec. 12th, giving psychometric readings at the close of each lecture, which were entirely satisfactory. as far as could be ascertained. She will make these readings a part of her services on Sundays hereafter. Those desiring to make engagements can address her at her office and residence, No. 19 Essex street, Boston, Mass.

Geo. A. Fuller, of Dover, Mass., spoke in Ferrin's Hall, Manchester, N. H., Sunday, Dec. 19th. At 2:30 his subject was, "The Advance Movement in Spiritu-alism." At 6:30 he spoke upon "The Harvest is the End of the World, and the Angels are the Reapers." The meetings were well attended and the audiences seemed well pleased with the manner the subjects were handled. Mr. Fuller speaks in the same hall next Sunday, Dec. 26th. In the evening his subject will be "Jesus of Nazareth: His Position in History, and the Relation of His Teachings to those of Modern Spiritualism." Mr. F. should be addressed for engagements at his home.

Thomas Gales Forster is lecturing for the First Spir-Itualist Union Society in Ixora Hall, San Francisco. Cal

Mrs. Pauline W. Stephens is lecturing before the Spiritualist Society in Sacramento, Cal. Mrs. W. II. King spoke for the same Society during November. Hon, Warren Chase is in Sacramento, Cal., attending to his Legislative duties; and the Spiritualist Society there expect he will favor it with an address some

Sunday during the winter. J. Frank Baxter returned from Maine Saturday last, and on Sunday addressed large and intelligent audiences at Weymouth, Mass. Having been absent for three years, at the Christmas holidays, from his home, he has made no week-evening appointments for this season at the festival time. He will lecture next Sunday at Rockland, Mass, and on the Sundays in Janu ary, 1881. In Philadelphia, Pa., and week-evenings at Lakewood, Hammonton and Vineland, N. J. March is but partially engaged. Parties desiring engagements

can address him at 181 Walnut street, Chelsea, Mass. Mrs. Zella S. Hastings, of Bartonsville, Vt.-whose severo sickness has kept her confined to the house since July 14th—has so far recovered that she desires correspondence for lecture engagements in the early

spring of 1881. Dr. L. K. Coonley will lecture in Evening Star Hall, City Square, Charlestown, Sunday evening, Dec. 26th, at 71% o'clock P. M. It is hoped to inaugurate regular meetings there through the winter. He wishes lecture or scance engagements. Address him No. 9 Davis street, Boston, Mass.

"THE SCIENTIFIC BASIS OF SPIRITUALISM." —We have received, just as we go to press, Mr. Epes Sargent's new book, "The Scientific Basis of Spiritualism." We can only say that it is a handsome 8vo of 370 pp., full of matter of the greatest interest and value, a worthy compan-ion to the volume "Planchette," from the same entrued and able poor which remains one of the cultured and able pen, which remains one of the most serviceable books that the cause possesses. most serviceable books that the cause possesses. Mr. Sargent, we note by the way, is being cred-ited with the authorship of a volume called "Communications from the Other World." This is an error. In addition to the volumes above mentioned, Mr. Sargent has published "The Proof Palpable of Immortality," but he is not answerable for the somewhat apocryphal mes-sages from the other world with which an Aus-thalian contemporary credits him. "The Scien-tific Basis" will receive due notice hereafter.tralian contemporary credits him. "The Scien-tille Basis" will receive due notice hereafter.-London Spiritual Notes.

Col. T. W. Higginson is to deliver the oration at the celebration of the two hundred and fiftieth anniversary of the settlement of Cambridge, Mass., on the 28th of December. Oliver Wendell Holmes will contribute a poem to the occasion.

#### RETAIL AGENTS FOR THE BANNER OF LIGHT. BOSTON, MASS.

NEW ENGLAND NEWS COMPANY, 14 Franklin THOMAS MARSH, 919 Washington street (south of LUTHER W. BIXBY, 2167 Washington street, T. F. WITT, 235 Tremont street (opportunity), 215 F. WITT, 235 Tremont street (corner Ellot). G. WHEELER, Boston and Maine Dépôt, Haymar-

L'Square. A. HALL, 17 G street, South Baston Dist. G. D. JOHNSON, 5 North Main street, Fall fliver, Mass. E. W. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY. THE AMERICAN NEWS COMPANY, 30 and 41 Chambersatreet. -J. C. J. H., & H. G. TYSONS, 100 West 14th street, corner 6th avenue, 248 6th avenue, near 16th street; and 745 6th avenue, near 42d street. Wht. S. BARKNARD, flepublican Hall, 55 West 33d

treet. W. H. LEECH, 631 Hudson street. S. M. HOWARD, 51 East 12th street. BIENTANO'S LITERARY EMPORIUM, 39 Union

QUARTIER'S HALL, 23 East 14th street.

BROOKLYN, N. Y.

C. R. MILLER & CO., 17 Willoughby street. EVERETT HALL, 308 Fulton street, Saturday evenings WM. H. DEN1KE, 555 Bedford avenue.

ROCHESTER, N.Y. WILLIAMSON & HIGBIE, 62 West Main street: JACKSON & BURLEIGH, Arcade Hall.

08WEQ0, N. Y. GEORGE H. HEES, wost and Iron Bridge.

WASHINGTON, D. C. RIGHARD ROBERTS, 1010 Soventh street. J B ADAMS, 527 Seventh street, and 814 F street, S, M. BALDWIN, 920 F street, N. W.

PRILADELPHIA, PA.

WILLIAM WADE, 826 Market street. Q. D. HENCK, 446 York Avenue.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 252 Brondway, Cholson, Mass. W. A. & C. S. HOUGHTON, 75 and 77 J stroot, Sacra-

LEES'S BAZAAR, 105 Cross street, Cleveland, O. WASH, A. DANSKIN, 70% Saratoga street, Baltimore,

1. N. CHOYNSKI, 31 Geary street, San Francisco, Cal. SMITH'S PERIODICAL DEPOT, 122 Dearborn street,

SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Theago, II. PERITY & MORTON, 162 Vine street, Cincinnati, Ohio, E. M. ROSE, 56 Trumbull street, Hartford, Conu. C. H. MATTHEWS, Central News Stand, Northeast zorner Broad and Thomas streets, Columbus, Ga. P. F. MULLIGAN, 927 Broad street, Newark, N. J. THE LIBERAL NEWS COMPANY, 620 North 5th treet, St. Jouls, Mo. WILLIAM ELLIS, 130 Wisconsin street, Milwaukce, '

/18. D. A. PEASE, P. O. Bookstore, Moberly, Mo. J. R. LOUSLEY, New London, Conn. E. J. CARPENTER, Brattleboro, Vt. B. DOSCHER, Charleston, S. C. W. F. RAYBOULD, 152 Main st., Salt Lake City, Utah.

W. F. BAT BOULD, by athin st., but take Orly, Otan (Other parties who keep the Banner of Isph regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact,

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertion (on the fifth page, and fifteen cents for every insertion on the sev-enth page. Special Notices forty cents per line, Minion,

ench invertion. Business Cards thirty cents per line, Agate,

each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AG Electrotypes or Cuts will not be inserted.

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

#### SPECIAL NOTICES.

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

Secress and Psychometer. - Messages from Spirits, Character Readings, Prophetic Spirital Gifts and counsel regarding them, and Business Advice, each \$1,00. Diagnosis of Dis-ease and Minerals examined, \$2,00, from photo, or letter. Address Miss. ANNA KIMBALL, P. O. Box 241, Dunkirk, N. Y. cow. D.25.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. D.25.

#### Dr. F. L. H. Willis.

Dr. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thurs-day, till further notice, from 10 A. M. till 3 P. M. N.20.

YOUR LETTERS.

York City.

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

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATHONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Baumer of Light at fitteon shillings por year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Pala-tine Road, Stoke Newington, N., London, England. Mr. Morse also keeps for sale the **Spiritual and Reforman-tory Works** published by us. COLBY & RICH.

LONDON (ENG.) AGENCY. J. WM. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agont for the sale of the **Binner of** Light, and also the **Spiritani, Liberal**, and **Reforms-tory Works** published by Colby & Rich. The Banner will be on sale at Steinway Hall, Lower Soymour street, every Sunday.

AUNTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Molbourno, Australia, has for sale the works on Mpiritanilam. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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SAN FRANCINCO BOOK DEPOT. ALBERT MORTON, 850 Market street, keeps for sale the Npiritual and Beformatory Works published by Colby & Rich.

**II. NNOW'S FACIFIC AGENCY.** Bpiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colly & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Ixora Hall, 737 Mission street. Catalogues furnished free.

**ST. LOUIS. MO., BOOK DEPOT.** THE LIBERAL NEWS OU., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the **Appiritums** and **Beformatory Works** published by Colby & Bioh.

CLEVELAND. C., BOOK DEPOT. LEEN'S BAZAAR, 105 Oruss street, Cleveland, O., Cir-culating Library and dépôt for the Spiritani and Liberal Books and Papers published by Colby & Rich.

NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York Olty, keeps for sale the **Apiritual and Beformatory Works** published by Colby & Rich.

**PHALADELPHIA AGENCY.** The **Spiritual and Beformatory Works** published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 40 North 8th street, Subscriptions received for the **Banner of Light** at \$1, 10 por year. The **Banner of Light** can be found for sale at Academy Hall, 810 Spiring Garden street, and at all the Spiritual meetings. G. D. HENCH No. 446 York avenue. Philadelphia, Pa., is agent for the **Banner of Light**, and will takeorders for any of the **Spiritual and Beformatory Works** pub-ished and for sale by COLBY & RICH.

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 828 Market struet, and N. E. corner Eighth and Arch struets, Philadelphia, has the Baumer of Light for sale at retail each Saturday morning.

ROCHESTER, N. Y., HOOK DEPOT. WILLIAMSON & HIGHES, Booksollers, 62 West Main street, Rochester, N. Y., koop for sale the Npiritani and Reform Works published at the BANNER OF LIGHT FUBLISHING HOUSE, Boston, Mass.

BALTIMORE, MD., AGENCY. WASH. A. DANSKIN, 58 North Charles street, Balti-more, Md., keeps for sale the Banner of Light.

WASHINGTON HOOK DEPOT. RICHARD RUBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washingten, D. C., keeps constantly for sale the BAWNER OF LIGHT, and a sup-ply of the Spiritual and Reference or Works pub-linhed by Colby & Bich.

# areareanan asraquerean caadaaaa LYDIA E. PINKHAM'S Vegetable Compound

ADVERTISEMENTS.

5

IS A POSITIVE OURE

For all Female Complaints.

bet remedy that has ever been discovered. It In fact, it has proved to be the greatest and permeates every portion of the system, and gives "43 new life and vigor. It removes faintness, flatn- - 63 lenev,-destroys-all-craving\_for\_stimulants, and 54 relieves weakness of the storesch relieves weakness of the stomach.

It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, De-pression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cared by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female "61

system. For Kidney Complaints of either sex this Compound is unsurpassed.

This preparation is strongly endorsed. recommended and prescribed by the best Medical Mediums and Clairvoyants in the country.

## LYDIA E. PINKHAM'S VEGETABLE COMPOUND

80

A.G.
A.G.</l

# POTTERY.

# CHRISTMAS GIFTS.

The subscribers offer an attractive and desirable stock of Pottery and Glass suitable for Holiday and Complimentary GHts, from the common articles to the tehest specimens to be found on sile, comprising American, English, French, German, Venetlan, e bluess and Japanese, all purchessed by one of us at the original sources of manufacture. We sug-gest the following items for consideration, viz.: Vases, Eperpues, Moustache Coffees, Umbrila Stands, After-din-ner Coffees, Tea Sets, Dinner Sets, Desert Sets, Fish Sets, Gamae Sets, Fancy Pitchers, Salad Sotts, Guspachnes, Fai-ence Lamps (100 varieties). Planues, Bisque Figures, Wull Pockets, Rich Plates (in boxes). Glass (rich ornamental places), Glass (for table use), Decimiters, Gheess Covers, 166 Gram Trays, Clavet Jugs, Finger Bowis, Colognes, Goldets, Wines, Catert Jugs, Finger Bowis, Colognes, Contess and Biscut Boxes, Facey Desert Sugars and Creains, Prunch Bowis, Breatand Milk Bowis, Broth Howis, Chinese Ital Seatt, Ash Trays, Colognes and Put Boxes, Menu and Guest Tablets, Cater And Dires Covers, Flower Pots, Jardinieres, Oyster Plates, Shaving Mugs, etc.



spirit of religious liberty-from the pen of our old friend and townsman, JOHN GREENLEAF WHITTIER. Let no reader of the Banner of Light fail to give it attention.

By the way, this old servant of humanity has just turned another milestone on the journey of his useful life ; having completed his seventythird year on Friday, Dec. 17th, 1880.

100 Honor to whom honor is due. It is said that an ounce of preventive is worth a pound of cure. We were recently severely troubled with the toothache, when Dr. Charles Main, of 60 Dover street, Boston, called at our office. By request he placed, a hand upon our face, holding it there some fifteen minutes, when the pain was perceptibly lessened. A half hour elapsed, when he gave us a second treatment. which entirely relieved us of pain, and we have not been troubled in this manner since. Hence we have had personal evidence of the Doctor's magnetic healing, power, and we therefore recommend him to the public. What surprises us more than anything else is the fact that such healers are to be suppressed, i. e., if the "regular" diploma doctors can get a law passed by the Legislature to that effect. But the members of the incoming general court, we feel assured, possess common sense enough to squelch any future attempt of the M. D.s to disgrace our statute books with any such enactment.

199 "Medicine Bull," a Brule chief, was accidentally shot by a white man, the other day, during a conference over a proposition to give a railway the right of way across a Sioux reservation. Instead of retaliating he set the whites an example of Christian forbearance and gencrosity which has few equals on record. He called his followers together and charged them not to molest any one on account of the accident, and emphasized his command by presenting his best horse to the man who had shot him.

1997 Mrs. E. V. Wilson has a few copies of Mr Wilson's book, "The Truths of Spiritualism." She wishes to close out the supply on hand. The book, with photograph, sells at \$1,50. Parties wishing to help a worthy sister in the faith will address, with the funds, "Mrs. E. V. Wilson, Lombard, Du Page Co., Ill."

23 The contents of the Message Department, on the sixth page of the present issue, are eminently worthy of the attention of the reader. Especially is this the case with regard to the communication of Spirit Dr. Charles Dunham, who gives some excellent advice to the members of the medical profession.

1957 H. G. Pitkin writes from Memphis, Mo., under a recent date: "J. Harvey Mott is prostrated with a light stroke of paralysis, and will not be able to hold seances for awhile; but it is to be hoped that the angel world will be able to restore his health and prolong his usefulness for many years in the future." ر الكري ريد ا

God's Poor Fund. Received since our last acknowledgment:

From Ira W. Russell, Keene, N. H., \$1,30; Friend, St. Louis, Mo., 50 cents; Mrs. E. Barrows, Sherborn, Mass., \$1,50; Mrs. M. H. Clapp, Dorchester, Mass., \$1.00; Mrs. E. Heath, Daleville, Conn., \$3,00; A. G. Blackman, East Bridgewater, Mass., 50 cents; Friend, Springville, Wis., 50 cents; Wm. Sturgls, New York City, \$4,00; Horace Leonard, Glover, Vt., \$1.00; C. G. Brown, Shelbina, Mo., 12 cents; Friend, San Matco, Cal., \$1,00.

Our sincere thanks are tendered to the above named generous souls for their remembrance of the suffering poor at a season when their wants are the most press ing. These donations shall be judiciously distributed to those most in need.

NEW PAPERS .- The Ægis, published at Cincinnati, O., by Annie Laurie Quimby, editor and proprietor, is a new advocate of woman's right to the ballot, to pursue any vocation she may be qualified to fill, and a remuneration for her services equal to that received by man for a like amount of labor. It is to appear monthly at \$1,00 a year, is an eight page, medium-quarto, looks well, reads well, and has our best wishes for success.

House and Homo; several numbers of which have reached us, is edited by the well-known English lecturer and elocutionist, John De Morgan. Under the motto, " Equal Laws, Equal Rights, Justice to All," it proposes to champion the claims of Labor. to advocate cheap transportation, cheap postage, &c., and to pay special attention to the Irish Land Question. It is to be published weekly at 72 cents a year. Office, 252 Broadway, New York.

F. A. Scarle, steam job printer, 262 Washington street (Journal building), has issued his favorite annual calendar for 1881. He will please accept our thanks for specimens thereof. The same remark applies also to Messrs. Rand, Avery & Co., 117 Franklin street, Boston, from whom we have received several unique specimens of "ye printer's" art which are really worthy of more than the passing mention we are able to bestow upon them.

W. RAYMOND, 240 Washington street, Boston, has projected a seven days' trip-from Jan. 14th to 21st-to Washington, D. C. (and a supplementary visit to Richmond, Va.), which, viewed from the common stand-point of ordinary experience is a "miracie" of cheapness. Parties designing to visit the nation's capital city during the present winter will do well to utilize the advantages presented by this proposed expedition.

Messrs. Keeler and Ackerley (formerly Keeler and Rothermel) have, we are told, made arrangements with Dr. L. K: Coonley as business manager, from Jan. 1st, 1881. Manifestations are all given in full daylight or gaslight at their seances. For engagements consult or address L. K. Coonley, M. D., or Keeler and Ackerley, No. 9 Davis street, Boston, Mass.

A statue in bronze, to the memory of Robert Burns, was unveiled at Dundee recently by Mr. Henderson, M. P. A procession of from fifteen thousand to twenty thousand workingmen paraded the streets, and the ceremony was witnessed by nearly one hundred thousand spectators.

Truth at the bottom of her well is of about as much use as water there, and is of very little use without some appliances to bring it to the lips of the thirsty.— Henry Rogers.

Don't physic, for it weakens and destroys, bu use Hop Bitters, that builds up, up !

#### The Editor-at-Large.

The amount of funds previously acknowledged and placed to the credit of Dr. Brittau, ending Dec. 1st, 1880, is as follows :

25,00 25,00 5,00 25,00 1,00

Total to date......\$1,364.45

#### Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even-

At reverter that, as a utomatice, over y saturday over ing at 8 o'clock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule.

J. DAVID, Chairman.

# Brooklyn (N. Y.) Spiritual Fraternity.

Brooklyn (N. 1.) Spiritusi Friternity. Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place. Friday evening, Dec. 24th, a Christmas Meeting. Friday evening, Dec. 31st, an Experience Meeting, and a review of our year's work. Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Conference. S. B. Nichols, Pres.

#### Eastern District Brooklyn Spiritual Fraternity

Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 71/2 P. M. D. M. COLE, Pres.

#### For Sale at this Office:

For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per coys. \$2,50 per year. VOICE OF ANGLES, A Semi-Monthly Spiritualistic Jour-nal. Published in North Weymouth, Miass. \$1,65 per an-num. Single copies 8 cents. MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year. \$2,15. • THE SPIRITUAL RECORD. Published in Chicago, Ill. \$2,00 per year; single copies, 5 cents. MILLER'S PSYCHOMETRIC CINCULAR: A monthly four-nat devoted to the young secure of Psychometry. Publish d by C. R. Millor & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

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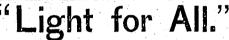
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written unrough the Mediumship of Carrie E. S. Twing. SUBJECTS. – Mr. Bowles's Entrance to Spirit-Life. Peo-ple Rotain Inter Tastes and Ambilions After Death. Life's. Bills of Sale. The Effects of War and Sudden Death by Accident on Propie Entering Spirit-Life. Herven is Work. The Clothing of Spirits. Spirits are Interested in our Po-litical Elections. Churches; Places of Amusement; Schools in Spirit-Life. The Fales Religions of Farth. The Law of Spirit Control. Mr. Rowles's Spirit-Home. Inventors; Artists in Spirit-Life. What Houses are Made of. The Spiritual Congress. How to Help our Loyed Ones Die. There Should He a Medium in Every Family. How to Make Them.

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#### BANNER LIGHT. $\mathbf{O}\mathbf{F}$

# Message Department.

6

**Public Free-Circle Meetings** Are held at the BANNER OF LIGHT OF FICE, corner of Province street and Montgomery Place, every TUESDAY and FRIDAY AFTERNON. The ital will be open at 2 o'clock, and services commence at 3 o'clock previetly, at which time the doors will be closed, allowing no egress until the conclusion of the scance, every II in case of abso-lute necessity. The public are conducily invited. The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-conse-quently those who pass from the earthly sphere in an unde-veloped state, eventually progress to a higher conduction. Wo as the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her net on. All express as much of truth as they perceive no more.

no more.  $\# \bullet^-$  It is our carnest desire that those who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication.  $\oplus^-$  As our anged visitants desire to behold natural flowers upon our Circle-floom table, we solicit donations of such from the friends in earth-life who may feel that it is a pleas-ure to place upon the altar of Spirituality their floral offer-fues.

The to place upon the sub-or it distinctly understood that she [Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she re-ceive visitors on Tuesdays, Wednesdays or Fridays.] **Me** Letters appendix to this department, in order to ensure prompt attention, should in every instance boad-dressed to Colby & Rich. or to LEW18 B. WILBON, Chairman,

# Messages given through the Mediumship of Miss M. T. Shelhamer.

#### Special Notice,

#### By the Controlling Spirit, in regard to advancing Spirit Messages.

A few words, Mr. Chairman, I wish to say, in behalf of the band who control this circle, as likewise the expression of my own ideas: that we consider it best not to advance spirit messages given here, unless there is something important in the message which demands immediway, because we are receiving many requests from friends in the mortal that certain messages which they see announced for publication in your columns may be advanced. If we allow this to be done, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages should take precedence. If, at any time, a spirit controlling at this place feels that it is important for his message to be advanced, we shall be pleased to give permission; or, if the friends of the spirit show that there is something important which is needed to be seen before the regular time, we are also willing such messages should be advanced. Not otherwise.

#### Scance Nov. 9th, 1880; Invocation.

Oh thou Eternal Spirit, who art the infinite soul of all life, whose abiding presence is felt everywhere, who art the sum and substance of all things! thou grand and mighty ruler of the universe, we praise thee that to day our souls are nearer our eternal home. We bless thee that constantly, as the years go by, bearing the fruitage of work performed, every life is continually being called nearer to thy kingdom. Even though the shadows of distress and sorrow fall upon the heart, even though the crust of human weakness, selfishness and degradation encase the soul, yet thy voice is ever calling to us from on high to rise above all earthly conditions and experiences that would draw the spirit downward, and reach out toward thee and thy angels for knowledge, truth and wisdom concerning the laws of life. We ask that thou wilt send abroad an influence that will touch the hearts and souls of thy dear humanity, that they may seek to come into holy communion with angelic ones, and gain some new comprehension of the laws of being and the purposes of life.

#### Amasa Lyman.

The years are passing since I was called from the mortal to dwell with the immortals in the eternal spheres; and as J look backward I feel in spirit that I must return to my friends and associates, and speak to them concerning my new abode, and the life which they are to live in the future. I find many, many dear souls within my soul to speak to them earnestly, to give them hope, comfort and cheer, because their dear ones are not dead, but live in a world of light and glory. Oh, I would say to those who "sorrow and mourn as without hope." Why is it that you will bow beside the cold hearthstone of blind faith? Why will you weep over the dead ashes of doubt and fear, and in trembling accents mourn because you know not whither your loved ones have fled, when just beyond your sight there gleams the light and radiance of perfect knowledge for you and for mankind-tidings concerning the loved who have gone before, and information concerning the world whither all are tending? Oh, friends, weep not in sorrow that your loved ones die ! Rather rejoice that death is given to you and to all mankind, as an angel who welcomes you to a sphere of change and progress, where you may unfold your highest capabilities and advance toward that progression which is beyond what you could attain here. In the mortal you are cramped and confined; you are limited, because materiality surrounds you. In the spiritual world there are no limitations; opportunities are presented to every spirit to pass onward from one sphere or condition to a higher, from one world, to another, still advancing by steps that grow brighter and brighter, still receiving more of wisdom, truth and knowledge. Like the flowers, you are capable of unfolding into perfect purity, beauty and maturity; like the flowers, you may receive from on high light which shall beautify and enrich your lives. Therefore, dear friends, go on, still onward; search for spiritual light, truth, and knowledge; east aside the old garments of unbelief, throw aside the old bottles which you strive to fill with the "new wine' of life, and learn all you can concerning that immortal existence which awaits you. Throw aside the old forms and emerge into a larger and diviner life; and as you go onward, reaching out for knowledge from beyond, strive to extend to those who sit in darkness some of that light which you receive, some of that knowledge which has been a blessing to your own souls. I have sought for an instrument that I might use for purposes of my own in returning to mortal life. I have sought long and earnestly. At times I have been enabled to send forth my thoughts through the mediumistic lips of others. and yet I am not satisfied; still shall I seek on earnestly to find a brain and an organism thoroughly adapted to my own, which I may use in order to transmit lessons of truth concerning the immortal world. And I would say to my family and associates : Friends, I am with you now as truly and as closely as when in the mortal form. Although I have stepped beyond the material, just as I would step from one room to another, yet L can send to you my influence, I can give you my thoughts, I can enwrap you with my affections, and draw you upward to my own sphere of existence. Therefore re-

an Stand and the star Sector States and

member that I am with you in love, and draw from the fountains of your own affection that which will stimulate me to still press onward, striving to attain some higher good which I may transmit to you and to those in need. I am from Salt Lake City. I have long and earnestly sought to send my words back through the channel of the Banner of Light. Now I would say to my friends, having succeeded so far, I shall still press onward, striving to send to you all words of encouragement and cheer from the spirit-world, as I may be provided with avenues and channels to do so. I am Amasa Lyman.

#### George Carter.

[To the Chairman :] Sir, I have friends in Kentucky that, it seems to me, I should feel indeed highly privileged to meet. I am not sure that I may do so by coming here, yet I think it worth the flesh; they will also find themselves underthe trial. Particular friends of mine who are in Louisville I am, most anxious to reach, to send out to them some tidings of my own existence. It is ten years since I passed from earth ; | tage. I certainly and earnestly hope my friends you may well believe it would be a pleasure to me to return and manifest to those connected with me by ties and associations. While in the body my interests were almost entirely centred in material things. I had a love of life, and a love of the good things which the earth provides, and my friends will not be surprised to find me still interested in what pertains to material life; yet the ten years of my spiritual existence have sloughed off something of my material desires and earthly longings, therefore it would please me somewhat to speak to my old associates concerning the life which I am now living, and which, of a necessity, they all must lead sometime in the future. I know my parate publication. We are forced to speak in this | ticular friends will feel more interested in my | my message, and I am likewise sure that she return, if I speak to them concerning their own material interests and welfare, and I will say: | but I would say to her: Sarah, you yourself are You are doing very well as you are; I would not responsible for some of the trouble which has advise you to take one step, or to perform any new work ; keep on as you have been going, and yet it is none the less your own error which is you will have sufficient for your needs, and for your future welfare, and, as the good things of I have heard your cry for assistance. I know life are given to you, forget not to extend the helping hand to others who are not as fortunate as you are; forget not that there are many have come to tell you what to do." Now I have come to tell you what to do, in order to needy suffering ones around, who should share in your wealth, because they have a claim upon gradually yet surely in You have long noticed you, belonging, as you all do, to one great family or brotherhood. I do not know that I was particularly generous when upon earth; but I can say now, that every penny I bestowed in giving assistance to others, aiding them to gain a livelihood for themselves, or in appeasing the wants of the suffering and the needy, has become a star of light to me in my spiritual home; and had I understood this law better, and sent abroad my influence for good, and also dispensed my bounty more freely, I am sure that my spiritual life would have been brighter and more pleasant to me than it has been. That is why I desire my friends to look into this matter. I do not want them to encourage idleness, but to relieve the necessities of others by assisting them In gaining a livelihood for themselves, whereby they may work out their own salvation materi-

ally, as well as spiritually. And, my friends, I should most assuredly like to greet you, through some individual, and speak concerning your own lives, and also my own, while I was in the form and now since I have passed beyond the mortal. You may say, "George was not wont to speak like this when in the form." That is true, because I was so absorbed in material affairs. My whole interest seemed to be so engulfed in the art of making and keeping wealth that I could not attend to my spiritual wants and needs.

Now that I have grown above the material, somewhat, I perceive that the spirit is what we should attend to; we must work for the advancement of our lives interiorly, we must strive to develop the good within, if we would enjoy life and happiness in the world beyond. As my material existence was confined to a few years, you have no desire to take anything of the kind; comparatively speaking, and my eternal life willencased in mortal flesh, who are bowed and extend for untold ages, certainly I should return house, you draw around influences that have weeping in auguish because of the loss of those and speak concerning the attributes of the been addicted to the drinking of strong liquor, near and dear to them, and I feel a desire born spirit, which most need unfolding. I am pained and although they cannot make use of you to to say I find my friends wrapping themselves up in the selfishness of a carnal existence; they are so absorbed in money-getting that they do not attend to the wants and needs of others as they should do. This is why I send out my word, also a knowledge that I have returned, asking them to receive my message, also to give me opportunities of returning and speaking in private. One more word. My affairs were conducted and settled as I could wish, speaking from the standpoint I occupied in the body, but I desire my nephew, also my sister-in-law, to use part of what I possessed for the enlightenment of the ignorant, for teaching the poor, needy little children, who do not receive instruction and light as they should. I do desire these friends to look up those who are in need, and put them in the way of becoming educated and capable of caring for themselves. Only a part of my possessions do I ask you to make use of in this way, and if you will do so, you will not only brighten your own spirits, but you will give me more ease and pleasure. My name is George Carter.

cal profession will understand the subtle laws of life so far that they may use the various agents at their command for performing a noble work. I find that the magnetism of no two individuals corresponds; I find there is a difference in every organism you come in contact with; consequently there are no two organisms that should be treated alike; there should be some divergence in the treatment of every case -what is a curative agency for one will poison the system of another, although his complaint outwardly appears to be the same. It is because you do not understand this that you work, as it were, in the dark. Now it is easy for my coadjutors and friends to inform themselves concorning these things. If they will only do so, they will find themselves gaining control of human ills so far as they pertain to standing the subtle laws of the interior life which affect the outward, and in this way they will apply their remedies to much better advanwill respond to my call and give me an opportunity to speak to them as I would like to do. Dr. Charles Dunham, to friends in New Brunswick and adjacent places in New Jersey.

#### Abbie K. Freeman.

[To the Chairman:] I would like very much to speak, sir. I feel that I must come, and from this place send out a word of warning and advice to one who is, at this time, and has been for many long months, in trouble and doubt concerning which way she shall move. I do not wish to state the place where I come from, because I must not attract attention to that one whom I desire to reach. 1 am sure she will get does not wish any one to know of her trouble; come upon you. Although you err ignorantly, bringing this avalanche of woe upon your spirit. the ways of your son; you have long observed that his course is tending-downward, and that he is giving up his time to dissipation. I wish to say: Do you not know that Fred is susceptible to influences which come about him? do you not know that he is susceptible to those spirit influences which are attracted to you, and which, you know, at times, surround you? You must be aware of this, because through his instrumentality you have received messages from his father and others.

And now I wish to say to you, Surround your son with the best and purest influences which you can gather about you. I mean, surround him with individuals in the form who are spiritually inclined; open your home, and invite in your spiritualistic friends, and hold circles; invoke the presence of the higher influences to come, as you do when songs of spirituality and invocations for light are sent outward from your own hearts. Do this once or twice a week attend spiritual meetings more than you have done in the past; in this way you will draw about your home higher influences. which will become strength for your son and also for your self. And this is what I wish to speak about : Many times in the past you have felt weak and debilitated, you have felt as though all strength was leaving you, and that your days were numbered, and then your physician and friends have advised you to take a stimulant! They have advised you to take, once or twice a day, a little wine, or something of that kind, to support your physical system ! Now, I know very well, Sarah, that a little wine will never harm you, because but by bringing that bottle of wine into your satisfy their cravings and wants, they will make and to be here. I made up my mind some time use of the most susceptible one who comes under their influence, and your son being the most susceptible one, going forth also into companionship that does not come to your home, opens the doorway to those influences to come inand consequently he is very often led into scenes of dissipation and riot. Now, Sarah, I say to you, banish the baneful stimulant from your home; go out more into the open air: do not brood so much over your sorrows: partake freely of fruit and vegetables. You certainly have no need of stimulants to tone up your system, notwithstanding what the physician tells to you. Be your own physician. Let common sense aid your judgment in these things. Surround your son with the best influences, and be determined nothing evil shall come to him from without, so far as you can prevent it, and I believe in the space of a few short months you will find that he is on a better road. I think that if you hold these scances which we desire, and invite in your friends, you will find better conditions surrounding yourself and your home, and that in a little while we will be able to bring your son into them, and make use of him as a grand instrument, for he is a good medium for spiritual influences, and the spirit-world hope to make use of him for their own purposes. First he must gain strength of will and spirit, in order to resist temptation; he must draw around him a band of higher influences who will be a guard of strength for his soul; then will we be delighted to make use of him in order to instruct, and benefit, and bless others. My name is Abbie K. Freeman.

your hopes are for the future. There is no need of loud ranting and talking, there is no need of violent words being used to convince your neighbors that you are a believer in immortali ty. No; let your life-work show what you hope for in the future; let your earnest, calm life flow out beautiful and free, as a blessing to all with whom you come in contact; let it flow silently if it will, yet surely, watering the lives of those around you with its sweet, refreshing dew, but yet let the truth be known and felt abroad-that you are living daily, hourly in communion with the loving angels of heaven, that you are hoping, and, indeed, that you know you shall meet them all again in the by-and-by.

Many years passed over my head in the mortal form, every one of which was of blessing to my spirit. Shadows and sorrows came to my life, as they must come to all, but I can perceive that every one was a lesson of good for me, which even now and forever I shall make use of for my own spirit's advancement, and I would say to each friend : Regret not your experiences of life; let the shadows point you onward toward something better; let each sorrow and trouble purify your spirit for the higher life, and if you have erred let it be a warning to you for the future; if you have made mistakes let them be the means of making you more careful and enduring and patient for the time to come. Let every experience be a lesson for your life, and when you enter our immortal world you will rejoice that the years came to you as they did, that not one pain was spared you while in the flesh.

I am from North Reading, Mass. I have many friends in the mortal whom I come to greet in this way, and to bear them the love, affection and remembrances of their dear ones on the other shore. Richard McIntire.

#### Deacon George W. Holmes.

That intelligence who has just manifested seems to have been a very unobtrusive individual, for I perceive a very mellow, beautiful light emanating from his being and brightening up the surrounding objects. This seems to teach me a lesson, which perhaps my spirit needs. I am here to-day more particularly for my own interest than for that of any other, yet it will give me pleasure to speak and to send out my voice to my friends, that they may know that I have returned from the land of souls to give them greeting. I must say that I find this experience a pleasant one, although I shrank from it at first. I did not desire to return and speak through mortal lips. I do not know that I had any particular desire to find Spiritualism a truth, because I thought I had something better and higher. My own ideas and opinions and beliefs concerning the eternal world, and they were all my own, are somewhat modified, yet I am in hopes to attain much of that glory l reached out for when I was on earth. I wish to say to my friends, Keep on in your way; receive all the good you can, receive all the instruction concerning your soul's welfare, but keep on in your way and you will receive a sure reward in the future. I am told I have not received so much light as my spirit requires concerning my existence. Probably I have not, yet I am comparatively happy. I have recently met my companion; she has joined me, and together we live, and have also met our dear ones, who years ago passed away. We are happy, and we send back our greetings to our friends. I am obliged to admit that Spiritualism is true, and that we can return after the death of the body to speak to our friends. I find a desire awakening within me to learn more of its laws and conditions, and perhaps I may consent to return again and speak to those who remain on earth concerning what I have seen and what I am learning. As I said before, this is for my own interest, to-day; it is an experience that I, at last, have felt I required, and have consented to take upon myself. My name is Deacon George W. Holmes. I would be known by friends in Bridgewater.

## William H. Llewellyn.

## [To the Chairman:] I am glad to meet you

# DECEMBER 25, 1880.

would say to my friends, Press on; we shall meet you in the by-and-by. William H. Llewellyn, of San José, Cal.

#### **Mary Hutchins.**

[To the Chairman :] Please, may I come and see the flowers? [A bouquet on the table.] I did n't have any flowers when I was here. I used to see them in the windows, but I could n't get any. I lived in Springfield. I was eight years old. I went out, and I did n't have any shoes on-I went out and took cold; it made me all sore round here [putting her hands around her throat], and then I died. I go to school now. I could n't when I was here. My name is Mary Hutchins. There is a lady in Springfield who is real kind to my mamma. I want to thank her; her name is Mrs. Sprague. I don't know whether she knows that little girls can come back or not, but she went to see my mamma, and gave her lots of things. After 1 died she made me a pretty dress, and put it on. She was real kind, and I want to thank her. I want to tell her that I see she has got a little boy over where I live; his name is Johnnie. He is growing up-he is bigger than I am. He wants to send his love to her, and he wants to come to his mamma. He can't come here, because he has tried. I do n't know why, I guess he do n't know how to talk here; so I told him I would come and speak for him, because his mamma was so kind to my mamma. I want her to go and see my mamma, please, and tell her that I have come back, and it is real warm, and pretty, and nice where I live; that I am happy now, only I do n't like to see mamma so cold and sad. [To the Chairman :] Do you think I can come again? [Yes.] My mother's name is Mary, too, just like mine. I guess it is two years since I vent away. It seems so.

MESSAGES TO BE PUBLISHED.

Nov. 12.—Rev. William C. Wisner; Mrs. Emma L. Bar-rows: James Warren; Thomas West; Louisa Wilkins; Ag-nes Peck; John A. Stevenson; Emma S. Dodge. Nov. 16.—John Pierpont; Charles H. Gench; Lavina Mer-rick; Col. J. P. Barber; Mary E. Collins; Heury Kaynor; Sarah L. Martin.

Roy, B. - J. P. Barbor; Mary E. Collins; Henry Kaynor;
Sarah L. Martin.
Kov. 10. - Juliotto T. Burton; R. W. Huntingdon; Betsøy
Hapgood; George Luther; Cornella Gifford; John A. Curtis;
Mrs. Alleo Frazer; Carrie Lewis.
Kov. 23. - George Presstman; Marv Crowley; Sarah Miller: Jonathan Brooks; Clara Alleo Morley.
Mov. 27. - David S. Tarr; Lydla M. Flanders; Lizzle Atkinson; Mary Beaman; Bamuel Taylor; Dr. Henry Clark;
John Augustus.
Mov. 30. - Evelyn T. Chandler; Willie Foote; Asa Fletcher; Mary Arnold; William Howland; Henry S. Tolman;
Jenno Wiley.
Dec. 3. - Rev. Thomas C. Moses; Lyman Odell; Mrs. C.
H. Hardy; John A. Barnard; Nancy Packard; Sarah Jane
Keed; John A. Barnard; Nancy Packard; Sarah Jane

H. Hardy; John A. Barnard; Nancy Packard; Sarah Jane Reed; Jonathan Berry. Dec. 7. - Abble M. Barnes; Hush Cowan; Sybil White; John Edwards; George P. Martin; Mary Abble Poole; Aunt Cilloc; Forest Flower. Dec. 10. - Mrs. A. M. Fronch; Flora B. Cartnell; Wil-Ham Butler; George P. Elliot; Ellas Shaw; Nellie A. Lang-mald; Simon Thomas; Lillie Perkins. Dec. 14. - Rev. E. W. Forter; John L. Chandler; James Wood; Helen S. Loud; Freddio P. Fiske; Sannel Curtis; Big Beaver. Dec. 17. - Gideon Frost; Katle F. Hand; Lizzie L. Groves; Julia Leonard; Robert L. Tikden; Mary J. Knowles; Rosa-lie Abbot; Jonnie Ryder; Emma Gray.

#### The Uses and Joys of Spirit-Communion,

AS SEEN FROM THE SPIRIT-SIDE OF LIFE. [A spirit-message to Thomas R. Hazard from his daughter.]

My Dear Father-I am delighted to feel that I can come and commune with you in spirit while bearing to you the love of all your dear ones. Oh, father, I am daily growing stronger and happier and more glorified. It all seems so beautiful-that I can show myself so tangibly to you as I do. It strengthens me for my work, for, father, I am engaged in striving to assist the poor and suffering ones, both in spirit and mortal life. Oh, I see so much need in the world, so much misery that makes my heart ache whenever I return? to manifest to earthly scenes! And sometimes it is not only that 1 may express my love and sympathy for you that gives me pleasure, but also because I feel that every time I return I gather strength to prosecute my own individual work for others.

Dear father, the angels bless you and bring you strength daily and hourly; they bring you undying testimony of their presence and evidence of their love for you. By-and-by they will meet and greet you in their own sweet Your own home. GERTIE.

#### Dr. Charles Dunham.

I announce myself, Mr. Chairman, that my friends may know that the death of the body does not end the existence of the spirit; that violence may destroy the earthly tabernacle. but it cannot assail the spirit; the interior man may pass on to new scenes of life and labor and still be able to work for himself and others. I would say to my associates. I have passed onward from your scene of action and labor to one yet higher. For the last few years I have been silent, because I have been earnestly desiring to learn more of the world which I have entered and to learn more concerning the laws of life. I am interested in my old work. I am as ever, interested in the medical profession and I shall ever continue to take an interest in all that concerns humanity: but I now perceive that many of the laws of life are so subtle that we, whilst still embodied in the flesh, cannot perceive their operations and understand the causes of many effects which lie beneath the vision; consequently we are unable to cope

with these effects, and our work is often bungling and unskilled.

It would give me unbounded pleasure to return to my associates in some private way, and speak to them concerning their life-work. I feel that they would not desire me to'speak this from a public place, and it seems to me important that I should give them what I have learned of their work and also of my own work while on earth. You understand so little of the human organism, so little, while on earth, concerning the various influences which act upon the physical frame-because of the spirit working within-that you cannot understandingly go to work to operate upon that organism and control its various ills. I am informed that a

#### Richard McIntire.

I want to add my word of testimony to the truth of Spiritualism. I had no doubt of it while in the body. Spiritualism was a grand comfort and consolation as well as a teacher to my soul, long before I passed on to enjoy the fruits of the spirit. Now I wish to come to send back some of my good things to my friends who remain on earth. I would like them to know that the first spirit that my eyes fell upon was my loving and devoted companion, who for many years led me on gladly, searching for spiritual truth and knowledge, because I knew that she

had passed beyond, and my great desire was to be with her and meet her in the angel-world. The beautiful roses were blooming in all their fresh, sweet fragrance, in early summer, when gently and peacefully my spirit was drawn from mortal scenes, out into the broad, free realms of spiritual life, and it was like the calm passing a way of a beautiful sunset; all was so serene and bright around me that I felt I was indeed being wafted into scenes of celestial glory. I did not desire to say much to friends or to any one, only to enjoy the sweet luxury of immortal life, but now I would say to one and all : Go on in your work; never hide your light from any eye; let it stream out broad and free; let all,

ago that I should manifest through all the mediums that I could, and speak through the columns of all our spiritual journals, if possible. That may seem a very selfish move on my part; but when I tell my friends that every ime I return to a medium and take control, I receive just so much strength and influence and power to go on in my work for others, I am persuaded they will feel it is not entirely for my own individual interest that I do so. I have sent words of greeting to them before, and I still desire to have them go out from my spirit with my love and blessing. I am earnestly working for the spiritual cause. I am rejoiced to find that after years had laid their weight upon me, and I had felt the burden and heat of material life, I was suddenly summoned home to take part in the spiritual existence of all those grand souls who had passed on before. It was in a very short time that I found myself endowed with powers and possibilities whereby I might work out and unfold my own individuality still more, and also work for the benefit of those poor darkened souls who were in need of assistance, strength and instruction. It is my desire to dispense my spiritual wealth freely and without stint. I would not hold one treasure to myself that another needs; I would not hold one blessing that would purify and beautify the life of any other, and I hope to dispense what I possess for the benefit of some who are in darkness and more unfortunate than myself. I did desire to do what I could when on earth for the benefit of others. I. know better than any one else how I was limited. I can see now more clearly than any one else why I might have done even more; yet 1 feel that to advance and press on is the highest work-of a spirit, and I wish to take all my friends with me.

I wish to say to my dear companion, you are still with me; you press on, side by side with me, and I can work in connection with yourself for the good of others, and while here it will be a pleasure to me to send back my love and remembrance to those who walk by my side. One whom I shall call Bro. Criss says, "Be kind enough to give my greeting and remembrance. Say I send back my love also. I am working also to unfold my own spirit, and to understand the laws of being more thoroughly than I did when in the body." He bids me say that the clouds which seemed to obscure his being when on earth are fading away, and he, in connection with many others, is working out into the light, and striving to be of benefit to some one who is more unfortunate. I expect to carry away with me from these precincts, and from individuals gathered together here, such an amount of magnetism, power and influence that I may go forth among my old associates and friends, and permeate them with the desires which I find my soul filled with. I am told I shall attain this power here to go forth with my work, consetime will come when the members of the medi- | mankind know whither you are going and what | quently I am rejoiced that I have spoken, and | inadmissible in this department.

Verification of Dr. Shaw's Message. In the Banner of Light of Dec. 11th there is a message from DR. SHAW, of Indianapolis, Ind. I knew Dr. Shaw well. About twenty-six years ago he was an earnest, working Spiritualist, entertaining mediums, holding circles in his house, and using all available means to promulgate our glorious cause. The message is eminently characteristic of him, and I doubt not it came from my old friend, with whom I have sat in cir-MRS. J. C. HUNT. cles many times. Somorvillo, Mass., Dec. 14th. 1880.

ET The announcement of the Banner of Light, which appears in another column, will repay perusal. It is one of our brightest exchanges. It is radical to the core, but a pure, clean family paper. Send for a specimen copy. -The Havre Republican, Havre-de-Grace, Md.

Milk is adulterated not only with water, but also vith salt to give it a specific gravity, and with burnt sugar and other ingredients to give it a rich color. The doctored milk is of course an unhealthy beverage. No wonder so many young children die who parake of it.

#### **Passed to Spirit-Life:**

From Sacramento, Cal., Oct. 29th, 1880, Benjamin Todd, .

From Sacramento, Cal., Oct. 20th, 1880, Benjamin Todd, aged 57 years. Mr. Todd has been an active worker and lecturer in the spiritual ranks for over twenty years. He came to the Paclfic coast twelve or fifteen years ago from the East, and soon after started a spiritual paper in San Francisco called *The Banner of Progress*, and sustained it by his individual efforts for over two years, and I believe it was the first spiritual paper printed on this coast. He has done a great deal of good in promulgating the truths of Spiritualism. For the last store years has been a resident of Sacramonto, and was Secretary of the Spiritual Efforts for over two years, and sustained to be work and ensure the years. Being a strong advocate of the Greenback Question, he was nominated by that party as a candidate for the Assembly of this State. He threewall hisenergy into the work, and can-vassed soveral countles prior to the election, haboring so increasently as to overtax. The functional bas there all is earling the truths of the other as a solid to the work and entry as a candidate for the Assembly of this State. He threewall hisenergy into the work, and canvassed soveral countles prior to the election, haboring so increased is not an forey, and the relinease the erein bas the ore solid the erein brain forey, and the erein and the erein by the start of the deceased. The functional discourse was delivered by Mirs. King, a trance specter of ability, in the hall of the Spirituals Bociety, to a large audience. Appropriate remarks were also made at the grave by Mirs. Anna Smith. He will long be remembered for the noble work he has done for the cause of truth in the States, and on the Pacific slope. Sacramento, (Cal.)

From Norwood, Mass., Nov. 23d, 1880, Alanson Turner aged 84 years 10 months and 11 days.

A total and the series of the

From Pompey, Onondaga Co., N. Y., Reuben Billings, in the 92d year of his age.

[Obiluary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agatetype averages ten words. Postry

#### BANNER LIGHT. OF



A SPIRITUAL PAPER PUBLISHED WEEKLY IN PHILADELPHIA. S. HAYWARD, Magnetic Physician, 11 Dwight street, Boston. Office hours 9 to 4. Other will visit patients. Two packages of his powerful dagnetized Paper sent on receipt of \$1,00. Oct, 2. A Special, Independent, and Liberal Spiritual Journal, PUBLICATION OFFICE, SECOND STORY, 713 BANSOM ST. J. M. ROBERTS ..... PUBLISHER AND EDITOR. JOSEPH L. NEWMAN, Magnetic Healer, No. 8½ Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. 13W\*-Nov. 6. TERMS OF SUBSCRIPTION. To mail subscribers, \$2, 15 per annum; \$1,00 forsix monthe; cents for three months, payable in advance. Single copies of the paper, six cents, to be had at the principal news stands. Sample copies free. 13w\*-Nov. 6. SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr.G. will attend funerals if requested. Nov. 27. MRS. IDA RANDOLPH, Tests and Music de-Dec. 11.-5w\* CLUB RATES FOR ONE YEAR. MRS. FLANDERS gives Magnetic treatment. Also a Prophetic Medium. 10 Common st., Boston. Dec. 11.-iw\* THE **Boston Investigator**, THE oldest reform Journal in publication. Price, \$3,00 a year, \$1,50 for six months, \$2 conts per single copy. Now is your time to subscribe for a live paper, which dis-cusses all subjects connected with the happiness of mankind. Address J. P. MENDUM, Investigator Office, Paine Memorial, April 7. Boston, Mass. MAGNETIC MANIPULATION given by Miss COLBURN, 4 Pine street, Boston. ME. FLOYD has taken the house No. 81 Do-restreet, Boston, where she will be glid to see her friends and see the sick. 2w\*-Dec. 18. MRS. S. A. DRAKE, Magnetic Healer, 31 In-Maina Place, Boston, Mass. Dec. 11. ANNOUNCEMENT. I. P. GREENLEAF, TRANCE AND INSPIBATIONAL SPEAKER. THE VOICE OF ANGELS. WILL attend to calls to speak at short notice. Also Funerals attended on notice. No. 7 Beacon street, Chelsea, Mass. Dec. 4. A Semi-Monthly Paper, Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their MAGNETIZED PAPER. Adaptability to Every-Day Life. To Heal the Sick or Develop Mediumship. To Heal the Sick or Develop Medlamship. Special Notice from "Bliss' Chief's" Band. "ME, Red Cloud, speak for Blackfoot, the great Medl-Michael Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. Ho go to circles. Him big chief. Blackfoot want much work to do. Him want- to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Sond right away." All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual medi-uns, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1,00, or 1 slice; each week for one month for 40 cents, two months for 70 cents, three months, 1,00. Address, JAMEB A. BLISS, 713 Sansom streot, Philadelphia, Pa. 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Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the foe for which is 25c., payable to Mr. W. H. HARRISUN, 33 British Museum street, London, is \$3,75, or through Messrs. CQLBY & RIOH, Banner of Light onice, Boston, \$4,00. ineation, \$1,00. Address, Contre street, between Church and Prairie streets, Oct. 2. White Water, Walworth Co., Wis. Consult Prof. A. B. Severance. TF you are in trouble; if you are discased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit friends up any subject pertaining to practical life. Send lock of hair or hand-writing and one dollar. Address 219 Grand Avenue, Mil-waukoe, Wis. 3w\*-Doc. 11. WESTERN LIGHT,

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ments, floats upward with an expression of happiness and peaces. The artist, in conceiving the above, tried simply to illus-trate the change called "*death*," as seen by the clairwoyant vision, but not a so-called death-scene, To this end, and in order to principally show the beauty and attractiveness of the spirit released from the mortal bedy, he sacrificed everything else, and even kept the only two mourners pres-ent in a subordinate position, and in as little a prominen b. light as possible. For this reason, too, he kept all her-friends and relatives usually attendant on such occasions en-tiroly out of sight, because in his opinion their presence would have materially interfered with the main object in view. Printed on fine plate paper, 1932 inches, and sent on roll-ers, free, to any address on receipt of 35 cents, by COLBY & RICH.

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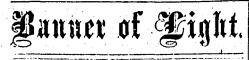
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#### BANNER OF LIGHT.





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### BOSTON, SATURDAY, DECEMBER 25, 1880.

#### "Experiences of Samuel Bowles."

On the 14th of last October, as Mrs. Carrie E. **B.** Twing, of Westfield, N. Y., was engaged in writing messages under the influence of various spirits, it was announced that Samuel Bowles, late editor of the Republican, Springfield, Mass., was present. In a short time he controlled her hand, and the following was written:

"SI would like to write a clear, concise and decided statement of what has been my experience here. I can well understand the discussion and ridicule this would stir up, but in earth-life I seldom faltered in doing any act I thought was right; and with the perfect knowledge that earth-life is not a farce beginning and end-ing there, I feel like saying to the whole world that which even if they did not believe, would leave its im press and help them a little to cast off the fetters of creeds, and show them that the eternal principle of life is really existent over here.

I would also like to show the workers in the political field that change of body does not take away the deep Interest in the old Republic. I should like to demon-strate the fact, so far as I could, that the force of habit and education in earth-life clings to us here. Imagine Senators and Congressmen dropping out of that field suddenly, and turning in an instant to psalm singing and hosannas. They would make very poor work at it, and not one of them, if taken over during this campaign, but would have the same interest in the November results as though on the shores of time; while if Moody should come, he might enter right into the singing and the praise, and realize in a measure his idea of heaven. Why cannot people see that it is not the flesh that thinks, and that the thought-principle has only changed bodies, yet is still the same.

What would be heaven for one is the poorest kind of a heaven for another, and therefore those who praise and worship an unseen presence should feel more thankful to know that an eternal wisdom has in spirit, as in earth-life, made all things with thoughtfuiness of the variety that different souls would require to help all the measure of their happiness. The Divine shines out in this, and shows that not, one of the most inferior of earth's children but will fill his niche here, and have time and help to grow, and though there are great minds here, though there are those who have had great renown in the literary field, though there are those who have helped to conquer nations, the feeling never enters here but that we are all brothers. Those who stand high as thinking men are not afraid to stoop and help others up to their own standard. The true idea and whole alm of this higher life is

everlasting growth, and here where there is no struggle for gold, where all wants are most bountifully supplied, the soul is not laden with earth cares, save as it sees its loved ones suffer there. Therefore progression out of the fogs that have depressed us in earth-life can be, and is with most people, rapid. So now, my brother, though as a literary work my little effort may not stand high, yet if I can through it be the means of making one man think of the absurdity of beliefs that make God inferior to an earthly parent, I shall feel repaid.

The world may scoff, the church may say it is of evil this comes, still, if I feel I have sowed one seed to make mankind, in their rapid strides toward this mystery of death that ends in life, stop and think, and raise up the cry for purer fountains from which to drink, I shall be satisfied, and thus by this little effort add a sequel to the old life there. SAMUEL BOWLES."

The request made was acceded to by the medium, and it was decided that one hour should be given every morning until the work was completed. The result is now before the public in a neatly printed pamphlet\* of fifty-six pages, containing fifteen chapters treating upon many subjects in a clear, comprehensive manner that will prove highly acceptable to those who would for rn of the details of life in the spirit-world. Mr. Powles has furnished a preface, and the following addication :

"To those wi, o love light rather than darkness, truth rather than falsehood, liberty rather than bondage, and to whom the thought of a natural heaven seems but the outgrowth of the God of Nature, i dedicate this, my first work from the other shore,"

\*Experiences of Samuel Bowles, late Editor of the Spring-ueld, Mass., *Republican*, in Sprit-Life, or Life as the Now Sees R. Written Drough the medianship of Carrie E. S. Twing,

H. Richardson, who responded with some remarks ap-The propriate to the occasion. We desire, through the *Bonner of Light*, to thank the many filends of Lyceum No. 1, for their readiness in rendering material aid for us in all our projects for the children; and trust that not many days will clapse before they see the fruits of their kind deeds.

F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1, Sunddy, Dec. 19th, 1880.

#### Mrs. Hardinge-Britten's Meetings in Boston.

Mrs. Britten being obliged to cancel her engagement with the Berkeley Hall Society in consequence of her immediate departure for Europe, Mr. W. J. Colville, the Society's energetic President and speaker, suc-

Mith the Berkeley Hall Society in consequence of her minuculate departure for Europe, Mr. W. J. Colville, the Society's energetic President and speaker, suc-creded in arrangine for that tady to give her now cele-ehrated course of thustrated astronomical lectures in Premiovae Rooma, at the same time providing for the granification of his congregative by exchanging parti-forms with her for last Sanday's mereflars, he-mereflars, the same time providing for the granification of his congregative by exchanging part-her hereing during the maint, while same evening. This much to her regretted that the rapidity with while rendered in prossible to procure the services of a regular reporter, as the astronomical course pre-sected by Mrs. Britten in the Pennovek Hooms afford-ed these who had the privilege of listening to form one of the anditors, would glady have extended her own share of enjoyment beyond the limited space of the crowded rooms in which the lectures were given. Besides being complete mistress of the subling sor-fact of sublicity, would glady have extended her own share of enjoyment beyond the limited space of the crowded rooms in which the lectures were given. Besides being complete mistress of the subling sor-fact on which the decimers were given. Besides being complete mistress of the subling sor-fact on which the decimers were given. Besides being complete mistress of the subling sor-fact on which the decimers were given. May of her listeners, like the writer, expressed them-selves 'may, spell bound, completely filled speaker dis-coursed, by her remarkable research, startling bursts of eloquence and deep carnestness. Few will over for-get the wonderful impression these lectures produced, and many an one milled in the expression of a hope that Mrs. Britten would soon return to renew her mag-nificent astral lectures, before such andlences as coursed, by her remarkable research, startling bursts-of eloquence and deep carnestness. Few will over for-get the wonderful impression these lectures

#### W. J. Colville's Meetings.

On Tuesday, Dec. 14th, Mr. Colville visited Mariboro, Mass., where he addressed a large audience in the Temperance Hall, at 7:30 P. M., on the "Evidences of Temperance HEAL, at 7:30 P. M., on the "Evidences of a Future Life." The intelligences inspiring his utter-nuces delivered a powerful lecture on this important theme, which was very well received by an audience principally composed of persons who have few oppor-tunities of listening to the truths of Spiritualism. Fol-lowing the lecture, several relevant questions were ably answered and a poen improvised. Mr. Colville was announced to lecture again in the same hall on Wednesday. 224, on "The Bible and Spiritualism." Mr. Sidney Howe, an earnest Spiritualist and resident in Mariboro, deserves the thanks of all Spiritualists for his energetic effort in making these lectures so suc cessful. On Friday, Dec. 17th. Mr. Colville lectured to a large undience in Lyceum Hall, Rockland, Mass., on "The True Method of Education." The address received the profound attention of a very thoughtful assembly, and the questions asked at its close were the means of drawing out valuable information concerning man's spiritual nature and the means whereby spirits work through mediums. The Lyceum which meets in this place every Sunday, is now in a prosperous condition, and is a very useful educational institution. On Sunday, Dec. 19th, Mr. Colville, having resigned his Boston platform to Mrs. Britten, occupied her place is of a prosperious condition for the substantion of a very spirite work through mediums. The Lyceum which meets in this place here the means where a sould be formed to the structure of the prosperious condition.

ing Mr. Fletcher will give his lecture on "Wanderings In Egypt"-to begin at 7:30 Mr. Fletcher can be consulted every day at 94 Pem-broko street, where all letters should be addressed. He will lecture in the Army and Navy Hall, Port-land, the first two Sundays of January.

# New York and Vicinity.

#### Brooklyn Spiritual Conference; Lyceum Christmas Celebration in Everett Hall, Dec. 25th.

To the Editor of the Banner of Light :"

To the Editor of the Banner of Light: Conference exercises were superseded on Saturday evening. Dec. 11th, by a musical and literary entertain-ment, which was held on that evening for the benefit of the Society. The entertainment was every way site cessful, financially and otherwise, sixty one dollars, the net proceeds, being paid over by Mr. Benedlet, chairman of the committee of arrangements, to the So-ciety's treasury. Last Saturday evening, Dec. 18th, Mr. Swift, an ex-cellent trance and test medium delivered the opening

the net proceeds, being paid over by Mr. isenedict, chairmain of the committee of arrangements, to the So-ciety's treasury. Last Satunday evening, Dec. 18th. Mr. Swift, an ex-cellent france and test medium, delivered the opening address; subject: "Our Spirit Home." Homes in the spirit-hand (he said) are embedlished like your earthly homes, but it does not take money to procure the deco-ritions. Many who have lived in the midst of regat spiendor and the most cosily decorations on earth, have, when they come here, found only dreary wastes and bare edifices to live in. Those whose earthly homes are humbly constructed, those whose earthly nace to lay their heads, find homes embellished with all that is heautiful. Such homes below to all—are ready for all who have acted up to the highest light that was in them and have done as they would be done by. The speaker went into a description of carth-life conditions, which determined the character, for each one of us, of our spirit home. Mr. Wm. Cotter Wilson stated that it had been ar-ranged in behalt of the Children's Lyceum, that next Saturday evening should be devoted to a Christmas En-tertainment under the auspices of the Lyceum. The central figure of the Lyceum celebration will be the Christmas Tree loaded with presents for the children, but there will be other services of a most attractive character. Old and young, children and adults, are in-vited to participate in next Saturday evening's cele-bration, which will be made a joyous occasion. Mrs Hyzer spoke briefly upon the advantages to be derived from a more sympathetic and social life among Sinitualists. She gave a glowing picture of the homes of Brooklyn Spiritualist, where she weekly visited; and wilk such materials on which to build a social life of our own -clustered around our Spiritual Society--she thought much good might be accomplished, and much strength be brought to the Society. The Chairman, Capi. David, announced that this was the evening appropriated for elecling a Chairman and Vice Chairman f

Brooklyn, N. Y., 17 Willoughby street, Dec. 20, 1880. -----

Brooklyn (N. Y.) Spiritual Fraternity.

Brooklyn (N. Y.) Spiritual Fraternity. An appreciative and sympathetic audience greeted our radical brother. Wn. C. Bowen, as he stood on our platform this evening. Ills subject, as announced, was "The Rise and Progress of Spiritualism." and he said he-would-take for-histext. the saying of the prophet Isatah, "Watchman, What of the Night?" The traced the development of media in the early ages; and clied Budha, Mahomet and Jesus, as exemplars of spiritual unfoldment, saying that when these waves of light came to the world they came to the humble and lowly, that the advent of modern phenomena was characterized by the same humble beginning, and that when the raps came in the lowly home of the Fox family, they demonstrated a continuity of life, and marked a new era in civilization. He graphically illustrated how the world was drifting luto a materialism on the one hand, and a blind faith upon past revelation and inspiration on the other, and that the explanations made by the scetarian bigot, the pseudo-scientist, failed to satisfy the honest investigator, who found an independent in-telligence demonstrating the conscious individuality and presence of those whom we had, loved, and had been tauent to believe had passed from us and would not be heard from until the trump of Gabriel should sound. He pada a glowing tribute to Judge John W. Edmonds, Frof. Hare, Frof. Mapes and others in our country, who examined the facts and became believers, and declared that the three scientist and the true theo-logian must accept the facts and became form super-stition and bigoty, and humanity upilted, and spirit communion acknowledged, and a continuity of life a demonstrable reality. Mr. Bowen was ilstened to with deep attention by the large audience and frequently applanded. Bro. J. B. Duff said : I am much pleased with Bro. Nowen's able lecture, and I find that the life and teach-ings of Jesus are in harmony with our faith. In my own home, through my own daugliter, I can receive communications that are unmistiskable evidenc

cited an original poem, contrasting the teachings of old forms of religious faith and the teachings of the religious world. Mrs. R. Shepard-Lillie was the last speaker, who said in former years, before the advent of gas and the police system of our city, it was customary for watchmen, in the stillness of the night, to hourly cry. "One o'clock, and all is well," and when the raps came, it was the voice of the angels, who said, "One o'clock, and all is well." We had now passed to the early dawn, and in the varied phenomena we hear the spirit voices, who say to our souls, "Three o'clock, and all is well," and soon the morning cometh, and our faith and philosophy would be accepted as what the sages, poets and seers had so long forefold. Mrs. L. gave a brief account of her development—that her father and grandfather were Orthodox clergrmen, and that she herself was a men-her of the Methodist Church. When she visited a circle soven years ago she found that by placing her hand upon a table it would rise and move about. She sat alone in her own room, and her hand was moved to write phecianically, against her own will and volition, and her spirit-mother came and told her of her public work. In six weeks she could see clairvoyantly her angel-mother, and she had been with her constantly to guide and bless; and she urged upon all to sit at home and to form circles for development. Our next is tobe a Christmas meeting. Mrs. R. Shep-ard-Lillie will give the opening address. She will speak every Sunday-10% A. M. and 7% r. M.--In Fraternity Hall unif further notice. S. R. Nicotols. 467 Waverly Avenue, Brooklyn, N. Y., Dec. 17th.

# HOLIDAY BOOKS! WITCHCRAFT OF NEW ENGLAND Gifts for the People, MODERN SPIRITUALISM. At No. 9 Montgomery Place, Boston, Mass. BY ALLEN PUTNAM, ESQ., Scientific Basis of Spiritual-

ism.

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cle, ""Agassiz and Spiritualisin," de, While producing this work of 482 pages, its anthor obvi-onsly read, the darker pages of New England's earlier his-tory in the light of Modern Spiritualism, and found hat in origin Witcheraft then and to day's supermundance phe-nomena are the same; and found sits of hat intervoning Witcheraft historians, lacking or shutting off to-day's light, left unnoticed, or illogically used, a vast amount of impor-tant historic facts, and set before their readers erromeons conclusions as to who were the real authors of the barbaric doings they were describing." Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Balem Witch-craft had its origin, and descended from actors then and there,) in this interesting and instructive work has done much to disperse the dark clouds which have long hung, over our forefathers, and not a little that exhibite egregious shortconings and mislendings by the historians, flutchin-son, Upham and others who follow their icad. The work is worthy of goneral perusai.

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Phenomena and Philosophy. By Samuel Watson, author of "The Clock Struck One, Two and Three." Thirty-six years a Methodist minister. Cloth, §1,25, postage 10 cents. After Dogmatic Theology, What?

#### Spiritualist Meetings in Boston.

New Ern Mall. – The Shawmut Spiritual Lyceum meets this hall, 176 Tremont street, every Sunday at 10% A. M. B. Hatch, Conductor.

a. B. Intern, Conductor.
Prince Memorial Hall, --Children's Progressive Ly-conm No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 104 o'clock. The pub-he conducty invited. D. N. Ford, Conductor.

**Berkeley Hall.**—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 105 A. M. and 3 P. M. The public conflatly invited.

a P. M. The public conflaily invited. **Highland Hall.**—The Roxbary Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 74 P. M. Rogular lecturer, W. J. Colville. **Engle Hall.**—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 105 A. M. and 25 and 75 P. M. Excellent quartette singing provided.

College Hall.—The People's Spiritual Meeting (for-nerly held at Pythian Hall) is removed to this hall, 31 essex street, second flight. Services every Sunday at 10<sup>1</sup>/<sub>2</sub> , M., and 2<sup>1</sup>/<sub>2</sub> and 7<sup>1</sup>/<sub>2</sub> <sup>1</sup>/<sub>2</sub>. M.

A. M., and 25 and 7.5 P. M. Ladics' Aid Partor.—The Spiritualists' Ladics' Aid Society will hold their meetings at their Parlor, 718 Wash-ington street, every Friday afternoon and evening. Bush-ness meeting at 1 of clock. Mrs. A. A. C. Perkins, Presi-dent; Mrs. H. W. Cushman, Secretary.

Pembroke Rooms, 94 Pembroke street.-W. J. Colville holds a public reception in these rooms every Friday, at 3 P. M., and lectures on "Revolation " at 8 P. M.

Chelsen. - Spiritual Harmonial Association holds meet-ings every Sunday at 3 and 7% P. M. In Temple of Honor Hall, Odd Fellows' Building, opposite Rellingham Car Sta-ton.

NEW ERA HALL - The programme for yesterday was as follows : Selections, by orchestra ; singing by was as follows: Selections by orchestra; singing by Lyceum; Silver Chain recifations, and Banner march, forming a circle entirely around the hall. Then fol-lowed recitations and music by May Henley, John Henley, Raiph Milliken, Carrie Huff, Neille Welch, Emma Ware, Gracle Burroughs, Flora Twitchell, Chas. Pray, Jennie McIntyre, Alice Messer, Kittle May Bosquet, Mrs. Abble Burnham, together with Mrs. Mattle E. Hull, then offered some grand thoughts, which were well accepted. At this point a letter was read from a little miss who formerly was a member of the Willimantic Lyceum, but who is now a resident in Jowa, "in the far West," proving that the reports of our meetings are read in distant localities, through the kindness of the proprietors of the *Banner of Light*. This little girl sends, in company with her letter, a do-nation for our Christmas Tree. We thank her for the same, and sho may rest assured some child's heart shall be made glad by it. After the physical exercises and Target march the Lyceum closed, to convene again on Friday evening next, when we trust to meet all our friends, and in return for their bountiful gifts will offer them one of the best entertainments ever given by a Lyceum in this city. We would thank those who have so generously con-tributed practical aid to our Christmas and friends can leave special gifts there, if they desire to do so. Both halts will be decogated for the operation, "Sinta Chaus" will be present in person, and present each gift. Daneing until 2 A. M. on Sathrdny, is also in-cluded in the programme. All we require to make this a happy occasion is your presence friends, and we feel confident you will nor alloy this opportunity to pass unnoticed. J. B. MAYCH, JR.. *See'y Shawmut Spiritual Lyceum. Hoston, Dec.* 20th, 1880. Lyceum; Silver Chain recitations, and Banner march,

PAINE HALL.-Dec. 19th was a fine day for everybody, consequently our hall was well filled and the

body, consequently our hall was well filled and the exercises interesting as usual. The approaching Christmas festivities keep all busily engaged in preparations for the same. The plans for a good time are well laid, and children, old and young, will joyituly meet and partake of the good cheer the Committee will prepare for them. There was a gener-ous response to the Conductor's call to day, and a large collection in aid of the Committee in catering for the children, testified to the support which our visiting friends are ever willing to render. Itectiations were given by Lizzie Wilson, Flora Pra-zier, Louis Buettner, Sadie Peters, Pauline Buettner, Lizzie Cook, George Nute, and Arthur Lane: songs by Bessie Brown, Jennie Smith and Hattie L. Rice-also a trio by Hattle and her sister Edith and Maggie Fer-mad

spiritual nature and the means whereby spirits work through mediums. The Lyceen which meets in this place every Sunday, is now in a prosperous condition, on Sunday, Dec. 19th, Mr. Colville, having resigned his floston platform to Mrs. Piriten, occupied her instead Liberal Thinkers generally hold Sunday meet-ings, at 2 and 7:30 r. M., in Putnant's Hall, an elegant and commodious lecture- form which sears for about six pundered people. In the afternoon of Sunday last quite a large audience gathered to hear a discourse on the "Cause and Cure of Crime and Poverty." The speaker reviewed several methods in vogue for the sup-pression and cradication of these evils, and bolily argued in favor of education, justice and love. He traced the origin of erime largely to herefulary causes, mid and body, and lacked necessary medicines and doctors. Cruely to children and eriminals led to de-ception but not to reformation. It is lawit to protect society by incarcerating those who are dangerous if allowed to be at large, but in our prisons we should care for and educate the failen, and cause them no un-necessary pain. Speaking of poverty, the lecturer contended that the interests of labor and capital were in reality identical, but that hard feelings would al-ways exist between employer and employed until the former was just enough to the latter to give the labor er a fair per centage of the profits while hils energies had brought to the capitalist. Goliperation in its high-est forms was eulogized, the speaker urging that while a gree, while their labors made their employers and sound sys-working people no longer had to subsist on a seanty pittance, leaving them to resources for sickness or old are, while their labors made their employees soreling are, while their labors and he findence they Exert on us Today." A correspondent informs us that the discourse-while was appreciatively listened to by a large andience-was a legical and dispassion-ate survey of the religions of Egypt, Persia and India, as well as of Judation

#### J. William Fletcher

Held a largely-attended reception at his residence, 94 Charles interesting is usual.
The approaching Christmas festivilies keep all busily sugged in preparations for the same. The plans for the same well laid, and children, old and young.
Pembroke street, Boston, on Thursday evening, Dec. To the time was very pleasantly passed in listen-ing to some very fine music from Miss Greenleaf and Mi. Fletcher was passed in this most enjoyable manner, Mr. Fletcher was controlled by one of his spirit guides, and gave many very reductes of his clairvoyant power, and relations were given by Lizzie Wilson, Flora Frankle evidences of his clairvoyant power, and ler, Louis Buettner, Sadie Peters, Pauline Buettner, Lizzie Cook, George Nute, and Arthur Lane: songs by strio by Hattle, and her sister Edith and Maggie Fermald.
Atter these exercises, Mr. Burrill called upon Dr. A. Pembroke street, Boston, on Thursday evening, Dec.

#### An Earnest Worker.

To the Editor of the Banner of Light: Miss Lessie N. Goodell, of Amherst, Mass., inspirational speaker and psychometrist, has been lecturing this season in a number of places in our State, to the satisfaction of her hearers. She lectured in our city (Meriden) Sunday, Dec. 12th. All who heard her were evidently very much pleased and gratified. I most heartily recommend our young sister and much esteemed friend to the public, as well worthy of confi-

Meriden, Conn.

F. A. H. L.

. Marina and a

dence and patronage.

RECEIVED : VICK'S ILLUSTRATED MONTHLY MAG AZINE-Jamos Vick, Seedsman and Florist, Publisher, Rochester, N. Y. The present number opens with a fine picture of a plume of Pampas Grass. The contents are all in excellent taste, the engravings given are highly appropriate to the subjects they illustrate, and a continuance of good things may be looked for in its pages during the year just opening.

THE BUILDER AND WOOD-WORKER, a Journal of Industrial Art, published monthly at 176 Broadway, New York, by Charles D. Lakey. Fred. T. Hodgson, editor.

THE MANUFACTURER AND BUILDER, a Monthly Journal devoted to the Advancement and Diffusion of Practical Science. Issued at 37 Park Row, New York, by H. N. Black ; William H. Wahl, editor.

ANDREWS' BAZAB, an elegantly illustrated sixteenpage monthly journal filled with the latest and most reliable fashion news, departments on home dress making, etc. There are something like fifty illustrated descriptions for costumes for old and young in each number. Published by W. R. Andrews, New York.

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