VOL. L.

COLBY & RICH. Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 21, 1882.

NO. 18.

#### CONTENTS.

FIRST PAGE .- A Test Seance by Mrs. Crindle-Reynolds. The Case of Mrs. Crindle-Reynolds, Literary Department: "Old Grip"; or, What Came of a Wooden Wedding.

BECOND PAGE. - Brooklyn (E. D.) Spiritual Conference

Poetry: Vidar, the Silent. A Cure for Smallpox. Berkeley Hall: The True Basis and Best Methods of Spiritual Organization. THIRD PAGE .- Poetry: In Memoriam. What they Con-

tinue to Say of "Immortality." Book Advertisements. FOURTH PAGE. - Message Department: Invocation; Ques-

tions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Mrs. Annie E. Duvall, Charles W. Soverance, Mrs. Mary Josephine Tracy, Samuel W. McDonald, Julia A. Gaines, Capt. David Keaser, Dr. Rufus Kittredge, Bart Stanchfield, Eliza Warren, Rosa Higgins, Lyman Dennison, Philip Tyler, and Sarah Vinal. Children's Progressive Ly-

FIFTH PAGE. - Free Thought: Response to A. B. French; Boston Spiritual Conference Meeting. Annual Meeting of the Stockholders of the Onset Bay Grove Association, The January Magazines. Oblivary Notices. Book Advertisements.

SIXTH PAGE.-Mr. Savage's Discourses, Not Going Be hind, Letter-Carrying Extraordinary, Decease of Laura Kendrick, Cure for Smallpox, Church-Going in New SEVENTH PAGE. - Brief Paragraphs. Movements of Lee

turers and Mediums. Berkeley Hall Meetings. Spirit-ualist Meetings in New York: Parlor Meetings. Spring-field, Mass., Meetings. A Remarkable Statement. New Advertisements, etc.

EIGHTH PAGE.—Pearls. Banner Correspondence: Letters from Alabama, Pennsylvania, Massachusetts, Missourl, Dakota, Kansas, Vermont, New Hampshire, Ohlo, Wisconsin, and Indiana. Form-Materializations: Séances in Philadelphia. Foreign Correspondence: Australian Letter.

NINTH PAGE -Spiritual Phenomena: Christmas Eve with the Spirits. Book Advertisements.

TENTH PAGE. - Poetry: Dreamland. Western Locals. Spiritualism in California, New Publications. Retail Agents for the Sale of the Banner of Light. Spiritualist Lecturers. Spiritualist Meetings.

ELEVENTH PAGE .- " Mediums in Boston," Book Miscellaneous Advertisements.

TWELFTH PAGE, -Spiritualist Meetings in Boston. Spir itualist Meetings in Brooklyn: Brooklyn(N.Y.) Spir-Itual Fraternity. "Miraculous Oures," etc.

#### A TEST SEANCE BY MRS. CRINDLE-REYNOLDS.

To the Editor of the Banner of Light:

The undersigned, several of them by particular invitation. attended a special test scance held by Mrs. Crindle-Reynolds, for spirit materialization, this evening. January 7th, 1882, at her rooms, No. 351 West 34th street, in this city. The manifestations were unusually striking and beautiful, and presented the most convincing tests of genuineness. In justice to Mrs. Reynolds we certify to the following statement

of facts.

The "cabinet" was of the simplest character, being formed by the suspension of a curtain of black muslin at one of the corners of a room, entirely inaccessible except by drawing the curtain, which opened in the middle and at each wide. As this curtain did not extend to the side. As this curtain did not extend to the osure was a The walls behind were partly covered with black muslin, but a previous examination showed that nothing was concealed behind it,

showed that nothing was concealed benind it, and that, besides a guitar and a large tin speaking-trumpet, there was nothing in the cabinet previous to the medium's entrance.

The medium was dressed in black, with a tight-fitting basque, coming up to the throat, and with a small white lace scarf tied around her neck, and entirely covering her throat.

Previous to the commencement of the mani-

Previous to the commencement of the manifestations, a committee of ladies sewed the medium's dress (basque) together in front with yellow silk thread, so as to prevent its removal without discovery.

without discovery.

The séance lasted between two and three hours, during which time a large number of forms appeared, presenting a most remarkable diversity of stature, figure, expression of face, tones of the voice, and other elements of personality; while the costumes were also equally diverse, both as to style and material, some of them being exceedingly elaborate, rich and heautiful.

beautiful.
Several times the curtain was withdrawn at Several times the curtain was withdrawn at the side where the medium was sitting entranced, and the light, by the control's request, turned up fully, so that she could be clearly seen with her dress unchanged; and within five seconds of the falling of the curtain, a spirit-form, elaborately dressed in white, appeared at the opening. Any change of costume by the medium so as to personate the spirit was obviously an absolute impossibility.

by the medium so as to personate the spirit was obviously an absolute impossibility.

On one occasion two spirit-forms—females, draped in white—appeared simultaneously, and remained for some time (from five to ten minutes) distinctly in view, both moving independently from one side to the other, so as to be plainly visible to every member of the circle. One of them, while they stood together, took a pencil from the table standing in front of the curtain, and wrote her name on a piece of curtain, and wrote her name on a piece of paper which lay there. This name was recognized, as well as the spirit herself, by one of the ladies in the circle, though the lady's husband failed to recognize the spirit. The light was quite strong during the whole of this interesting manifestation.

ing manifestation.

Mr. Kromann, third officer of the Steamship Allemania, whose name is here appended, stated that he recognized distinctly, in one of the forms that appeared, the likeness of his bride

that he recognized distinctly, in one of the forms that appeared, the likeness of his bride who passed away in Germany about sixteen years ago; also, in another form his cousin, Miss Couradina Brandt, who deceased in Germany, in March, 1867. [He said April, but the spirit corrected him, saying March.] The latter was a most beautiful figure, richly dressed in white, the robe being a kind of silver-figured satin. She was addressed in German by her cousin and replied in the same language. This form remained in view a considerable time, greeting her cousin very affectionately, and inviting every member of the circle to approach her and receive a kindly salutation.

The most striking figure, however, was that which purported to be the materialized spirit of the noted actress, Julia Dean Hayne. She came in the costume of a particular character, with a golden tiara or band around her head, and in a close white dress with a gorgeous blue satin basque. A part of the time she wore a long white gauze veil depending from the tiara. She herself asked to have the light turned up, so that what seemed to be rows of sparkling jewels on the front of her dress might be seen; and the director of the séance having complied with her request, the gas jet set the paper shade on fire, which flamed up directly in front of the spirit, who stood facing it and gazing up at it for several seconds.

It is proper to say that the light during the

for several seconds.

It is proper to say that the light during the greater part of the manifestations was sufficiently strong to enable the members of the circle to see each other plainly, although the

extremities of the circle must have been at least twenty feet apart. The time could be readily discerned by the watch. After the burning of the shade, two unshaded gas jets, at different parts of the room, were kept lit, and the forms continued to present themselves with great strength and beauty. The light at this time was strong enough to read by; indeed, this account was, in part, written while the manifestations were proceeding.

A short time after the appearance of Julia Dean Hayne, the medium again appeared; and the ladies were asked by the control to cut the dress open. They did so, after satisfying them selves that the threads had not been disturbed. It is proper to say here that several of the spirit-forms appeared in dresses sufficiently low to leave the neck bare; while, as has been stated, the medium's black basque and lace tie entirely covered her throat.

stated, the medium's black basque and lace tie entirely covered her throat.

Most of these spirit forms spoke, some in full tones, others in a kind of loud whisper. Some gave their names in a low but audible voice. Several of the most convincing proofs of genuineness were afforded by means of the speaking trumpet. Placed on the floor, and projecting out of the cabinet, the deep voice of Mr. Gruff was heard through it, while the spirit form was visible—in some cases while it was several feet from the cabinet. It was impossible that Mrs. Reynolds could have personated the spirit and spoken through the trumpet.

ble that Mrs. Reynolds could have personated the spirit and spoken through the trumpet. Moreover, the romping, laughing female spirit, called Star Eye, several times appeared and ventured to come out several feet from the curtain, to be instantly recalled by the gruff voice of the control, issuing from the trumpet on the floor. Finally she remarked that she would take the trumpet from Gruff, so as to ston his interference; and she seemed to have would take the trumpet from Gruif, so as to stop his interference; and she seemed to have done so, when she came out from behind the curtain with the long instrument under her arm, both ends being visible, the larger one held forward; and repeatedly, while she was four or five feet from the cabinet, the voice would still issue from the trumpet. At last, Star Five threat the instrument on the floor and Star Eye threw the instrument on the floor, and

rushed back into the cabinet.

Toward the close of the scance, Mr. Gruff Toward the close of the scance, Mr. Gruff himself materialized, presenting a very natural appearance, the figure being that of a young man with small features, a pleasant expression of countenance, dark hair, and a short beard surrounding the lower part of his face. This was followed by the figure of an old man, much larger, with a profuse gray beard and gray hair. It is needless to say that these manifestations elicited the most enthusiastic expressions, not merely of satisfaction, but of admiration, from many of those present, none of whom failed to recognize their genuineness as beautiful and convincing illustrations of that most wonderful phenomenon of our time — spirit-materializa-

phenomenon of our time - spirit-materializa-

ion.

Henry Kiddle, 789 Lexington avenue.

Nelson Cross. 194 Broadway.

J. B. Newbrough, 128 West 34th street.
Mr. and Mrs. W. E. Prall, 61 Broadway.

E. H. Benn, 72 Fifth avenue.

J. S. Bartlet, 40 East 40th street.
R. P. Wilson. Breckenridge, Col.

E. H. Lund, Denver, Col.

J. R. Brown, 36 St. James place, Brooklyn.

O. H. Giles, 138 West 12th street.

E. C. Leonard, Edgewater, N. J.

R. A. Kromann, Edgewater, N. J.

R. A. Kromann, Steamship Allemania.

Mrs. Lizzie Lenzberg, 231 West 33th street.

Mrs. De Vene, Windsor Hotel.

Chas. F. Lunt, 455 East 45th street.

De Witt C. Hough, 130 West 45th street.

F. M. Upton, 45 West 169th street.

Mr. and Mrs. J. H. Whitney, 32 Chambers street.

Mr. and Mrs. J. H. Whitney, 32 Chambers street.

street.
. C. Edgar, 19 West 9th street.
New York, Jan. 7th, 1882.

To the Editor of the Banner of Light;

#### THE CASE OF MRS. CRINDLE-REY NOLDS.

The marshal of Clyde, O., states that Harry Crindle went to Clyde three times to get the paraphernalia said to have been taken from Mrs. Reynolds. Concerning that I have this to say: The first time Harry went to Clyde was Mrs. Reynolds. Concerning that I have this to say: The first time Harry went to Clyde was with Mr. Hiram Pool, and in regard to that trip I will let Mr. Pool speak. The second time he (H.) went was on Wednesday afternoon, the next day after himself and Mr. Pool went together. He went from Fremont in a buggy, but he did not go for any paraphernalia. He went for the instruments used in the dark scance, which were left there the Monday previous. He returned without them. Of course this delay in getting their property was very annoying; but they determined to make another trial the next morning as they passed through Clyde on their way to Philadelphia. So it was arranged that Harry was to go on the first train Thursday morning, stop off in Clyde and get their things, and his mother would join him and they would both take the next train to their destination. This was the time he took the satchel the marshal speaks of. A word about the satchel: It was but a small receptacle, utterly unfit for the purpose which some large each detail to the order to the order to the purpose which some

the satchel the marshal speaks of. A word about the satchel: It was but a small receptacle, utterly unfit for the purpose which some have ascribed to it, and was the only thing of the kind they had with them. It would have held but a small part of the paraphernalia that I saw exhibited as that said to have been taken from her. Another thing: It was already packed by his mother before he left my house that morning, with things of hers, such as brush and comb, etc. This she carried with her, checking the rest of her baggage, and Harry took charge of it to relieve his mother while she was to see after their trunks. So the assumption of the marshal is untenable.

There is also another thing I will say, as it may throw some light on the affair. It is this: It was at my house she was stopping (in Fremont) and both the baggage of herself and son was there. It consisted of a trunk belonging to each, and this twine satchel. The morning of the day she went to Clyde a postal came to her, in my care, telling her that she was expected that night. I took the postal to her, and found her busy writing. As soon as she read it I told her, if she was going, she would have to hurry, for she would have no time to spare in order to reach the train. She set to work immediately to get ready. She took this same satchel, and putting in what she always carried in it, went to her trunk to get her instruments for the dark scance and her curtains. I was present, and assisted her to roll up her bundles, which I assure you were only such as she used in her dark scances. Her trunk and her son's trunk were open during this time (as they were in my presence many other times), and not one thing such as the paraphernalia constitution of the cart is a such as the paraphernalia constitution of the cart is a such as the paraphernalia constitution of the cart is a such as the paraphernalia constitution of the cart is a such as the paraphernalia constitution of the cart is a such as the paraphernalia constitution of the cart is a such as the parapherna they were in my presence many other times, and not one thing such as the paraphernalia conand not one thing such as the paraphernalia con-sisted of was in either of those trunks; for if there had been, she never would have offered me the key to her trunk, as she did when she started for the dépôt. But to say that Harry-ever went after the paraphernalia before allud-ed to, is, according to information that I possess, unfounded assumption. The marshal is correct as to the number of times he was there (three), but not as to the object for which he want.

but not as to the object for which he went. Her things remained in possession of the

Clyde authorities until I sent the money to redeem her watch, at which time I wrote the Mayor for them. He answered to the effect that they were in the possession of the marshal. I replied to his answer, and they came to me on the following train, I paying the express charges; and they are now in my possession.

Very truly yours,

E. B. WILLIAMS.

Fremont, O., Dec. 29th, 1881.

Fremont, O., Dec. 29th, 1881.

Having read the affidavits, as published by parties in Clyde, relative to Mrs. Reynolds, I desire to say a word or two in behalf of truth and justice upon the same point: Upon the day of Mrs. Reynolds's release from Clyde I went to Fremont for her and brought both herself and son to my house that afternoon, reaching home a short time before dark. All the baggage she brought with her I could have put in my overcoat pockets with ease. In fact she brought nothing but a very small hand-satchel which would n't hold much more than a good pocket.

At the dark scance that night she had no instruments executing a born, which was destruments executing a born.

At the dark scance that night she had no instruments excepting a horn, which was deplored by all, and the medium, too; but, notwithstanding that, we had singing by two male voices at the same time. The following morning, after a general talk on the matter, I decided to go with Harry to Clyde—a distance of ten miles—and get their instruments, which we did. When we reached Clyde we found the mayor absent, and the marshal said he could not get in to obtain the things. Just what we came for we stated; beside, I do not imagine anybody knowing me would think me guilty of being after "parapheroalia" to deceive myself and family; and, for the benefit of those who might think Harry foolish enough to try to secrete them and smuggle them home, I those who might think Harry foolish enough to try to secrete them and smuggle them home, I will say that it could not have been done without my detection. But as there is no charge that he did get them, but there is ample proof that we had the materialization while Clyde had the "paraphernalia" said to have been taken from Mrs. R., I cannot see what weight the assertion that Harry went after the "paraphernalia" could possibly have with those who are seeking for the truth in the matter, when it is amply proven that Mrs. R. does not require them to produce the materialization. This is certainly, though indirectly, a virtual denial of Harry's going for the "paraphernalia." Now let it be distinctly understood that Harry did not go for the "paraphernalia" (but no doubt

let it be distinctly understood that Harry did not go for the "paraphernalia" (but no doubt Clyde would gladly have handed them over to him to have sustained their position that they were his); at least I can testify that the first time he went to Clyde he did not go for that purpose, for I was a party on that trip and know what I am talking about.

I desire to say a word about the "plea of guilty" her counsel put in on her trial. It was done for the obvious rayson that he found she could not stand the additional strain of a trial with her already bruised and sorelytreated condition. If any one has any doubt about that condition, let them reflect on the strain of tramping all night long from Clyde to Fremont through the mud under a high state of nervous excitement, to be followed by arrest, and being taken back to the place where such treatment as she suffered was to be perhang refinacted; who can ampeate full with the such treatment as she suffered was to be per-haps recancted; who can appreciate fully what a person's feeling would be under such circum-stances? She was in no condition to stand the strain of a trial, in the opinion of her coursel and friend. We who know the facts in regard this whole matter, from our acquaintan with persons and circumstances connected with

with persons and circumstances connected with the affair, look upon the "plea of guilty" as simply a settlement of the persecution. I say it was all wrong, because the sworn charge was obtaining money by fraud. I desire further to say that a child did mate-rialize at her scance while at my house, for it came to me, and got upon my lap, and while there talked to me, and kissed me. It (the child) did the same with Mr. Montgomery on the same occasion. It was no woman of one hundred and forty or fifty pounds weight "on hundred and forty or fifty pounds weight "on her knees" on this occasion. A man might be-come confused where things resemble somecome confused where things resemble some-what, as for instance, in size, color of hair, &c., but there is no resemblance between a twenty-five pound child and Mrs. R. Many other things equally as convincing, if not more so, occurred while she was at my house, as any one then present will testify, and they all occurred while the very hardest things possible were being said about her "fraudulent mediumship." In the very face of these charges she proved her innocence before an audience, strangers to her. innocence before an audience, strangers to her, and impartial as investigators of truth could be. Yours truly, HIRAM POOL.

be. Yours truly, HIRAM POOL.

The Glasgow Free Presbytery is discussing again the Sabbath question in its bearing on the opening of museums and libraries, and the proper length of a Sabbath day's journey for a clergyman who is going to preach. Some of the clergy have been laying themselves open to the criticisms of their brethren by hiring cabs on Sunday. The question now arises as to how far a healthy clergyman ought to walk on Sunday, and for how great a distance a cab becomes what the law of the church recognizes as a thing of "mercy and necessity." Some of the members of the Presbytery declare themselves able to walk five miles, but think that if called to go a greater distance they ought to take a cab. Others insist that a minister who is on Sunday going to preach more than five miles from his home ought to go on Saturday night, and return on Monday morning. Others have small objection to the hiring of a cab provided no money is paid out on Sunday. Instead of destroying the sanctity of the day of rest by settling the bill at once, they would have "cabby" call on Monday for his pay. Thus gnats are strained at, and camels are swallowed. The Presbytery did not arrive at any solution of the cab question, but passed a resolution to the effect that museums and libraries ought to be closed on the Sabbath.

Snow.-Did it ever occur to an inquiring mind Snow.—Did it ever occur to an inquiring mind that since snow is frozen water, it might be expected that it would be transparent like water or ice? That it is not is mainly due to the myriad reflecting surfaces arising from the small size of the ice spiculæ of which it is formed, in the same manner as ice or glass will lose its transparency when pulverized. Snow is slightly phosphorescent, as is proved by the fact that on the darkest nights, when the ground is covered with snow, the snow appears fact that on the darkest nights, when the ground is covered with snow, the snow appears more luminous than the sky. Its light is, therefore, not the reflected light from the sky. This phosphorescence is acquired during its formation in and passage through the atmosphere, and is derived from one of the rays of the solar spectrum. This can be proved easily by covering a patch of snow on a clear day with the thinnest opaque shade, and removing the cover at night, when it will be distinctly seen that this portion is somewhat less luminous than the surrounding snow. Snow is the greatest natural atmospheric purifier. It assimilates and renders innocuous most deleterious gases, and absorbs, the free oxygen (ozone), which is the best known preservative and disinfectant.

# Miterary Aeyartment.

## "OLD GRIP";

### WHAT CAME OF A WOODEN WEDDING.

Written for the Banner of Light,

BY GRACE LEHAND.

CHAPTER II.

ITOR-GLIMPSES OF A PHYSICIAN'S LIFE-A STRANGE GIFT.

The next evening was one of November's masterpieces. The air was pure and bracing, yet still, and the moon filled the night with her calm and regal splendor.

Dr. Weston and Cousin Kate, quiet and happy, awaited their guests. Their Cousin Fanny was already there, busy and smiling, with two or three friends, to wait upon the company, and superintend the arrangements.

Cousin Kate, dressed in a becoming silk, with orange blossoms in her hair, looked almost as young as she had looked five years before. "There is the first arrival!" said Fanny, as

she passed them in answer to a ring at the door. A half dozen ladies and half as many gentlemen entered, looking indeed as if armed for some fearful encounter. There were a broom. a rolling-pin, a nice pail filled with clothes-pins. a mop-handle, a camp-chair, and a fancy handkerchief box well filled, brought by the ladies, and a nest of washtubs, and another of hoxes. were borne in by the stronger arms of the men, while one fierce-looking, full-bearded six-footer was the bearer of a suspicious looking axe.

Merry greetings and congratulations followed, and the bell from this time for an hour did constant duty.

I cannot tell you much in detail. All sorts of wooden things were borne in by all sorts of individuals, and in all sorts of ways. Brooms were in the ascendency, no less than thirteen being ranged in solemn file, by the fun-loving Fanny, in the dining-room. The people came in great numbers, and all brought something. One dear little girl, whose life the doctor had saved a few months before, when she was ill box for Mrs. Weston; another brought a butterstamp; another a wooden toy for little Emmie. A darling bit of a boy, the youngest of the company, brought a large wooden mixingspoon for Mrs. Weston, and a box of matches for the doctor.

A new wheelbarrow, with a barrel of shavings, was solemnly trundled into the diningroom by the carpenter who lived across the street. The rich merchant at the corner came puffing, quite out of breath, and with his face red from the unwonted effort of bringing a large, stuffed rocker.

Thomas Green, a grocer, brought a chest of tea; another grocer, Ephraim Cole, a large box of sugar. Alphonso Rickers, the dapper little anothecary, presented the doctor with an exquisite cane, and Mrs. Weston with an elegant dressing-case. Lewis Hunt, merchant, presented the doctor and his wife each with an elegant box of gloves. A second wheelbarrow came from another grocer, bearing a barrel of

Suddenly, when the guests had nearly al arrived, a resounding knock was heard on the door, by hands ignoring the door-bell. As it opened, a long, lank, raw specimen of Down-East chivalry strode in just over the threshold of the parlor, with whip in hand, his tall figure enveloped in a huge blue frock.

"How d' ye do?" said he, which, at three yards' distance from them, was his salutation to Dr. and Mrs. Weston. "I've got a leetle present for ye out here, but I'll be smashed it I ken git it inter this 'ere door. 'T aint 'xactly a present, nuther, for ye know, Doctor, I've ben owin' ye a leetle sum for quite a spell back, an' I thought, thinks I, I'd as good's turn it this 'ere way. 'T would be kinder handy for me. What makes it more diffikilt to git it inter the door," he added, with a sly chuckle of mer-riment, "is that thar's a cord on't, and the critters is ruther onwieldy!"

As he turned and moved his exaggerated proportions out of the room the outburst of merriment increased, as almost every one present mentally applied to the aforesaid individual his own term of "onweildy!"

A little later all the people assembled were surprised at the appearance of an unbidden and, truth compels me to say, unwelcome guest. Damon Burrill, better known throughout the town as "Old Grip," was an isolated individual, the most lone of all persons I ever saw, as I afterward learned somewhat of his history. He walked in with an air of quiet dignity which increased the surprise occasioned by his appearance. Never had any of the inhabitants of Eggleston seen him in his present guise. A new suit of clothes, not fine but substantial, had replaced his usual ragged attire, and his whole appearance and mien were changed. He seemed now a sad, quiet, retiring man.

"What can it mean?" "How came he here?" 'What has happened to 'Old Grip'?" "Who asked him to come?" were some of the whispered inquiries among the crowd. They were still further surprised to see him approach the doc-

self-possession which showed that he was in re-A WOODEN WEDDING-AN UNEXPECTED VIS. | allty no stranger to the courtesies of society.

I was talking with an old lady just then, but I caught a quick glimpse of his face, and saw that the cordial and respectful welcome of the doctor and his wife brought tears to his eyes, which he quickly brushed away. I perceived from the feeling surging through the crowd, as well as from a few remarks I chanced to hear, that "Old Grip" was a man hated and despised by the community, or, rather, by all who could find hate in their hearts for any human being. The acknowledged foe of his fellow-men, he had lived for years alone, hating and being hated, miserable, and making others miserable, as he had opportunity. It was not strange that the people were struck with wonder at his unexpected presence and changed appearance.

As he talked with my cousin and her husband I saw him hand to the doctor a wooden box, which, aside from its size, for this was larger, resembled a boy's pop-gun more than anything

"Slip it into your pocket, doctor, till they are all gone, and keep it to remember 'Old Grip'

This was all he said as he turned away, declining their kind invitation to remain. Dr. Weston, thanking him for the trifle as heartily as if it had been a valuable gift, placed it quickly in his pocket, that no curious eyes might find cause for sport in the old man's simple offer-

Yet a few ill-bred persons had caught a glimpse of the gift, and their ill-suppressed mirth and whispered "Nothing but a popgun!" reached his ear, and I saw a look of defiance flash over his face, leaving there an expression of bitterness and hate.

As he passed through the crowd, giving no one an easy opportunity to speak with him, I with scarlet fever, brought a beautiful work- saw that most persons shrank from him, while a few greeted him with a cordiality and kindness which he apparently failed to appreciate. He passed out just as the last guests were coming in.

At last, as the clock struck eleven, we were alone. The door had just closed on Cousin Fanny and her brother Joseph, and we sat down to a little quiet chat over the experiences of the evening. 'Well, we have had some pleasant glimpses

of your Eggleston people; certainly in their regard for and appreciation of their physician and his wife." remarked Chester.

"Yes, there are kind hearts here." replied the doctor. "And, to tell the truth, I have been surprised, this evening, at some manifestations of friendliness and generosity, where I little dreamed it existed. In fact, the whole thing was a surprise. I never should have allowed such a donation to be offered to us, if I had known it beforehand; but, coming in this way, I can truly say it is a pleasant surprise, showing, as it does, the state of feeling toward us." 'It never entered my thoughts," said Kate,

that they would bring gifts. I supposed it was to be merely a social gathering, to congrat ulate us on our marriage anniversary." "The donation is doubly appropriate and

doubly welcome, from the fact of our having lost almost everything by fire so lately, and my inability to replace the loss excepting by slow degrees," said the doctor. 'This is a pleasant episode, which is not al-

ways to be found in a physician's life." I remarked. "A friend of ours, who is a physician, and a faithful, hard worker in his profession, a man of generous impulses, and known liberality, does not believe that there is such a trait in human character as gratitude. He has never found it in all his practice, although his labors have been constant and self-sacrificing." "We often look in vain for grateful appreci-

ation of services rendered," said the doctor; and I oftener, perhaps, find it where I do not expect it, than where I have reason to look for it. One of my former patrons, who was not

here this evening, was for years the most exacting and imperative of all persons, in his demands upon me for medical services, usually calling me late in the evening, because he would not take the time from his work during the day. He has had some severe sickness in his family, and I have spent hours at a time with them on many occasions; and have been sometimes called to them in the night for some slight indisposition. The man has but small means, and I charged him but half-fees. I supposed he would be willing, if he could not pay me in money, at least to do a job for me now and then, when out of work. He works in a shop that is running only a part of the time; and when that is closed he gets what odd jobs he can find to do. Yet I have never been able to get either a dollar or a half-day's work from the man. Finally, after three years of most frequent services on my part, and no return from him, I declined rendering any further service without payment. The man never sees me now when we meet, tor and his wife and greet them with a quiet and he tries in his small way to injure me, but as he has no influence he fails in the attempt. Another man, who was very sick two years ago with rheumatic fever, would doubtless have died without my care. I spent two whole nights with him, not daring to trust him in other hands. And this man has served me in the same way. I offered last summer to pay him half money for work, and credit the other half of his wages on my bill. He is not so poor that he could not have got on very comfortably in this way. But it was of no use. The past was forgotten. He could not lay his finger upon anything as the equivalent for my services. Health, to be sure, he had, but he couldn't touch it or see it; and his untutored mind could not retain an abstract idea through any lapse

"Is not this lack of culture an excuse for ingratitude?" asked Chester. "This difficulty of which you speak, of retaining in the mind an abstract idea, may be but the natural consequence of ignorance. The savage tribes of our country are a remarkable exception to this rule, if, indeed, it be the rule. I think their peculiar turn of mind enables them to grasp abstract ideas to a remarkable degree."

'That may be," replied the doctor. "At any rate the gratitude of the Indian for kindness received is proverbial. I could give you some examples of it from my own experiences with them. But I have in mind a case which offsets those I have mentioned, in this immediate vicinity. Some years ago I attended the child of a poor Trishman who works in the forge, three miles from here. It was a very dangerous illness, and the child got well over it. The parents were delighted, and grateful as well. The man was poor, but the said to me, 'Doctor, if you will wait a little you shall have your pay. I can save a little from my wages every month, and will bring it to your a little at a time. Will that do?' 'Certainly,' said 1; 'take your own time for it, and don't distress yourself to pay me.' For I saw that I was dealing with an honest man. I told him I should charge him but half price, as he was poor, and he thanked mehalf price, as he was poor, and he thanked me with tears in his eyes. Well, that man came regularly to me every fourth week, bringing what he could save from his month's carnings, what he could save from his month's carnings. Sometimes it was two dollars, sometimes three. At last, one Monday evening-he always came on a Monday -there was a fearful storm of rain and sleet, with a raw March wind. About nine o'clock he came to my office, having walked three miles in the storm to bring me three dollars. I looked on my books. Eight dollars remained unpaid. I had n't the heart to take any more of the poor man's money, and I receipted the bill. The man went out of the door with a God bless you on his lips.

' Now this man's honesty and honor were refreshing, and his was genuine gratitude."

"Oh yes," I replied; "although we often look in vain for it, we do find real gratitude now and then." I thought of some of our poor friends, whose lives we had gladdened for two summers past by sending them out into the country for a few weeks, and their grateful remembrance of my father's liberality, but I made no mention

"Oh! tell me, please," said 1, "who is that old gentleman whom I heard spoken of as 'Old-Grip'? That man has a history, I am sure."

Yes, doubtless; but no one knows what it is. Only this: About ten years ago he came to this town, and bought a small farm. Sometimes he has had a housekeeper, but not long at a time; and for several years he has lived entirely alone, hiring a woman to work occasionally by the day. His name is Damon Burrill. He is a misanthrope, and seems not to desire the acquaintance of any person. A few months ago he surprised the community here by buying one of the finest building lots in the village. Then a stranger came to town, looked at the spot with Mr. Burrill, went with him to his house, where he remained some hours, and left town. Preparations were made for building, and Burrill has erected a very pretty house there. It is generally supposed that he bought the land and has built the house for the stranger, but no one knows even his name. There has been a great deal of surmising as to the relationship existing between them. It is generally believed that the stranger will come soon and take possession. It is evidently not an investment of Mr. Burrill's, as he says it is not for sale."

"How strange that he should be here this evening!" said Kate. "I wonder what could have induced him to come!"

"A change has come over him," said the doctor. "By the way, he handed me something; I have it here in my pocket."

The doctor took from his pocket something which looked like a pop-gun, such as boys make of willows, only that this was larger.

"Well! this is curious!" said he, as he pulled it apart where it was fitted together near the end. "It is nothing more nor less than one of those pin-boxes that we used to make for the girls at school, for them to keep pins and slate pencils in; but this is made of ash instead of willow. And it is filled in with paper, tightly rolled together. What is this?"

We were all curious, and watched intently as he unrolled the paper.

"What does all this mean?" asked the doctor, as he looked at it, his face and voice full of astonishment. "Ah! here is another slip. This will explain." He read aloud:

" EGGLESTON, N. Y., Nov. 18th, 1873. DR. WESTON-More than fifty years ago my father wronged your father in pecuniary matters. As some restitution of what really belongs to you. I beg you to accept the house and land specified in the accompanying deed. DAMON BURRILL.

"This other paper is the deed of the house and land," said the doctor, speaking as if in a

We all looked into each other's faces with tearful eyes: we were speechless with surprise. Finally the Doctor spoke:

"God bless 'Old Grip'! We have had an angel in disguise in our midst, and knew it not!" Then Kate spoke, her eyes shining bright through her tears:

"We will have a pleasant home now, and 'Old Grip' shall make one of our household: shall he not, husband?"

Yes, if he will: but I doubt if he consents to that at present. By-and-by he will come; but this reparation, as you see, comes from a high sense of honor, a stern sense of duty, rather than from a genuine sympathy. He will stand aloof from us for awhile; but in time he will look upon us as friends. When he was so very sick, three years ago, I noticed his hearty appreciation of my services, and he paid me my fee at every visit; yet he repelled every word of sympathy and friendly feeling which I attempt-

"But we see now," he continued, "notwithstanding his misanthropic feelings, how truly noble and great his nature is. He has had some terrible experience in life that has made him what he is '

"You have no hesitation about accepting such a gift?" asked Kate.

"No; because the property belonged to my father. Mr. Burrill's father got the property into his own hands through fraud, and it will bear upon his peace and happiness in the spiritlife, I believe; and Mr. Burrill, himself, in thus making restitution, will be blessed in his deed. I have heard my father speak of the circumstance, but I did not know, till now, that the Mr. Burrill who defrauded him was the father of this man. No, it would be an injustice, as well as unkindness, to refuse the gift so nobly offered.'

It was late that night ero sleep closed our eyelids, and then I dreamed of "Old Grip." [Continued in our next.]

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light : Our session of Jan. 9th was one of great interest, the time being occupied by Dr. Slade in briefly sketching the main incidents of his life as a medium. He spoke of the shadows that surrounded mediums, the thorns and briers that filled the pathways of their lives, of the persecution and slander that assailed them. Speaking of his own mediumship, he said that he inherited it from his mother. When a babe he inherited it from his mother. When a babe raps were heard around his cradle, and he was clairvoyant from infancy. Inhis schooldays he possessed a remarkable facility for learning his lessons. Less of health while yet a boy led him to go South: but, getting worse, he returned home to die. At this time a gentleman, Mr. Houck, advised application to a clairvoyant or medium. While woodening what kind of a sar-Honek, advised application to a clairvoyant or medium. While wondering what kind of a person a medium was, Mr. Honek proposed a séance. One was held, and a large hand came and grasped young Slade, who became alarmed, and a hemorrhage came on. Though the family became much alarmed at this, Harry concluded he would continue the trial. The next night he became entranced by Owasso. His chair, with himself in it, was raised and placed upon the table, and Owasso said he had come to heal his lungs, and that he would live many years. Owasso took charge of him, controlled him to get roots and herbs and make syrup, which cured him; and after that he became quite noted for his diagnosis and cure of disease. made, testing his powers. His fame rapidly extended, and many cures and converts were made. Added gifts of mediumship came, including artistic paintings and sketching while under con-Slate writing manifested itself at Jackson, Mich. Removing to New York City, form materializations were produced, and numerous scances held. Following came an invitation to Russia. On his way thither he made a stop in England, where scientists and others became interested, and he encountered the antagonism of Prof. Lankester and Dr. Donkin, who hestated at nothing in their efforts to destroy his power and influence, and finally caused his arrest, under the Vagrant Act. Liberated on bail, many friends offered assistance, but popular prejudice prevailed, and he was sentenced to jail. Then an appeal was made by the solicitor to a higher court, and the indictment quashed through a technical point. This per-secution spread his fame throughout Europe, Reaching Berlin he subjected his mediumship to Samuel Bellachini, the Court Conjurer, who, to Samuel Bellachini, the Court Conjurer, who, after his experiments, declared that "any explanation of what took place by any reference to prestidigitation was absolutely impossible." He also gave séances to Prof. Zöllner and others, with satisfactory results. In Russia he held séances with the Imperial family, distinguished scientists and many of the nobility. Returning to Germany, the interesting experiments of Prof. Zöllner, as recorded by him in his work, "Transcendental Physics," took place.

He subsequently visited Australia, met with great success, and returned home by way of California. Upon his journey he was attacked by paralysis, and in San Francisco was cured through the powers of Dr. J. D. MacLennan, under the direction of spirits.

After the recital of his experience, Dr. Slade white the large of the control of t

204 South 8th street, Brooklyn, E. D.

### VIDAR, THE SILENT.

When the last bird flutters southward As the smilght fainter glows, And into the dim November A pensive stillness flows: When the mountain summits wrap them In robes of brown and gold, I think of the Norsemen's Vidar, The silent god of old.

He dwells in the boundless forest, He dwells in the boundless forest,
In pathless wilds unknown,
He loves the breeze-rocked prairle,
And the mountains are his own.
In the bloom of joytul summer
He shuns the haints of men,
But he comes with the days of darkness
To look on the world again.

On the chill and desolate seashore The waves their tunuit cease;
The rivulets know his footfall
And tremble into peace.
The wind steals into the forest,
The tail trees watchful stand,
And the stars hang mute and breathless
As he roams the leafless land.

No voice nor speech has Vidar, And his features no man knows; But he lays his hand on the heart-strings. And wonderful music flows; As If the reverberations Of a long and sorrowful past Were slowly ascending and blending With the peace that shall come at last.

Thus Vidar the Silent passes Over the world's wide spice, Giving to all who greet him One beautiful hour of grace. Then welcome the songless branches, Welcome the darkened days! There shall be light on the shadows,

And in the stience, praise.

### A Cure for Small-Pox.

A Paris physician says: "I herewith append a receipt which has been used to my knowledge in hundreds of cases. It will prevent or cure the small-pox, though the pittings are filling. When Jenner discovered cow-pox in England, the world of science hurled an avalanche of fame upon his head, but when the most scientific school of medicine in the world-that of Paris-published this recipe as a panacea for small-pox it passed unheeded. It is as unfailing as fate, and conquers in every instance. It is harmless when taken by a well person. It will also cure\_scarlet fever. Here is the recipe as I have used it, and cured my children of scarlet fever; here it is as I have used it to cure the small-pox; when learned physicians said the patient must die, it cured: Sulphate of zinc, one grain: foxglove (digitalis), one grain; half a teaspoonful of sugar; mix with two tablespoonfuls of water. When thoroughly mixed, add four ounces of water. Take a spoonful every hour. Either disease will disappear in twelve hours. For a child, smaller doses, according to age. If countries would compel their physicians to use this, there would be no need of pest-houses. If you value advice and experience, use this for that terrible disease."

Quiet nerves and Balmy Sleep in Hop Bitters, for sleepless Ladies and Invalids.

### Berkeley Hall.

The True Basis and Best Methods of Spiritual Organization.

A Lecture delivered by W. J. COLVILLE, Under Influence of his Spirit-Guides, in Berkeley Hall, Boston, Sunday Morning, Dec. 11th, 1881.

(Reported for the Banner of Light.)

Last Sunday we celebrated the third anniversary of the formation of this society. We then endeavored to supply you with a brief outline of the work we contemplated doing when we first called you together in Paine Hall, now over three years ago. From the day that our meetings commenced until now we have always earnestly striven to steer clear of unreasoning iconoclasm on the one hand, and of blind veneration for ancient institutions on the other. While cordially endorsing and devoutly sympathizing with all the truth we can discern in the Christian system, we have never applied to ourselves or to our work the title Christian, as we have never assumed the title Jew or Buddhist, though we essentially agree with the fundamental principles of faith in one and all of the great religious systems of the world. But to us religion is a life and not a creed, while to the nominal Christian, Jew or Buddhist a good life needs to be supplemented by a certain kind of faith in olden records and historical personages. We certainly should hesitate a long while before venturing to call Jesus a Christian or to attribute the origin of the system known as Christianity to this pure-minded and wholesouled philanthropist. Christianity is so mongrel a system that some of its professors deny almost all that others of its leading lights proclaim as essential to salvation. We should with equal reticence apply the title Buddhist to Sakya Muni Gautama, the last of those wonderfully inspired men who have periodically arisen to protest against the vices and errors of Asiastic belief and custom.

To our way of thinking, all adjectives, by qualifying and limiting a comprehensive noun, detract from the dignity and grandeur of the noun they qualify. Religion is too wide and all-embracing a term to need qualification by the employment of such sectarian terms as Mohammedan, Buddhistic, Jewish or Christian; not because there is little or no good in any or all of the systems known as Judáism, Christianity, etc., but because truth will always refuse to be confined to any particular age or nation. It will enter all your societies, permeate your every organization, pervade all your homes, speak through all your orators, guide the pen of all your scribes; but without, as well as within all institutions, independent of as well as through the instrumentality of all your recognized teachers or mediums, it will exert its sway and instruct humanity.

The religious systems and organizations of to-day are on the wane, because they do not appeal to the varied needs of human nature sufficiently. They fail to take man as he is and the world as it is and minister lawfully to the varied needs and desires of that nature. Stereotyped prayers will not voice the utterances of all souls: fossilized ceremonials will not expand and allow room for the ever-enlarging mind to grow and thrive. To expect all men to agree intellectually is to look for an impossibility, at least in the present stage of the world's progress. Uniformity is the goal to which the churches unnaturally wish to attain, but nature is never uniform, though she is a unit. No two flowers are precisely alike, no two countenances identical in form and expression; and does not the beauty of the world and of character consist in diversity in unity? The ancients, while worshiping the Deity as a perfect sphere, beholding the variety of the operations of the Divine Spirit, introduced the triangle as well as the circle as a symbol of the Godhead; and while this figure has three sides, proclaiming diversity, its threefold nature does not detract from the idea of absolute unity. The Trinitarian enforces the idea of diversity, but in such a way as to lead the intellect to reject his conclusions. The Unitarian acknowledges the unity, but denies the trinity. These rival bodies of Christians are like the various men who gazed at the chameleon in the fable: one found it blue, another yellow; and at length a witness declared that it was white. They were all right, yet all wrong-all right partially and relatively, all wrong absolutely.

No finite conceptions can ever be more than relatively accurate when they are glimpses of immensity beyond human comprehension. If God could be accurately described and fully understood by you, you would certainly be equal and possibly superior to the Deity. The greater can never be contained by the lesser; and if the mind of man be smaller than God, then the mystery of God will ever remain to some extent a mystery. Eternity is a word frequently employed, glibly used by children. as much so as by adults and philosophers. But who has ever fathomed eternity? Who has ever solved the problem of the ages, and satisfied himself that he verily comprehended infinitude? The wisest men are ever they who acknowledge that they are baffled at every turn in their researches. Newton, after having made vast discoveries, revolutionizing the faith of the world on scientific matters, compares himself to a little child picking up pebbles on the beach, while the ocean of truth lies unexplored before him; but the shallowbrained sciolist, who has scarcely penetrated one step into the mysteries of truth, imagines that he knows all there is to be known, and would fain make the world believe in his power to empty the ocean with an oyster shell.

When we hear of the arrogant assumptions of certain Materialists of to-day, we can only smile and pity their simplicity. Whatever their puny minds do not contain, according to their reasoning, can have no existence. Whatever facts, however well authenticated, have not been demonstrated to them, are of necessity fraudulent. Their reason is adequate, in their opinion, to empty the ocean of truth, and leave not a drop of water in the sea for any future visitors to the fountain of intelligence.

Unfortunately for Spiritualism and liberal religion to-day, this class of persons is not wholly unrepresented by those priding themselves upon their liberty of opinion and breadth of thought. Bigotry is by no means confined to those who superstitiously revere old-time dogmas. In the ranks of materialism are to be found many persons quite as bigoted to their own negations as the most devout Catholic can ever be to the assumptive dogmas of his church. In Christendom it has been customary to ostracise all who would not believe. Among many so-called radicals it is the fashion to persecute

extreme always produces another. It is but a must ever be set in motion in response to an step from Ultramontanism to infidelity; while from Spiritualism to infidelity the distance is so great that no human mind has yet been found able to traverse it. We make this positive assertion despite the fact of there being many reputed Spiritualists who are so near the confines of the atheistic realm that one can scarcely detect the difference between their opinions and those of avowed Materialists. But there are many kinds of professing Spiritualists, and among them are many who, though no doubt very sincere and well-disposed people, are not properly entitled to the name of Spiritualist. "Phenomenalists" would suit them better, as it would be a title expressive of their real intellectual and spiritual status. It is quite possible to believe that certain mediums are perfectly honest; that certain phenomena which have occurred in your presence are not to be attributed to imposture or selfdeception, and yet accept the explanation given by Spiritualism as only one out of several possible explanations. You may talk of the spiritual hypothesis as simply one out of many hypotheses, but that which is hypothetical is altogether unlike that which has been clearly demonstrated to your understanding. To believe that spirits perchance communi-

cate; to believe in a possible God and a probable hereafter, is scarcely to be in that frame of mind which constitutes a Spiritualist properly so-called. Those who are really Spiritualists have been convinced of the reality of spiritual experiences beyond a peradventure; to them there is no perhaps in the case. They are as able and ready to affirm that they have witnessed spiritual beings as they are to defend the doctrine of their own and their friends' real existence, and having once discovered a truth they can never let it go. The reason why so many waver and doubt is because they have never been really convinced; they imagine that they are satisfied one day, and the next they consult another medium, clamoring for a repetition of the identical test they considered all-sufficient the day before. Many men and women are going up and down the country declaring that they have been Spiritualists for twenty-five or thirty years, and yet all they appear to desire is a simple rudimentary manifestation of spirit power, precisely similar to evidences which necessities all unmet, or will you forego some have been furnished them hundreds of times before. Whenever a new medium is introduced they are anxious to spell out the alphabet of spirit communion afresh, and receive a test The public heroism displayed on the tented from some brother, or sister, or cousin from whom they have received thousands of similar communications, and through hundreds of me-

We do not deprecate by any means or to any extent the very natural desire felt by most of you to enter into conscious communion with your own beloved ones; but let this communion be progressive and not stationary. If you have you that they still live and love you, that test should suffice; you need never seek a repetition of this evidence; but this need not prevent you from holding frequent intercourse with your spirit friends, only, having learned from them the alphabet of the spiritual language they are commissioned to teach you, you should seek for higher instruction. Go to them for new lessons and strive to graduate from the primary to the higher schools of spiritual instruction. Primary schools are ever a necessity; children are always found ready to fill them; but the same children would be thought dunces indeed if form materializations and advanced spiritual teachings, are necessary; but the public must remember that the law of the spirit is ever and everywhere the law of progress, and that all these phenomena are supplied to satisfy the the demand. If any complain that certain demonstrations of the spirit are trivial and commonplace, the commonplace character or triviality of spiritualistic phenomena is but a reflection of a corresponding state of the human mind while searching for spiritual enlightenment. You have the whole universe to draw upon, and if there be a power in Nature enabling the foolish in the spirit-spheres to answer unto your folly, surely there can exist no law forbidding the wise to answer unto your wisdom.

In the work of spiritual propagandism we warn you all against the unwise methods employed by some as means for enlisting public attention and sympathy-methods which are not the expression of a spirit of wisdom, and which, though momentarily triumphant, produce and minister to morbid curiosity and transitory excitement rather than to deep feeling and carnest thirst for knowledge. Flaming posters announcing wonderful exhibitions of spirit power in broad gaslight, on a specified evening, in a conspicuous public hall, may suffice to draw an immense crowd of curious seekers after the latest and most surprising novelties of the times. But such advertising retards rather than advances the progress of spiritual truths in the community, as the kind of manifestations possible under the circumstances are of so questionable a character that the excited multitude are far more likely to leave the building pronouncing Spiritualism an imposture and mediums tricksters, than speaking favorably of the proceedings. While trance and inspirational discourses can be delivered to immense multitudes of people, and the same conditions need not always to be observed for their delivery as are necessary for the production of physical phenomena, still sensationalism is always out of place in connection with Spiritualism; and flaming bills calling the attention of the populace to a spiritual medium, as placards atplace at all times; for we must ever bear in mind that the mission of Spiritualism is not to amuse but to instruct; and that the spiritworld must be left to devise its own means for the propagation of the truth which it alone can

If persons expect to make money out of their mediumship, as they would out of any business enterprise; if they only care for mediumship as a means of acquiring worldly wealth, they may retain certain mediumistic powers, and, for a while at least, amass some gold; but it will be at the expense of all that is purest and most abiding here and hereafter. Spirits of the highest order are not unsympathetic or blind to the earthly needs of their chosen instruments; but with them the spiritual work is ever kept in the foreground, while the material means for supplying physical necessities are a secondary consideration in the eyes of wise guardians and guides. The soul must ever exist and operate prior to a material form or expression, and thus and sneer at all who will not disbelieve. One | material agencies for carrying on spiritual work

already existing spiritual force and necessity. We are none of us so foolish as to overlook the practical side of the work on earth, or to imagine that mediums can live without visible means of support while in the earthly body; but our advice to all workers in the spiritual vineyard is to see first to the kingdom of heaven and its righteousness, and while doing their duty faithfully trust that all things necessary for their earthly welfare shall be added unto them. Certain of the sayings of Jesus concerning the estimate to be placed upon worldly goods and human efforts, are open to the severest criticism of those whose God is Mammon. Those political economists and Martha-like housekeepers who place a high value upon earthly comfort and respectability, and bestow little thought or energy upon the acquisition of spiritual riches, may style Jesus a fanatic, and laugh at the whole Essenian brotherhood as a company of foolish fanatics; they may even go so far as to pronounce certain New Testament statements on these subjects immoral, while the immorality is in themselves, and not in the great teacher whom they criticise. They, having an inordinate regard for temporal good, will willingly starve the soul to feed and clothe the body; caring more for a sumptuous earthly dwelling than for a house not made with hands, eternal in the heavens, they will barter everything for the sordid dust of earth. To them nothing can be more foolish, and even wicked, than the conduct of those who will expose themselves to beggary, if need be, for the truth's sake. Their lives are one constant struggle for the bread that perisheth, for the applause of men, for worldly fame and grandeur; and then how frequently is it the case that when they have reached even to the summit of their worldly ambitions, their souls are compelled to go out suddenly, leaving behind them all they valued, and become, in the world of spirit, paupers indeed.

The great question to be decided very often is, which of two kinds of riches will you seize when both are within your grasp? when you can have one or the other, but not both? Will you build only for time, or for eternity? Will you fare sumptuously and attire yourselves delicately on earth, leaving your spiritual earthly luxuries that your higher nature may be satisfied? All the men and women you admire and reverence were heroes and heroines. field, and the yet greater heroism of many private persons whose lives have been long series of struggles and disappointments, always attract you to the extent of causing you to fall down and worship at their shrine. All the really brilliant stars in the intellectual galaxies with which you are familiar through history, and the abiding results of their labors, have shone with a peculiar lustre by reason of their fortionce received a satisfactory test, convincing tude amid the thousand and one daily worries and persecutions to which they were subjected. Bruno, Galileo, Copernicus, caring naught for the approving smile of an ignorant rabble of people who represented the civil and ecclesiastic power of their day, preferred to devote themselves to the study of nature's laws and glories, even though poverty, ostracism, yea. the stake itself, were the earthly reward of their labors. Columbus would sooner leave all the pleasures and comfort of his sunny home in Southern Europe, and brave the perils of the deep in a frail bark, manned by a mutinous craw following the saiding light of that intuithey never left them and made room for other tion which revealed to bim the existence of babes in knowledge. All manifestations of the another continent across the waters, peopled spirit, from the raps and table tippings to full | by the dreaded monsters of fact and fable, than obscure the light of his genius by wrapping his talent for discovery in the napkin of worldly expediency. Luther, Melanethon, John Huss, the Waldenses, the French Huguenots, Joan D'Arc, the Wesleys, your Puritan forefathers, who needs of those whose requirements are as va- cared more for liberty to worship God according ried as the supply which comes in answer to to the dictates of their own consciences, than for all domestic felicity and civil distinction at home, have earned a place and fame in history; have enshrined themselves as monarchs in the affections of the world; have bequeathed to posterity a legacy of true nobility, placing them on pedestals of moral and intellectual greatness, which none can occupy save those who would gladly exchange all worldly advantages for the one pearl of greatest price, the truth itself.

Perfect, absolute truth they did not attain tobut relative truth, an approximation toward the absolute, truth far greater than that revealed to their time serving opponents, they certainly did grasp by their self-denial and boldness. Infallible they were not, models of perfection in no sense; but instruments in the hands of angels for the ushering in of that glorious dispensation of universal light and love, the true golden age of the future, they certainly were. They were all vessels filled to overflowing with pure water from the wells of everlasting life. Fuller than quite full no vessel can be. The pint mug can never hold as much as the gallon jar; some minds are like thimbles in capacity when contrasted with others that are like tanks, and thus it is impossible for all to attain to the same measure of truth. All cannot bear the same amount of light; that which will illuminate one will blind another, for mental and spiritual organs of vision are variously conditioned, as are bodily eyes.

It is a common and very true saying that what is one man's meat is another's poison. Many children grow up stunted, physically and mentally, in an atmosphere where other members of the same family grow and thrive. Parents make a sad mistake when they provide one dish and one only for the satisfaction of the appetites of a large family. Every child born into the world brings with him peculiar needs incidental to his special mission in life. To respect these needs is wisdom; to despise or ignore tract crowds to the circus, are entirely out of them is to sow the seeds of pauperism, crime and every ill. There are no persons to be found. anywhere who have not their own specific places to fill and work to do. The human family is like a large temple, or like the human body itself; many parts and many members are absolutely essential to form the edifice or. complete the organism. Just as the eye cannot be dispensed with because you have arms; just as the windows of the house cannot be made to do duty for the stairways, even so one person or class of individuals can never stand in the stead of another individual or section of the community. Could your President occupy his seat of honor in the White House, if there were not men to till the ground, gather in the harvests, prepare his food and fashion his garments? These toilers do not directly rule the nation, but they do so indirectly; not alone by the part they take in electing Representatives, even to the President himself, but also in actually making it possible for those holding high offices to exist. For if these men did not perform the work you style menial, your distinguished

personages must needs starve or provide for their own necessities, and the provision they would have to make for physical necessities would debar them from the use of those essentially intellectual powers which they now almost exclusively exercise.

You perceive, therefore, that the great principle of republican or democratic rule is the recognition of the dignity of labor; the portioning off of individuals and classes of persons, with a view to the utilization of all the talent the country possesses; but while some must speak and others listen, while some must write and others read, some spend their lives in solving the mighty problems of human life and destiny, and others their days in making provision for man's physical necessities, all are equal if all are faithful; but diversity is included in unity. The churches are fast losing their hold upon the affections of the people, for the reason that they all strive to reduce men to the level of an impossible uniformity. Uniformity means stagnation, repression, and is in spirit, as well as in form, antipodal to the true unity of the spirit which Spiritualism ever seeks to maintain. There may be unity of the spirit in the bonds of peace. Men and women may differ widely in opinion on almost every conceivable subject, and yet respect and love each other deeply and tenderly. Church organizations have been beneficial to the extent that they have bound men together, uniting various types of character and employing various talents in a common work needing diverse energies and methods of operation; but their prejudicial influence has been the outgrowth of the authority some have striven to exercise, while disqualified to rule by any other means than the most ignoble. As long as men are hypocritical and cowardly as their lower propensities are appealed to by fear only. Love allows perfect freedom; love alone can

fulfill the divine law; we shall only truly obey a dom and equity, yea, and the mercy of a law, the greater nearness of spirits to the earth, but are fully established in the minds of the people, are occasioned rather by the unusually sensithe laws the more common is crime. When England, farmers were not less secure in the change in legislation. The wildest characters they favor place their own lives in jeopardy, while those who antagonize unmerciful measures are the very ones who are least likely ever must ever control, not fear. A religion of fear sixteenth century; a religion of fear may cause women to bow their necks under the galling yoke of priestly despotism. One old man in Rome, claiming to be the vicar of Christ, the successor of the Apostle Peter, the infallible head of the Church on earth, may intimidate millions; but as he is honored and yielded to from motives of fear, as intelligence always displaces superstitious dread, one by one the Pope's treasures are passing from his grasp, one by one his former allies are forsaking him; his dominions are ceded to the grown of Italy, he is afraid to breathe, his very life appears to him to be indanger. He refuses to leave the Vatican. so much does he dread assassination, though if he he the chosen representative of God on of fear which Rome disseminates is not calculated to inspire confidence and love.

State for protection; its only safety has been in its power to command the civil government. The union of Church and State, not in partnership, but as master and servant, has ever been the dream and ambition of Romanism; but, alas for it! alas for the Greek and Anglican churches, also! culture, universal knowledge, despoil them of the aid they can only steadily receive from a nation which imagines that it is imperilling its eternal happiness if it dares to act against the decree of the Church.

If it be true of the Church that its power as a despotic agency is waning, what may be said of those earthly governments which have long controlled vast multitudes of men? In Russia, Nihilism threatens to annihilate the government at any moment. The assassination of the late Czar was the natural fruit of the old-time tyranny which fostered the universal hatred of the government, out of which alone systematic Nihilism could possibly have sprung. The late Czar was a good man, far superior to his predecessors who died natural deaths; the present Czar is a model of justice and mercy when compared with the general run of Autocrats, but yet he cannot sleep or taste of any enjoyment without alarm. His hair is bleached, his form shrunken, his stalwart form robbed of its proud and glorious dignity by reason of the plots against his life. Why is he the object of attack? Not one who knows him fails to respect him as a man, but his office throughout Russia is held in detestation. Why? Because for centuries the kingly throne has been the seat of unblushing despotism, and while present Emperors may seek to reform ancient institutions and win back the lost favor of the populace, they can never by any virtue of their own induce men to regard favorably a system which makes the safety of a nation depend upon the disposition of an individual; a man, moreover, forced upon the people independent of their vote; a man whom they are taxed to support, whose extravagances they must pay for even though one of his darling schemes be the shedding of their blood.

Whenever trust is reposed too exclusively in an individual, a community has built its house upon the sliding sand of individual permanence. A virtuous parent may have for his heir a prodigal child. At any moment the monarch may pass from earth; and what then? No matter how free and prosperous the nation during a certain man's lifetime, his death may plunge it into the darkest abyss of wretchedness and suffering. Iconoclasm is usually indiscriminating: reactionary movements are ever apt to be as violent in one direction as their predecessors have been in its opposite; and thus, to-day, the hatred felt toward churches and rulers, priests ple, is unnatural, but necessary and inevitable in this transitional age. New wine cannot be confined in old bottles; it will burst them; new consistent one spiritual society need not do more than represents bears to the imaginative view executed by the fanciful dreamer in his studio. Let us all remember that vised. It is a volume of three hundred pages, one spiritual society need not do more than represents bears to the imaginative view executed by the fanciful dreamer in his studio. Let us all remember that vised. It is a volume of three hundred pages, one spiritual society need not do more than represents bears to the imaginative view executed by the fanciful dreamer in his studio. Let us all remember that vised. It is a volume of three hundred pages, price, \$1,50. For sale by Colby & Rich.

ideas will not continue to run in old grooves. Every age has had its own prophets, its own systems, its own forms of spiritual and intellectual embodiment. Men like Savonarola in many respects, though scarcely as self-sacrificing as he, may try to put the new wine of the modern spiritual revelation into the old bottles of existing organizations, yet the new truths will not abide these limitations; their young, vigorous vitality disintegrates, shivers the form into fragments; the thought is liberated, and though it apparently falls fruitless to the earth not one particle of it can be lost, and the experience gained in the failure of an effort to imprison it, has taught the world a lesson of priceless value.

BANNER

Ernest Renan in his English Conferences proclaimed to his audience his sincere conviction that churches were necessary; but he points to a new type of church adapted to a new age. Spiritualistic societies have sprang into existence in many places and suddenly disappeared; gigantic plans have been discussed for the maintenance of regular spiritual meetings, but, for some reason, all have refused to abide. During the past thirty-three years so rapid has been the enlightenment of the world that men have learned more in that time than they have often learned in several centuries. Hence the necessity for various organizations may arise and pass away rapidly. The institution which, like the mushroom or the insect, is here to-day and gone to morrow, appears in response to a demand for it, and dies when its work is done. That which is hastily conceived and speedily arrives at maturity, is only needed for the passing hour; while the forest oak, taking many years to reach maturity, lives to witness the rise and fall of countless generations of insects afraid of God, terrified with the thought of hell, and mushrooms. Great needs are always the if they dare to arrive at another conclusion | producers of equally large supplies; let the need than that to which their ministers have ar- exist and the demand will produce the supply. rived, all intellectual and moral progress is im- | Never is there on earth even one mind prepared peded in the land; and people become morbid, for more than it receives; at the very instant a heart or brain is open to receive the light it enters the aperture.

In every remarkable period in human history when spiritual manifestations are prevalent law when we love it. The love of law is as the unusual and extraordinary demonstrations necessary as the law of love, and until the wis- of spirit power that occur do not result from coercive methods may suppress exhibitions of tive and receptive condition of the planet and its crime, but criminal tendencies will never be inhabitants; just as when you open a door or uprooted from the popular mind. The severer | window, you admit air and light without necessarily altering the quantity of the light and air hanging for sheep-stealing was abolished in outside. When a human heart or intellect is like unto an open window the sunlight of spirpossession of their flocks than before this itual presence streams in. Men may close all their windows and suffocate when the air is are ever the most ready to vote in favor of cap-ital punishment and every form of legalized in-they may shut themselves in cellars or lock they may shut themselves in cellars or lock humanity, even though those very laws which themselves in their studies, and deny all the color and light and beauty of the outside world, and presumptuously ignore its loveliness, because their eyes have never beheld it. Atheists to find themselves in the hands of the law. Love | and materialistic philosophers live in the basement of their dwellings and deny the existence led to the Inquisition, and every horror of the of what they may readily see by looking out of their attic windows. We do not blame them hundreds of thousands of free-born men and for so doing; possibly their duties are such as to engross all their time and attention in the prosecution of physical studies. A cook may be usefully employed all day in the kitchen, and the food she prepares may be indispensable to those who need it to enable them to engage in intellectual labor or perform spiritual work; the delver for coal in the bowels of the earth the diver who descends to the bed of the ocean may be doing their own work, even though they are shut out from visions of stars and suns. The medical student, analyzing the construction of man's physical structure, may have all he can attend to in the prosecution of such researches; but those whose eyes have been opened to higher things, those whose ears have earth, surely he might feel confidence enough | been attuned to celestial melodies, can never in the divine protection to feel safe everywhere | relinquish their hold upon spiritual realities and under any circumstances; but the religion because others are unaware of their existence. As well might you deny the existence of flow ers, that you have seen, handled and smelt The Church has ever depended upon the because others have not perceived them; as well deny all that there is of beauty in music, because some men are deaf, or have never listened to sweet melodies, as refuse to trust the evidences of your own soul and senses in reference to spiritual truth. To us those things of which we speak are stern realities; to us the teachings we give out to the world are the only possible deductions from experience. We ask no one to coincide with our opinions, we ask no one to accept all our statements; but we beg of all to remember, that every soul on earth and in the realm of spirit has its own individual experience; and while you have no need to endorse anything out of the range of your own perceptions, you are neither wise nor honorable in your treatment of others if you deny as impossible that which has come within the scope of their knowledge.

In the establishment and organization of a spiritual society unity must rest on essential principles, not on disputed dogmas. Every careful and experienced spirit fully knows how utterly impossible it is for all spirits to agree in their utterances on matters relating to speculative philosophy and personal experience, as every individual has his own life to live; and one description of the spirit-world can no more tally with all others, if all be equally truthful, than a portrait of your father need resemble that of your nephew, or a description of France agree with a description of Patagonia. All spirits express positively that which they know: when they are wise, and lack positive information, they give their opinions cautiously. Only the ignorant and self-righteous ever undertake to support a negation by boldly telling you, once for all, that a truth, never having been revealed to them, cannot be a truth. Such doctrines as the reëmbodiment of the human spirit in successive earthly forms, the location of the spheres, the occupations of spirit-life, the existence of elemental spirits, the possible extent of communion with the unseen world, must ever awaken controversy so long as all do not possess equal light, and have not had the same experience. To one spirit reëmbodiment is a fact; he has lived on earth more than oncehe knows it; he remembers perfectly his experience; he can trace the line of his development. This experience belongs to the individual. To announce it is his right-possibly, at times, his duty; and for you to deny the truth of his statements because his experiences do not tally with your preconceived ideas, is to endeavor to pare down the facts of nature until

bave constructed for their reception. Theoretical surmising is very well in the absence of positive knowledge; but a theory bears the same relation to a fact that a landscape pic-

they are small enough to enter the theories you

resent one especial stage of spiritual attainment; and that, in so large a city as Boston, for instance, a spirit of dead letter uniformity rather than true unity would advise the assembling of all Spiritualists in one hall, to listen to the utterances of one inspired speaker. Let us have fifty, one hundred, or a thousand societies if we need them; not rivals of each other, but fellow-workers in one great field of industry. Let our societies ever be centres of practical work; but pray remember that practical work is not confined to physical activity. Whatsoever refreshes the weary spirit, after a day's or a week's labor, has a direct practical bearing upon every portion of daily toil. Whatsoever consoles the mourner, enlightens the ignorant, strengthens the weak, stirs up a spirit of charity in the breast of any, is eminently practical, even though it may be a poetical, ideal, or transcendental force.

We must all strive to realize that a society must be formed of those who are drawn together by irrepressible attraction; those who are impressed to join a society are the only true members of it; to join it or support it is not your duty unless you feel called upon to take part with certain others in any work. If you are not prepared to agree and help each other, to join a society is to introduce a disintegrating, a destructive element. Material means must not be sought until spiritual results are attained; persons must give because they wish to contribute, not per force; and instead of gathering at all times around an individual who may be a centre of spiritual and intellectual light, you must become attached to truths, and to each other, and remember that however precious any instrument may be in the hands of the unseen, sometimes an instrument is taken away that you may rely more entirely upon direct communion with the spirit-world through your own gifts and intuitions. Individualism is a failure at length if it does not lead to organization; individualism precedes organized effort, because there are prophetic souls calculated to take the initiative in some new work of great importance.

Such men as Theodore Parker and O. B. Frothingham have illustrated the fact that when a society is simply an audience, remove the speaker and the society vanishes. That position the Twenty-Eighth Congregational Society of Boston maintains to-day. It is one of the smallest, certainly not the largest of the Unitarian Societies, and yet it finds its home in a building specially designed to perpetuate the work of Theodore Parker; but Parker was a teacher simply, not an organizer. Parker has been, to some extent, followed by Frothingham, who also is not an organizer, and to-day seems sad and dissatisfied because his large congregation fell to pieces when he went to Europe. Far be it from us to undervalue the importance of inspired teachings. None can know more fully than we the deep necessity for enlightening the masses and calling minds around a common centre prior to organized work; but the acorn must become the oak some day, the seed must be the flower at some time, and this become in its turn a seed-bearer. So with all individual effort, organization must follow it as a result, but never precede it as a cause.

May angels and all kind guardian spirits who love and watch over you assist you so to hear and obey the voice of the soul, that you may all become living stones in the true temple of the Spirit.

#### Written for the Banner of Light. IN MEMORIAM. BY MRS. C. L. SHACKLOCK.

We cannot see, so dim our earthly vision,

Beyond the shad'wy vale. To paint the glories of the land elysian, All human words must fail.

So wearily we tread Life's thorny pathway, The way to heaven seems far: But love divine can rend the vell that hides it,

So tenderly we prize the friends who love us, They are to us so dear.

When he would raise them to the heights above us, We fain would keep them here. We cannot see the clouds of care and sorrow Which might have dimmed their sky; We cannot see the beauty of the morrow,

Which dawned for them on high. But we can trust the love that falleth never, Compassionate and kind:

We know that he will keep our own forever; Our lost ones we shall find. When we shall cross the dark and flowing river,

And reach the further shore. The gracious Lord, of all our gifts the Giver, Our treasures will restore.

#### What they Continue to say of "Immortality."

Some of the oldest and most zealous workers in the field of Spiritualism continue to write most approvingly of Dr. Peebles's late work relating to "Immortality," and what the spirits controlling mediums in different parts of the globe say of their localities and conditions in the world of spirits.

Mrs. Frances E. Hyer, Fort Atkinson, Wis.,

"Let me thank Mr. l'eebles for his last inestimable book, 'Immortality, Our Future Homes and Dwelling Places.' I feel my poverty to be the cause of to me a great deprivation in being unable to purchase many valuable spiritual works now being published. When his Seers of the Ages' first came out, a spirit said to me, Buy it,' I did not disobey. The same command was audible to my spirit ear when his last work came out. The blessings which both volumes have been to me I cannot express."

Dr. A. P. Pierce, of Boston, writes thus: "I think that 'Immortality' is one of the best books to inform the general reader about immortality that has ever yet been published, and everybody whom I have seen (and I've helped to dispose of some among our friends) declares it to be the clearest and most comprehensive book that has yet appeared about the life of spirits, the condition and work of spirits in the higher and lower spheres. And Dr. Peebles has prepared a greatmany minds in this volume to get a more full understanding of the general doctrines of Spiritualism. The spirit-world will reward him for these labors in behalf of truth."

Judge Harris, of Louisville, Ky., thus ex-

presses himself: "Immortality, or What a Hundred Spirits, Good and Evil, Say of the Spirit-World,' is the best book that I have ever read upon Spiritualism, if I may possibly except Judge Edmonds's volumes. It is the best, because spirits are allowed to speak for themselves in describing their conditions and places. And surely if they communicate, they best know and are best able to describe their own conditions. Dr. Peebles's composition in the volume is excellent, refreshing the religious emotions of my soul; but I differ with him somewhat as to the matter of the 'soul's preëxistence.' I have loaned his book to one of our preachers, and it is now being read by him."

New Books.

FOURTH EDITION.

# IMMORTALITY,

### OUR EMPLOYMENTS HEREAFTER.

What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

#### J. M. PEEBLES, M. D.,

Author of "Seers of the Ages," "Travels Around the World," "Spiritualism Defined and Defended," "Jesus -Myth, Man, or God?" "Conflict between Spiritual-ism and Darwinism," "Christ the Corner-Stone of Spiritualism," "Bunddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," etc.

This large volume of 300 pages, 8vo.-rich in descriptive phenomena, fueld in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world ranks as the most interesting and will doubtless prove the most influential of all Dr. Peebles's publications.

This volume contains twenty-one chapters, and treats of The Nature of Life.

The Attributes of Force. The Origin of the Soul. The Nature of Death. The Lucidity of the Dying. The Spiritual Body. The Garmonts that Spirits Wear.
Visits in the Spirit-World.

The Hells crammed with hypocrites. Sights Seen in Horror's Camp. Velocity of Spirit Locomotion. Other planets and their people.

Experiences of Spirits High and Low. John Jacob Astor's Deep Lument. Stewart Exploring the Hells. Quakers and Shakors in the Spirit-World. Indian Hunting-Grounds.

The Apostle John's Home. Brahmans in Spirit-Life. Clergymen's Sad Disappointments. Fountain-of-Light City.

Fountains, Fields and Cities. The Heaven of Little Children. Immortality of the Unborn. The Soul's Glorious Destinu

The General Teachings of Spirits in all Lands. Large svo, cloth, heveled boards, gift sides and back. Price \$1,50; postage 10 cents.
For sale by COLBY & RICH.

### Man and his Relations.

ILLUSTRATING THE INFLUENCE

OF THE

MIND ON THE BODY; The Relations of the Faculties and Affections to the Organs and their Functions, and to

the Elements, Objects, and Phenomena of the External World.

BY S. B. BRITTAN.

For fifteen years the author has been employed in re-searches which have at length resulted in the production of this extraordinary book, covering the wide range of Vital and Mental Phenomena, as exhibited in MAN and the Ani-

and Mental Phenomena, as exhibited in MAN and the Animal World.

In the language of one of our ablest literary reviewers.

The author has a happy taculty of so illustrating obscure and protound subjects, that they are comprehended by the common uthot.

In, BRITTAN grapples carnestly with the facts that have mizzled the brains of the philosophers of every age and country; and has grasped in his masterly classification the greatest WONDERS OF THE MENTAL WORLD.

In this respect his remarkable book is a COLLECTION OF RABE CURIOSITIES, and must attract universal attention. At the same time, the student of Vilia Chemistry, Physiology and Medicine, the Divine and the Moralist, the Metahlysical Philosopher and the Political Reformer will find it replete with profound and profitable instruction.

NEW EDITION. PRICE REDUCED From \$3.50 to \$1.50, postago free. One large 12mo, white paper, cioth.

For sale by COLBY & RICH.

### THE INFIDEL PULPIT LECTURES BY GEORGE CHAINEY.

This work contains the following lectures:

No. 1.—Lessons from the Life and Work of Karl Helinzen,
2.—Minot Savage's Talks about God,
3.—Moral Objections to the God Idea,
4.—Nature and Decline of Unitarianism,
5.—A Study of Ingersoil,
6.—Assasshation of the Czar,
7.—Lights and Shades of Liberalism,
8.—The Spirit of the Press,
9.—Redies of Barbarism,
10.—The Spirit of the Press,
11.—The Choir Invisible,
12.—Lessons for To-Day, from Walt Whitman,
13.—True Democracy,
14.—My Religious Experience,
15.—The Ideal Man and Woman,
16.—What is Norality?
17.—What is Religion?
18.—The Church of the Future,
Vol. 1.—Cloth, Price §1.00; postage 10 conts,
For sale by COLBY & RICH.

### THREE BOOKS IN ONE.

### Liver Complaint, Mental Dys-

### pepsia, and Headache.

BY M. L. HOLBROOK, M. D.

BY M. L. HOLBHOOK, M. D.

This book aims to condense and put that practical form
the very best knowledge current on the subjects of which
it treats. It is so plain that it can be easily understood by
any reader, and puts into his hands such knowledge as will
enable him to keep his liver, stomach and brain in the best
working order, and ought to be in the hands of every person who would maintain these organs in health, and restore them when diseased. It will save many times its cost
in doctors' bills. Price \$1,00, postage free. For sale by COLBY & RICH.

### TIPPING HIS TABLES;

Ramblings after a Rambler; Exposures of an Exposer, Elicited by "An Expose of Spiritualism by Rev. John Gregory, Northfield, VI., 1872." By ALLEN PUTNAM. In response to a general demand, this able production is issued in pumphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and carnest thought.

Paner, 25 cents, postage free. Paper, 25 cents, postage free, For sale by COLBY & RICH,

#### PHILOSOPHY OF IMMORTALITY In Connection with Deity and Worship. BY M. B. CRAVEN.

This little pamphlet shows, while Christian theology teaches that man incurred the penalty of death by disobe-dence to a divine command, that the testimony of Nature, or economy of God, furnishes physiological evidence that like all other animated beings, he was subject to the fate of death through inexorable law. Paper, 16 pp. Price 5 cents. For sale by COLBY & RICH.

#### A TREATISE ON The Horse and his Diseases.

BY B. J. KENDALL, M.D.

Containing an "Index of Diseases," which gives the Symptoms, Cause, and the best Treatment of each; a table giving all the principal drugs used for the Horse, with the ordinary dose, effects, and antidote when a poison; a table with an engraving of the Horse's teeth at different ages, with rules for telling the age of the Horse; a valuable collection of receipts, and much other valuable information. Hustrated.

Paper, 25 cents. For sale by COLBY & RICH.

The Origin and Antiquity of Physical Man. Scientifically considered: proving man to have been con-imporary with the mastodon; detailing the history of his evelopment from the domain of the brute, and dispersion development from the domain of the brute, and dispersion by great waves of emigration from Central Asia. By HUDSON TUTLE, author of "Arcana of Nature," etc. In response to a general demand, (it having been out of print for some time,) a new edition of this scholarly work has been published.

Cloth, 41,50, postage 10 cents,
For sale by COLBY & RICH.

#### The Rationale of Spiritualism, PAPER READ BEFORE THE CHICAGO PHILOSOPHICAL SOCIETY

BY F. F. COOK,

This admirable Essay completely meets the requirements of the movement at this time. It views from a spiritual standpoint the power at work in Spiritualism, and explains why its tendencies are so diverse, and to some so contradictory and perplexing. Every intellectual reader will enjoy it. Paper, 10 cents.

For sale by COLBY & RICH.

New Books.

# WITCHCRAFT OF NEW ENGLAND

# MODERN SPIRITUALISM

BY ALLEN PUTNAM, ESQ.,

Author of Bible Marvel Workers, P. Natty, a Spirit, P. Mexmerlson, Spiritualism, Witcheraft and Miracele, P. Agassiz and Spiritualism, Pete.

While producing this work of 482 pages, its author obviously read the darker pages of New England's earlier lifestory in the light of Modern Spiritualism, and found that in origin Witchcraft then and woday's supermutidate phenomena are the same; and found also that intervening Witchcraft listorians, lacking or shutting off to-day's light, left unnoticed, or itogically used, a wast amount of Important historic facts, and set before their readers erroneous 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 hattweet the parish in which salein Witchcraft had its origin, and descended from actors then and there, in this interesting and instructive work has doing over our forefathers, and not a little that exhibits egregious shortcomings and misleadings by the historians. Hutchinson, Upham and others who follow their lead.

The work is worthy of general perusal.

CONTENTS

CONTENTS,

PREFACE, References, Explanatory Note-Definitions,
MATHERAND CALEF,
COTTOS MATHER,
ROBERT CALLE,
THOMAS RUTCHINSON,
C. W. UPHAM.
MARGARET JONES, Winthrop's Account of her, etc.
ANN BREAT JONES, Winthrop's Account of Ann, etc.
ANN CLE, Hutchinson's Account of Ann, etc.
ANN CLE, Hutchinson's Account, etc.
ELIZABETH KNAPP. A Case of Spiritualism, etc.
MORSE FAMILY. Physical Manifestations, etc.
GOODWIN FAMILY. Hutchinson's Account, etc.
SALEM WITCHICHAFT. Occurred at Danvers, etc.
TITUBA. Examination of her, etc.
SALEM WITCHICHAFT. Occurred at Danvers, etc.
TITUBA. Examination of her, etc.
SALEM GOOD. Blee with Spirit-Teeth, etc.
SALEM GOOD. Blee with Spirit-Teeth, etc.
MARTHA COREY. Her Character, etc.
GILES COREY. His Heroism, etc.
MARTHA CARRIER, Was seen as an Apparition, etc.
MARTHA CARRIER, Examination, etc.
MARTHA CARRIER, Examination, etc.
GEORGE BURHOUGHS. His Susceptibilities and Character, etc.

er, etc.
SUMMARY. Number executed. Spirits proved to have been Emectors of Witchcraft.

SUBMAND THE SUBMAND AND PRINCIPLE CONFESSORS.
THE ACCUSING GIRLS. Ann Putnam's Confession.
THE PROSECTIORS.
WITCHERAFTS AUTHOR.
THE MOTIVE.
LOCAL AND PRISONAL.
METHODS OF PROVIDENCE.
APPENDIN.

METHODS OF PROVIDENCE.

APPENDIX.

CHRISTENDOM'S WITH REGIST TORVIL.
LIMITATIONS OF HIS POWERS.

COVENANT WITH HIS.

HIS DEFENCE,
DEMONDLOGY AND NEUROMANCY.
BRIBLICAL WITCH AND WITCHCRAPT.
SPIRIT, SOLL AND MESTAL POWERS.

TWO SETS OF MENTAL POWERS - AGD 881Z.

MARKET AND SPIRITE LAND.

MARVEL AND SPIRITUALISM, INDIAN WORSHIP. Cloth, 12mo., pp. 482. Price \$1,50, postage 10

For sale by COLBY & RICH. Works by Mrs. H. N. G. Butts.

PLAYING SOLDIER; or, Little Harry's Wish. 20 cents, LITTLE SUSIE; or, The New Year's Gift. Preents. EDA DARLING; or, The Little Flower Girl. Ascents, BERTHA AND WILLIE, A Story for the Young.

INDUSTRIAL INDEPENDENCE OF WOMEN; through their Equal Income, and Equal Scattage, 45

DEMOCRACY OF CULTURE. A discussion of the pub-THE LITTLE ANGEL. A Temperance Story for Chil-

HYMNS OF PEACE; for the use of Universit Peace Unions, &c. 12 cents. HOURS THAT SHINE ON THE DIAL OF FREE-DOM, 12 cents. RALPH AND TOMMY; or, "I Wish I wasn't Black,"

12 cents.

\*\*\*OUT OF WORK.\*\* A Story for the Times. 12 cents.

THE BIGOUS DREAM; 6r, A Disagregable "Call to Preach." 12 cents.

For sale by COLBY & RICH.

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

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

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

Sent free on application to COLBY & RICH.

### "The Gods," and Other Lectures.

BY ROBERT G. INGERSOLL.

This edition contains lectures on the following subjects: THE GODS -- An Honest God is the Noblest Work of Man.
HUMHOLDT - The Universe is Governed by Law.
THOMAS PAINE - With his name left out, the History
of Liberty cannot be Wittien.
INDIVIDUALITY - His Soul was like a Star and dwelt HERETICS AND HERESTES - Liberty, a Word without

### which all other words are vain. Printed in large, clear type, bound in cloth. Price \$1,25, postage to cents. For safe by COLBY & RICH. The Guide to Astrology. BY RAPHAEL, ASTROLOGER.

CONTAINING The Complete Rudimental Part of Genethiacal Astrology, by which all persons may calculate their own Nativity, and learn their own natural character and proper destiny with rules and information never before published.

Cloth. Vol. 11. Price 31,00.

For Sd6 by COLBY & RICH.

A Common Sense View of KING DAVID AND HIS TIMES.

### BY H. H. MASON, A. M.

For the purpose of presenting K18G DAVID AND H18 TIMES in a full and impartial light, it is proposed in this history to remove the diffusive vells thrown around them by a superstition possessed of the dangerous power to blind, and bend in slavish submission at its shrine, all who, moved either by honest conviction or crutilly concealed hypocrisy, yield themselves up to its influence. yield themselves up to its influence Cloth, \$1,50, postage forents, For sale by COLBY & RICH,

### AN EYE-OPENER.

"CITATION PAR PIGAULT," GE BRUN.

DOUBTS OF INTIDEES:
Embodying thirty important questions to the clergy, Also, forty close questions to the Doctorsof Divinity, by ZEPA, Cloth, 75 cents; postage 5 cents. Paper Societis; postage For sale by COLBY & RICH.

#### The Personal Experiences of Wm. H. Mumler, IN SPIRIT-PHOTOGRAPHY.

WRITTES BY HIMSELF.

The demand for this work has induced the publishers to issue it in a cheap pamphlet form, and it will be found to be just the kind of book to hand to skeptles, as it contains a mass of reliable evidence of the truth of Spirit-Photography, such as no one can gainsty, and establishes the medium, Mr. Mumler, as the Pioneer Spirit-Photographer of the world.

Price 15 cents, postage 2 cents, For sale by COLBY & RICH. SOCIAL FREEDOM. Marriage, as it Is and as it Should Be.

BY J. O. BARRETT. "Highest Freedom is compatible with Strictest Virtue." "Highest Freedom is compatible with Strictest Virtue," -Soul Seer,
"Whatever is just is the true law; nor can this true law be abrogated by any written enactment," - Cicero, Paper, 25 cents, postage 2 cents, For sale by COLBY & RICH,

### THE DAY OF REST.

BY W. McDONNELL, Author of "Exeter Hall," .. The Heathens of the Heath," etc. This little pamphlet, from the pen of the well-known author, will be found to contain an able argument against the enforcement of a Puritante Sabbath handled in a masterly manner.

Paper, 10 cents, postage 2 cents. For sale by COLBY & RICH.

The Slade Case: Its Facts and its Lessons. A RECORD AND A WARNING.

BY M. A. (OXON.) This work is full of good advice and excellent hints, terse-y and vigorously presented. English-celltion, paper. Price 29 cents, postage free. For sale by COLBY & RICH.

### Message Department.

Public Pre-Circle Meetings
Are held at the BANNER OF LIGHT OFFICE, corner of
Province street and Montgomery Place, every TURSDAY
and FRIDAY AFFERMON. The trait (which is used only
for these scances) will be open at 10 clock, and services
commence at 3 o clock precisely, at which time the deers
will be closed, allowing no egress until the conclusion of
the scance, except in case of abso denecessity. The public are cor-latily inetial.

The Messages published under the above heading indicate that spritts arry with them the characteristics of their
earth-life to that beyond whether for good or evil-consequently those who passifron the arthly sphere in an undevioped state, eventually progress to a higher condition,
We ask the reader to receive no dectrine put forth by
purits in these columns that does not comport with his or
her rea on. All express as much of truth as they perceive
no more.

Do more,

\*\*Bill the our earnest desire that these who may recognize
the messaces of their spirit-friends will verify them by informing us of the fact to publication.

\*\*Bill to our arrest visitantist-sire to beheld natural flowers
upon our Circle-Room table, we solicit donations of such
from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

ings. We invite written questions for answer at these \*\*Earnes:

(Miss shethainer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays. Wednestays or Fridays.)

\*\*The Letters of inquiry in regard to this department of the Banner should not be all tressed to the medium in any case.

LEWIST, WILSON, Chairman.

### Meanges given through the Mediumship of Miss M. T. Shelhomer.

Public Scance, Dec. 13th, 1881.

#### Invocation. .

Unto thee, oh, our Father, would we render the blessing of the splith, knowing that it will be acceptable in thy sight. From the gleaming orbs above our heads to the glowing sands beneath our feet, all things praise thee, who art their Creator, their Controller and Guide! The mareling woulds reloice and chant their songs of praise; all things in Nature Join the grand refrain which swells out grander and grander until all discord is swallowed up in barmony, and every milior note only becomes the undertone that strengthens and glorifles the grand strain. And of all thy creations shall man alone be unite, and refuse to Join in the grain of praise which swelleth ever broad and free, thering threughout the archways of heaven and earth, bearing abot the grand, triumphant strains of life and destrey, and the glad assurance that life is appreciated? Ah, no! Like waves of light that beat upon the slining strand, the aspirations of the soul surge around and toward thee who art its bulwark and, strength, its guide and stay. And at this hour world as learn refuse them of the tour souls contain surge around and toward thee who art its bulwark and strength, its guide and stay. And at this hour would we be it into thee all that our souls contain, asking that it be received, and that we may be strengthened and sustathed for the confing time. On, thou, our Friend and Guide and Helper, we hear to thee cur songs of praise, our blessings for life, for destiny, for hope and heaven. We reach out our brinds toward thy angi-blosts, ready and anxious to receive from them whatever of teaching they have to give, that we may become enlightened, strengthened and refreshed, that all with whom we come in contact may become blessed and refreshed in turn, until each one shall grow happy and free and strong, knowing that all are thy own children and that all shall be with thee in the time to come.

#### Questions and Answers.

CONTROLLING SPIRIT.—Your questions may now be presented, Mr. Chairman.

now be presented, Mr. Chairman.

QUEST-Do disembodied spirits of philosophers and mechanics of past ages impress the minds of persons; on earth, and in that way transmit to us ideas and methods new to man?

ANST-The disembodied spirits of philosophers and mechanics, as well as of all others once interested in man's advancement and reform, are still engaged, in the spiritual world, in seeking knowledge concerning those things which interested them when on earth. They are forever seeking to solve the mysteries of life, to attain information concerning man, and those things which are conducive to his welfare, those things which are conducive to his welfare. those things which are conducive to his welfare, instruction and advancement. Such spirits are carnestly seeking, at all times, avenues through which they may transmit the information attained to mortals. Such spirits very frequently have the power of influencing and impressing individuals in eartbly life who are themselves interested in the same pursuits, and in this way ideas thoughts and suggestions are broughts. ideas, thoughts and suggestions are brought to the inhabitants of earth, which are elaborated and wrought; out in the minds of these mortal individuals until their plans and designs are

laid before the public.

Q.—Is it possible for a spirit manifestation to Q.—is it possible for a spirit mannessation to be made through the mediumship of an animal? That is, can the elements by which an appar-ently materialized form is produced be elimi-nated from the body of a dog or horse, or the power by which raps are made or objects moved

which can only be drawn from the human being. The more spiritual, the more intensely human the medium becomes, the more heautiful, bright and intelligent will the manifesta-

By E. H. Carpenter, Providence, R. L. Q.-{By E. II. Carpenter, Providence, R. I.] Is not the custom of sleeping on feathers inju-rious to the health of an individual? And may it not be that weakness and general debility for which there aspears to be no accounting pro-ceed from that as the cause? A.-The custom of sleeping on feathers we

know to be very injurious to the human sys-tem, over-heating the body and preventing the free passage of its emanations, producing gen eral debility, kidney complaints, and very often inaction of the heart. We believe that mat-tresses filled with hair, husks or straw, are the very best which mortals should use for sleeping purposes.

### Mrs. Annie E. Duvall.

I have long wished to return and speak in this manner. Now that I am here I hardly know what to say. I say I have long wished, for it what to say. I say I have long wished, for it seems long to me, and yet it is not one year since I passed to the other world. I wish to send my love to my friends and my family; to tell them I am pleased with my new life; I am free from pain and happy in my surroundings. I often return to visit each dear one, and to try and make myself known or heard or seen in some manner; and I will still work for this until I have accomplished something. I was not old when I died; but a very few weeks had passed since my twenty sixth birthday, and life had something of pleasure before me in the earthly body; but now I do not regret anything; I am pleased and satisfied, and I wish my friends to feel the same. I am Mrs. Annie E. Duvall, of Newton Upper Falls, Mass.

### Charles W. Severance.

Charles W. Severance.

[To the Chairman:] Well, stranger, this seems to me a strange way of proceeding, but I feel desirous of coming, and so I will try to make the best of the opportunity. I do n't care to speak of the manner of my death; yet I will say I was put out of existence—I was murdered, in Marin Co., Cal. I do not feel vindictive at all concerning that matter. I cannot say now, from my present standpoint, that I regret it, although if I had been questioned at the time I should have shown some vindictiveness and a great deal of regret. I am trying to reach my friends. I know that some of them read your paper, and so the thought struck me, why not go to Boston and speak for myself, and let my friends know I can come back from the spirit-world? While in the body, during the latter part of my existence, I belonged to the Order of the A. O. Y. W. I have met and associated with them in the spirit-world. Have seen one of the grand master-workmen, who originated the idea, not while in the body, but in the spirit-world. He originated the idea of the Order, or the movement, and transmitted it to one of the name of Pratt, in the carth-life. We are interested in the movements of the Society, for we feel that it can if it will, and it has done so to an extent, exert a great influence upon. for we feel that it can if it will, and it has done so to an extent, exert a great influence upon, so to an extent, exert a great influence upon, and also exert a great power for, the workmen in the country. I wish to send my greelings and regards to my associates, and tell them I am very well satisfied with what I have found in the other life. By and by I expect to receive more than what I possess to-day—more knowledge, more information, more of the goods of spirit-life. At present I am more interested in material things than in the spirit-ual. I wish my friend, who will read my mes-

sage, to send it to those who were nearest to me, and I will be much obliged to him. I send them my love, and I hope the time will come when I will be able to come closer to each one, that is, to manifest my presence in some way. I have a number of friends in different parts of California. Charles W. Severance.

#### Mrs. Mary Josephine Tracy.

Mrs. Mary Josephine Tracy.

I am Mrs Mary Josephine Tracy. I lived in Hartford, Vt. I have been away for quite a little time; it seems so to me, at least. I know, however, that I am not forgotten by my friends who remain in the body. I feel that if I can assure them of my power to return to earth, and also of my-power of watching over and guiding them to any extent, they will be pleased and happy, and I am working to convince them of these facts. I send them my love; I tell them I am not away from them long at a time; I am pleased to be with them frequently, to see what is taking place in their midst, and to seek to make them feel happy and contented with their lot in life. I do not understand all that I wish to concerning these things of the spirit, and yet I feel, whenever I gain any little knowledge, how pleasant it would be to be able to give that to my friends on earth, that they might keep step with me, and learn as fast as I do in the spirit-world. I want them to seek to know something of the spirit-world, whither they are going, and of the spirit-world, whither they are going, and I will be hapey and gratified to give them any-thing which I possess that will strengthen and collighten their souls. I was in my fifty seventh year when I passed from the mortal torm, and year when I passed from the mortal form, and as I return to take possession of this organism. I feel something of the weakness that pressed upon me in my last moments; still, I would tell my-friends that nothing of this is with me in the spirit-world; I am strong and well and happy. I am the wife of George A. Tracy, of Hartford, Vt.

#### Samuel W. McDonald.

A few years have passed, Mr. Chairman, since I was summoned to the realization of the glories of the spiritual world. Not long after that time I returned to your circle-room, and manifested myself, but was unable to give my name—I merely gave my initials. To-day, I wish to return, speaking my name, for the purpose of coming into communication with my triends on earth, and to assure them that all is well with my my with those dear ones who resides in my me, and with those dear ones who reside in my home in the spirit world. I frequently return to the earth, in order to take note of what is passing around my old haunts, and among those who were associated with me.

The law of association is strong, and it attracts the spirit. The spirit feels that it has a work to do in order to bring down from above knowledge and information to those who were once connected with it. I do not feel that this is the place to impart information to personal friends, but rather that we should seek private interviews, where we may discuss our plans and hopes and ambitions, and prospects as well, without reaching the eye and the ear of the public in general, so I invite my friends for give me opportunities of returning in their midst.

I have a dear friend, one who resided near me during the last years of my life. I wish him to open a family circle. He will know to whom I refer, he will understand my request. I de-sire that he will sit with his family, two even-ings a week, in a dimly lighted, well-ventilated apartment, for I feel that there is a band of snirits forming, who through certain members apartment, for 1 feet that there is a band of spirits forming, who, through certain members of my friend's family, can manifest so tangibly that there will be no mistake. There seems to be a centre of power in the place to which he belongs, and I feel that the spirits can make use of these forces to develop the medium of whom I creak and to amaifast intelligents to pro-I speak, and to manifest intelligently to mortals. I send my greetings to each friend, and assure them I am not idle. They will believe this of me. And when opportunities occur I will unfold to their understanding the work will unfold to their understanding the work which I have to perform, and the work also of the future which I have in contemplation, and know will be of great service and practical benefit to certain individuals, if I am only provided with conditions to outwork my plans. I thank you for permitting me to come. Samuel W. McDonald, of Terre Haute, Ind.

#### Julia A. Gaines.

be made through the mediumship of an animal? That is, can the elements by which an apparently materialized form is produced be eliminated from the body of a dog or horse, or the power by which raps are made or objects moved be drawn from them?

A. We know that spirits have, at times, succeeded in making themselves visible to animals: we know that physical force can be drawn from the animal by which the spirit may cause articles to be moved or raps to be made; but we never heard, and never expect to hear, of an instance where a spirit has been able to materialize a buman form from elements drawn from an animal. Human elements are necessary in the manifestation of materialization, which can only be drawn from the luman beweren the content of a buman form the manifestation of materialization, which can only be drawn from the luman bewere the content of the power of the power of the chain and the power of the power of the content of the power of the power of the power of the chain and the power of the power mit my message to him and to Sarah. That is what I look forward to, and I hope I shall succeed. While here I will say: Many times during the last four years you, Sarah, have felt strangely affected concerning matters of your mother's family which have always been misunderstood, unexplained, and you have felt that something concerning them was of interest to you, that you had something to do with them. I wish to say that although you are connected with those matters, and with those individuals, yet you were not to blame for anything that occurred; and when it is explaired, as it must be sometime, you will comprehend this fully. Your friend, Mrs. Parks, will, in the future, explain that which she knows, and which she has refused to reveal to you; but I which she has refused to reveal to you; but I have perceived, during the last few weeks, that she is troubled in mind, and at times feels a she is troubled in mind, and at times feels a desire to write out an account of the whole matter and send it to you. I would not be sur-ptised if she does so within a year, and I will certainly seek to influence her to do so, for then you will be relieved, and the shadows that have pressed upon you will disappear. Tell Frank that when he goes to the North I hope he will visit some medium, some circle; and if he does so, I will try to give him that which you desire.

### Capt. David Keaser.

[To the Chairman:] I hall you, sir. Like many others who have been stranded high and many others who have been stranded high and dry upon another shore, my eyes turn backward with longing looks toward those waters in which I sailed so many years, and I find myself drifting backward to those places, seeking to announce myself to old friends and comrades. While drifting about in this fashion I have found an entrance here, and it gratifies me very found an entrance here, and it gratifies me very much to be able to enter into this port and make myself understood, which I trust I will be able to do. Well, sir, it does not seem such a length of time since I passed out of the old body. It was an old body: I inhabited it a good body. It was an old body: I inhabited it a good many years. It was mine, such as it was, through and during a long and varied experience, and it was a good friend after all; but I have laid it aside, cast it adrift, and I am glad to be freed from its moorings. I suppose it is more than a year, rolling on to two years, since I was summoned up higher; all the same it seems to be a very short time to me. I am still looking backward, and I send out a call to my friends. I wish them to know that I am all right, that I have found a good country, and all is well. I hang out a signal light, bouing it will. right, that I have found a good country, and all is well. I hang out a signal light, hoping it will be perceived and recognized by my old companions and friends, and trusting that they will be ready to give a kind thought to one who remembers them all. My home was in Portland, Me. I was very well known there as a flour merchant, and I was very well known by many of that city as a ship-master. I would like very much to be called by some friend, and I am ready to respond to the call. I am happy and well: my desire is to make others the same, and

spirits who attach a meaning to the various precious stones, but to us gems have no significance, no value, save for the history of their formation and the beauty of their lustre. We have found from observation that mineral substances of every kind possess a very small amount of magnetic quality, therefore we do not believe that they can be instrumental to any degree in unfolding mediumistic gifts. In ancient times certain individuals had a mania for collecting and obtaining a variety of precious stones, believing that the possession of these would draw to them power, wealth and influence, forgetting that the money value alone of the jewels bring the power, wealth and influence. Many spirits advise the wearing of certain precious stones as amulets or charms, but to us the idea seems to be only a relic of the old superstition that the possessor of a certain jewel would become fortunate, powerful and influential. It is true that spirits, who had a passion for the collection of any kind of jewels while in the body, may be attracted to an individual possessing the same kind of gems, and powerfully influence him for good or for evil.

Q.—Is it possible for one to pass from this to spirit-life allicted by an infirmity that will necessitate a return to the sphere of earth in order to be healed of it?

A.—We have known of individuals passing to the spirit-world under the influence of intoxicating liquors, who have remained in darkness and pain for a long time, and were obliged to return repeatedly to earth and influence mediums before they could rid themselves of those conditions. But we know of no spirit who is spirits who attach a meaning to the various

return repeatedly to earth and influence medi-ums before they could rid themselves of those conditions. But we know of no spirit who is obliged to remain in the spirit-world trammeled and confined because of the infirmities which weighed upon his physical body. It is true that in reëntering material conditions the spirit may partake of the old feelings which presect upon him; he may have a work to perform in connec-tion with materiality; his desires, his inclina-tions or pursuits may attract him back to earth, and upon entering into contact again with the and upon entering into contact again with the physical state, the law of association seems to compel him to undergo the infliction which was compel him to undergo the infliction which was his during the last months or weeks of his phys-ical existence. In such cases the control of a medium will do very much to free the spirit from his unpleasant conditions. It may be that in controlling a medium once, the spirit will free himself entirely, or he may be obliged to enter into contact with several mediums before the dash of result is obtained.

the desired result is obtained. Q.—Can all communications through medi-ums from the spirit-world be relied upon?

ums from the spirit-world be relied upon?

A.—All communications given through mediums from the spirit-world cannot be relied upon; many can and, many cannot; and yet it may be no fault of the medium through whom the communications are given. The spirit may mean well and be thoroughly honest, and the sitter may be in a like condition. For instance: a spirit returns to its friend anylous to come sitter may be in a like condition. For instance: a spirit returns to its friend, anxious to communicate something of a consolatory nature—something that will be encouraging. The friend may be perplexed and troubled with business affairs, and the spirit entering the sphere of his friend will also grow perplexed, perhaps confused, and unable to report himself clearly. The spirit may prophesy to his friend that in the space of three, four, five or ten weeks, as it may be, the troubles will pass away, and that which the friend desires will occur. Now, it is nossible that the spirit has no knowledge of the may be, the troubles will pass away, and that which the friend desires will occur. Now, it is possible that the spirit has no knowledge of the events to take place, but, anxious to encourage his friend, desirous of consoling him, eager to bring his spirit into a receptive condition, the spirit speaks or prophesies as he does. Very otten you will meet with friends in the earthly life, who, knowing your dissatisfaction of mind, your gloom and sorrow, will strive to cheer you, prophesying pleasant things for the future, and yet these friends have no idea of what is really to take place, or of what is for your best good. Again, spirits are not to be relied upon when they assert anything to take place in a given time; for time does not appear to the spirit as it does to the mortal. The disembodied one may perceive events in the future, events to take place, clearly defined before him. He reasons from the causes which you perceive, to the effects which are sure to follow, and yet he may have no idea of the length of time necessary to clapse before these effects will show themselves in material life; consequently, if he tells you that a certain event is to occur in four weeks, it is no proof that your friend was untrue and unworthy of confidence because the event occurs not during that time; it may still occur, perhaps in eight, twelve or sixteen weeks. The spirit may have seen the event, but he had no manner of knowing how to reckon time so as to clearly portray to you when it would occur. There are many causes for the seeming unreliability of spiritual communications. It is best always to question the communication, and not to place any particular dependence upon it unless it can be proved to be from the spirit purcaviling, distrustful mood. If you do so, you will be sure to attract spirits of a like nature. We cannot enter into the details of such in-

#### able to assist you in material things. Dr. Rufus Kittredge.

stances, for they are many and complex; but it is wise to await patiently coming events, and in

place of carrying these business affairs which perplex and harass your mind to the medium, to seek carnestly for their solution in material

life; for if your spirit-friends are highly ad-vanced in the spiritual world they will be un-

[To the Chairman:] Good afternoon, my friend. It has occurred to me that it would be another pleasant experience in my life to return and control the medium whom you have placed in this circle room, and seek to mani-lest my individuality through her organism. I am not attracted here for any idle purpose or motive, but rather for one that will be of use unto certain individuals who are at present in the form. It is true that a great many year have clapsed since I passed to the spirit-world it is true that my vocation is entirely of the spiritual; and yet I have performed a work in the past, through other organisms, and I hope to do so in the future. At the present time I am mainly interested in seeking to guide and am mainly interested in seeking to guide and instruct young students who pass over to the spiritual side of life ignorant of its nature, ignorant of the laws of existence, and yet inflated with the knowledge of material things and affairs which they gained while in the form. And I find that this is a large field of labor, for many of these young aspirants for fame who come to our side of life find themselves at sea. They know not whither to turn; they are befogged, as it were, in need of a guiding hand.

I have brought one spirit of this kind to your circle this afternoon, meaning to assist him to manifest himself and make his presence known.

It has been queried: "What are you doing

manifest himself and make his presence known. It has been queried: "What are you doing now? We have not heard from you for so long; we would like to learn what is your work; in whom are you interested, and what mediums do you visit?" I reply, that I am interested in humanity; I visit all mediums wherever I find a work to be done, an influence to he brought, or an avenue open for spiritual intelligences; I visit those who are in need of my magnetic strength, and I seek to impart it to them. I am at work: It is not necessary for me to state the nature of my occupation—it is similar to that which was mine while in the form, and therefore I say to all friends, that I remember each fore I say to all friends, that I remember each one, I have forgotten none. I send you now my fraternal greetings and my respects, and if you hear not from me in the future, rest assured I am laboring as I see the need; I am working as I feel it best, in my own special field of labor; and I am waiting to release you to the crisis. and I am waiting to welcome you to the spirit-

and I am waiting to welcome you to the spirit ual world.
While present, I will state that I am deeply interested at this time in the development of a medium in Portsmouth, N. H., and I feel that by coming here this afternoon, and entering more closely into relationship with my friends—the guides of this circle—I shall be enabled to gather assistance, nower and strength from

awakened, new vigor and interest concerning spiritual things started, and we hope to use that friend as one instrument for the work. I will now retire and assist the young spirit to whom I refer to communicate. Dr. Rufus Kittredge.

#### Bart Stanchfield.

[To the Chairman:] Good-day, sir. I have been kindly assisted to come by the spirit who preceded me. I was not acquainted with the individual nor with his history, while in the body, but I seem to have been attracted to him since pa-sing out of the physical form; and as he, in the spiritual world, is a being of knowledge, of power, one capable of imparting strength and instruction, I am glad to look upon him as a teacher and a friend. I passed away, as you call death, at an early age. My life, or rather the future, held ambitions, pleasing prospects and glowing plans, before me. I inc, or rather the titure, held amortions, pleasing prospects and glowing plans, before me. I did not court death; I longed to live, and to make myself known in the world—at least, in a portion of the world; yet it was not to be. I cannot now, in returning into contact with physical life, feel myself entirely reconciled to the change, for it seems to me that, had I been allowed to require in the body. I might have allowed to remain in the body, I might have performed some labor for the benefit of my fellows, and have done some good in the world. Passing away as I did, I found myself almost adrift. True, I was taken in charge by kindly spirits; I found loving friends who were auxious to open new avenues of work for me; and yet I understood so little of the laws of spirital life I knew comparatively nothing of the ual life, I knew comparatively nothing of the existence and conditions to be found in the spirit-world, and I felt as one lost. I have been spirit-world, and I felt as one lost. I have been outgrowing that condition since my departure from the body, until to-day I stand happy and glad to be called a friend and helper of the spirit who preceded me. At the same time, in returning, I feel that a lifetime of usefulness in the body would have been very pleasant.

I was a student at Princeton College. I was taken from the body by that dread disease called Malarial Fever, and when I recall the suffering which was mine, the weariness and pain which

which was mine, the weariness and pain which came upon me, I feel that all this might have been avoided, had those connected with me been avoided, had those connected with me— not my own family, but those who had the in-stitution—of learning—in charge—understood thoroughly the laws of health as they pretend to, and as they are supposed to; malaria would not have crept in and made such have among the pupils. I feel that the time is coming when mortals will seek to thoroughly understand the laws of health, and understanding them, will endeavor, at all times, to live in harmony with them. I am working for that end. I am just beginning to tread a new pathway of labor. 

word and develop the best powers within—physical, mental and spiritual—and make mankind worthy of its author, and worthy of the world.

I am the son of a well-known physician, Dr.

J. K. Stanchfield. I wish to send my love to my friends, and to my family. I wish them to realize that I am active, strong and happy, growing satisfied with present conditions—for I find a large field of labor in this beautiful world beyond the mortal. I am somewhat limited in or a large field of labor in this beautiful world be-yond the mortal. I am somewhat limited in ex-pressing myself, for I have never attempted any-thing of this kind before, and I trust you will pardon me. I am Bart Stanchfield. My friends are in Elmira, N. Y. It was early in June of the year 1880 that I passed from the body.

#### Eliza Warren.

My name is Eliza Warren. I have been a resident of the spiritual world for eighteen years. I have not lost my interest in material things, however, nor in the friends whom I left behind me on the earth. I have sought to communicate many times since I passed away, but was unable to do so, and this is my first opportunity of speaking through mortal lips. I wish my friends to know that I live, that I am happy and free. I do not want them to feel that I am sleeping and shall continue so until the judgment day has come to me; it came when I tound myself a resurrected being upon another side of life, and it concerned no one but myself. I am satisfied with the judgment passed upon me; it was passed by my own conscience, and I am seeking always to make myself worthy of its best and highest approval. My friends are religionists; they believe in the old theories of the future life and eternal punishment or pleasure. I am anxious and free. I do not want them to feel that I am lieve in the old theories of the future life and eternal punishment or pleasure. I am auxious to attract their attention to a knowledge transcending belief, that is higher, holier and sweeter than any that I ever possessed. I wish to arouse them to a comprehension of the laws and facts of spirit-existence, and of the power which spirits may manifest over mortals. They have heard something of the Spiritual Philosophy and its phenomena; they have scouted the idea that the dead can return and manifest to mortals; they have scoffed at the notion that the dead can see what is going on with the living, so called, and I wish them to know that I have sensed all their thoughts and heard their words, and have been pained because of them. words, and have been pained because of them.

A dear friend of mine, Lizzie Warren, was, some time since, conversing with another friend concerning Spiritualism. Lizzie could not believe that there was anything true in Spiritualism; the other friend thought there might be something in it. I wish to say to these friends: I overheard your conversation. I was pained at Lizzie's vehemence, because I feel that she is a medium herself, that it is possible for spirits to come and influence her, and she might be of to come and influence her, and she might be of so much use and blessing to mankind, if she would only seek to understand something of Spiritualism and the laws of mediumship. I come here, hoping to be heard and recognized. trusting that my message will be received in the same spirit of love that it is offered, for I feel very tenderly toward all my friends, and I wish to come to them in private. I am from Pittsburgh, Penn.

### Rosa Higgins.

It is only a little while since I died, only a few months, and I am so anxious to return to my husband and friends, that they may know I am pleased with the change; I am satisfied with my new life and I am happy. I met kind friends who dwell in the spirit-world. They have made life so homelike, so beautiful to me, that I cannot be dissatisfied. Yet I have many ties to draw me back to earthly life. I have many friends dear to my heart, and I wish them to know that I frequently come to them, trying to make them feel reconciled, peaceful and happy, and if they can learn of my presence with them, if they will realize that I come to the old home and sit in my accustomed place, seeking to spread an influence of cheer, I feel to the old home and sit in my accustomed place, seeking to spread an influence of cheer, I feel that they will feel happy, and also satisfied. I have not much to say. I hardly know how to speak in this way, and yet if I can only reach my dear, dear friends, I shall feel forever grateful for this privilege. I only lived in the body twenty three years, and I had many ties to hold me, yet they do not prevent me from enjoying the spirit-life, or from seeking to learn all that I can, and I trust that I will be able to impart my knowledge to my friends, that they all that I can, and I trust that I will be able to impart my knowledge to my friends, that they may keep pace with me, and advance in wisdom as I hope to do in the time to come. I am Rosa Higgins. My husband's name is Charles Higgins. I lived in New Haven, Conn., on Daggett street.

### Lyman Dennison.

[To the Chairman:] How do you do, sir? I polieve I am well, but it seems to me that spirit must have passed out through great weakness, from the feeling which has been left upon the medium, and which I am obliged to contend with. Strange as it may seem, I have become deeply and intensely interested in the ready to respond to the call. I am happy and well: my desire is to make others the same, and I will do all that I can to render their happiness complete. I will do all in my power to give them the information that will make them healthy and strong and vigorous. I am known as Capt. David Keaser.

Public Séance, Dec. 16th, 1881.

Questions and Answers.

Ques,—Will you please to give us the significance of precious stones, their relative magnetic qualities and powers, and state whether the wearing of them upon the person is advantageous to the development of mediumistic gifts?

Ans.—We are aware that there are many interested at this time in the development of a medium in Portsmouth, N. H., and I feel that by coming here this afternoon, and entering by coming here this afternoon, and entering the last my find the propagation of spiritual truth upon the earth. Having learned by experience during the last my find the propagation of spiritual truth upon the earth. Having learned by experience during the last my find the propagation of spiritual truth upon the learth. Having learned by experience during the last my find the propagation of spiritual truth upon the learth. Having learned by experience during the last my find the propagation of spiritual truth upon the learth. Having learned by experience during the last my find the propagation of spiritual truth upon the learth. Having learned by experience during the last my find the propagation of spiritual truth upon the learth. Having learned by experience during the last my find the propagation of spiritual truth upon the learth. Having learned by experience during the last my find the propagation of spiritual truth upon the learth. Having learned by experience during the last my find the propagation of spiritual truth upon the last my find the propagation of spiritual truth upon the last my find the propagation of spiritual truth upon the last my find the propagation of spiritual truth upon the last my find the propagation of spiritual truth upon the last my find

day, not bowed down by the weight of more than four-score years, as I was during the latter part of my physical existence; but, having thrown off the old body, I am an energetic spirit, free and untrammeled. I am not very wise in spiritual things, but I hope to become so by-and-by.

I wish to send my greeting to my old associates, my friends and relatives, to tell them I am, as the spirit said, alive, not dead nor sleeping; that I am intensely conscious of what is taking place, not only in my spiritual life, but also in the lives of my fellow associates, and I wish them to know it. I want them to realize my presence with them, and I will bring them that assistance which they desire. I overheard what the spirit said concerning mortals seeking assistance in material things—I presume he meant in business affairs—from spirits. Well, it may be true that spirits will make mistakes in giving advice, in prophesying future events, concerning business affairs, concerning things pertaining to the material, but I believe that I can give advice and assistance concerning business, concerning material affairs, and I am anxious to do so, for one friend in particular, and two give advice and assistance concerning business, concerning material affairs, and I am anxious to do so, for one friend in particular, and two others who are connected with him in business life are in need of advice and assistance which I feel I can impart, if they will seek my presence. I am ready to enter into communication with them at any time. I do not know as I shall be able to control the first medium they visit, or the second, but if they will persist on their side, I will do the same from my side, and I am sure success will eventuate, for I am the same persistent worker as I was known to be in former years. Allow me to add, I founded the old "Grozers' Bank" in New York. Since passing to the spiritual life I have met with parties formerly connected with that institution, and formerly connected with that institution, and by entering into association with them I have gained the power to assist individuals in the form. My home was near Redwood, N. J. Lyman Dennison.

#### Philip Tyler.

[To the Chairman:] I was an old man, sir, when I was in the body, the old body that I inhabited for eighty-seven years as near as I can reckon back. It is about two years, since I parted with my body, and I feel to return to earth to gather up old fragments of events, and recall old memories and associations, and to enter into communication with my friends and relatives. Yes, I have met those yery dear to ter into communication with my friends and relatives. Yes, I have met those very dear to me on the spiritual side of life, those with whom I parted early in life, and still later along, who passed me by the way, whom I have found, who are happy and glad in the spirit-world. My companions, my friends are all with me, and I miss not one face. They join me in sending love to friends. There are those in the body who know not those degrees to me in the spirit. who knew not those dearest to me in the spirit, and yet these spirit-ones send greeting, send affectionate influences forth to bless and strengthen the mortal ones, and I bear these expressions of spiritual love to-day, trusting they will be received and appreciated as coming from the higher life. Formerly I was a resident of Charlestown, of this State: later in life, of Malden, where I passed on. Philip Tyler.

There is an attractive force calling me back to earthly scenes and to friends in the mortal, a force which I cannot resist—which I have no desire to resist, now that I have learned of the desire to resist, now that I have learned of the truth of spiritual things, and so I return, sending out my thoughts to my friends, assuring them that all is well with me, and I nerceive that all may be well with their spirits likewise. I was interested somewhat, in my humble way, in the dissemination of liberal ideas, in the outgrowth and elaboration of liberal thought. I desired to see that which was highest in man unfolded. I desired to have the cramping, dogmatic chains broken, and to allow the light of truth and of the highest wisdom to have full sway.

truth and of the highest wisdom to have full sway.

True, I did not understand these spiritual things as I do to-day, but I endeavored to assist the highest and best in their unfoldment. I return to send my love to my friends. I feel this power drawing me back constantly, bringing me into contact and association with individuals in the mortal, and a desire permeates my being to endeavor to awaken their attention to my life in the spirit, and to assure them that I have no regret for what has taken place. I arrifree, I am happy, I am glad to be a spirit, untrammeled by lieshly bonds.

I resided in Quincy, Mass. I have friends in that place connected with the church. I have friends outside of the church. I wish to meet them all in the spirit of fraternal and affectionate friendship. I bless each one. Believing that I could promote the interests of liberal thought and of the dissemination of truth, I will briefly state that I bequeathed a certain sum to the Unitarian Society. I do not regret that act. I cannot as yet feel that I made a mistake, for I believe that that amount will be used for a good purpose. I send my best greetings to my feighage of that place and I shall believe that the used for a good purpose. I send my best greetings to my friends of that place, and I shall be highly gratified if they will give me a private call to come to them. I am Sarah Vinal.

### MESSAGES TO BE PUBLISHED.

Dec. 20.—William Graham: Henry W. Briggs; Orrin Pardes; Lucy E. Penhallow; Maria Horton; William Fisher: Capt. O. S. Ellis.
Dec. 23.—Louis Brooks; John O. Adams; M.s. Rose Woccester: Lotels spoke for Emma Merrili, Jennie L. Goodhow, Mrs. Henrietta Lovell, Annie Miler, Maria L. Flint, Annie Jackson, Mrs. M. D. Brown, Mrs. Sarah Weymouth, Abble C. Lane, Agnes Walton, Sarah, to J. Wetherlee, wetherhee.

Dec. 27.—Fred Judd; Mary Ellen Stearns; Etta Louise
Horn; James Harlan; Samuel Mears; Hannah G. Andrews;
Mary Ann Johnson; Olive Bates; Helen M. Marsh; George
N. Wilcox.

deox. 30.—Benjamin C. Bogert; Mrs. Maria M. Fitts; Al-Dion; S. B. Walker; Mrs. Emily R. Harris; Sarah

fred Dion; S. B. Walker; Mrs. Emily R. Harils; Sarah Hartwell; Mrs. Lavinla Winn.

Jan. 3.—Mrs. Mary Forbes; Charles E. Kelth; Louisa Hubbard; Anna Towlet. Mrs. Charlotte Caffrey; Johnnle Hewitt; S. J. Sanders;

Jan. 6.—Children's Day.—Alice Hadley; Herbert Merriam; Katle Eder; Lulu Carroll; Edward Lee More; Sammle Cobb Prescott: Nora Lillan Thorpe; Susie Taylor Ellsworth; Nellie Foster; Johnny Glootz; Maola.

Jan. 10.—Rosa T. Amedey; Laona Matthews; Joseph B. Eaton; Sherman Derby; Annie Tobin; Mrs. Eliza A. Churchill; Thomas Flsk.

### [From the Cleveland Herald, Jan. 2d.] Children's Progressive Lyceum.

Annual Meeting Held Yesterday—Reports of Officers—Election, Etc.

The Lyceum exercises in Weisgerber's Hall yesterday were curtailed somewhat, owing to reports of various officers for the past year and the election of officers for the coming year. Conductor Thomas Lees announced the presence in their midst of a former worker in the ence in their midst of a former worker in the Lyceum—Mr. I. Van Scotten, of Denver, Col., who stepped to the platform, and after greeting the friends and scholars graphically described the various points of Colorado he had visited, the various points of Colorado he had visited, and the peculiarity of its climate, scenery, etc. Following Mr. Van Scotten's remarks came the report of the secretary, Alexander Wilsey, as follows: Total receipts, \$515,13; expenses, \$526,53; indebtedness, \$11,40. Total, \$526,53. The treasurer, Mrs. M. C. Batchelder, then read a detailed report of both the receipts and expenses, which careed in total with the secre-

expenses, which agreed in total with the secre-

Owing to many books being out of the library, the Librarian, Mr. Hatcher, was given till next Sunday to hand in his report.

Mr. Thomas Lees in reviewing the different reports said: "Another year has rolled around since we last listened to similar reports, and the faithful few who have labored so long for the success of the Children's Progressive Lycethe success of the Children's Progressive Lyce-um in this city have the satisfaction of sharing in its present prosperity and the innate satis-faction that always follows the discharge of a duty. In numbers we do not increase as rap-idly as we would desire. Cleveland is spread over so much territory that many find it very inconvenient to attend.

There need to be more Lyceums in the city, and could be if more workers would come to the front. It is both inconvenient and expensive to all meet at one centre. The time, I hope, is not far distant when the public pressure will not be so strong against us. Every year popularizes our movement, and to those who are faint I would say, Courage, the dawn is com-

I will take this opportunity of thanking the officers and leaders who have cooperated so heartily with me in the work of the past year. I am also under especial obligation to the Guardian, Mrs. P. T. Rich, and my assistant, Mr. Charles Collins, for assuming such good command during the ten Sundays I find I have been absent, and also for their generous support

when I have been here.
To "The Good Samaritan Society" the Lycoun is under many pecuniary obligations, and on your behalf I again thank them for the moral and innancial support they have been to us the past

As in former years the Lyceum has again to thank our friends who yet remain on the out-side for their generous donations when called

I regret to have to say our sociables this season have only been successful as sources of enjoyment; but it is better, I think, that we son have only been successful as sources of enjoyment; but it is better, I think, that we should continue them as they are, than to break the series or resort to high pressure means to make them self-supporting. In conclusion, I would say, lot us all resolve this New Year's day to redouble our zeal and energy in behalf of the noblest work we can possibly be engaged in, the upbuilding of the Children's Progressive Lyceum—the Spiritualists' and Liberalists' Sunday-school—the only school in the city where the spiritual and moral faculties of the child are unfolded free from sectarian bias. I now wish you each and all a happy and prosperous New Year, and say I am now ready to doff my badge to the Conductor yon, in your wisdom, shall elect for the coming year.

In order to facilitate matters and save time, Mr. Lees requested he might not be considered a candidate for any office, he desiring a rest, and believing in rotation in office.

The election of officers was then proceeded with, resulting as follows: Wm. Z. Hatcher, Conductor; Mrs. Ella Williamson, Guardian; Charles Watson, Secretary; Tillie H. Lees, Treasurer; Charles W. Palmer, Musical Director, The balance of officers and leaders are to be

The balance of officers and leaders are to be elected next Sunday.

A good feeling prevailed, and every one seemed hopeful for the coming year.

T. L.

### free Thought.

RESPONSE TO A. B. FRENCH, FROM J. WETHERBEE.

Bro. Wetherbee has shown a spirit of fairness to hoth sides, and, I think, quite as much adroitness as the celebrated frontier Judge, in whose remarkable eccision he seems to have found a precedent for a decision equally remarkable. I have no disposition to go behind the record of the court in this case, but with due respect to all who have expressed an opinion, I desire to ask a few questions, the answer to which will greatly refleve my mind. [8]

greatly relieve my mind. [\*]

1st. If a part of Mrs. Crindle Reynolds's manifestations are genuine, and a part are fraudulent, what is the proportion of each to the other? and by what means shall we determine such proportion?

Most assuredly. And furthermore, part of everybody's manifestations are fraud, and part

"Few in the extreme, but all in the degree." 1 might except the editor of a certain spiritual paper, who knows everything, and can see no genuine Spiritualism or wisdom in any who see things out of their own eyes instead of out of his, but that exception only proves the rule. This world is not yet a "palace of truth," and we must take things as we find them. It is hard to tell where the line is, exactly, between the deceit that is harmless and that which is offensive. I simply state the fact, and the whole social, political, religious and mercantile life is proof of it. There is a certain domain of human thought: the "dealings with the dead" (?) that it seems to me should by instinct be privileged, and be free from any suspicion of this normal human taint. It certainly is not, and yet we must quench our thirst from the stream, filter it from impurities as well-as we can, or go thirsty. Some will, and some will not. Some will swallow anything rather than starve. I think the Bible suggests a good thought in the tares and wheat; destroy not the tares, lest we destroy the wheat also. Every Spiritualist knows we have the great truth that the world wants, and as no man is omniscient, but, the above exception referred to, we must filter the flow, each one for himself swallowing only what is palat-

3. Is there any method by which the carnest seekers after truth can be assured, if they go to her seances, and pay their money therefor, they will receive "bona fide" manifestations, rather than a trick of Crindle!

that I know of, except by being w unto salvation, for

"Mankind are 'unco' weak, And little to be trusted; If self the way'ring balance shake, It's rarely right adjusted!"

all round the compass. As a traveler's insurance policy is hardly as valuable after a railroad accident, from the caution that follows, so it is safer to presume manifestations are genuine after this. And I do not question the thoroughness of the vindication at Col. Kase's, in Philadelphia, and elsewhere; it only proves what I have said over and over again, and yet I understand it is all looked upon, by those who won't see, "as sounding brass and a tinkling cymbal," because I take the testimony of as good men as myself, or as there are in the spiritual ranks, with the exception of one who assumes to know it all. If I have one desire above any other on spiritual matters, it is to have the world at large believe that the body politic of Modern Spiritualism has its modicum of common sense, and is not a body with capacious swallows. Rev. M. J. Savage lately said, "the evidence presented for the support of Modern Spiritualism would be considered conclusive on any other subject." I am aware the world's opinion is not always of vital importance, still it is a heavy straw; but I do not see why evidence conclusive on other things should not be conclusive on this on general principles: but as the "oracle" referred to is blind to evidence the other way, and sees only one side of the shield, it is possible that, like two negatives, they may be equivalent to an affirmative. Ora pro nobis.

2d. If it be conceded that a part of the manifesta-tions are produced by spirits and a part by Mrs. Crin-dlo-Reynolds (spiritual manifestations being desired by all), what means can be devised or used whereby we can have less of the Crindle and more of the spirit? Such is the concession. I have no doubt that much of the fraud that has been attributed to her is fraudulent attribution without foundation, growing out of a belief in the adage, falsus in uno, falsus in omni, as one man who has lately come to the front as the oracle of Spiritualism, and referred to in answer to No. 1, though he reverses the adage, making it read, verus in uno, verus in omni; but, sifting these attributions down to their lowest term, there is a residuum of fraud, and I do n't see how any one can come to any other conclusion without stultifying himself. Whether it was an influence on the part of Mrs. Revnolds's guides to prepare for contingencies, or whether it was an unwise desire on her part to please her friends and not disappoint them, I don't see how any one can know; and so, taking the evidence of people whose record is good, and judging of facts by a mundane standard, I do n't see how a man can come to any other conclusion than that, on that occasion, she was false to her high calling; and it does not help Spiritualism to deny positive detrimental facts, but stand square on the truth if the heavens fall, or the "oracle" of Spiritualism fall on us. Not that I love Mrs. Reynolds less, but that I love the cause of Spiritualism

I do not know of any means to devise so as to A. B. French Esq., in Banner of Light for Jan.7th.

have less of the Crindle and more of the spirits. I think the ventilation of this Clyde matter will have a good effect, and that may have been the reason, on the part of the divinity that shaped its ends, for bringing her to grief, if that was the influence. I have a feeling that she will go and sin no more. I mean that expression in a suggestive, not a literal sense, because I do not know how far she is responsible for her act. I endorse fully her mediumship for materializations, and perhaps the Clyde affair will induce people to keep wide awake, and keep her, too, in the straight and narrow path that leads to life, as the saying is. I both believe and hope in her future popularity and success, and instead of saying: May her shadow never be less, I say: May it never be more.

4th. If the foregoing questions cannot be satisfactorily determined, what value if any, can be placed upon the mediumship of Mrs. Crindle-Reynolds, and to what extent should other Spiritualists be astracted who doubt the genuineness of any of her manifestations?

The value that one sees in the parable of the tares and the wheat that I have referred to. I do place a great deal of value on Mrs. Reynolds's mediumship; it suggests, however, that one should watch as well as pray. So they should, anyway. Where ignorance is bliss, it is sometimes folly to be wise; and I know a person who seems on this matter to prefer ignorance and bliss to wisdom, and is unjust to those who would prefer their wisdom straight if they can get it; but who will take it half and half, rather than have nothing. As long as there is truth in the adage, "What is one man's meat is another man's poison," and it is truer in ethics, religions and Spiritualism than even in dietetics, we should be very careful how we ostracise other people for what they spiritually eat or drink, or the conclusions they come to concerning any special stream the public water at. I believe with Cardinal Woolsey, "Bo just and fear not"; but remember also we are all human, and not give poor frailty names, without according to it all the qualifying circumstances; for mediums are almost and often sui generis, and may be instruments of unseen forces, and therefore not always guilty, even when doing what in legal phrase, or the world's custom, would be considered guilt.

If any one feature of current Spiritualism is true more than any other, except the basis, it is that the movement or progress of the ism is under the direction of the spirit-world; "it bloweth where it listeth; we hear the sound thereof, but cannot tell whence it cometh or whither it goeth;" we know it was the "dawning light" of 1848, and has made wonderful progress, unparalleled in the history of movements -but its head has been invisible in the shadow. Whoever has assumed to be a greater or less pope, has come to grief. I always on this subject tremble for a man who sets himself up for an oracle, or who assumes to know more than anybody else; his end is sure. Behold the broken idols in the trail of thirty-four years; but the ism grows brighter and brighter, and so it Let every man (in answer to the last line of this fourth query,) be sure to act by the light that is in him, or available, and do unto others in the matter as he would be done by, and he need fear no "oracle," or any ostracism that will damage him to the value of a "pinch of snuff." The same will apply to newspapers as to individuals: love mercy, do justly, sustain the truth,

Boston Spiritual Conference Meeting.

and take the consequences.

To the Editor of the Banner of Light:

Our meeting, Jan. 11th, was well attended, the audience being largely drawn, no doubt, to hear our eloquent friend, Mr. Eben Cobb, President of the Eagle Hall Society. The subject was the same that has been before the meeting for several weeks, viz., "The New Spiritual Bethesda," which Mr. Cobb's guides hoped would be conducted in such a manner as to deliver it from the lingering doubts attached to the ancient pool of that name, as it was by no means certain that many neonle were nermanently healed by the mirract-To the Editor of the Bannerof Light: as it was by no means certain that many people were permanently healed by the miraculous plungs there spoken of. What more beautiful work can there be than restoring the diseased to a new life? For many years an afflicted person has been hampered in all of his divine aspirations by the physical ills that hangs like a millstone about his neck; but an angel appears, and in humble imitation of that most glorious of all healers, the Son of Mary, addresses the disconsolate one, and straightway all his encasements of disease fall from his exalted soul, and he steps forth angelic in body as he was before in soul. Said the guides: "Many alted soul, and he steps forth angelic in body as he was before in soul. Said the guides: "Many of the most beautiful souls that join our angelic throng, emerge from diseased tenements of clay, which clung to their pure spirits as barnacles to a ship's hull, but which are cast aside when the soul is born into these celestial regions." They hoped our institution would be eclectic, and reject no possible means of healing, but aim only at the one glorious result contemplated by its projectors, not omitting the ing, but aim only at the one glorious result con-templated by its projectors, not omitting the use of those roots and herbs that nature had so lavishly provided for the healing of the nations. We must never forget that good men were con-nected with the old allopathic system, who often healed gratultously. There was good in every system of morals, religion and physics. The one great thing needed in our institution would be harmony. Everything decended on would be harmony. Everything depended on the prevalence of a harmonious spirit. Mr. Cobb then exhibited a piece of glass, two inches long, that under the direction of a medium had been recently taken from the limb of a gentleman in the audience, where it had lain embedded for twenty-eight years, the surgeons stoutly affirming that there was nothing in the man's limb, they claiming to have extracted all the glass that had been there. Mr. Cobb was

man's himb, they chaiming to have extracted and the glass that had been there. Mr. Cobb was listened to with the greatest interest.

The Chair (Rev. Mr. Lothrop) then called upon Mr. Milleson, who responded, giving much practical advice as to the best manner of healing, and delineating in a novel way a method of healing, by exciting the various phrenological organs. Mr. Milleson has given great attention to the subject of therapeutics, and a desire was expressed to hear him deliver a course of lectures upon these intricate subjects, which it is hoped he will consent to do when our new institution is opened. The other speakers were Mr. Rhodes, who deprecated shifting our responsibility from ourselves to the spirits; Mr. Spedigue, who was for immediate action; Mr. Damon, who complimented Spiritualism in high terms, and thought the healing power was one of its chief glories; and Mr. Pearson, who spoke in encouraging terms of the prospects of the new institution.

happened the other day in Washington's favorite room in the old mansion at Mount Vernon. In the room are many relies of Washington, including an old round-faced, peculiarly shaped clock, which has stood in silence for forty years. Only two or three rusty wheels are left in it. On the afternoon of Nov. 16th, J. McH. Hollingsworth, Superintendent of the Mount Vernon Association was showing the relies to a ingsworth, Superintendent of the Mount Vernon Association, was showing the relies to a party of visitors. He came to the old clock. "This clock," said he, "has not run for years," when to his astonishment and terror, three strong, distinct strokes were struck upon the bell of the clock, and were heard by all the party. Mr. Hollingsworth "was overcome with emotion," and requested the visitors to leave the room. He could not understand the phenomenon. The clock, he said, had not been disturbed in the twelve years that he had been Superintendent of the grounds.

Sweeten the Breath with Hop Bitters.

Annual Meeting of the Stockholders of the Onset Bay Grove Association.

To the Editor of the fianner of Light: At the session holden in Boston, Jan. 11th, 1882, the following officers were elected for the ensuing year: President-Wm. D. Crockett, Boston, Mass. Vice President-George Hosmer, "

Treasurer-W. W. Currier, Haverhill, Clerk-11. B. Storer, Boston, Directors-Alfred Nash, Simeon Butterfield, A. W. Wilcox, George Robbins, B. F. Gibbs.

TREASURER'S REPORT. HAVERHILL, MASS., January, 1882. To the Stockholders of the Onset Bay Grove Associ-

I beg leave to submit my fifth Annual Report of the affairs of the Association :

Hatts of the Assessment 1881, Jan. 9th. CASH. Pash In Treasury. [64,63] Gross receipts for year ending Jan. 1, 1882. 7,811,23 — \$7,875,32 CASIL. RECAPITULATION.

CAMP-MEETING ACCOUNT. Balance in favor of camp-meeting account ..

ASSETS OF THE ASSOCIATION.

LIABILITIES OF THE ASSOCIATION. PARKS AND GROVES.

Waban Grove, five acres; Bay-View Grove, two teres; Pavilion Park, one and one-half acres; Pros pect Park, three acres; Shell-Point Grove, two and me-half acres; Longwood Park, one acre; Wabasso Park, one aere; camp ground, six acres; shore land,

twenty-five acres, more or less.

Our parks and groves, when viewed in the light of sanitary and pleasure, and in beautifying Onset as a summer home and spiritual resort, are priceless, and cannot be too earefully protected and guarded from encroachments of every nature.

IMPROVEMENT ACCOUNT. 

The sale of building lots has been the largest of any season since the ground was opened. Eighty-five

building lots sold; amount realized, \$7,702,50. The following persons have signified their apprecia tion of Onset the past year by building cottages: M. H. Plaisted, No. 248 Longwood ave., cottage; E. R. Wendemuth, 757 West Boulevard, do.; Mrs. M. A. Cox will; so far I speak prophetically, but modestly, 49 West Central ave., do.; Sidney Howe, 183 Pearl ave., do.; Mrs. Lizzle Smith, 590 West Central ave. do.; Kles Doan, 611 West Central ave., do; Wm Thayer, 147 East Boulevard, do.; A. R. Coolldge, 741 West Boulevard, do.; Mrs .B. M. Haynes, 755 West Cen tral ave., do.; A. Dakin, 205 Onset ave., drug-store Mrs. S. L. Crocker, 224 Park street, cottage: Mrs. A. E. Carroll, 61 Pleasant ave., do.; Edwin Pool, 673 Longwood ave., do.; J. L. Pidgeon, 126 Hotel street, do.; Cyrus Peabody, 676 West Central ave., do.; J. Glass, 186 Pearl ave., do.; Mrs. M. E. Williams, 99 Waban ave., do.; R. K. Greer, 561 Eighth street, do.; Mrs. Read, 102 Union ave., do.: Mrs. Dunham, 286 Highland ave., do.; Thomas Dean, 210 Union street, do.; Mrs. H. R. J. Bullock, West Central ave., do.

The Association have built two cottages, four rooms each, on Prospect Park, two cook-houses for the ac commodation of cottagers, a storchouse adjacent to the pavilion, enlarged the restaurant twelve feet on the southerly end, enlarged the pavilion by ladies' and gentlemen's dressing rooms and ticket-office, and a music-stand. They have also made extensive repairs on the bridge across East River, and have set out two Sugar-Maple and Elm.

The grading of West Boulevard has been completed from West Central Avenue to First street. Longwood Avenue has been graded from West Boulevard to Longwood Park. Extensive improvements are being made from the bridge at East River by widening East Boulevard past Waban Grove and Glen Cove to junc-tion of Union Avenue, through Union Avenue to Park street, to forty-five feet wide, and bringing the whole distance nearly at grade, and from Park street to Onset. Avenue to forty feet wide; thus opening to travel by far the most direct and beautiful approach to the Grove we have had from Onset station.

W. W. CURRIER, Treas. Haverhill, Mass., Jan. 2d, 1882.

After the above was in type we received a report of similar character from Dr. H. B. Storer, Clerk of the Association. The main facts were, of course, identical with the abovethe following items being presented in addition:

"Extensive improvements have been made to their cottages by Dr. I. P. Greenleaf, Mrs. S. S. Applin, II. Tileson, Dr. E. A. Pratt, George Grant, John Churchill, and Miss Achsah Paine.

On Wednesday evening a score or more of friends interested in Onset called upon Col. Crockett, at his residence on Dale street, Highland District, Boston, to congratulate him and each other upon his unantmous redection to the Presidency. The Colonel and his genial family entertained their guests with a truly refined hospitality, and after the spread of toothsom delicacies for the palate, social converse, music, and kind messages from the spirit-life through several mediums present, combined to render the occasion memorable as a fraternal reunion of the most pleasant character."

### The January Magazines.

THE MAGAZINE OF ART: Cassell, Petter, Galpin & Co., publishers, 739 and 741 Broadway, New York.

The present issue, which is No. 2 of the fifth volume of this choicely gotten-up art-journal, is profusely ilustrated, and contains much matter for thought in the columns of its neatly-printed letter-press. As a frontis piece we have this month a touching scene in humble life, entitled "Leaving Home," wherein are depicted in attitude and expression as powerfully as possible to language itself (perhaps more so) the conflicting emotions of outgoing humanity at a railway station. 'A Souvenir of Pontainbleau," "The Prodigal Son,"
'Henly Regetta," "Swans," "At Pasture," (the last three copies of instantaneous photographs by Marsh Brothers and W. Mayland, and capital in every detail) 'Jane Shore," etc., may be noted as among the chief attractions; and "Art Notes," and the new feature of a "Monthly Record of American Art," make a fine closing of the number for January. [In the American art notes we find the following tribute to the gifts of Miss L. B. Humphrey in the course of a notice of a work issued by Lee & Shepard, and illustrated by her: "Miss Humphrey shows decided ability, both in fig-ure and landscape. The designs are agreeable and poetic, and are inspired by a delicate fancy."]

St. Nicholas, published by The Century Company, Union Square (North), New York

A. WILLIAMS & Co., 283 Washington street (corner School), Boston, furnish us the current number of this charming magazine. The following rescript of its table of contents will serve to acquaint the reader with the varied and entertaining character of what it has to offer for the present month: Frontisplece-Illustra-Purify the Blood, Cleanse the Stomach and | tion to "Max and the Wonder-flower," drawn by Robert Blum; "Max and the Wonder-flower," Julia D. under this heading.]

Fay: "Tommy's Resolve," picture drawn by A. B. Beard; "When I Work in the House," Jingle, Bessle Hill, illustrations by Miss R. H. Muller; "Sir William Napler and Little Joan," poem, Cella Thaxter, illustration by Jessie McDermott; "The Poor Count's Christmas," concluded, Frank R. Stockton, five illustrations by E. B. Bensell; "About Otters," John Letrations by E. B. Bensell; "About Otters," John Lewees; "The Porter's Iron Collar," David Ker, illustration by V. Néhlig; "The Clown's Baby," poem, Margaret Vandegrift, three illustrations by R. B. Birch; "The Hoosler School-Boy," chapters V., VI., VII., and VIII., Edward Eggleston, illustration by George D. Brush; "A Future Doge," pleture; "The Man with the Pea." Hon, Jeremiah Curtin, three illustrations by Alfred Brennan; "Dr. Holland's Books," Washington Gladden; "How to Make Puppets and Puppetshows," Daniel C. Beard; twenty-one illustrations by the author; "Bones and Bowwows," Frank Bellew, two Illustrations by the author; "Suste Seedelmeyer and the Dog," picture; drawn by Bertha Watson; "Love in a Noah's Ark," Annie C. Davis; "The Land of Nod," Mrs. Lucy M. Blinn, illustrations; "The Land of Nod," Mrs. Lucy M. Blinn, illustrations, by V. Néhlig; "The Cow that Considered," Sophie Swett, two illustrations by W. T. Smedley; "A Mean Little Boy," A.C. D.; "Recollections of a Drummer-Boy," chapters VII, and VIII., Harry M. Kleffer, three linstrations; "Second Thoughts are Always Best," Margaret Vandegrift; "Donald and Dorothy," chapters VI. and VII., Mary Mapes Dodge, three illustrations by Miss Muiler; "Hawatha," Tile for young Thers, designed by Alfred Brennan; "A Dream of Little Women," Margaret Vandegrift, illustration by Mary Mynam Wallace; "Happy New-Year, Baby!" picture, drawn by Mary D. Latthoury; "Jack in-the-Pulpit"; "For Very Lattle Folk", "The Letter-box" (illustrated); "The Riddle-box" (illustrated). wees; "The Porter's Iron Collar," David Ker, illustra-

WIDE AWAKE: D. Lothrop & Co., publishers,

30 and 32 Franklin street, Boston The frontispiece of this number is entitled "Winter Birds," and is excellent in execution and conception. 'Asaph Sheafe's Christmas," by Edward Everett Hale, opens the contents-Amanda B. Harris following with a fine article (illustrated by Miss L. B. Humphrey) on "Christmas Cards"; seven Poems of Christmas-tide (illustrated) are given by Mary E. Wilkins, the young and promising Vermont poetess; "From the Hudson to the Neva" (illustrated) is contributed by David Ker, and will, we opine, prove an attraction for Wide Awake readers for some time to come; Arthur Gilman begins "Short Stories from the Dictionary" Mr. Hale's "To-day" is an interesting treatment of the question of Aretic exploration; George L. Osgood opens the new music series with a charming composition; there are other stories, poems, "fumy" sketches for the little readers, and practical directions for older ones, not here cited; and all who peruse the number cannot fall of regarding it an honor to the cause of children's literature, to whose advancement it is pledged.

PHRENOLOGICAL MAGAZINE AND SCIENCE OF HEALTH. New York: Fowlers & Wells, 753 Broadway.

A portrait of Thurlow Weed, with a sketch of his long and eventful career, by Geo. W. Bungay, opens the twenty-fifth volume of this instructive magazine. There is also a portrait of George Elliot (Marion Evans) and interesting notes of her life and works, " Romola" being more especially mentioned. An account of "The Great Southern Exhibition," interesting in itself, is made more so by a full page engraving, showing the grounds and buildings at Atlanta, upon and within which it is held. Of the remaining contents of this January number nothing further need be said than that they well sustain the reputation of the work as a useful and entertaining monthly.

HERALD OF HEALTH, New York: M. L. Holbrook, M. D., 13 and 15 Laight street.

As health is a concomitant of happiness in this life, this monthly should be prized for its teachings. The January number gives its patrons valuable reading, its leading articles being: "How Our Busy Young Men Drop to Pieces," "Sewers and Sewer Gas," by Dr. Beckwith, "Some Hints on Education and Mental Health," and "Beef Tea not Wholesome Food," the latter by the editor, giving truths new to most people, and worthy of consideration. Under the headings, 'Our Desert Table," "Toples for the Month," and Studies in Hygiene for Women," much that should be more generally known is given.

RECEIVED: THE BUILDER AND WOOD WORKER for January: a Journal of Industrial Art, published at 176 Broadway, New York, by Charles D. Lakey-Fred. T. Hodgson, Editor.

VICK'S ILLUSTRATED MONTHLY MAGAZINE for January, James Vick, Seedsman and Florist, Rochester, N. Y., publisher.

The It is manifest that the life of charity toward the neighbor, which consists in doing what is just and right in all our dealings and occupations, leads to heaven; but not a life of piety without charity.—Swedenborg, Heaven and Hall 250

En In these days, when Prof. Phelps, of Anlover, is preaching up a new crusade on the dd-time "Satanic" plane, thinking people will low Astrology could be Utilized, low well to read that partiagnt work by Alloy. dover, is preaching up a new crusade on the old-time "Satanie" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

### Passed to Spirit-Life:

From Rayenna, O., Oct. 24th, of consumption, Mrs. McD.,

wife of Capt. L. R. Pryor, aged 57 years.

For many years sister Pryor had been a great physical sufferer, aithough everything that boying friends and medical skill could do was done, to restore her to health. Those who knew her best knew her real worth, and many will miss her earthly presence and kindly ministrations in her home. She was a fady of most excellent character and accomplishments, fine sensibilities, and a fervent Spiritants. Gentle, loving and useful in earth-life, we know she is only translated to a nobler life and work in the eternal. Death to her was but a peaceful transition to the Summer-Land, Tranquilly she unfolded into the immortal as blooms the lijy upon fine crystal lake. The inneral was attended by O. P. Kellogg, an inspirational speaker of great power, who delivered a brilliant argument in support of the immortality of the soul and the ability of spirits to commune with the inhabitants of earth. wife of Capt. L. R. Pryor, aged 57 years.

From Kent, O., Dec. 13th, Chra, only child of Marius

From Kent, O., Dec. 13th, Chara, only child of Marius and Ida Heighton, aged I year and 6 months.

Thus has another sweet bud of spiritual beauty been transplanted to a more congental clime, where its unfoldment will be advanced by the angel loved ones who awaited it there. May the parents, grandparents and kindred all be cheered by the assurance that in the "sweet by-and-by" they will neet her in that land where chaplets never fade, Funeral services by O. P. Keilogg. M. A. M.

From his home in Marblehead, Dec. 23d, William W

Baker.

He was a soldier in the First Mass. Heavy Artillery in the late war, receiving injuries from which he never recovered. For many years he was a firm Spiritualist. His wife (who is a fine needium) was in full sympathy with him, thus making a pleasant and happy family. Mrs. Baker has lost a kind, loving and Indulgent husband, for whose visible presence she mourns. The community has lost a good citizen, who was beloved and respected by all who knew him. That he is present in spirit with his family was made manifest ere the day closed on which all of him that was mortal was borne to its last resting place. May angels comfort the whow and orphan. Services by the writer. CLARA A. FIELD.

19 Essex street, Boston, Mass.

From Goffstown, N. H., the spirit of Eliphalet Jones, aged 60 years 1 month and 20 days.

aged @ years I month and 20 days.

Mr. Jones has been a disciple of Spiritualism for twentyfive years, and during life gave directions to have his faith
represented at his funeral, which request was faithfully raifiled by his family and friends. A lonely companion, four
sons and two daughters remain behind waiting and watching for some signal from the arisen soul. A large concourse
of friends and neighbors gathered to listen to the discourse,
which was delivered by the writer.

Anna M. Twiss, M. D.

From Lowell, Mass., Dec. 18th, 1891, William H. Brown. From Lowell, Mass., Dec. Int., 1881, within it. Brown-He has been an esteemed member of our family for more than twenty years, and was a man greatly loved and re-spected by a large number of frends and relatives. He was a true friend and laborer in the cause of Spiritualism. He died with heart disease, in the night. When discovered in the morning, he appeared like a person in a quiet sleep, and apparently passed away without a struggle. J.A. BRADSHAW.

From Cannon, Mich., Dec. 9th, 1881, Mrs. Mary Tomlin

She went to Michigan in 1831, locating in Cannon, hence was a ploneer settler of that township. She was the mother of ten children, seven of whom having preceded her to the spirit-world, were there to welcome her to its rest and happen to the control of the children seven her spirit with whom who spirit-worth, were there to welcome her to its rest and hap-piness. Her husband, six years her senlor, with whom sho had lived fity-three years, survives her, and is a firm Spir-itualist, a veteran in the cause, a subscriber to its publica-tions as far back as the days of Partridge & Brittan's Spir-final Telegraph, and a reader of the Bunner of Light from its first-issue. Mrs. Tomlinson was highly esteemed as a loving, faithful wife and mother, and a kind and ex-emplary neighbor.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line. No poetry admitted

Enlarged from Eight to Twelve Pages.

### BANNER OF LIGHT:

THE OLDEST AND LARGEST JOURNAL IN THE WORLD DEVOIED TO THE

SPIRITUAL PHILOSOPHY.

INNURD WEEKLY At No. 9 Montgomery Place, Boston, Mass. COLBY & RICH,

Publishers and Proprietors. ISAAC B. RICH.......BUSINESS MANAGER, LETHER COLBY......EDITOR, JOHN W. DAY.......ASSISTANT EDITOR, Aided by a large corps of able writers.

THE BANNER IS a first-class Family Newspaper of TWILVE PAGES containing SIXTY COLUMNS OF INTRE-ESTING AND INSTRUCTIVE HEADING—embracing

ESTING AND INSTRUCTIVE HEADING—embracing
A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Schentille Subjects,
EDITORIAL DEPARTMENT,
SPIRITMESSAGE DEPARTMENT, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: 

In remitting by mail, a Post-Office Money-Order on Roston; or a Drait on a Bank or Banking House in Boston of New York City, payable to the order of Collay & Rich, is preferable to Bank Notes. Our patrons can resit us the freictional part of a dollar in postage stamps—ones and twos orderered.

ADVERTISEMENTS published at twenty cents per line for the first, and affect cents per line for each subsequent insertion.

Subscriptions discontinued at the expiration of the time paid for.

Ab Siecimen contes sent free.

COLBY & RICH

Publish and keep for sale at Wholesale and Itetall a complete assortment of Spiritual, Progressive, Reformatory,

and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peebles, Henry C. Wright, Giles B. Stehbins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Allen Putnam, Free Sargent, W. F. Evans, Kersey Graves, A. B. Child, P. B. Randolph, Warren S. Barlow, J. O. Battett, Mrs. Emma Hardinge Britten Miss Lizzle Doten, Mrs. Maria M. King, etc. Any Book published in England or America, not out of print, will be sent by mail or express.

43° Cainlogues of Hooks Published and for Sale by Colby & Rich sent free.

AB Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper in forwarded to this office.

Received from England.

### RAPHAEL'S PROPHETIC ALMANAC

PROPHETIC MESSENGER, Weather Guide and Ephemeris,

FOR 1882: COMPRISING A VARIETY OF USEFUL MATTER AND TABLES Predictions of the Events, and the Weather,

THAT WILL OCCUR IN EACH MONTH DURING THE TRAR. Riots and Strife! War and Sedition! Earth quakes!
A LARGE COLORED HIEROGLYPHIC.

By Raphael, The Astrologer of the Nineteenth Century.

CONTENTS.

Sixty Second Annual Address, Monthly Calendar and Weather Gulde, Symbols, Planets, Moon's Signs, &c. Royal Tables, &c. Useful Tables, Weights and Measures, Post-Office Regulations.

Post-Office Regulations,
Echipses during 1882;
The Harvest of 1882;
Periods in 1882 when the Planets are best situated for observation.
The Voice of the Heavens for each Month,
General Predictions,
Eclipses,
Astrology and Medicine,
A Table of Celestial Influences for 1882,
Expansion of the Bleroglyphic for 1881,
Fulfilled Predictions,
The Crowned Heads of Europe,
Itseful Pata,
Itseful Notes,
The Contest of 1881,

e Comets of 1551.

Astrology and Scripture. Raphael's Publications, Raphael's List of Books for Sale.

Price 35 cents, postage free. For sale by COLBY & RICH. JUST PUBLISHED.

### THE INIQUITY COMPULSORY VACCINATION Unconstitutionality of its Statutes.

BY ALFRED E. GILES. This neat pamphiet of some eight pages presents the latest article of a correspondence between Mr. Giles and 'a Reg-ular' in the columns of the Norfolk County (Mass.) Gu-

ular' in the columns of the Norfotk County (Mass.) Gazzetle.
The right to seek for and to preserve the bodily health; of the first importance to all -a privilege with which the State has no just grounds for interfering by legal enariments specially framed in the interests of the traditions of any school of medicine; Those wi o agree with these premiers will read Mr. Glies's pamplet with the greatest satisfaction; while those who do not, will obtain much light as to the weakness of their own position by a careful examination of his arguments.

Sinch caules (Occurs.

Single copies 10 cents. For sale by COLBY & RICH. SEVENTH EDITION.

### THE LIFE-LINE OF THE LONE ONE; Or, Autobiography of Warren Chase.

(The World's Child.) BY THE AUTHOR.

Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this autobiography of Warren Chase, who, struggling against the adverse circumstances of a "dishononorable birth, and the lowest condition of poverty and New England shavery," conquered ignorance, obscurity, poverty and organic inharmony, and rose to the position of legislator, public lecturer, spritual teacher and trunchant writer.

Cloth. 30 pp. Price \$1.00, postage 10 cents.

A Southerner among the Spirits: A Record of Investigations into the

Spiritual Phenomena. BY MRS. MARY DANA SHINDLER, Author of "The Southern, Northern and Western Harps," "The Parted Family," etc.

Mrs. Shindler, the widow of an Episcopal clergyman, has investigated Spiritualism and its phenomena from Boston to Texas, with the most remarkable mediums, and has given her experiences in this work, which will be found to be very interesting to the reader. This book is printed on white paper, clear type, and contains 160 pages.

Cloth, \$1,00, postage free.

For sale by COLBY & RICH.

# The ${f Truths}$ of ${f Spiritualism}$ .

IMMORTALITY PROVED BEYOND A DOUBT BY

BY E. V. WILSON, THE SEER. Compiled from Twenty-five Years' Experience of what he Saw and Heard.

This is a volume of facts—tests from spirit-life given in every part of our country, and approved by those to whom they were given. They are but a few selected from many thousands registered in the author's diarry. The facts are given as they occurred, and can be vouched for by writing to any of the places referred to.

Cloth, 12mo, 400 pages, with portrait of author. Price \$1,50, postage free.

For sale by COLBY & RICH,

A PLEA FOR LIFE. Address delivered before the Peace Convention, held in Boston, Mass., January 15th, 1874, by LYSANDER S. RICHARDS.

Price 5 cents.
For sale by COLBY & RICH.

TO BOOK-PURCHASERS.

ory Place, corner of Provincestreet, Boston, Mass., p for sale a complete assortment of Spiritual, Pro-salve, Reformatory and Miscellancous Books.

President Relatif.

Terms Cash, Orders for Books, to be sent by Express, and be accompanied by alior at teast half cash. When the many forwarded is not sufficient to fill the order, the balness must be paid C.O.D., Orders for Books, to be sent by money forwarded is not sufficient to fill the order, the balance must be paid C.O.D. Orders for Blocks, to be sent by Mail, must avail a device accompanied by each to the amount of each order. We would rearrand our patrons that they can remit us the frictional part of a dollar in postage fluings one can through preferred. All business operated blocking to the site of Boses on commission respectfully declined. Any Book published in Engand or America (not suit of print) will be sent by mail or express. int) will be sent by mall or express, italogues of Books. Published and for Sale by

#### SPECIAL NOTICES.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications produced or other wise of corps sendents. For columns we open for the expression of impersonal free moight, for we cannot undertake to selosse the varied hadevof opinion to which correspondents give utterance.

For We do, not real aroundous letters and communications. The form and address of the writer are in all cases for the precise leaves flatantly of good faith. We cannot undertake to return or precise manns right that are not used. When how curses are brevaried which format matter for set linear cloud, the sender will confer a favor by drawing a fine around the article be cleavies specially to recommend for series.

period.

Notices of Speritualist Meetings, in order to insure prompt program, make tooch this office on Monday, as the BANSER OF LIGHT goes to press every Tuesday.

# Banner of Light.

BOSTON, SATURDAY, JANUARY 21, 1862.

PUBLICATION OFFICE AND BOOKSTORE, Montgomery Place, corner of Province street (Lower Floor.)

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

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

COLBY & RICH,

PUBLISHERS AND, PROPRIETORS,

85 Bir mess Letters should be addressed to Isyat B. Rich, Brimer of Eight Publishing House, Boston, Mass. All other befores and communications should be forwarded to Eigenbern Court.

THE WORK OF SPIRITEALISM Leas broad as the aniverse. It extends from the highest spheres of angelic the to the ss mankind, John Pierpont.

#### Mr. Savage's Discourses.

The last three published sermons of Rev. M. J. Savage, preached in Unity pulpit in this city, forming a part of the series on "Beliefs about Man," relate severally to the Law of Progress, the Earthly Outlook, and Is Death the End? It is unnecessary to emphasize the genuine eloquence and breadth of the preacher's treatment of his subjects. The law of progress is discussed in the most intelligent spirit. The advancement and enlargement of man's thought about the universe is described, and the process by which man has come into larger and truer views, throwing away what was of no further use as he proceeded, is pointedly illustrated. The transition epoch, a most important factor in the problem of progress, during which the seeds of new movements may or series of forces, which are ordinarily con- caped? founded with a period of general stagnation. expansion.

er thinks that the world is coming to mutual Liberal thought flourishes here in a marked deacquaintance and a knowledge of itself. The gree; and that may be the reason of the lamentreligion of the world he expects will show many ation of the preacher on last Thanksgiving day. Every religion is recognized as having the heavenward and the earthward side. Morality will come to be settled as a science. Certain questions of ultimate truth in theology must forever be beyond us, since they are infinite and we are finite. The civilized world will stand before these profound problems calmly, admitting the freedom of the broadest spec- of November, at about 11 P. M., and was in fululation, and attaching no penalty, government-fillment of a promise made by a spirit-friend of al or social, on account of the speculative views that man may hold concerning questions about which the wisest can know so little. The future religion of the world, says Mr. Savage, will resolve itself into goodness, charity, love toward man, mutual helpfulness and service; toward the universe, admiration, worship, awe so profound that man will not dare to speak rashly, nor to charge with crime one who sees these great problems in another light than that in which they appear to himself. The whole external world will be subdued to man, and turned into a garden. Powers yet undreamed of await development. Human life will be greatly prolonged; evil, and sorrow, and hunger will be largely put under foot. Mankind will be one family.

His answer to the grand question, Is Death the End? is one that carries with it many comforting and confirming suggestions. In framing this answer he admits that he should not feel satisfied to leave out of account the fact reported as true in all ages, and now in this modern world represented in a more marked degree in Spiritualism. After looking the field all over, he confesses his belief that there is so large a mass of testimony "that it cannot be brushed aside contemptuously by any man." This testimony, he says, stretches back into antiquity; is not confined to any religion, to any nation, to any race, and is the testimony equally of the wisest men of all ages and times, as of the poorest and most ignorant; testimony to the belief that there have been "at least occasional breakings through from some other sphere, or glimpses on this side of that other sphere.'

### Exit Elder Waite!

The Weekly News, (Amesbury, Mass.) for January 13th, epitomizes the latest performances of the great tergiversationist above named in the following terse and vigorous Eng-

"That versatile humbug, Elder Walte, has turned up in Vineland, N. J., where he gave startling exhibitions with his old assistants, under the assumed name of Dr. Bundy-the others having changed their names. The same programme was given out as when here. The cheek of this man is unparalleled. He publishes. in support of the child wonder, Harry Herman, a letter from Elder Watte, of Lynn Mass. His identity was admitted to a party formerly living in Lynn, who reported the affair for the Lynn Bee. His church in Lynn have deposed him, and declare that they have no fellowship with him."

The official report of the Fifth Annual Meeting of the Onset Bay Management will be ound on our fifth page.

#### Not Going Behind.

The Thanksgiving sermon of a New England clergyman lamented the many changes that were going on in New England, very much as Prof. Phelps laments the death of the devil. This lugubrious parson refused to be comforted by the present outlook, but insisted that all could. Of course he meant only when they are is a favorite recreation for a certain class of minds. They profess to believe that St. Paul Day to celebrate his bad feelings, and give rein

to his forebodings and unhappy predictions. It is constitutional with such men to assert everywhere, without regard to the place or the company, that the world has seen its best days, and that the present is but a state of sufferance, while the future is more than likely to prove too bad for anything. It is the way they habitually feel, and has nothing whatever to do with the actual fact. If they had a more sanguine temperament, everything would look pleasanter to them, and they would prophesy only pleasant things.

It would be an easy enough matter to prove just the contrary of what this clergyman asserted in his unhappy Thanksgiving sermon. Why he should have chosen that day of all the year to preach in such a strain is explainable on no other theory than that of constitutional melancholy, which really has nothing to do with the facts so considered. New England life is a very decided improvement on what it used to be in point of comfort, refinement, neighborhood, and the development of the finer traits of human character. Once it made all these essentials of civilized life subservient to 'getting along," to barely getting a living and taking care of the outward man. Now life is for higher things here in New England, while the commoner ones are by no means left out of the account.

The homes of New England are a very great improvement on the old homes, taking them altogether. The place of woman in them has been sensibly exalted. The wife and mother is regarded as being fit for something more than a drudge and slave. Drinking habits have also changed; the decanter and glass are not towest conditions of human knowness. It is as breatas also changed; the decanter and glass are not Wisdom, as competen by as Love, and its mission is to displayed on family sideboards, and drunkenness is not the common thing it was, and is everywhere accounted a degradation. There are more occupations here than there were, and avenues are opening on many sides to

We do not believe in eternally croaking. We do not think that, because the past "is secure." as Mr. Webster once said, it was therefore better than the present is or the future will be. New England life had, no doubt, a great deal in it that was picturesque and pleasant, now that we have got out of it into something better; but that is no reason why we should be all the while deploring what is gone and decrying the present as worthless in comparison. The truth is, the present always includes the past also, else it would have no solid footing, and would be no more than a bald and blank experiment. | ministered according to directions-the patient Who, for instance, would go back to the hard old preaching of the Calvinistic pulpits of New tion-the worst cases of the malady will cerbe said to germinate, is happily treated by Mr. England, from which the better class of preach-Savage, who sees in it an accumulating force, ers themselves confess they are glad to have es-

New elements have been slowly introduced The transition period is invariably the one in into the rigid Puritanism of New England, which a new conception is coming in. Man which have had the effect to mellow the social has to take the same steps in religion, in sei- as well as the religious condition. Spiritualism ence, in philosophy, in art, and in every de- has taken as strong a hold here, and made its also knows of another physician in that city partment of human thought. All proceeds from way as rapidly as in any other section of the who has used the same remedy in his practice the universal hunger to grow. It is fed with country. Here in New England, in fact, is with highly satisfactory results. truth, and unlimited opportunity is given for where the movement first took the deepest root, and the glad tidings of spirit communion In regard to the earthly outlook, the preach- were publicly proclaimed through the press.

### Letter-Carrying Extraordinary.

J. G. Meugens of Calcutta furnishes an account in London Light of an instance of instantaneous communication between Calcutta and London, Mr. Eglinton being the medium. The event occurred on the evening of the 26th the sitters by the name of "Ernest."

Mr. Eglinton took a sheet of paper (which Mr. M. had previously marked in one corner with his initials and a private mark for the purpose of identification), placed it in a book, held the book under the table for a few seconds, and then placed the book in the hands of Mr. Mengens, who examined it very carefully, and saw that the sheet of paper had disappeared. He retained possession of the book, while Mr. Eglinton (in his normal state) described that he saw the spirit "Ernest" leave and travel over land and sea until he saw it enter the room of a friend of Mr. M.'s in London, and minutely described that friend and the surroundings in the room, asserting that the room was flooded with spirit-light. He described "Ernest" as standing by his friend while the letter was being written, and his taking the letter when ready. In a few seconds after this, at Mr. Eglinton's request, Mr. Meugens opened the book (of which he had retained possession the whole time) and inside the cover of the book was the self-same sheet of paper with his initials and private mark upon it, completely filled with a letter in his friend's handwriting, dated that same evening in London, and commencing with an account of how the room had been suddenly filled with spirit-light; how "Ernest" had brought the sheet of paper marked by him, and stood waiting to bear the letter back.

The editor of Light vouches for Mr. Meugens, who; though temporarily a resident of India, is well known in London as a gentleman of high intelligence and integrity.

Harrison, "the Boy Evangelist," worked up a great religious revival in Indianapolis last spring, and the numerous converts swelled the membership of the Roberts Park Church beyoud that of any other Methodist body in the city. Harrison has now returned and begun similar services. The Methodist clergy discussed him in their Monday meeting, and the weight of sentiment was strongly against him. One minister accused him of insincerity, on the ground that, while professing an entire devotion to revivalism, he always demanded high wages, and went where the greatest pecuniary inducement was offered. Harrison replies that his detracters are simply jealous on account of his success in "saving souls," and prays for them in an emphatic manner.

Albert Morton writes us from San Francisco, Jan. 7th: "I am requested by J. D. Mac-Lennan to inform you that he is obliged to suspend the publication of The Spiritual Reasoner, owing to his illness."

#### Decease of Laura Kendrick.

Mrs. Laura Kendrick, an old-time worker of prominence, passed on Wednesday, Jan. 11th, from her residence, No. 1044 Washington street, Boston, in consequence of a stroke of paralysis which occurred some ten days ago. She was forty-nine years of age. Many years things were going to the bad as fast as they ago she became a convert to Spiritualism, a firm belief in which she maintained to the compared with things as they once were. This time of her death. Prior to the building of the Pacific Railroad she spent a number of years in San Francisco, where she sustained successful exhausted all virtue, and that it died with him. Sunday evening lectures in Maguire's Opera The minister referred to used Thanksgiving House. In the days of her prosperity she never failed to give freely of her means to all worthy persons and causes in need of aid, and even in her own adversity, we are informed that many victims of poverty and persecution have benefited by her acts of unostentatious philan-

> "A. B. Z." writes as follows regarding her obsequies:

"On Friday, Jan. 13th, funeral services celebrating the transition to the higher life of Mrs. Kendrick were held at her late residence, 1011 Washington street, at 2 P. M.-conducted by W. J. Colville, who, under influonce of his unseen inspirers, delivered a beautiful invocation, an appropriate and eloquent address, and a poem describing the entrance of the departed into her spirit-home. About seventy-five persons were present the large parlors being completely filled. The friends in attendance included many of the leading Spiritualists of Boston; also Messrs. Mendum and Seaver, and other prominent representatives of the secularist movement. The floral tributes were exquisite, and throughout the entire services a spirit of peace and harmony pervaded the assembly, as nearly approaching to gladness as is possible among those who are left bereaved of a devoted mother, wife, sister and friend. Several ladles on passing out were heard to remark, 'we have never taken part in such a beautiful funeral service before.' W. J. Colville and his guides knew Mrs. Kendrick for a long time, had learned to appreclate her real worth, and took occasion, in the course of their remarks, to speak from knowledge concerning her self-denial and real nobility of disposition."

#### Cure for Smallpox.

On our second page will be found mention of an internal remedy for smallpox, which is of marked efficacy, and a knowledge of which deserves the widest circulation among the people. It is simple and innoxious, and a thousand times safer than an appeal to the pernicious practice of blood-poisoning, yelept "vaccina-We are glad to see that the Sunday Herald, of Boston, in its issue of Jan. 15th, gave this valuable recipe the benefit of its extended circulation; by so doing it has wrought a good deed for humanity; and we wish all the daily and weekly papers in the land would follow its ex-

As direct evidence that what we say of this remedy is not based on "hearsay," or on otherwise indefinite grounds, we cite the experience of Dr. M. H. Garland, now of 84 Montgomery Place, Boston, but late of San Francisco, Cal, This gentleman states that he positively knows, duce the Legislature of this State to pass a law from his personal professional practice, that this allowing women to vote for city and town offiinternal remedy for smallpox will accomplish cers. all that is claimed for it; that if the disease is taken in hand at once, and this medicine adat the same time to be kept in a gentle perspiratainly be conquered in four days' time. Such was his experience with the remedy in the course of his practice in San Francisco some years ago; and so highly did he prize it that he called the attention of newspaper men thereabout to its merits, and succeeded in having it published in several journals. Dr. Garland

DOMESTIC SPIRITUALISM.—In many families there are mediums through whom spirits do many useful things for the family. A gentle-man, residing near London, has handed us a letter from a relative in Somerset, giving an ac-count of healing performed by spirit-controls jects are moved by spirit-power, deceased relatives speak through the medium, and healing spirits alleviate illness by causing the controlled medium to breathe on the sick.—Medium and Dishand January 1 Daybreak, London.

The same is quite common in this country. We have reason to believe that there are hundreds, if not thousands, of families who have among their members those gifted with mediumistic powers of whom nothing is publicly known, and that many wealthy persons retain mediums for their own and their family's exclusive benefit, paying them a stated salary for their services. Through these they hold constant communication with their friends who have left this sphere and are no longer visible to the ordinary vision of mortals, upon any matter in which they need advice, sympathy or consolation. By this means the unseen are their spiritual and business advisers in health, their medical attendants in sickness, and their faithful steadfast companions and friends on all

The sunflower poet of England, Mr. Oscar Wilde, who has just made his débût in New York, does not seem to attract to him the nob society of that city. Nevertheless, he is a poet of no mean merit, and his lecture on Art, although severely criticised by the metropolitan press, strikes a chord of sympathy in the minds of many who prefer peace to war. He says:

"A noble work is not national merely, but universal Spiritual freedom your own generous lives and liberal air will give you. Wars there must be, as long as selfishness predominates; but I think that creating a common intellectual atmosphere might make men brothers. National hatreds are always strongest where culture is lowest. Great empires there must be as long as personal ambition and the spirit of the age are one; but art is the only empire which a nation's enemies cannot take from her. We in our Renalssance are seeking to create a sovereignty that will still be England's, when her yellow leopards have grown weary of wars. and the rose on her shield is crimsoned no more with the blood of battle. And you, too, absorbing into the heart of a great people this pervading artistic spirit, will create for yourselves such riches as you have never yet created, though your land be a network of rallways, and your cities the harbors of the galleys of the world."

Mrs. Ann R. Adams, widow of the late Alvin Adams, died at Watertown, Mass., on Tuesday, Jan. 10th. This estimable lady adorned the circle in which she moved for many happy years-a quiet, self-possessed, noble woman, devoted to her husband and family, and always seeking opportunities for doing good. She was a worthy companion to her late lamented con-

In Portland, Oregon, meetings for discussion upon the live subjects of the day are held in Nonpareil Hall, corner of First and Madison streets, every Sunday, at 2 and 7 P. M. Increased interest has been awakened in the subject of Spiritualism by the success attending the efforts of Mrs. F. A. Logan in the exercise of one of its leading features—that of healing

#### Church-Going in New York.

In the largest city of the country the falling off in the attendance at the churches is becoming more and more noticeable. Some statistics on the subject have recently been collected by a clergymen of that city, which possess a timely interest. He finds that in a population of a million and a quarter, there are but 78,000 professing Christians, or one person in every sixteen. There are only 490 churches, the same number as in 1875, although the population has increased immensely in the intervening six years. The Presbyterians have eight less churches than they had in 1870. Above Fourteenth street, there is one church for every 2,200 persons, while below it there is but one church for every 5,000 persons. And comparatively few churches are at any time filled to anything like their ca-

they are largely used only by the rich and the poor; the lower middle class-always ranking by the money standard only—are conspicuously absent. In an Episcopal Church in one suburb, for an example, an ordinary pow rents for one hundred and twenty dollars per year, and offerings are also expected every Sunday in envelopes supplied for the purpose. The consequence is that the majority of the Episcopalians in the vicinity do not go to church at all, but provide for their spiritual wants in their own way. Pew rents, offerings, and what not are stifling religion, the demands for money for church purposes and clerical salaries being more exorbitant in New York than elsewhere. The collector of these statistics remarks that, take it all together, the clerical profession, considering the ability exhibited, the work done, and the hours and conditions of labor, is about the best paid calling in New York.

#### Woman Suffrage.

The Massachusetts members of the National Woman Suffrage Association held a meeting in Boston last week, at the call of the Vice-President, Mrs. Harriet R. Shattuck. It was voted to form an organization under the name of the National Woman Suffrage Association of Massachusetts. A committee was appointed to draw up a Constitution, and prepare a list of officers. Seven delegates were chosen to the Washington Convention, to be held on the 18th, 19th and 20th insts. It may be interesting to note that the late action in the United States Senate, appointing a special Committee on Woman Suffrage, is the result of the continued agitation of the question by members of the National Association. The Massachusetts Suffragists held a two days' Convention in the Meionaon, this city, last week. The hall was completely filled at nearly every session. Speaker Neyes, Mrs. Julia Ward Howe, Judge Warren, and many other able speakers addressed the audiences. The special object now is to in-

#### Lake Pleasant Camp-Meeting.

We have received the advance sheets of the Eighth Annual Report of the New England Camp-Meeting Association, at Lake Pleasant, reference to which we shall place before our readers next week. It exhibits the Association as being in a very prosperous condition. From a private note from the Secretary, J. II. Smith, we learn that the meetings for this year will commence Sunday, July 30th, and close Sunday, Aug. 27th. The Fitchburg Band has been engaged for the entire season. As conclusive evidence that a large gathering may be expected, it is mentioned that 303 lots have already been engaged and paid for.

Henry B. Allen (the Allen Boy,) has been quite successful with his scances in Exeter, Portsmouth, and Epping, N. II.; also in Haverhill, Merrimac, and other places in Massachumany of the me tending them. The manifestations were very forcible, and occurring as they did under conditions that were satisfactory to those present. convinced all that there is something in Spiritualism. What that something is, further investigation will reveal to them. Mr. Allen is now in Boston, where he will remain until Jan. 23d. and will answer calls to give séances during his stay. From Boston he goes to New Haven, Ct., for several days—thence to New York City. His address for the present is in care of this office.

En "Western Locals," by Cephas, will be found on our tenth page. In addition to the intelligence there conveyed, our correspondent furnishes us with the following addendum:

"Dr. Henry Slade is on a Western tour. He arrived in Buffalo, N. Y., Jan. 11th, and during his stay his rooms at the Tift House were thronged with callers. On Sunday, Jan. 15th, the Doctor addressed the Spiritualists in a public hall. Following are his appointments for a few weeks: Cincinnati, Ohio, (Hotel Emery) Jan. 20th, for four or five days-speaking on the 22d; thence to Frankfort, and Louisville, Ky. (Galt House) Crawfordsville, Ind., etc. Societies desiring a visit from Dr. Slade should address him at once at the Galt House, Louisville, Ky."

Colonel Ingersoll made an address at the grave of a child in Washington recently, in the course of which he made the following "hopeful" admission-coming from an avowed Materialist:

"They who stand with breaking hearts around this little grave need have no fear. The larger and the nobler faith in all that is and is to be tells us that death, even at its worst, is only perfect rest. We have no fear. We are all children of the same mother, and the same fate awaits us all. We, too, have our religion, and it is this: Help for the living-hope for the dead."

We are pleased at being able to record that interest in the materializing phase of the spiritual phenomena is on the increase in Washington, D. C. As one instance, a correspondent informs us that a party of Spiritualist friends are holding private seances twice each week to develop a new medium who possesses promising gifts, and bids fair to achieve something wonderful in the direction of form materializations.

Mrs. Wilmot B. Coleman, wife of Mr. William Emmette Coleman, of San Francisco, passed to the higher life from New York, January 11th. An account of the circumstances of her transition and the final obsequies, received too late for insertion this week, will appear in our next.

Jonathan Koons, at whose house in Athens Cc., Ohio, the most remarkable of the early manifestations of spirit-power took place in 1855, is at present residing in Palmetto, Florida. A letter from him will appear in our Correspondence column next week.

MA practical argument against vaccination will be found cited on our eighth page, under "Banner Correspondence."

#### The Noul of Things-New Edition.

This excellent work (of three volumes), by Prof. William and Mrs. Elizabeth M. F. Denton, embodies many facts which have been brought to light in the realm of psychometry; and has obtained a large circulation, which is destined to be increased as a knowledge of its merits becomes diffused. The former issue having several weeks ago been exhausted, Colby & Rich announce that they have now on hand at the Banner of Light Bookstore, 9 Montgomery Place, Boston, a full supply of the latest edition of this entertaining and valuable work. We fully agree with Bro. Miller, of the Psychometric Circular, that the science of Psychometry should be better understood by Spiritualists and others than it is at the present time.

#### N. Frank White,

And it is the same thing in the suburbs of The fine inspirational speaker, it will no doubt New York. There are numerous churches, but please our readers to know, has resumed his place on the rostrum, and is lecturing Sunday evenings at Tallmage Hall, Washington, D. C., in place of Bro. Thos. Gales Forster, whose bodily infirmities compelled him to retire. Bro. White is also doing much good in the metropolis of the nation in healing the sick.

> Boy Lost!-A twelve year-old son of Dean Dudley, Esq., of Wakefield, Mass, mysteriously disappeared from his home on Monday morning. Dec. 26th. He had been subject to epileptic fits, and still sometimes had slight ones. His mind was childish. He had on a long, dark jacket, with a cardigan underneath, a low cloth cap without a visor, long, light-gray pants, and shoes with skate-plates in the heels. He was of light complexion, pale, with greyish blue, eyes, dark-brown hair, and had a scar on his forehead. He would say his name was "Willie A. Dudley, son of Dean Dudley, who makes directories," and that he belonged in "Montrose, Wakefield, Mass." His parents will gladly reimburse any one who will restore him to hem alive, and other rewards are offered. The afflicted father, on forwarding us the request to make this appeal to the public for information, says: "Has any one seen this boy since the 26th, or on that day? If so, where, and at what time? Let me know immediately." The boy was last seen on the main road toward Melrose and Boston. If any person has seen the lad, or has any tidings to impart, such will please address Mr. Dudley as above, by postaleard or otherwise.

> THE PAINE CELEBRATION in this city, commencing on Sunday, the 29th inst., and continuing through Monday, promises to be unusually interesting. On Sunday forenoon, afternoon and evening, there will be a variety of speakers; on Monday there will also be meetings of several kinds, and in the evening a Grand Ball. It is expected that there will be a large gathering of the Liberals of the city and vicinity at this celebration, as the committee has made arrangements that cannot fail to be attractive and satisfactory to all who may attend.

> A correspondent writing from Brooklyn, N. Y., Jan. 16th, says:

> " Dr. A. Rothermel, medium for physical manifestations, has been doing a good work for the past two weeks in this city, and is holding séances at the residence of G. Read, 184 Nassau street, corner Duffield street, Tuesday, Thursday and Sunday evenings. After January 30th he will be in Providence for one

> The Second Annual Social Party and Dance of the Spiritual Harmonial Society, of Chelsea, Mass., will take place on Friday evening, Jan. 27th, in Temple of Honor Hall. The entertainment will consist of a short address, by Geo. A. Fuller, music, instrumental and vocal, dancing and refreshments.

> We shall print next week the report of a trance discourse delivered through the mediumship of Mrs. Cora L. V. Richmond, in Chi-Ill., by Spirit ing his views as to "THE STATUS OF THE NA-

Dr. W. L. Jack of Haverhill, Mass., is meeting with great success in healing; patients in the country will please note the days mentioned in his card in another column. Patients will be visited at residences if desired.

### A Pleasant Occasion.

On Monday evening last Mrs. A. G. Baxter had a pleasant gathering at her house in the Charlestown District, it being the fifteenth anniversary of her spiritcontrol, who is known as "Bright Eyes," and the name s quite appropriate, as the spirit appears to be bright all through, and a very bright occasion it proved to be to all present. Mrs. Baxter is the daughter of J. M. Johnson, one of our oldest Spiritualists, who died some years since. His wife, the mother of Mrs. Baxter, was present on the evening in question. Many efficient workers for the cause were in attendance, among them being the officers of the Shawmut Lyceum, and a large delegation from the Ladies' Aid Society,

of both of which organizations Mrs. B. is a member. After the friends had gathered, "Bright Eyes" addressed them appropriately and characteristically, calling first upon Mr. Wetherbee for remarks. He was followed by Dr. Richardson, Mrs. Hattie Wilson, Mr. J. B. Hatch, Mrs. Waterhouse, Mr. Rand Mrs. Cushman, Master Haskell Baxter, et als. All the speeches were very interesting and fully appreciated. Refreshments and general sociability followed; and, instead of breaking up after that part of the entertainment was over, as is apt to be the case, the company evinced a strong disposition to 'stay it out"; and there was temptation for it, for the Indian element was very strong in the room, and all the sensitives were more or less affected by it.

Mrs. Hattie Wilson held a pleasant scance in the closing hour of this gathering. The editor of the Banner of Light was present, and he being a favorite of and a good friend to the Indians, several controlled Mrs. Wilson to address him: "Roscola," and "Tetum," and "Saucy Jack," and a squaw (whose name we did not get), all came, with their marked, especial characteristics, and interested the friends very much. Besides these Indian controls, a spirit of rare ability, purporting to be the father of the medium, made an eloquent speech—one that was interesting and instruc-

### Foreign Items.

tive to all.

Miss Lottie Fowler is actively engaged in England, her services as a medium being greatly in demand. Those who avail themselves of them are more than satisfied with the convincing proofs they receive of the ability of spirits to communicate with mortals. She has of late been very successful in diagnosing disease and prescribing effective remedies.

Emma Hardinge Britten is addressing intelligent and interested audiences in Liverpool, Manchester, Newcastle, and other places. At Hallfax, on the 18th ult., her afternoon and evening subjects were : "Man, Spirit, and Angel," and "The Soul World, or Life Beyond the Grave."

Professor Bruce, of Glasgow Divinity Hall, has recently published "a volume of dublous tendency," in which he discusses the chief end of revelation in a manner displeasing to the orthodox members of the Free Church of Scotland. The church, however, having learned a lesson by its struggle with Prof. Robertson Smith, refuses to take up the matter.

#### BRIEF PARAGRAPHS.

When men are willing to do right, Then peace will take the place of fight: Not before.

The Christian Register expresses the opinion that Rev. Joseph Cook will exhaust India before he comes back. But perhaps that country will exhaust him. What then?

The London Times says a little more than half of the population of that city attend church.

The Herald states that a young man met at the rooms of a Young Men's Christian Association not a thousand miles from Boston, a "brother in Christ" (presumably), who, having no room in which to sleep. was kindly invited by him to pass the night at his lodgings. The invitation was accepted, and the next morning the befriended young man manifested his gratitude by getting up before his host, and making off with a silver watch, and ten dollars in money. The next seen of this hopeful individual he was engaged in the congenial pursuit of passing a contribution box at a meeting! Officers were called, and he was dealt with according to the law in such cases made and pro-

#### Our own Governor Long Is a child of sweet song.

On Oak River, in Manitoba, is a reservation of refugee Sioux Indians who refused to come across the line with Sitting Bull when he surrendered. The chief is White Eagle, and his people number about 200. They now have 80 acres under cultivation; raised 2,000 bushels of potatoes last year, besides a quantity sufficient for their use of wheat, barley, oats, maize, turnips, beets and cabbage; and have 50 head of cattle, including 16 working oxen. They appear contented and cause no trouble.

What to do with a man who deliberately proposes to live upon the community as a criminal, is one of the serious problems of these times.—Boston Herald.

Elephants are knowing creatures. A couple used in the magnificent spectacular play now being enacted at one of the Paris, France, Theatres, are so delighted with the fine music that they keep accurate time with the musicians. Another elephant going South on the fast mail train between New York and Washington, recently, pulled the bell-rope furiously at the point where the speed was the greatest, and stopped the train. He was more thoughtful than many railroad conductors-just now.

#### Slanderers eventually come to grief.

The Contury Magazino may now be considered fairly started on its way under the new name, and with the February (Midwinter) number, and the adoption of the new cover-design, by Elliu Vedder, the name of Scribner's Monthly will no longer be continued as the sub-title. The publishers are printing 135 000 copies of the Midwinter Century, which will be issued on the 21st Instant.

It required 1000 cars to carry exhibits to the Atlanta Exposition, but 200 were sufficient to take away those which remained unsold. Nearly everything except the heavy machinery found a purchaser.

Texas is making arrangements for the building of a new State House at Austin. It will be one of the most magnificent buildings in the South. The highest part of it will be 366 feet from the ground.

The defection of the Rev. Dr. Newman from the Methodist Church leads the Pittsburgh Christian Advocate to give him a parting kick: "When a man, whose mother has nursed him tenderly, comes to the conclusion to disown her because there are some things she sees fit to withhold from him, the polgnancy of her grief will be somewhat dulled by the consideration of the ingratitude he manifests.'

Of nearly 73,000,000 bushels of grain transported from this country to Europe last year, not one bushel was carried in an American ship.

If the newspapers would stop publishing stily articles about smallpox, written by old women, the disease would lose half its terrors.—Boston Journal.

Damage by the Fire-Flend: In New York, \$61,000; Port Colborne, Ont., \$60,000; Providence, R. I., \$11,000; Lancaster, Pa., \$45,000; Pittsburg, Pa., \$35 000.

#### The fly and the ox have come close together. Owing, no doubt, to our very mild weather !

"Laide," (An Ugly Woman,) soon to be published by T. B. Peterson & Brothers, Philadelphia, Pa., is one of the most charming books ever written. Its author is the famous Mine. Adam, Editress of the Nouvolle Revue, being the Republican Madonna of Pails, who is now commanding the attention of all Europe, and is about to visit St. Petersburg at the invitation of the Czarina. Other books in press by this firm are: "Winning the Battle," by Mary Von Erden Thomas; "Monsieur Le Ministre," by Jules Claretie; and "Manon Lescaut," by The Abbe Prevost.

Prince Bismarck is sick-so is Gen. Garibaldi, the patriot. The Duchess of Connaught was delivered of a daughter last Sunday. Homeless Jews in Russia are to be relieved by Englishmen.

Some alarmist has suggested that the smallpox may have been distributed in this country by Turkish rugs, many of which have been lately imported-and so the advice is given: Never buy a rug until you know i has been vaccinated!

Tricks in business do not pay in the end. Square dealing is always the best in all your transactions. Be frank, honest and sincere. A tricky man is hated by all and he will make for himself ten enemies to one friend. A little observation will verify this fact.

> "IN THE GOLD ROOM." Her golden hair fell on the wall of gold Like the delicate gossamer tangles spun On the burnished disk of the marigold, Or the sun-flower turning to meet the sun When the gloom of the jealous night is done, And the spear of the lily is aureoled.
>
> —[Oscar Wilde,

The debt of the Mystic Church, Medford, Mass. amounting to \$5,000, was raised at the "special service" last Sunday. Isn't it against the statute to do a money business on the Sabbath?

In Europe the clergy do not oppose cremation as strongly as formerly. The Protestant clergy in Gotha and in Munich, the Archbishop of Paris and the Bishop of Manchester have declared in lavor of it. The Roman Catholic priesthood in Italy does not oppose it. The Copenhagen Cremation Society, which counts 2,000 members, recently applied to the Government for permission to erect and operate a crematory in one of the suburban cemeteries; the application was strongly approved by the Board of Health. Bodies recently exhumed in Danish burial grounds were found after thirty years to be yet in the first stage of decay.

The disqualification of a witness in Toronto, recent ly, because he was an unbeliever in revealed religion or a God, and called himself an Agnostic, was accom panied by the presiding judge's remark that he regretted to be compelled by Canadian law to take such a course. Judge Thomas, however, in making a like ruling at St. Thomas, said emphatically that he considered the law fortunate and proper.

Minds of moderate calibre ordinarily condemn everything which is beyond their range.—Rochefoucauld.

Petitions in the interests of Woman Suffrage are pouring into the Massachusetts Legislature.

It is now ascertained that eight human beings were either burned or crushed to death by the recent Spuy ten Duyvil railroad accident, eleven miles from New York City. Many other passengers were wounded The inventor of the Wagner parlor car was among the slain. A young wife, Mrs. Mary Louise Valentine, herself free, refused to abandon her husband-who was crushed down by the debrts—and perished in the flames, clasping him in her arms. Defective signaling is alleged as the cause of the disaster, but one of our city dallies remarks: "The corporation that cannot avoid accidents like that at Spuyten Duyvil does not deserve a corporate existence. It was nearer a crime

Boston is not to have a World's Fair within her

To the Editor of the Banner of Light:

In Mrs. Judkins's (Augusta, Me.,) oblivary, the age should have read seventy-seven, instead of ninety-seven. I presume my figures were indistinct, and the seven was taken for nine.

A. S. H.

### Movements of Lecturers and Mediums

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

Dr. Anna M. Twiss lectured for the Spiritualist Soclety of Manchester, N. H., Jan. 8th. She is also engaged to speak in the same place Jan. 20th. In the evening the subject of the discourse will be "The Life and Religion of Thomas Paine."

Miss Carrie E. Downer, trance speaker, lectured in Cazenovia, N. Y., Jan. 14th; also in Delphi, Jan. 15th, at 2 and 7 P. M.

Pierre L. O. A. Keeler has been of late, so we are informed, in Providence, R. I.; and purposes in a few weeks to visit Baltimore and Washington. Dr. Fannle C. Dexter has removed from 476 Tremont

street, Boston, to 262 Westminster street, Providence,

Mr. E. W. Wallis will lecture in the large hall of Brooklyn (N. Y.) Institute-seven blocks from Fulton Ferry-for the Spiritual Fraternity, Sunday, Jan. 22d: Afternoon, 3 o'clock, " Starved Souls"; Evening, 'Miracles Actual and Possible."

Dr. J. M. Peebles announces that he is about to enter upon a lecturing tour through New York State. He will lecture week days upon his travels in the Orient, and Sundays upon Spiritualism.

George A. Fuller lectured in Mechanics' Hall, Lynn. Mass., Sunday, Jan. 15th, his subject being, "Who are the True Saviours?" and in the evening of the same day in Temple of Honor Hall, Chelsea, upon "What Does Spiritualism Teach?" His lectures in both places were very acceptably received.

Mr. F. A. Heath, the blind medium, will occupy the platform of the Spiritualist Society in Taunton, Sunday, Jan. 22d. He lectured and improvised songs and psychometric readings in verse, etc., in Mystic Hall, Charlestown, every Sunday during October, November and December. Jan. 8th. he occupied the platform in Mechanics' Hall, Lynn. He would like further engagements. Address, F. A. Heath, 27 Lawrence street, Charlestown, Mass.

Mrs. Clara A. Field lectured for the Spiritualists of Peabody, Mass., Sunday, Jan. 15th, afternoon and evening. She will speak in Taunton, Jan. 22d, and in Peabody, March 12th. Mrs. Field can be addressed 19 Essex street, Boston, Mass.

Dr. Coonley is to speak before the Spiritualist Society in Wakefield, Sunday, Feb. 12th. Engagements solicited. Address him, 507 Essex street, Lawrence,

Jennie B. Hagan spoke for the First Society of Spiritualists, Willimantic, Conn., Jan. 15th, to large and appreciative audiences. She is to give an entertalnment at the same place, Thursday evening, 19th, and lecture there again next Sunday, Jan. 22d. During February and March she will be in Ohio.

#### Bureau of Secular Press Correspondence,

Under the Auspices of the American Spiritualist Alliance, New York City.

AMOUNTS PAID IN FOR 1882. Col. Moses Hunt (Charlestown Dis't), Boston, Mass., \$25,00 Gad Norton, Bristol, Conn. 2,00 Chesman Miller, Brecksville, Ohlo. 2,40 Gash, Boston, Mass. 5,60

AMOUNTS PLEDGED TO PROF. S. B. BRITTAN. FOR THE YEAR ENDING DEC. 31, 1881: Melville C. Smith, New York. \$25,00
Oak Leaf and Helping Hand. 5,00
Charles Partridge, New York. 50,00

Since our last report, Mr. M. E. Congar, of Chicago, Ill., has paid in the amount opposite

BJ P. Martin writes us from Farmington, Minn., renewing his subscription, and remarking: "We take several other papers, but the Banner of Light is the main stay of the family. We regret exceedingly Dr. S. B. Brittan's withdrawal as Editor-at-Large; for although we have many able speakers and writers at work in the interests of the cause generally, I do not think his place can be entirely filled by any one in the ranks." Our correspondent will, we know, be pleased to learn that Dr. Brittan has not withdrawn from the work, but will still give attention to the Secular Press Bureau, while other able men have also attached themselves to the enterprise, and will work for its advancement with influence and pen. The Bureau of Secular Correspondence will start out for the new year with vigor and earnestness on the part of all, and Bro. Britanness, Mrs. of the work were the second wearhing when his name to be found wenting when his name. tan will not be found wanting when his name is called.

JOURNALISTIC.-We desire to call the attention of our many readers to the advertisement of the Banner of Light, to be found on fourth page of this paper. The Banner has long been of the Banner of Light, to be found on fourth page of this paper. The Banner has long been recognized as the oldest and best journal in the world devoted to Spiritual Philosophy. Among its many late improvements is the enlargement from eight to twelve pages, containing sixty columns of interesting reading matter. It is published by Colby & Rich, 9 Montgomery Place, Boston, Mass. All desiring a first-class family paper, complete in all departments, should subscribe immediately. — The Hornet, Hammonton, N. J.

We copy elsewhere in this issue a letter from the Fitchburg Sentinel, entitled "Miraculous Cures, wonderful if not supernatural examinations of disease,' with the question asked by the writer if such phenomena can be accounted for on natural principles. The writer being a prominent Boston gentleman who has made a thorough examination of the question, writes to the Fitchburg paper, giving the result of his investigations. The marvels recorded in the letter may be more than some of the public can endorse without further investigation, but everything seems to be well authenticated. If the facts stated can be substantiated it certainly indicates the dawn of a new era in the science of the practice of medicine.

"I say, Glipin," said 'Squire McGill yesterday morning, "who was that sandy-haired man you was talking with this morning?" "Oh, that was Colone! Thunderpod, of Syracuse. He's a big gun in politics." 'Yes, I judged he was a big gun in something; he seemed to be such a smooth bore."—Marathon (N. Y.)

### To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the Banner of Light. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now

### Special Notice.

In conjunction with his professional work as ecturer, Cephas B. Lynn will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking

A. S. H. GATOR IN THE WORLD.

#### Berkeley Hall Meetings.

On Sunday last W. J. Colville, under control of his spirit-guides, delivered a discourse on "The Coming Physicians and Healing Institutes." Following the service a special meeting was held to present the claims of the proposed "Spiritual Berhesda" in Boston. The response to the appeal was generous and hearty. In the afternoon the lecture, on four! subjects chosen by the audience, was instructive and entertaining. Miss Adele Barker, from Chicago, volunteered musical services in the morning, and her rich contralto voice added much to the beauty of the service of song.

On Sunday next, Jan. 22d, Mr. Colville's subjects are to be: 10:30 A. M., "The Coming Religion, Churches and Ministers;" at 3 p. M., "Ingersoll and his Critics."

He has of late lectured before large audiences in various towns within easy reach of Boston, on Webersday, Jun. 11th teking on

ences in various towns within easy reach of Boston, on Wednesday, Jan. 11th. taking a prominent part in a musical and literary entertainment given in Clapp's Hall, Weymouth, Mass., for the benefit of the Spiritual Society. Despite the snowstorm, the attendance was large, and the exercises were highly appreciated. Mr. Geo. Harold (organist of Berkeley Hall), and Mrs. Loring of East Braintree, rendered valuable musical and electrionary services. On the following evening, Jan. 12th, Mr. Colville gave a fine inspirational lecture and poem to a large and attentive audience in and poem to a large and attentive audience in Town Hall, Shrewsbury, Mass., and on Sunday evening, Jan. 15th, in Town Hall, Stoneham, Mass. He will lecture in Chelsea, Sunday evenings, Jan. 22d and 29th; in East Braintree Feb. 12th; and in Lynn Feb. 19th and 26th. Parties desiring his services for week-evening lectures can secure them on moderate terms by addressing him at 30 Worcester Square, Bos-ton.

The entertainment given at 30 Worcester Square, last Friday, Jan. 13th, realized \$8,50 for the benefit of the distressed lady in whose interest it was undertaken. The programme

interest it was undertaken. The programme was a pleasant and varied one.

Friday, Jan. 20th, at 8 P. M., Mr. Colville gives a reading and lecture upon "Magic and Spiritualism Among the Jews." An invitation is extended to all to attend the Monday-evening receptions in the same place. Mr. C. is at home from 7:30 till 10:30.

#### Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hait, 55 West 33d street, at 105; A. M., and 73 F. J. Henry J. Newton, President; Hen-ry Van Glider, Secretary, Children's Progressive Lyceum meets at 23 F. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monch lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East 8th street, every Wednesday, at 75 p. M. After each lecture, Dr. Monck publicly and freely heals the slek poor from the platform.

The Second Society of Spiritualists holds free meetings every Sanday morning and evening, at Frobisher Hall, 23 East 14th street. Mrs. Milton Rathbun, Secretary,

#### Parlor Meetings. To the Editor of the Banner of Light:

We have for many weeks been highly favored with the labors of talented lecturers, whose words of wisdom and comfort have been gratefully received by interested and intelligent audiences. Mrs. Brigham comes once each month, always sure of appreciative listeners, and is warmly greeted by friends old and new. Her wonderful gift is often the subject of very amusing remarks by strangers, who attempt to account for her ability to discourse so ably and learnedly without preparation upon subjects presented to her. Mr. and Mrs. Lillie have made many friends among those who come through all kinds of weather to listen to her counsel and to her improvisation from the realm

counsel and to her improvisation from the realm of poetry; also to the sweet music, vocal and instrumental, by Mr. Lillie.

On Wednesday evening, 11th inst., these earnest workers were with us. Mrs. Amelia Colby was also present, and, at the close of Mrs. Lillie's discourse, favored us with a short address, which, though most excellent, gave her hearers but a faint idea of her power as a public speaker. She lectures Sundays, morning and evening, at the Harvard Rooms, and we urge all who crave strong, healthful spiritual food, facts, philosophy and sound reasoning, to hear Mrs. Colby.

Colby.

On the 4th inst., Capt. II. II. Brown addressed us upon "Angel Visitors," giving practical as well as poetical ideas of our possibilities and privileges in communing with them. We hope to welcome him again soon. Wednesday eventors welcome him again soon. to welcome him again soon. Wednesday even-ing, 18th inst., Mr. E. W. Wallis, of England, will favor us with his services. We anticipate a full meeting and a spiritual feast. On the 25th inst., Mrs. S. W. Van Horn, the well-known

leave our vicinity. MRS. MILTON RATHBUN. 247 E. 117th street, New York City, Jan. 14th.

### Springfield (Mass.) Meetings.

Springfield (Mass.) Meetings.

The interest in Spiritualism is reviving in Springfield, and the attendance at the lectures very much on the increase. The Homestead has printed a very favorable criticism of the book written by Mrs. Carrie Twing, under the influence of Samuel Bowles. The lovely weather of Sunday presented a strong attraction to those who enjoy fine sleighing, but nevertheless the largest afternoon audience of the season assembled to listen to Mr. Fletcher's able lecture on "Our Duty," which dealt largely with the work of Spiritualists, and earnestly enjoined upon the leaders in the movement to provide attractions for the young, that they might feel drawn into the work and sustain the cause. It was a thoroughly practical discourse, and it is believed that the suggestions will be carried into effect. Following the lecture, the medium, entranced,

thoroughly practical discourse, and it is believed that the suggestions will be carried into effect. Following the lecture, the medium, entranced, gave the following message: "My dear son, although the ocean rolls between my last resting-place and you, I am present now. Love can compass land and sea. By my side stands your noble son, John, cut off in life's morning; he, too, rests on English shores; while your dear little Lumey, with his face aglow with light, bears in his hands fair blossoms gathered in the gardens of Eternity. Bless you, my son! I am well pleased with your course in life, and shall return to you at some future time.—Your loving mother, Mary Lewis." Recognized by John Lewis as from his mother, who, with his son, was buried in England, while the little boy is buried in this country. Capt. Isaac Brewer was announced and recognized. "Now," said the medium, "I see the spirit of a lady standing beside me. Her name is Sarah B.—." Message given recognized by a gentleman who was a perfect stranger to the medium, and who said the lady had passed away twenty years before in North Carolina. Tesis from Winthrop Burdick, Willie Parsons, William Mattoon, and others were given. In the evening astill larger audience was in attendance, and the time was devoted to answering questions from the audience.

The tests in the evening were from J. K.

devoted to answering questions from the audience.

The tests in the evening were from J. K. Jillson, Austin Collins, Charles W. Rice and others. Saturday evening Mr. Fletcher gave proof of his wonderful mediumship at a wellattended scance at Mrs. Coburn's. A grand entertainment and dance are announced for Friday evening, Jan. 20th, a scance for Saturday evening, and on Sunday the lectures will be on "The Power of the Human Spirit," and "Samuel Bowles in Spirit-Life." All communications for Mr. Fletcher should be addressed to 2 Hamilton Place, Boston, Mass.

### Meetings and Mediums in Haverhill,

To the Editor of the Banner of Light:

scriptions for the Banner of Light, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel.

Colby & Rich.

Colby & Rich.

"The Scientific Basis of Spiritual-ism," by Epes Sargent—his last great work previous to his decease—is a book replete with facts, showing that the Spiritual Philosophy is a natural science, and consequently not outside of nature. It should be in the hands of every investigation the surrounding communities.

Gator in the Editor of the Banner of Light:

The recent speakers before the Spiritualists of this city have been Mrs. Byrnes of Boston, Mrs. Stiles of Worcester, and Mrs. Dillingham of Lynn, each representing satisfactorily and profitably somewhat varying phases of this wonderful power of intelligence from the invisible realm. Mrs. Dillingham is to speak here again next Sunday, Jan. 22d. The "Allen Boy" has been here and given several successful scances. Dr. Burdett, formerly of Lynn, has located here in the practice of the healing art, and also answers platform calls in Essex North, and in the New Hampshire border towns. There is evidently an increasing interest in the cause in this city and the surrounding communities.

E. P. H.

#### A Remarkable Statement. The Unusual Experience of a Prominent Man Made Public.

The following article from the Democrat and Chronicle, of Rochester, N. Y., is of so striking a nature, and emanates from so reliable a source, that it is herewith published entire. In addition to the valuable matter it contains, it will be found exceedingly interesting:

To the Editor of the Democrat and Chronicle: To the Editor of the Democrat and Chronicle:

SIR—My motives for the publication of the most unusual statements which follow are, first, gratitude for the fact that I have been saved from a most horrible death, and secondly, a desire to warn all who read this statement against some of the most deceptive influences by which they have ever been surrounded. It is a fact that to-day thousands of people are within a foot of the grave and they do not know it. To tell how I was caught away from just this position and to warn others against nearing it, are my objects in this communication.

On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous,

describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, had weighed over two hundred pounds, and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement varily at those that they are many lattered. very many people who will read this statement realize at times that they are unusually tired and cannot account for it. They feel dull and indefinite pains in various parts of the body and do not understand it. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself unon me first heart. Still thought it when the relentless malady which had fastened itself upon me first began. Still I thought it was nothing; that probably I had taken a cold which would soon pass away. Shortly after this I notleed a dull, and at times neuralgic, pain in my head, but as it would come one day and be gone the next, I paid but little attention to it. However, my stomach was out of order and my food often failed to digest. of order and my food often failed to digest, causing at times great inconvenience. Yet I had no idea, even as a physician, that these things meant anything serious or that a monstrous disease was becoming fixed upon me. Candidly, I thought I was suffering from malaria and so doctored myself accordingly. But I got no better. I next noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and seum appeared upon the surface, and a sediand seum appeared upon the surface, and a sediment settled in the bottom. And yet I did not realize my danger, for, indeed, seeing these symptoms continually, I finally became accusational to the second serior of the second se disarmed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot under-

stand. There is a terrible future for all physical neglect, and impending danger usually brings a person to his senses even though it may then be person to his senses even though it may then be too late. I realized, at last, my critical condi-tion, and aroused myself to overcome it. And, oh! how hard I tried! I consulted the best medical skill in the land. I visited all the prominent mineral springs in America and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my mal-ady. One said I was troubled with spinal irri-lation; another, nervous prostration; another ady. One said I was troubled with spinal irritation; another, nervous prostration; another, malaria; another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of all of which I really had. In this way several years passed, during all of which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders—the little into terrible and constant disorders—the little twigs of pain had grown to oaks of agony. My weight had been reduced from 207 to 130 pounds. My life was a torture to myself and friends. I could retain no food upon my stomach, and could retain no food upon my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell upon the floor, convulsively clutched the carpet, and prayed for death. Morphine had little or no effect in deadening the pain. For six days and nights I had the death-premonitory hiccoughs constantly. My urine was filled with tube casts and all upon. I was struggling with Bright's Disease

ly. My urine was filled with tube casts and albumen. I was struggling with Bright's Disease of the Kidneys in its last stages.

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, rector of St. Paul's church, of this city. I felt that it was our last interview, but in the course of conversation he mentioned a remedy of which I had heard much, but had never used. Dr. Foote detailed to me the many remarkable cures which had come under his observation by means of this remedy, and urged me to try it. As a which had come under his observation by means of this remedy, and urged me to try it. As a practicing physician, and a graduate of the schools, I cherished the prejudice both natural and common with all regular practitioners, and derided the idea of any medicine outside the regular channels being the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice, and try the remedy he so highly recommended. I began its use on the first day of June, and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed, and I was able to retain food upon my stomach. In a few days to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My hiccoughs also did my wife and friends. My hiccoughs ceased, and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity. I also determined that I would give a course of lectures in the Corinthian Academy of Music of lectures in the Corinthian Academy of Music of this city, stating in full the symptoms, and almost hopelessness of my disease, and the remarkable means by which I have been saved. My improvement was constant from that time, and in less than three months I had gained

markable means by which I have been saved. My improvement was constant from that time, and in less than three months I had gained twenty-six pounds in flesh, became entirely free from pain, and I believe I owe my life and present condition wholly to Warner's Safe Kidney and Liver Cure, the remedy which I used. Since my recovery I have thoroughly reinvestigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I thereforestate, deliberately, and as a physician, that I believe More THAN ONE-HALF THE DEATHS WHICH OCCUR IN AMERICA ARE CAUSED BY BRIGHT'S DISEASE OF THE KIDNEYS. This may sound like a rash statement, but I am prepared to fully verify it. Bright's Disease has no distinctive symptoms of its own, (indeed, it often develops without any pain whatever in the kidneys or their vicinity,) but has the symptoms of nearly every other known complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate of "Heart Disease," "Apoplexy." "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and other common complaints, when in reality it was Bright's Disease of the Kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence by the commonest symptoms, and fastens itself upon the constitution before the victim is aware. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died, and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, and as such is usually supposed to be heart disease. As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of Kidney difficulty. Certain agony and possible death will be the sure result of suc

ment as this, coming from me, known as I am throughout the entire land as a practitioner and lecturer, will arouse the surprise and pos-

sible animosity of the medical profession and astonish all with whom I am acquainted, but I make the foregoing statements based upon facts which I am prepared to produce and truths which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was, is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all pro-

fessional and personal consequences.
J. B. Henion, M. D.
Rochester, N. Y., Dec. 30th, 1881.

#### **Funds Received**

In aid of Mr. Charles H. Foster, of Salim, Mass., up to date:

 up to date.
 \$25.60

 Colby & Rich, Boston, Mass.
 \$2.60

 Mrs, Wm. Mountford, Boston, Mass.
 \$6.00

 Harry Edwards, New York City
 \$6.00

 Chas, Dwight, Boston, Mass
 5.00

 Wm. A. Atkins, Provincetown, Mass
 1.00

#### Married:

In Leominster, Mass., Jan. 8th, by Dr. H. F. Fairfield, Alden W. Derby and Annie R. Rand, both of that town.

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every it sertion on the eleventh page. Special Notices forty cents, per line, Micion, each insertion.

special Notices locty cents, per line, Micton-each insertion.
Business Cards thirty cents per line, Faute, each insertion.
Notices in the editorial columns, incre-type, leaded matter, lifty cents per line.
Payments in all cases in advance,
437 Electrotypes or Cuts will not be inserted.

Ar Advertisements to be renewed at continued rates must be left at our Office befor 12 M, on Saturday, a week in advance of the cote whereon they are to appear.

### SPECIAL NOTICES.

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

Dr. Willis will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. v. till 3 P. M. Ja.7.

Mrs. Sarah A. Danskin, Physician of the New School," asks attention to her advertisement in another column.

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

ADVERTISEMENTS.

#### PAIN AND SUFFERING

Raymond's Vegetable Penetrator, APPLIED TO THE HOLLOWS OF THE FEET AND RODY,

T RESPECTFULLY ask SUFFERING HUMANI-TY, PHYMS FIANS, MATERIALIZING MEDI-UMS, PURLIC SPEARERS, etc., to investigate this VALUARIER REMEDY and know list rue merits, Cor-respondence solicited. E. A. W. RAYMOND, Druggist, 93 summerstreet, Worsester, Mass, U. S. A. Pilees: Perdoz-cii, 82,00 and 84 00; Refail, 25 and 50 cents per box, Jan. 7, secwis:

#### THE VITAL REGENERATOR.

The Great Kidney and Bladder Tonfe, The Great Kidney and Bindder Tonfe, CBRES Inflammation or Catarrhof the Bladder, Diables, Incontinence or Refertion, Gravel, Sediment, Brick Dust Deposit, Stone in the Bladder, Stricture, Mucous or Purulent Discharges, Discases of the Prostate Giand, Bright's Discase. It cannot be too highly recommended to those of efflor wer willfeld with any discase of the Kidneys or Bladder. Price per bottle \$1,6 for \$5. Address NEW ENGLAND MEDICAL INSTITUTE, 24 Trement Row, Boston, U. S.

Address, D. M. FERRY & CO., Detroit, Mich. A. C. RICKER AND G. FRANK RICH,

MAGNETIC PHYSICIANS, prepare Magnetic Medicines and appliances for all diseases. The same sent by express or mail when ordered. Diagnosts of Disease determined by Calirvoyant Examination from lock of hair or handwriting giving age and sex, with one dollar and stamp. Sixtings daily for Bushess and Tests, 2.A. M. to 4 P. M. Office and residence, 246 Sliver street, South Boston, Mass. Jan. 24.—4 W.

### MRS. T. L. HENLEY, CLAIRVOYANT, Trance, Test and Business Medium, day and Wednesslay evenings. Also Developing Circle Tuesday attermon. Pelyalo stitutors from a termon.

### SAN FRANCISCO.

DANNER OF LIGHT and Spiritualistic Books for sale. Nov. 15.—istf

MRS. A. S. WINCHESTER, Psychometric, dlum, Examination of Minerals a specialty. Letters by mail from lock of hair or photograph, \$3, 733 Bush street, Address letters, Box 1997, San Francisco, Cal. June 4.—1stf

NERVOUS DEBILITY PILLS. The most remarka-fonde Remedy of the age. Thousands curred by their aid. Price & per box: 6 for \$5, postpaid. NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, Ms. May 44.—1918

MRS. C. II. LOOMIS, Trance Medium, gives Diagnosis of Disease on receipt of lock of patient's hair. Medicine suitable by matt. Enclose \$2. Magnetic and Electric treatments given. Hotel Yan Renssedaor (suite 4), 219 A Tremont street, Boston, Mass. [w\*-Jan, 21, RVERETT HALL, 308 Fulton street, Brooklyn.
BHARRY CRINDLE and ELSIE REYNOLDS will give one of their wonderful Scances Friday eyening, fan., 20th, 1822. Mus. REYNOLDS continues her Scances at 351 West 34th street, New York.

7 7 Elegant New York, Jan. 21.
3 Jet. 10c. American Card Co., West Haven, Ct. Jan. 21. 13w

### MRS. MARY A. CHARTER, Medium, New England House, Blackstone street, Boston, Mass. Prof. William Denton's Works.

GEOLOGY: The Past and Future of our Planet. This is a book for the masses—a book that should be read by every intelligent man in the country. Price \$1,50,

es and Discoveries. By Win, and Elizabeth M. F. Denton, A marvelous work, Cloth, price \$1,50, postage 10 cents. cents.
SOUL OF THINGS—Vols, II, and III. These
two volumes consist of over 800 pages, 12mo, and are well
illustrated by more than 200 engravings, nearly attof which
are original, and drawn from actual vision. Printed on
fine calendered paper and bound in good style. Single
vol. \$1.50, postage 10 cents; two vols, \$3,60, postage 20
cents.

WHAT WAS HE? or, Jesus in the Light of the Nineteenth Century. This work presents some of the conclusions arrived at by a study of the Gospel accounts of Jesus. Cloth, price \$1.25, postage 10 cents; paper, \$1.00, postage 5 cents.

THE DELUGE IN THE LIGHT OF MODERN SCIENCE. Shows the Flood Story to be as false as it is feedbal. Price 10 cents, postage 1 cent.

RADICAL RHYMES. A fine volume of poems. Cloth, price \$1, 55, postage 6 cents. Cloth, price \$1,25, postage 6 cents,
RADICAL DISCOURSES ON RELIGIOUS
SUBJECTS, delivered in Music Hall, Boston. Price \$1,25,

THE IRRECONCILABLE RECORDS; or, Genests and Geology. 80 pp. Paper, price 25 cents, postage 3 cents; cloth, 40 cents, postage 5 cents.

IS DARWIN RIGHT? or, The Origin of Man. IS SPIRITUALISM TRUE? Just the book for

effective missionary work. Price 10 cents, postage 1 cent. ORTHODOXY FALSE, SINCE SPIRITUALISM 18 TRUE. The two systems carefully compared. ISM 18 TRUE. The two systems of the list 18 TRUE. The two systems of the list 18 RIGHT? Shows how we can tell right from wrong, and that no man can do this from the list of the list 10 cents, postage 1 cent.

Solfhood. Price right from wrong, and that no man can do this from the Bible. Price 10 cents, postage 1 cent. BE THYSELF. A Discourse on Selfhood. Price

10 cents, postage I cent.

COMMON SENSE THOUGHTS ON THE

BIBLE. For Common Sense People. Eighteenth thousand. Price 10 cents, postage I cent.

CHRISTIANITY NO FINALITY; or, Spiritualism Superior to Christianity. Price 10 cents, postage
I cent. MAN'S TRUE SAVIORS. A Lecture. Price

SERMON FROM SHAKSPEARE'S TEXT. An WHO ARE CHRISTIANS? A Lecture. Price THE GOD PROPOSED FOR OUR NATIONAL

CONSTITUTION. A Lecture given in Music Hall, Boston, on Sunday afternoon, May 5th, 1872. Price 10 cents, postage 1 cent.

THE POCASSET TRAGEDY THE LEGITIMATE FRUIT OF CHRISTIANITY. Price 10 cents.

For sale by COLBY & RICH.

### Pearls.

An Equated odes, and Jeweis five words long, That, on the stretched fore-finger of all time, Spirkle foreser, '

PERSEVERANCE WINS. Not a truth has to art or to science been given, But brows have ashed for It, and souls folled and SHIVER

Pride bath two seasons-a forward spring and an

THE SOUL'S PROPHECY. From the spirit-land afar All disturbing force shall flee; Stir, nor toil, nor hope, shall mar Its immortal unity. - R. W. Emerson.

Beauty is a cliff, on which one and another man seeks to shapwieck lamself, because it lies full of pearls and dysters. Richter.

> DESPAIR AND BLASS. But in the wreek of all our Popes There's yet some touch of bliss, Since fate robs not our wretchedness Of this last klass:

Despair, and love, and madness meet William Motherwell. In this, in this !

All the scholastic scannoling falls, as a mined edie, before one single word -faith .- Napoleon.

LOVE IMMORTAL Chimontle. And shall we never see each other?

After a pause. Ves! bave asked that dreadful question of the lalls; that ion's eternal; of the flowing streams. Phot inend flow forever; of the stars, Anod whose fields of azure my raised spirit Hath troot in glory; all were dumb; but now, While I if us gaze upon thy living face, I feel the love that kindles through its beauty Can never wholly perish; we shall meet A sida, Clementhe!

T. N. Talfragel's Ion, in Sar wat's Cyclopedia to

'If it inessels In taste and not in things; and it is by having what we love that we are happe, not by having what effects find agreeable. Rochefoucaulily

### Banner Correspondence.

#### Alabama.

MOBILE. A correspondent writes: "I am young in the cause you advocate so ably, Spiritualism, but not so in years, for I am on the upper side of sixty-two. I am a reader taking for a basis the words attributed to Paul: of the Bonner of Light, and, considering the number of believers and good mediums here, have been surprised by not seeing anything reported from Mobile of the doings of Spiritual-

In my short experience I have witnessed. many wonderful and beautiful things, at my At the close of each lecture she improvised own table, in my own house, and under the medianiship of a young girl, inexperienced and which were of a high order; whilst her gifts as tree from guile. I would have doubted much a test medium are unsurpassed by any one if the things I have to relate laid been experi- whom it has been our pleasure to meet. She 'enceel under different circumstances; but, oc- gave a large number, and in no instance was an curring at my own (table, surrounded by those performed. Having an acute clairvoyant vision, who were as honest and reliable as myself, there was no room for a doubt to enter into the mind of any one present.

A few evenings ago we asked a spirit-friend

on the table? She said yes, if we would bow our heads and repeat the Lord's Prayer. We did as requested, and placed the camelia on a slate under the table, from whence it immediately disappeared. She then wrote on the the tree hear the front fence. We have two camelia trees, double white, ten and thirteen | Here in Worcester we are gathering new teer high, and both in bloom; and the spiritfriend knew which one the flower was taken tion. The last two Sabbaths we have been parfrom. I was told by my spirit-wife, some weeks tigularly inspired through the efforts of those ago, that she would so in send me a communi-true, brave, good souls, I. P. Greenleaf and eation, and last evening I placed the block of Mrs. Townsend Wood. Let the joy bells ring paper, with peneil, under the table for her to out a merry peal this glad New Year. As Bro. ite but immediately felt something crowded under my thumb as I held the book, and on see us resurrected from lower to higher planes looking, found a letter written in a very deli- of life.' Added to the other interesting feacate hand, and addressed to me. It was very tures of the season was a children's entertainconvincing to me of the fact that it was writ- ment, that proved to be the best we have ever happening thirty years ago; as she said, 'I alists to these opening buds of humanity? We write these things to remind you of earthly must not forget them. We must love them and times.' She went to the spirit-land in 1853, and the facts that she relates were never told, by me, at least, to any one now living. My wife always brings with her three of our grandchildren, who passed away during the last year. God only knows how I loved those children. They died in New York, where their parents reside; and when I heard of their death I placed their pictures out of sight, and resolved never to look on them again. It was too distressing to look at them; but after having several communications from my wife, telling me how happy they all were, and that they were with me often, I was reconciled, perfectly. At other times I felt the soft hand of the dear child laid chase. Many dear friends have sent me characteristic and satisfactory communications:

you, in Boston, but I thought it would interest you to know that the cause of Spiritualism has propose to travel for a season through North a hold on many of our best citizens. I am but a novice in spiritual knowledge, yet intend to dress them at Meadville, Mo. 1 fully recomgo on in my investigations, and I feel that I mend them to all who desire the services of a am made better and happier every day by so fine lecturer and a first-class medium."

I am surprised to learn that there are so many mediums here in private life.

The number of mediums among our colored people is very great. I know of several who are clairvoyant, and powerful writing mediums.

It is to be regretted that we have no public lecturers. The field is a rich one for doing good, but I believe the law of Alabama prohibits lecturing upon the subject of Spiritualism, for pay. A heathen law, and I hope it will be wiped out soon. It would be, if Spiritualists were firm and active; but they are not. They fear the sneers of the unbelievers, who are always those who have not investigated the subject.'

### Pennsylvania.

HOMESTEAD. - Thomas W. Taylor writes earnestly and warmly in behalf of the interests of the laboring classes. He says: "What more fitting time than this [Christmas day] to pondér over what Spiritualism has done in the past and what its outlook in the future for the uplifting of humanity spiritually, physically and socially. While tens of thousands of young hearts are made glad by the generous gifts of old Santa Claus, let us turn our thoughts to those other tens of thousands whose young hearts are sad. wondering why he has dealt so bountifully with some and neglected others entirely; why he gives so grudgingly to the world's workers and so lavishly to the idlers; why labor, which produces all, must feed on the crumbs that fall from

the labor of others should be looked up to in this republic as greater than those they have robbed; why the weavers of silks and satins should go in rags while the drones trail the fabrics in the mud; why those who design and build palaces should live in lovels. Spiritualism has bridged the dark chasm bet ween the angel-world and our present abode, it has dispelled the clouds and dark forebodings in which centuries of old theology have engulfed the world; and now that we learn something of the world to which we are hastening-now that we know our loved can watch over us and even dwell with us again temporarily, what are we doing toward removing the mill stone that has hung so heavily on labor these many ages? Let spirits in the body and out, whose souls are imbued with a love of humanity, come to the front and help to make this world as near like the next as it can be made, so that the change of worlds will not shock us when it comes."

#### Massachusetts.

ONSET BAY .- A correspondent writes: "The first Christmas Tree festival at Onset Grove was given at the cottage of Kies Doane, Esq., under the direction of committees consisting of Mrs. Lita Bullock, Mrs. M. E. Williams, Mrs. B. M. Haynes, R. R. Greer, Mr. and Mrs. Glass, Santa Claus being personated by Sidney Howe. The centre of the grove was well lighted by B. F. Bourne. Thanks to our friends for donations from Boston, Brockton, Foxboro', Fitchburg, Haverbill, also from Ohio. Dr. Abbie E. Cutter and family, of Wickett's Island, joined with the children."

BOSTON, A correspondent, over the signature of "A Spiritualist," urges a more devout recognition of spiritual truths by those whose convictions of the reality of intercommunion between the visible and invisible worlds are fixed. The fruits of such a faith should be glorious, and made manifest to all people. In the opinion of this writer, there is a distinction between God and Nature, and the two should not be looked upon as one.

EAST BRAINTREE .- G. E. Pratt writes: "Our Society had the pleasure of listening, on Sunday, Jan. 1st, to the eloquent and ininspired worker in the cause of humanity, Mrs. S. Dick of Boston. The subject of the afternoon lecture was 'The Natural and the Spiritual,' There is a natural body and there is a spiritual body,' and in the evening, 'The Old and New,' intimately connected with the afternoon subject. Plain, outspoken and pointed, Mrs. Dick elucidates her subjects so clearly that 'the wayfaring man though a fool need not err therein.' poen's upon subjects given by the audience, a superior power for description, a clear and vivid understanding of her subject, and a capacity to make it so plain as to be understood by others, we do not hesitate to say that any if she would take a white camelia, then laying | Society desiring to be edified, instructed and benefited, can reach this consummation in no better way than by securing her services.'

WORCESTER .- E. M. Shirley writes: "A Happy New Year to the dear Bunner of Light. A light luminous, far-spread and searching raslate that it was beautiful, and was cut from | diates from its pages, and I feel to say, God bless the Banner!

force and confidence every day in our organiza-Cephas says, 'Let the rising of each day's sun ten by my spiritswife. She tells me of facts given. Do we fully realize our duty as Spiritucare for them, and God and angels will bless them and us."

### Missouri.

SHELBINA .- C. G. Brown writes: "Dr. A J. Fishback, of St. Louis, gave four beautiful and instructive lectures upon the Spiritual Philosophy, full of progressive thought, and completely carrying his skeptical audience by his masterly reasoning. At the close of each lecture C. E. Winans, the noted medium of Edinburgh, Ind., who accompanies the Doctor in his travels, demonstrated the various phases before them with tests convincing to the skeptic, and affording the highest pleasure to our on mine. And, as she patted my hands, I felt friends. C. E. Winans is a trance, rapping, a thrill of pleasure such as money cannot pur- clairvoyant and independent slate-writing me dium, and his tests before a public audience are rather better than are usually given, he being I have written of things very common with completely entranced, and one of the easiest controlled instruments in spirit-hands. They Missouri and Iowa, and those wishing, can ad-

### Dakota.

JAMESTOWN .- W. B. Dodge writes: "Your excellent paper makes its weekly visits here. and is gladly received. This would be a good place for a test medium to visit; but the people are very superstitious and bigoted. I work some as a healer-had one case of fever which ran high. They had a regular M. D., but the patient grew worse. I went in, told him just how he felt, and that I could relieve him, which I did in a short time, and he so far recovered as to be up and dressed. But he, being a Christian of the old Presbyterian stamp, having learned that I was a Spiritualist, sent for the M. D., who soon had him down again-and is now visiting him twice a day."

### Kansas.

KANSAS CITY.-Sallie C. Ely writes that materializing mediums are needed in her locality. She says: "Mrs. James A. Bliss made us a brief visit, and accomplished great good. At four séances my husband and mysolf saw, conversed with and kissed two darling boys we have in the spirit-world, and fully recognized them on each occasion. They looked so natural, so happy and so beautiful, we had no wish to call them back to this life.'

### Vermont.

EAST WALLINGFORD .- Mrs. Sadie F. Atwood writes of having received, through the mediumship of Mrs. Gertie B. Howard, remark-

the table of idleness; why those who gamble in able test communications from her husband, Joseph W. Atwood, who, from his home in Bartonville, passed to the higher life last Thanksgiving morning. She further says: "My husband had been a subscriber for the Banner of Light ever since it was first published, and requested me, ere he passed over, to take it if possible while I lived. He has been a firm believer in Spiritualism since its advent at Rochester, and has done a great deal for the cause and for mediums.'

#### New Hampshire.

MANCHESTER .- G. F. Rumrill forwards the subjoined testimonial, and writes in regard to it that it was sent to Mr. Edgar W. Emerson, of Manchester, N. II., with the request that he would have it printed, as showing the bad effects of vaccination and the efficacy of a Spiritual ist medium's prescription and attention after physicians of the regular practice had failed:

"This is to certify that our little boy, Georgie Felton was taken sick the first of last April, the result of vac chatlon, and was very sick all summer. We had dif-ferent doctors (called the best), and they did not agree as to the disease. The last of August he began to raise pus in great quantities; in fact, I might say he coughed nearly all the time, and thick pus flowed from his mouth instead of being volded by spitting. The attending physician (Allopath) pronounced him to be In the last stages of consumption, and the hardest case he ever saw. After three weeks' confinement to his bed, in that condition, the doctor saying the right lung was nearly gone and the left very much affected, we thought we would make one more effort to get help. My own guides prompting me to do so (I did not feel like doing for him myself), I went to Manchester, N. H., and consulted Mr. Edgar W. Emerson. His conus. After supper there was merry-making trol, 'Wa-bash-on,' of the Blackfoot tribe, told me his lungs were not affected, but the trouble was all in his stomach; that the abscess was there and the pusall came from that region; that there was a chance for his recovery, and he (W., was willing to take it. He gave me a prescription and magnetized paper. I applied them according to his direction, and from that time he commenced to gain, and is now gaining steadily. He is able to go about his play every fair day; has gained many pounds in flesh, has a splendld appetite, and appears almost well. He still has some cough and raises some, but these grow less every day, and he is looked upon in the neighborhood and by all friends who knew how he was, as one raised from the dead. We feel to make acknowledgment of the case, and the great help received through Mr. Emerson and the angel-world May be be spared to continue his good work, and God structive words that fell from the lips of that | and the angels ever bless the means. The boy can be seen here any time.

Yours in truth, Mr. F. A. Felton, Mrs. S. D. Felton Mrs. L. J. Chase.

No. 3 West Orange street, Boston, Mass."

ASHUELOT .- S. M. II. Starkie writes that another materializing medium is undergoing development, and it is designed the forms shall appear without the use of a cabinet. She further states that Susan M. II. Starkie and Alice Davis will answer calls to lecture.

PORTSMOUTH.-A renewal of subscription by E. O. Stearns is accompanied by the following note: "I do not want to miss one single paper. I have been a constant reader of the Banner of Light since the first year of its publication, and consider it the best paper published in this world. I cannot do without it."

#### Ohio.

CINCINNATI.-Mrs. Clara Dennis, writing of the mediumship of Mr. Jesse Shepard, says: Our pariors have resounded with the most uplifting strains of music and spirit voices in sweet different instruments were played upon at the same time, Mr. Shepard being the medium.

One test I must here not fail to briefly state for the benefit of spirits, and those yet in doubt of their return and desire to be recognized. on Friday, the 2d of December, in Pasadena,

My husband's brother passed out of the body we received a despatch of the event, and in the evening of the same day our friend Mr. Shepments. Mr. S. and myself holding a harp under some of the airs were delightfully sweet. Sudhold, and immediately the influences changed, air of his brother, his name given, and much joy One of the voices in these circles is so powerful that it can be heardquite a distance; it is that of Heruvase, one of the singing controls, who always greets the sitters. Then the rendering of that thrilling piece of music, the Egyptian March : one could never forget that. One of our sitters, a prominent lady, who speaks German, held converse with a spirit in that language. We understood it to be the poet Schiller. Words are not adequate to describe the music. We only regret that instead of twenty and thirty at a time listening, there could not have been hundreds. Such manifestations cannot fail to bring light to darkened minds, and more wisdom and joy to the enlightened these circles, feel the power of development, and all gain spiritually."

### Wisconsin.

MILWAUKEE .- A correspondent writes under date of Dec. 30th: "Mrs. II. N. Van Dusen, who has been lecturing here for the past seven Sundays, in Dickinson's Hall, on Wisconsin street, to very intelligent and appreciative audiences, left us last evening en route for her home in Denver, Col., where her many friends are anxiously waiting her arrival. Many here will miss her pleasant smiles and cheering words of sympathy and love so freely bestowed on those who daily visited her while she was with us, and regret very much that she could not remain with us longer. Her many friends wish her success in all her undertakings, and much happiness for the coming year; and my prayer is that her spirit guides will kindly watch over her all through this life, and at last welcome her to that beautiful home which awaits her coming."

### Indiana.

RICHMOND.-Benjamin Fisher states that he is impressed to predict the coming of remarkable events and startling forms of spirit manifestations. He further says that it has been indicated to him that he is to take an active part in the promulgation of truth by lecturing in public, and by personal effort in pri-

A correspondent writes from Calcutta, India. Dec. 5th :

"I must not fail to pay my tribute to the Banner of Light in its altered form. It is a credit to the movement all over the world-not only because of the excellency of its editorials, but by and through the true universal spirit of liberalism and peace which is the main-spring of its success."

No health with inactive liver and urinary organs without Hop Bitters.

### Form-Materializations.

#### Seances in Philadelphia.

he Editor of the Banner of Light:

At a scance I held yesterday with Mrs. Katie B. Robinson, 2123 Brandywine street, Frederick W. Robertson, formerly an English clergyman of the Episcopal church, controlled the medium for full thirty minutes, and pronounced one of the most eloquent and pregnant discourses I ever heard from mortal lips. Mr. R.'s lecture was wholly free from platitudes, with scarcely a redundant word. His subject was of prophetic import in regard to the future of Spiritualism, and the duty of Spiritualists in respect to the mediums whom the spirit intelligences use for the furtherance of their beneficent labors on earth.

The late Epes Sargent was the second spirit who controlled the medium (for the first time, as he stated), for some fifteen minutes. His discourse was scarcely less eloquent than that of the previous speaker.

Dr. Grover, of Boston, Theodore Parker, and Thomas Garrett, of Delaware (an early friend of the slave), followed in succession, and also a friend of John Wetherbee, who, whilst he declined giving his own name, requested me to assure Mr. W. that on account of his faithful ness to the cause of Spiritualism some difficulties that seemed to lie in his path should result in a more satisfactory manner than he now fears they may.

Since my arrival here, a fortnight ago, I have attended two materializing scances at Col. Kase's, 1601 Oxford street, in the presence of Mrs. Eugenie Best. The first was a private scance, given for two of my personal friends and myself, there being no others present but ourselves and Col. Kase's family, and a particular friend of theirs. Some twelve or fifteen spirits materialized, some of whom were fully identified, and everything went off beautifully and harmoniously beyond compare, there not being a disturbing element in the room. A distinguishing feature of Mrs. Best's séances is the presence of Joan of Arc, who, on this occasion, presented herself arrayed in graceful and magnificent robes, including a coat of mail, which we were in turn permitted to inspect closely. To my sight and touch it seemed to be made of some attenuated metallic substance resembling silver.

The features, including the open eyes, of all the spirits who materialize at Mrs. Best's sé ances are very distinct and perfect, although those of my own family are not so life-like as they are presented in the presence of the medium who occasionally tarries for a few summer weeks at my home (Vaucluse) in Rhode Island. The real star, however, of Mrs. Best's scances is a little Russian princess, who comes out into the arena arrayed in beautiful costume, similar to that worn on the stage by ballet girls, and dances around with singular grace and agility. She is petite and child-like in form, and seemingly not half the size of the medium. The second séance I attended given by Mrs

Best was not so select as the first, there being some fifteen or more visitors present. For some time there seemed to be some opposing or warring influence present that retarded the manifestations, but this was gradually overcome, and the materialization of spirit-forms proceeded very satisfactorily, Joan of Arc presongs of praise; tests have been given, while senting herself very distinctly, beautifully arraved in white, but without her coat of mail. her head being surmounted with a bright chaplet of flowers-like ribbons matched with a similar decoration on her bosom. The little Russian princess came out, and capered about the open space in front in great glee, seating herself also on the sofa, with her foot resting on awhile the guides of the medium requested the window blinds to be closed, and the light extinard called late in the evening. He, my hus- guished, so that we were left in total darkness, capering forth, arrayed in garment the table. The harp was played upon, and bright as the sun, but which did not seem to radiate at all. Some of the sitters present had dealy it was taken across to my husband to observed a light in the corner of the room resembling printed letters. I occasionally got a and there was played a favorite and oft-executed glimpse of it, but could distinguish no letters. Two or three different persons went up to the manifested. Mr. Shepard knew not of the death. | curtain to inspect the apparition, and finally succeeded in deciphering the name of "Anna," and later the names of "Fanny" and "Mary, which were the names of three of my daughters; my wife's name was also Fanny. I was, finally, requested to go up and inspect the tablet. The first thing that attracted my attention was a bright star at the top, and midway on the shield. That is the spirit emblem or symbol of my wife, she often presenting her materialized form with a bright star on her forehead. As I stood striving to decipher the letters imprinted with light, the guide of the medium spoke to me, and said that the mystic shield before me contained the names of my wife, and all of our spirit-children, who had thus made their presones. Those who are mediumistic, sitting in ence known to me in recognition of the anniversary of my birthday-I having commenced on my eighty-sixth year on that day, viz., the 3d of January, 1882.

So far I think Mrs. Best has not been subjected to that terrible ordeal that every good materializing medium seems destined to pass through, viz., "an exposure"; nor will she probably ever have to encounter it so long as she remains under the protecting care of those earnest and faithful friends of mediums and of Spiritualism with whom she now resides. But it may do no harm to caution her with the reminder that the better and more sensitive the medium the more liable is she to be exposed as an alleged "fraud," should she ever permit herself to be encompassed, whilst entranced, with discordant or malignantly inclined psychological surroundings, whether on the spiritual or mundane plane, or on both sides at once, which is generally the case, as the law of spirit is that "like attracts like." The only safe course for her to pursue is to place herself in the hands of her spirit-guides and permit no persons to attend her circles except those they approve, whether their exclusion be on account of their wickedness or ignorance, for the effect of the one is about as bad as the other, in many instances, and leads alike to the bewilderment and exposure (so called) of the medium. I forgot to say that during the dark séance many spirit-forms presented themselves clothed in light, and allowed the company by turns to approach them.

Last Thursday evening I attended a private scance at Col. Kase's, given to two of my personal friends and myself, by Mrs. Thayer, for both materialization and flowers, all under one. Mary, Queen of Scots, materialized her spiritform, clothed in magnificent queenly robes, and
permitted all present to approach her. Several
other spirit-forms of different heights and sizes
also presented themselves, bringing with them
freshly gathered flowers all wrung from the
stems, and distributing more or less of them to
each person present in the circle.

THOMAS R. HAZARD.

Philadelphia, Jan. 7th, 1882.

Philadelphia, Jan. 7th, 1882.

### Foreign Correspondence.

#### Australian Letter.

To the Editor of the Banner of Light:

A copy of your interesting journal came into my hands by a mere chance some two months ago, and I must admit that I read every line of it with feelings of wonder, amazement and incredulity. The wonderful manifestations narrated therein completely astounded me, and you will not wonder if, like Oliver Twist, I straightway "asked for more," but you will be surprised perhaps, that unlike that half-starved emanation of Charles Dickens's brain, I did obtain the wherewithal to satiate partially the spirit of unrest which had and still has possession of me.

Spiritualism I had often heard of incidentally, but it was always spoken of so scoffingly as the outcome of "Yankee" idiosyncrasies and love of notoriety, that I never thought of giving it a

Now you must not jump at conclusions and say or think, "What an ignorant, slothful set of mortals Queenslanders must be." I assure you we are nothing of the kind. Our history as a Colony is the best retort to that sort of charge which we can offer. Just think, that when our first Governor took command, the public treasury contained the vast sum of sevenpence halfpenny, which a burglar dishonestly "lifted" that very night. Now, twenty-one years after that fearful event made our young community literally penniless, our revenue has reached the large sum of two millions sterling.

It will seem inexplicable to you, therefore, that we should know little or nothing of Spiritualism. A very great deal of this is owing to the reticence of men-so-called believers in the science-who, from a fear of being laughed at, refrain from making their experiences public. That this is wrong no right-thinking person can for a moment deny, and it is as lamentable as it is hurtful to the spiritual doctrines. It gives skeptics and disbelievers a ground for saying, as they do say, that Spiritualism is an imposture, that it cannot stand the light of day, and that its votaries are ashamed of acknowledging their belief in tenets which are subvertive of all true religion.

And have not such people a very strong basis of fact for such assertions, when we consider that Spiritualism is—in America at least—completely revolutionizing the existing state of things; that clergymen and doctors see in its teachings the complete overthrow of their pet doctrines in religious and medical matters: that their moral-hold over the minds of millions of their fellow creatures is being gradually and surely relaxed, to be, at no very distant date, completely and irretrievably destroyed—carrying away in its destruction the opulent livings and heavy fees which they have so long and so indolently enjoyed? What wonder, then, that such men should hail with avidity any opportunity of decrying the science?

In communities which, like ours, love to cling to all old-world notions and prejudices, not for any intrinsic merit any such may possess, but simply because they come "from home, you know," it is most difficult to obtain a fair hearing for anything new or at all out of the old time-worn groove which has been tredden by "Mrs. Grundy" from time immemorial. The silence of Spiritualists in this colony is doing the cause incalculable mischief, which it will take years of patient, conscientious labor to ef-

With the examples of the thousands upon thousands of Christian martyrs before their eyes, the people exclaim, and exclaim truly, Who and what are these men, who, professing near Los Angeles, Cal. On Saturday morning her knee in true dancing-girl style. After to believe in the return of the dead, and communion with departed spirits, are yet such moral cowards that they flinch from publicly acknowledging such belief, from a wholesome band, sister and self sat by a table, with instru- soon after which the little dancing-girl came fear of the ridicule which would be heaped ipon them, and their entire incapacity of establishing that which they are afraid to preach. and yet entertain in secret as their belief?" There are thousands of men and women in this country who have not heard a single word of comfort from those who, calling themselves ministers of Christ, yet fear to penetrate into our interior until good roads, coaches, etc., are

established, and they can travel in comfort: Thousands of human beings, who, left thus entirely to themselves for years, have begun by doubting the teachings of the Bible; and are now groping about in intellectual darkness, seeking, striving, yearning, for one ray of light to bring comfort and consolation to their restless hearts. Here, sir, is a field for Spiritualism and its beautifully harmonious teachings, which would amply reward any good, truehearted mediums. The harvesting of such a wealth of human souls into the fold of Spiritualism is surely a result worth trying for, and yet there is not one public medium in our midst. Surely America with her thousands of developed mediums could spare us a few for a time!

That such men would be welcome here you need not doubt: witness Mrs. E. Hardinge Britten's reception in Sydney and Melbourne; nor do I believe that they need fear on the score of financial matters. A good test and a few healing mediums would do more good in one scance than all the writing we can procure.

Until a fortnight ago I was quite ignorant of the fact that there was a Spiritualist book depôt in Melbourne, or that such eminent men had devoted their time to its study. As a scientist and naturalist, I read in "Nature" Prof. Crookes's letters which appeared occasionally; and sometimes a paragraph anent Slade, Home, or some other medium, would appear in the press; but beyond that I heard little of the sci-

You will naturally ask: "What makes you believe, or do you believe in it?"

I can answer, "Yes"; and because I have for years sought God in the fields, mountains and rivers-everywhere, in fact, that my peregrinations have led me in the pursuit of botany and other natural sciences. I could learn more of him, his laws and great love for all his creatures, in half an hour's contemplation in the wild Australian bush, than in twelvemonths' attendance at some fashionable church, presided over by a narrow-minded, hell-fire-preaching and intolerant clergyman.

The inconsistencies and absurdities of the Bible I could not and would not believe, as being contrary to the dictates of common-sense, and from an insurmountable objection, which exists in my mind, to the subtle intricacies of the so-called religions of the world. Religion, I firmly believe, must be simple to be pure. Its beauty consists in that very simplicity of which our self-appointed clergy would divest it. As the brilliant is valued by the purity of its water, so also religion, by its very simplicity, which brings it within the understanding of the most humble, proclaims its great worth. But it

differs in one respect from the brilliant, for There was fire in his eye, stern resolution disquiet, and hence marred conditions; he whereas only an expert can decide between a true and a false stone, any Christian, however lowly may be his lot, can distinguish between the teachings of a true and a false doctrine, if he will only courageously cast off the trammels of an old-world superstition, and exert his Godgiven heritage, the right of free thought.

The advent amongst us of a consistent believer in Spiritualism some few months ago was at first entirely unknown, and the fact leaked out quite accidentally on his mentioning his unalterable belief in the actuality of spirit intercourse with mortals. Although very skeptical on the subject, I willingly consented to try and obtain results, and following his instructions, I commenced sitting quietly by myself of an evening holding a lead pencil on a sheet of paper. I must confess the situation struck me as exceedingly ludicrous. Here was I, in the prime of life and manhood, sitting alone in a bush hut, my hands before me on the table, waiting for something which was to come from I could not tell where. For several nights I persevered, often sitting thus in the cold, eyeing my boon companion in the shape of a wooden pipe lying on the opposite end of the table, a guarantee of material comfort in esse, and expecting I did not know what as a proof of actual, tangible spiritual consolation in posse.

The third or fourth night, I forget which, but 1 remember it was very cold, I suddenly experienced an unusual and extremely uncanny sort of tremor stealing down my arms. My hands commenced to shake, and the pencil, which I could hardly hold with my numbed fingers, commenced making the most singular gyrations on the paper before me. Gradually the tremor subsided, but my hand still kept on its perplexing course-forming circles, lines, and all sorts of figures, which process was finally brought to a close for the night by an unexpected disturbance, which broke up what are termed "the conditions.'

Since then I have steadily persevered. The arrival of my friend, who remained my guest for a fortnight, while officially employed in the neighborhood, was a great assistance to me in developing, and at last I obtained communications.

We have formed a circle and are getting on capitally. Most of the members are young people, several possessing mediumistic properties. What we have already received has turned our thoughts into channels heretofore unknown to us, and caused us to indulge in reflections which all somehow or other tend to the one point, and that is, the reality of our having daily, friendly intercourse with the spirits of departed persons, who are teaching us, and endeavoring lovingly to fit us for our future condition in what they all say is a far more beautiful land than our earth.

Yours very faithfully, A SEARCHER AFTER TRUTH. Normanton, Northern Queensland, Sept. 28th, 1881.

### Spiritual Phenomena.

CHRISTMAS EVE WITH THE SPIRITS. Guide Sennce at Mr. and Mrs. James A. Bliss's. To the Editor of the Banner of Light:

Early in December, Capt. Hodges, the director of the spirit-band constituting the guides and controls at the materializing scances of Mr. and Mrs. James A. Bliss, in this city, at 47 Greenwich street, announced that it had been decided to hold a guide séance Christmas eve. Invitations to the number of between thirty and forty were sent out to friends in Providence and vicinity, Boston, New York, Philadelphia and other places.

It was a most happy gathering, the attendance being twenty-five, mostly from the city and Pawtucket. Miss E. Sibley, of Oxford, Mass., was the only one from a distance. Responses to the invitations were received from Messrs. Luther Colby, H. W. Smith, John Wetherbee, Boston; Thomas R. Hazard, Vaucluse; Charles R. Miller, Brooklyn, N. Y.; A. L. Hatch, Astoria; Capt. B. F. Roberts, New Brunswick, N. J.; Lewis T. Brooks, Philadelphia, and Mrs. E. Mason, New York City, of a most friendly tenor, but excusing themselves for reasons which made it impossible for them to attend.

The cabinet was in all respects as usual, the only extra condition being a large table placed at a short distance in front of the curtain at the entrance to the cabinet, on which were a loaf of cake, a dish of oranges, and several vases of elegant flowers; also the gifts of the friends for "Sunshine," the baby pet of the Bliss house-

hold.
At 8 o'clock Mrs. Bliss entered the cabinet. After an organ prelude and singing, Spirit I. J. P. Colyer, formerly a Methodist clergyman in Boston, through Mr. Bliss made an expressive and felicitous invocation. Music followed, and in a few moments the curtain parted and the manly form of Capt. William T. Hodges appeared in full dress uniform. He gave a military salute, and indicated a wish that some patriotic airs should be sung. "America," "Star Spangled Banner" and "Tramp, Tramp" were given, and the deep, rich bass voice of the Captain was heard in perfect unison. All present were successively called up to the cabinet and received a hearty shake of the hand-a real soul-shake, indicative of good feeling and a cheery greeting. Each one had a full, clear view of his form; there was no mistaking it as an individual separate from and independent of the medium, as was the case with all the forms.

Capt. Hodges had a command in the Fourth Mass. Cavalry, and was shot at High Bridge, Va., near the close of the war of the rebellion.

After Capt. Hodges retired, Capt. Davis came to the curtain, and in a moment stepped to the table, took a knife, and proceeded to cut the cake. Apparently thinking the operation could be more plainly seen if the plate was elevated, he took it up, and held it in view of the entire party. He had some difficulty in cutting the cake alone, and a lady near stepped up, taking hold of the plate to steady it. He then cut several slices. Each time the knife touched the cake a phosphorescent light appeared at the point of contact, and when the knife went through and touched the plate the light streamed up the blade nearly the entire length. He served several sitting near. He appeared in a suit of black, with a full, black beard. He was so unlike Capt. Hodges that the plea of simula-

tion, under the circumstances, would be idle. Capt. Davis commanded a privateer in the war of 1812, and went down with his ship under the fire of a British cruiser. Mr. Bliss informs me that when the captain first came, he was most violently denunciatory of everything British, and furiously condemned the captain of the cruiser. When he found himself again clothed with a body, he vowed he would retain it, and started for the door to go out in search of his foe, that he might wreak vengeance upon him. of the little one had been the cause of much

struggled fiercely, but finally succumbed, and their attendance and testimony, not only for and aggressive on his second appearance, and in a short time his antipathy and vengeance died out. He was gradually lifted out of the mundane into a spiritual sphere. He first manifested in Philadelphia.

Billy, the bootblack, came next. I was near the curtain. In an instant he sprang out, and gave me a hearty hand-shake. He then stepped to the table, smelled the flowers, smacked his lips as he touched the cake, and examined the presents for the baby with much apparent satisfaction. He did not essay any special exhibition of his powers, such as lifting a chair, and chatting with his friends. He is a vivacious boy usually, but on this occasion subordinated himself to his elders.

The next to appear was Lizzie Hatch, who passed to the spirit sphere from Astoria, N. Y., the daughter of Mr. A. L. Hatch. I never saw her appear more perfect. A most radiant smile attested her pleasure in meeting the friends, as she stepped from the cabinet and gracefully bowed. Mr. Bliss asked her if she desired to hear her father's letter in response to the invitation to attend the scance. She nodded assent, and during the reading of the same, leaned in a listening attitude against the side of the entrance to the cabinet, with great apparent interest. She then called up several that they might have a near view, saying in each case, in a whisper, "I am Lizzie Hatch, of Astoria." She then stepped to the table, further cut the cake, walking down to the front circle and serving several. She was outside the cabinet some ten minutes or more, but reëntered several times, apparently to hold her strength and retain the power of materialization, but in no instance was she out of view. What was remarkable, the curtains remained parted as though a power was holding them so. At the same time a ball of light, a foot or two back from the top of the entrance to the cabinet, was observed by several who were in the proper position. The spirit was exquisitely dressed in white, in a costume she had never appeared in before. The skirts of her dress were resplendent, and when she moved sparkled with great brilliancy. She is a most beautiful spirit, her beauty being of a spiritual type, an out-working of the internal.

Lucille Western next appeared. She wore a beautiful white dress en train, an exquisite lace shawl, and a delicately wrought veil, reaching nearly to her feet. As was Lizzie, Lucille was dressed for the occasion. Her dress also was resplendent. There was grace and majesty in every movement, ease and dignity, also an expression of countenance highly spiritual. She also took the cake, and having served several, tasted it herself. She retired within the cabinet three or four times, to renew her power, and once she took with her a vase of flowers, apparently to show it to some one. On her return she removed the table before mentioned—a heavy mahogany one without any apparent effort. She put her hand on the corner, and it moved back some two feet or more. To have done it I should have had to exert great strength. I doubt indeed if I could have done it, had I taken hold of it as did the spirit. Room having been made she stepped into the cabinet to renew her strength, and as she returned to the open space, 'the organ struck up a lively waltz, when she danced and posed. As she moved there was no perceptible vibration of the floor. A gentleman in the front circle asked, "Will Miss Western waltz with me?" The spirit nodded assent. He stepped up and they waltzed a few moments, after which she retired within the curtains, which dropped as she entered.

Mrs. Sherman, one of our excellent and relito the curtain. The interview was touching. Mrs. Sherman expressed much gratitude that the guides had permitted her to appear.

Rosa, a child member of the band, came next. She is always vivacious, full of life, with a charming vein of pleasantry. She is witty and wise for a child, and seems desirous that as many as possible of those present shall have an interview with her at the cabinet. She is a dear little spirit. Her mission will be a fruitful

The next spirit to appear was that of a colored woman, of the true plantation type. Every action was expressive in that direction. She gazed on the table with wonder, then came forward, peering among the sitters as if she was seeking some familiar face. Among the baby presents was a grotesquely-dressed mechanical doll. By pressing the breast, the arms and hands were brought together, striking a pair of cymbals. I took it from the table, held it before the spirit, and put it in motion. It struck her fancy hugely. She seized it, and in ecstasies capered round the room, highly enjoying it. While she was in this gleeful state, Mr. Bliss said: "Auntie, look out-there is a Voodoo in it; it will be witch you." In great trepidation and with an expression of horror, she threw the toy upon the table, covering it up quickly with the table-cloth, to shut it out of sight and destroy its power. To soothe the "perturbed spirit" a camp-meeting refrain was struck up. Auntie forgot the Voodoo and the "Evil Eye." The power came upon her; she bounded like a rubber ball, up and down (no vibration of the floor being perceptible); swayed her body to and fro; clapped her hands, as one "to the manner born." Some one suggested that she come the next day, to help cook the Christmas turkey. She shook her head, and pantomimed scrubbing at the wash-tub, indicating that cooking was not her vocation. She then very politely made her obeisance and retired.

This closed the séance. Mr. Bliss made a few remarks. He said he was very much gratified to meet so many of the friends. A short time ago he and Mrs. Bliss came to Providence, strangers. They came as mediums to work for and upbuild Spiritualism. They were but the instruments of the spirit-world, and to it they had dedicated themselves and their all. But few knew or appreciated the trials of mediumship, or could tell how much mediums needed sympathy and the genial warmth of a sunny friendship. The gathering on this occasion was of those who had attended their scances, and through them they had come to know each other. He greeted them as friends, good and true, and trusted the future would more firmly cement the bonds and heighten their interest in the spread of light, knowledge, and truth They had labored under some disadvantages; not only being strangers, but having to change their residence soon after locating, because they were Spiritualists and mediums. The illness

in his face, and fight in every motion. As hoped, however, this cloud would be lifted soon he neared the door his progress was impeded, and leave himself and Mrs. Bliss free from all and he felt a power drawing him back. He unnecessary cares. He thanked the friends for returned to the cabinet. He was less violent himself but for the loving spirits who hovered around them, endeavoring to lift the veil between the two worlds and bring mankind up to a higher plane of thought and action.

WILLIAM FOSTER, JR. Providence, R. I., Dec. 27th, 1881.

Weakness and sickness changed to health and strength with Hop Bitters, always.

New Nooks.

# DIVINE LAW OF CURE.

Author of "Mental Cure," "Mental Medicine," "Soul and Body," etc.

This work illustrates the following subjects; PART 1.—The Relation of the Divine Life to Human Life, or True Religion and Health.

CHAP. 1.—The True Idea of Religion. CHAP. 2.—Religion a Development from within, and not a Foreign Element Imported into our Nature from with-

out.
CHAP. 3.—The Power of the Religious Emotions over the
Life and Health of Man. CHAP. 9.—The Frower of the Religious Emotions over the Life and Health of Man.
CHAP. 4.—All Religions Us-ful and Sphitmally Medicinal, CHAP. 5.—The Essential Idea of Christianity as Unfolded in the Johannean Gospel.
CHAP. 6.—The Presence of God in the Material World and in the Realm of Mind.
CHAP. 7.— awing and Healing Grace, or Medicine a Sacrament.
CHAP. 8.—Origin and Conservation of Life-Force.
CHAP. 9.—The Scriptural Idea of Health and Disease.
CHAP. 9.—The Byrth of the Christ as Hustrating the General law of Conception, and the Vital Relation of Man to God.
CHAP. 11.—The Divine Light within as a University Chap.

to God.
CHAP, H., "The Divine Light within us an Unerting Guide
In Human Life.
CHAP, 12.—On Divine Revelation as a Past Experience of
Men, and as a Present Need of the Human Mind.
CHAP, B.—The Nature and Extent of Insuration.
CHAP, H., "Theopnenisty or the Divine Allatus
CHAP, 15.—Inspiration Universal, or the Philosophy of
Common Sense.

CHAP, 15.—Inspiration Universal, or the Timesquiy of Common Sense, Chap, 16.—The Therapeutic Value of Prayer, CHAP, 16.—The Therapeutic Value of Prayer, CHAP, 17.—Christ and Disease, or the Power of the Spir-Rual Life over the Rody, Chap, 18.—The Antagonism of the Christ-Principle and Disease, or the Healing Power of Jesus, Chap, 19.—Jesus as a Saylor, or Health-Giver, minus the Euchantment that Distance Lends to the View, Chap, 29.—1 he Paraclete, or Christ the spirit,

PART II.—The Relation of Spirit to Maiter, and of the Son to the Body in Man.

PART II.—The Relation of Spirit to Matter, and of the Son to the Body in Man.

CHAP. 1.—Matter has no Existence Independent of Mind or Spirit.

CHAP. 2.—Visual Language, or the Spiritual Meaning of the Objects of Nature.

CHAP. 3.—The Body is Included in the Being of the Mind.

CHAP. 4.—Matter an Unsubstantial Appearance, and is Created and Governed by Thought.

CHAP. 5.—The Unconscious Region of Mental Action.

CHAP. 6.—The Mind the Plastic or Formative Principle of the Body.

CHAP. 7.—Faith Makes us Whole, or the Christian Method of Cure.

CHAP. 8.—Voluntary and Involuntary Action of the Mind on the Body.

od of Cure.

CHAP. 8.—Voluntary and Involuntary Action of the Mind on the Body.

CHAP. 9.—The Morbilic and Sanative Influence of Thought.

CHAP. 10.—The Divine Function of Imagination in the Cure of Disease.

CHAP. 11.—Instinct as a Revelation from God, and a Guide to Health and Happiness.

CHAP. 12.—The Higher Forms of Montal Life and Action, and their Curative Influence.

CHAP. 13.—Biessedness and Health, or to be Happy is to be Cure.

CHAP. 13.—Biessedness and Health, or to be Happy is to be Cure.

CHAP. 14.—The True Idea of Sin, and its Relation to Dis-

case.
CIAP. 15.—The Nature of Regeneration, and its influence
upon the Bodily State.
CHAP. 16.—The Creative Power of Thought, or Hegel's
Philosophy as a Medicine.
CHAP. 17.—Theopathy and Phrenopathy, or the Union of
the Divine and Human in the Care of Disease. PART III. - Psycho-Therapeutics, or Practical Menta Cure.

CHAP, 1.—On the Method of Communicating a Sanative Mental inducace. CHAP, 2.—Tre inducace of Thought on the Body, and a Fractical Use of it in the Cure of Disease.

Practical Use of it in the Cure of Disease,

The treatise is the result of the author's last six years of careful research, study and experience, and makes its appearance at a time when the necessity of the age seems to demand a work of this nature. Mr. Evans's large and varied experience, intuitive and educational endowments to elucidate subjects that relate to the fine subtle forces in nature, are without question. The work is nadapted to persons who desire to remain in good health as well as those sick in body and mind, and especially is it applicable to persons who recognize the growing demand for more knowledge in regard to utilizing the power of mind over disease and the subtle forces that are in the universe, which can (when understood) be made beneficial to humanity in relieving the mind and body of diseases and afflictions that are constantly besetting the human family, and which bafile the clergy and the medical practitioner.

Price \$1,50, postage 10 cents. For sale by COLBY & RICH. SECOND EDITION.

#### The next form was that of the daughter of After Dogmatic Theology, What? able mediums, who was present. She was called Materialism, or a Spiritual Philosophy and Natural Religion.

BY GILES B. STEBBINS. DETROIT, MICH.,

Editor and Compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Beyond and Within."

FIVE CHAPTERS.

CHAP. 1.—The Decay of Dogmas: What Next?

'L.—Materialism—Negation, Inductive Science, External and Dogmatic.

3.—A Supreme and Indwelling Mind the Central Idea of a Spiritual Philosophy.

4.—The Inner Life—Facts of Spirit Presence.

5.—Intuition—The Soul Discovering Truth.

Cloth, 75 cents; paper, 50 cents; postago free.
For sale by COLBY & RICH.

### MANOMIN:

A Rhythmical Romance of Minnesota the Creat Rebellion, and the Minnesota Massacres. · BY MYRON COLONEY.

The author says he does not expect this work is a greapeem: "I do not expect it will find favor with the rich, highly-cultured minds of the East. I have chosen my characters from the common walks of life, and my story is largely a recitation of life's common events. My here is intended as a fair type of what free institutions develop—a hardworking, intelligent, high-minded boy, a dutiful son, a true patriot springing at once to the call of his country, a free-thinker, trusting his own foot-given judgment to decide all questions for him, a brave, upright and fearless private soldier, an unostentations officer, and a faithful lover."

Cloth. Price \$1,00, postage free. For sale by COLBY & RICH.

### The Psalms of Life;

A compiliation of Psaims, Hymns, Chants, Anthems, etc., embodying the Spiritual, Progressive and Reformatory sentiment of the Present Age. By John S. Adams. This selection of music will be recognized by all who have had experience in singing, to comprise times with which they have before met, and around which associations gather that have established them as favorites. In addition to these are several original compositions and new arrangoments. The collection of chants will be found unusually large, a feature that their rapidly increasing use will at once commend, and one which furnishes a number of poems not suited to common tanes, but which will be highly valued for the sentiments they represent.

Price, boards \$1,25, postage 10 cents; paper \$1,00, postage 4 cents.

For sale by COLBY & RICH.

#### IS DARWIN RIGHT? Or, The Origin of Man. BY WILLIAM DENTON.

Author of "Our Planet," "Soul of Things," etc.

This is a well-bound volume of two hundred pages, 12mo handsomely illustrated. It shows that man is not of intraculous but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes, which have been the most potent concerned in his production. It is scientific, plain, cloquent and convincing, and probably sheds, more light upon man's origin than all the volumes the press has given to the public for twenty years, Price \$1,00, postage 10 cents.

For sale by COLBY & RICH. Author of 'Our Planet," "Soul of Things," etc.

#### AN OUTLINE OF THE FRENCH REVOLUTION: ITS CAUSES AND RESULTS. BY W. S. BELL.

Every progressive person should read this work, and thus possess the knowledge they need to refute the Church's slanders about the French Rovolution. Paper, 25 cents. For sale by OOLBY & RICH.

#### THE AGE OF REASON: AN INVESTIGATION OF

TRUE AND FABULOUS THEOLOGY. Parts I. and II. By Thomas l'aine, author of "Common Sense," "American Crisis," "Rights of Man," &c. Also, a brief sketch of the Life and Public Services of the Author. This work is published by the American Liberal Tract Society, and contains 213 pages, set in large, clear type, allow the contains 213 pages, set in large, clear type, allow the contains 215 pages, set in large, clear type, allow the contains 215 pages, set in large, clear type, allow the contains 215 pages, set in large, clear type, allow the contains 215 pages, set in large, clear type, allow the contains 215 pages, set in large, clear type, allow the contains 215 pages, and is the best edition of the substantial beautiful that the contains a contai Price 75 cents, postage 5 cents. For sale by COLBY & RICH.

### New Books.

#### WORKS OF E. D. BABBITT, D.M. The Principles of Light and Color,

Contains 576 royal octavo pages and over 200 beautiful ou-Contains 576 royal octavo pages and over 200 heaulful dis-gravings and colored plates, soperbly bound and stamped in black and gold. This work develops not only the my steries of the Light and Color, that appeals to ordinary vision, but those more exquisite grades of light and color which reveal the wonders of the spiritual forces. "Contains more remarkable discoveries than any other work of modern times. A new world hitherto un-known to medical idea is here opened up,"—Normal Teach-er, Indiana.

known to medical ments here opened up. "Normal Tracher, Indiana, "A marvelous work." - S. R. L. Williams, Toledo, "A marvelous work." - S. R. L. Williams, Toledo, "Dr. Babbit, in his great work, explains the constitution of all matter, and throws a light upon science beyond comparison greater than it has received before." - Franklin Smith,

s to us like a new revelation, "-F, M. Odell, M. D. New York, Price, postpaid, \$1,00,

### The Wonders of Light and Color.

A beautiful pamphlet, with heavy illuminated cover illustrating Harmony of Cobus, a Compend of Chromopathy or olor-Healing, a full account of Instruments for Color-reatment, and answers as an excellent introduction and appendix to the large work.

"Beffer than gold, for each of six departments is alone worth the Scientis charged."—C. L. Parker, M. D.

Price, postpaid, 25 cents.

### Religion as Revealed by the Material and Spiritual Universe.

This work presents the sublime scheme of the universe, and the Deffic laws by which it is governed, in a new and original way, and develops a broad and joyous world's religion which rises above creeds and re is on a basis of material and spiritual schemes.

"A beautiful and glorious gospel,"—Dr. O. O. Stochlard,

"The work above trained bespeaks its issuance from a mind bread in range of thought and sweep of comprehension, generous and revervedial, well stored in secular knowledge, schentific, logical, and at Hustration, fuent and perspicuous in style of communication."—Alten Putnam.

Trice, in club, 12mo, pp. 365, with elegant flustrations, 41,50, postage free.

#### The Health Manual.

Devoted to healing and human upbuilding by Nature's Higher Forces, including the old Health Guide, revised and improved; also a chapter on the Fine Forces; a brilet Outline of Chromopathy, together with Vital Magnetism the Life Foundain, being an Auswer to Dr. Brown Séquard, etc. Hostirated with beautiful plates, and contaming 26 pp.

Hostrated with beautiful plates, and containing 216 pp. 12mo.

"Worth several times its price,"—A. J. Dutch, M. D.

"Dr. BARBITT: Dear Str. I have examined your Health Gidde, etc., and cannot retrain from expressing to you my conviction of the inestimable value of these works. They must form the text-book of the new school of Therapeutics which physical schence is sinc to evolve, and should be studied in every lamify."—A. E. Newton.

Price, in cloth, stamped in colors, \$1,00, postpaid, or in paper covers, 50 cents.

#### The Chart of Health.

A beautiful Chart, with colors, rollers and binding, over yard long.
"It ought to be suspended in every dwelling and schoolcom in the land, made the topic of daily lessons until its
ules are familiar as household words."— A, E, Newton.
Price, postpald, 50 cents. For sale by COLBY & RICH.

### THE MAN JESUS.

### A Course of Lectures

BY REV. JOHN WHITE CHADWICK. The work contains chapters on the following subjects:

No. 1. SOURCES OF INFORMATION.

\* 2. THE PLACE AND TIME.

3. BIRTH, YOUTH AND TRAINING. 4. JESUS AS A PROPHET.

" 5. JESUS AS MESSIAH.

6. THE RESURRECTION. " 7. THE DEIFICATION.

"A masterly piece of work," is the criticism of a distinguished man of letters. "A very interesting and remarkable book," this biography of desus, beginning "with a critical examination of our sources of information in regard to him; then follows a charming chapter on Palestine at the time of the appearance of Jesus, and the story of his life, it is strange that the familiar inclients can be made so fresh; that the life of Jesus can be so written that it seems new and the reader is carried on through the days of cheerful hope and love to those of suffering and sadness, till his sympathy with Jesus is soloving; so human, that the cruciffxion brings a grief as passionate as if it were a cruci wrong that had just been committed."

Cloth. Price \$1.00; postage 10 cents. For sale by COLBY & RICH.

### SUBSTANTIALISM;

### PHILOSOPHY OF KNOWLEDGE.

Based upon the perception that the emanations which are continuously radiating from the forms of substance that make up the objective universe are substantial thought-perms, whose doings, or modes of motion, within the organs of sense by which they are subseted, represent the special qualities—langible, sapid, odoreus, limitious, and somonus—of the forms to which they are fruital.

BY JEAN STORY.

BY JEAN STORY.

The chief desideratum in the discovery of facts is a trathful interpretation of what they reveal. To obtain this is the especial mission of speculative philosophy. Facts of them selves are unrevealed truths to him who cannot or does not perceive their real characteristics or practical values. The doctrine of substantialism, or philosophy of knowledge, is presented to the world simply as new interpretations of the lacts upon which our present schentlife theories are based, in the sense that the self-testimony of things, their being and doing, is accepted as the highest proof possible as regards the actually of their constituent properties and their uses in the kingdoms of nature. Although the lasts of our doctrine is radically different from that upon which any other system of philosophy is founded, yet we feel assured that, in our treatise on essential substance, it is clearly shown that the advocates of "substantial agents," and the advocates of "motive forces," can and must learmonize their different conceptions of natural phenomena on the common ground that the former are causes, and the latter are what the former do or effect.

Cioth, 12mo, 784 pages. Price \$1,50, postage free.

For sale by COLARY & RICH

# Aids to Family Government:

### FROM THE CRADLE TO THE SCHOOL,

ACCORDING TO FROEBEL.
BY BERTHA MEYER,

TRANSLATED FROM THE SECOND GERMAN EDITION BY M. L. HOLBROOK, M. D. TO WHICH HAS BEEN ADDED AN ESSAY ON

THE RICHTS OF CHILDREN

# And the True Principles of Family Government, BY HERBERT SPENGER. The author has devoted herself with an intelligent enthislasm to the promotion of popular culture, and her high social position has afforded her opportunities for realizing her plans such as few women enjoy, while her fervid elequence as a writer lass given her rank among the noblest teachers of mankind. (Not) 4. Oth paper, (Ocents, postage free.

Cloth, \$1,06; paper, 50 cents; postage free. For sile by COLBY & RICH.

#### ON THE CONNECTION OF Christianity with Solar Worship.

Translated from the French of Dapuis

BY T. E. PARTRIDGE.

The author assures the reader that external forms and ceremonies, which alone he treats of, are but the outer shell-of religion; the kernel is the mystery of spiritual life, which has been always so chaked, concealed, and fenced round the every way by its priests and initiators as to be quite impensible to all but the brotherhood, who partake of its benefits. English edition. Paper, 59 pp. Price 30 cents, postage free: For sale by COLBY & RICH.

### Spiritualism Defined and Defended.

Being an introductory Lecture delivered in the Temperance Hall, Melbourne, Australia, by J. M. PEEBLES.
The author says: "Spiritualists have no creed to cramp and crush the intellect. They acknowledge no infallible oracle, honor no image, trust to no sacrificial 'scapegoat' to screen them from justice; nor would they how down to pope, cardinal, bishop or priest, though the fagots were kindled and the cross rebuilt. Trampling upon caste, and admiring individual sovereignity toned by education and a high moral principle, they consider each man a freeman, inheriting the Gol-given rig at to think, see, hear, investigate, and judge of all subject: for himself.\*\* Paper, 15 cents, postage free. For sale by COLBY & RICH.

### Biblical Chronology;

Contrasting the Chronological Computations of the Hebrew and Septuagint versions from Adam to Christ; Critical Essay on the Geographical Location of the Garden of Eden. By M. B. CHAVEN, author of "Criticism on the Theological Idea of Diety;" "Mediators of the World,"

Paper, 10 cents, postage I cent.
For sale by COLBY & RICH. Why I am a Spiritualist.

And Why I am Not an Orthodox. BY J. B. ANGELL. We feel well assured that it is rare that an opportunity offers where one can get so, much sound and useful thought for so small amount of thue and means as in the purchase and mature consideration of this pamphlet.

Paper, 10 cents, postage free.
For sale by COLBY & RICH.

### New Nooks.

### Mrs. M. A. King's Works.

The Principles of Sature, As discovered in the Development and Structure of this Universe; The Solar System, Laws and Methods of its Development; Earth, History of its Development; Exposition of the Spiritual Universe; Vol. 1, price \$1.75; Vol. 111, \$1,75. The three volumes to one address, \$5.00, postage free, g

Real Life in the Spirit-Land. Reing Life-Experiences, Secure, Inclembs and Condi-tions, Hustrative of Spirit-Life, and the Principles of the Spiritual Philosophy. Price 75 cents, postage 10 cents.

Social Evils Their Cause and Cure.

Treats on Diet Als influence upon civilization; Effects of certain articles of food in use among civilized and sayac nations, and of certain beverages and Stiomains in common use among the American People; "The Social Exp.": Höm dies for it, etc.

[Price 2 cents, postage free.

The Spiritual Philosophy vs. Diabolism. Two Lectures. A positive and able argument against the heavy of exit sparis, and their influence in producing dis-ordant maintestations through meatings. Price Treents, postage free,

Two Lectures, Those discourses admirably present the fundamental principles of Spiritathsm, as discerned by the author, with an argument for the organization of Spiritathsm, and discourse the organization of Spiritathsm to advocate and discourse them.

God the Father, and Man the Image of God. Two lectures, showing the principles of nature to be the only revelation of the Supreme Intelligence, and man's nature to be the organic embodiment of those principles. Price Zecury, postage tree. Price Events, postage free.

The Brotherhood of Man, and what follows

In two lectures, which treat of Man the agent of the Diety on every plane of Life, to survive and forward nature's work; Original Sumber of Rices of Men, and Where Appared; Cirales of Men a Newsesty by Nature's Law of Coperation of Forces for the Maintenance of Life, etc.

#### Price 25 cents, postage free, For sale by COLBY & RICH. BOOKS

#### Greatly Reduced Prices.

COLBY & BICH having purchased from Mas, BRITTEN all the copies temporarily usold of the below-mentioned valuable and important works, are now prepared to dispose of them at prices much reduced from to mer rares. As no future editions of these books will be issued, all defines on the present open or more of them should wall themselves of the present apportunity, and send in their orders at once.

# "GHOST LAND;"

Or, Researches into the Mysteries of Occult Spiritism. Illustrated in a series of autobiographical papers, with

extracts from the records of MAGREAL SRANCES, etc., etc. Translated and edited by EMMA HARDINGE BRITTEN.

The demand for another book from the author of "ART MAGIC" induced the editor to meet the exigency of the binnes by issuing a third edition.

Cloth, 75 cents, postage 15 cents (to mer price \$2,00). Paper, 50 cents, postage free (former pilce 75 cents).

### The Electric Physician;

OR, SELF-CURE BY ELECTRICITY.

BY EMMA HARDINGE BRITTEN. A Plain Guide to the use of the Electro-Magnetic Battery, with full directions for the treatment of every form of disease on the French and Viennese Systems of Medical Electricity.

Price 10 cemis, postuge free (former price 50 cents). All the above books for sale by COLBY & RICH.

OUR CHILDREN. The Editor says in the preface: "Another book for children! Yes, another. Why not another, and still another! Little folks see the world in books. They call for the laws: they want to know what is going on beyond the garden gate. Very likely they know that the future has something for them to do, sy the little dears are trying hard to see and to hear what the full-grown world is doing to-tky."

Price, single copies, 75 cents, postage 5 cents.

SKETCHES FROM NATURE, FOR MY JUVENILE FRIENDS.

BY A. B. I. O. I. F. S. I. F. F. K. I. E. N. D. S.
BY MES R. F. M., BROWN.

A new cultion of this fine book for children (which has been out of print some years) has been issued by Colby & Rich. It is full of charming stories and sketches for the little ones, written in attractive style.

Price, single copies, 75 cents, postage 5 cents,
For sale by COLBY & RICH.

#### THE CLOCK STRUCK ONE, And Christian Spiritualist.

Revised and Corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, Three Ministers, five Doctors and others, at Memphis, Tenn., in 1855. By the REV. SAMUEL WAISON, of the Methodist Episcopal Church.

Price reduced to \$1,00, postage free. THE CLOCK STRUCK THREE:

Being a Review of "Chock Struck Ose," and Reply o it; and Part Second, showing the Harmony between diristianity, Science and Spiritualism, By Rev. SAMUEL WATSON, "THE CLOCK STRUCK THREE" pontains a very ablereliew of the first book by a master-mind, and a reply the same by Dn. WATSON. eview of the first book by a master-infind, and a he same by Dn. WATSON. Cloth, third paper, Pthe 9,50, postage free, For sale by COLRY & RICH.

#### Our Future Destiny. Immortality elucidated and Job's question answered.

BY M. B. CRAVEN. Scientific Materialism refuted by the evidence of Spiritu

Existence, Paper, price 10 cents, For sale by COLBY & RICH, Original Researches in Psychology. BY T. P. BARKAS, F. O. S.

#### An address delivered to the Newcastle Psychological So-lety, on Monday evening, Oct. 23d, 4876. Price to cents. For sale by COLBY & RICH.

THE APOCRYPHAL NEW TESTAMENT; Being all the Grospels, Epistler, and other places, now extant, attributed, in the first four Centuries, to desits Christ, His Apostics and their companions, and not included in the New Testament by its compilers. Translated, and now first collected into one volume, with prefaces and tables, and various notes and references. From the last London edition.

Cloth, 81,25, postage 10 conts.
For sale by COLBY & RICH.

### The Rosicrucians:

Their Rifes and Mysterles, with chapters on the Ancient Fire and Septent-Worshipers, and Explanations of the Mystic Symbols represented in the Monuments and Talismans of the Primeval Philosophers.

BY HARGRAVE JENNINGS, A volume of startling facts and opinions upon this very mysterious subject. Crown 8vo, 318 wood ougravings. Prico \$2,50, postago 10 ents.
For sale by COLBY & RICH.

### The Question Settled;

A careful comparison of Biblical and Modern Spiritualism, By Rev. Mosas Holls, formerly a noted Second-Advent Minister. Binister.
CONTENTS.—The Adaptation of Spiritualism to the wants of Humanity: The Moral Tendency of Spiritualism; Bible Doctrine of Angel Ministry: The Three Pillars of Spiritualism; The Birth of the Spirit; Are we Infideis? Are we Doluded? Objections Answered.
Cloth, \$1,25, postage to cents.
For sain by COLBY & BICH.

### THE FUTURE LIFE:

As Described and Portrayed by Spirits, through Mrs. Elizabeth Sweet, with an Introduction by Judge J. W. Edmonds.

Scenes and events in spirit-life are here narrated in a very deasont manner, and the reader will be both instructed and armonized by the perusul of this agreeable volume. Cloth, \$1,50, postage 10 cents. For sale by COLBY & RICH.

#### NORA RAY, The Child Medium.

A CAPTIVATING BOOK.

This is a story of remarkable Spiritualistic power and beauty, depleting in glowing language the wonderful events in the life of the child Nora, and the phases of mediumship which she manifested.

Paper, 170 pages. Price 50 cents, postage free.
For sale by COLBY & RICH

# Natty, a Spirit; His Portrait and his Life. By ALLEN PUTNAM, Esq. Cloth, 75 cents, postage 6 cents; paper, 20 cents, postage 4 cents. For sale by COLBY & RICH.

"Self-Contradictions of the Bible."

A perfectly reliable, accurate Pamphlet of seventy-two pages. Compiled by one of our ablest correspondents; should be on the table of every scholar.

Price 15 cents (reduced from 25 cents).

For sale by OULBY & RICH

GEORGE A. FULLER, trance and normal, Dover, Mass.
NETTIE M. P. FOX, Inspirational, Newton, Ia.
MRS, M. H. FULLER, Saratoga, Santa Clara Co., Cal.
A. B. FRENCH, Clyde, O.
P. A. FIELD, Bernardston, Mass.
MRS. ADDIE E. FRYE, trance medium, Fort Scott, Kan.
DR. H. P. FARFIELD, Worcester, Mass., P. O. box 275.
KERSEY GRAVES, Richmond, Ind.
N. S. GREENLEAF, Lowell, Mass.
ISAAC P. GREENLEAF, 2. Indiana Place, Boston, Mass.
SARAH GRAVES, Inspirational, Grand Rapide, Mich.
MISS LESSIE N. GOODELL, Inspirational, Amberst, Ms.
CORNELIA GARDNER, 68 Jones street, Rochester, N. Y.
DR. E. G. GRANVILLE, Terre Haute, Ind.
MISS LESSIE N. GOODELL, Inspirational, Amberst, Ms.
GEORGE H. GEER, Inspirational, Farmington, Minn,
MISS E. M. C. GALE, Inspirational, Farmington, Minn,
MISS E. M. GLEASON, trance, Geneva, Ohio.
E. ANNE HINMAN, Weat Winsted, Ct., box 223.
LVMAN C. HOWE, Fredonia, N. Y.
M. F. HAMMOND, trance, Box 671. Worcester, Mass.
MISS, A. HORTON, Galveston, Tex.
REV. J. H. HALTER, Anburn, N. Y.
DR. E. B. HOLDEN, Inspirational, North Clarendon, Vt.
MISS, F. O. HYZER, 323 E. Baltimore st., Baltimore, Md.
MISS, L. HUTCHISON, inspirational, Owensville, Cal.
MISS, M. A. C. HEATH, Bethel, Vi.
ANNEC, Tonny Hawks, Memphis, Tenn.
ZELLAS, HASTINGS, Inspirational, East Whately, Mass,
JENNER B. HACAN, West Royalton, Vt.
MISS, HASTINGS, Inspirational, East Whately, Mass,
JENNER B. HACAN, West Royalton, Vt.
MISS, HASTINGS, Inspirational, East Whately, Mass,
JENNER B. HACAN, West Royalton, Vt.
MISS, HASTINGS, Inspirational, East Whately, Mass,
JENNER B. HACAN, West Royalton, Vt.
MISS, HASTINGS, Inspirational, East Whately, Mass,
JENNER B. HACAN, West Royalton, Vt.
MISS, HASTINGS, Inspirational, East Whately, Mass,
JENNER B. HACAN, West Royalton, Vt.
MISS, HASTINGS, Inspirational, East Whately, Mass,
JENNER B. HACAN, West Royalton, Vt.
MISS, HALTELE W. HILDERTH, 12 Linwood Place, Worcester, Mass,
F. A. HEATH, HARCE, 27 Lawrence street, Charlestown

cester, Mass,
F. A. Heath, trance, 27 Lawrence street, Charlestown
District, Bos on, Mass,
MRS, M. CARLISLE IRELAND, 94 Camden street, Boston,

District. Bos on. Mass.

MRS, M. CARLISLE TIELAND, 94 Camden street, Boston,
Mass.

SUSIEM, JOHNSON, 317 Firstay., So. Minneapolls, Minn.
MARY L. JEWETT, M. D., trance, Rutland, Vt.
MRS, L. E. H. JACKSON, Lock Box 18, Fitchburg, Mass.
DR. W. R. JOSCELYN, trance, and Mrs. DR. J. A.
JOSCELYN, Inspirational speaker, Santa Cruz, Cal.
O. P. KELLOGG, East Trumbull, Ashtabula Co., O.
MISS, R. G. KIMBALL, Lebanon, N. H.
MRS, NELLIEJ, KENYON, trance, Woodlock, Vt.
MRS, NNA KIMBALL, Debanon, V. M.
MRS, NNA KIMBALL, DADAON, V. V.
J. W. KENYON, Grand Rapids, Mich.
WM. F. LYON, Adrian, Mich.
MRS, F. A. LOGAN, 224 First street, Portland, Ore,
CEPHAS B. LYNN, care Banner of Light, Boston, Mass,
MRS, M. W. LESLIE, Inspirational, Boston, Mass,
MRS, M. W. LESLIE, Inspirational, Boston, Mass,
MRS, M. W. LESLIE, Inspirational, Boston, Mass.
MRS, R. SHEPARD-LILLIE, 99 Prospect Place, Brooklyn,
N. Y.

MISS. R. SHEPARD-LILLIE, 99 Prospect Place, Brooklyn, N. Y.
P. C. MILLS, Sloux Rapids, Iowas,
MISS. E. H. FULLER MCKINEY, San Francisco, Cal.
F. H. MASON, inspirational speaker, No. Conway, N. H.
MISS. LIZZIE MANCHESTER, West Randolph, Vt.
MISS. LIZZIE MANCHESTER, West Fifth St., South Boston,
CELIA M. NICKERSON 29 West Fifth St., South Boston,
L. WM. VAN NAMES, M. D., 145 First St., Newark, N.J.
J. M. PEEBLES, Hammonton, N. J.
MISS. L. H. PERKINS, TRANCE, 39 Tremont St., Boston,
THEO, F. PRICE, Inspirational, Monon, White Co., Ind.
L.YDIA A. PEARSALL, Disco, Mich.
MISS. DORGAS E. PRAY, Augusta, Me.
DIR, G. AMOS PETREE, TRANCE, Box 129, Lewiston, Me.
MISS. DORGAS E. PRAY, Augusta, Me.
JOHN G. AMOS PETREE, TRANCE, Box 129, Lewiston, Me.
MISS. L. A. PASCO, 37 Trumbull street, Hartford, Conn.
JOHN G. PRIEGEL, Stanberry, Mo.
LYSANDER S. RICHARDS, East Marshfield, Mass.
MISS. C. L. V. RICHMOND, 61 Union Park Place, Chicago, Iv.

SPIRITUALIST MEETINGS.

BEVERLY, MANN,—The Spiritualists' Union holds meetings every Sunday at 2½ and 7 P. M., in Union Hall. Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited.

CHICAGO, ILL.—The Progressive Lyceum meets in Union Park Hall, on Madison street, near Histop Court, at 12:30 and closes at 230 P. M. every Sunday. All are invited. Z. T. Griffen.

A Meeting of Spiritualists and Mediums will be held at

Z. T. Griffen,

A Meeting of Spiritualists and Mediums will be held at
Grimes Itali. 13 South Halstead street, Sundays, at 3 P. M.
J. Mathew Shea, M. D., principal speaker and test medium,
assisted by other well known clarroyants and test mediums.
Strangers and others cordially invited. Geo, Mostow, Chairman.

The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner State and Randolph streets, at 7:45 o'clock. Bible interpretations in Martin's Parlor, corner Wood and Walmit streets, at 10:45 A. M. every Sunday. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

Spiritual Meetings are held every Sunday at 3 r. M. at No. 24 West Randolph street, for the purpose of expounding Modern Spiritualism through well-known mediums. Tests given. Strangers cordially invited. Mrs. E. S. Silverston, President.

Verston, President, CLEVELAND, OHIO,—The First Religious Society of Progressive Spiritualists meets irregularly in Welsgerber's Ital, corner Prospect and Brownell streets, at 77, n. Thomas Lees, President; Tillie H. Lees, Secretary. The Children's Progressive Lyceum meets in the same place at 10% A. M. Wim. Z. Hatcher, Conductor; Mrs. Elia Williamson, Guardian; Tillie H. Lees, Treasurer, 105 Cross street.

CEDAR RAPIDS, IOWA .- First Society of Chris-

tian Spiritualists incets every Sunday, at 7½ r. M., at Enos Free Library Rooms, Iowa Avenue, Inspirational speaking, Dr. J. L. Enos, President; Mrs, Nannie V. Warren, Vico-President; Dr. Hamilton Warren, Secretary and Treasurer,

President; Dr. Hamilton Warren, Secretary and Treasurer, HANNON, MANN.—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer, INDÍANAPOLIS, IND.—The First Society of Truth-Seckers meets for religious service at 86% East Market street, every Sunday at 2% and 7% r. M. J. R. Buell, President; S. D. Buell, Secretary.

LYNN, MASS.—Meetings are held in Mechanics' Hall, 100 Market street, every Sunday, at 12 M. and 7 r. M., under direction of Dr. George Dillingham.

The First Society of Progressive Spiritualists holds meetings every Sunday morning and evening at Templars' Hall, 30 Market street. G.W. Fowler, President.

LEONINSTER, MANS.—Meetings are held every other

LEONINSTER. MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6½ o'clock P. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fan-nie Wilder, Corresponding Secretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2 P. M. at Good Templar's Hall, Main street. All contially invited, especially strangers. President, J. Tilley, Vice-President, J. H. Cotton: Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist.

MANGUENTER W. H. Substitution Contact Scale

MIS, Nettie C. Weir; Treasurer, F. Lindgulst,
MANCHESTER. N. H.—Spiritualist Society holds
meetings every Sunday at 2½ and 6½ P. M. in Spiritualist
Hall, No, 86 Opera House Block, Hanoverstreet. Asa Emery, President; Mrs. Lucy Whitte, Vice President; George
F. Rumrill, Secretary; Frank Philbrick, Collector.

#### Written for the Banner of Light, DREAMLAND.

BY EPH. MANHAM.

In the silver lighted Dreamland. Where at eventide 1 go. There a radiant angel meets me -Trips to meet me, Smiles to greet me,

In the Dreamland's silver glow, Oh! the beauty of the vision, As my angel child I know. As she vanished to the Dreamland !

And I bless her And caress her. In the Dreamland where I go.

All for sotten are the burdens That my weary years have known Since she left me for the Dreamland-In our na cting

And our greeting Mong the Dreamland flowers alone,

O'r! the beanty of the Dreamland, Where her appel footsteps tread! I forget that we have parted; That I'm dreaming Neath the gleaming · Of the Life Likht overhead.

But Louly wake to listen. To the angel voice I know, While her song becomes my worship-" Haste the heleting! Haste the greeting ! Here is Dreamland's sunny glow!"

So I know that in the Dreamland, When life's eventide is o'er, We shall find our loved and lost ones: They will meet us. And will greet us, Joyful on the Dreamland's shore!

### Western Locals, Etc.

#### New York.

The New Lot the Hour Freeville. The New Hall McLean An Old Battle Ground Chips.

To satisfy the present mood of the human mind broad and comprehensive grounds must be taken on all themes. Special studies are rendered important only as they assume universal relations. To-day the intellect refuses to be imprisoned. Truth is a constant revelation to humanity. This view has prevailed for many years in every department of research, with one exception, viz.: religion. The time is now at hand when thousands of thinkers take great delight in putting religion into the category of universal development.

To refuse to adopt this course is to antagonize nature. The voice of authority is inefficient at this juncture, for we have learned that rebellion against all forms of slavery is a religious duty. Specious and dogmatic arguments are tutile, for marked powers of intellectual. discrimination are among our most valuable modern acquisitions. Gorgeous symbolism and complex ritual are useless, for the emotions are no longer blind.

Religion is a topic that should be invested with imperial dignity. It is something which relates to the spiritual experiences of humanity. The song of a sect does not involve the whole melody. Seets are only notes on the infinite scale.

Let us present ourselves to the world as deyout students of religion. The magnificent universe surrounds us-what relation do we sustain to it? We live in the complex network of society-what are our responsibilities? We have souls-how shall we develop our spiritual

The need of the hour is prayerful meditation and practical action on these high themes. PREEXILLE.

A few years ago, in this place, a neat and commodious hall was dedicated to free speech and progress. Messrs, Wood and Stone, both prominent citizens, with the help of others generously inclined, earried forward the work of building the hall. Mrs. Crittenden was a most valuable helper. Prof. J. R. Buchanan, and several professors from Cornell University, participated in the dedicatory exercises. The hall has a seating capacity of four hundred.

Several hundred dollars are needed to raise the debt on the building. The rich Spiritualists and free thinkers in the vicinity should take pride in liquidating this indebtedness at

Mrs. Colby has lectured here, meeting with excellent success, and J. Frank Baxter has also been a welcome preacher to the people on seyeral occasions.

The Spiritualists in outlying towns should reidice that there is such a nice hall in Freeville. The town ought to be made a rallying point, as it is a railroad junction, and affords easy traveling facilities for people from the surrounding country.

Mr., Crittenden's sons - bright, intelligent young men-are interested in Spiritualism, and are desirous of doing what they can to help matters forward.

The elaborate scenery, fine curtain and other improvements in the hall were secured by funds which were gathered from an extended series of entertainments in which the young people took the leading parts.

The local friends should take courage, and struction to inquirers for spiritual truth. continue to labor zealously.

### MCLEAN

For many years this town has been regarded as the Mecca of Spiritualism for Central New York. All of the old-time lecturers have been here again and again. Dr. A. Robinson, and other veteran Spiritualists, love to refer to the enthusiasm of the early days of the movement in McLean. A Children's Lyceum was supported for some time, and the school was considered a model of it's kind.

The lecturers who have visited the town are affectionately remembered by the friends. The anostles of Spiritualism have not labored in vain in this region, for, as a result of their utterances, the bulk of the population of the surrounding country are emancipated from thralldom to sectarianism. A grand educational work has been accomplished.

Summer gatherings have been a special feature here for many years, when audiences numbering several thousand uniformly convene. The regular meetings have been held for years

in the Universalist church. The Banner of Light ambassador was greeted by good audiences on Sunday, Jan. 8th, and the utmost attention was given to what was said from the pulpit. The function of journalism in Spiritualism was dwelt upon in detail, and a direct appeal was made for a revival of interest in the welfare of the papers devoted to the cause of Spiritualism.

CHIPS.

Order does not imply monotony; nor does freedom mean confusion.

The study of Spiritualism is a task worthy of

the finest brain on the globe. Spiritualism leads the way to the ground of unity underlying all of the historic paths.

There are many Spiritualists in the Unitarian Society of Ithaca, N. Y.

Mrs. Frank Wood, of McLean, N. Y., is a very successful clairvoyant physician Mrs. Mary Andrews has returned to Moravia,

N. Y., where she is holding séances. Rev. Mr. Watson's book, "The Religion of Spiritualism," is highly commended by many

people. When the theological warfare is over, then will come the study of principles-of philosophy. Speed the day.

Who talks about leading the world? My good friend, if you keep up with the real progress of the world, you will deserve a medal,

The Olive Branch, of Utica, N. Y., is as interesting as ever. Editor Jones is a genial gentleman, a fine medium and a good friend.

Reverence the past; but do not anchor to it, and then growl at those who are desirous of

journeying into new realms of thought. Mr. Messapros has been speaking in Orange, Mass., for the Progressive Lecture Association.

His discourses are scholarly and eloquent. Be firm and steadfast, brother; proclaim your views on all proper occasions. A sycophantic surrender to the popular tide is neither advisable nor profitable.

J. Frank Baxter is in good demand as a lecturer in Central New York, where he could easily find employment for all of his time for a year's consecutive work.

True individualism will produce universal harmony. Those who talk so much about that much abused term, "individuality," will have to go back to the primary class and begin to

Delegations from Freeville, Dryden, Groton, and other towns, were at the McLean (N. Y.) meeting on Jan. 8th. Mrs. J. Frank Baxter was present, and received cordial greetings from the people.

Dr. A. Robinson, of McLean, N. Y.; is an oldtime Spiritualist, who loves to debate with church people. He is intimately acquainted with a large number of Spiritualist lecturershis home having been a resting-place for speakers and mediums for many years.

The full-orbed spiritual life is secured by slow and precise processes of development. The unfoldment of the spiritual nature is a task which God has set before us; as the supreme work of life. Aspiration, ingenuousness, heroism, a charitable spirit - these are steppingstones to an exalted spiritual condition.

From the soil of the soul the cardinal declarations of universal religion have sprung. Low grades of civilization have been but feeble barriers to the spontaneous outbursts of man's spirit in this direction. The historic faiths have come, in regular order, to corroborate and explain, each in its own way, what the voice of the soul announced, in the long, long ago.

It is simply disgusting-the cry of the adherent of some sect, that the moral and spiritual interests of civilization are in the custody of his 'ism." Some of our evangelical brethren, who affect such superiority and speak so contemptuously of Spiritualism, should remember that by a fair contrast of cardinal doctrines, some of their pet notions would be lowered in the estimation of the public. CEPHAS.

#### Spiritualism in California.

Verification of a Message -- The Children's Progressive Lyceum Mrs. E. L. Watson Mrs. E. A. Lewis Return of Mrs. Ada Foye. Her Success in Australia Congratulatory Address from the Victorian Association of Spiritualists A Good Word for the Enlargement of the Banner of Light.

To the Editor of the Banner of Light:

The Banner of Light of the 10th instant contains a message from Mrs. Mills, which has been hailed with great pleasure by many people in this city, and adds one more to the long only by the methods sought to be improved and delist of evidences of the grand work for Spiritualism being done through the instrumentality of the people and the stability of a free government of its Message Department. Mrs. Mills was the can be secured. It is the tenth annual report, and the wife of W. H. Mills, Esq., a well-known lawyer work it represents may well be denominated vast; it of this city, who testified as to the accuracy of the message at a public meeting, Sunday, the 18th inst. Would that all those who receive such communications had the courage to make public avowals of the tests which are so freely given through the messages at the Banner of Light Free Circles!

Our Lyceum, under the efficient direction of Mrs. Laverna Mathews, continues to flourish, having an average attendance of over one hundred members

Mrs. E. L. Watson continues her ministraions for the Spiritual Union, and holds a very high place in the estimation of her large audiences. She is deservedly considered one of the finest inspirational speakers through whom the angels have favored us with fervid and instructive words of wisdom and messages of comfort.

Afternoon meetings are also being held in Eastern Hall, for answering questions on Spiritual Philosophy and cognate subjects, through the mediumship of Mrs. E. A. Lewis, who is controlled by an elevated band of spirits. These meetings, also, are attended by large audiences, which will compare favorably, intellectually, with any congregations in our city, and are doing a great work in giving sound, logical in-

Our unsurpassed platform test medium, Mrs. Ada Foye, returned from Australia this week, where she accomplished a great amount of good for the cause of Spiritualism in the short period of her stay-forty days. I am happy to state she returns in greatly improved health.

W. H. Terry writes me as follows: "I send this note by one who has done more in the time she has been here than any who have preceded her, to demonstrate the fact of spirit-communion, our mutual friend and gifted medium, Mrs. Ada Foye. Coming amongst us a stranger to all but a few, her first séance established her reputation, and her latest ones have been grand successes. . . . San Francisco is indeed fortunate in possessing such a medium."

Prof. Denton also writes me: "Mrs. Foye had great success in Sidney, and did a great deal of good in a short time. She is certainly the best test medium I ever saw for public audiences. She never loses her self-possession. Her answers to questions very much surprised me. I had no idea she was so philosophic.'

At the close of Mrs. Foye's scances in Melbourne, the following address, which was elegantly engrossed and illuminated, was presented to her:

VICTORIAN ASSOCIATION OF SPIRITUALISTS, 81 Russell street, Melbourne, Nov., 1881. TO MRS. ADA FOYE:

Dear Madam-On behalf of the Victorian Association of Spiritualists, we desire to congratulate you on the success of your work during your bref stay in Victoria. The able expositions of the philosophy of Spiritualism which have been delivered in this city by such talented speakers as Dr. Peebles, Mrs. E. H. Britten and Mr. Thomas Walker, supplemented by the efforts of local workers, have stimulated a spirit of inquiry, and created a craving for phenomena de-monstrative of the alleged facts of Spiritualism, which

Your advent amongst us has, therefore, been partleularly opportune; and the conclusive tests which your truly wonderful mediumistic power has enabled you to give before large and intelligent audiences, have, to our certain knowledge, brought conviction of the grand truth of spirit-communion to many minds.

Those who have had the pleasure of personal intercourse with you during your brief sojourn are unanimous in their appreciation of your earnestness and social worth, whilst your last act of placing your valuable services at the disposal of this Association, and donating the receipts of this large house to the advancement of its objects, displayed a generosity which is not common.

Wishing you a safe and prosperous voyage, and honing that elreumstances will enable you ere long to pay us a more prolonged visit, we are, dear madam,

Yours fraternally. W. B. Bowll y. President, S. G. Watson, A. Vice-Presidents, E. Puetos, W. H. Terry, Treasurer, A. van Eyn yan Alkumade, Hon. Sec.

I would suggest to the managers of Eastern camp meetings that in making their arrangements for next season, if they secure the services of Mrs. Poye, they will find her competent to do a grand public work.

The general expressions of commendation of the quality and large amount of interesting and instructive matter contained in the enlarged Banner, and the large circulation it has in this city, lead me to hope you are being remunerated materially for the great expense incurred in your efforts to present the facts and philosophy of Spiritualism in a manner as yet nnequalled.

If all Spiritualists would do their duty in sustaining those who have toiled long and earnestly in the spiritual vineyard, the Banner's circulation would be doabled ere the close of the coming New Year. "So mote it be."

Fraternally yours, ALBERT MORTON. San Francisco, Dec. 28th, 1881.

#### New Publications.

SPAIN. By James A. Harrison, Professor of History and Modern Languages in Washington & Lee University. Illustrated by over 100 engravings. 12mo, cloth, pp. 717. Boston: D. Lothrop & Co.

The story of a wonderful country and its people, whose romantle history is not excelled by that of any European nation, is here traced from century to century by one whose fascinating sketches of foreign travel have won for him an extended literary reputation, and insure for this work a large degree of interest. It commences A. D. 350, when the Visigoths ruled the country, and peace was unknown to its inhabitants, followed by the story of the Berber conquest and the Khalifate, continuing to the present date. Through this long period some of the most important battles of the world were fought on Spanish soll; the armies of Hannibal, Scipo and Casar swept its valleys and mountains: its fruitful fields were ravaged by the Goths and Vandals, and for eight centuries it felt the conquering tread of the Arab-Moors; from its shores sailed the discoverer of this continent; in one of its cities was the first great Church Council, twenty years before the famous one at Nice, and at a time when the British Islands swarmed with barbarians Spain was the intellectual centre of Europe. The author's account of Arabian culture as carry as the eighth century is of marvelous interest. Art, schence, education, refine-ment, were universal. A brief notice can give but a faint idea of the broad field of interest this book covers; and while thus ably treating of the past, modern Spain receives the same care and attention. The Illustrations, which are many, serve to impart a sense of actual travel amid the localities described, and render one familiar with the events and personages spoken of. The volume forms the third of " Lothrop's Library of Entertaining History."

REPORT OF THE COMMISSIONER OF EDUCATION for the Year 1879, and Austracts of the Official Reports of the School Officers of States, Territories and Cities, with additional information from various sources. Svo, cloth, pp. cexxx and 757. From the Bureau of Education, Washington, D. C.

The value of this volume to the educational interests of our country cannot be overestimated, since it is veloped through its instrumentality that the happiness has, in fact, so far exceeded that of previous years that the capacity of the elerical force at the command of the Commissioner has been taxed to its utmost. Of its leading features, The Education of Women, their admission to colleges, and eligibility to school offices in the various States: Training Schools for Nurses Kindergarten Instruction; Institutions for the Deaf, Dumb and Blind and for feeble-minded children; and The Education of the Colored Race, may be noted as of special interest to all philanthropic and progressive

THESAURUS OF ENGLISH WORDS AND PHRASES. Classified and Arranged so as to Facilitate the Expression of Ideas, and Assist in Literary Composition. By Peter Mark Roget, M. D., F. R. S., Fellow of the Royal College of Physicians; Member of the Senate of the University of London; Author of the "Bridge-water Treatise on Animal and Vegetable Phi-losophy," etc. New edition, enlarged and improved, by John Lewis Roget, Svo, ebtth, pp. 701. New York and Chicago: John R. Anderson & Co. Boston: Hall & Whiting, 32 Bromfield street.

The purpose of this work is to supply, with respect to the English language, a desideratum hitherto un supplied fir any language; namely, a collection of the words it contains, and of the idiomatic combinations peculiar to it, arranged according to the ideas they express, rather than in the alphabetical order of a dietionary. The first edition was published in 1855, and Its great utility being at once apparent to those for whom it was designed, it was rapidly adopted by teach ers, students, professional, and all other persons engaged in literary pursuits, as an indispensable aid to them in their labors. Numerous editions followed. with scarce any change in text or arrangement; but during their appearance the author busied himself in collecting additional words and phrases for an enlarge ment of the original. The improvement thus projected Dr. Roget did not live to complete, and his son as sumed as a duty the task of carrying it out, which he has done in the very efficient manner here shown. Many new words not contained in the author's manuscript have been inserted, and some changes of detail made where the form of the work seemed susceptible of improvement. The new Index contains not only all the words, but likewise the phrases, all of which were omitted in previous editions. These additions, though they increase the bulk of the book, have greatly augmented its usefulness, and rendered it perfect as: work of its kind, and that without a competitor, it being the only one to be obtained.

RECEIVED : VICK'S FLORAL GUIDE FOR 1882, Profusely Illustrated. 8vo, pp. 124. Rochester, N. Y.: James Vick, Seedsman and Florist.

SEED CATALOGUE, from Hiram Sibley & Co., for 1882. Rochester, N. Y., and Chicago, Ill. Fully illustrated. 8vo, pp. 110.

INDUSTRIAL CONCILIATION AND ARBITRATION. Compiled from material in the possession of the Massachusetts Bureau of Statistics of Labor, by direction of the Massachusetts Legislature. By Carroll D. Wright. 8vo, paper, pp. 173. Copies furnished free at the office of the Bureau, 33 Pemberton Square, Boston. LOOMIS'S MUSICAL AND MASONIC JOURNAL, NO. of Vol. XV. Temple of Music, 54 Orange street, New Haven, Ct.

MUSICAL HARP, No. 12. Harp Publishing Co., Berea,

SHEET MUSIC. - "The Picture I Keep next my Heart." Words and music by John T. Rutledge. Memphis, Tenn.: Reinhardt & Rutledge, publishers. 'Come Here, Pretty Robin." Words and music by I. for some time past we have been unable to supply. | G. Withers, 412 Fourth Avenue, New York.

E. V. Wilson Fund-Subscription for Bonds.

The estate of the late E. V. Wilson being in debt, and the farm (29 neres) and homestead of the family being under mortgages that must soon be paid, it has been determined, for the purpose of raising a fund to relieve the family and save the estate, to create a loan by issuing one hundred and slaty bonds, of one hundred dollars each, drawing interest at four per cent, per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date, said premises are pronounced by real estate agents in Chicago to be of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the ocht by selling a portion of said premises in pancels.

Parties destring to act in furtherance of this project, can E. V. Wilson Fund-Subscription for Bonds.

premises in parcels.

Partles destring to act in furtherance of this project, can sub-cribe for such number of said bonds as they are willing to purchase—to be delivered to and paid for by them at \$100 cach, when all of such bonds shall have been subscribed for as aforesaid—by addressing — Mus. E. V. Wilson.

Lombard, Du Page Co., Ill.

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

NEW ENGLAND NEWS, COMPANY, 14 Franklin THOMAS MARSH, 919 Washington street (south of Persant street).
LUTHER W., BIXBY, 267 Washington street.
T. F. WITT, 235 Tremont street (corner Ellot).
G. G. WHEELER, Boston and Maine Dépôt, Haymar-

A. HALL, 17 G street, South Boston Dist.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 232 frandway, Che sea, Mass. G. D. JOHNSON, 5 North Main street, Fall River, Mass. E. W. KEAN, Main street, Greenfield, Mass. NEW YORK CITY.

THE AMERICAN NEWS COMPANY, 39 and 41 Chamers street. J. C., J. H., & H. G. TYSONS, 100 West 14th street, orner 6th avenue; 246 6th avenue, near 16th street; and 745 h avenue, near £d street. WM, S. BARNARD, Republican Hall, 55 West 33d

W. I. LEECH, 631 Hindson street, S. M. HOWARD, 14 West 11th street, near Broadway, BRENTANO'S LITERARY EMPORIUM, 39 Union TITUS MERRITT, Cartler's Hall, 23 East 14th street.

BROOKLYN, N. Y. C. R. MILLER & CO., 17 Willoughby street, FRATERNITY HALL, corner Fulton street and Galla-in Place, Priday evenings and Sundays, EVERETT HALL, 325 Fulton street, aturday evenings

WM. H. DENIKE, 555 Benford avenue. BOSTON STAR AND CRESCENT CO., 439 Fulton st. ROCHESTER, N. Y. WILLIAMSON & HIGBIE, 62 West Main street, JACKSON & BURLEIGH, Arcade Hall.

OSWEGO, N. Y. GEORGE H. HEES, westend Iron Bridge. WASHINGTON, D. C.

RICHARD ROBERTS, 1010 Seventh street, J. W. ADAMS, 527 Seventh street, and 814 F street, S. M. BALDWIN, 920 F street, N. W. PHILADELPHIA, PA. WILLIAM WADE, 826 Market street, G. D. HENCK, 446 York Avenue.

LEES'S BAZAAR, 105 Cross street, Cleveland, O. WASH, A. DANSKIN, 70½ Saratoga street, Baltimore.

LYNANDER S. RICHARIDS, East Marshfield, Mass.
MRS. C. L. V. RICHMOND, 61 Union Park Place, Chicagoliu.
SARAH HELEN M. ROUNDY, Springfield, Vt.
Frank T. Ripley, Gurnec, Ill.
M. L. Sheiman, trance speaker, box 1205, Adrian, Mich.
MRS. R. R. Stiller, 146 Pleasant st., Worcester, Mass.
Thomas Street, Lockland, O.
MRS. FANNIE DAVIS SMITH, Brandon, Vt.
MRS. P. W. STEPHENS, Trance, Sacramento, Cal.
John M. Spear, 2210 Mount Verion st., Philadelphia, Pa.
MRS. S. A. Smith, trance speaker, Athol, Mass.
Gilles B. Steibhins, 230 Hebry street, Detroit, Mich.
DR. H. B. Stoder, 221 Indiana Place, Boston, Mass.
JULIA A. B. SELVER, Tampa, Fla.
JAMES H. Sheffand, South Aeworth, N. H.
MRS. ALMHRA W. SMITH, Portland, Me.
MRS. L. A. F. SWAIN, Inspirational, Union Lakes, Minn,
J. W. SEAVER, ROSSON, Alburgh, Franklin Co., N. Y.
MRS, JULIA A. SPAULDING, 12 Front St., Worcester, Ms.
C. W. STOSSON, Alburgh, Franklin Co., N. Y.
T. H. STEARNS, Salt Lake City, Utah,
MISS HATTIE SMART, Inspirational, Chelsea, Mass.
HENRY E. SHARPE, 2075 East-9th Street, New York City,
MRS, FANNY W. SANBURN, trance and Inspirational, 439 West
Randolph Street, Chicago, Ill.
MRS, L. M. SPENCER, 470 East Water St., Milwaukee,
Wis.
A. B. SCHNEY, Detroit, Mich.
A. B. SCHNEY, Detroit, Mich. Md. N. CHOYNSKI, 31 Geary street, San Francisco, Cal.

I. N. CHOYNSKI, 31 Geary street, San Francisco, Cal.

SMITTUS PERIODICAL DEPOT, 122 Dearborn street,
Chicago, Ill.

PERRY & MORTON, 162 Vine street, Cinclinati, Ohlo

E. M. ROSE, 56 Trambull street, Hartford, Conn.

E. M. RATTHEWS, Central News Stand, Northeast
corner Broad and Themes Streets, Columbus, Ga.

P. F. MULLIGAN, 927 Broad street, Newark, N. J.

THE LIBERAL NEWS COMPANY, 620 North 5th
street, St. Louis, Mo.

WILLIAM FLLIS, 130 Wiscousin street. Milwankon.

WILLIAM ELLIS, 130 Wisconsin street, Milwankee,

WIS.
J. J. MERWIN. Newsdealer, Poquonock, Conn.
D. A. PEASE, P. O. Bookstore, Moberly, Mo.
D. R. LOOSLEY, New London, Conn.
E. J. CARPENTER, Brattleboro, VI.
DR. R. F. BROWN, Lewiston, Me.
R. DOSCHER, Clarleston, S. C.
M. V. THOMAS, Newsdealer and Stationer, 324 Lariner treet, West Denver, Col.
W. F. RAYBOULD, 152 Main st., Sait Lake City, Utah.

W. F. RAY BOULLD, 152 Main 8t., Sall Lake City, Utah, (Other parties who keep the Banner of Light regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Golby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.

#### For Sale at this Office:

Randolph street, Chicago, III.

MRS, L. M. SPENCER, 470 East Water St., Milwaukee, Wils.

A. B. SPENNEY, Detroit, Mich.

DR. C. D. SHERMAN, Greenwood, Wakefield, Mass.
GEO, W. TAYLOR, Lawton's Station. Eric Co., N. Y.

J. H. W. TOOHEY, 1672 Broadway Square, Chelsea, Ms.
THOMAS B. TAYLOR, inspirational, Milford, Mass.
WILLIAM THAYER, Corfu. Genesee Co., N. Y.

C. M. A. TWITCHELL, 120 Prospect St., Somerville, Mass.
ANNA MIDDLEBROOK TWISS, M. D., Manchester, N. H.
ELIZABETH L. WATSON, San-Francisco, Gal.
SUSIE NICKERSON WHITE, trance speaker, 148 Wost
Newton street, Boston, Mass.
JAMES J. WHEELER, Cedar Lake, Horkimer Co., N. Y.
DR. E. B. WHEELOCK, Berville, Mich.
MRS, ELVIRA WHEELOCK, Berville, Mich.
MRS, ELVIRA WHEELOCK, Janesville, Wis.
E. W. WALLIS, Trance, care Banner of Light.
Mics. Sophila Woods, Eden Mills, VI.
MR, AND MRS, M. J., WHEAT, Colfax, Iowa,
MARCEN'S R. K. WRIGHEN, Middleville, Mich., box 11,
WARREN WOOLSON, Inspirational, North Bay, N. Y.
MRS, MARY E. WITHER, Marthoro', Mass., box 522,
MRS, R. WALCOTT, No. 55 N. Libertyst., Baltimore, Md.
MISS, N. J. WILLIS, 226 Breadway, Cambridgeport, Mass.
GEO, C. WAITK, Sandy Point, Me.
SARAHIA, WHEELS, Hoghiam, Vt.
E. S. WHEELER, 1412 North Hith street, Philadelphia, Pa.
MRS, M. S. TOWNSEND WOOD, West Newton, Mass.
DR. D. WYNDER, Wyoming, Ohio,
MRS, H. P. WELLS, Highland Av., Salem, Mass.
MRS, JULIETTE YEAW, Northboro', Mass. For Sale at this Office:

THE Two Worldos, A Record and Exponent of Modern Spiritualism in its Higher Aspects, Published weekly at New York City. Per year, \$3.00. Single copies, 8 cents, The Relatioto-Phillosophilloth, Johnson, Published weekly in Chicago, Ill, Price-Scentsper copy, \$2.50 per year, VOICE OF ANGELS, A Semi-Monthly, Published in Boston, Mass, \$1.65 per annum, Single copies 7 cents, MIND AND MATTER, Published weekly in Philadelphia, MIND AND MATTER, Published weekly in Philadelphia, MIND AND MATTER, Published weekly in Philadelphia, MILLER'S PSYCHOMETRIC CHICALAR, Published by G. M. Miller & Co., 17 Willonghby street, Brooklyn, N. Y. Single copies to cents,
THE SPIRITUAL OFFERING, Published weekly at Newton, Iowa, by D. M. and N. P. Fox, Per year, \$1,00. Single copies 5 cents.
THE PROGRESSIVE AGE, Devoted to the science and chies of a class of subjects which, above all others, are most infinately connected with the organization, development

ethics of a class of subjects which, above all others, are most intlinately, connected with the organization, development and destiny of man, together with phenomenal facts in every lepartment of what is, known as Spiritualism. Published department of what is known as Spiritualism. Published monthly at Atlanta, Ga. Per year, \$2,50. Single copies

25 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 Cents,
THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per an-

um. Single copies 10 cents. THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents. - ТИЕТИЕОSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents, Light For All. Published monthly at San Francisco, Cal. Single copies, 10 cents.

### Subscriptions Received at this Office

THE OLIVE BRANCH. Published monthly in Utica, N.Y. AGHT FOR ALL. Published monthly at San Francisco, al. \$1.00 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-anity, both Hero and Hercafter. London, Eng. Price mannty, both Hero and Hereafter, London, Eng. Price \$5,00 per year. The Medium and Daynneak: A Weekly Journal de-voted to Spiritualism. Price \$2,00 per year, postage 50 cents, The Theosophist. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

To Foreign Subscribers. The subscription price of the Banner of Light's \$3.56 per year, or \$1.75 per six months, sent to any foreign country embraced in the Universal Postal Union.

### SPIRITUALIST LECTURERS.

REY. WILLIAM ALGOTT, Swift River, Cummington, Ms. J. MADISON ALLEN, Mathleld, Mass., box 26, Mrs. N. K. Andross, trance speaker, Delton, Wis. C. FANNIE ALLEN, Stoneham, Mass., Mrs. N. K. Andross, trance speaker, Delton, Wis. C. FANNIE ALLEN, Stoneham, Mass. Mrs. R. Augusta Anthony, Albon, Mich. Mrs. M. C. Allber, Stoneham, Mass. Mrs. R. Augusta Anthony, Cedar Falls, In. Rey. Charles Andross, Brishing, Mich. Mrs. Emma Hardinge Britten, The Limos, Humph-rey street, Cheetham Hilb, Manchester, Eng. Mrs. R. W. Scott Bridge, West Winfield, N. Y. Hishop A. Beals, Jamestown, Chautauqua Co., N. Y. Hishop A. Beals, Jamestown, Chautauqua Co., N. Y. Hishop A. Beals, Jamestown, Chautauqua Co., N. Y. Mrs. Phiscilla Dotty Braddict, Herfield, Mr. Capt. H. H. Brown, 100 Nassau street, New York, Mrs. E. Burra, inspirational, box 7, Southford, Ct. Addie L., Ballou, Sactamento, Cal. Dr., Jask, K. Balley, Capt. R. P. Journal, Chicago, Ill. W. S., Bell., 73 Fourth street, New Beiford, Mass. J. R. Buell and Mrs. Dr. Buell, Indianapolis, Ind. Mrs. A. P. Brown, St. Johnsbury Centre, Yt. C. A. Blake, 58 Foul street, Worcester, Mass. Mrs. L. Balley, Ishic Creek, Mich. A. B. Brown, Box 744, Worcester, Mass. Mrs. L. Balley, Ishic Creek, Mich. A. B. Brown, Box 744, Worcester, Mass. Mrs. L. Balley, Ishic Creek, Mich. A. B. Brown, Box 744, Worcester, Mass. Hope, J. R. Buchann, Balley, Londwille, Ky. Mrs. L. Banner, Chemshift, Ky. Mrs. L. Banner, Chemshift, Ry. Mich. B. Brown, Balley, Londwille, Ky. Mrs. L. Banner, Chemshift, Ry. Mich. Chemshift, Ry. Mich. Banner, Chemshift, Ry. Mich. Chems

WARREN CHASE, Santa Barbara, Cal.; or care Banner J Light.

DR. DEAN CLARKE, Portland, Ore.
MIS. HETTIE CLARKE, trance, 57 Dover street, Boston, MRS. S. E. CHOSSMAN, 5 Temple Place, Boston, DR. J. H. CURHIER, 71 Leverett street, Boston, Mass, George W. Carrender, Theorem Commission, Mrs. M. H. CURHIER, 71 Leverett street, Boston, Mass, M. J. COLBBURN, Champlin, Hennepht Co., Minn, Mis, M. J. COLBBURN, Champlin, Hennepht Co., Minn, Mis, M. J. COLBBURN, Champlin, Hennepht Co., Minn, Mis, Belle A. CHAMBERLAIN, Eureka, Cal.

DR. JANES COOPER, Böllefontaine, O. DR. LI, K. COONLEY, 507 Essex street, Lawrence, Mass, Mis, Amelia H. Colby, Laona, N. Y. Rev. A. C. COTTON, V. Heland, N. J. EBEN COBR. Inspirational, 182 Castlo street, Boston, Mis, Lona S. CRAIG, Keene, N. H. J. W. CADWELL, 320 Cook Avenue, Meriden, Conn. Rev. Noinvood Danon, 62 Warrentonst., Boston, Mass. W. DENTON, Wellesley, Mass.

MIS LIZZIE DOTEN, Pavillon, 57 Tremontstreet, Boston, Mis, Long, W. M. A. H. DARROW, Waynesville, Ill.

A. Beliggs Davis, Brentwood, L. I., N. Y. Mis, C. A. DELAFOLIE, Hartford, Ct. Mis, S. Dick, Inspirational, care Banner of Light, Boson, Mass.

ass. CARRIE E. DOWNER, trance, Baldwinsville, Onon

nga Co., N.Y. JOHN N. EAMES, inspirational, Boston, Mass. J. L. ENOS, Cedar Rapids, Iowa, THOMAS GALES FORSTER, 211 West Lombard street, Bal-nors, Md. linore, Md.

J.WM. FLETCHER, care Banner of Light, Boston, Mass.
REV. J. FRANCIS, inspirational, Sacket's Harbor, N. Y.
MIS. CLARA A. FIELD, inspirational, 19 Essex street,
touton, Mass. Boston, Mass. Mrs. Mary L. French, Townsend Harbor, Mass. Mrs. M. A. Fullerton, M. D., Buffalo, N. Y.

MILWAUKEE, WIS.—Spiritualist meetings are held at Boynton's Hall every Sunday evening at 7%. Mrs. L.M. Spencer, regular speaker. NEW HAVEN. CONN.—New Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7½ P. M.

NEWBURYPORT, MASS.—The First Spiritual So-clety holds meetings every Sunday at Temple of Honor Hall 48 State street, at 2½ and 7½ P. M. President, J. T. Loring; Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Plummer.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2½ and 7½ o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

the auspices of the Society, will address H. C. Berry, N. Lincoln street.

PHILLADELPHIA. PA.—The First Association of Spiritualists holds meetings every Sunday at 10% A. M. and 7% P. M. at the hall corner Spring Garden and Sthatreets. W. W. Clayto, President; Dr. James Truman, Vice President; W. H. Jones, Treasurer; James Shumway, Recording and Corresponding Secretary.

The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 2% P. M. at the hall corner Spring Garden and 8th streets. Everybody welcome. The Second Association of Spiritualists holds conferences every Sunday atternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marlor, President; Charles W. Yard, Secretary.

SALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

SAN FRANCISCO, CAL.—The First Spiritual Union

and T. M. S. G. Hooper, President.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and scance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

VINELAND, N. J.-Meetings are held every Sunday

tary: Mrs. Portia Gage, Treasurer. Children's Progressive Lyouum meets at 12½ P. M. Charles E. Greene, Conductor. WORDENTER, MASS.—Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 7% P. M. WEYMOUTH LANDING. MASS.—The Braintree and Weymouth Spiritualist and Liberal Association holds most ingeorery Studdy in Williams' Hall, Weymouth Landing, at 2 and 7 o'clock F. M.

Advertisements.

BALTIMORE ADVERTISEMENT.

### SARAH A. DANSKIN

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

Office 481 North Gilmor Street, BALTIMORE, MD.

DURING fifteen years past Mes. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced kepeless have been permanently circuit through her instrumentality.

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

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

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

unfailing remody for all diseases of the Threat is an untailing remody for all diseases of the Thriat and Lungs. Tubericulant Consumptrion has been cared by it. Price \$2.06 per bottle, Three bottles for \$5.00. Address MISS SARAHA, DANSKIN, Battimore, Md. Post-Off-dee Money-Orders and remittances by express payable to the order of Sarah A. Danskin. Jan. 7.

#### Dr. F. L. H. Willis May be Addressed till further notice

Care Banner of Light, Boston, Mass. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are univaled, combining, as he does, accumte scientific knowledge with keen and searching psychometric power.

17. Willis calmis especial skill in treating all diseases of the blood and nervous system. Cancors, Scrofnia in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both soxes,

17. Willis 13 pornitied to refer to numerous parties who have been curied by his system of practice when all others had failed. All letters must contain a return postage stamp.

Sent for Circulars and References.

Jan. 7.

J. R. NEWTON, HEALER,

CURES all Chronic Diseases by magnetized letters. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5.00. In many cases one letter is suificient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each, Post-Office address, Station G, New York City.

Nerve and Brain Diseases. D. E. C. WEST'S NERVE AND BRAIN TREATMENT: a specific for Hystoria, Dizziness, Convulsions, Nervous Headache, Mental Dopression, Loss of Memory, Premature Old Ago, caused by over-exertion or overindulgence, which leads to misory, decay and death. One
lox will cure recent cases. Each box contains one month's
treatment. One dollar a lox, or six boxes for five dollars;
sont by mail prepaid on receipt of price. We guarantee six
boxes to cure any case. With each order received by us for
six boxes, accompanied with five dollars, we will send the
purchaser our written guarantee to return the money if the
treatment does not effect a cure. Guarantees issued only
when the treatment is ordered direct from us. Address

\*\*MILTRIAL BOUGLATTILE & SMILTRIAL
General N. E. Agents.

24 and 26 Tremont street, Hoston, Mass.

Sept. 10.—1y

POCOMTUCK MINING CO.

TAVING secured an interest in what I believe to be I very valuable mines in Summit Co., Colorado, and having had Psychometrical Examinations made of the ores by five well-known mediums, I should be pleased to send any who desire to invest in such an enterprise the Prospectus and printed statements of the examinations. One-half the capital stock has been set apart to raise money to develop the mines. The first 5,000 shares will be sold for \$2,00 per share. Address

Jan. 7,—if 

Greenfield Mass.

DOCTOR YOURSELF

With Nature's Blements. The greatest invention yet, Magnetized Electric Unpyleum Pinsters. Four in one. Will positively cure nocak or tame backs, Rheumatism, Neurigia, Ilaqti, Liver and Kidney troubles, Can be used as Electric Belt without sticking. Thousands sold, and not one failure reported. Frice, by mail, \$1 per pair, DR. S. J. DAMON, 67 Merrinneck street, Lowell, Mass. A book, True Guide to Health, sent free.

JOHN WETHERBEE

WILL send his new pamphlet to any one who would like to hear what he has to say on the GONZALEZ MINING AND DEVELOPMENT CO. Mortgage Bonds, with semi-annual coupons.

A perfectly safe investment; with an ''redian attach-ment'' in the shape of profit, making it attractive as well as safe. Monk's Building, Boston. Jan. 21. The American Health College.

PRING Term commences first of March, at which Physicians, Healers and Mediums can graduate with highest Diploma and futhest Protection. Apply to its President, Proc. J. B. CAMPBELL, M. D., V. D., Fairmount, Clacinnatt, Ohio.

chmail, Onto.

AGENTS WANTED EVERYWHERE to solt in best ever invented. Will knit a pair of stocking, with HERE and TOE complete, in 20 minutes. It will also knit a great variety of lancy work for which there is always a ready market. Send for circular and terms to the Twensbly Knitting Machine Co., 163 Tremont street, Boston, Mass.

5m—Sept. 3.

70 ALL NEW STYLE CHROMO Cards, beganding loc., or 25 Extra lirgo Chromos 10c., 50 Elegant new do10c., or 25 Extra lirgo Chromos 10c. Gordon Printing Co., Northford, Ct. (P7 A DAY paid male and femitic agents to sell (P7 Turkish Rug patterns. Address with stamp, E. S. FROST & CO., 205 Main street, Biddeford, Maine.

500 VIRGINIA FARMS AND MILLS for sale citalogue. R. B. CHAFFIN & CO., Richmond, Va.

### Scientific Astrology,

NATURAL LAW.

NATURAL LAW.

14 Japoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trostle-board of the Solar System by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptics, and thereby make business for myself, I will make the following propositions, viz.: Any person sending me the place, sox, date of birth (ptving hour, of the day), and 6 \$e.1, posiage stamps, I will give them in return a personal test and proof of the science.

Any person sending me \$\text{i}\$, with same data as above, and one postage stamp, I will write briefly in answer to any six questions that may be submitted. Any person sending me \$\text{2}\$, data as above, and two stamps, I will write an outline of nativity comprising the principal events and changes of life, viz.: Sickness, its character and time, also its result. Business, years past and future, good and hond. Partnerships, whether good or unifavorable in their results. Harriage, its condition and time. In fact, all important turns in the highway of human life. More detailed nativities written at prices proportionate to the labor required. I will written and vice (\$2\) nativities and forward me \$6\). The most sensitive may be assured that no statement will be made touching the longith of life unless by their request. Will write and two will be phanes touching the longith of life unless by their request. For my own prota and the public good, I solicit a test of the science.

\*\*RABBITT'S LAMP SHADE\*\*

BABBITT'S LAMP SHADE. The most Simple, Useful and Beautiful Thing of

the Hind over Boyles.

The most Simple, Useful and Beautiful Thing of the Hind over Boylesd.

Dr. Badditt, Color and the fine forces are already becoming well known ever the United States and in partions of Europe and Asia, has devised a Lamp Shade, which is luminous, beautiful and cheering, transmits a soft blue light that not only soothes and strongthens the eye, but acts as a quieting principle to the nervous system itself. The shade is made of a costly transment paper, prepared for the purpose, and is almost as tong as leather. Over this has been deposited a graded blue thit. It consists of four sides; each of which has its own special character, as follows:

1. The Solars Side, which gives a fine imitation of the sun by radiating actual streams of light while in use. This is admirable for those who desire a cheering effect.

2. The Lunar Side, for a cheering but soft light,
 3. The Sieldow Side, with the softest light of all, especially soothing and healing for irritated eyes or for those who law, write, sew, &c., by artificial light extensively. Beautiful and soothing to eye and nerves, being of a luminous bine, which offsets the destructive effect of artificial light. It is the only physiological shade, and presents four grades of light in its solar, hunar, stellar and shadow sides. Its inventor, Dr. Babbitt, is author of celebrated works on Light, Color, etc.

Price for Lamp Shade, postpaid, 25 cents, or 6 for \$1.

Price for shade Holder, is cents, or 4 for 50 cents.

NEW GOSPEL OF HEALTH.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stone. For sale at this office. Price \$1,25; cleth-bound copies, \$2,50. Mediums in Boston.

DR. M. H. CARLAND,
MAGNETIC PHYNICIAN,
THROAT, LUNG AND CATARRH SPECIALIST,

TREATS ALL DISEASES IN A SATISFACTORY MANNER. Boston Office, 81-2 Montgomery Place. Hours from 12 to 3 P. M. Consultation free.

NO FEE until you are antisfied.

NO FEE until you are satisfied.

CHRONIC or other cases of Humors in the system oradicated, which are the cause of most of the aches and pains by the inflammation they give to the weakest parts of the system.

Dr. GARLAND, through his gift, will give advice that will be of great benefit to the sick who cannot reach him only through the mails. All that is required it to give age, sex, and your leading symptoms, enclosing lock of hair and can dollar, and your case will receive prompt attention. We are also prepared to give medicated baths of any kind to suit the case atomorface and residence, Present street, near West Everett Dépôt, Take the Saugus Branch, Eastern Railroad, Thirteen trains each way dully. Fare from floaton or Maldon only five cents. Address

Jan. 7.—II. \*\* DEPARTMENT OF THE BARLAND.

Dr. Main's Health Institute. AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, will directions for treatment, extra.

Oct. 15.-13w\*

DR. H. B. STORER.

Office 29 Indiana Piace, Boston.

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

MRS. J. R. PICKERING, MATERIALIZING MEDIUM, is now located at 132 Chandler street, Roston, Mass, where she will hold Beances every Tuesday and Saturday evening at 8 o'clock, and Thursday afternoon at 2. Parties will be received on other evenings or afternoons, by provious engagement. Persons who desire to stop over night can be accommodated. Jan. 21.—1w\*

J. William Fletcher,

TRANCE MEDIUM, No. 2 Hamilton Place, Room 5, Boston, Mass. Jan. 14.—1f

W. L. JACK,

MAGNETIC PHYSICIAN and Trance Test Medium, of Haverhil, Mass., will be at Hotel Van Rensselaer, 219 A Trement street (Sulte I), Hoston, on Monday, Tuesday and Wednesday of each wook, commencing Jan. 8, 1882, Jan. 21.—4w\*

MISS JENNIE RHIND.

TRYPICAL MEDIUM, Seer and Psychometrist, Will answer Letters. Send own handwriting, ago and sex, \$1.00, stamped and directed onvelope. Business Sittings, with Pellet Readings, given daily. Will answer calls to lecture. 19 Essex street, Boston. 2w\*—Jan. 21.

I. P. CREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER. W11.1. attend to calls to speak at short notice. Also Funerals attended on notice. 20 Indiana Place, Boston, Mass.

Mrs. F. M. Remick-Putnam, TRANCE MEDIUM for Spiritual Communications and Healing of Spirit and Body. Hours to to 4, Monday to Friday Inclusive. 747 Tremont street, Boston.

Jan. 14.—24\*

A. P. WEBBER,
MAGNETIC PHYSICIAN,

OFFICE, 157 WEST NEWTON STREET. Hoursfrom Jan. 7.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass.
Office hours from 10 A. M. to 4 P. M. Examinations
from lock of hair by letter, \$2,00.
Doc. 3.

MRS. FANNIE A. DODD. MAGNETIC PHYSICIAN, Test Medium, 14 Trement Street, between Trement Temple and Montgomery Pl.

MRS. CLARA A. FIELD BUSINESS and Medical Chairvoyant. Psychometric Readings by letter, \$2,00; ago and sex. 19 Essex street. Jan. 21.—4\*\*

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Magnetic treatment. 43 Winter street, Boston.

MRS. H. W. CUSHMAN, Test, Business, Rapping, Writing and Musical Medium, 15 Lexington Avenue, Charlestown, Mass. Take Bunker Hill cars. Circles Monday evening and Thursday afternoon.

Jan. 14.—3w\*

Dr. Charles T. Buffum, TRANCE, Modical and Business Medium, 73 Dartmouth street, Boston, Hours 9 to 6. 13w - Dec. 17. MRS. JULIA M. CARPENTER makes Medical Examinations from M.

at Hotel Van Rensselaer, 219 Tremont street, Suite on. Fee, 62, 66. 2w.-Jan. 14. Boston. Fee, \$2, (0. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Henling Medium. Six questions by main 50 cents and stamp. Wholelife-reading, \$1,00 and 2 stamps. 37 Kendali street. Boston. Oct. 15.

N. HAYWARD, Magnetic Physician, 11 A. Dwight street, Boston. Office hours 9 to 4. Other hours will visit patients. Two packages of his powerful Vital Magnetized Paper sent on receipt of \$1,00. Jan. 7. JOSEPH L. NEWMAN, Magnetic Healer, No. 814 Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M.

MAGNETIZED PAPER.

To Heal the Sick or Develop Mediumship. Special Notice from "Bliss' Chief's" Band.

Special Notice from "Bliss' Chief's" Band.

M. E. Red Cloud, speak for Blackfoot, the great MediM. chee Chief from happy hunting-grounds. He say he
love while chiefs and squaws. He travel like the wind. He
gote circles. Him big chief. Blackfoot want much work
to do. Him want to show him healing power. Makesick
people well. Where paper go, Blackfoot go. Go quick.
Soud right away."

All persons sick in body or mind that desire to be healed,
also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Unper
for 10 cents per sheet, 12 sheets \$1,00, or 1 sheet cach week
for one month for 40 cents, two months for 70 cents, three
months, \$1,00. Address, JAMESA. BLISS, 47 Greenwich
sireet, Providence, R. I. (Communications by mail, \$1,00
and 33-ct. stamps.)

EXTRAORDINARY OFFER. PROVIDENCE, R. I., Jan. 1st, 1832.

By direction of Dr. York (my modical advisor and spiritguide), I will send post-pald, upon receipt of

One box of

DR. YORK'N LIVER AND KIDNEY PILLS, Or 3 boxes for 25 cents.

These Fills will be found (if taken according to directions) a func ture for ALL diseases of the Liver and Kichneys.

This offer will hold good only from January 1st to April 1st, 1832. After April 1st, the price will be 25 cents per box, or 5 boxes for \$1,00.

Address, with one cent slamp enclosed.

JAMES A. BLISS, 47 Greenwich street, Providence, R. I.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. BEVERANCE would respectfully announce to the public that those who wish, and will visit her in porson, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and tuture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonicously married. Full delineation, \$1,00.

MRS. A. B. BEVERANCE Or Psychometrical Delineation of Character. meation, \$1,00.
Address,
Gentre street, between Church and Prairie streets,
Jan. 7.
White Water, Walworth Co., Wh.

DR. ELIZA STILLMAN,

OF 531 Wabash Avenue, Chicago, Ill., whose rare medical skill is attested by the late I resident Garfield, Grace Greenwood and other noted persons, has discovered a remedy for COMSTIPATION and its legion of resultant diseases. It is composed of simple herbs that cannot hurt a child, but so effectual in its action that a cure of the most stubborn case is guaranteed if directions are obeyed, or money refunded. Sent by mail on receipt of \$1,00 and three 3-cent stamps—enough to last a month.

Consult Prof. A. B. Severance. If you are in trouble: If you are diseased; If you wish to marry; If you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Sent lock of hair or handwriting and one dollar. Address 219 Grand Avonue, Miwaukee, Wis.

Land T. BARNICOAT, Magnetic Healer, Inspira-tional Speaker and Psychometric Reader, Will attend funerals. F. R. CLOUES, Test and Business Medium, No. 475 Broadway, Chelsea. Circles Wednesday evenings. Oct. 15.—81eow\* PSYCHOMETRY.

DOWER has been given me to delineate character, to describe the mental and spiritual caractices of persons, and sometimes to indicate their future and their best locations for health, inarmony and business. Forsons destring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1.00, with stamped and addressed envelope.

JOHN M. SPEAR, 2210 Mount Vernon, street, May 15.—cow;

Miscellaneous.

THE TWO WORLDS,

A Record and Exponent of Spiritualism in its Higher Aspects.

ISSUED WEEKLY AT 100 NASSAU STREET NEW YORK CITY. EUGENE CROWELL, PUBLISHER.

THE TWO WORLIDS is a first-class eight-page Journat; is printed in new and clear typs, on superfor paper. It is ably edited, and has among its writers most of the prominent thinkers in the ranks of Spiritualities promined a rational exponent of their significance. It puts on record in each issue trustworthy accounts of phenomena believed to be of spirit-origin, and all genuine and useful mediumship is encouraged and defended.

\*\*THE TWO WORLDS will aim especially to meet the difficulties and remove the prejudices of the religious world, by showing that this great modern spiritual awakening, in its tendencies, but, on the contrary, points to a worther, mobiler, and more spiritual conception of religion, and is calculated to satisfy the highest aspirations of the spirituality enlightered in air religious. The Scientific, Philosophicat and Practical bearings of true Spiritualism also receive a due share of attention.

Torms of Subscription, Invariably in Advance.

Torms of Subscription, Invariably in Advance. Per Year, 83,80. S.Months, 82,00. 4 Months, 81,00. POSTAGE FREE.

Specimen copies sent free.

To Foreign Subscribers the price will be \$3,50 per tear, sent to any country embraced in the Universal Postal year, sent to any country embraced in the University Posice Union.
In remitting by mall, send Post-Office Order or Draft on N.Y. City, payable to order of Publisher of Two Worklos, or send Registered Letter. Remittances in any other man-ner are at the risk of the sender.
Subscriptions discontinued at expiration of time paid for An Business letters and Remittances should be addressed to PUBLISHER OF THE TWO WORLDS, 100 Nassau Street, New York City.

Dec. 3.

The Spiritual Offering, A LARGE EIGHT-PAGE JOURNAL, DEVOTED TO THE INTERESTS OF HUMANITY, FROM A SPIRITUALISTIC AND SCIENTIFIC STANDPOINT, 18SUED WEERLY AT NEWTON, 10WA.

D. M. & NETTIE P. FOX, Editors and Publishers. D. M. & NEITTIE P. PON, Editors and Publishers.
THE OFFERING will be conducted independently, inducting to Man's welfare will be deemed aften to its pages. Offensive personalities and indelicacy of language will be wholly excluded. In its actional relation of the reath, heaving and utility of Spirinalism in its higher phases will be advanced. It will not, in any particular, be a secturian Journal, but inoad, progressive and liberal—will give fair and equal expression to all forms of thought. Above all things it will take to be taberal, to be devoted to Spiritualism in its broadest, highest, most extensive application.

Among its contributors will be found enrollest, abbest writers. In it will be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects Spirit Communications and Messages. In No. 1, Vol. IV., of date Sept. 3, a new Inspirational Story will be commenced, entitled "Mystratics of THE BORDER LANDY OR, THE UNCONSCIOUS SIDE OF CONSCIOUS LIFE," by Mas. NETTLE P. FOX.

TERMS OF SUBSCRIPTION: Upon the above terms the Oppening will be sent for the time path for to all who subscribe during the first six months. If our circulation shall have then reached 5.00. It will be continued at the same price; if not, the price will be advanced to one dollar and fifty cents per annum. By earnest effort, and the aid of friends, we confidently expect to get at least the 5.000. Address, D. M. & NETTIE P. FOX, Newton, Iowa.

A New, High-Class Spiritualist Journal.

LIGHT:

A Weekly Journal devoted to the highest Inter-cats of Rummity both Bere and Bereafter. "Light! More Light!"—Hothe,

The contents of the new paper comprise:
(1.) ORIGINAL ARTICLES on the science and philosophy of Spiritualism.
(2.) RECORDS OF FACTS AND PHENOMENA, both physical and mental.

(2.) RECORDS OF FACTS AND FIRMONESA, BOTH physical and mental.

(3.) MISGELLANKOUS LITERATURE connected with the movement, including Poetry and Fiction.

(4.) REVIEWS OF HOOKS.
(6.) A reaum of the Periodical Press, both British and Foreign, devoted to Spiritualism and allied subjects.

(6.) QUERTIONS AND ANSWERS.
Subscriptions will be taken at this office at \$1.00 per year, which will be forwarded to the propictors, and the paper will be sent direct from office of publication; or the subscription price of 10 shillings and to pence per annum, post free, can be forwarded direct by post-office orders to EDITOR OF "LIGHT," 13 Whitefriars street, Fleet street, London, E. C., England.

A. N. C. & H. M. C. & M. R. N. T.

ANNOUNCEMENT. THE VOICE OF ANGELS. A Semi-Monthly Paper,

Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life. EDITED and MANAGED by SPIRITS. NOW IN ITS SIXTH VOLUME, EIGHT PAGES.

WILL BE ISSUED AS ABOVE AT No. 5 Dwight Street, Boston, Mass. PRICE 7 CENTS FOR SINGLE COPIES; PER YEAR, IN AD-VANCE, \$1,50. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimer

copies fres. "SPIRIT D. C. DENSMORE," PUBLISHER. Feb. 28.—cow

Boston Investigator,

THE oldest reform fournal in publication.
Price, \$3,00 a year,
\$1,50 for six months,
\$1,60 for six months,
\$2,60 for six months,
\$3,60 for six months,
\$4,60 for six months,
\$4,

THE HERALD OF PROGRESS. A Weekly Journal devoted to the Teachings and Philosophy of Spiritualism,

Thiosophy of spirituitism,

Is conducted on purely conjective principles; contains original articles by the most entinent writers; loctures, trance and normal; Notes of Playress; Open Council, General Nows, Poetry, &c. A. T. T. T., the Recorder of 'Historical Controls,' W. Otley, Esq. suithor of 'The Publics-phy of Spirit,' and others, continuate it is pages.

Price id. Sont one year post free to all parts of the United States, 8s. d. in advance.

Newcastle-on-Tyne, England, 29 Blackett street.

Aug. 7. Aug. 7.

THE SPIRITUALIST NEWSPAPER. RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1899. The Spiritualism. Established in 1899. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARRISON, 33 British Buseum street, London, is 37.5c. or through Mesers, COLBY & RICH, Banner of Light onice, Boston, 44,00.

"Light for All."

A MONTHLY JOURNAL, devoted to the interests of A. Modern Spiritualism. Terms—\$1 per year; 3 copies, \$2,76; 5 copies, \$1,50; 10 copies, \$8,50; 20 copies, \$15. MR. and BIRN. A. N. WINCHENTER. Editors and Proprietors, San Francisco, Cal. P. O. Box 1997. Dec. 25.

This World,

PUBLISHED every Saturday, at 51 Fort Avenue, Boston (Boxbury), Mass., at \$2.00 per annum,

THIN WORLD is divided into three parts:

Part First contact the weekly feetures, delivered by

Part First contains the workly lectures delivered by GEORGE CHAINEY. In Paine Itall, Boston.
Part Second contains a Radical Romance, published in parts. parts.
Part Third contains a short story devoted to the education of our children in liberal sentiments and principles.
Send your address for a sample copy.
Jan. 14.

Col. Robert G. Ingersoll's FORTHCOMING LETTER.

Till Lanuary number of the Iconoclast will contain a long letter of Col. R. G. Ingersoil in answer to questions propounded to him by leading clergymen of Indianapolis. The Iconoclast, containing the letter and other sharp things, may be obtained at 5 cents a copy by addressing the Editor. Liberal inducements offered to newsdealers. Address

Jan. 14.—3w

Noblesville, Ind.

A PORTRAIT OF THE

HUMBLE NAZARENE

Executed through the Mediumship of G. FABRE, of Paris, France, the Artist said to be SPIRIT RAPHAEL. France, the Artist said to be a that harmark.

"Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without casing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jasus."—Renan.

Price of cabinet photograph, 35 cents.

For sale by COLBY & RICH.

Miscellancous.

### Beautiful Works of Art. ENGRAVINGS.

WOODLAND HOURS.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours," The mother is scated in the forest shade. Her fittle girl "Bo-Perga" around a tree through the follage, her face radiant with a loving, glectul, regulsh expression. Both faces are full of sweetness and joy. It is a picture that touches the heart; to see it is to love it; and dispussors, however as shelle in his or her tastes, can nover outgrow it. Painted by Meyer Von Bremen, Engraved on steel by J. A. J. Wilcox. Size of sheet, 22328 inches.

THE HARVEST LUNCH.

The harvesters gather on the bank of a spring, shaded by an olm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the mounday teast from a basket brought thereby his daughter, "All kindled graces burning o'er her check," From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of insideg, that is waiting for his bunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite herse. A life boy and girl are passing a lunch to brother and sister troleking on the leaded hay. Steln, copied in black and two thats from Joseph John's noted gainting. Size of sheet, 22x23 luchos. Price, 30 cents.

EF The above Engravings have just been issued for the first time, and will equal any of Joseph John's former works of art.

LIFE'S MORNING AND EVENING. A river, symbolizing the life of man, winds through a landscape of bill and plain. Jearing on its current the time-work
bark of an aged Pilgrim. An Angel accompanies the boar,
one hand resting on the helm, while with the other she points
toward the open sen—an emblem of eternity—reminding
'vilfe's Morring 'violive good and pure lives, so 'vi That
when their barks shall float at eventide, 'vincy may be like
'vilfe's Evening, 'villed for the 'verown of immerial
worth.'' A band of angels are scattering flowers, typical
of God's inspired teachings. From the original painting by
fusciph John. Engraved on steel by J. A. J. Wilcox. Size
of sheet, 2323 flackes.

Price, 50 conts.

THE ORPHANS' RESCUE.

THE ORPHANS' RESCUE.

This beautiful picture lifts the vell of materiality from beautifuling cycs, and reveals the guardians of the Angel World. In a boat, as all lay in the swolden stream, two orphans were playing. It was late in the day, before the storm censed, and the clouds, lightened of their burdens, shifted away before the wind, heaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its lastenings and floated out from shore. Onledy the current carried it beyond all cartily help. Through the loaning rapids, and by precliptons tocks, dashed the bark with its precious charge. As it mensed the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and tosignation, as, with a determined and resisties impulse that thrilled through her whole heing, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some turson power, toward a quiet eddy in the stream a liftle haven among the rocks. The boy, of more tender age, and not controlled by flat mysterious influence, in desparted toward his horole sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of Sheet, 22825 inches. Price, 50 cents.

NEARER, MY GOD, TO THEE.

DESCRIPTION OF THE PICTURE.—A woman holding hespired pages sits in a room around which Night has traded
her dusky robes. The clasped hands, apturined countenance,
and heavenward gaze, most beautifully embody the very
ideal of hopeful, trustful, carnest prayer. The sun has gone
down. Nother the expiring camble nor the moon, "cold
and gade," shiring through the ritied clouds and the partially currained window, produces the soft light that tails
over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the rout
in its sacred monomis of true devotion. Painted by Joseph
John, and engraved on steel by J. R. Rice. Size of sheet,
22223 Inches.

Price. 30 conts.

Price 50 cents.

Price, 50 cents.

Price, 50 cents,

HOMEWARD. AN ILLUSTRATION OF THE PHRIT LUNE IN GRAY'S LEGY.

"The curfew tolls the knell of parting day." " " from the church tower bathed in smost's fading light, "The lowing herd whole stowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plots his weary way." and the tried houses hook eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the methov earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my coll." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the peat writes. "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, fare fractured the poetical heart of the world. Stein, copied in black and two thits. Designed and painted by Joseph John. Size of showt, 22x23.

Price 50 cents. AN ILLUSTRATION OF THE PIRST LINE IN GRAY'S FLEGY.

FARM-YARD AT SUNSET.

The scene Le in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the loreground are the most barmondous groups, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-fleer to 's thomewart' (or 'The Carfew'), Copied from the well-known and Justly celebrated painting designed by Joseph John. Stein, copied in black and two fints. Size, of sheet, 22x28.

THE DAWNING LIGHT.

ART ENSURINEMENT OF THE BURTUPLACE OF MODERN SPIRITUALISM. SPIRITEALISM,
In 1872 Propersion John, the distribution of Northeantenal, Artist, visited Hydrskille, in Arradia township, Wayne Comity, N. Y., and made a careful drawing of the world-renowing house and surrounding scenery where Spiritual Telegraphy began its glorious and unitying mission in light and love. The artist being a painter of high order, with his soil in Inflactord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to blin, as his hand was guided in designing and perfecting fills master production of art, From the original painting by Joseph John. Engraved on steel by J. W. Watts, Sizu of shoet, 2002 inches.

Price, 30 conts.

Price, 30 cents. ### Postage on Pictures will be prepaid by us, and the Engravings safely enclosed in pasteboard rollers. Both old and new subscribers to the Banner of Light, can secure those Engravings by sending 50 cents for each pleture.

That no seeming injustice may be done to those who have renewed and those whose subscriptions have expired, we make the offer of sending the pictures for 50 cents per copy. AG-ALLOTHERS than those who are or have been sub-scribers to the Banner of Light must remit the published price, \$2.00 per copy.

For sale by COLBY & RICH, Banner of Light office,

PRICE REDUCED.

THE WRITING PLANCHETTE.

BCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked other about or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who destre practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also do communications from decreased relatives or (rlends.

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

PLANCHETTE, with Pontagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

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

For saleby COLBY & RICH.

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

DUY the Positives for any and all manner of discases Typing Fovers. Buy the Negatives for Paralysis, Deafness, Amaurosis, Typhold and Typing Fovers. Buy a box of Fositive and Negative (half and half) for Chills and Fover. Mailed, postpaid, for \$1,00 a box, or six boxes for \$5,00, and money at our risk and expense by Registered Letter or by Money Order.

For sale at the Banner of Light office.

Dec. 3.

DR. J. WM. VAN NAMEE'S CELEBRATED-Magnetic, Sugar-Coated Liver Pills,

An invaluable remedy for Costiveness, Biliousness, Liver Complaints, Indigestion, Headache, and Stomach Difficulties. Used in the practice of many of our best Physicians. Purely vegetable, and prepared from the best and purest articles to be obtained. No family should be without them. These Pills are not a patent medicine by any means, but regularly prepared by a practical Physician for general use in practice.

Put up in large boxes, designed for family use, and sold at \$1,00 per box; a cents extra for postage, if sent by mail. For sale by COLBY & RICH.

New York Advertisements.

PSYCHOMETRY.

MRS. CORNELIA II. BUCHANAN (late Decker) continues the practice of Psychometry (205 East 20th street, New York, Postal Station F.). Terms; personal interview not over an hour, two dollars; written opinions, ive dollars; interval or mining examinations, ten dollars. Dec. 21. — low

# CONSUMPTION.

THAVE a positive remedy for the above disease; by its assulhousands of cases of the worst kind and of long standing have been curved. Indeed, so strong is my faith in its efficacy, that I will send TWO HOTTLES FIGE, together with a VALUARIEE THEATISE on this disease, to any surferer. Give Express and P. O. address. Dit. T. A. SLOCUM, 181 Pearl Street, New York.

Mrs. Lizzie Lenzberg, MAGNETIC TREATMENT, Test and Business Me-dium 23 West 20th street, near Broadway, New York.

300 Chalce Poetical Selections for Autograph At-buns, nearly bound; 250 spley Motro Verses, and 25 popular Songs, all for 12c., 1981-194d. PAT-Dec, 31.-6w

DR. J. R. BUCHANAN (205 East, 36th street, Sew York) gives instruction in Psychomotry and Sarcognomy, and medical advice. Receives subscriptions to dOURNAL OF MAN.

12c "A Violet from Mother's Grave" and 40 other popular Sorges, words and muste entire, all for Dec. 31. 69

LETTY CAMPBELL, and MRS, H. KNIGHT, Test and Clary oant Mediums, give very successful Magnetic Treatments under Sphil Control, 223 Third Average, New York.

RUPTURES

CURED in 39 days by my Medical Compound and Rubbor CERSGE Appliance. Send stamp to Chentar, Address CAPT, W. A. COLLINGS, Smithylde, Jefferson Co., N. Y. Jan. 44, ~13w\*

VIXI 40 New, no 2 fillie, Chromo Carda, name of the control of the 40 Large Chromo Cards, no 2 alike, with name, no. Postpald. G. I. HEED & Co., Nassau, N.Y. Dec. 17.

THIRD EDITION.

SCIENTIFIC BASIS

Author of "Planchette, or the Despuir of Science," " The

Proof Patpable of Immortality. " etc. This is a large 12moof 372 pages, in long primer type, with an appendix of twenty-three pages in loveler, 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 habitrate dence is concerned with a knowledge of real phenomena, acquailing to our sense-perceptions, and which are not only historically imparted, but are directly prescribed in the irreststible form of daily demonstration to any habitual investigator, therefore spiritualism is a natural science, and all opposition to it, under the hypotant pretence that it is outside of nature, beanselendific and unpilie cylated.

All this is clearly shown; and the objections from "selentific, 29 derival and dictary demonsers of spiritualism, made since 1817, are an wered with that penetrating force which only arguments, wanged with in isive facts, can impart.

which only arguments, winged with incisive facts, can impart.

In all that it claims for its "classis" the book is purely scientifile, proceeding by the inductive method from facts as well confirmed as facts in any other science. The postulate is fairly presented that other sequence, and repretending facts, not included in the "basts," are however made scientifically credition by its establishment,

Mr. Suggest remarks in his preface; "The boun broming, and now is, when them in caliming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question, Spiritualism is not now 'the desputy of science,' as I called it on the fifte-page of my hirs book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of double."

CONTENTS.

CHAP, 1,—The Basis: Clarryoganee, Direct Writing, etc.
CHAP, 2,—Facts Against Theories, etc.
CHAP, 3,—Reply to Objections of Wundt, etc.
CHAP, 4,—Clarryoganee a spiritual Faculty, etc.
CHAP, 5,—Is Spiritual Schene Hostile to Beligion, etc.
CHAP, 6,—Phenomenal Proofs: The spirit-Body, etc.
CHAP, 7,—Proofs from Induced Somnationalism, etc.
CHAP, 6,—Cumulative Testimony. Spirit Communications, etc.
CHAP, 8,—Diagrate Muni O States, etc.

lons, etc. CHAP, 9.—DI crete Ment il States, etc. CHAP, 10.—The Unseen World a licality, etc. CHAP, II.—The Sentiment of Immortality, etc. CHAP, 12.—The Great Generalization, etc. Appendix.

Cloth, 12mo, pp. 372. Price 81,50, postage 10 ets. For sale by COLBY & RICH.

THE RELIGION OF SPIRITUALISM;

Its Phenomena and Philosophy. BY SAMUEL WATSON,

Author of "The Clock Struck One, Two, and Three,"

Thirty-Six Tears a Methodist Minister.

Mr. Watson's long connection with one of the largest and most influential redicious organizations in this country, to-gener with the well-known character for integrity of purpose and latitudiness in the discharge of every known duty, combine to render this a book that will attract the attention and command the syndious peru ail of thoughtful influes, it contains the principal records of a critical investigation of nearly all phases of spirit manifestation through a period of iwenty-seven years, commenced with a belief that Spiritualism was "the prince of humbings," and a purpose hexpose it, and ending with a convection that it is a truth tar transcending all others in write to makind. The book here presented will prove one of inestinable worth, not only to Spiritualists but to those who, not having winessed the phenomena, have no information of the facts which form the lumpovable foundation on which Spiritualists base not merely a belief but a knowledge of the reality of a future those whose attachment to the fatths and forms of the Church incline them to have nothing to do with the subject upon which if treats.

New edition, twenty pages added, also a spirit-picture as BY SAMUEL WATSON.

spon which i treats. New collition, twenty pages added, also a spirit-picture as frontispiece. (Coth, 380 pp., 12mo. Price \$1,25, postage 10 cents. For sale by COLIVY & RICH.

MODERN THINKERS SOCIAL SCIENCE: What They Think, and Why. BY VAN BUREN DENSLOW, LL. D.

With an Introduction by ROBERT G. INGERSOLL. WITH EIGHT PORTRAITS.

CONTENTS,—Preface by the Author: Introduction by Robert O, Ingersoli: Sketch of the Life of Swedenborg; Emanutel Swedenborg, and the Origin of the Christian Ideas of Heaven, Hell and Vitue: Sketch of the Life of Adam Smith; Adam Smith, Founder of the School of the Economists; Sketch of the Life of Jeremy Bentham; Jeremy Bentham, the Aposte of Law Reform, and of Utilitatianism in Morals; Sketch of the Life of Thomas Paine; Thomas Paine, the Aposte of Chronic Revolution, in his Relations to the Declaration of Independence, and Democracy in America; Sketch of the Life of Fourier; Chaples Fourier, the Philosophor of Passional Harmony and Cooperative Association; Sketch of the Life of Spicers; Herbert Spicer, a Review of his Theories of Evolution and of Morals; Sketch of the Life of Hockel; Ernst Bacckel, the Demonstrator of the Life of Hackel; Ernst Bacckel, the Demonstrator of the Doctime of Evolution; Augusta Comite, Founder of the Doctime of Evolution; Augusta Comite, Founder of the Doctime of Sketch of the Kelly of the Chipper of Admin Smith, Cloth, 12mo, 41,50, postage 10 cents.

For Sale by Col. IV & RICH. WITH EIGHT PORTRAITS.

The Identity of Primitive Christianity AND MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D. BY EUGRNE CHOWELL, M. D.

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

Two large octavo volumes, handsonely printed and bound in cloth, Price \$4.00, postage tree.

For sale by COLBY & RICH.

CONTRASTS IN SPIRIT-LIFE; And Recent Experiences of Samuel Bowles.

Late Editor of the Springled (Mass.) Republican, in the Flyst Five Spheres. Also a Thelling Account of the late President Gartield's Recoglion in the Sprit-World, Writ-ten through the hand of Carrie E. S. Twing, Westflold, N. Y. Price 50 cents. For safe by COLBY & RICH. Spiritualism as a Science.

And Spiritualism as a Religion.

An Oration delivered under spirit influence, at 8t. George's Hall, London, Eng., Sunday evening, Sept. 21st. 1873, by Com L. V. Tappan. This is No. 1 of a series of Faper, 5 cents, postage free.
Forsale by COLBY & RICH.

# Banner of Bight,

BOSTON, SATURDAY, JANUARY 21, 1882.

Spiritualist Meetings in Boston.

NPH REMINER ACCURINGS IN ADDRESS.
New Ern Hall, "The shawmut Spirtunal Lyceum meets
this hall, 176 Trement street, every Sunday at 105 A. M.
II, Hatch, Conductor,
THE STAWMIT SINVING CINCLE, conducted by the lacoof this Lyceum, meets at 21 Dover street, Wednesday
to rinon of each after nate week, at 3 o'clock. Gentlemen
lends are invited to the evening everyless, "Mrs. C. L.
atch, Secretary.

Palite Memorial Hall, "Children's Progressive Ly-coum No. Phodosits ossions every Sunday morning at this hath, Appleton street, commencing at 10% o'clock. The pub-ile conducts invited. F. L. Union, Conductor,

Herkeley Hall, 4 Berkeley street (Old Fellows' Brildings, Free Sprainal Mechaesever Smidayat Inda A. M. and Fr. M., and revy Wednesday at 7,147, M. Sacred Concert first Sanday in the month at 7,247, M. President and Lectory, W., J., Colville (residence 2a Worcester Square), Treasare and Secretary, Timethy Higglew, 3 Hancock street; The public cordially invited to all the services. Fingle Hall, splittual Meetings are held at this hall, 16 Washington street, corner of Esox, every Sunday, at viz A.N. dad 25 and 75 P. M. Floor tools, Speaker and moductor. Meetings also held Wednesday afternoons at

Fythian Blail, 176 Tremout street. Meeting every amous attencion at 2 p o'clock. Dr. N. P. Smith, inspira-

out speacer. Science Hatt. 712 Washington street. Spiritual orlings even Tuestay, at 145 N W. J. Cobille repiles Verv Tuesday, at AP, Mo. W. 9, vir Sinder Influence of his spirit guides o greators under Ribuence of his spirit guides.

Reckeley Hall. There will be held every Wednesday,
it quarter before x r, m, at this place, a Free social and
denotors, Conference Meeting for the consideration of all
above trelating to the elevation of the race, to which all
riches of humanity, without regard to sector party, are in-

Red. Woreester Squire, W. J. Colville holds a pub-creepton, towist heve should be published, every

Tadies' Ald Parlors, 718 Washington street. The partiality Lodies' Ald Society meet in their Parlors every riday site to committee weeting. Business Meeting 19, M. Prendent, Massay, A. C. Petkins; Socretary, Mrs. A. M. H. Tyler, Markity as held every 8 to day, A42% obclock, Test Cyrcles by promin at medians. I venture, at 7% obclock, Confer-ence meeting. A 20 moderns and speakers are most cor-dially hydred. Miss Amanda Balley, organist.

may myrren. buts Aman'r flattey, organist.

New Ern Hall, 170 Tremout street, "spiritual meets ags for less wide speaking will be held in this half every unday, at 2% and 7% r. u., by governor Hoston's best and cheknown in drims and speakers. Cood singing provided, trayect it defined, chaliman.

Wystie Hall, Charlestown District, Meetings are feet fasters, to Main street, every Sunday afternoon, at 700 kg.

Chelsen. The Spiritual A sociation holds meetings at 3 and 75 yr. 91. In Temple of Honor Hall, Old Fellows Hallington potenties Berlingham Car Station. Next Sunday afterneon, conference. In the evening, W. J. Colydle will nearly the World of the Property of the Carlo cupy the blatform.

NEW ERA HALL, -Our Lyceum was well filled at the opening on Sunday, Jan. 15th, and before the singing was finished, every seat was taken and the ante-rooms crowded. After the Silver Chain recitations were read, the Grand March was performed, the well-filled ranks plainly showing the great interest of the children in our exercises. The next half hour was occupied in showing the great interest of the children in our exercises. The next half hour was occupied in instructing the young in the beauties of spirit life and spiritual truths. The following programme was then carried out: Recitations by Bessie Beawn, Haskell Baxter, Bertie Felton, Georgia Felton, Della Murray and Bell Pond; and Mr. Horn entertained the audience with a recitation entitled "The Water Mill," which was loudly applauded; a clarionet solo was well rendered by Mr. Dinsmore; and Mrs. Brown greatly interested all with a reading for the benefit of the children. Mr. Hatch then called to the platform Miss Hattie Morgan, and, in behalt of the officers of the Lyceum, presented her with a neat gift for working so nobly for the school in collecting funds for Christmas. The young Miss, of about fourteen years, then responded, expressing the wish that all would continue on in the glorious work in which they were engaged. It was an address that would have done credit to an older person. Mr. Hatch then made some remarks about the 51st of March next, giving a programme for the same, in Muster Balt of the which Physical Expression and the Then mane some remarks about the dist of March exit, giving a programme for the same, in Music Hall; after which Physical Exercises and the Target March closed the session.

A. Shelhamer,
Secretary of Shawmut Spiritual Lyccum.
171 East Fourth street, South Boston.

PAINE HALL -- At the session of Lyceum No. 1, on January 15th, every seat was filled. The visitors show an increasing interest in our labors and are ready with heart, hand and purse to aid us on. Contributions to this end have already been made by Mr. George Hosmer, Moses Hunt, John Hobbs, Mary D. Stearns, E. W. Rodgers, Mr. Graves and the Berkeley Hall Society, and through the columns of the Bunner we acknowledge the receipt and deeply thank them for their liberal donations.

thank them for their liberal donations.

The new officers have entered upon their year's labors with zeal, and our prospects for the future are most encouraging. After the Banner March the exercise known as The Lesson of the Poets was participated in by a number of the pupils, led off by the little prodigy, Alice Souther. Recitations were given by May Henley, Carrie Huff, Fred Dix, Arthur K. Lane, Arthur Cook, Edna Clarke, Hattie Morgan and Jennie Weeks; Miss Jennie Bicknell gave a select reading. Piano solos were given gan and Jennie Weeks; Miss Jennie Bickneil gave a select reading. Piano solos were given by Moses Myers and Lina Dutton, the latter a visitor. Miss Annie Russell, an old member of Boston Lyceum, but now hailing from the Brooklyn Lyceum, gave a song which was loudly applauded. This part of the exercises closed with a plano duet by Misses Cora N. Gooch and Etta Parr. The Conductor then read a selection from Lizzie Doten's inspirational poems. Mrs. Charter made Tomarks which were attentively listened to. The calis-

read a selection from Lizzie Doten's inspirational poems. Mrs. Charter made romarks which were attentively listened to. The calisthenics were led by Mr. Union.

A mistake we made in a former report of a Sunday session we desire to correct here, which is that the poem delivered by Mrs. Dr. Smith, and attributed to Whittier, was one of Mrs. Smith's compositions. We make this correction in justice to this ardent worker, who has manifested such interest in our Lyceum.

The Target March closed the session.

We have to chronicle the passing to the higher life of Mrs. Laura Kendrick, an old member of our Lyceum Association, and an untiring

of our Lyceum Association, and an untiring worker in our interests. She has risen to her level among kindred spirits who have closed their work in the field of reform only to enter anew in labors of love in a higher sphere.

Children's Progressive Lyceum No. 1.

EAGLE HALL, 616 WASHINGTON STREET.-The interest of our meetings on Sunday last was greatly enhanced by several new voices freighted with rich stores of spiritual giace. Judge H. N. Maguire, a brother from the far Judge II. N. Maguire, a brother from the far West, was with us and gave an entertaining and instructive address upon the working of spirit-truth in that distant section of our country, as a mighty power underlying all their society movements. John Wetherbee caught a glow of inspiration from the Judge's remarks, and spoke eloquently upon some of his experiences in the region toward the setting sun. During Mr. Wetherbee's recital, as he spoke earnestly for the red man—as had the Judge also—many Indian controls, through their mediums in the audience, made known their approbation of the kindly remembrance of their race. Rev. Mr. Lothrop discoursed upon matters regarding the founding of the "Spiritual Bethesda"; he has the true purpose of this noble enterprise at heart, and will be a strong lever for lifting it into an abiding existence. Father Locke's analogism was markedly his usual carefulness of thought. Miss Dr. Annie J. Webster delivered a beautiful inspirational essay, and sang in a sweet voice an original visce entitled "Rebesco at the Wall." J. Webster delivered a beautiful inspirational essay, and sang in a sweet voice an original piece entitled "Rebecca at the Well." After the services several parties importuned Miss Webster for the words of the song she had favored them with, and were surprised to learn that they must apply to the spirit that had delivered them through her. Mrs. Dr. L. P. Ware was the able instrument through whom the spirits gave a strong address upon "Inspiration." Excellent tests and psychometric readings were given by Mrs. L. W. Litch, Mrs. F. A. Bray, Mrs. Dr. L. F. Walker and Mrs. Henley.

EBEN COBB, Conductor.

CHARLESTOWN, MYSTIC HALL.-Sunday, Jan. 15th, an interesting meeting was held in the afternoon at the usual hour, a large and intelligent audience being present. Mrs. E. M. Hickok,

by invitation of the Chairman, made remarks, which were listened to with marked attention, after which Mrs. M. W. Leslie occupied nearly one hour giving tests and psychometric read-ings of handkerchiefs belonging to different perniggor handserchess belonging to three refigeresons in the audience, every one being recognized as correct. Next Sunday, Jan. 22d, Mr. David Brown of Boston, test medium, will occupy the platform in this hall at 3 p. M.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualia Society Folds meetings at Everett Hait, 38 Futton street, every Sunday, at 3 and 3 F. M. H. W. Benedict, President, Regular speaker, drs. F. O. Hyzer. Conference, Saturday, 4(8 P. M. Prof. bean Chairman.

Dean Chairman.

Brooklyn Spirituni Fraternity, Sunday services in Large failof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Futhon Ferry, at 3 and 75 P. M. Speakers engaged: Jameary, E. W. Wallis; February, Mrs. R. Shepard-Lille; March, Lyman C. Howe, April, J. Frank Baxler; May, Mrs. Hannah B. Morse, Conference meetings believery Fullay exening in Lower Hall of Brooklyn Institute, Jan. 20th, "Psychometry," with practical experiments from the platform, by Mrs. Mary A. Grelley; Jan. 27th, Prof. J. R. Burchanan (probably); Feb. 3al, "Materialization Actual and Possible," Judge A. H. Dailey; Feb. 10th, "Self Preservation," Deacon D. M. Cole; Feb 17th, An Experience Meeting; Feb. 20th, Prof. Henry Kiddle, All the spiritual papers for sale at allow meetings. S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Boom, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Comm. Secretary.

#### Brooklyn (N. Y.) Spiritual Fraternity To the Editor of the Banner of Light:

The opening address at the Conference Meet The opening address at the Conference Meet-ing Friday evening. Jan. 13th, was by Mr. Ed-win S. Robbins, of New York City, and was en-titled. "Elementary Spirits." The speaker said that he had given the fittle of his subject without previous thought, and on reflection he had found that it was a subject-upon which he could not throw much light. He said that stu-dents in science and philosophy had formulated planishle theories in regard to the avistance of plausible theories in regard to the existence of spiritual beings who, while not possessing of themselves an individual consciousness and personality, were by disembodied spirits made useful for good or evil. This, the speaker said, was in accordance with the belief of the ancients, whose gnomes, fairies, salamanders, &c., were believed to belong to the elements of earth, air,

the network of belong to the elements of earth, air, fire and water.

The speaker read extracts from Madam Blavatsky's "Isis Unveiled," and also from "Ghost Land," as giving theories in regard to the existence of elemental spirits. The speaker did not endorse these as his own, but devoted a large portion of his lecture to the influences of stricts who had quantically interests the second control of stricts who had quantically interests. of spirits who had once inhabited mortal bodies, but who had passed into spirit-life in darkness, and who had not as yet arrived at a sufficient consciousness to progress in the spiritual realms. Others had passed to the spirit-life, and were not only conscious, but were active and persistent, and, indeed, mischievous. This latter class were able to control sensitive psy-

latter class were able to control sensitive psychics and assume names of past heroes, statesmen, teachers and philosophers.

By assuming such high-sounding names, the speaker argued that this class exercised a wide and demoralizing influence upon mediums, who; being largely ignorant of the law of control, were thus easily misled, and offtimes the result was an irreparable injury to them as well as s'umbling-blocks to the investigator and searcher for truth, and said that it was absolutely necessary that all mediums should, so solutely necessary that all mediums should, so far as possible, study the laws by which they were being used. The speaker also suggested that the best and surest way to counteract and overcome such country, was by living pute and

overcome such control, was by fiving pute and noble lives, with a prayer ever to the source of all life and truth, for aid, guidance and help. Deacon D. M. Cole said, "I came here to-night with a considerable curiosity to see what the speaker had to offer on this subject, feeling that he had a much greater subject, feeling that he had a much greater subject than he was aware of—and he has given us no new light or new ideas; and I may say that all Lean say on the subject is, 'I don't know.' There is much in the current phenomena which is classed as being produced by disembodied spirits that is purely the result of natural laws and forces, belonging to this life, and to spirits embodied. If all people were limited in their thought and action to what they do know, we would find that there would be but a very little that we did really know.

that we did really know.

To some the thought of elemental spirits is repulsive. I think of God in all his grandeur. God is here now, and we need not go to another state of existence to be able to comprehend his love, wisdom and power. I know men who claim to know that they are immortal, who are without spirituality. Such persons have no without spirituality. Such persons have no conception of spiritual truths, of aspiration, or of inspiration. The eternal God has never stirred their souls, and still they boast of their immortality. True life is motion, and what you may be able to give out to others."

Col. William Hemstreet said: "I came here

to night from my home in the country, twenty miles away, to learn, not to speak; and it seems to me that the lesson of the hour it seems to me that the lesson of the hour is to bring you who are Spiritualists closer to the great outside world who know nothing of the facts which you claim to have witnessed, and if you can prove the fact of a future life it will be the grandest revelation of the ages. I must confess that the Christian system of ethics is a mystery to me. The Trinity I cannot comprehend, neither can I accept the doctrine of atonement for to my mind no ty I cannot comprehend, neither can I accept the doctrine of atonement, for, to my mind, no innocent person can suffer for the sins of an-other. I was warned by a jurist to-day, when I told him that I was coming to your meeting to-middly to wave as I set to be some of setting tonight, to pause ere I got to be one of you; and I said in reply that, in regard to spiritual laws and forces, it was better to affirm than to deny. I said in reply that, in regard to spiritual laws and forces, it was better to affirm than to deny. I believe in psychic force, and I would urge you to continue your meetings and pursue your investigations. With your philosophy I am in full sympathy, and only desire to have the positive evidence which some of you claim to have, proving a future life, and that spirits do come and control mortals, thus demonstrating that they are living in another state of existence."

Judge Wm. Coit said, "We live in a wonderful period in the world's history, and while we have advanced in the knowledge of the natural world, and have gained some knowledge of the laws by which all systems are controlled, we know but little in regard to the spiritual world. We should all strive earnestly for this knowledge, and meetings of this character are incentives in the right direction; for by comparison of each other's views we arrive at a better conception of the truth. It seems to me that a future life can only be demonstrated by such facts as are known as spiritual phenomena, which by careful study we can closely con-

ception of the truth. It seems to me that a future life can only be demonstrated by such facts as are known as spiritual phenomena, which by careful study we can classify, and learn the truth in regard to them."

Mr. E. W. Wallis was controlled by his spirit-guides and spoke in an unconscious trance. He reviewed the remarks of previous speakers, and argued that as all life is eternal, we have existed from all past eternity, and shall, as a natural result, live through all coming eternity. The control elaborated at length the idea of the formation of spirit, which it argued was one of gradual growth and unfoldment in past forms, and as man was the epitome of all lower forms of life, in the mineral, vegetable, and animal kingdoms, his spirit must have existed in some elemental form or state, which culminated in the human fectus, and the result was a living, conscious, individual soul, which in the spiritlife would progress to the source of all life, all law, and its ultimate would be at-one-ment with God.

Mrs. Mary A. Gridley will give our next conference lecture. Subject "Peysphometry" with

Mrs. Mary A. Gridley will give our next conference lecture. Subject, "Psychometry," with practical experiments. Mr. E. W. Wallis will also be present, and may also give experiments in psychometry.

Brooking W. V. Lee 14th 1999. Brooklyn, N. Y., Jan. 14th, 1882.

### Meetings in Lowell, Mass.

To the Editor of the Banner of Light: After a rest of two weeks, we have started meetings again, and propose to have them every Sunday afternoon and evening, at G. A. R. Hall. Last Sunday, Jan. 15th, Mrs. A. L. Pennell addressed large and interested audiences, that in the evening completely ellipse the heave. the evening completely filling the house. Mrs. Pennell is a most excellent medium, and gave a large number of tests, which were perfectly satisfactory. She will be with us again Sunday, the 29th.

W. W. DAY, Chairman.

[From the Fitchburg Sentine', Dec. 16th, 1831.] "MIRACULOUS CURES."

Wonderful if Not Supernatural Ex aminations of Disease.

Can Such Phenomena be Accounted for Upon Natural Principles?

To the Editor of Fitchburg Scutinel:

DEAR SIR-I saw in your paper some time ago an article copied from the Hartford Post, entitled "Modern Miracles." I read it with much interest, I assure you, as perhaps many of your readers did. I was not prepared to believe that such wonderful cures could be made by any one as were attributed to the subject of the letter, which from all appearances were well proven, consequently I thought I would try a little investigation on my own book during my leisure moments, . After corresponding with a number of the references given in the article referred to, I found out to my great surprise that there had been no exaggeration whatever. Having been educated in medicine myself, and in early life practiced and taught, with com-mendable zeal, that which was regarded as the only true and orthodox method of treating and curing the sick, and having, with a conscience void of offence, prosecuted and persecuted ho-meopaths, celecties, and all innovationists and heretics, I determined not to take the statement, not even the sworn statement, of any one or any number of persons, but determined to make a thorough personal investigation, saying at the time, to a well-known New England med-

at the time, to a well-known New England medical professor, who advised against any such investigation, "I will! I will capture or be captured! I will, or fall gracefully."

You will remember. Mr. Editor, that the subject of the sketch before referred to was no less a personage than Dr. R. C. Flower of New York City. I had before heard of Dr. Flower and often read of him and his wonderful cures and progress made in the treatment and cure of sevprogress made in the treatment and cure of sev-eral well-known personages after they had been abandoned by the regular schools of medicine. I was informed by a minister, whose wife Dr. Flower had cured after a number of eminent physicians had pronounced the case incurable, that he regarded Dr. Flower very far ahead of any living person in the successful practice of any aving person in the successing practice of the art of healing, and that he had attained to that point of unrivalled success as to challenge the admiration of all schools, roll the jealous nature of all bigots, and inspire with confidence the soul of the most helpless sufferer. A few weeks ago I left my home in this city and went to New York for the purpose of at-tending to some business and seeing a few velo-

tending to some business and seeing a few relatives and friends. I put up at the Fifth Avenue Hotel and perfected the business transactions I had come to New York for; and finding some spare time at my disposal 4 concluded to take advantage of it, and accordingly hailed a Fifth Avenue bus, which, after a short ride, landed me at the stepping-stone at the front of Dr. Flower's residence and office. The building is a handsome five-story brown stone front, with prominent bay windows at the side and massive brown stone steps leading up to the front door. In this I was surprised, for its elegant surroundings far surpassed my anticipations. A rang the bell, gave the servant my name, and was shown bell, gave the servant my name, and was shown into the parlor. In a short time I was informed by the office attendant that Dr. Flower could not be seen, as his time was all en aged for that day. With permission I remained in the parlor for an hour and a half, for the purpose of listening to and talking with the patients and visitors, who represented nearly every State in the country, and were eagerly awaiting their turn to see the doctor. I listened with no little interest to the strange experiences (which I had better not relate) told by some old patients as to how they were cured, and of their wonderful to how they were cured, and of their wonderful examinations. I learned from an elderly lady, one of the patients, that Dr. Flower took pa-tients in the house, but that it was impossible for him at that time to accommodate any more. Just at this time the large chandeliers in the Just at this time the large chandeliers in the different parlors were lighted. The scene for beauty beggared description. I was somewhat bewildered. To me it was more like a picture of a fairy land. The great long parlors were filled with statuary of marble and bronze, the work of master hands. The walls were adorned with flashing mirrors, some of them ten or trade feet is highly as the status of them ten or trade feet is highly as the same of them ten or twelve feet in hight, surrounded with pletures and works of art in oil and ruby, while the ceil-ing was frescoed, carved and flaked with bronze, etc., to match the works of art below. While some one was playing the piano, others were

some one was playing the piano, others were reading books, magazines and papers furnished by the house for the use of all. "I should not wonder," I remarked, "at any one getting well in such a home as this without a Dr. Flower." 'You had better say," replied the old lady, "that you would n't wonder at any patient getting well with Dr. Flower if they never had a home." "But I do not know Dr. Flower," I replied. "I thought so," said the old lady, "or you would have never said what you did." After making an engagement to meet the doctor the following morning, I returned to the hotel. During the evening I got into conversation with a white headed, fine-looking old gentleman, whom I afterward learned was Mr. Thompson, the steward of the hotel. During our conversation I asked his opinion of the New York doctors. "Well," replied Mr. Thompson, "I know most of the leading doctors. Our family is a large family of extensive acquaintance, and occupying the position I do as steward of New York's leading hotel you can readily see my opportunity for knowing them." "Do you know anything about a doctor in this city by the name of Flower—Dr. R. C. Flower," I asked the gentleman, warming up on the subject. "I should say I did. Why, he is my wife's doctor, and in my opinion she thinks he is the only doctor there is in the world, and considering what he has done for her I am not surprised she thinks so," "I should be pleased to know what you refer to," I said. "Well, I will tell you," he replied. "You see my wife was afflicted with a combination of serious troubles, the result of scrofula and blood poisoning. She had doctored for many years with the most skillful physicians in the city with no improvement. In fact she was growing worse. She had almost despaired of getting real-likely he heavet and the stream of the lease of getting real-likely. many years with the most skillful physicians in the city with no improvement. In fact she was growing worse. She had almost despaired of getting well when her attention was called to Dr. Flower. With but little faith she went to see him, and to her surprise on examination he told her all about her troubles; just what was the matter with her how she had been suffering, all about her disease from first to last, how she had been trained and where her pairs were she had been treated, and where her pains were all, too, without asking a single question or having ever seen her or knowing anything about her. You may not think anything of this mode of examination, but I do. How a man can see inside of another and see their exact interior, and condition, like Dr. Flower can, is a puzzle to me, and I suppose will always be. Well, to make my stowy short Dr. Flower convenced make my story short. Dr. Flower commenced treating my wife. His treatment of her case was different from the way she had been treated. He seemed to discern at a glance the cause of her trouble, and went to work to remove the ed. He seemed to discern at a glance the cause of her trouble, and went to work to remove the cause, and not doctor the symptoms, as is generally the case. Well, my wife began to improve from almost the beginning. It was soon apparent that Dr. Flower had her difficulties under control, and my wife is to-day, comparatively speaking, a well woman, and her friends are astonished and delighted to speak of the marked change. I do not remember when she has enjoyed the health she does now. And let me tell you, stranger, if Dr. Flower says he can cure you, if you give him proper time, and follow his directions, depend upon it you will get well, and I do not care how many doctors have pronounced you incurable. But if Dr. Flower says he cannot help you, you need not go any farther." I confess that this statement, coming as it did from an earnest, intelligent, sober man of years, lessened my prejudice considerably. I called later on the Key. Dr. —, pastor of one of the leading Madison avenue churches. I withhold his name at his request, for reasons given below; but when I say he is one of the most eloquent and distinguished New York divines, a man of powerful intellect, on the shady side of life, enjoying in his age a very large salary and all the pleasures of the highest social surroundings, many of my readers will know just who he is. I forgot to say we were many

years schoolmates, first in a New England academy, and later at college. After a short talk about old times I informed my friend of my visit to Dr. Flower. The smile I got in return I did not understand, and was impelled to ask if he knew Dr. Flower. "Know him! To be sure I do," he replied, "and I regard him as one of the most wonderful men in all the world. His wonderful gift in diagnosing disease is to me a marvel. I am thoroughly satisfied that, under favorable circumstances, Dr. Flower can see and describe the inside of human beings and minutely describe the workings of any disease as easily as he can troubles on the outer surface. His examinations and treatments are to as easily as he can troubles on the outer surface. His examinations and treatments are to me phenomenal. They are wonderful, and as satisfactory as they are wonderful." "What are your ideas," I asked, "as to this power and how came he in possession of it?" "Oh, it is a gift from God," he replied, "a gift from the Lord, of course, for no one, unless he was inspired of the Lord, could do what he is all the time doing." He then related a number of cures which had come under his observation, including cancer, consumption, paralysis, rheumatism, ng cancer, consumption, paralysis, rheumatism, dyspensia and the most aggravating nervous troubles, and many of the cures were wrought in what seems to him to be an incredible short

I intimated that the possession of such gifts, with the praise and triumphs they would naturally bring, would make the Doctor a very vain man. "That is where you make a great mistake," he replied: "Noman living is freer from vanity than Dr. Flower, though he is conscious take," he replied: "Noman living is freer from vanity than Dr. Flower, though he is conscious of and knows well the power lie possesses, a power which would in any other profession that him to the front. Yet he is as unassuming and unpretending as a child. He is one of the most natural men I ever knew. Remarkably cheerful in disposition, and in judgment his mirthful organs predominate. But in the treatment and cure of disease and the management of the sick I tell you he is terribly in earnest. Socially I know him well (and you will say yourself when you have seen him), that he is a wonderful social magnet. People are drawn to him and they cannot tell why, and after a short acquaintance with him they find it difficult to tear, themselves away." "Will you give your consent," I asked, "for me to use your name among my friends in connection with Dr. Flower, giving these statements as you have given them to me?" He hesitated a moment, then replied quickly, "Well, Tom, I would a little rather you would not use my name in the way you mention, for this reason: A few eminent physicians belong to my church; Dr. Flower does not so if my yerv emphatic ennent physicians belong to my church; Dr. Flower does not; so if my very emphatic endorsement of Dr. Flower should be noised about it might wound or stir up the feelings of some of the members of my church. But I will take pleasure in a quiet, way of answering any let-ters as to what I may know of Dr. Flower and his treatment."

The next morning I returned to Dr. Flower's office and after waiting a short time gained an interview. Dr. Flower is a different looking man from what I had supposed he was. I will not tell you, Mr. Editor, nor your readers, how I had fixed him up in my mind, but I will tell you just what kind of a looking man he is. First, he is a young man, slightly up the rise of 30, quick in his movements, and has a smooth face, with a mild, gentle eye, but one that goes clear through you. You lose all fears, if you have any, soon after you hear him speak, and feel perfectly at home after being in his presence a few moments. He impresses every one at first sight with his affable manner. No sooner had I seated myself in his consultation-room than taking me by the hand and looking me earnest-The next morning I returned to Dr. Flower's I seated myself in his consultation-room than taking me by the hand and looking me carnestly in the face, he said: "Well, my friend, what can I do for you?" I almost wished I was sick so he could do something for me. I felt ashamed to think my errand was nothing more than that of idle curiosity, but inspired with a sudden return of confidence I replied that L had some difficulties and would like to have him look into the matter and see what he could do for me, and tell me what was really the matter with me. He put my left hand to his ear, and, after a tell me what was really the matter with me. He put my left hand to his ear, and, after a short pause, said: "I think, my friend, that you are skeptical and have come more out of curiosity than anything else, but you have some troubles that lurk in your system and I will tell you about them. First, in my judgment, your mother had a caneer, and it was troubling her when you were born, consequently you inherited a large quantity of this cancerous germ or poison. In early life you were troubled with running sores in the ear and had inflamed eyerunning sores in the ear and had inflamed eyelids. These troubles gradually disappeared as you grew into manhood, but with the disappearance of these troubles came hemorrhoids, tearing, shooting pains in the descending colon: of late years you have been troubled with severe attacks of sciatica about twice a year, and of late you have noticed stinging pains on the tip as well as on the left side of the tongue, and

in my judgment, unless you are very careful, you will have a cancer there sooner or later."

Up to this time I was unable in my amazement to say anything, for I was wondering what kind of a man he was. How did he know that my mother had a cancer, which she did have, and died with the terrible disease when I was only two years old? How could he tell that in early life I had had sores in my ears, inflamed eyelids, and in later life hemorrholds, pains in the great colon, scintica troubles and stinging sensations in the torene? I admitted frankly be was corcolon, scintica troubles and stinging sensations in the tongue? I admitted frankly he was correct in his diagnosis. I felt I was sitting in the presence of a man who could see my internal condition as well as he could the coat on my back. "May I ask you," I said, "how are you able to tell all these things?" Laughing he replied, "Never mind that now. I am not here replied, "Never mind that now. I am not here to tell how I do these things, but I am very willing to satisfy you or any one else that such things can be done. I will say this, however, that this is a gift which I have always had from my childhood, but which has developed of from my childhood, but which has developed of late years to such an extent as to enable me to detect almost instantly any disease in the human system, and watch all its changes as it is being removed. Thus you see, my friend, there is no guess-work in my practice. I am able to detect the cause (be it ever so hidden and subtle) of disease, and in my treatment of cases I attack the great fountain or source of the disease and not the symtoms." This corresponds almost exactly with what was said of Dr. Flower and his examinations in the letter entitled "Modern Miracles." I arranged at once for Dr. Flower to treat my case, which he said he could do suctreat my case, which he said he could do suc-cessfully at my home. During the two weeks I was in New York I was frequently at Dr.

Flower's Institute.
One afternoon while I was there a wealthy Chicago manufacturer called on Dr. Flower, bringing a lady with him. Addressing the Doc-tor, he said, "Here is a sick woman I have tor, he said, "Here is a sick woman I have brought to see you. I want you to treat her as you think proper. Money is no object with me if you can cure her. Do for her what you can, and charge your own price." To me the woman looked in perfect health, and I said to myself, "This is a soft snap. The Doctor will make a fortune out of the patient." After the examination, the Doctor called the husband aside and told him he could do nothing for his wife; that he need not try to tempt him with his money. told him he could do nothing for his wife; that he need not try to tempt him with his money; that he could not give him a grain of hope when there was no hope, or undertake a case he did not think he could help for all the wealth of the city he came from. He also told him, while sympathizing deeply with him, that in his opinion his wife could not live more than a week or ten days at the farthest, and that the quicker he got her home the better. The man was disappointed and somewhat indignant. He said he knew Dr. Flower had made a great mistake: he knew Dr. Flower had made a great mistake; that no physician among the many eminent ones that had attended his wife believed that ones that had attended his wife believed that there were any symptoms of immediate danger. Alas for the man's hopes! In verification of Dr. Flower's predictions, only three days after he had returned to the great city of the West his wife was a corpse. I asked the doctor how he could tell that that woman would die so soon. "You will not understand, I am afraid, but I will tell you that death has that woman. They are calling her to heaven; she must go. I see it all a little ahead of others. You may hear of it in a few days," and I did, just as I have stated above.

One afternoon I was sitting in the large front

One afternoon I was sitting in the large front parlor, when a gentleman and lady were ushered in and passed hastily through into an adjoining parlor, where Dr. Flower was writing. "How do you do, Doctor?" inquired the gentleman, in an easy and familiar way, continuing, without waiting for the doctor to reply, "I have brought my wife to you for examina-

tion, having so much faith in your power and tion, having so much faith in your power and skill in diagnosing disease, and with perfect confidence in your treatment; and why should I not have, after all you have done for me? I want you to do for my wife as much as you have done for me. Take her case in hand." The praises of Dr. Flower which fell from this gentleman's lips were so pronounced as to cause me to inquire, after his departure, who he was, and to my surprise I found it was no less a person than the celebrated actor, Joe Jefferson, the only "Rip Van Winkle." From parties acquainted with the facts I learned that Mr. Jefferson had called on Dr. Flower last spring in a wretched condition of health; that Dr. Flower wretched condition of health; that Dr. Flower made an examination of his case, going way made an examination of his case, going way back into the troubles of long ago, and showing how they affected his present condition. The examination was lengthy and thorough, and as surprising to Mr. Jefferson as pleasing. He placed himself under Dr. Flower's treatment. at once and his improvement followed immediately. From out of a complication of serious and threatening diseases Mr. Jefferson arose into a condition of perfect health. So thoroughly has he regained his health that he has oughly has he regained his health that he has returned more active and robust than ever to the stage, playing every night to immense crowds, who see in him even more life and vitality than in the Joe Jefferson of twenty years ago. Mr. Jefferson's daughter is also a patient at the Doctor's home institute, making rapid strides toward the goal of health.

Lead Dr. Flawer giving directions one even-

rapid strides toward the goal of health.

I heard Dr. Flower giving directions one evening about sending some medicine to Newton Village, N. II. "May I ask," I said, "if you have patients way off there?" "Certainly," replied the doctor, "I have patients in nearly every city and town in the Union." "May I trouble you to give me the name of your patient in Newton, for I have friends and relatives there?" "Well, yes," was his careless reply, "take down the name of Walter Addison, a son of Mrs. Joseph Addison. The boy is eight years of Mrs. Joseph Addison. The boy is eight years old, is paralyzed in his spine and legs. He has not walked for years. The doctors had given his case up as hopeless and incurable. Mrs. Addison brought her son to me the 8th day of Addison brought her son to me the 8th day of last August, while I was at the Hotel Vendome in Boston. He had heavy braces on, which aided him, with a little assistance, to just swagger along. He was a pitful looking subject with those uncouth braces on, though a remarkably bright and beautiful boy. I ordered the braces off, and commenced his treatment as soon as I returned home (and let me say that I have had to treat him to a great disadvantage on account of his being so far away). Such cases I ought to see reasonably frequent for a time. But to make the story short, the boy began to improve from the commencement of my treatment, just as I told his mother he would, and to-day he is walking about without braces, crutches, canes or anything else." "What does his mother think of the case?" I asked. "Well," replied the doctor, handing me a letter, "Well," replied the doctor, handing me a letter, "this letter is from the boy's mother. You can read for yourself what she says.

read for yourself what she says."

The letter contained the following: [Aug. 25th.] "When I took the braces off his legs be could not stand alone; by taking them off, his knees gave out. He seemed to be so helpless without them I put them on for two or three hours the first day; but took them off and have not put them on since. Now he walks from one room to the other all alone, opens the door, goes out on the piazza all alone, and has not had a fall. His right leg is filled out most as solid and large as the other." solid and large as the other."

Sept. 5th, she writes again: "I am so pleased

that he is getting along so nicely. He can walk quite well with my taking hold of one hand; when the weather is fair he walks on the side-

Oct. 12th, she writes again: "My little boy is quite strong in walking, and I can see that he gains every day. His father and friends are

nore than pleased."
Not satisfied altogether, however, with such a plain, concise statement, I wrote to my friends at Newton, N. II., inquiring for facts, and they corroborated fully the truthfulness of all I have stated.

Hearing that Dr. Flower had moved a few months ago from Philadelphia to New York, and also learning that his practice in the former city had been very great, in furtherance of some city had been very great, in furtherance of some business arrangements I went to Washington, and on my return stopped off at Philadelphia to see a cousin, but was disappointed by finding him out of the city. Then I determined to visit some of my brother physicians, and if they were acquainted with Dr. Flower to ascertain what I could of his practice and success in the city of brotherly love and broad-brim hats. I called on a number of his patients and found them all enthusiastic in his praise. Out of some two dozen patients I visited they all spoke in the highest terms and praise of the doctor.

If I had time and space I would describe two wonderful cares of cancers, also the statement of a prominent manufacturer and politician of Philadelphia, and most flattering press notices

of a prominent manufacturer and politician of Philadelphia, and most flattering press notices from all the Philadelphia papers.

On my return I stopped at Dr. Flower's office to get the needed remedies in the treatment of my case. I found the doctor as busy as ever, his parlors crowded, and he in his cheerful manner moving on in the even tenor of his way.

DR. FLOWER'S INSTITUTE,

or what I call the Model Patient's Home, is situated on the very crest of Murray Hill, No. 439 Fifth avenue, corner of 39th street, directly opposite the elegant and costly structure belonging to and occupied by the famous and wealthy Union League Club, of New York, and you will all agree with me integrated it is situated decidedly on the healthnest spot of ground in New York City.

Dr. Flower has surrounded himself with a very able corps of assistants. Among his assistants we find Dr. J. R. Buchanan (Dean of the New York Eclectic Medical College, the discoverer of the science of Psychometry and Sar-coverer of the science of Psychometry and Sar-coverency, author of Anthropology and many volumes of scientific works) attending to pa-tients. Then there is an excellent physician in the administration of electricity, and in magthe administration of electricity, and in magnetic treatment. A lady physician and fine magnetic manipulators and rubbers constitute the corps of medical assistants, and with the aid of a good stenographer and secretary and other assistants you can imagine how a great and wonderful business is run like clock-work.

Now, Mr. Editor, what do you call Dr. Flower's works? Are they the powers of the natural or supernatural? It the wonders and cures be performs had been wrought 1800 years ago would you call them miracles or not? Whatever may ou call them miracles or not? Whatever may be the verdict on this subject, the sick find in Dr. Flower a priceless boon of comfort as well as cure, and I am free to confess that my prejudice has melted away, and in its stead there throbs a wave of enthusiasm. But I must bring this long letter to a close.

Boston, Dec. 7th, 1881.

The Quarterly Meeting

The Quarterly Meeting
Of the Spiritualists of Van Buren and adjoining Counties, in Michigan, will be held at Gray's Hall, in Breedsville, on Saturday and Sunday, the 5th and 6th of February next, commencing at 20-clock P. M. on Saturday.

Mrs. L. A. Pearsall, of Disco, Mich., and Mrs. E. C. Woodruff, of South Haven, Mich., are engaged as speakers; and Mrs. Kromer, of Grand Rapids, Mich., a test medium, is expected to attend.

Friends from a distance will be provided for: and all are earnestly invited to attend.

W. J. DENNIS, Secretary.

# KNABE

PIANOFORTES. UNEQUALLED IN

Touch, Workmanship, and Durability, WILLIAM KNABE & CO.. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, New York.

### THE SPIRITUAL PILGRIM.

A Biography of J. M. Peebles. BY J. O. BARRETT.

"My name is 'Pilgrim;' my religion is love; my home is the Universe; my sole effort is to educate and elevate hu-manity."

The book contains a fine steel portrait of Mr. Peebles, engraved in London. engraved in London. Cloth, \$1,50, postage 10 cents. For sale by COLBY & BICH.