VOL. L.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 4, 1882.

83,00 Per Annum,

NO. 20.

CONTENTS.

FIRST PAGE,-Spiritualist Meetings in Boston, Boston Spiritual Conference. Berkeley Hall Meetings. Spir-tualist Meetings in New York: Parlor Meetings in New York, Springfield, Mass., Meetings, Meetings in Lynn. Mass. Literary Department: "Old Grip"; or, What Came of a Wooden Wedding.

SECOND PAGE, -Free Thought: Materialization and its Opponents. A Spiritualist Christma for Justice for the Nation's Wards. A Spiritualist Christmas. The Movement

THIRD PAGE,—Daniel Webster, Cleveland (O.) Notes, Ladies' Ald Fair, The Woman's Union, Spiritual Phonomena in Philadelphia, Book Advertisements,

FOURTH PAGE. - Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from the Indian Maldon Lotela for Fred Judd, Mary Ellen Stearns, Etta Louiso Hern, James Harlan, Samuel Mears, Hannah G. Andrews, Mary Ann Johnson, Olive Bates, Helen M. Marsh, and George N. Wilcox; also from Benjamin C. Bogert, Mrs. Maria M. Fitts, S. B. Walker, Alfred Dion, Mrs. Emily R. Harris, Sarah Hartwell, and Mrs. Layinia Winu.

FIFTH PAGE. - Banner Correspondence: Letters from Massachusetts, District of Columbia, Connecticut; Ohio, Pennsylvania, New York, California, and New Jersey. Poetry: Ben Amid. Verifications of Spirit Message Spiritual Lycoum Fair. Obituary Notices. Book Ad-

SIXTH PAGE.—The Spiritual Revolution, The Doctors and the Laws, Times are Changing, The Secular Press Bureau, The Vaccination Question, etc.

SEVENTH PAGE.—Brief Paragraphs. The Anniversary at Music Hall. Movements of Lecturers and Mediums. Becular Press Bureau. New Advertisements, etc.

EIGHTH PAGE .- Poetry: The Pretty Flowers are Faded. Berkeley Hall: The Origin, History and Meaning of the Christmas Festival. Spiritualist Camp-Meeting in

NINTH PAGE .- Poetry: The Hero. Western Locals. A Medical Law Proposed in Ohio. Book Advertisements. TENTH PAGE. - Pearls. A Strange Case. Report of the

Quarterly Convention of the Vermont State Spiritualist Association. The "Banner of Light." Retail Agents for the Sale of the Banner of Light. Spiritualist Lecturers. Spiritualist Meetings.

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

TWELFTH PAGE.-A Business Man's Investigation. Re monstrance Petition. Spiritualist Meetings in Brooklyn: Brooklyn (N.Y.) Spiritual Fraternity; Brooklyn (E. D.) Spiritual Conference.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets a this hall, 176 Tremont street, every Sunday at 1014 A. M. in this hall, 176 Tremont street, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

J. B. Hatch, Conductor.

J. B. Hatch, Conductor.

J. B. Hatch, Conductor.

J. B. Hatch, Eventy, Market at 24 Dever street. Wednesday, Marchael of each alternate week, at 30 clock. Gentlemen Triking are invited to the evening exercises. Mrs. C. L. Hatch, Secretary.

Paine Memorial Hall.—Children's Progressive Lycoum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock, Thepublic cordially invited. F. L. Union, Conductor.

Borkeley Hall. A Berkeley street (Odd Fellows' Building).—Free Spiritual Meetings every Sunday at 10:30 A.M. and 31. M., and every Wednesday at 7:45 F.M. Sacred Concert first Sunday in the month at 7:30 F.M. President and Lecturer, W. J. Colville (residence 30 Worcester Square); Treasurer and Secretary, Timothy Bigelow, 3 Hancock street. The public cordially invited to all the services.

Engle Hall.—Spiritual Meetings are held at this hall, 516 Washington street, corner of Essex, every Sunday, at Conductor. Meetings also held Wednesday atternoons at

Pythian Hall, 176 Tremont street.—Meeting every unday atternoon at 2½ o'clock. Dr. N. P. Smith, inspira-

Science Hall. 712 Washington street.—Spiritual neetings every Tuesday, at 3 P. M. W. J. Colville replies once of his spirit guide

Borkeley Hall.—There will be held every Wednesday, at charter befow 8 r. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sector party, are invited.

20 Worcester Square.—W. J. Colville holds a pub-lic reception, to which everybody is cordinally invited, every Monday, at 8 p. M. and lectures and answers questions on the "Spiritual Marvels of the East" every Friday, at 8 p. M. Ladies' Ald Parlors, 718 Washington street.—The phritualist Ladies' Ald Society meet in their Parlors every Friday afternoon and evening. Business Meeting 4 P. M. President, Mrs. A. A. C. Perkins; Secretary, Mrs. A. M.

H. Tyler.
MEETINGS held every Sunday. At 214 o'clock. Test Circles
by prominent mediums. Evening, at 714 o'clock. Conference meetings. All mediums and speakers are most cordially invited. Miss Amanda Balley, organist.

Now Era Hall, 176 Tremont street.—Spiritual meetings for tests and speaking will be held in this hall every Sunday, at 2% and 7% r. M., by several of Boston's best and well-known meditums and speakers. Good singing provided. Prescott Robinson, Chairman.

Mystic Hall. Charlestown District.—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 30'clock.

Chelsen.—The Spiritual Association holds meetings at 3 and 7% P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Hellingham Car Station. Next Bunday afternoon, conference. In the evening, C. F. Loring will speak and give tests from the platform.

SHAWMUT LYCEUM.—New Era Hall, Jan. 29th —The session of Sunday, Jan. 29th, opened with singing and Silver Chain recitations, followed by the Grand March to the music of Miss Dawkins's orchestra; Lessons of the Day for the pupils; recitations by Ernest Fleet, Emma Ware and Cora Murray; reading, by Miss Susie Adams, of "Poor House Nan," and, on being recalled, "Her Happiest Time"; recitation by Nellie Murphy; reading, by Mr. Cooley, of "On Board the Cumberland"; recitations by Belle Bond, Hattle Oakes, Jennie Lathrop; vocal selection (special request), Miss Susie Adams; recitations, by Bella Eaton, of "Golden Hair" and "Story of the Little Hatchet," and remarks by Conductor Hatch, thanking all for their interest in the Lyceum. The Physical Exercises, led by Master Rand, were next in order, followed by the Target March by the whole school, during which the scholars were presented with beautiful flowers sent in by some kind friend of Shawmut. singing and Silver Chain recitations, followed

some kind friend of Shawmut.
We have to record the passing from earth to spiritual realms of our friend, Robert Anderson. He was one who always had the best interests of our Lyceum at heart, and was ever willing to help the good work along. He has but just gone before, entering into closer communion with those who are ever working together in love and truth for our advancement.

A. Shelhamer,

Secretary of Shawmut Spiritual Lyceum.

471 East Fourth street, South Boston.

PAINE HALL.-Music from Prof. Bond's orchestra commenced the morning session. The usual reading and singing was gone through with, and after that one hundred and five was the number that made up the grand March. The word "Happiness," given to be woven into a sentence, was answered by sixteen children. The following took part in the exercises: Recitations by Kitty Newton, Freddie Stevens, Alberta and Georgie Felton, Carrie Huff, May Henly, Esther Oettinger, Arthur and Joseph Cook; vocal duet by Misses Hosmer and Colic; recitation by Allie Danforth; songs by Jeannie Weeks and Etta Parr; duet by Jennie Smith and May Waters; piano solo, Cora Gooch. Mr. W. P. Cherrington gave notice of a Masquerade usual reading and singing was gone through

Party to be given in Parker Memorial Hall, Feb. 24th, the proceeds to be given to the Lyceum. Miss Jeannette Howell gave a very fine reading from "Will Cariton," entitled "The First Scheler's Story," The mention of this lady's name was greeted with applause. A perfect rendering of the part she read held the close attention of the large and la

of the large audience until its close. Conductor Union and Benjamin Weaver led the Wing Movements. The Target March closed the session.

ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1.

EAGLE HALL, 616 WASHINGTON STREET.-The meetings on Sunday last were of marked interest. Bro. Lothron spoke warmly for the suffering ones of earth, and urged upon humanity that they spare the physical life of their fellow-men, even to the wiping out of the barbarous gallows. John Wetherbee discoursed elequently gallows. John Wetherbee discoursed eloquently upon Mediumship, and introduced many of his customary quaint and original figures of speech in elucidation of his theme. Mr. Edson spoke entertainingly upon "Spirit Regeneration." The chaste recital of spirit experience by Mrs. Maggie Folson was listened to with deep interest. The controls of Miss Annie J. Webster gave us sweet song and instructive speech. The controls of Mr. Donnelly improvised a poem upon subjects given by the audience. Excellent tests and psychometric readings were given by Mrs. I. W. Litch. Mrs. M. C. Ireland, Mrs. F. A. Bray, Mrs. Dr. Court, and Mrs. Henley. Different subjects were also treated during the day by EBEN Conn, Conductor.

CHARLESTOWN DISTRICT, MYSTIC HALL .-Sunday, Jan. 29th, a very interesting meeting was held in the afternoon at the usual hour. Mr. David Brown, test medium, occupied the platform. Quite a large and intelligent audience was present, and listened with marked attention to the remarks, and to tests that were given to many present, every test being recognized as correct. Mr. Brown will occupy the platform in this hall Sunday afternoon, Feb. 12th. The speakers and mediums for next Sunday, Feb. 5th, will be announced in the Saturday papers of this week as usual.

C. B. M.

Boston Spiritual Conference. To the Editor of the Banner of Light:

Wednesday evening, Jan. 25th, was cold and Wednesday evening, Jan. 25th, was cold and stormy, but our meeting was fully up to the average attendance to hear the important question discussed, viz., "Is physical health essential to the highest spiritual growth?" Mr. W. J. Colville, under inspiration of his guides, opened the discussion in his usual eloquent and impressive manner. After discoursing for half-an-hour the influence changed to one of remarkable power. At the close of his remarks Mr. C. inquired if any one in the audience recognized the spirit. A lady said she saw George Rush at first, and a gentleman exclaimed, "The second spirit was George Thompson," which Mr. C. declared to be correct. The whole ground of the mysterious relation of mind and body was covered in these addresses, and the causes of in-

covered in these addresses, and the causes of in-sanity and crime minutely examined.

The next speaker was the reverential and phi-losophical Mr. Cobb, who eloquently gave his views respecting the former condition of the earth, and described the famous sculpture of ancient Greece and the Egyptian status as far excelling, in perfection of form, all modern ef-forts. He then spoke of the effect of true Spir-itualism in lighting up the human countenance and rendering it well-nigh divine in expres-sion, and of a communication he had recently sion, and of a communication he had recently received from a spirit in relation to the "New Bethesda." The communication stated that it would be a rallying point at which many highly advanced spirits would unite their efforts for the welfare of mankind. Of course many persons would go away uncured, but even they would receive a spiritual enlightenment and spread the glad tidings of visits of loved ones from the other shore.

from the other shore.

Mr. Rhodes thought Lazarus was a better man than Dives, although his sores were licked by the dogs, and that Job, although afflicted with boils, retained his integrity, and concluded saying that "we are made perfect through

suffering."

Mr. Richards thought his communications would have been still more remarkable if he had been blessed with eyesight and physical health. The writer denied that disease and poverty would drive us "nearer to God," and doubted the wickedness of Dives, because he allowed Lazarus to remain in his door-yard, whereas rich Christians of to-day would be apt to set their dogs man, and drive away, such a whereas rich christians of to-my would be apt to set their dogs upon, and drive away, such a diseased beggar. He thought prosperity was better adapted to moral progress than was ad-versity; and if sickness was a moral help Jesus would have rebuked blind Bartimeus for coming to him for physical light. He thought a sound mind, a pure soul, and a healthy body, were all necessary to produce the greatest likeness to

Mr. C. closed the meeting by saying that when suffering was not caused by our own acts, it became instrumental to our highest good.

Berkeley Hall Meetings.

On Sunday last, Jan. 29th, W. J. Colville gave a powerful inspirational discourse in the morning on "The Coming Man and Woman," and in the afternoon on "The Trial of Guiteau; its Lesson for the Nation." During the course of the last, he referred to the great necessity which exists of securing the services of lawyers and barristers who are elected by the people, and who will have as little personal interest as possible in any trial. Capital punishment was denounced in unmeasured terms as utterly useless as a protection for the innocent. The lecturer was under the influence of a powerful English lawyer, who displayed great logical ability throughout. The large audience frequently gave vent to its feelings in hearty appliance.

On Sunday next, in Berkeley Hall, Mr. Colville will speak at 10:30 A. M. on "The Coming Government and the New Dispensation." Eben Cobb will lecture at 3 r. M. on "Material Accumulations and Spiritual Unfoldment." Mr. Cobb has often spoken very acceptably at the Wednesday evening conferences, and it is to be hoped that he will be greeted with a large audience on the occasion of his first lecture in the large hall. At 7:45 p. M. Mr. Colville will give a grand sacred and miscellaneous concert, assisted by Miss Georgia Latham, Misses Amie and Lulie Bigelow, Miss Amy Pierce, Mr. Clarence Hendrick, George Harold and others.

On Friday, Jan. 20th, on the occasion of the funeral of Mrs. Haslett, a prominent worker in the Children's Lyceum for many years, Mr. Colville spoke to a large audience in Rockland, Mass. Sunday, Jan. 20th, he addressed the Chelsea Spiritualists on "The Next Step in Spiritual Unfoldment," and was announced to speak in Natick, Feb. 1st, and Wayland, Mass., Feb. 2d. His Monday and Friday evening gatherings at 30 Worcester Square, are entertaining On Sunday next, in Berkeley Hall, Mr. Col-

and instructive; the public cordially invited. Reception on Monday; reading and lecture on Spiritualism and "Magic among Greeks and Romans," on Friday, at 8 P. M. Instructions on Health and the Human Body," by Dr. Dutton, on Tuesdays, at 7:45 P. M.; Mr. Colville will lecture in East Braintrey, Sunday, Peb. 12th, at 7 P. M., and in Lynn, Mass., Feb. 19th and 26th, at 7:30 P. M. Parties desiring his services for week-evening lectures can secure them on modweek-evening lectures can secure them on moderate terms; address, 30 Worcester Square.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sanday in Republican Hall, 55 West 33d street, at 103d A. M. and 73d P. M. Henry J. Newton, President; Henry Van Glider, Secretary, Ohidren's Progressive Lycoun meets at 23d P. M. William Hadt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monek lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 14f East 8th street, overy Wednesday, at 75d P. M. After each lecture, Dr. Monek publicly and treely heals the slek poor from the platform.

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

Parlor Meetings in New York.

Parlor Meetings in New York.

To the Editor of the Banner of Light:

On the 18th ult. Mr. E. W. Wallis, under control, gave to delighted listeners an able lecture upon "The Utility of Spiritualism"; he also favored us with the recitation "Billy's Rose," which called forth loud applause. Bro. Wallis, as many know, is a host in himself, for, in addition to the above, he sang appropriate songs and gave true psychometric readings from handkerchlefs, described spirits which were recognized, and improvised poetry. I am happy to announce that he will lecture again in our parlors, on Wednesday evening, Feb. 1st. Jan. 25th, Mrs. S. W. Van Horn, of our city, delivered a lecture before an addience composed largely of old and well-known. Spiritualists, among them a lecture before an addience composed largely of old and well-known Spiritualists, among them Mr. A. J. Davis, J. V. Mansfield. Mr. and Mrs. Wait, M. L. Van Horn, Mrs. Henderson, Mrs. Avery and Dr. Henderson. After listening to the delivery of this lecture we are glad to promise our friends another evening to be occupied by Mrs. Van Horn. Mrs. Nellie J. T. Brigham will lecture for us on Wednesday evening, Feb. 8th, and we hope to have Mrs. Amelia Colby here on the 15th of February. All interested are invited to attend.

are invited to attend.

MRS. MILTON RATHBUN. 247 East 117th street.

IN BEHALF OF THE DESTITUTE.

As your paper is circulated largely in our city, will you allow me, through your columns, to invite, in the name of Mrs. Henry Kiddle and other ladies are accept in Spiritcalism, all ladies, young brook, interested in relieving the destitute poor to meet with us each Thursday, at 3 P. M., at the residence of Mrs. Kiddle, 789 Lexington avenue?

Lexington avenue?

A temporary organization has already been formed, and we hope at our next neeting to be largely augmented in numbers and strength, and thus be enabled to proceed toward permanent organization and systematic work.

Mrs. Milton Rathbun.

Springfield (Mass.) Meetings. To the Editor of the Banner of Light:

strength," and as the interest in Spiritualism begins to call together earnest and thinking minds, the centre thus formed seems to be a magnet, attracting kindred spirits. The Sat-urday evening circle was largely attended, and urday evening circle was largely attended, and the exercises were of an interesting character. On Sunday, Mr. Fletcher's lecture upon "Re-turning Spirits" attracted a large audience, and elicited many expressions of approval. In the course of the lecture the speaker referred to the Guiteau trial, and said that should be be hung he would only add one more to that great company of undeveloped spirits who dwell upon the threshold, seeking opportunities to do harm The government have expended thousands of dollars to convict this man; if they would spend as many thousands yearly to ascertain the cause of crime, and to remove it, we should shortly reduce the number of these unfortunates, who are far more to be pitied than blamed." Strikare far more to be pitted than blamed." Strik-ing tests were given from different spirits, which were all recognized as being true. In the evening Mr. F. took for his subject "The Spiritualism of the Bible," and gave a lec-

ture that was so thoroughly appreciated he has been requested to repeat it at an early date.

A Sociable is announced for Friday, Feb. 3d, and on Sunday Mr. Fletcher will enter upon his third month of lectures, under the most flatter-

ing conditions. He can be consulted daily at 2 Hamilton Place, Boston.

Meetings in Lynn, Mass. To the Editor of the Banner of Light

To the Editor of the Banner of Light:

George A. Fuller occupied the platform at Mechanics' Hall, Lynn, Mass., Sunday, Jan. 29th. Large audiences greeted the speaker, some coming even from Salem; prominent among them were Dr. and Mrs. Holbrook, the celebrated magnetic healer, and Dr. C. H. Harding, a well-known and excellent test medium. In the afternoon the speaker discoursed upon "The True and False Associated with Spiritualism," remarking that Spiritualists should maintain a noble purpose in life, ever labor to establish truth in the world, and seek to make the world better and brighter. The sunshine of Spiritualism dispels the dark shadows of old theology, explains the mysteries of other religions and reveals the spiritual like a silver thread running through all beliefs. It is a living reformation; its magic touch trans-

silver thread running through all beliefs. It is a living reformation; its magic touch transforms all who come under its influence. It is an evangel of glad tidings, and will eventually become the saviour of the world.

In the evening the speaker's subject was "Thomas Paine and his Work." This discourse was an eloquent eulogy of this great social, political and religious reformer. It was fully appreciated by the large audience and frequently applications.

applauded.

Mrs. Dillingham will occupy the same platform next Sunday. Sunday, Feb. 5th, Mr. Fuller will lecture in West Randolph, Vt.

Foreign Items.

The Count de Bullet, whose interest in Spiritualism ind experiments with its phenomena are well known to our readers, is recovering from a long and severe ill

Miss Lottle Fowler is meeting with a remarkable degree of success in London. She devotes each day from noon until eight in the evening to those wishing private sittings at her residence, which is now at 28 Lang

Mr. Eglinton is giving scances in Calcutta, a report of which, published in the Indian Mirror of December 10th, we shall endeavor to find room for in our columns next week. Of the seances the Mirror says : " They gave undoubted proofs that he possesses the powers

Literary Aepartment.

WHAT CAME OF A WOODEN WEDDING.

Written for the Banner of Light;

BY GRACE LELAND.

CHAPTER IV-CONTINUED.

ing, he made his fire as usual, and swept his room, then made the tea for his breakfast, and while that was steeping, opened his Bible, and read the sixth chapter of Luke, lingering long on those passages which teach of love to enemies. His breakfast was very simple, consisting only of bread and cheese, which he ate from his hand, and tea, his cup and saucer standing on the stove-hearth; the table vibrating as usual, back and forth, with its gentle, persuasive emphasis of the request, so many times reiterated, that he would ask God's blessing be- years, whom he tenderly assisted over the fore he ate. He knew this was still the meaning of the motion, for whenever he called the alphabet at meal-time the same request was urged. Yet the movements were so gentle, as if keeping time to unheard music, that he began to feel that he was, in truth, discourteous to his angel guests, in thus refusing their re-

Gradually, thus, his ice-bound spirit was freeing itself from its fetters, as the warm, blessed sunshine from a better world poured in upon

Noon came, and the table was spread with greater care than usual. He had prepared a Christmas dinner, of chicken, and one or two extras. For many years Christmas had been to him an unnoted day; but now, for some reason for which he could not account, he felt like celebrating the day in his own small way. He had even festooned some evergreen over his talking, they heeded not the flight of time. table, and over the windows. He sat down to his repast, and immediately the swaying motion of the table commenced, soon growing stronger, but even and gentle still. The knife and fork, with which he was about to carve the fowl, dropped from his hand. A moment he waited; then, with a broken, husky voice, he ejaculat-

"Oh, God forgive me! Have mercy upon me! and save me! I thank thee for this food! Help me to eat it worthily. Help me to be thy servant."

The table was still, but the raps continued on the table and about the room for a little while. then mostly ceased; only now and then a gentle rapping, testifying of spirit presence and approval.

Again it was evening. A heavy knock was heard on the floor, and was repeated many times. After a while the table moved for the alphabet to be called. The following nessage was given by means of the same heavy, deep-

"Many years ago I wronged the father of one whom you know. I am in misery for the sins I committed while on earth. I cannot be happy till those wrongs are righted. You have more money than you need, and I obtained some of it through fraud. Fifteen thousand dollars of what you now possess rightfully belongs to your physician. He is a good man, and is struggling with poverty. Give him what is his, and you will thus bring a higher blessing upon yourself, and release, in part, from this dreadful remorse YOUR UNHAPPY FATHER."

Questions and answers followed, by which Damon Burrill was convinced that the communication was correct in its statements.

And he sat, and thought, and ponderedwhile his angel guests whispered to him of duty, and pointed out to him the way, and held up to his view a blessed hereafter, where all wrongs shall be righted, and all sin and sorrow

Thus commenced a new period in the strange ife of him who was known in the community as 'Old Grip." All unknown to the world, a revo lution was going on under the roof of the old weather-beaten house, which should yet blossom into deeds of love and blessing.

CHAPTER V.

THE LOVERS - PREMONITIONS - A SERPENT AMONG THE ROSES-BROKEN TIES.

In one of the shore towns of Massachusetts, about three miles from the beach, may be seen an old-fashioned farm-house, well built, substantial and well kept. The ample grounds are ornamented with trees, shrubbery and flowers, and the fields stretch out smooth and fertile down to the river's bank, and on the other side to the forest. It is a lovely spot in summer, and in winter the complete comfort of the place sets cold and storm at defiance.

Here lived, many years ago, Mr. Thornton and his wife, and their nephew, an orphan, who owned the estate. Mr. Thornton had been his guardian till he came of age; and, at the request of the young man, his uncle and aunt remained to have charge of the place till he should be ready to take the entire care of it himself.

It was a lovely June morning. Mr. Thornton and his men were in the fields at work; Mrs. Thornton was in her dairy, of which she took full charge herself, and her kitchen-girl

i was busy at her work. A horse and chaise When Damon Burrill rose on Christmas morn- stood before the door, the noble animal now impatiently pawing the earth, and now listening for his master's step. Soon a young man appeared, and was greeted by the horse with a neigh of satisfaction. Seeing Mrs. Thornton at the dairy window, he said:

"I shall not be home to dinner, aunt," and rode swiftly away.

An hour later might have been seen the same young man passing down one of the high cliffs. to the rocky beach below. He was not alone. With him was a young girl of perhaps twenty rough places. The expression of his countenance could not be mistaken. He-loved the gentle girl by his side with all his heart.

Was she beautiful? Hardly, as the word is generally understood. And yet you would look again and again at her face, with a sort of hunger, conscious that you were the while feeding your soul with something refreshing and beautiful from her spirit; and you would have an instinctive feeling that you could not exhaust her; that this fount of spiritual loveliness would never fail; and so you would always find in her face something new and fresh and lovely.

They seated themselves on a large rock, and watched the tide as it came in. Listening to the ceaseless plaint of the sca-watching the distant sails, and the sea-fowl, as they sat in long lines, floating on the restless billows - and

At last, in a pause in the conversation, the young girl's eyes became fixed, as if on some far-off object, and took on a sad expression unusual to her. The young man was not looking at the scene spread out before them, but his eyes were riveted upon her face with a look of tender devotion. At last he spoke: "Avis, darling, don't look that way! I don't

like to have your eyes turned away from me. You were far away, forgetful of me by your side. I want the light of your eyes myself. Perhaps I am selfish, but I want it all." She looked upon him tenderly, and tears glis-

tened in her eyes, as she said:

"Damon, my thoughts were here with you only: but - -"

"But what, dearest?"

"A strange oppression came over me." "What was it, Avis? Are n't you well?"

"Oh, yes, perfectly. I don't know what it meant. I was thinking of you, and it seemed that an icy hand was laid upon my heart, and something snatched you away from me, and miles and years stood between us, and I was alone, and you-I knew not where; only thiswe were apart! Oh, Damon!" she added, speaking slowly, as if in a dream, "will you ever cease to love me?"

"Avis, sooner will the sun forget to shine, and the ocean forget its ebb and flow, than will I forget you, my only Love!"

The impression, instead of passing away, became more clearly defined in her thoughts, but she tried to hide it from her lover, who was already alarmed at the unaccountable change in her manner.

Soon after noon they returned to the pleasant home of Avis Gayle, where dinner awaited them. After dinner they sat awhile in the cool shade of the piazza which overlooked the river, and from which they could see the wide stretch of sea. It was a lovely spot in summer, and

their favorite retreat. "Avis, you will miss this pleasant spot, but we will come here often. The months drag wearily, because of my impatience. It seems a long while till October. I think I shall be an apostle of patience by that time, after such hard practice of the virtue. I don't believe you feel half as impatient for our nuptials as I do,

my Avis?" "I don't say so much about it, Damon," replied Avis, with a charming mixture of mischief and tenderness.

"What is Love?" He asked the question

with a sort of slow eagerness. Her eyes wandered off to the limitless blue of the heavens, and then turned and looked into his. There was a world of meaning in their gaze. 'Her love was beyond the reach of lan-

guage. At last she spoke: "I can find no words for it. In heaven, perhaps, there is a language that can tell what it

"We can easily find words to express the absence of it, the want of it," said Damon. "Our language is richer to express sorrow and want, than joy and blessedness. I think there must, be, as you say, a more complete language in heaven. I sometimes think that heaven is your native clime. You seem to be a stray waif from some blessed shore, let down among us poor mortals for my especial blessing and delight."

"Why, you conceited fellow! What a comfortable reflection that you are so especially

provided for! I believe-What she was about to say further I don't know, for her lips were taken possession of just at that moment by Damon himself.

after some minutes. "It is dew and sunshine to warmth, joy to the soul-and it is more than greeted his eye. that. Life without love would be but another name for death.

"My life, since you have blessed it with your affection, Avis, has been full to overflowing, and the future looks full of promise. Don't look that sad way again, dearest! The ley hand you spoke of shall not snatch you away from me nor tear me from you! Look into my eyes and smile once more, my sweet Avis!" "Oh! what is it!" she exclaimed, with a shud-

der, bursting into tears.

"I don't understand you, Avis," he said, tenderly, after some minutes. "You are always so light-hearted and happy, and to-day you are so unlike yourself:"

Nor do Tunderstand it. As you spoke of the future, a black cloud settled down directly before me, shutting out all the brightness, and at the same time such a weight oppressed me!

Did n't you see it, or feel it, Damon?" "No, I saw nothing, and there was nothing,

Twill not be so foolish!" she exclaimed impetuously, after a few moments, raising her head, and slocking back her curls, "There, Damon ! I will not make any more misery for us. If sorrow comes, we will meet it as best we may. Now we will be happy in each other; and I will not see the coming Ill, if indeed it be approaching us;" and her clear voice broke out

"The fountains mingle with the river.

And the rivers with the ocean." "Now she is my own happy Avis again?"

"Then listen to me. I am seer, necromancer, diviner, mazician-what you will. I behold the future. This is June. We shall continue to have warm weather for several weeks, with occasional thunder showers, and perhaps a hail storm or two, and a few high winds of short duration. Let me see-it must be that the planet Venus rules your life. Mars is off about his own affairs, and has nothing to do with you or Venus brings, of course, love, beauty, joy, and fills your life and mine to overflowing with all good and desirable things. The only trouble Usee for you is a few optical illusions of sad import-which are caused by a certain malady called nervousness-and which have no meaning in themselves. The summer will pass quietly, happily with you, while I shall be in a fever of impatience for the wheels of time to bring around October with its waiting blessedness. Once the 16th of October here, and we shall be husband and wife, and the fruition of happiness will be curs. There is your future and mine, Avis. Who could tell a better one?"

"You at least show your ignorance of the science of Astrology, and I know no more about it than you do. But, Damon, do you know, I sometimes think that there may be in Astrology more science, and therefore more truth, than we have dreamed of? I have never heard a person speak of it even with respect; but there is something in my own mind that turns back to the mysticism of the past, with a feeling that treasure is hidden there, that great truths are waiting out of sight, in the dusty annals of the past, for resurrection, for recognition, and that they will yet be brought to light again by some one inspired for the work. I believe the ancients handled, in a simple, and perhaps crude way, great and mighty truths, which we have lost even all glimpses of, and which will surely come to light again. This ebb and flow in all things-do you perceive it, Damon? We religion, in the lives of individuals; and it may aunt entered. be that science will yet reveal this truth in a or the small portion of it which mortals may be ' busy in the morning." able to study. Strange thoughts press upon me seems to me that we are on the eve of new and startling revelations. I look toward the future with an impatient expectancy. I am overspirit of prophecy, and yet I cannot find words? to express what I see. I feel the pressure of ; mighty, unrevealed truths. The air seems about to speak to us!"

There was a peculiar light in Avis's eyes as she spoke, and the color came and went in her face, and finally left her paler than usual.

"I don't care how much you see with those wonderful eyes of yours, Avis, as long as I can see you beside, me, with my own eyes. You may see all the invisible things you choose, whether they be witches of the past or phantoms of the future, if you will only keep yourself visible to me, and give me, the right to call you all my own!"

"Oh, Damen! You are incorrigible! Why will you always bring everything back to me? Why will you not go on, and out, with me, into the great world of thought, and find what may be there revealed? You always bring me back so suddefuly to myself, and it humbles me, dear Damon!"

"Strange being! sweet dreamer! I can only follow you in your weird wanderings in the realm of imagination; but I try to keep close to you, for I fear to lose you, and then-I should mistress here! Damon Burrill shall acknowllose all! I couldn't live, Avis, without your

"It will never fail you, Damon !"

And Damon Burrill knew that the affection of that true and loving girl was all his own,

It is very sweet to hear you say that, Avis. It is n't enough for me that you love me-I want you to say it. I want to hear the words from your lips.

"I can't, Damon!" she replied, with a pretty pout-"you know I can't! You know I do, but I can't tell it! and I'm not going to try!" she added, with a charming willfulness which he fully appreciated and enjoyed.

'You don't know," said he, "how glad I am to hear you say something that sounds like a naughty child-like the 'I won't!' that springs sometimes like a weed from little lips-something really human; for I sometimes fear that you will be spirited away in some of your ethereal flights, and I shall never see you again !" Avis laughed, and sprang up quickly.

Come, Damon, see, the sun is not an hour high, and I'm going to pick some strawberries for tea, and you may help me you like.' And, putting on hat and sun-bonnet, they went merrily out to the strawberry-beds.

Damon Burrill drove up to his own house in

see a young lady walking slowly among the bushes, stopping now and then to cull a blos-"Shall I try to tell you what love is?" he asked, som or a sprig of green. As he approached, his eye was arrested by her beauty and peculiar the flower but it is more than that. It is the grace of motion. He at once surmised who she cool fountain in the desert to the thirsty trav- was a niece of his uncle's wife, who had visiteler-but it is more than that. It is food to the ed them two or three times while he was away starving, feet to the lame, eyes to the blind- at school. He had never seen her, and was not but it is more than that. It is music, light, prepared for the vision of beauty which now

> A few minutes later he went out with his aunt, and was presented to the stranger. As ily connection-their hands met in greeting, he felt the powerful magnetism of her personality, and was at once interested in his new acquaint

In almost every respect Pauline Forcythe was the opposite of Avis Gayle. Taller, and queenly in her bearing, with a certain hauteur which well became her style of form and feature, a complexion of almost marble whiteness, which was never ruffled or tinged by quick leaps of thought or feeling, self-poised, self-contained, self-satisfied, in fact, self-centered, and selffilled, and endowed with a magnetism of unusual power-Pauline Forcythe trampled on human hearts as ruthlessly as the war-horse treads upon his master's fallen foes. Her heart was too tlips perceptibly. full of self to find room for love or pity for any one. She loved power; she delighted in conquest; and she wearied of one triumph whenver she found a new victim. Such was Pauline hair, dark and glossy, was arranged in massive single heavy ringlet, which the evening breeze overflowed into the atmosphere around her, and | so she might be less levely in Damon's eyes. woe to him whose nature was not shielded and from under which they shot dangerous fire, wore two or three valuable rings; and her dress | away, saying this only: was rich, and tastefully arranged.

This is an unexpected pleasure, Miss For- keep and bless you!" eythe," said Damon Burrill. "I have so often heard my aunt speak of you that I have long ly reserve in Avis, disdaining to sue for condesired your acquaintance."

head and a bewitching smile she replied:

the letter, it seems, lost its way.'

ton. "Pauline is always welcome, as she very with him, and then—the image of Pauline arose well knows."

Pauline's mother, who was the favorite sister to the False! of Mrs. Thornton, died when Pauline was a babe; and, notwithstanding her many faults her destiny meckly, questioning from depths of and few virtues, Mrs. Thornton leved her niece | wee which no mortal scanned, "Is it Goo?" sincerely.

minutes of conversation, "the dew is falling; let us go in and have some music. We want to of Peace! hear you play and sing, Pauline.'

And in music and conversation the evening passed quickly away.

Notwithstanding the attractions of his new acquaintance Damon Burrill's last thoughts that night were of sweet Avis Gayle, and his last conscious breath a prayer for her.

It was nearly noon the next day, and Pauline sat in the large square parlor, impatiently turning the leaves of books and magazines, while see it in the history of nations, in the history of , her thoughts were evidently elsewhere. Her

"Pauline, I am broader sense, in the history of the universe, afternoon we will take a drive, but I am always

"Where is your nephew?" asked Pauline, absometimes which I cannot understand. It ruptly, "I have n't seen him since breakfast. Does his business take him away all day?" "He has no business, excepting to take care

of his farm and other property," said Mrs. whelmed sometimes by what seems to be a Thornton. "He will take the whole charge of the place next November, and we shall leave then. The one engrossing business of his life, at present, is his attentions to his intended tremulous with inspiration. I feel that God is bride. He sees her nearly every day. They will be married in October.'

Down in the gloom of Pauline's heart reverberated, in passionate tones which only angels could hear-" Never! never!"

A close observer, looking at her, would have seen a sudden tlash of the black eyes, and a slight compression of the lips for a moment. Her aunt saw neither. Pauline said quietly:

"I hope I shall see her. Ask her here very soon, will you not, aunt? What is her name?" "Avis Gayle,"

"Is sue beautiful?"

"She is very levely. You would hardly call her beautiful; but she is something more than "I must see her."

"Well, I will send her an invitation to spend to-morrow or next day with us, if you wish."

Revolving and resounding in Pauline's heart

were the words-"Avis Gayle shall never be

"Do, aunt. I am impatient to see your nephew's choice."

edge me as his queen. Ah! you shall be as clay in my hands, Damon Burrill, and I will mold you to my will!" A smile of fiendish triumph distorted her beautiful features. She turned to the window,

just as the clatter of a horse's hoofs was heard on the gravelled driveway, and Damon Burrill came in sight. Her aunt did not see the smile. She only heard the quiet remark-

"Mr. Burrill is coming now."

Mrs. Thornton left the room. "I wish, Damon," she said to him, as he alighted, "that you would try to keep Pauline from being lonesome. She is accustomed to a great deal of stir and bustle, and our quiet ways must seem very dull to her."

"Well, aunt, if I have no worse task imposed upon me than to entertain a charming young lady, I shall not complain," he replied laughingly, as he hastened into the parlor.

The seemingly careless grace of Pauline's attitude struck him as he entered. If he could have seen the care with which she had disposed of feature, and limb, and drapery, previous to his entrance, the desired effect would have been lost. There was an expression of sadness on her face which touched him; and he even upbraided himself for having been absent the whole morning, while his aunt's guest was there. He

ceeded in bringing back the smiles to her face and the merry laugh to her lips.

Every smile, every ripple of laughter, was an agent, in the employ of a wicked heart, to work a deadly mischief in two human lives!

The victim was not easily ensnared, at first, for the love which he bore to his promised wife was, for a time, a safeguard; but at last he gave himself up to the pleasing fascination of Pauline's power. He did not once dream of wronging the pure, gentle girl, who loved him so tenderly. No: she would be always, he behis eye met hers, and-in view of the close fam- lieved, as now, first and best; but how could be do otherwise than pay homage to such rare beauty as he now saw for the first time in Pauline Forcythe? And she, as his aunt's guest, certainly had claims upon his attentions, which he would not be so ungentlemanly as to refuse. So the days were on, and Pauline was doing her wicked work day by day, hour by hour, and

> But to turn back a little, to the day when Damon brought his intended bride to his own home for a few hours: we find that Pauline looked more regal than ever, in her superb beauty and rich attire, while there was a triumphant glitter in her eyes and a satisfied expression of conscious superiority curling her

> When Avis came into her presence she read her purpose as if her heart had been an open book, and she saw that her own fate was sealed.

It was a proof of Pauline's power of acting, Foreythe: A few more touches of my pen, and | that to Damon she was all smiles and loveliness you shall see her more clearly. Her abundant and gentleness, while to Avis she was haughtily condescending and cruel in her scorn. And braids high on her head, from which escaped a all this so artfully carried out that Damon saw only the side which she wished him to see, while now slightly stirred. Even in the motion of Avis saw the whole and could not mistake her that single lock of hair there was a language. purpose. She intended that Avis should see it The fascination of her magnetism not only per- all. She wished to arouse in her heart all the meated herself, and all her belongings, but jealousy of which her nature was capable, that

Here, reader, we pause. We will not unfortified by an inherent purity of purpose, and veil the weeks that followed. We shrink from strong, indwelling integrity. Her eyes were as following Avis through the tempest which broke black as her hair, with long, drooping eyelashes, pitilessly over her head. At first the struggle was terrible, though unseen by mortal eye-unwhenever slie chose to make an attack on the seen even by her faithless lover, except as he citadel of a human heart. Her nose, slightly saw the traces of it in the thin, pale cheek and aquiline, was perfect in form, but her lips would dimmed eye and faltering step. She uttered no have been considered perhaps a trifle too thin word of reproach; but when she saw that her by an artist or a physiognomist. On her hands, love was no longer of worth to him she released which were of almost dazzling whiteness, she him from the engagement, and turned calmly

"Wherever you may be, Damon, may God

There was such noble pride and true womantinued favor where she had bestowed favors in With a graceful inclination of the queenly a truly royal way-for in the realm of the affections the true woman is a queen always, con-"I didn't suppose that I should be an unex- ferring favor and not asking it-there was so peeted guest, as I sent a letter a week ago to much in her nature of this high delicacy and my aunt, telling her of my intended visit; but | nobility of soul, that Damon Burrill for a moment wavered, with a feeling that he could not 'It does 't matter, though," said Mrs. Thorn- give her up. One moment his good angel plead in his thoughts, and he turned from the True

And Avis faced the Inevitable: she accepted until at last, even in that rayless gloom, she felt "Come," said Mrs. Thornton, after a few the clasp of his guiding hand; and the years, as they went by, left upon her soul the signet

[Continued in our next.]

Free Thought.

Materialization and its Opponents. To the Editor of the Banner of Light:

Whatever may be the facts of the case, I feel sure that no honest and competent investigator, who has witnessed under proper conditions Mrs. Crindle Reynolds's remarkable powers of may hope to be when spiritual unfoldment shall materialization, would for a moment believe bring in earth's coming Better Day. We do fraud, although like all other sensitives she might have been induced to sit under conditions that would enable the enemies of the cause, on both sides of life, to use her organism through the psychological powers that many persons even while in mortal life possess, for unworthy purposes such as Mrs. Crindle has been individually charged with by the enemies of truth, together with scores of other mediums.

I hope the time is near at hand when all mediums, and especially those for materialization of forms, will learn to exclude from their scances all sitters who are not approved of by their spirit-guides and guardians. In this, I think, consists their only safety. There is no use in trying to disguise the fact that there exists a cordon of self-constituted, would-be leaders and organizers of the Spiritual Philosophy and phenomena, extending from San Francisco, through Chicago, New York and Brooklyn, to London inclusive, many of whom have control. as editors or contributors, of portions of the spiritual press, who have entered into a tacit understanding and firm resolve to blot out and utterly extinguish every vestige of spirit-form materialization.

They consist mostly of individuals who, having in past years been indoctrinated with a partial belief and knowledge of the phenomena, have supposed that they have learned all there is to be known on the subject, and are content to rest on the falsities of their previous experiences and henceforth make for themselves a "respectable" name among men by organizing both mortals and spirits into a creedal church, after the fashion that has for all time been adopted by the priests and pharisees of the day; thinking to raise themselves to positions of influence and power, by driving from earth the spirit-powers that have ever sought to direct every new development of spiritual outpouring, and taking the helm of progress in their own selfish and self-conceited hands.

Our spirit-mediums have seemingly outlived all, or nearly all, opposition and abuse from the secular press. Henceforth their chiefest enemies are to be found in the household of Spiritualism. Never since the inauguration of the rappings at Hydesville have such vituperative outpourings of malignant billingsgate abuse been heaped upon the heads of our innocent, persecuted mediums by any portion of the secular press as has been for some years indulged in by some of the spiritual journals, and that evidently with the approval of scores of wouldbe leading Spiritualists. Let the great body of honest Spiritualists rise in their might and resolve that it shall be brought to an end.

Philadelphia, Pa.

WELSH RAREBIT .- Cut thin slices of bread, remove the crust and toast quickly; butter them and cover with thin slices of new, rich cheese; spread over it a little made mustard and place on a plate in a hot oven desired to atone for any negligence on his part, till the cheese is melted; cut in square pieces and the early dusk of evening, and was surprised to and, in the single kindness of his heart, suc- serve at once on a hot platter.

THOMAS R. HAZARD

A Spiritualist Christmas.

On the evening of Saturday, Dec. 24th, a number of the personal friends of Miss M. T. Shelhamer, the medium for the Banner of Light Public Free Circles, assembled at her residence in South Boston, to present to her the compliments of the season, and to greet through her medial instrumentality her spirit band, and others who might control-among them "Lotela," one of her Indian guides—a vivacious ale original maiden, who fails not to make friends whenever and wherever her appearance is made

A beautifully decorated and well-laden Christ mas tree was arranged in the front division of the parlors; and evergreen and floral displays were made at intervals in other localities.

After a service of song, participated in by the medium and her brothers, Mr. and Mrs. J. B. Hatch, Mr. Robert Anderson, and Mrs. Nellie M. Day, Miss Shelhamer was controlled by spirit John Pierpont, who spoke as follows:

Friends: We are told that where two or three are gathered together there would he-the Christ-be in the midst of them. Where two or three are gathered together in harmony of spirit, and perfect unity and concord of feeling, each one being in sympathy, and with only the desire of benefiting the other, there not only will the spirit of Christ (which is the spirit of peace and good-will) be in the midst of them, but other uplifted souls who have taken on the divine status of the immortal life, and who, free from the trammels of the flesh, are ever anxious to aid and guide the onward steps of that division of kindred humanity which is yet toiling in matter's gloomy vale.

We are pleased to meet you at this hour, and to give you the blessing of the angels of peace. We might speak to you of the many enfranchised ones gathered here to-night to witness your pleasure and to participate in your enjoyment-likewise to bring unto you the blessing of the heavenly land, and to lift your spirits still nearer to the kingdom of heaven which is to come in love and harmony; but we prefer, and it is our purpose rather at this time, that your chief attention be directed to pleasant social communion one with another.

We bear you the greeting of the angel hosts here gathered; we would say to each one: "We bid you welcome; we trust you will here receive some little measure of strength-obtain at this time the foundation of some happy memory, which will bless your souls in the days of trial which may be before you." Each one of these spirits present unites with us in wishing you not only "A Merry Christmas," not only "A Happy New Year," but also a joyous and prosperous future throughout your livesjust as it may be deemed best for you to experience by the great Father of us all! If it shall be thought best by him that your pathway should be strewn with beautiful flowers, be thankful for the gifts bestowed; but if thorns surround you in coming time, remember they are sent that beneath their quickening touch the powers of the spirit may waken to conquest over material things, and the seeds of bright interior flowers be sown, which shall gain their rich and full fruition in the Morning-Land.

It is not thought best that any extended time be devoted this evening to spirit control; a few intelligences present will vocally manifest their continued interest in your mundane affairs; but at this festal hour it is best meet that you enter into the glad spirit of the season.

All over Christendom men and women are at this time hailing the return of what they hold to be the anniversary of the advent of the Christ among men; and though we deify him not, though we celebrate this present time not as marking the recurrent date of the birthday of a God, yet we reverence the name of Jesus as the name of a friend of mankind, a martyr for human good, a typic example of what the race that she ever knowingly practiced trickery or homage to the memory of him who, though he has saved no one in a vicarious sense, has yet shed down the ages an influence redeeming man from error, and casting upon his onward path the illuminating rays of eternal truth; and we do homage also to the great souls whose works on earth preceded, or have since blended with his influence, to unfold to humanity the sublime verity that the real heaven of happiness lies in loving deeds performed for each other's good.

Mr. Robert Anderson then read the following poem, which had been written for the occasion:

CHRISTMAS EVE. BY M. T. SHELHAMER.

Once again the circling seasons Bring the happy Christmas tide. When the sounds of mirth and gladness Spread abroad on every side: Now sweet love and holy blessings Fall upon each heart like rain, Causing it to sweetly blossom Into flowers of peace again.

Once more are our hearts united Into harmony complete, With the love that richly floweth From the angels' pure retreat; As in friendship here we gather To bestow the kindly word, May the love of God, the Father, In each soul be nobly stirred.

Angels here with us assemble To commemorate the birth Of the gentle, tender Jesus On this lowly mortal earth; And amid our gay rejoicing Mingle thoughts of him who died For the cause of truth and justice, Pierced by thorns on every side

And the angels gather with us. With their spirits filled with love Like to that the "man of sorrows Brought us from the world above, And we greet each one with gladness, Greet all with a happy joy, For no taint of pain or sadness Comes to darken and annoy.

Welcome, then, each soul in mortal; Welcome, every angel friend; May the blessings of our Father Sweetly on each heart descend! May his love and benediction Rest on every soul to-night, Whether traveling through the darkness, Or through paths of perfect light.

At the conclusion of the reading, the company joined in singing, "Nearer, my God, to Thee," after which the presents were deftly

and apparently in robust health, but who had, before the coming of another anniversary, passed to the realm of life's grander activities. This loving mother, from spirit-life, conveyed a blessing and a brief message to her husband and each of her children, and a kindly recognition to the guests assembled - her demonstrated presence giving practical proof of the loving kindness retained and manifested, when opportunity offers, by the denizens of the soulworld for their friends left on earth.

At a late hour, and after an appropriate benediction by Mr. Anderson, the meeting adjourn. ed, the friends uniting in wishing "Lotela" and her medium success in the mediumistic work in which spirits and a willing and faithful mortal instrument were so harmoniously blended.

The Movement for Justice for the Nation's Wards.

There has hardly been a more notable example of the influence of public opinion, and the convictions of the serious, thinking people of the land upon the politicians, than is now manifest in the temper of Congress touching Indian affairs. People who are inclined to doubt the force of popular agitation to accomplish good ends, may learn a lesson by what they will probably see accomplished during the present session of Congress. From all over the land there are coming in petitions and memorials asking Congress to take measures for the better management and the more certain elevation of the Indian race under the care of the Government. Three demands are prominent: They are for education, for individual ownership of land, and for the protection of the laws; and these demands are made even by hard-headed men of affairs who have awakened to a sense of the real condition of matters as regards the Indians, and by the Indians themselves, who have been taught by several recent events to see more clearly their way out of the life of the past into independence and a better relation with their white neighbors in the future.

That these reiterated and emphasized de-

mands are producing an impression upon the minds of members of Congress is clear to all who observe their conduct, and it is doubtful if we see many more such exhibitions of contempt and bitter hostility toward Indians because they are Indians, as have been seen in the past. Neither will it be pretended any longer that the Indians themselves do not care fer any of these things. Through one means and another they are coming to an understanding of their real circumstances and of the means of obtaining and securing their rights as men. They see, as they have not seen before, in what respects the white race is their superior, and they are becoming ambitious of attempting to share with white men all the advantages of citizenship and civilization. The great work done by the schools at Hamplon and Carlish: and Forest Grove has produced its effect, and there are many more requests on the part of Indian parents that Indians themselves do not care for any of these requests on the part of Indian parents that their children may be placed in these schools to learn the arts and the ways of life of white men than can be granted. They are beginning to show a hunger for education not unlike that shown by the colored race when it was freed from slavery. With regard to the ownership of lands they are also deeply interested. They understand well enough that the reservation system heretofore applied to them affords them little real protection and no security. They want to own land in severalty by a white many title, which they know cannot be arbitrarily and wantonly wrested from them. They are beginning to understand also, especially those who live in the near vicinity of the whites, the great difference between being subject to the great difference between being subject to the life a man, be he agent or great father or great soldier, and being subject to laws binding upon all and protecting all equally. The Indi-ans are more than ever convinced that there is nothing more to be gained by war. They know that the game is disappearing, that hunting af-fords only the most precarious means of sub-sistence, and that if they and their children ago to continue to live in the land, they must / cessarily learn to live upon what is produced from the earth by labor, as white men do.

There was on Thursday, Jan. 12th, a very interesting gathering in the room of the Senate

Committee on Indian affairs in Washington. The committee met for the purpose of hearing statements by a committee of the general as-sembly of the Presbyterian church appointed to memorialize Congress and the several depart ments of the government concerning the duty of the nation to the Indians. The memorial which was read set forth in concise and clear terms what is required by good policy no less than by lumanity on the part of the govern-ment. But some of the most interesting facts clicited at that meeting were ween the ball to have clicited at that meeting were presented in brief remarks by several who followed. The Rev. Dr. Riggs, who has been for forty-five years a missionary among the Sioux Indians, stated some important facts with reference to a letter of one of the bands of Sioux, which was read in connection with the memorial. With regard to education, which the Indians are now asking for with more arguments and connections. for with more unanimity and carnestness than ever before, the memorial presented by Judge Strong set forth that under treaties made with certain bands of Indians in 1868 the government certain bands of Indians in 1868 the government agreed to expend annually for the education of these Indians definite sums, which had been expended only in part, so that the government is now in arrears to these Indians to the amount of twenty millions of dollars for educational purposes alone. The Rev. Dr. Hall spoke earnestly and seriously to the effect that nations were as much bound to perform their obligations in honor and good faith as were individuals, and they could not expect to neglect or violate them without suffering a penalty any more than individuals could. Gen. pect to neglect or violate them without suffering a penalty any more than individuals could. Gen. Armstrong, Superintendent of the school at Hampton, and Lieut. Pratt, of the Carlisle School, both spoke in confident terms of the good work done at these institutions for the Indians who had been placed there, although they differed somewhat concerning the means of work and the nature of results, Gen. Armstrong appearing to have more confidence that the Indians educated at these schools would not relapse into the habits and vices of their race lapse into the habits and vices of their race when returned to their tribes, than Lieut. Pratt had. The latter was in favor of surrounding the Indians, and keeping them surrounded with the influences of civilized life, and dwelt much on the good effect of placing Indian children in families, to live and attend the common schools of the neighborhood. This same com-mittee afterward visited the President, and presented to him the same views they had presented to the Senate Committee. There is no reason to suppose that the Presbyterian church son to suppose that the Presbyterian church differs from the other religious bodies of the country in its general views on this subject. Indeed there are many indications of a great awakening among them all which gives promise of making it practically impossible hereafter to neglect and abuse the Indian race as has been done heretofore.

It might not appear at first, that this subject.

It might not appear at first that this subject has any special relations to appointments in the army, but there is reason to believe that those who wish justice done to the Indians throughout the land are almost of one opinion on the subject of the proper officer to be proposed to subject of the proper officer to be promoted to the major generalship in case of the retirement of General McDowell, which is expected to occur before long. It is very evident that unless something unusual and extraordinary happens something unusual and extraordinary happens the great field of usefulness in the military service for many years to come will have to do with the Indians. It is a question of carrying on costly wars or of preventing them by justice and fair consideration of their wants. In view of this condition of things the men who have become especially interested in the welfare of Indians and their advancement and who know Thee, "after which the presents were deftly removed from the tree and bestowed on those for whom they were intended—much merriment, and marked satisfaction also, being called out by the process.

During the evening—both before and in the course of the present-giving—various spirit-intelligences, "Lotela" included, controlled Miss Shelhamer in an informal manner, to the pleasure of all present. A touching episode during the meeting was the manifesting of Mrs. Shelhamer, the mother of the medium, who, on the preceding Christmas, had been in the mortal,

only for ruthless extermination, and he has for a long time past done whatever he could in his a long time past done whatever he could it his place to favor and establish a policy of justice and righteousness which would cement friendly relations between white men and Indians, and enable them to live in harmony with each other. One of the most vaunted of recent steps in the way of developing the Indian's capacity for self-government is that of taking Indians into the service of the United States as a kind of police, and placing upon them the responsibility for and placing upon them the responsibility for the good order of their tribes. It is not gener-ally known that the first experiment in this direction was made by General Crook in Arizona, in 1873, after the war with the Apaches, when he issued an order which is here for the first time published:

HEADQUARTERS DEPARTMENT OF ARIZONA,
PRESCOTT, April 8th, 1873.
General Orders, No. 13.
The following memorandum of instructions is hereby
published for the guidance of officers commanding
troops stationed on the several Indian reservations in
this denartment:

published for the guidance of officers commanding troops stationed on the several Indian reservations in this department:

I. With a view to bringing the straggling bands and families still at large upon the reservations and to serve as a nucleus for the establishment of civil government, a small number of the Indians recently used as scouts will be retained in service, under existing laws, at each of the reservations hereafter specified. Each of these detachments will be under the command of an officer designated by the department commander, who will have charge, under the supervision of the commanding officer of the post, of their clothing and accounts; but the post commander may communicate with them direct at any and all times.

These Indians will be selected from among the best of their several tribes, and will be liable to be mustered out for misconduct toward the liable to be mustered out for misconduct toward the liable to be mustered on their tribes, or other good cause, and their places filled by others duly selected. They will constitute the police force of the reservations, and while required to attend regular musters and inspections, will not only be allowed but will be required to cultivate the soil and perform the various industries prescribed by the Indian department, the same as other Indians.

They will be used, from time to time, upon the appli-

Indians.
They will be used, from time to time, upon the appli-

They will be used, from time to time, upon the application of the agent, or the commanding officer's own motion, to preserve the peace, report and correct any irregularities that may occur among their own or other tribes in the vicinity.

II. Commanding officers will aid the duly authorized agents in instructing the Indians in, and establishing among them, civil government in its simplest form, enabling them to settle their differences according to the usages of civilization, gradually showing them its benefits as contrasted with their own harbarous forms and customs. To do this effectually will require different forms to suit the peculiarities of different tribes, and the agents of the several reservations are requested to meet the officers commanding the military on their respective reservations, and agree upon the necessary forms, being careful not to make them too complicated at first for the comprehension of the tribes to which they are to be applied, leaving them to be enlarged with their capabilities, so that when the auxiliary force can be dispensed with, they will be capable of self-government, and eventually become good citizens.

While they should not be tudged harship for acts

ble of self-government, and eventually become good citizens.
While they should not be judged harshly for acts which, in civil codes, would constitute minor offences, care should also be taken that they do not succeed in deceiving their agents and the officers in matters of greater import, being careful to treat them as children in Ignorance, not in innocence.

Perfect harmony between the officers of the Indian and War Departments, on duty together, is absolutely necessary in treating Indians so lately hostile, and so apparently incorrigible; and the Department Commander earnestly enjoins this harmony, and directs that in case of difference in matters where the line is not plainly marked, that officers carefully avoid such difference being made known to the Indians, and that they refrain from any overt act in the matter at Issue until instructions from these headquarters shall have been received.

peen received.

By command of Brevet Major General Crook.
(Signed) A. H. Nickerson,
Captain Twonty-Third Infantry
A. D. C. and A. A. A. Genoral.

(Chicial.) The results of this policy pursued by him were entirely satisfactory, but it was years after-ward before the civil authorities seized upon the idea and put in operation a similar scheme at various agencies, the excellent results of which are fully set forth in the reports of the Interior Department for two or three years

Daniel Webster.

A STATEMENT AS TO HOW HIS COLLEGE BILLS WERE PAID.

The recent anniversary of the birth of Daniel Webster renders all facts pertaining to his early life and education pertinent and interesting. For this reason the following statement as to how his college bills were largely paid is valuable. In 1798, Timothy Bigelow was a young lawyer, residing at Groton, in this State. He was then in the midst of a very large and lucrative practice, which not only took him to the Suffalk Courts Massachusetts, but also to Hillsboro, Rockingham and other counties of New Hampshire. In his legal circuits, Mr. Bigelow often tarried with Ebenezer Webster in Salisbury, who, as is well known, was a farmer, innkeeper and a Judge of the Court of Common Pleas of Hillsboro County. One day, just after dinner, Judge Webster asked Mr. Bigelow if he knew of any gentleman, in or near Boston, who would pay a young man's college bills, because he had a son at Dartmouth, and, unless such aid could be had, the son would have to be removed. It happened that the son in question was then at home, it being vacation, and Mr. Bigelow promised in the evening, after the Court adjourned, to have a talk with the young man. This was done, and for two hours Timothy Bigelow conversed with Daniel Webster as to his studies, mental aptitudes, life plans, etc. That the interview was satisfactory, may be gathered from what was said by Mr. Bigelow at its close, when he took young Webster by the hand and told him: "Young man, give yourself no uneasiness about your college bills. Send them to me, and they shall be paid." The promise then made was fulfilled to the letter, and for three years all the money wanted by Daniel Webster to meet his college expenses came from Timothy Bigelow. After graduating, Mr. Webster gave his note to Mr. Bigelow for the sums advanced by him, and it is somewhat remarkable that the principal was not paid for more than twenty years! But this does not mean that Mr. Webster was not willing and did not offer to pay the same. For, in a letter dated Boscawen, Nov. 24th, 1806, he writes to Mr. Bigelow: "How shall I pay you the interest on my note? And when must I pay you the principal?" And again, in a letter from Portsmouth, July 2d, 1811, Mr. Webster writes to his great benefactor: "Be so obliging as to inform me the amount due on my note to you, and I will forward you a fresh note therefor, or the money, if it is more agreeable to you." Mr. Bigelow was evidently most willing to have the principal remain unpaid, and it was not until after his death, in 1821, that Daniel Webster paid the long continued and often renewed note to John P. Bigelow, as executor of his father's estate.

When Daniel Webster delivered his Plymouth address, Dec. 22d, 1820, Timothy Bigelow was one of the Vice-Presidents of the day, and, as he sat in the church listening to that masterly oration, he whispered to Timothy Williams, the then great Boston merchant, who sat beside him: "I had the honor and pleasure of paying that young man's college bills." Pride, in having aided such a student in obtaining a liberal education, doubtless had something to do in the long continuance of this particular note. Mr. Webster repeatedly admitted to Mr. Bigelow's children-Mrs. Abbott Lawrence, Rev. Dr. Andrew Bigelow and Hon. John P. Bigelow-his indebtedness to their father for his education, all of which was well known to them. The last time Dr. Bigelow met Daniel Webster was at President Everett's house, at Cambridge, on Commencement. Mr. Webster good circulation and buoyant spirits.

has never been one of those, of whom there are too many, who believe the Indian is a creature incapable of usefulness or advancement, and fit education since he was at Destroyath, be related to the content of the con education since he was at Dartmouth, he said: "Dr. Bigelow, had it not been for your father I

never would have had a liberal education." It is right to add that Timothy Bigelow, who rendered this great service to the great expounder, presumably argued more causes than any lawyer of the American bar. For, in thirty-two years of practice, they numbered upward of fifteen thousand. He was best known as Speaker Bigelow (Edward Everett wrote of him as "the eminent Speaker Bigelow"), from having been speaker of the Massachusetts House of Representatives for eleven years, when Maine and Massachusetts were one State; and, though the members were sometimes more than seven hundred, yet he could call them all by name two days after organization. At the death of Jeremiah Mason, Daniel Webster thus spoke of Timothy Bigelow, in the Supreme Judicial Court: "He was a lawyer of great reputation, a man of probity and honor, attractive by his conversation, and highly agreeable in his social intercourse, filling high offices with great credit, and known to me from my early youth."

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

The newly elected officers of the C. P. L. take hold of the work earnestly, and the outlook for the coming year, under the leadership of Mr. Wm. Z. Hatcher and Mrs. Ella Williamson, the new Conductor and Guardian, is promising. Mr. Hatcher has been identified with the Cleveland Lyceum the past five years, assisting principally in the musical department. He is eminently fitted for the place, and only needs time and opportunity to develop into a first-class Conductor.

Mrs. Ella Williamson, the newly elected Guardian, has been in the Cleveland Lyceum for fifteen years, and has passed as a scholar from Fountain to Liberty groups-held nearly every office, been Musical Director for the past three or four years, and is now on the top round of the Lyceum ladder. She is probably the youngest Guardian of any Lyceum (being yet under twenty-one years).

Mr. Charles W. Palmer, the new Musical Director, is a thorough musician, and though only recently a Lyceum member, has for years rendered efficient aid in all Lyceum exhibitions whenever called upon to do so. He intends that the musical department shall be a prominent one in the Lycoum, and intends training several of the scholars, that they may aid him in the exercises. Miss Flora Rich, daughter of the lately retiring Guardian, is a rising and promising scholar. Coming from the Kirtland (O.) Lyceum to Cleveland about twelve years ago, she has been a constant attendant since: has musical talent, and is ambitious to cultivate it. Miss R. has lately been promoted to an office, and bids fair to rival her mother as a Lycoum worker. May there be more like her.

Moses Hull spoke here Sundays Jan. 8th and 15th, and was accompanied by his wife, who closed the services by inspirational improvisations. During the week Mr. II. gave two stereoption lectures on Egypt and the Holy Land, in Cleveland, and one at Warner's Theatre, Nowburgh.

Mrs. Stratton, better known as Mrs. "General Tom Thumb," and her escort. Mr. and Mrs. Bleeker, attended the Spiritualist meetings in Weisgerber's Hall, when exhibiting here, and also attended one or two scances. Mr. and Mrs S. are avowed Spiritualists, and are no strangers to its phenomena or its philosophy; as the Cleveland Herald, when commenting on the fact, said:

"Mrs. General Thumb is an easy and graceful talker, and surprised her hearers at a conversazioné last night by her intelligence on Spiritualism and general matters...' Why, I am somewhat of a medlum myself,' she said. 'Occasionally when I sing or speak before the public, all thoughts of the words I should say eave, and 1 nna mysen overpowerea am strange sensation, and unconscious of what I am do-ing, until I am led off the stage."

Certainly no one can form any adequate idea of hermental resources by seeing her in public. Her symmetrical and tiny form is hardly more phenomenal than her mental and spiritual capacity. The little lady informed me she was a schoolmate of one of our best known spiritual speakers, C. Fannie Allyn, since which time they have remained firm friends.

Moses Hull's recent lecture on "Jeanne D'Arc, or Spiritualism in France four hundred years ago," was reported by the Herald of this and medium being plainly seen by all; this was city, and favorably commented on.

The Ladies' Good Samaritan Society is industriously preparing for the annual Fair, some time next month.

The Lyceum Sociables are proving a success. Preparations are on foot for the 31st of March. and there is some talk of inviting the Chicago Lycoum to participate in the Cleveland Annual Yours, &c., Exercises.

Jan. 19th. THOS. LEES.

Ladies' Aid Fair.

To the Editor of the Banner of Light:

Will you please publish, through the columns of your valuable paper, the following report of the Fair lately held in the Ladies' Aid Parlors by the First Spiritualist Ladies' Aid Society, of

Net Profits......\$410,67

The first prize for benefit of season ticket holders, an elegant China tea-set, was drawn by Mr. J. T. Souther; the second, parlor lamp, Miss M. L. Barrett; the third, a large campchair, Mr. N. B. Woodard, South Boston; the fourth, thirty yards cotton cloth, Mrs. J. W. Pope, jr.; the fifth, glass pickle-jar, silver trimmed, Mr. George W. Freeman, Charlestown.

Although the sum of money realized from this Fair far exceeds the most sanguine hopes of the few ladies furnishing the tables, it is but a small amount toward carrying on the object for which the Society was formed. The calls for assistance by the poor, sick and needy were never before so numerous, and the Society earnestly solicits contributions of clothing, boots, shoes (secondhand or otherwise).

The Society feel deeply grateful for the assistance of the Banner of Light in making known gratuitously its many needs and the work these adies are doing for humanity.

A. A. C. P., Chairman Com.

We can't help entertaining a severe respect for the science that can instantaneously photograph a flying horse, but forces a man to sit for four eternal minutes in front of a camera, his head braced into a pitchfork, and his nerveless eyes staring relentlessly out into the fathomless realms of the undefinable.—Rockland Courter.

Heavenly love is of such a nature as to desire that whatever is of its own should be another's; consequently, no one in heaven regards the good he possesses as good in himself, unless it be also in others. This is the origin of happiness in heaven.—Swedenborg.

Hop Bitters gives good digestion, active liver,

The Woman's Union.

One of the best works that is being accomplished in Boston is that done by the Woman's Educational and Industrial Union. It has for its object the elevation of society through the elevation of womanhood, and its growing success registers that it has met a real need of community. As its President, Mrs. Diaz, says, "There is worse than money poverty; the woman possessed of all the resources of wealth may still have needs. She may need motherhood enlightenment; may need inspiring; may need humanizing; may need to be rid of narrowness and self-conceit; may need to exchange frivolous pursuits for a noble purpose; may need to be drawn into sympathy with all womankind; may need that familiar intercourse with her less fortune-favored sisters which shall reveal to her the worth in all, the divine in all. These needs are as urgent as are the more generally recognized ones of the lower classes, socalled. To inspire a rich woman is as well worth doing as to teach book lore to a poor woman. Beside, the good done to any one class cannot remain with them. It will strike through to others. It must." The Union has its standing committees on finance, social, moral and spiritual development, on industries, education and protection-the last of which is especially useful to working women, who often suffer from the unjust withholding of wages due. As an instance of this work we extract this item from the report of the Secretary:

"The withholding of lawful dues does not often occur in our large and honored business firms. It is the petty dealer, the boarding-house keeper and dressmaker, who knowingly cheat their employes. Most glad are we when on them comes not only restitution, but payment of the costs of court. Our investigations reveal a want of moral integrity among third and fourth-rate employers, which sinks down from one to another, till recovery is hopeless from those who live only on promises. Shops open a new trade, offer to teach gratis; the girl gives her time for a month, and spends her money on material, then is told that her work is no longer satisfactory. Her little savings are gone, and she finds the public does not need this new source of industry, which has lived on what it made from these poor girls. Within the past year we have Investigated one hundred and forty-four cases, and recovered moneys on claims amounting to \$1035,10."

The reading-room of the Union is supplied with daily, weekly and monthly periodicals; there are some four hundred books that form the nucleus of a library, and this room is freely opened during the day and evening, and from one to six on Sundays. Classes are formed in French, German, Latin, drawing, painting, English literature, elocution, stenography, embroidery, crocheting and dress-making. The Industrial Department receives all varieties of woman's work, which it sells on a ten per cent. commission. Here can be found decorative art-work, plain and fancy needle-work, cake, jellies, preserves, knit and crocheted articles, in fact, all kinds of woman's handiwork. The Christmas sales have amounted to over eight hundred dollars, of which only ten per cent. goes to the Union, so it will be seen that many women must have been receivers of money for work. The sale is not a fair, but a sale of articles made by women.

The Sunday-afternoon meetings for women constitute a feature of interest. They are open to all denominations, every sect having its opportunity, not only in their speakers, but in the discussion which follows. They are held every Sunday afternoon, in the rooms of the Union, 157 Tremont street, and all women are cordially invited.

Spiritual Phenomena in Philadelphia. To the Editor of the Banner of Light:

Thinking the remarkable spirit phenomena occurring through the mediumship of Mrs. Thayer to be worthy of record as a matter of interest to the public, I write to say, that at my residence, on the evening of Jan. 18th, a number of persons being present, that lady seated herself in a small room, adjoining the more commodious sitting room, the curtains closing the entrance. The control then requested Mrs. Kase to sit beside the medium, which she did. While thus seated, with the medium's hands in her own. Mrs. Kase distinctly felt hands on her head, neck and shoulders, and presently the control said she might retire.

She had scarcely taken her seat in the larger room, when the curtains at the door of the room she had just left parted, and Mrs. Thaver auneared, a beautiful spirit-form standing by her side, at a distance of about two feet, both spirit several times repeated, the spirit making a low how each time it retired. There was present with us a well-known lawyer, of Philadelphia. who said he was entirely convinced of the possibility of the return of loving spirit-friends. but had never before seen anything satisfactory to his mind of the truth of Spiritualism. To use his own words, he felt himself "completely floored."

Mrs. Thayer has her usual manifestations: of flowers, frequently in the daytime.

One other incident: Mrs. Thaver and her daughter were with us one Saturday afternoon in May last, at which time I was quite ill. In the evening the daughter's hand was controlled. and it was written that there was a band of chemists and physicians present who had looked at my situation, and gave it as their opinion that unless I took active measures for relief I would soon be with them. We were then directed to place a pitcher under the table and sit around it, and they would bring some medicine.

We followed the directions, and in a short time, to our very great surprise, recognized the fragrance of herbs. We lighted the gas, and taking up the pitcher found it to be one-third filled with medicine. This I took, as per directions, and was materially helped thereby. S. P. KASE.

1601 North 15th street, Philadelphia, Jan 21st, 1882.

LIGHT VERSUS DARKNESS.

How closely we cling to some foolish old error.

That, long in the past, should have been laid away;
And oh, how our hands are uplifted in horror

If any one deems it unit for to-day!
But sunshine awaiteth the clouds passing over,
To send its rays down to the children of men.

Until they are able to clearly discover

The depth of the darkness in which they have been.

—[Dr. D. Ambrose Davis.

PRINTER'S PUDDING .- One cup of suet chopped fine, two eggs, three tablespoonfuls of sugar, one cup of milk, one cup of raisins, one cup of currants, one-

half of a nutmeg, two teaspoonfuls of baking powder, and flour enough to make a batter. Boll for two hours. Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at

the Banner of Light Bookstore, No. 9 Montgom-

ery Place. Boston.

New Books.

LIGHT.

Great Reduction!!

\$1.00---\$1.00

Former Price, \$1.50.

TRANSCENDENTAL PHYSICS

An Account of Experimental Investigations from the Scientific Treatises of

FJOHANN CARL FRIEDRICH ZÖLLNER,

Professor of Physical Astronomy at the University of

Translated from the German, with a Preface and Appendices, by

CHARLES CARLETON MASSEY, Of Lincoln's Inn, London, England, Barrister at-Law.

CONTENTS.

Translator's Preface.

Author's Dedication to Mr. William Crookes, F. R. S. CHAP, I. Gauss' and Kant's Theory of Space, The Practical Application of the Theory in Experiments with Henry Slade. True Knots produced upon a Cord with its ends in view and realed together.

CHAP, 2.-Magnetic Experiments, Physical Phenomena Slate-Writing under Test Conditions,

CHAP. 3.—Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment, Stade's Ab-normal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Be-

CHAP, 4.-Conditions of Investigation. Unscientific Men of Science. Slade's Answer to Professor Barrett.

CHAP. 5.-Production of Knots in an Endless String. Further Experiments. Materialization of Hands. Disap-pearance and Relippearance of Solid Objects. A Table Vanshes, and afterwards Descends from the Celling in Full Light.

CHAP. 6.-Theoretical Considerations. Projected Experiments for Proof of the Fourth Dimension. The Unexected in Nature and Life. Schopenhauer's "franscendent Fate."

CHAP, 7.-Various Instances of the so-called Passage of Matter through Matter.

CHAP, 8 .-- The Phenomena suitable for Scientific Reearch. Their Reproduction at Different Times and Places. Dr. Friese's and Professor Wagner's Experiments in Conrmation of the Author's,

CHAP. 9.—Theoretical; "The Fourth Dimension." Professor Hard's Experiments. Further Experiments of the Author with Slade. Coins Transferred from Closed and Fastened Boxes. Clairvoyance.

CHAP, 10,-An Experiment for Skeptics. A Wager; Slade's Scruples, A Rebuke by the Spirits. An Unexpected Result, Captions Objections, CHAP. II.-Writing through a Table. A Test in State

Writing Conclusively Disproving Slade's Agency. CHAP, 12.—A "Fault" in the Cable. A Jet of Water, Smoke. "Fire Everywhere." Abnormal Shadows. Explanation upon the Hypothesis of the Fourth Dimension. A Scance in Dim Light, Movement of Objects, A Lumi-

CHAP. 13.-Phenomena Described by Others

APPENDICES.

APPENDIX A .- The Value of Testimony in Matters Ex raordinary. APPENDIX B .- Evidence of Samuel Bellachini, Court

Conjurer at Berlin. APPENDIX C.—Admissions by John Nevil Maskelyne, and other Professional Conjurers. APPENDIX D. -Plate X.

LIST OF ILLUSTRATIONS. FRONTISPIECE.-The Room at Leipsic in which most of the Experiments were Conducted.
PLATE I.—Experiment with an Endless String.

Professor Zöllner's Hands,

Wooden Rings.

" 1V.-Result of the Experiment,

· · · V.-Ditto, on an Enlarged Scale,

xperiment with Coins in a Secured Box. ** VII.-The Representation of Conditions under which

"VIII.-Slate-Writing Extmordinary. " IX .- State-Writing in Five Different Languages. X.-Details of the Experiment with an Endless Band and Wooden Rings.

Large 12mo. Illustrated. Cloth, tinted paper. Price \$1.00, postage free.

IN ENGLAND THIS WORK SELLS FOR \$1,00. We have received a few copies of the English edition of he above work, which we will send by mail for \$4,00 per opy. Forsale by COLBY & RICIL.

Spiritual Harmonies:

Containing nearly One Hundred Popular Hymns and Songs (without music) with the Bellet of Spiritualists, and Readings appropriate for Funeral Occasions.

BY DR. J. M. PEERLES. This book may be considered multum in parvo, containing as it does a definition of Spiritualism—the leading doetnines of Spiritualists—andless and responses—about one hundred popular hymns and songs adapted to

Camp-Meetings, Grove-Meetings, Spiritual Seances.

and Congregational Singing. TOGETHER WITH

Funeral Readings, original and selected, appropriate for Infunts, Children, and the Aged. Price, boards, 25 cents; paper, 20 cents, 42 copies paper, 42,00; 12 copies boards, \$2,50. Cloth, Illuminated cover, 35 ents. For sale by COLBY & RICH.

SAKYA BUDDHA:

Versified, Annotated Narrative of his Life and Teachings; with an Excursus, containing Crations from the Dhammapada, or Buddhist Canon. By E. D. ROOT, an American Buddhist.

American Buddhist,

Prof. J. H. Cook says of this work; "Your descriptive
poem is as smooth as Pope, sublime as Byron, sympathetic
as Thompson, and as spiritual and humanitarian as Whittier. Every line is comprehensive, elevating and inspiring,
iliting and holding up the reader above the material and
ovanoscent to the realms and life of the divine and spiritual,
and breathing the spirit of "Peace on earth and good-will to
men." Never have I read a poem before so full of appropriate and comprehensive compound words. It is, indeed,
both as to thoughts, inspirations and language, a multum
fn parao poem."

Cloth. Price 91.00.
For sale by COLBY & RICH.

MUSCLE-BEATING; Or, Active and Passive Home Gymnastics, for Healthy and Unicalthy People. By C. KLEMM, Manager of the Gymnastic Institution in Riga. With ten Illustrations.

Riga. With ten illustrations.

This book contains the following interesting chapters: Introduction—Historical Review—Value of Muscle-Beating as an Indoor Gymnastic—Directions for the Special Use of Muscle-Beating—The Muscle-Beater—Cold Handsand Feet, Morbid Concentrations—Excessive Fatness—Muscular Debility—The Weakness of Advanced Years and Infirmities of Old Age—Lameness and Stiff Articulations—Morbid Mental Excitements—Steeplessness—Incipient Discasses of the Spinal Excitements—Steeplessness—Loss of Hafr—Muscular Curvature of the Spino—Muscle-Heating as a Means of Sustaining the Health—Summary of Directions for the Use of Muscle-Beating.

The work is a novelty, and very suggestive. We should not-wonder if it would prove a valuable addition to the numerous modes of exercise, especially for chronic invalids and seafculary persons.

Person of the Mischalt State of the Spinal Sp

For sale by COLBY & RICH. What is Spirit?

An Essay, by Clement Pine, of England. It is a maxim of one of our modern secunts that the ca-pacity to ask a question implies the corresponding power to answer it—a bold assertion, certainly. But, encouraged by such a statement in relation to the capabilities of the human mind, the author ventures to attempt the solution of the problem, "What is spirit?" Parer, Secula sustage free. roblem, "What is spirit?"
Paper, 5 cents, justing free.
For sale by COLBY & RICH.

New Books.

WITCHCRAFT OF NEW ENGLAND

MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ.,

Author of "Bible Marvel Workers," "Natty, a Spirit,"
"Memorism: Spiritualism, Witcheraft and Mira-cle," "Agassiz and Spiritualism," etc.

While producing this work of 482 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that in origin Witcheralt them and to-day's supermundance phenomena are the same; and found also that intervening Witcheralt historians, lacking or shutting of to-day's slight, left unnoticed, or thogeasily used, a vast amount of important historia facts and set before their reader serromeous conclusions as to who were the real authors of the barbaric delones they were obsertibing.

conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putaam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witcheratt had its origin, and descended from actors then and there.) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and misleadines 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.
MATHER AND CALEF.
COTTON MATHER.
ROBERT CALEF.
TOOM MATHER.
ROBERT CALEF.
THOMAS HETCHINSON.
C. W. UPLAM.
MARGARLT JONES. Winthrop's Account of her, etc.
ANN COLE. Hutchinson's Account, etc.
ELEZABETH & NAPU. A Case of Spiritualism, etc.
MOUSE FAMILY. Physical Manifestations, etc.
GOODWIN FAMILY. Dividinson's Account, etc.
SALEM WITCHICRAFT. Occurred at Danvers, etc.
TITTIMA. Examination of her, etc.
SARAH GOOD. Her Examination, etc.
SARAH GOOD. Her Examination, etc.
WARTHA COREY. His Reported by etc.
MARTHA COREY. Her Character, etc.
GILES COREY. His Reported by etc.
MARTHA COREY. Her Examination, etc.
MARTHA COREY. Her Examination, etc.
GEORGE RUROUGHS. Her Examination, etc.
MARTHA CARLES. Was seen as an Apparition, etc
MARTHA CARLES. Was seen as an Apparition, etc.
GEORGE RUROUGHS. His Susceptibilities and Character, etc.
CEMMANY. Number executed, Spirits proved to have been Enactors of Witcheratt.
THE CONFESSORS.
THE PROSECTIONS.
WITCHICHAPT'S AUTHOR.
THE MOTIVE.
LOCAL AND PERSONAL.
METHODS OF PROVIDENCE.
APPENDIX.
CHRISTENDOM'S WITCHICRAFT DEVIL.

APPENDIX. APPENDIX.
CHRISTENDOM'S WITCHERAFT DEVIL.
LIMITATIONS OF HIS POWERS,
COVENANT WITH HIM.
HIS DEFENCE,
DEMONDINGLY AND NECROMANCY,
RUBLICAL WITCH AND WITCHCRAFT,
CHRISTENDOM'S WITCH AND WITCHCRAFT,
SPIRIT, SOLI, AND MENTAL POWERS,
TWO SITS OF MENTAL POWERS,
LIDIAN WORSHIP,
COOCH. 12000. BD. 482. Price \$1.50. BOS.

Cloth, 12mo., pp. 482. Price 91,50, postage 10 For sale by COLBY & RICH. 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 Agos," "Travels Around the World," "Spiritualism Defined and Defended," "Mesus "Myth, Main, or God?" "Conflict between Spiritualism and Darwinism," "Christ the Corner-Stone of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," etc.

This large volume of 300 pages, svo; rich in descriptivo phenomena, fueld in moral philosophy, terse in expression, and unlane in conception, containing as it does communica-ATE I. - Experiment with an Endless String.

1. H. - Leather Bands Interlinked and Knotted under in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world-** 111.-Experiment with an Endless Bladder-Band and | ranks as the most interesting and will doubtless prove the

most industrial of all Dr. Pecbles'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 Garments that Spirits Wear. Visits in the Spirit-World. The Hells crammed with hypocrites. Sights Seen in Horror's Camp.

Velocity of Spirit Lacomotion. Other planets and their people. Experiences of Spirits High and Low.

John Jacob Astor's Deep Lament. Stewart Exploring the Hells. Quakers and Shakers 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 Desting. The General Teachings of Spirits in all Lands. Large 8vo, cloth, beveled boards, gilt sides and back.

Price \$1,50; postage 10 cents For sale by COLBY & RICH. Works by Mrs. H. N. G. Butts.

LAYING SOLDIER; or, Little Harry's Wisb. 20 cents. LITTLE SUSIE; or, The New Year's Gift, 20 cents. DA DARLING; or, The Little Flower Girl. 15 cents. BERTHA AND WILLIE, A Story for the Young, 15

COMESTRIAL INDEPENDENCE OF WOMEN: through their Equal Income, and Equal Suffrage, 15 DEMOCRACY OF CULTURE. A discussion of the pub-THE LITTLE ANGEL. A Temperance Story for Chil-HYMNS OF PEACE; for the use of Universal Peace Un-

ions, &c., 12 cents, HOURS THAT SHINE ON THE DIAL OF FREE-DOM, 12 cents. RALPH AND TOMMY; or, "I Wish I wasn't Black." OUT OF WORK." A Story for the Times, 12 cents. THE BIGOT'S DREAM; or, A Disagreeable "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 reliable author.

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

Sent free on application to COLBY & RICH. The Ethics of Spiritualism;

A System of Moral Philosophy, founded on Evolution and Continuity of Man's Existence beyond the Grave.

BY HUDSON TUTTLE. Author of "Arcana of Nature?" "Antiquity of Man, "
Career of the God-Idea in History." "Career of Religious Ideas." "Arcana of Spiritualism," etc. The following list comprises some of the principal subjects

The innowing its comprises some or the principal subjects treated:

The individual: The Genesia and Evolution of Spirit; The Laws of Moral Government: Analysis of Mind in Reference to Ethics; The Appellic: The Proposities: Love; Wisdom; Consideration of Highis of the Individual; to Gold; of Self-Culture: Duties of the Individual; to Gold; of Self-Culture: Duties of Society; Marriage, its Foundation and Responsibility.

12mo, cloth, 160 pp. Price, in cloth, 60 cents, postage 5 cents; pamphiet, 40 cents, postage 4 cents, For sale by COLBY & RICH.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OF FICE, corner of Province street and Montgomery Place, every TERSDAY and FRIDAY AFTERNOON. The healt (which is used only for these scances) will be open at 20 clock; and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public are cordially inclind:

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

no more.

Are the sour earnest desire that these who may recognize the messages of their spirit-friends will verify them by Informing us of the fact for publication.

Are As our angel visitants desire to behold natural flowers upon our Circle-floom table, we sollelt 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.

Are We invite written questions for answer at these sceness.

A We invite written questions to distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tureshys, Wednesdays or Fridays.)

A Letters of inquity in regard to this department of the Runner should not be addressed to the medium in any case, Lewis B, Wilson, Chetrman.

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

> Public Scance, Dec. 27th, 1881. Invocation.

Our Father, whose laws are in operation everywhere, whose love is manifested through all the avenues, scenes and conditions of life, we gray to be brought nearer into thee this hour than we have ever been bescenes and conditions of the, we pray to be brought nearer unto thee this hour than we have ever been before. We pray that we may be uplifted in soul near unto the divine harmonies of the celestial spheres, and catch some glories which there are seen. We pray that we may reach out in spirit and class hands with the pure and undefiled ones who inhabst those realins above where all is peace, and joy and towe universal. Oh, our Father and our Fifend! may we feel quickened in spirit; may our aspirations for good rise higher and higher, until we receive some inspired gleam of truth, of knowledge and wisdom from those who dwell beyond the vales of earth. Oh! thou who art the friend of the oppressed and of the weak and sorrowing, may we receive from those and thy evangels some light and truth and knowledge to impart unto those in need. And may we feel that each spirit in boundage, whether held in fleshly garb or disentiralled from mortal bonds, may be uplifted nearer to thee, until we may feel the sympathy of humanity spreading out age and clime.

Questions and Answers.

CONTROLLING SPIRIT.-We await your ques-

tions, Mr. Chairman.
QUES,—Does each individual occupy exclusively his own body, or does he do so in conjunction with another spirit?

Ans.—One or more spirits may exert an influence upon an individual in the form, may assist in directing the physical body, but the mortal frame of each individual is under the exclusive control of, that individual; none other can control the body apart from the spirit belonging to that body; none other can bring a powerful influence upon that body unless the spirit of the individual be first subjected to the control of the higher intelligence, else would the respon-sibility and free agency of the individual be de-stroyed.

Q .- Is not the discipline of this life, to which

Q.—Is not the discipline of this life, to which a person is subjected, ofttimes as much for the benefit of another as for himself?

A.—The discipline of life to which an individual is subjected may be as beneficial to another as to himself, for that other may require the lesson which this discipline teaches, and they who witness the conduct, the existence of him who is passing under the discipline, cannot fail to be benefited. This discipline may exert a lasting effect upon others in the mortal life, and much more so upon spirits in the eternal world. much more so upon spirits in the eternal world, who may be brought back into contact with the individual, and through his experiences learn those lessons which they most require.

Q.—Is it possible for the sense of hearing to

The Indian Maiden Lotela Speaks

For Fred Judd: Mary Ellen Stearns; Etta Lou-ise Hern: James Harlan: Samuel Mears: Hannah G. Andrews; Mary Ann Johnson; Olive Bates; Helen M. Marsh; George N. Wilcox. Lotela comes again to-day. The Pierpont chief says the weather is bad, and that the vitality of the medy would be exhausted in a very little while if individual spirits were allowed to manifest, so Lotela will talk for them.

The first spirit is a young brave. Lotela will

say just what he does;
"My name is Fred Judo. I was drowned while bathing. It is about two years and a half since that happened. It was in Naugatuck, Conn. I want to say a few words. I have been trying to come through a medium in Bridgeport, Conn., so as to 'tell my folks how well situated I am; and I have come here to day to get more power. I want to send my love to my friends, and tell them I am all right. I am glad I went out through water, because it was a quick way of going, and I found myself all right on shore in a very little time. I am well and happy, and want them to feel that it is all right."

He further says there is a lady in Bridgeport who knows his folks. She is a medium, and takes your paper, and he thinks she will send it to his folks. He wants to say he has been to her several times. He knows she don't like to say so, because people know she knew him, and might think she made it up. It is all right, and he comes here to say it is.

The next spirit is a squaw: "My name is MARY ELLEN STEARNS. Most of my friends are in Troy,"N. Y. I want to send a letter to Sarah Stearns and Lizzie Thayer, who are in Troy. It is a long time since I died, but I know I am not far off, and I wish my friends to feel that I have been living the greater part of the time with them in their homes, and I have known much that has occurred to them. I have seen the changes: most of them have been pleasant, but I am aware of two great changes which seemed to look calamitous to them. Let me say they were not so. Those two loved ones of your homes who were called away—one by a terrible accident, the other by the hand of disease—are safe in the spirit-world. They are happy, and are together; they rejoice over the change which came to them, and they wish me to send their love to you, and say they are happy, and will be still more joyful when they welcome each one of you to their spirit-home. We are all together, all at work, all anxious to be of use and service, and we know this will please our friends. My triends are not believe. The next spirit is a squaw: "My name is We are all together, all at work, all anxious to be of use and service, and we know this will please our friends. My friends are not believers in the return of spirits, but if they will give to some of their friends an opportunity to return, we will be able to convince them of our power. Lizzie is a medium, and we want her to try and develop her gifts."

A little pappoose squaw comes now. She says, "I want to come ever so much, because I have a mother and a father that I left here, and they did feel so bad because they thought I went far away. I want to say I am not way off, I am right here at home; I come home to play, to bring my love and to see everybody. I was most seven years old when I went away; I am most seven years old when I went away, I am going on eight now. My name is ETTA LOUISE HERN." She tells me her mother's name is Mary, and her father's is John. They live in Boston, right here in this big city.

Public Prescircle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Monigomery Place, every Turbay and Friday Affersoos. The hial (which is used only for these scances will be open at 20 clock; and services commence at 3 o'clock pressely, at which time the doors will be used and young no egress until the conclusion of the seance, except in case of absolute necessity. The public are cordially invited:

The Messages published under the above heading indicate that spirits carry with them the characteristics of their care that spirits carry with them the characteristics of their care that spirits carry with them the characteristics of their care that spirits carry with them the characteristics of their case that spirits carry with them the characteristics of their case that spirits carry with them the characteristics of their present condition. I wish my friends to know that I am in a good condition in another life. The accident which sent me from the body had no effect on my spirit. Myspirit was as strong and powerful and conscious immediately after the affair as it was before; and what is curious, I found my interests and my thoughts ately after the affair as it was before; and what is curious; I found my interests and my thoughts more engaged in seeking to accomplish that physical work which I had on hand, than they were in looking around into the new life. I feel that some of my friends will learn that I have returned, and I hope they will be glad to know that I shall be happy to give them an opportunity of conversing with me at any time. I would be very much pleased to have my friend Hanson address a letter to me through the medium, Mansfield, in New York. I have visited dium, Mansfield, in New York. I have visited that gentleman several times, and looked him ever, and I know I could give him a message over, and I know I could give him a message for my friends. I am a stranger to that medi-um—and I think to all mediums, really—so I feel that it would be convincing to those who are doubtful of the future existence, if they are doubtful of the future existence, if they could receive a letter from me through that channel. I met my death on a railroad train. I was on a business tour, that is, I was traveling to the West on a matter of business connected with myself and others. That business was not transacted, but I feel it is just as well as it is. The friends to whom I address myself today are in Philadelphia. My name is JAMES HARLAN."

Here is a brave who was real old when he was in the body, but he is smart and bright now.
"I died to the mortal life in August, 1879. I lived in the form for eighty-two years. I was an old resident of Essex, Mass. I have friends there whom I would like to reach, and friends and relatives in Lynn who I hope will see my message. I send my love to them all. Please tell them that I am well and strong. I have home witing up to a new life, and trayeling. been waking up to a new life, and traveling round more during the last two years than I ever did in the whole eighty-two years of my gver that in the whole eighty-two years of my mortal existence. The chap that was here told about being hurt on a railroad train. Why, bless you! I never was on a railroad train in my life, and don't regret that, either, though I do travel round a bit, now that I am free from the old body. Tell my friends I have a good home. I have met my dear friends; we are all happy, and want those in the body to feel that we are real men and women, strong and active, and capable of enjoying life. SAMUEL MEARS."

Here is a squaw who wishes to talk to the "I am HANNAH G. ANDREWS. My home was in Dighton, Bristol Co., Mass. I want my friends to know I am with them. I am not so much interested in those affairs which interested me in the mortal as A was, but still I like to see how they are disposed of, and also to see to see how they are disposed of, and also to see how my friends are getting on, so I come back occasionally; yet I am not dissatisfied with my spirit-home and surroundings; they are all good, and I am pleased with them. I had affairs, the disposal of which were of consequence to me. I had certain property; I had interest and shares in Rhode Island. I looked around for some months after the death of the old body to find out how things were gatting along. It is for some months after the death of the old body to find out how things were getting along. It is all right, and I have no advice to give; only I want my friends, especially Mr. Talbot, of Boston, to know that I have seen things, and feel it is all right. Of course I know that they are nothing to me, now that they have passed into other hands. I want to come back to the old place: to walk around and see the familiar objects; to talk with the friends; and I want them to get a medium there, in Dighton, and let me come."

Here comes one who says: "It is nearly two Here comes one who says: "It is nearly two years since I died; that is, I passed from the body early in the spring, which will be two years in a few months. I lived on earth thirty-three years. I had a family; I want to reach them. My home was on Tyson street, Baltimore. I want my daughter and my sister and all my family and friends to know that I am happy; I am pleased with my new life. I am not in a far-away heaven, shut out by jewelled walls, kept apart from those loved ones who remained on earth. I have a bright home; it is Q.—Is it possible for the sense of hearing to be bestowed on a person born deaf?

A.—Those who are born deaf are generally, we believe, very susceptible to spiritual influences. The internal sense of hearing, the clair-audient faculty, is bestowed upon these individuals as upon all others, and in such beings it seems to be more largely unfolded; consequently those who are born deaf may be enabled to understand the sounds around them, even though they hear them not by the external ear. It is possible for the chairaudient power to be so fully developed in the individual who is totally deaf that he can sense the spirit of each sound and understand what it denotes, even though he cannot hear anything whatever with the external organ of hearing. The spirit is keen, alert, and can perceive that which is taking place.

The Indian Maiden Lotela Speaks and dear one has only passed away from earth-ly shadows to enter the heavenly sunshine of love and peace where she is waiting for each one. By-and-by we shall see face to face, soul to soul, and will realize that the pains, the part-ings have only been in seeming; that they were blessings in disquise. Many ANY JONESON." blessings in disguise. MARY ANN JOHNSON.

Another squaw comes who wants to say a few words: "I was known a few years ago in the mortal form as OLIVE BATES. I want my sister Fannie and my brother Henry to know that I am with them; that is the all-important point with me—to have them feel that I have not passed out from their lives, that I have not caused to take an interest in their welfare and in all that is of interest to them. I want them to feel I am really their sister, just as much as though I was in the body, and that all who are with me in the spirit-world are still working for them, trying to guide and bless them, and by-and-by I think this will be made plain. I know they do not understand much of anything concerning the future life and the existence of spirits apart from the body, but I want Another squaw comes who wants to say a few thing concerning the future life and the exist-ence of spirits apart from the body, but I want to tell them something of this. I wish to give them a knowledge of themselves, of the dual life they are leading: one of the external, and one of the spiritual; for those strange ex-periences which have come to them during the last two years have been brought about by spiritual influences, and although they could not see the hand guiding them through the shadows, yet they must have felt that there was something or some one powerful to guide and to something or some one powerful to guide and to direct. We all send our love, we all join in greetings, for we feel that the time has come for the eyes of our loved ones to be opened, that they may realize something of the sweet influences around and about them. My brother and sister and other friends reside in San Fran-

Another says: "I have only a few words to say, and I wish to give them from this place, for I am unknown here, and I feel that it may be not only of interest but of benefit to my friends in the body. I lived in Hingham, Mass. I am the daughter of Caleb B. Marsh. I passed out of the body last spring. I have been trying to manifest to my father's family, and to friends outside of the old home, but I have not succeeded. Perhaps I will be able to after this. I lived a good while in the body. My life had its experiences, unknown to many, yet plain and distinct to me. I now know that they were all for my welfare; they were teachers, instructing my spirit, and I can read the lessons which they taught in a clearer light, now that I am apart taught in a clearer light, now that I am ap from the physical life. I send my love to all am ready to meet them, and I hope to have the opportunity of doing so. I am Helen M. Marsu."

Here is a brave that Lotela has seen before. He is a good spirit. He works to try and help other spirits when they are not in good condition; when they feel as though they wish they were dead, and can't be. Don't you know how that is? He says: "I feel that this is a good time for me to manifest, in order to send my love and best wishes to wife, sister and friends. At this time, when kindly feelings are expressed, when little gifts are interchanged between friends, when all is harmonious in spirit, I feel that I should come and send the gifts of my soul, my love and sympathy and Hehr.' She tells me her mother's name is Mary, and her father's is John. They live in Boston, right here in this big city.

A great, big brave comes now—me don't mean all flesh, but wide and strong. He says:

"I feel a strong desire to return to earth. A few years have passed since I was taken from the mortal body. I was called out suddenly, I had no warning. Heft my affairs in somewhat is many transactions which cocurred during my between friends, when all is harmonious in spirit, I feel that I should come and send the tain an experience which will do me good. I feel to-day that the way of the transgressor is spirit, I feel that I should come and send the gifts of my soul, my love and sympathy and spirit, I feel that I should come and send the tain an experience which will do me good. I have felt this for a long time. And why? My life was no different from the lives of many men who are looked upon as good and honorable individuals, and who are welcomed into society and courted for that which they possess, and for what they are. Yet I behold truth and in seeking to bless others, and I as-

sure these friends that the earnest endeavor and desire which they express brings a blessing to them in return, and it assists me and our friends to draw nearer to the home-circle, to sit beside the heartlastone and to mingle in love and sympathy with the friends of eartle. We are able to bring influences from above which I know are felt and appreciated, and we are able to guide each dear one nearer to the heavenly home. I am an earnest though humble advocate of spiritual truths as well as of the Spiritual Philosophy. I bless all mediums wherever they may be found. I bless the angels for seeking so long and earnestly to demonstrate the truth of spiritual life to mortals, and I am working in my and earnestly to demonstrate the truth of spiritual life to mortals, and I am working in my own way to seek to spread this truth, for I feel that the eyes of mankind should be opened to the light which is about and around them, but which the shadows of old theology, of false ideas, have obscured from their sight. I know that there is fear and trembling in the churches because of this new truth which is born upon earth. I have been long amongst the various sects and denominations on purpose to mark their present condition, and I find those who would be teachers and leaders, all who are not disposed to bring their followers out into the sunshine of God's truth, as revealed all who are not disposed to bring their followers out into the sunshine of God's truth, as revealed to mortals from on high, are trembling and are weak, because they are afraid the power which they have long possessed will slip away from them. I hope it will, and I believe it will. Talk about the good the churches have done! Why, I know one medium, a lady occupying an humble sphere in life—Mrs. King, of Connecticut—who has done more during the last dozen years to demonstrate the truth of immortality to mortals, and to bring light and hope and loy

are giving their time and power and talents to God's angels, in order to convert, instruct and bless humanity. Well, I have preached a little, and now I retire; first, however, saying that I also bless this establishment, and those connected with it on both sides of life, for the good which it has done. I am George N. Wilcox, of Madison, Conn." Public Scance, Dec. 30th, 1881.

Questions and Answers.

years to demonstrate the truth of immortanty to mortals, and to bring light and hope and joy and comfort to sorrowing hearts, to unveil the shadows that lay between those of earth and those of the spirit world than all the preachers and the teachers of old theology of the United Kingdoms. I know very well that the blessing of God and the angels must fall upon the humble instruments of earth who in outer ways.

ble instruments of earth, who, in quiet ways, are giving their time and power and talents to

QUES.—[By John W. Greenlaw, Gorham, N. II.]. Do those who were, with or without provocation, our enemies on earth, continue to be such in the spirit-world?

ANS.—That depends very much upon the nature of the spirit. If he be vicious, maliciously inclined, he will be very apt to harbor the same feeling of enpirity against athers that he cherfeeling of enmity against others that he cherished while in the form, until the opposite side of his character be unfolded, and kindly feeling and love become developed; but if the spirit be benevolently inclined, and desires to do good, he will speedily discover that it is unmanly and unjust to cherish ill-feeling or enmity against any one. It may be that a spirit exercises a any one. It may be that a spirit exercises a feeling of enmity against another through misjudgment. If that be so, when he enters the spirit-world, and becomes able to perceive more clearly, he will understand how he has misjudged, and will amend his conduct accordingly. Q.—[By Mrs. M. J. Healy, Bridgeport, Conn.] Are those who have been viciously inclined during their earth-life, reformed upon their entrance into the spirit-world by the direct means of spirits, or through the mediumship of some of spirits, or through the mediumship of some

of spirits, or through the mediumship of some one on the earth?

A.—Very few spirits viciously inclined are reformed upon their entrance into spirit-life.

Many such spirits remain in a troubled condition for a long period of time before they emerge from the darkness. One spirit may become reformed through the exhortations and instructions of another spirit which is highered to the scale tions of another spirit who is higher in the scale of intelligence and exaltation; another spirit may receive no good from the teachings of the high, but may be obliged to return to earth and enter into contact with some medium, through whose organism he will receive instruction con-cerning his past life, instruction concerning the best manner of living as a spirit, and also assistance to become better and purer in life.

Mediums may become, in conjunction with good spirits, missionaries of life, giving forth of their influence, strength, and power to uplift the fallen and the weak, even though they be invisible who come around them.

visible who come around them.

Q.—[By Alexander Spencer, Chicago, III.] Is vaccination, as a supposed means of warding off contagious disease, ever justified?

A.—Knowing as we do the evil effects of vaccination upon the system, it is our individual opinion that vaccination is never justifiable, under any circumstances, yet we know of under any circumstances; yet we know of spirits who believe that where an individual a nervous temperament is tracting a contagious disease, and has faith that vaccination will guard him against it, that then vaccination is justifiable for that individual; but we cannot look upon it so. The disease which you call smallpox is rather a disease which you call smallpox is rather a purifier than a blood-poisoner; while vaccination is vice versa. We have seen so many instances where the blood of individuals has become vitiated, corrupted, through the effects of vaccination in the system, that we would do away with that operation in all cases. In early days, when it was thoroughly believed that vaccination would prevent the spread of a contagious disease, and guard individuals from a terrible disorder which might result in a most terrible death, vaccination may have been exterrible disorder which might result in a most terrible death, vaccination may have been excusable. But in these days, when physicians themselves are in doubt as to its efficacy, and disagree upon the subject; and when positive evidence is brought forward to prove that vaccination does not perform the work it has professed to, and that it does not allay the disorder nor prevent the contagion, we believe that vaccination should be entirely abolished. Who ever heard of vaccinating the human system for such diseases as typhoid fever, diphtheria, and so forth? Yet these diseases are as malignant, indeed, more so, than smallpox, and are as contagious. Many more die annually are as contagious. Many more die annually from the effects of these diseases than do from

smallpox in two or even three years. Benjamin C. Bogert.

Benjamin C. Bogert.

[To the Chairman:] I am told that by coming here and expressing myself through another organism I shall receive great good, and assistance of a spiritual nature. I do not understand how that can be, but as I feel I am in need of assistance of that kind, I am willing to make an attempt to receive it. My friends may not believe that I have returned from beyond the grave. It matters not to me. They may not believe that I would come in this fashion, and speak as I intend to, but that I cannot help. I am impelled to come as I do, and if I am received and welcomed by those friends I knew while in the body I shall be happy indeed; but if I am rejected and cast aside by those who feel I am not in a good condition, or by others who feel that I have passed out of their lives entirely, I shall feel sad—but none the less must I come and speak. I am brought here by my own a shall feel sad—but none the less must I come and speak. I am brought here by my own blessed mother, from whom I have received more light, more of spiritual assistance and comfort than I ever did from any soul; and I can say that my father, who passed from the body in the same manner that I passed out, only years before, is also with me in the spiritworld, and that he has been blessed and instructed by that same heautiful spirit. world, and that he has been blessed and instructed by that same beautiful spirit. He remembers the companion he left on earth, he remembers his sons and all his friends, and he sends them greeting and love; but his best interests, the best work he has ever performed, has been done and is now taking place in the spiritual world.

I was at one time Transport of the Produce

spiritual world.

I was, at one time, Treasurer of the Produce Exchange, in New York. I was in other business for myself. I have been associated with individuals who are now in the form in business capacities, and I am well-known in the city of New York. I return, not because anything of a financial nature recalls me to earthly scenes, but I return in search of instruction, and to obtain an experience which will do me good.

business career that appear dark and unpleas-ant to me, and in the light in which I now view them, each one presents a thorn to my sight. I them, each one presents a thorn to my sight. I wish to say to my brothers and friends, that the manner in which I passed out troubles me not. It is true, I took my own life, but I found that I could not get away from myself, even though I had passed out from the body; I was obliged to face myself and my condition; to weigh the results of my life and its transactions thoroughly in the balance—and what I found wanting made me sad.

oughly in the balance—and what I found wanting made me sad.

I have been assisted by spirits, and I feel better than I have for months. I return to say to those of my associates who are in the form: Beware of your doings—seek to live up to the highest dictates of honor and justice. Beware how you defraud any one in the smallest matter; for as you live while in the body, so will your lives and conditions be when you enter the spirit-world. I did not intend to speak thus when I returned—but it frees my mind and gives me comfort. Perhaps, in this way, I shall receive the good promised. I send my greeting to all friends. I shall be pleased to meet them at any time. I am Benjamin C. Bogert.

Mrs. Maria M. Fitts.

[To the Chairman:] I am told that you welcome all people, sir. I thank you very much. I feel strongly impressed to return to earthly generally and executions and to strike the street. scenes and associations, and to strive to enter more fully into communication with them by controlling a mortal organism, thus taking upon myself once more the elements of physical life. Since passing to the spiritual world I have been solve hassing to the spiritual world I have been looking around, seeking to understand and to solve the problems of existence; to comprehend the life of the soul. And although the many questions that present themselves to my spirit concerning man and his destiny, as well spirit concerning man and his destiny, as well as his relationship to the highest of all creations, are yet unanswered, I still feel that I shall be able to press on and on, in my research for knowledge, until I have mastered all these things. But I have friends in the mortal; I have friends belonging to my family, dear ones, whom I would reach and communicate with concerning my spiritual life. I have friends concerning my spiritual life. I have friends outside of family relationship whom I would

concerning my spiritual life. I have friends outside of family relationship whom I would also reach; to whom I would tender my earnest greetings and friendliest expressions; and I bring my love to each dear one.

I have looked back over my life, and I have found that although I did that which I thought was for the best, although I disposed of the vast amount of means which were mine as I felt impelled to, believing they would be used principally for good works and wise purposes, yet I now wish I had known something more of life; that I had realized the true spiritual nature of man; that I could have comprehended that human beings should not be confined by creed and dogma, or the tenets of any sect; that they should be allowed the largest liberty, in which to develop the higher attributes, without fear of punishment; that they should be able to grasp the spiritual part of life and incorporate it into their own beings. Had I comprehended these things, I now know I would have disposed of my means in other directions; for the upbuilding of humanity, and for the outflowing of the spirit; in short, I would have sought to provide means by which the best and purest within those little waifs of life, who are thrown aside as of no account, should have opportunities of being unfolded and instructed in spiritual things, thus making them useful citizens and also useful members of society. As it spiritual things, thus making them useful citi-zens and also useful members of society. As it was I did what I thought was best. I disposed of my means for the benefit of various organi-zations, and for the benefit of various churches zations, and for the benefit of various churches and their pastors, feeling that the cause of truth as expressed in revealed religion would be thus forwarded. I see that I made a mistake, and so, as I cannot alter that, I am inclined to go forward, seeking for spiritual wealth and the gifts of the soul, to bestow them upon the people: by this I mean knowledge, truth and wisdom. And I intend to seek for these things until I am competent to become a teacher and guide to those who are now in darkness. I should be pleased to come into communication with any friend in the mortal. I am ready to respond to any call that they may make. I send my love and my blessing to each one. I am Mrs. Maria M. Fitts, formerly of Newport, R. I.

situated, for my aged parents had met and cared for me. I had been welcomed to a good home, a bright place, better than the one which was mine in the body, and so the uneasy feeling passed away, and I grew contented and happy. Then I thought it would be grand if I could notify my family and friends of my welfare, and tell them it is all good over on this side of life, and there need be no fear of "crossing the river of death." I lived a good many years in the body, and so I did not, at first, feel at home apart from it. True, I had a body of my own, but it did not seem to fit me quite so well as the old form; that was why I felt as I did. Now I have grown used to this spirit-body and to the spirit-life, and I am perfectly satisfied. I want all my friends to know I would not come back to live in the old place if I could, for I am better off now. situated, for my aged parents had met and cared

ter off now.

That is all I have to say. I thank you, Mr. Chairman, for letting me come. I am S. B.

Alfred Dion.

[To the Chairman:] I died very suddenly, sir—that is, the body did. I was not old; I had not reached the prime of life. I was engaged in business—not for myself, but tended in a grocery store—which occupied my time and attention. I had a wife and home, and had no desire to leave the form; yet my spirit went out from the body in an instant of time, and the form fell lifeless. That was some time ago. I have returned many times since then, and have watched the occurrences taking place with my returned many times since then, and have watched the occurrences taking place with my family and friends. I have seen indications of changes which are of interest to me. I want my friends to know that I am around, looking upon them, knowing what is being done and what they intend to do. I think I can give one very near to me a little advice concerning the future if I can only have an opportunity of doing so. It would not be well to give that advice in public; I wish to be alone with that dear one. I send my love and my greeting to each one. Let them feel that I am well situated. I am not standing behind a counter in any store, but I am engaged in a pursuit that is congenial to my spirit, and I can assure them it is one which would please them did they know concerning my spirit, and I can assure them it is one which would please them did they know concerning it. I shall tell them all about it if I have a chance to return and speak in private. I had plans and hopes for the future; I aspired to become worthy of note, though in an humble way. Well, these plans and desires have passed from my mind; I care nothing about them now, for I know what I can be and what I am capable of being, and I am working to that end. Alfred Dion, of Manchester, N. H.

Mrs. Emily R. Harris.

Mrs. Emily R. Harris.

A year has not elapsed since I passed from my earthly home out into the broad fields of the spirit-world. I have been passing through a pleasant though strange experience since that time. I have been growing familiar and acquainted with the spirit-world and some of its inhabitants. I have not confined myself to one place, but have passed out here and there, taking note of what was going on and seeking to learn something of the manner of life of those who are disembodied, those who are apart from the material body of earth; and yet, many times in my wanderings I have been recalled to my earthly home and to those who are so dear to me. I have felt a cord, as it were, drawing me back; I have felt that my loved ones needed my presence. Even though they knew not that I was beside them, I could come to assuage their grief and sorrow, and bring them peace and joy. I know I have succeeded sometimes in allaying the pain which was upon them, in bringing gleams of peace and sunlight

to their spirits, making them feel that perhaps, after all, it was for the best. And so I find my mission in trying to assist those who know not concerning the real existence of their loved ones who have passed beyond the grave. I wish to reach my husband and all my dear friends; I wish them to feel that I come to them with love, and bring them sympathy. I want them to realize that I am with them, ready to assist in any way possible, and to want them to realize that I am with them, ready to assist in any way possible, and to bring them strength and encouragement. I am always ready to take my place in the home circle, and wish them to feel that I am not apart from them or from their interests. I am about twenty-eight years old now. My name is Mrs. Emily R. Harris. My maiden name was Treadwell. I am the wife of Mr. R. C. Harris, of Salem, Mass. I wish Clayton to feel that I am close beside him, trying to direct his movements. I will be able to bring him a pleasant life in the future, for I see that something bright will come before a great while.

Sarah Hartwell.

My name is Sarah Hartwell. I lived for a long time in Halifax, Nova Scotia, but I did not die there. I intended to come to Boston. I had no friends in this city, but I had heard much of the place, and I thought that I would be able to get my living here. I started from home on my journey, and made a brief stop, or intended to make a brief stop with a friend. I was taken ill, and in a few weeks passed from the body; so I never reached Boston, and this is the first time I have ever been in this place. My friends. so I never reached Boston, and this is the hrst time I have ever been in this place. My friends, most of them, are in Hallfax. I want them to know that I have got around and am ready to talk to them. I do n't know as they will feel that it is really I who have come, but I hope to make them feel so. I want to tell them that I have found out that it was best I did not come to Boston to do as I justended it would have have found out that it was best I did not come to Boston to do as I intended; it would have been disappointment all through, and I would not have gone back to my friends, because I would not have liked to, so it would probably have been a bad matter for me. As it is, I have gone to the spirit-world. I have met Olive and other friends and they have given me a good home until I can look around for myself. And now I am working to make a home for myself and for my good old mother when she comes to me. I send my love. I want to have it known and for my good old mother when she comes to me. I send my love. I want to have it known that this Spiritualism is true, and that spirits can come back and talk. I want them to feel that Sarah is round, looking on to see what is taking place. I have seen William and noticed his movements, and I tell him to be careful, not to be so rash; I am afraid he will come to harm. I mean William Hartwell. I want him to make sure of every step that he is about to take, to be sure that he is on solid ground, for there are many things before him which are not safe, and which look to me to be treacherous. I think he will understand what I mean, and I want him to look after mother and do all that he can to make her life easy and comfortable, for before many years she will leave him and come to me in the spirit-world.

Mrs. Lavinia Winn.

I am assisted to come here to-day, and I appreciate the assistance. I did not understand this thing when in the body. I wish that I had, for I feel that it would be a blessing to me and those who looked to me at times for advice and strength. It seems to me that a knowledge of the real existence, the tangible existence of your friends who have passed from earth, must be of great comfort to you. It seems to me that if one can really believe that their dear ones return to communicate with them, give them strength and power in this world of struggle and toil; if they can really believe their dear friends are guiding them and preparing a home for them, then they will seek to live pure and holy lives, because the eyes of the angels are at all times upon them. The world would be the better if all could receive this knowledge. I sought to do my duty while in the body, as I perceived it. I sought to live up to my convictions of right and justice. I believed in revealed religion, and it was a comfort to me, a stay in those who looked to me at times for advice and until I am competent to become a teacher and guide to those who are now in darkness. I should be pleased to come into communication with any friend in the mortal. I am ready to respond to any call that they may make. I send my love and my blessing to each one. I am Mrs. Maria M. Fitts, formerly of Newport, R. I.

N. B. Walker.

I wish to come and tell my little story. Like many others returning, I have a desire to reach my friends and my family. I lived in Auburn, Me. Not many months have passed since I left the body. I fell into my well, and was drowned. When I found myself outside the body, a strange feeling of depression, a sinking sensation possessed me, and for a little time I regretted the change; I wished that I was back on the earth; but after a short time I found that I was well situated, for my aged parents had met and cared for me. I had been welcomed to a good home.

edge, and have him realize that immortality is sure, and that a blessed immortality will be given to every soul, his views will expand, become broader, and he will be able to grasp higher truths, and thereby bless others. I am assisted here by one who is present, seeking to aid some returning spirit. He tells me that he has been here many times, that he has not sought to communicate himself, because he finds so many in need of the experience which the control of a medium gives, and he has been enabled to return into close communion with his dear ones through the mediumship of one member of his family, so that it is not necessary he should come here; but I feel that I can do no less than give his love, for I am sure he sends it to his friends, and tell them he is a good spirit, a blessed man, for he seeks to aid those who are ignorant concerning the laws of life, and to bless those who are weak and in need of blessing, and to be of comfort to all. He gives me his name as Alexander B. Coffin, of New Bedford. He was an old Spiritualist, and understood this spiritual communion before he left the body, so he has found his true vocation, and is happy in his work. I wish to repeat that I send my most earnest love to each friend. I am with them, heart and soul. I bless them all. I am Mrs. Lavinia Winn. My husband is Rev. Daniel D. Winn. We are of New Bedford. My husband was, at one time, the pastor of the First Baptist church of the city of New Bedford. I privilege of coming.

MESSAGES TO BE PUBLISHED.

Jan. 3.—Mrs. Mary Forbes; Charles E. Kelth; Louisa lubbard; Anna Towie; Mrs. Charlotte Caffrey; Johnnie Hewitt; B. J. Sanders. Jan. 6.—Children's Day.—Alice Hadley; Herbert Mer-

John, 3.—Mrs. Mary Fores; Charles E. Reitti; Louisa Hubbard; Anna Towle; Mrs. Charlotte Caffrey; Johnnie Hewitt; S. J. Sanders.

Jan. 6.—Children's Day.—Alice Hadley; Herbert Merriam; Katle Elder; Lulu Carroll; Edward Lee More; Sammie Cobb Prescott; Nora Lilian Thorpe; Susle Taylor Ellsworth; Nellie Foster; Johnny Glootz; Maola.

Jan. 10.—Rosa T. Amedey; Laona Matthews; Joseph B. Ealon; Sherman Derly; Annie Tobin; Mrs. Eliza A. Churchill; Thomas Fisk.

Jan. 13.—Samuel E. Stowell; Foster Robinson; Mrs. S. A. N. Kimbal!; Henry Wood; John Bols; Henry K. Barber; George W. Kittredge; Sophia Ford; Haumah E. Kimbal!; Jesse Haley; Mrs. Phebe Young; Light Star.

Jan. 17.—Anna A. Baritott; Stephen Nichols; Joseph Farnsworth; Eunice Clark; Mary Ann Sampson; Henry Brown; Thomas J. Martin; Charles L. Wheaton; Deacon Jonathan Loring,

Jan. 20.—Rev. Isaac R. Barbour; Johanna Balge Walters; George W. Whiteside; Umh Utley; Meiville C. Freeman; C. E. Preston; Jonas Smith.

Jan. 24.—Dr. James A. Stetson; Marla L. Joy; Joseph W. Reynolds; Willie Patten; Capt. F. H. Kline; W. Wood.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and markets at the shall deep are in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

"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 CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

Banner Correspondence.

Massachusetts.

NEWBURYPORT.-"F. H." writes: "Mrs. K. R. Stiles, of Worcester, a lady of rare spiritual gifts, addressed large and intelligent audiences, both afternoon and evening, at this place, on Jan. 22d. The evening lecture was an eloquent exposition of the fundamental principles of Spiritualism, and was especially fine. We hope to hear her again soon."

GREENWICH VILLAGE,-Charlotte Brooks writes: "I enclose the amount due for my subscription another year, not because the present term has run out, but as the money is a Christmas present for that purpose, I hasten to fulfill the request of the donor. It is a gift which I highly prize, as I am advanced in years, and have to labor to maintain myself and husband, who is almost blind. I cannot find words to express to you how much I appreciate the Banner of Light as it comes laden with spiritual food and knowledge given through the inspiration of unseen intelligences. I believe each volume grows better and better. I feel as though I could not enjoy life without it, to sustain me in my declining years. I did not know of such a paper as the Banner of Light until it was six years old. I commenced with the 13th volume to take it, and have received it ever since. May angels ever guide and guard mediums and all workers in the blessed cause of Spiritualism."

EAST BRAINTREE.-G. E. Pratt writes, January 20th: "On Sunday last, Mrs. A. E. Cunningham occupied our platform in a very satisfactory manner, giving many tests clearly and with great particularity, a large number being recognized. A very harmonious feeling characterized the audience in the afternoon. and the results pertaining to such a gathering were plainly manifest. The evening audience was larger, and developed considerable opposition, which took the form of an endeavor to baffle the efforts of the spirit-world to work, by neglecting to acknowledge tests which many in the company knew to be correct in every particular; but, owing to the fact that a strong band of seen and unseen workers were around the medium, instead of doing the work desired, the reverse was the result, as some of the most strongly marked tests, as well as the clearest and plainest given during the day, were given under these adverse conditions. Mrs. C. is to be commended to all who desire a sincere worker in the cause of truth and humanity."

NATICK.-Mrs. J. H. Esty writes, Jan. 23d "We have commenced work again in Natick. Spiritualism is not popular in this place, but its friends will endeavor to keep it before the people. Some three weeks ago David Brown gave a test circle, which was quite well attended. Mrs. Abby N. Burnham has also given a very acceptable lecture and a test circle, where her character readings were correct and pointed."

HAVERHILL .- A correspondent writing of Henry B. Allen, in former years better known as "the Allen Boy," says: "Until yesterday we believe he has never visited this city. He came over here from Exeter, where he has lately appeared before parties of the most prominent citizens there, including some of the professors in the Academy, giving great satisfaction. Last evening (January 9th) a large party assembled in a private parlor at the residence of one of our citizens, where whatever there is connected with demonstrations by this invisible force was pretty thoroughly exhibited. Mr. Allen sits the party before him in a circle, himself being one of the number-thus apparently gathering magnetic force from the whole number present. Thus located, with a dulcimer, weighing thirty pounds, resting in a chair behind him, a guitar and bells on a table before him, and himself closely clasped by his hands on either side, the demonstrations commenced. Numerous tunes were exquisitely played upon the dulcimer; the guitar was finely manipulated and apparently floated upon the air, bells were rung, hands felt, and lights seen floating in the room. There was also writing on paper lying upon the table. The dulcimer was once or more lifted over the heads of the party and laid upon the table, the hands of Mr. Allen being at the time joined in the circle. Among the last demonstrations was the turning of the table completely bottom side up in the centre of the room, lifting the dulcimer again and laying it upon the floor, and very roughly handling the guitar, splitting its side.

District of Columbia.

WASHINGTON .- Eliza R. Hyde writes: "I can say, with many others, that I would rather do without all other papers than without the Banner of Light. I have frequent spiritual experiences of my own, and am always glad to read the experiences of others; I am also glad to read all articles pertaining to progress, in whatever form. The soul life with me is the real life, and whatever helps us to advance in physical and intellectual culture, helps also the spiritual; and the Banner, in advocating growth in all departments of life, is leading souls step by step to the highest plane of being. You may consider me a permanent subscriber." [Thanks. We want several thousand more just like you. -Ed. B. of L.]

Connecticut.

COLLINSVILLE .- A pioneer subscriber, D. B. Hale, writes: "1 am over seventy years of age and in feeble health. I have been a subscriber for the Banner of Light nearly from its commencement, and derived much instruction, comfort and consolation by a perusal every week of its well-filled pages. It is a blessed thought, a blessed consideration—the hope and belief of a reunion with our loved ones in another and better state of existence."

Ohio.

LEESBURGH.* - Joseph S. Burr writes: "This place has long been noted as an innovating, liberal and progressive point. We have a good hall here, built and owned by a Spiritualist, which is more used by Spiritualists, Materialists, Free Religionists and the like, than any other hall in Eastern Ohio-so far as I know or believe-and if our ability to pay for rostrum instruction was equal to our desire therefor, the hall would never 'get cold.' Since Modern Spiritualism first claimed public attention, Leesburgh has not been without zealous friends to the cause of progression and reform. At this time we much desire a good test medium. Our village is two miles from Bowerston station on Pan Handle R. R. (hacks every train). Unfortunately for us, most of the speakers who travel from East to West, and vice versa, pass north of us, by the way of Cleveland, etc., on Lake Shore R. R., or else "The name of our town. Leesville, the postoffice to which letters should be directed." So writes our correspondent.

south and west of us, by Columbus and Cincinnati; leaving this eastern part of Ohio too isolated. If more liberal and progressive lecturers, exhibitors, etc., would travel on the Pan Handle R. R. (i. e., Pittsburgh, Cincinnati and St. Louis R. R.) it would be better for them, and for the cause generally, especially if they would give timely notice, in Spiritualist papers, of their movements, so that those along their route might have a chance to write to them, and make arrangements for them to call at various

points. At Alliance, Canal Dover, New Philadelphia, Leesburgh, Dennison and Uricksville, Port Washington, Coshocton, Columbus, etc., there are many Spiritualists and progressive inquirers after truth. We have been thinking of establishing a regular circuit along the Tuscarawas Valley (including several of the above points), something after the early order of the Methodists, so as to have regular service by a competent speaker, employed for said field on such terms as we can meet. If any feel like volunteering for this mission let them speak through our papers. Popular sentiment is ripening rapidly in this section of the country, favorable to some advance movement, and cannot long be suppressed."

Pennsylvania.

PHILADELPHIA.-Ed. S. Wheeler writes a pleasant word of appreciation concerning the enlargement of the Banner of Light, and reports that the New Dispensation is moving forward in the Quaker City beyond hope of successful gainsaying on the part of its opponents: 'The resurrection of the devil," he writes, 'proposed by the Reverend Mr. Phelps as an antidote to Spiritualism, must be made promptly if this city is to be saved from a belief in a demonstrated immortality. During the month of October A. B. French, Esq., gave a fine series of lectures here. Mrs. Amelia Colby, who spoke here in September, was the speaker of the First Association of Spiritualists of Philadelphia in November. She was well approved, and had large audiences. J. William Fletcher held the platform just alluded to during December, and drew such an attendance that hundreds were unable to gain admittance to the hall.

Each speaker we have had has brought out a different audience; and of those who have been upon our platform, none draw a larger or better audience than Mr. Fletcher. Each speaker seems to have, as it were, his or her own constituency, according to the several gifts and graces possessed. So with Bro. French on the intellectual, philosophic, religious plane; so with Sister Colby on the argumentative, rational, critical, progressive side; and with friend Fletcher, in the method of statement, made up somewhat of the style and character of both. to which we have been fortunate enough to have had superadded by him the exercise of an unsurpassed mediumship, both in public and

Beside the meetings where the above-named speakers were heard, there have been at various places in the city a number of others, where, in one way and another, Spiritualism and liberal thought commanded earnest attention. Meanlime, in private, the most convincing proofs of spirit-presence are in very many families so common as hardly to excite passing remark. An uncommon number of church people of different sects have become earnest investigators, and the sudden development of superior mediums, under the pall of the very dust of the pulpit cushions, is a fact."

New York.

WESTFIELD.-Carrie E. S. Twing writes: 'As I was looking out upon the drifting snow, and thinking the old year, so quiet all along, meant to give us a farewell bluster, the dear Banner of Light came to me like a rift in the clouds; and when I turned over its pages, and found that 'Ichabod' had fulfilled his oft-repeated promise of 'going to the Banner Circle-Room for certain,' I felt I had indeed heard from an old friend, and I write thus early to acknowledge the truth of his statement; also to thank the blessed instrument through whom he sent this message, and the Ranner of Light, second to none in the land for its advocacy of spiritual truth, and the defence of mediums.

The physical strength required in order that I might be used to write the second of 'Samuel Bowles's Experiences in Spirit-Life,' so weakened me that my health has suffered much. but I am better now. The unseen ones urge me on, and wish to write more books, and were I to live many years no doubt I should still be told.

'write, write.' Our Orthodox town has had quite a waking up by the visits of Mr. Watkins, and it needed it. We have some good local mediums who are only just beginning to let their light shine: among them H. M. Taylor, an active business man, who has of late years developed rapidly in both healing and tests; also C. McEwin, a young man of such sterling worth as to command respect, even if he is a medium; but our hearts are saddened by the severe illness of Mrs. Mary Sage, who has, for long years, been a worker for the angels. As a writing medium she has done a great work, and I ask mediums and Spiritualists all over the land to urge their guides to visit this sick sister, and see if by concentration of thought and will-power of the angels and our own, there may not be a cure effected.

May angels bless all workers in the field, and show all those who sit in judgment on the acts of others that life is too short to be unfeeling or to act unkindly."

California.

SAN FRANCISCO .- Mrs. E. S. Sleeper writes, in connection with her renewal of subscription; "I have had more than one hundred séances with Mrs. Crindle-Reynolds, both public and private, and I can testify to having witnessed the most wonderful manifestations in her presence under strictest test conditions. I have had her in my house, and she has roomed with me. I have seen her at all times and under all circumstances, and know as well of her genuine mediumship as I know of my existence. No spiritual or earthly power can make me believe she would practice fraud. She has suffered almost everything at the hands of professed Spiritualists, as other materialization mediums have; but I feel sure their time of regret will

New Jersey.

NEWARK .- John M. Miller writes: "The Banner of Light is deeply interesting to me, and I look upon its illuminating power as two fold -it penetrates the past, showing from what we have progressed, and reaching into the future, reveals to us the beauty of spirit-life and the happiness in store for us.'

For Neuralgia, Pains and Aches in the Back, Kidneys or Limbs-Hop Bitters.

BEN AMID.

By one of Bagdad's ancient gates— Some thousand years ago— Ben Amid sat and watched as moved The people to and tro.

The summer sun was overhead, A soft breeze stirred the groves In which the golden-plumaged birds Plighted in songs their loves.

But bowed in grief Ben Amid sat, For he was old and gray, And life to him all purposeless, Wore out its aimless way.

And rough men mocked him as they passed, With accents rude and wild; And women turned from him in fear, And turned from him each child.

For to old age the man had lived A life austere and cold, Without one dream, or hope, or wish, Except to gather gold.

And when the night came down he prayed That he might sleep that sleep Which no awakening can arouse, So sweet it is and deep.

'T is said an angel hovered o'er Ben Amid's couch that night, And poured within his darkened soul A flood of wondrous light.

And in a vision whispered low Words of such peace and grace That, even as Ben Amid slept, A smile grew on his face.

And like a bridegroom he arose, A rapture on his brow, And said: "Though three score years are mine, I never lived till now."

In Bagdad then the plague was sore; All hearts with fear were chilled; Hundreds fell daily; dying moans The whole great city filled. In temple and in mosque all day Fear-stricken thousands kneeled; And from the glided minarets The death-calls ceaseless pealed.

Through Bagdad's streets Ben Amid tolled; He sought each sufferer's bed; He held the cup to whitening lips, And words so golden sald

That dying men their glazing eyes Would turn on him and smile, And with their last breath bless the man Who could from death beguile

His dreadful sting, and leave the soul All calm to take its flight Up to the Father's loving arms— Up to the purer light.

What think you was Ben Amid's charm? "T was simple; he but said:
"Have faith, my brothers, and have hope
As through the gloom ye tread.

A softer, sweeter shore, Where pain and anger enter not – Where care is known no more." And when the plague had spent its rage Ben Amid still tolled on; He sought out where the pestilence Had for its yielins won

"There is a radiant realm beyond,

Husbands and fathers and had left The helpless and the weak; And unto these he comforts brought— To these would gently speak,

And so the days went by until A year its eyele filled; The summer birds in Bagdad's groves Once more their love-songs trilled,

When at the city's gate again Ben Amid took his scat To watch the surging multitude That thronged the crowded street.

But months had wrought a miracle Upon that mighty crowd: Men who reviled a year before, Were now with reverence bowed. And children crowded round his chair, With songs and garlands pressing; And mothers held their babes to him,

Asking, for them, his blessing. All said he was transfigured With a beauty and a grace, As though an angel's touch had given A glory to his face.

And when Ben Amid came to die
All Bagdad was in tears;
And the East repeats a legend,
Which has followed down the years—

That when Ben Amid's soul at length The pearly portals passed, The cherubin and seraphin Their garlands on him cast;

And sang to him a welcome song So joyous and so sweet, That flowers burst through the golden floor And blossomed at his feet.

Verifications of Spirit-Messages.

WILLIAM HALLER.

To the Editor of the Banner of Light: In the climination and dispens nalistic truth, which the royal Banner of displays to the gaze of the wondering world in its weekly unfoldments, the Message Department is becoming more conspicuous. Men, now of strong and heretofore of bigoted minds, and women and children seek with anxious hopes women and children seek with anxious hopes and expectancy of seeing some well-known and much loved one's name at the head of some message from beyond the gloomy valley, where death had consigned the mortal form.

I have just read with pleasing interest the characteristic communication from the late WILLIAM HALLER, in the last number of the

WILLIAM HALLER, in the last number of the Banner of Light for the year 1881 just closed. He says, "I was well known in Cineinnati." I know him intimately. Although he was deficient in intellectual refinement, yet he had command of language sufficient to give emphasis and force to his ideas of right and justice. He bravely and fearlessly, without favor or reward in the midst of strong prejudices, contended for the equal rights of all men and women, and especially in reference to the laboring classes; but he had environed himself so securely in his materialistic fortress, that the securely in his materialistic fortress, that the light of spiritual truth could not penetrate.

securely in his materialistic fortress, that the light of spiritual truth could not penetrate. I have held frequent conversations with him on the subject, but he doubted its reality; and the last conversation we had together I gave him some of my experience. I said: "Well, William, I would not be surprised, when you pass the boundary of Time, if you are not astonished to find yourself a living, conscious spirit, and will try to find the way to let the world know the truth." He says in his message, "Now I know there are people in the body who think my voice is silent."... "I have come around to tell them they are mistaken; that I am not silent; that my voice will still be lifted up as it was in the past, and that my ideas are just as fully alive to-day as they were a year ago."

In liberal sentiment and for the equality of the rights of laboring men and women he was an earnest advocate. He was elected to a seat in the City Council, and his vote was in favor of the economical use of the public funds, and agafust extravagance. The press used their strongest weapons in opposition to his views, ridicule and irony, which failed to move him from his integrity; and when the announcement of his death was made public, the self-same press spoke loudly in his praise. He was poor, but honest. A wealthy business firm proposed to meet his funeral expenses, and a large body of all classes of our citizens attended his remains to our beautiful Spring Grove.

MRS. PHILENIA COLE.

MRS. PHILENIA COLE.

To the Editor of the Banner of Light: In regard to the communication from our In regard to the communication from our sainted mother, Mrs. Philenia Cole, published in the Message Department of the Bunner of Light of December 24th, I am glad of an opportunity to say that I have no words to express the joy it gave us to know that she could give us such proof of her identity. So very characteristic was every word she said, so truly said of everything pertaining to her earth-life, that we know it was her own dear self. When I read it I thought I must take it out and read it to every one I saw, I was so elated over it.

Last September Mr. Louis and our daughter attended a scance of Mrs. Daniels, at Mexico, when mother came out and was recognized by all there that knew her in earth-life. We also had a scance here at our own house, and she

all there that knew her in earth-life. We also had a scance here at our own house, and she came out, but as the light was dim I could not see her as plainly as I would wish, though the rest of the family were fully satisfied it was "Grandma Cole." I would like so much to take hold of dear Miss Shelhamer's hand and tell her how thankful I am she can be the instrument

through which our loved ones can come and give us proof of immortality; and I hope her days may be many and that she will not weary in the labor she is called by the angels to perform.

Mrs. Mary E. Louis.

Hannibal, N. Y., Jan. 10th, 1882.

WM. W. COOPER.

To the Editor of the Banner of Light: I see in the Banner of Light of January 14th, 1882, a communication from WM. W. COOPER, who about a year or more ago passed to spirit-life. Mr. Cooper carried on the business of coopering in this city for many years, and was well known.

During the war he founded the Cooper Shop

Volunteer Refreshment Saloon, for the purpose of feeding the soldiers of the Union army, while use of his building, but also his own means to the cause, and thereby became reduced in funds by his generosity. I have known Mr. Cooper for twenty-five years. I called the attention of his son to the communication, but the family being members of the Catholic Church, I presume they do not care to recognize the same. I would say, it sounds very much like the old gentleman, and I hope he may respond often through the Banner of Light.

Very respectfully, JOHN JAGGERS, Healing Medium. No. 1732 N. 15th street, Philadelphia, Pa.

REV. O. H. TILLOTSON. To the Editor of the Banner of Light:

In the Banner of Light of Dec. 31st I notice a communication from Rry. O. H. Th.Lorson, formerly of this town. I knew him well. He attended my father's funeral in July, 1860. The day of the funeral was a chilly one, and Mr. Tillotson took a severe cold—Masonic ceremonies being held at the grave—from which he never recovered his death occurring a few never recovered, his death occurring a few months later. The communication has the stamp of genuineness, only one inaccuracy appearing in it: it reads "Unitarian," when it should read Universalist. This arose, no doubt, from the reporter's abbreviating the word.

Northfield, Vt. D. T. AVERILL.

JAMES L. HORE.

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

The communication in the Banner of Light of Jan. 14th, through Miss Shelhamer, at the Public Free Circle, from Spirit JAMES L. Horag, formerly of Bristol, R. L., is correct in all its details, he being drowned by falling from the dock. He formerly resided in Providence, and from what I know of him when in the form, his general remarks touching himself I think are characteristic.

Fraternally,

WM. FOSTER, JR.

BENJAMIN W. LORD.

To the Editor of the Banner of Light :

To the Editor of the Banner of Light:

In your Message Department of Dec. 2)th is a communication from BENJAMIN W. LORD, of Windsor, Conn. I showed it to a resident of that town, who read it, and then said that the facts as to time of death, age, etc., are correct.

In D. BOYINGTON.

Springfield, Mass., Jan. 14th, 1882.

Spiritual Lyceum Fair.

FRIENDS: In behalf of the Unidren's Progressive Lyceum No 1, of this city, I am authorized to make an appeal to you to ald us in our labors. The present object for which we respectfully sollell your assistance is a Grand Fair, which is to be held at the Ladles' Ald Parlors, 718 Washington street, on the day and evening of Feb. 7th, 8th, 9th and 10th, at which time and place we propose to have on sale such useful and ornamental articles as are usually to be found on like occasions. Our work is solely a labor of love, as none of our officers receive remaineration. The Lyceum numbers some one hundred children, and you can realize the expense necessary to carry on such a school. All Spiritualists and Liberals, and in fact all who have the welface of children at heart, are earnestly invited to expense necessary to carry on such a school. All spiritualists and Liberals, and in fact all who have the welfare of children at heart, are carnestly invited to operate with us, and especially make such donations of money, catables, or articles which they may have within their power to offer. The smallest donation will be thankfully received, and when there is no objection, all donations will be acknowledged through the public press, Anything you may wish to contribute for the above purpose will be thankfully received by the Committee on the day previous to the opening of the Fair, viz., Feb. 6th, at 7ts. Washington street, and any communications addressed to the undersigned, to the above street and number, will receive prompt reply. Foortially invite you to attend our Fair, that you may see for yourselves the good we are endeavoring to accomplish for the rising generation.

Yours fraternally, F. L. OMOND, Secretary.

MISS. J.F. BUCKELL, President.

MRS. L.S. JONES, Treasurer.

D. N. FORD,
J. T. SOUTHER,
MISS SUSIE D, STONDARD,

Spiritualist Mass Convention

gaged? 3, 10, 10 cases.

Mrs. Emma Paul, A. E. Stanley, Fannie Davis Smith and Mrs. Geo. Pratt.

Three sessions each day, commencing Friday, at 10 A, M, Music by the Duxhury Glee Club, consisting of many new and fine Spiritualistic songs.

During the Convention, J. D. Silles will hold two or more of his test refuces, to which a small admission fee will be taken for defraying the expenses of the Convention, Proaching each session, except on the evenings of the scances; there will be a conference of one hour or more. Select Readings, Essays, Vocat and Instrumental Music and Specific Missions, and the convention agrand success by taking part in these conferences. Conferences and fectures open and free to alt.

Return checks will be granted over the Central Vermont Railroad to all who pay full fare one way.

By order of Com.

Passed to Spirit-Life:

From her homy in Plainville, Conn., Nov. 13th, 1881 Mrs. Sarah A. Whiting, aged 4s years 3 months. Mrs. Sarah A. Whiting, aged 4s years 3 months.

Mrs. Whiting was a lady of strongly-marked character, of sheere and earnest convictions. She was early in life, and for many years, identified with the Second Adventists as a public speaker of much ablity. In 1822 she witnessed many marvels of the spiritual phenomena, and cagerly embraced the grand truths of our beautiful philosophy. From that time she has been a strong and ardent spiritualist, She was a time file of to all, and a devoted wife. She passed away to the beautiful land of souts, leaving a kind and faithful busband, who bedieves in the power of loved ones to return and infulster unto sorrowing hearts, and a dear aged mother, whose weary feet almost touch the box ders of the better land. Functal services were conducted by the writer.

LESSIE N. GOODELL.

From Chleopee, Mass., Jan. 2d, 1882, Mrs. Margatet C Bullens, widow of the late Isaac Bullens, aged 74 years. Bullens, widow of the late Isaac Bullens, aged 74 years.
Although she had been an invalid for several years, still her transition was quite sudden, but very peaceful. She had been for many years an carnest Spiritualist, and constant reader of the Bunner of Light. She was also a true triend to mediums, and many a weary itherant speaker has found ber bome a baven of rest, always finding "M ther Bullens" (as she was familiarly called) to be their triend. It may be said of her that none knew her but to love and those who knew her best knew her real worth. Three sons and a daughter remain to revere a mother's memory, and have faith that they will meet again. She was highly estecned as a loving wife and mother, and a kind and exemplary neighbor. There was a large gathering of triends and neighbors to pay the last cartify tribute. Singing was rendered by an excellent male quartette, and the address by

From Lead City, Dakota, Nov. 5th, 1881, Annie Burn Cowgill, wife of Albert Cowgill, and daughter of Samue Burns, of Spearfish Valley, in the 28th year of herage. She was a woman of rare qualities of mind and heart; loving wife, sister and daughter. She was loved by the hus band, who is conscious of her spirit presence, with a deeper truer, chaster love than falls to the lot of most women.

From her home, in Chelsea, Mass., Jan. 14th, Mrs. Veste V. Lamb, aged 29 years.

V. Lamb, aged 29 years.

Mrs. Lamb leaves behind a devoted husband and many friends, who will miss her gentle form at the fireside. Yet they have ever with them the sweet consolation of Spiritualism; that her spirit will ever be the guardian of their home. A large toncourse of friends assembled at her home Jan, 16th, where the funeral services were conducted by GEO, A, FULLER.

From the residence of her father, Dr. J. S. Lyon, Springfield, Mo., 7:30 A. M. Thursday, Jan. 5th, 1882, of scrofulog field, Mo., 7:39 A. M. Thursday, Jan. 5th, 1882, of scrofulous consumption, Miss Nettle Lyon, aged about 27 years. Our dear and darling Nettle has gone to join the angelle hosts. May a bright feweled crown be her portion, and may her reward be truly great. She was known for her rare virtues of mind and heart. Ever cheerful and sunny, she was disinterested and self-sacrificing in her efforts to promote the happiness of those around her. Truly conscientions, liberal and charitable, she was a warm friend toward all reforms having man's spiritual, mental and physical welfare at heart, and was a seeker after the divine truths of the Spiritual Philosophy. To her bereaved father, brothers and friends are tendered my warmest sympathics. A. H. S.

From Nayatt, R. I., Jan. 6th, Mrs. Abbie Lane, widow of the late Thomas D. Lane, of Boston, aged 67 years.

Many of the early friends of Spiritualism will bear a kindly remembrance of both Mr. and Mrs. Lane, at whose hospitable home they always received a more than cordial welcome.

II. B. MAY.

From Jamalca, Vt., Dec. 12th, Mrs. Mary A. Daggett, wife of James C. Daggett, aged 35 years. She was a lady of strong mental powers and great perseverance, and had for a number of years been a heliever in Spiritualism. She leaves a husband and two lovely little

1

children, also her adopted parents, Mr. and Mrs. Harding both of whom are veterans in the cause, and constant readers of the Banner of Light. No one can so deeply feel her loss as her husband, who is entirely disabled from paralysis, caused by a smistroke which he received during service as a Inion solder in the last war. Mr. D. is quite mediumistic, and feels that his beloved and faithful wife is not lost to him, but has only "gone before," and realizes that her spirit is often with the loved ones in the family circle.

ZELLA S. HASTINGS.

Lyman Darling, of Glover, Vi., passed on very suddenly, bec, 9th, 18th.

Dec. 9th, 1831.

He has been one of the best of mediums for more than twenty years. He was used by the invisibles not only to communicate with friends who had passed on, but to heal the siek and relieve the sufferings of all who needed his aid and kind attention. A true man in all the relations of life, he will be greatly missed in the community, as well as in the family circle. Gono before, but not lost. Hops, faith and knowledge will sustain the bereaved, wife and children.

Obstuary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty granuously. If her they exceed this humber, twenty cents for each additional line, payable in advance, is re-quired. Ten mords make a line. No paetry admitted under this heading.

Enlarged from Eight to Twelve Pages.

BANNER OF LIGHT:

THE OLDEST AND LARGEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

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

Publishers and Proprietors. ISAAC B. RICH.......BESINESS MANAGER, LUTHER COLBY......EDITOR, JOHN W. DAY......ASSISTANT EDITOR,

Abled by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of TWELVE PAGES - containing SINTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING - embracing - A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects. ORIGINAL ESSAYS—CLOOR Splittual, Philosophical and Scientific Subjects, ETHERTHENT, EDITORIAL DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

In remitting by mail, a Post-Olice Money-Order on Roston, or a Draft on a Bank or Banking House in Boston of New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes. Dur putrons can remittie the fractional part of a dollar in postage slamps—ones and twom oreferred.

ADVERTISEMENTS published at twenty cents per line for the first, and affecen cents per line for each subsequent insection.

sertion.

Subscriptions discontinued at the expiration of the time paid for, Specimen copies sent free.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete 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. Stelbins, D. D. Honne, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Allen Putnam, Fres Sargent, W. F. Evans, Kersey Graves, A. B. Child, P. B. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardings Britten Miss Lizzle Doten, Mrs. Maria M. King, etc.

Any Book published in England or America, not out of print, will be sent by mall or express, 43 Catalogues of Books Published and for Sale by Colby & Rich sent free.

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

THE

SPIRITUAL ECHOES A NEW COLLECTION OF

WORDS AND MUSIC FOR THE

CHOIR, CONGREGATION.

SOCIAL CIRCLE.

BY S. W. TUCKER,

At Waterbury House, Waterbury, Vt., on Filday, Saturday and Sunday, Feb. 19th, 11th and 12th, Speakers engaged: A. D. Silles and Goo, A. Fuller, of Massachusetts, Wiss, Emma Paul, A. E. Stanley, Fannic Dayls Smith and Tide, ""The Dear Ones Left at Home, " etc., etc.

Music all New.

Round In boards, 35 cents, postago free; paper, cents, ostage free; 12 coples paper, \$2.50; 12 coples boards, \$3.00, coples boards, \$4,75; 25 coples (paper) and upwards to one ddress, at the rate of 20 cents per copy.

For sale by COLITY & RICH. PLANCHETTE;

Or, The Despair of Science.

Being a Full Account of Modern Spiritualism, its Phenom-ena and the Various Theories regarding it. With a Survey of French Spiritusm.

BY EPES SARGENT.

The work contains chapters on the following subjects; What Schence Says of 11; The Phenomena of 1847; Manifestations through Miss Fox; Manifestations through Mrs. Fox; Manifestations through Mrs. Home; The Salem Phenomena, Ac.; Various Mediums and Manifestations; The Secress of Provorst - Kernershilling; Sommanbullsim, Momentism, Ac; Miscellaneous: Phenomena; Theories; Common Objections. Teachings; Spiritism, Precystence, Ac.; Psychometry; Cognate Facts and Phenomena. New edition, cloth, \$1,25. For sale by COLBY & RICH.

An Epitome of SPIRITUALISM AND SPIRIT-MAGNETISM:

Their Verity, Practicability, Conditions, and Laws.

By the Author of "Vital Magnetic Cure," "Nature's Laws in Human Life," etc.

Just the pamphlet to send to skeptles who look upon the subjects as delusion and the teachings without foundation. Let it be circulated broadcast.

Price, paper, 35 cents, postage 3 cents; cloth, 60 cents, postage 5 cents.

For sale by COLBY & RICH.

THE GOSPEL OF SPIRITUALISM: The Electric Light of the New Era. BY W. STODDART, B.A.

A Lecture delivered before the Newcastle (England) Spir-mal Evidence Society, and printed by special request. Paper, price 40 cents. For sale by COLBY & RICH.

ACHILLES' WRATH.

A Composite Translation of the First Book of Homer's Blad. Prepared by P. ROOSEVELT-JOHNSON, M. D. This neat brochure in verse is printed on elegant tinted paper, paper covers. 12mo, 42 pages. 25 cents, postage free, For sale by COLBY & RIGH. Inspirational and Trance Speaking.

A paper read before the Conference of Spiritualists, held n Lawson's Roons, 144 Gower street, London, W. C., 5mg, by Mr. J. J. Morse.

This lecture will be read with interest, coming, as to ces, from the pen of one of England's gifted mediums, the has lectured so satisfactorily in the United States.

Paper, 5 cents, postage 1 cent. For sale by COLBY & RICH. A Friendly Controversy

Between Rev. Mr. ——, a Baptist Minister, and J. B. ANGELL, author of "Why I am a Spiritualist, and Why I am not an Orthodox," It is care that Orthodoxy has revived a more just and thorough presentation than is set forth in these fifty-nine pages of Triendly controversy. Paper, 20 cents, postage free.

For sale by COLBY & RICH.

Dialogues and Recitations,

Adapted to the Children's Progressive Lyceums, and other forms of Useful and Liberal Instruction. By Mus. CLOUISA SHEPARD.
This Work is particularly adapted to Children's Progressive Lyceums, and will be found to contain a variety of pieces suitable for all grades and classes in the Lyceum. Cloth, 50 cents, postage 3 cents.
For sale by COLBY & RICH.

A DISCUSSION

Between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. farris, Christian. Subject discussed—Resolved, That the lible. King James's version, sustains the Teachings, the bases, and the Phenomena of Modern Spiritualism. Price 10 cents, postage 2 cents.
For sale by COLHY & RICH.

LIBERAL TRACTS. A sample package of 50 assorted Liberal Tracts (86 numbers, four pages each,) will be sent post-paid for 25 cents. For sundred, 25 cents. For sale by CULBY & RIGH.

TO BOOK PURCHASERS.

pry Place, comer of Protincestreet, Bert Sc. Missis of tar wise a complete a softward of Spiritunt. Pro-esty of Returnatory and Alisse Haucous Books. Mail, must reverse by the accompanied by each other. Reduction of each other. We went the read only particle that the amount of each other. We went the recall of each other. We went to recall our patients that the weath remains the treational part of a dollar in posting stamps one out time preferred. Altimistics extendious hooking to the sate of Books on commission respectfully declined. Any Book published in Engand or America (not out of print) will be sent by mail or express.

37 Catalogues of Books Published and for Sale by Catalogues of Books Published and for Sale by

SPECIAL NOTICES.

be Inquoring from the HANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications condensed erotherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utlerance.

**Are we do not read amony mous letters and communications. The name and address of the writer are in all cases indispensable as again any of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for pyrisal.

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 4, 1882.

PUBLICATION OFFICE AND BOOKSTORE. 8 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 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Business Letters should be addressed to ISAAC B.
BICH, Barner of Light Publishing House, Roston, Mass,
All other letters and communications should be forwarded
to LUTHER COLBY.

THE WORK OF SPIRITUALISM Is as broad as the universe Revends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, John Plerpont.

The Spiritual Revolution.

That the Protestant sects are undergoing a eral observation among religious people. They see what no thoughtful observer can fail to notice; namely, that there are subtile influences at work which must either result in imparting new or the body will be disorganized by the laws pending revolution projects its shadow before the minds of many pious people who recognize -with a feeling of extreme reluctance-the inevitable change. The idea finds expression from the pulpit and in the religious journals: and the policy which does its utmost to con serve and augment the power of existing institutions, cannot suppress its utterance. We articles pointing out the danger of laws in suphave before us a copy of Zion's Day Star for December, from which we extract the follow-

"There seems to be but little faith in most of the teachings of to day or in the creeds of Orthodox hodies. The professed church at large seems to be losing her hold upon the people to a great extent, and many of her members are now dropping off, while the truth of many assertions previously admitted is now seriously questioned. So unpopular has become the hideons doctrine of the eternal torment of countless millions in hell, that it is seldom mentioned. The time was when people were frightened into the nominal church, but that time is past, for people no longer believe that God

The fact that the world is discarding the old dogmas of omnipotent cruelty, endless hate and aimless punishment, speaks well for the development of human reason; for the world's progress in true knowledge and growth in all the moral attributes, spiritual gifts and graces of adivine humanity. Of course this great and peaceful revolution, that is everywhere going on in the realm of spiritual ideas and religious institutions, is regarded with serious apprehension and much sorrow by many people. They see nothing but moral devastation and ruin in the shaking and passing away of the Old, while the prescient mind recognizes the coming of the New with improved conditions of being; clearer conceptions of human nature and its relations, and a more beautiful and spiritual life for man on the earth. To those who are able to take enlightened and spiritual views of the subject, there is nothing in "the signs of the times" to awaken fear, but much to inspire serenity of mind, and hope of that better time coming which has been the theme of inspired poets in all ages and the burden of the world's common prayer.

Zion's Day Star is published by Mr. A. D. Jones, in New York. This gentleman, who is also the editor, appears to have very little faith in the integrity of the Church; he is evidently he is still a stickler for the letter of the accredited revelations. He thinks it all important to explain what every venerable Hebrew of the olden time meant by what he said. He is seriously hampered by the conviction that he must harmonize all the real and seeming contradictions of the old Jews, when in fact this work is not of the least possible consequence. It does not touch a single vital interest of the living and laboring millions who now occupy the stage and must act their several parts in the great drama of human existence and an improved civilization. Why look into the darkness of the past for the light of to-day? Moses denounced murder and was himself a murderer; David was not only an artful seducer and libertine, but was also guilty of constructive homicide: Solomon, reputed to have been the wisest of men, worshiped the gods of his thousand mistresses! Why should the religious teachers of the Nineteenth Century waste more time in theological hair-splitting about the meaning of the words of those idolatrous, adulterous and homicidal teachers of the ages old and dead? Let us admonish our mild-mannered contemporary that the world is full of men who have breath in their bodies, and of great interests which belong especially to our time and must not be neglected.

The honest brother who shows us Zion's Day Star is on the look-out for the "Second Com-He has no doubt but it is near, and so. in his illustrated title, he shows us the morning star a little above the horizon; and beneath it | chester, have been changed from their former the first rays of the sun streaming up from behind the mountain summits. Very naturally cisco, Cal.

the man who makes a too personal application of the words of the Testament will be slow to recognize the second coming. He is looking for a divine personality rather than the revelation for Books, to be sent by Express, of spiritual intelligence and power. The essential truth in this case is no longer a promise of something to be realized in the future, but an actual revelation of To day. The Second Coming is here and now, and all the stars of the old Zion pale in the light of a rising sun. This coming consists in the wide diffusion of spiritual light and knowledge, and in the possession -among all nations-of the "spiritual gifts" which signalized the life of the Nazarene and the ministry of his early Apostles. If Mr. Jones will only let the old theological headstall drop from the organs of his vision, he will see all this from the spiritual point of observation.

The Doctors and the Laws.

Eelectic and other liberal physicians of New York, are beginning to feel the heavy hand of legal prosecution laid upon them as the result of the statute regarding medical practice passed by the Legislature of that State one year ago. The operation of this law clearly shows that while it may be a protection to the members of the old school of doctors, securing to them a monopoly in that which should of all things on earth be free from it, it is a gross infringement upon the highest rights of the people, depriving them when sick of the right to get well by such means as they or their friends consider to be most desirable.

It will be seen by reference to the report on our twelfth page that the Brooklyn Spiritualist Fraternity, of which S. B. Nichols, Esq., is President, is already taking the initiative in opposition to this infamous statute. Let the petitions of remonstrance there spoken of be sent to the New York Legislature in such numbers that it will be seen that a desire for justice and a regard for human rights are dominant principles with the people of the Empire State.

To strenuously labor for the immediate reeal of such unjust, and, to a majority of the peoole, obnoxious laws, and to prevent their enactment in States where they do not exist, is the paramount duty of every individual interested in the welfare of the public. An attempt is aleady being made in Ohio (as will be seen by reference to an article on our ninth page); a measure looking in the same direction has just been introduced into the Massachusetts House of Representatives; and like efforts will doubtless be made in other States to enact laws to protect the doctors and endanger the people. It process of disintegration, and the popular forms | therefore behooves the latter to provide themof theology rapidly losing their influence over | selves with that order of testimony which will the public mind, is now a matter of very gen- most effectually appeal to the better judgment of such committees as these ill-advised wouldbe-statutes are brought before for consideration-testimony also which can be placed in the hands of the legislators, as a body, should said vitality and spiritual life to the Christian committees after all report in favor of prejudice Church, and in reforming its faith and worship, rather than evidence. This can best be done by a wide and free circulation in legislative, cline to accept the priestly class, both regular which decompose all lifeless things. The im- | bodies of one or more of the following pam-

THE WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE. Arguments and addresses in remonstrance before the Massachusetts Legislative Committee on Public Health, Feb. 1880.

CIVIL AND RELIGIOUS PERSECUTION IN THE STATE OF NEW YORK. A trenchant series of port of a special medical practice and proscriptive of eclectic, liberal and spiritual modes of healing, by Thomas R. Hazard.

THE DOCTORS' PLOT EXPOSED; or, Civil, Religious and Medical Persecution, being the report of the hearing granted by the Senate Judiciary Committee, on a proposed "Act to regulate the Practice of Medicine and Surgery in the State of Massachusetts."

The above will be supplied by Colby & Rich, at 10 cents each, or in quantities at \$6,00 a hun-

Ka We take the liberty of making the following extract from a private note by Prof. Alexander Wilder. Reverting to the concerted action -seemingly, at least-whereby in various parts of the Union at once the popular imagination is sought to be harrowed up to a degree which shall recognize (?) smallpox to be epidemic-to the presumably pecuniary advantage of the M. D.s, who wield the lancet-he says of the status of New York, as an instance controvertive of this idea:

"There is no great prevalence of smallpox mortality when compared with other zymotic disease. The table of mortality in New York for the week ending Jan. 21st, exhibited 822 deaths; of which 102 were from measles, 202 from scarlet fever, 139 from diphtheria, and only 39 from smallpox. The remedy of zinc and digitalls is suro.[+] I printed it in 1873, and have verified it. So also is lemon juice, copiously administered; cream of tartar will avert the disease, and cohosh will act as a preventive."

(*We append the recipe in answer to the request of several correspondents for its republication: Sulphate of zinc, one grain; foxglove (digitalis), one grain; half a teaspointful of sugar; when thoroughly mixed add four onness of water. Take a teaspointful every hour. Either disease will disappear in twelve hours. For a child, smaller duses, according to age.—ED. B. OF L.)

If it were not a very serious matter it would be an amusing one to see what great interest is manifested toward our physical mediums inside our ranks and outside of looking for a great revolution in its affairs; but them, pro and con., at this time. The moment the excitement over one case has measurably subsided, another breaks out in a different locality; this time in Cincinnati. We have only space as we go to press to state information reaches us that the well-known medium, Dr. Henry Slade, has been subjected to much annoyance of late by the attacks of the Enquirr, whose penny-a-liners, it seems, drew their 'inspiration" largely from Baldwin, who is foraging the country for dellars, sometimes advertising himself as "a genuine medium," and oftener as "an exposer of Spiritualism." shall have more to say in regard to this matter in our next. The spiritual phenomena have come to stay, gentlemen, and all the exposers (?) and bigots and self-constituted popes in the world cannot force it to leave.

> 25 There are indications of a more general observance of the anniversary of the advent of Modern Spiritualism throughout this country on the 31st of March next than ever before. As will be seen by reference to Bro. Lees's "Notes," third page, preparations are being made in Cleveland, O., on an extended scale, and there is some talk among the friends there of inviting the Children's Progressive Lyceum of Chicago to participate in the exercises. The programme of the celebration by the Shawmut Lyceum in Boston—a three days' meeting—is given in another column.

> The office of Light for All and the residence of its editors, Mr. and Mrs. A. S. Winlocation to No. 304 Stockton street, San Fran-

Times are Changing.

Never was the worn saying of the ancient poet more true than in our own day, that the times change and we change with them: Tempora mutantur, nos et mutamur in illis. A careful look over the situation in New England will bring it palpably home to every mind.

[We have elsewhere noted what the editor of a religious paper in New York has to say of the creeds and their decadence; and at the risk of seeming to give undue prominence in one issue to this fact, (one so important, however, that it can never be too frequently or pointedly stated) we now revert to the action of the secular press hereabouts in the premises.]

Calvinism has been dethroned in the Puritan realm, and the biting rigor of a cruel creed is visibly softened by the growing sentiment of humanity. Without any confession of a letting down from its old precipitous standard, it has insensibly ceased to enforce exactions which it has found to be impossible, and is gradually losing its hard and repulsive identity as a religious force as it becomes slowly absorbed in the larger faith for which humanity pleads. The secular press itself is not slow to recognize this important fact, and feels the necessity of commenting upon it as freely and prominently as upon any other event that legitimately comes within the scope of its recognition.

It would seem, remarks our contemporary, the Boston Herald (and it is a marked sign of the times that so prominent a secular journal should devote large space, and give utterance to such pronounced views as it has of late re garding the field theologic), as if the free ele ments in the religious life of New England were never so fluent and astir as they are now. They are not organized; they chiefly express dissatisfaction with some form of Christian belief in which men have been wrongly educated; but they are the natural resultant of forces which can be easily explained, and they need not be regarded as the worst feature of our times. That of course means that it is a matter for common rejoicing that it is so. The people mingle their congratulations over so auspicious an event. And they regard it as auspicious because to them it is the forerunner not merely of a larger freedom of thought, which is life itself, but because it opens to them the sure prospect o having their faith rested on larger and more certain foundations, and therefore of emerging from the gloomy realms of middle age supersti tions, with their incrustations of forms and ceremonies, into the welcome light of the reviving life of simple and actual truth.

People are more and more unloading their fears, which are always the close companions of superstition. It is with these that Puritanism has always worked as its most efficient agents. With the dissipation of fear, and the incoming of a clearer and warmer light, they venture to think more naturally, because less restrainedly, about the present and the future, about God and eternity, and less and less in and irregular, as their intermediates, interpreters, or go-betweens. They begin to see that individual holiness is just as good as class holi ness, and that the human spirit will not forever require the proffered services of those who profess to belong to "the order of Melchisedek." This is a great point gained. It is an illusion which it was necessary first of all to tear away. And with ecclesiastical authority go, too, the clustering dogmas that have been but barnacles on the progress of the human spirit. They must needs share one and the same fate of ultimate oblivion.

There is no denying it any longer, that while Puritanism in this section of the country has been taking up the attention of its followers and adherents with spiteful but vain sorties from its ngged entrenchments against progress and liberty, now making a dash at Science, and now at Philosophy and now at Spiritualism; it has left unguarded the approaches to its own works, and consequently finds itself gradually weakened where it felt entirely confident of its strength. Spiritualism, with the larger freedom for the human soul which it both offers and promises, has not entered by any subterranean passage nor through any breach which violence has effected in the walls; but it has noiselessly descended like light from above, coming forth on its sacred mission from heaven's gates themselves. And, what is more and chief of all, it has not come sowing the seeds of dogmas and creeds broadcast, to bear crops of alienations, disputes and wars, but to each individual as a special messenger, an angel with a look and whisper of love for every one. Therein it disarms the hostility of the arousing creeds, and bids them make quest for an influence, the simple spirit-influence, which they have overlooked in their wrangles and denied in their theologies.

The members of the churches, says the contemporary before cited, like the people outside of them, have insensibly changed their religious belief. They enjoy the ethical and emotional part of religion, and think of nothing else. Not so the thoughtful people in the community. They have shifted their base, the old theology of New England has been superseded, and the system by which three separate Gods were conceived to govern the world is now essentially exchanged for the system by which one God rules the heavens and the earth. In other words, Christianity has been largely held in New England as an opinion about religion; and this or that opinion has ruled the hour. No fact is plainer and no truth is truer. New Englandnot to go outside its limits-has been plowed and harrowed with these jagged opinions about religion, while the essence of it has evaded preachers and people together. An arbitrary system, adds our secular contemporary, an arrangement by which biblical texts were made to embody ideas of what the Christian system ought to be, may become the religion of a people for a number of generations, but it can never be a real part of the conscious life of men. The old theology which ruled New England with a rod of iron in its earlier history, has given way to more humanizing and spiritualizing views; and at the present day not a single treatise written by a New England Puritan is a living and authoritative book. This is perfectly obvious from the half-frantic but vain efforts of Prof. Phelps to restore to the New England pulpits the preaching of the dead and buried dogma, the poke o' moonshine of childish and immature minds, of an actual and personal devil.

Such treatises have been left to lumber the garrets of old parsonages because the people had no longer the slightest request for them. The great public hunger for a larger and more spiritual interpretation of Christianity. One God in place of three; the humanity of Christ more than his divinity; these are vital points which the spirit of man can seize and appropriate, and such as will bear living fruit in human conduct. Theism is fast supplanting Trinitarianism and Atheism together. Such was the ad- | Aid Fair in Boston-third page.

mission openly made in a recent discourse at Lynn, by Bishop Huntington, of the Episcopal Church. He admitted that the people called for an interpretation to them of the whole Christ.

Theodore Parker was the apostle of Theism in this country, over a quarter of a century ago. Mr. O. B. Frothingham, who, at the death of the former, was universally recognized as his lineal successor, bears striking testimony to the character of the spirit of unrest that is working so actively in the community. Other clergymen bear willing witness to the fact of this continual questioning among men; not a questioning about creeds and subscriptions, not an exercise in dialectics for the sharpened faculties of the intellect, but a serious and sincere inquiry as to the reality of Truth itself, as to its acceptance and operation, as to the growth of individual life and the progress of humanity, and as to the living facts which are all, in any religious system, in which the race is vitally concerned All this signifies not change merely, but development, in which the spiritual in life is sure to become supreme.

The Secular Press Bureau.

On our twelfth page the reader will find a trenchant article from Prof. S. B. Brittan, in and with which he, as chairman of the new Bureau to be conducted under the auspices of the American Spiritualist Alliance, of New York City, for another year, moves to the front in excellent order, and with, we think, conclusive results as far as his adversary is concerned.

It ought to give a thrill of pride to any one who loves the Spiritualist cause inherently, and for itself, to peruse such articles as this one by Prof. Brittan, and to feel that such talented men as himself and others are now united together to continue specially the work of refuting (in their own columns, and thus reaching a numerous class of readers whom no strictly Spiritual newspaper can reach) the libelous at tacks on Spiritualism made from time to time in the secular papers-placing its defense firmly upon moral and philosophical grounds in terms ncapable of being misunderstood. We have been made glad in the past at seeing that this Bureau, which was primarily organized in 1879 by the spirit-world workers, has wrought much and good work toward answering the various objections which have been given publicity to by secular newspapers regarding the reality of the Spiritual Phenomena, and the justice and philosophy of their teachings, and trust that under the new arrangement it may be privileged to add to its already abundant laurels.

In order to do so with strict fair-dealing toward the gentlemen who propose to utilize their valuable powers in the work above named, of exposing mistakes and answering objections in the daily and weekly press of the country, material support, by way of pecuniary sub scriptions, are necessary. [See announcement by the Committee in another column.] The purpose for which the call for funds is issued is one eminently worthy the attention of the friends of Spiritualism everywhere. Donations to the BUREAU FUND forwarded to this office will be acknowledged in the Banner of Light and placed to the credit of the Bureau Committee, subject to its order.

The Vaccination Question.

The reason that the Banner has entered into 'the anti vaccination crusade," as the Boston Herald is pleased to denominate it, is because the Banner believes virus inoculated into the human system worse, infinitely worse, than the smallpox itself; because vaccine matter poi sons the blood, and is transmitted to posterity in the shape of erysipelas, consumption and other diseases, while a person is never attacked by the smallpox unless his blood is impure, and the disease then acts as a cleanser of the system.

Why the smallpox is more prevalent in the Western than in the Eastern and Middle States is because the people of that section are great e had rather have the smallpox a dozen times than to be poisoned by the vaccine virus. Spare diet, absolute cleanliness, plenty of exercise, no pork and no fear, will do more to prevent taking the smallpox than anything else. Intelligences in the higher life, who have far better means of knowing than mortals, are strenuously opposed to vaccination, and that is one among other reasons why a "spiritualistic" journal feels it to be a duty it owes to humanity to oppose the views of a "certain class" of the medicos in this respect. In answer to a question propounded by Mr. Alexander Spencer, of Chicago, viz.: "Is vaccination as a supposed means of warding off contagious disease ever justified?" the spirit in control at our Public Circle responds squarely in the negative—as the reader will find by reference to the fourth page of this paper.

Washington, D. C.

We are gratified to learn that greater interest is manifest in Spiritualism at Washington, D. C., at the present time than for many years past. A correspondent informs us that N. Frank White (the excellent healer) continues to occupy the rostrum at Talmage Hall on Sunday evenings, to the entire satisfaction of the fine audiences he has. We also learn that the veteran lecturer, Thos. Gales Forster, who has been very ill of late, is rapidly improving in health. Mrs. Cora L. V. Richmond is to lecture there two Sundays of the present month. Hon. Warren Chase is in the city, and will remain several weeks. He was to lecture last Sunday evening on Thomas Paine, upon which interesting occasion Col. Smith and Mr. Burr would nake remarks pertinent to the occasion.

The following brief note from a promi nent worker on the mediumistic plane tells its own story of parental sadness at the loss of one near and dear to them-a sadness, however, tinged with the consolation which a knowledge of spirit-return brings to its possessors in the hour of trial. The sympathy of our readers will, we know, go out with our own to Mr. and Mrs. Bliss; may the "Sunshine" of "a love that passeth understanding" stream in upon their hearts from the higher sphere of life whither she whom they love has gone:

"Our little darling 'Sunshine' passed to spirit-life Thursday afternoon, Jan. 26th, at 5:30 o'clock. Our. scances are indefinitely postponed on account of this ffliction. It has made a void in our hearts that it will be hard for even our spirit-friends to fill. One thing that fills us with joy is that we feel even now her little angel fingers touch us.

JAMES A. BLISS. Providence, R. I."

On our third page will be found a tribute to the successful work of a worthy society: THE WOMAN'S UNION."

Read the official report of the Ladies'

FM In the Massachusetts House of Representatives on Friday last another ambitious individual achieved the unenviable notoriety of introducing a petition for a Statute regulat. ing the Practice of Surgery and Medieine-a request presumably of the same nature as those with which impecunious Allopathy has already besieged the State House in years past. It is really reprehensible that the time and money of the State should be squandered session after session in the interests of a body of men whose only desire is pecuniary gain, and whose aim is to deprive their fellow-citizens of the constitutional right of employing whatever physician or mode of practice they may deem best when sick. That is the gist of the whole matter of this "Doctors' Plot" business. These requests for "protection" do not come from the people themselves, but from the regulars, who cannot hold their ground against the more successful systems of magnetic and clairvoyant treatment, and who feel a depletion of receipts

We print in another column a remonstrance petition against the utterly selfish action asked by the medicos for what amounts to their benefit alone. This petition-head should be cut out of the Banner, pasted upon a sheet of paper, and widely circulated among the people for signatures. We hope that some person in every city, town and village in the State will make it a point to canvass his or her locality for signatures. When as many as can conveniently be obtained are affixed, the petitions should be forwarded at once to the Banner of Light office, where they will be placed in the hands of parties who will present them to the General Court in due form.

On another page of this issue will be found an article headed "A Strange Case," for which we are indebted to the columns of the Boston Advertiser, a paper which is not, to say the least, noted for its interest in psychological and kindred subjects, therefore its record of this matter is all the more convincing that the poor girl's condition has created a profound sensation in this community. The Boston Herald of Jan. 25th devotes nearly two columns of its space to a description of the case of Miss Gannon-[whose residence it states is No. 141 Hudson street |- the account closing as follows:

"The one person in the world who holds the key to this curious psychological mystery, Fr. Fleming, refuses to extend ald in any form. The girl has, on more than one occasion, been carried to his residence even, with the hope of obtaining some relief, but on each occasion was refused an interview.

Aside from its moral aspect, the case is one of exreeding interest, from both a medical and psychical standpoint. Materia medica appears at fault, finding no antidote among its wealth of remedies to counteract the spell under which this patient lies helpless. It is at this point, and especially in connection with the curlous mental phenomena which surround the case, that psychologists are attracted, and the resources of their but partially developed science brought to bear upon the subject, but without avail. What the mysterious connection may be which allies the little paper images so closely with the life of this girl, what potent influence rules her mind, and is slowly, but surely, destroying her physically, can, at present, only be imagined, not explained. The solution of the enigma, if a solution is ever reached, will be indeed interesting."

"LITTLE HEARTS AND LITTLE HANDS" is the well-chosen name of a new illustrated monthly magazine for the children of Spiritualists, the first number of which has just reached us from London. It is an octavo of sixteen pages, well printed from large, clear type, with several choice engravings, and reading matter attractive to young minds, and instructive in the right direction. There is a broad and open field for such a publication. While those who claim to hold the "only plan of salvation" are sending out printed pages to the young by millions, certainly those who possess salvation itself should do something of the kind. The business manager of "Little Hearts" is J. J. Morse, 4 New Bridge street, Ludgate Circus, London, E. C., England.

The Banner of Light of Oct. 29th and Dec. 3d, as our readers are aware, fully noticed the new work entitled "THE MAN JESUS," by Rev. John W. Chadwick. It seems that Dr. James Freeman Clarke took his younger brother to task in the Christian Register for writing such a book-to which Mr. Chadwick in the same paper now rather ungraciously charges back upon his venerable teacher, "that Dr. Clarke had more to do than any other man with making me preacher and writer." What Dr. C. will say to this sharp thrust we are curious to ascertain. We advise these Reverends to join the New York Harmonial Philosophers' Association!

We have on file for publication several highly interesting original essays from talented correspondents which will appear as soon as space permits. When we enlarged the Banner of Light we supposed we should have ample space to insert the favors of our friends speedily; but we find the case otherwise. If our paper were double its present dimensions we could fill it each week with highly interesting matter of a cognate character.

The tenth anniversary of the marriage of Mr. and Mrs. C. H. Jewell, of Portland, Me., occurred on the 24th ult., and the event was duly observed at their residence by a gathering of friends. A sociable and very enjoyable time marked the occasion, and after a collation, Mrs. Jewell, under the influence of her usual leading control (Phobe Cary), delivered an address and poem that were fully appreciated by all present.

En Dr. J. M. Peebles's course of five lectures on foreign travel, illustrated by one hundred paintings of the places and people he describes, is proving to be a feast of good things to the throngs of intelligent people who attend them wherever delivered. Those who have the management of winter evening entertainments for Societies, will do well to avail themselves of his services.

A correspondent writes: "Your vaccination leader in the last Banner of Light is timely, pertinent, strong and valuable. The law enforcing vaccination is a monstrous one, and should at once be repealed." We under stand that petitions have already been presented to our Legislature now in session for repeal of the enforcement act.

NEW BRUNSWICK AND CLAIRVOYANCE .- A. 3. Hayward writes us under a recent date, stating that information has been received by him from a reliable source to the effect that the authorities of New Brunswick recognize clairvoyants and allow them to practice without license or registry.

Read the statement made elsewhere concerning a Spiritualist Camp-meeting in Vermont, and the steps which are being taken to insure its success.

BRIEF PARAGRAPHS.

In these days, when diseases of the throat are so universally prevalent, and in so many cases fatal, we feel it our duty to say a word in behalf of a most effeetual, if not positive, cure for sore throat, viz.: Use as a gargle a tablespoonful of pure table-salt, three times a day, just before meal-time. It is a simple remedy and a sure cure.

Prof. Morse, of Salem, proposes to heat houses and public buildings by catching the sunlight upon glass and marble plates and heating the atmosphere. We have not seen it done yet; but there is no reason why it should not be accomplished.

Setting aside a will because the maker of it was a Spiritualist, and, therefore, "necessarily insane," is the freak of a Connecticut jury, made up, the Spiritualists aver, of Congregational deacons. All such talk is nonsense. The Orthodox deacons, if they believe their Bibles, know that from cover to cover the old book teems with Spiritualistic phenomena.—Boston Heradd.

A PREVENTIVE OF SMALLPOX.-Take an ounce of gum camphor, confine it in a small flannel bag and wear it next the flesh at the pit of the stomach. This simple mode of prevention has already proved of great value to many exposed to contagious diseases.

The Irish situation looks darker than ever.

M. Gambetta, the French Premier, has resigned. He's "left" now instead of "right."

A very disastrous fire occurred in New York City, Tuesday, Jan. 31st, resulting in the loss of many lives and a great destruction of property. The Potter Building, Park Row, which was entirely destroyed, was occupied by upward of one hundred tenants, nearly all business offices, including those of several newspapers. The Times Building narrowly escaped, and the Post Office was somewhat damaged. It is estimated that the loss will exceed one million dollars.

The murderer of President Garfield has been convicted.

Rev. James Freeman Clarke is delivering a course of lectures before the Lowell Institute in this city on "Ancient Religions."

LOSSES BY FIRE since our last issue: At Boston, 22.560: Wollaston Heights, S11.000; Salem, \$100; East Watertown, \$6,000; Danversport, Mass., \$200; Hartford, Conn., \$120,000; Lebanon, N. H., \$6,000; Summerville, Me., \$5,000; Aurora, Ill., \$14,000; Benton Falls, Me., \$2,500; Mellenville, N. Y., \$30,000; Hudson, N. Y., \$12,000; New Brunswick, N. J., \$8,000; Long Branch, N. J., \$11,000; Bangor, Mo., \$2,000; Orange, Mass., and Woonsocket, R. I., \$200,000; Athol, Mass., \$85,000; Pottstown, Pa., \$,000; Eimira, N. Y., \$5,000; Carthage, Mo., \$60,000; Fremont, N. H., \$500; New York City (Vanderwater street), \$35,000-(28th street) \$75,000; Philadelphia, Pa., \$150,000; Petersburg, Pa., \$10,000; Gardiner, Me., \$1,000; Montercy, Mass., \$4,000; Atlanta, Ga., \$100,000; Quincy, Ill., \$30,000; York Corners, Me., \$3,000; North Weare, N. H., \$10,000; Havana, Ill., \$25,000; Norfolk, Va., \$10,000; Albany, N. Y., \$6,000; New York City, \$1,000,000.

The Boston Herald is a pictorial sheet, at least Saturday's edition was. It pays.

"Disgrace of a Western Pastor" is the heading the daily press gives in publishing the details of the wicked doings of Rev. II. O. Hoffman, pastor of the First Methodist church of Bloomington, Ill., who has been convicted of seduction and bastardy with a former servant girl named Zetta Robinson, of a respectable family. About six years ago he was acquitted of a similar charge by a church court at Quincy.

The jury in the Spuyten Duyvil (N. Y.) disaster returned a verdict, Jan. 26th, finding Brakeman Melius, Conductor Stanford, Engineers Stanford, Archibald and Frank Burr, of both trains, Superintendent Toucey, the officers and managers of the New York Central Railroad, all guilty of neglect, and responsible for the loss of life that followed.

We shall have nice ice next summer. It is now fifteen inches in thickness, and clear as crystal.

The severely analytical Transcript-in a sarcastic mood, evidently—shows up clearly the average mod-ern sentiment in Church affairs, when it exclaims in a recent issue: "The evangelical world finds no fault with a reasonable doubt, but will not countenance a rcasonable doubter!"

NEW SHEET MUSIC RECEIVED. - From Geo. D. Newhall & Co., 50 W. Fourth street, Cincinnati, O .: " Dream Song," words by Sidney Rosenfeld, music by J. S. Vancleve; "The Little Red House near the Wood," words by Alf Burnett, music by E. J. Abraham; "What Shall I Do?" composed by J. W. Bischoff, ballad; "Mountain Beauty Schottisch," by L. Meyer; "Paulding March," by E. J. Abraham. From Spear & Dehnhoff, New York: "Pearls and Tears," Romance, by Adolf Hoffmann.

The widow of Abraham Lincoln is hereafter to receive a pension from the Government of \$5,000 per an-

A kind of street car has been adopted in Chicago which carries its track along with it in the form of big steel rings, inside of which the trucks revolve.

AYER & SON'S MANUAL gives just the information needed to make a judicious selection of papers for any newspaper advertising. It contains also many very advantageous special offers. Sent on receipt of Ten Cents. Address N. W. Ayer & Son, Advertising Agents, Times Building, Philadelphia.

Another Veteran Gone Home.

Hon. Frederick Robinson, of Marblehead, Mass., closed his long and useful earthly career Jan. 23d, after a brief attack of pneumonia, at the ripe age of 83.

He was born in Exeter, N. H., May 7th, 1799, and went to Marblehead in 1826, where be became teacher of the High School. In 1830 he was elected Representative to the General Court and served eight years. In 1843 he was chosen President of the Senate. In the same year he was appointed Warden of the Massachusetts State Prison, serving until 1850. In 1851 he was appointed Sheriff of Essex county.

Bro. Robinson was a firm and outspoken Spiritualist-having thoroughly investigated the phenomena and studied the philosophy of Spiritualism many years ago. He was one of the earlier contributors to the columns of this paper, and was a strong and vigorous writer.

The observance of the 145th anniversary of the birthday of Thomas Paine, at Paine Memorial Hall, in this city, on Sunday, Jan. 29th, was an occasion of much interest. In the forenoon addresses were made by Horace Seaver, Judge Robinson, of Pawtucket, R. I., Dr. Lamb, of Portland, Me., and others, upon the life, writings and character of Paine. In the afternoon Elizur Wright delivered an address on 'Mind as Related to Matter," during which he claimed that the Junius Letters were written by Paine. George Chainey followed with an address on "Hero Worship." In the evening T. B. Wakeman, Esq., of New York, delivered a lecture of marked ability. Excellent vocal music was furnished by a deputation of German Turners. The exercises throughout the day and evening were attended by large audiences, and much gratification was generally expressed in the honor done to the memory of the Authorhero of the American Revolution.

Read announcement, on the eleventh page, of Dr. Eliza Stillman, warmly commended by the late President Garfield and other noted

The reader's attention is called to the Verifications of Spirit-Messages on the fifth page of the present issue.

The Anniversary at Music Hall.

The members of the Shawmut Spiritual Lyceum, of Boston, are actively at work in the preparation of a spiritual feast at Music Hall on Friday, March 3ist-that date marking the Thirty-Fourth Anniversary of the Advent of Modern Spiritualism. The following speakers, limantic, Ct. In May be returns to Munesota, and eminent in their several departments, have been secured for the occasion, and their presence and efforts will beyond question give entire satisfaction to all:

MRS. NELLIE TEMPLE BRIGHAM, of the First New York Society of Spiritualists.

MRS. F. O. HYZER, of the Brooklyn Society. MR. W. J. COLVILLE, of the Berkeley Hall Society, Boston.

[Thus symbolizing the trinity of New York, Brooklyn and Boston, "The Three in One," which was formed by these Lycoum organiza-

tions years ago.] Mr. ED. S. WHEELRR will represent Philadelphia, and negotiations are being perfected with that able champion of the cause in the far west, Mr. A. B. FRENCH, of Clyde, Ohio. They will be assisted by Miss Jennie B. Hagan, the inspirational poet, who will be present at each session. Mrs. M. A. Brown will also give phases of her

mediumship during the day. Other speakers and mediums will be present and add interest to the occasion.

On Friday evening the festivities will close with a Grand Ball at Turne Hall.

On Saturday, it is proposed to hold a Conference Meeting in the morning; the afternoon to be devoted to a Children's Festival.

On Sunday, the Shawmut Lyceum will entertain its friends in the morning; and in the afternoon the exercises will close with a lecture by one of the above-named speakers.

Although the arrangement and carrying out of the programme as above announced will be attended by great expense, we firmly believe it no more than justice (not only to our spirit friends but also to mortals) that we celebrate the day we all love so well in an appropriate manner, feeling the assurance that our work will be appreciated by each and every Spiritualist throughout the land.

In order to accommodate the many who may wish to secure a seat for their own convenience, it has been decided to issue a limited number of 'reserved seat" tickets. A plan of the Hall can be found at the Banner of Light Office, where those who come first will have the first choice. As it would cause confusion if more than one plan of the Hall was in use, the public are informed that the plan can be found only at the Banner Office. Any person residing at a distance can, by writing to J. B. HATCH, 54 Green street, Charlestown District, Boston, have locations secured without being obliged to specially visit the city for that purpose.

We trust that the satisfaction expressed one year ago regarding our anniversary exercises in Music Hall will be a guarantee that we may expect on this occasion a continuance of the generous patronage of the friends of Spiritualism and the children

n heretofore extend	ed to us:
J. B. HATCH,	1
C. F. RAND,	
M. L. Biogs,	
E. STEVENS,	
M. S. HATCH,	
M. J. MITCHELL,	Committee
L. Burrougus,	
H. E. Wilson,	!
E. J. RAND,	1
M. J. Folsom,	
A. Shelhamer,	,

EM A correspondent writing from Worcester, Mass., informs us that Dr. H. P. Fairfield and wife of that city were the happy recipients of a surprise visit from their friends, Jan. 24th. The visible and invisible alike enjoyed the occasion, the latter making known their presence by loud raps and other demonstrations.

Read the card of J. William Fletcher on our eleventh page. It will be seen that he can | ful and nourishing, easily digested, and far prenow be consulted by letter as well as personal | ferable to tea or coffee. call. We are informed that he is about to in augurate a system of classes for medial development.

Onset Bay Grove Association.

To the Editor of the Banner of Light:

The following Committees have been appointed for the ensuing year, and persons having business with the Association should apply to the Chairman of the respective departments: On Public Property-W. D. Crockett, Alfred Nash,

On Boats-Capt. B. F. Gibbs.

On Police-A. W. Wilcox, George Hosmer, Simeon

Butterfield. On Printing-Dr. H. B. Storer.

On Privileges-Simeon Butterfield, W. W. Currier, George Robbins.

On Railroads-W. D. Crockett, H. B. Storer. On Letting Cottagos and Tonts-Bimeon Butterfield W. W. Currier, B. F. Gibbs.

On Lecturers-Dr. H. B. Storer, W. W. Currier, Geo.

Robbins. On Music-W. W. Currier, Alfred Nash.

Persons visiting the grounds of the Association at any time during the year, with the view of selecting lots, will apply to Mr. Benjamin F. Bourne, on the premises. All correspondence on that subject by mail should be addressed to Col. W. D. Crockett, 50 Dale street, Boston. S.

Meetings in Portland, Me. To the Editor of the Banner of Light:

Mrs. S. Dick, of Boston, has occupied our plat-form the past three Sundays, and spoken to good audiences in a very acceptable manner. She is an inspirational speaker and test medi-um, and gave six excellent discourses, and many She is an inspirational speaker and test medium, and gave six excellent discourses, and many convincing tests from the platform. Our conference meeting Jan. 19th, held at Mrs. Walker's, 54 Brown street, was crowded to overflowing, many having to stand in the hallway. Mrs. Dick was present, and gave a short address, and improvised a fine poem, described many spiritfriends, and gave several good tests to those present. Mrs. Berry gave (under influence) a short address, and described a numbor of spirits, several of whom were recognized. Good music was furnished by the choir.

Tuesday evening the friends gave Mrs. Dick a reception at the residence of A. P. Morgan, Esq.; it was well attended, and the company were pleasantly entertained until a late hour by the controls of Mrs. Dick and Mrs. A. L. Hatch. Mrs. Dick has made many warm friends in Portland, whose best wishes will go with her wherever she may be called.

The first two Sundays in February Mrs. Juliette Yeaw, of Northboro', Mass., will occupy our platform.

God's Poor Fund.

Amounts received since our last acknowledgment: From A. B. Paine, East Bethel, Vt., 50 cents; Mrs. W. H. Van Horn, Wamego, Kan., 50 cents; A Friend, Quincy, Mass., \$1,00; Mrs. R. N. Smith, Harwich, Mass., 35 cents; Mrs. Leonard, Holyoke, Mass., 50 cents; Friend, \$1,00; Lydia A. Shaw, Kent, Ohlo, 15 cents; Mrs. H. Smith, Henderson, N. C., \$1,15; Mrs. C. P. Mundy, Rahway, N. J., \$1,00; Mrs. H. J. Severance, Tunbridge, Vt., \$1,00; Wm. Sturgis, New York City, \$10,00; E. N. Goff, Nacogdoches, Texas, \$1,00.

He that hideth hatred with tying lips, and he that uttereth slander, is a fool.—Scripture.

Movements of Lecturers and Mediums (Matter for this Department should reach our office by

Triesday morning to insure insertlandbe same week, I Dr. G. H. Geer spoke for the Greenfield (Mass.) Sociefy during the Sandays of January. He speaks Feb. 5th and 12th in Athol, Mass., and 16th and 26th in Wil-

will reach him at Greenfield, Mass. Jennie B. Hagan closed her engagement with the First Society of Spiritualists at Willimantic, Conn., Jan. 20th. She has spoken for five Sundays and several week evenings in that vicinity with good success. She will speak in the Town Hall, Conneaut, O., on Saturday eye, Feb. 4th. Will make engagements in that vicinity. Addre s Conneaut, O., care of George

Mrs. R. Shepard-Lillie will be controlled by spirits and lecture in Large Hall of the Brooklyn (N. Y.) Institute, Sunday, Feb. 5th, afternoon 3 o'clock, and 7:20 P. M. Questions answered at afternoon meeting and

Mrs. Clara A. Field will speak in Taunton, Mass. Feb. 5th. She may be addressed 19 Essex street, Bos-

ton, for engagements. Mrs. Dillingham will speak in Mechanics' Hall,

Lynn, next Sunday, February 5th. George A. Fuller will speak in West Randolph, Vt., Sunday, February 5th.

F. T. Ripley will speak and give platform tests in Omro during the Sundays of February and March. He is now ready for engagements in Illinois, Wisconsin, Ohio and Michigan. Address him Omro, Wis. He will speak at Milwaukee. Wis., during the anniversary exercises, March 31st, mox. His subject will be "The Spiritualism of the Past and of the Present; and the Religion of the Future." Public tests at the close of

A. B. Freuch, Esq., has been addressing large audiences in Elkhart, Ind.

A. E. Doty will again respond to calls to attend fu nerals and lecture in Central New York. Address

SECULAR PRESS BUREAU.

RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE

OF NEW YORK. S. B. PRITTAN, Chairman Bureau Com.: NELSON CROSS, Secretary; HENRY KIDDLE, Cor. Secretary. Corresponding members of this Bureau and friends of the cause are expected to call the attention of the Executive Committee to all articles in the secular and religious journals-adverse to the interests of Spiritualism-which may come to their notice; to prepare suitable papers for the Press, under the supervision of

the Bureau, and to otherwise aid in the work by their counsel and advice.

The friends of this enterprise everywhere—all who wish well of the SECULAR PRESS BUREAU - who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the sinews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the import-

ance of its objects. Until further notice all literary communications, excerpts, etc., intended for consideration by the Bureau can be addressed in care of NELSON Choss, Secretary, 191 Broadway, New York City.

Funds for the support of the Bureau should be forwarded to MESSRS, COLBY & RICH, 9 Montgomery

Place, Boston, Mass. AMOUNTS PAID IN FOR 1882. AMOUNTS PAID 18 FOR 1882;
Col. Moses Hunt (Charlestown Dis'D, Boston, Mass. 25,08
Gad Norton, Bristol, Conn. 2,0
Chesman Miller, Brecksville, Ohio. 2,4
Cash, Boston, Mass. 5,6
Mrs. H. J. Severance, Tunbridge, Vt. 2,0
C. Snyder, Baltimore, Md. 2,0
M. B. Maynard, Council Bhuffs, Iowa. 1,0
Mrs. Lita Barnes Sayles, Dayville, Conn. 10,6 AMOUNTS PLEEGED TO PROF. S. B. BRITTAN,

FOR THE YEAR ENDING DEC. 31, 1881: A DELICIOUS CUP OF Breakfast Cocoa from which the excess of oil has been removed is

easily made. Ask your Grocer for the prepara-

tion made by Walter Baker & Co. It is health-Mr. James J. H. Gregory, of Marblehead, Mass.,

appears on our pages with announcement of seeds for 1882. Mr. Gregory is among the first whose well-earned reputation for care, and his immense seed department, has inspired confidence among the thousands of buyers all over the United States.

Funds Received in Aid of Charles II. Foster.

	Colby & Rich, Boston, Mass,	25.00
.	Mrs. Wm. Mountford, Boston, Mass.	to ex
1	Harry Edwards, New York City	10,00
-	Chas, Dwight, Roston, Mass	(1, (4)
	T. R. Hazard, Philadelphia, Pa	25.00
	Cephas B. Lynn	5.00
,	Mary J. King, Albany, N. Y	5,00
	J. B. Angell, Red Bank, N. J	
	Frederick Schroeder, Papincau, Ill	2.00
	2 rodorick is discounty 2 tipline to the control of	-,00
•		

To Correspondents.

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

A. C. C., VINELAND, N. J .- Would be pleased to have the facts you speak of in your letter of a late date regarding

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and roceive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morso at his residence, 4 New Bridge street, Ludgate Circus, E. C., London, England, Mr. Morso also keeps for safe the Spiritual and Reformatory Works published by us. COLBY, & RICH.

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

SAN FRANCISCO HOOK DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Reformatory Works published by Cuby & Rich.

NEW YORK HOOK DEPOT.

M. BENNETT, Publisher and Bookseller, 141 Eighth et, New York City, keeps for sale the Spiritual and Cormatory Works published by Colby & Rich. ROCHESTER, N. Y., BOOK DEPOT,
WILLIAMSON & HIGBEE, Booksellers, 62 West Main
street, Rochester, N. Y., keep for sale the apiritaal and
Reform Works published at the Banner of Light
Publishing House, Boston, Mass.

AUGUSTUS DAY, 73 Ragg street, Detroit, Mich., 19 agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich. Also keeps a supply of books for sale or circulation.

PROVIDENCE, R. I., BOOK DEPOT.

JAMES A. BLISS, 47 Greenwich street, Providence, I
I., will take orders for any of the Spiritual and Reform
story Works published and for sale by Colby & Rich.

PHILADELPHIA BOOK DEPOTS. The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D.. at the Philadelphia Book Agency, Rhodes Hall, No, 5055, North 8th street. Bubscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 380 Spring Garden street, and at all the Spiritual meetings.

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

BAITIMORE, MD., AGENCY, WASH, A. DANSKIN, 58 North Charles stre-nore, Md., Leeps for sale the Banner of Light. treet, Balti-

CLEVELAND. O., BOOK DEPOT.

LEES'S BAZAAR, 105 Cross street, Cleveland, O., Circulating Elibrary and dépât for the Spritualand Liberal Books and Popers published by Colby & Rich, will answer calls to lecture along his route. Letters

ROCHESTER, N. Y., ROOK DEPOT,

JACKSON & BURLEIGH, Booksellers, Arcade Hall,
Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich,

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh dreet, above New York avenue, Washington, D. C., keeps onstantly for safe the BANKE OF LIGHT, and a supsly of the Spiritual and Reformatory Works published by Colby & Rich,

NT. LOUIS. MO. ROOK DEPOT.
THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis.
No, keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Coby & Rich.

HARTFORD, CONN., HOOK DEPOT.
E. M. ROSE, 57 Tranbull street, Hartford, Conn., keep constantly for sale the Banner of Light and a supply of the Nofritual and Reformatory Works published by Colby & Rich.

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 insertion on the eleventh page.

Notices forty cents per line, Minion, each insertion.

Special Notices forty cents per line, same each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, lifty cents per line.

Payments in all cases in advance.

Ag Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

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. M. till 3 P. M. Ja.7.

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

Ja.7.

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

- ADVERTISEMENTS.

For Breakfast, Dinner and Tea,

FOR SICKNESS AND HEALTH.

BAKER'S

Those p ople who, like Swedenborg, are apt to see visions l'attercollec, " and to whom he is a stimulating as champagne, cannot do better than do substitute charolate at super. It is not only muritions, but so far from being a herve stimulant it quiets and smothes.

CHOCOLATE, Sold by Grocers every

W. BAKER & CO.

PIANOFORTES.

UNEQUALLED IN

Touch, Workmanship, and Durability, WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Baltimore No. 112 Fifth Avenue, New York.

PAIN AND SUFFERING

Raymond's Vegetable Penetrator, APPLIED TO THE HOLLOWS OF THE PEET AND BODY. T RESPECTFULLY ask SUFFERING HUMANI-TY, PHYSICIANS, MATERIALIZING MEDI-LIM, PURLIC SPEAKERN, etc., to investigate this VALUABLE REMEDY and know its true medic, Cor-respondence soliented, E. A. W. RAYMOND, Druggist, Summerstreet, Worcester, Mass, U. S. A. Pilees; Perdoz-82,00 and \$1,00; Retail, 25 and 50 cents per box.

THE VITAL REGENERATOR,

The Great Kidney and Bindder Tonic.

CURES Infammation or Catarrh of the Bladder, Diabotes, Incontinence or Retention, Gravel, Sediment, Brick Dust Deposit, Stone in the Bladder, Stricture, Mucous or Purulent Discharges, Discassof the Prostate Gland, Bright's Discass. It cannot be too highly recommended to those of either sex afflicted with any disease of the Kidneys or Bladder. Price per bottle \$1, 640 \$5. Address NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, U.S.

J. WILLIAM VAN NAMEE, M. D.,

THE celebrated Clairvoyant and Magnetle Physician, is an open and prepared to treat all classes of chronic diseases, either personally or by mall. Examinations by lock of hair, 2; state full name, age, &c. Will attend Juncrals and answer calls to lecture.

MRS. T. L. HENLEY.

CLAIRVOYANT, Trance, Test and Business Medium, 44 Bond street, off Millord street, Boston, Circles Sun-day and Wednesday evenings. Also Developing Circle Tuesday afternoon, Private sittings from 9 to 5 o'clock. Feb. 4.—28.* MRS. DR. L. C. HORNE.

MAGNETIC Massage Treatment, 43 Upton street, Boston, two doors from Tremont street. Circular sent on application. SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale.

Nov. 15.—1stf MRS. DR. J. J. FULLER,

MAGNETIC and Electric Physician, 32 Tremont street, desired, Will yielt patients at their homes if two-Feb. 4.

MRS. E. E. WELCH,

TMREATS by Massage. Office, No. 30 Worcester Square. Hours from 10 A, M, until 1 P, M. Cordially Indorsed by the guides of W, J, Colville. | Iw*-Fcb, L. MRS. A. S. WINCHESTER, Psychometric, Charroyant, Giairandlent, Rapping and Tranco Medium. Examination of Minerals a specialty. Letters by mail from lock of hair or photograph, 33, 394 Stockton street. Address letters, Box 1997, San Francisco, Cal. June 4.—1stf

NERVOUS DEBILITY PILLS. The most remarka-Tonic Remedy of the age. Thousands cured by their aid. Price 81 per box; 6 for 85, postpaid. NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, Ms.

MME. LANDOR, Psychometrist and Seer ess The future unveiled. Can be consulted by letter only, Enclose one dollar and address care of 89 Pleasant street, Boston, Mass. 2w*-Jan. 2s.

DR. CARPENTER'S powerfully Magnetized Paper and Catarrh Remedy, by mall, per package, 25 Feb. 4.—IW*

MRS. MARY A. CHARTER, Medium, New England House, Blackstone street, Boston, Mass. TO LET, 219 A Tremont street, Hotel Van Rensselaer, Suite 1, front parlor, nicely furnished, steam heat. Will let for business or lodging. 1w*-Feb. 4. NEW EDITION.

HELEN HARLOW'S VOW.

BY LOIS WAISBROOKER.

An interesting and helpful story, graphically portraying woman's helpless and dependent condition, the numerous snares that best her in every path that she may seek to travel, what timely words and friendly aid will do to a despairing and sluking woman, and what obstacles a determined and plucky woman may overcome.

Price 81.00, postany 10 cents. Price \$1,00, postage 10 cents. For sale by COLBY & RICH.

GREGORY'S Parities des tribes any of the Spiritural and Reformation by Works good Bally College Rich will be a confined at the Spiritural and Reformation by Works good Bally College Rich will be a confined at the Spiritural and Reformation by Works good Bally College Rich will be a confined at the Spiritural and Reformation by Works good Bally College Rich will be a confined at the Spiritural and Reformation by Works good Bally College Rich will be a confined at the Spiritural and Reformation by Works good Bally College Rich will be a confined at the Spiritural and Reformation by Works good Bally College Rich will be a confined at the Spiritural and Reformation by Works good Bally College Rich will be a confined at the Spiritural and Reformation by Works good Bally College Rich will be a confined at the Spiritural and Reformation by Works good Bally College Rich will be a confined at the Spiritural and Reformation by Works good Bally College Rich will be a confined at the Spiritural and Reformation by Works good Bally College Rich will be a confined at the Spiritural and Reformation by Works good Bally College Rich will be a confined at the Spiritural and Reformation by Works good Bally College Rich will be accommodated by Works good Bally College Rich will be accommodated by Works good Bally College Rich will be accommodated by Works good Bally College Rich will be accommodated by Works good Bally College Rich will be accommodated by Works good Bally Rich will be accommodated by the Bally Rich will be accommodated by the Ba

NEW VEGETABLES A SPECIALTY.

TMIRTY-SIX Varieties of Calbage; 25 of Corn; 25 of Cummer 31 of Melon; 35 of Peas; 25 of Ream; 17 of Squash; 21 of Reet and 40 of Tomate, with other varieties in proportion, a large portion of which were grown on my five-seed farms, will be found in my Vergetable and Flower Seed Catallogue for 18-2. Sem Crast and Worgaphy. Customers of last season need not write for R. All seed sold from my establishment warmed to be both fresh and true to mane, so far, that should it prove otherwise, I will refull the order gratts. The original introducer of Larty Obito and Hurbard Squash. Marbichend Party Corn, the Hurbard Squash, Marbichend Cabbage, Phinney's Melon, and a score of other new Vegetables, I hvite the pationage of the public.

JAMES H. GREGORY, Marblehead, Mass.

Berkeley Hall Lectures W. J. COLVILLE'S DISCOURSES.

No. 1: All Things Made New.

Delivered Sunday morning, Sept. 18th, 1881, Single copies 5 cents.

No. 2: Why was our President Taken Away?

Delivered by Spirit E. H. Chapin, Sept. 25th, 1881.

No. 3: President Garffeld Living After

Death. Delivered Sunday morning, Oct. 2d, 481.

No.4: The Spiritual Temple: And How to Build It.

Delivered Sunday morning, Oct. 9th, 1881. Single copies 5 cents.

No. 5: Houses of God and Gates of Heaven. Delivered Sunday morning, Oct. 16th, 1881.

No. 6: The Gods of the Past and the God of the Future.

Delivered Sunday morning, Oct. 23d, 1881. No. 7: Spirit E. V. Wilson's Answer

to Prof. Phelps. Delivered by Spirit E. V. Wilson, Sunday afternoon, Nov. 6th, 484.

No. 8: In Memory of our Departed Friends. Delivered Sunday morning, Nov. 6th, 1881.

No. 9: The True Gift of Healing; How We May All Exercise It. Delivered Sunday morning, Nov. 20th, 1881. Single copies 5 cents.

No. 10: The Restoration of the Devil. Delivered Sunday afternoon, Nov. 20th, 1881. Single coples 5 cents. No. 11: The Blessedness of Gratitude.

Delivered Thunksgiving Day, Nov. 24th, 1841.

Single copies 5 cents. No. 12: The Tares and the Wheat. Defivered Sunday morning, Nov. 27th, 1881. Single copies 5 cents.

No. 13: Natural and Revealed Religion. Delivered Sunday morning, Dec. 4th, 1881.

No. 14: The True Basis and Best Methods of Spiritual Organization. Delivered Sunday morning, Dec. 11th, 1881. Single copies 5 cents.

No. 15: What Kind of Religious Organization will best Supply the Needs of the Hour?

Delivered Sunday morning, Dec. 18th, 1881. Single copies 5 cents. The demand for Mr. Colvide's Lectures, on the part of the public at large, has been so great that the publishers have decided to Issue in pamphlet form certain of the series to be defivered by him in Reriseley Hall, Boston, during the season of 1981-2.

These discourses will be brought out at a price which will barely cover the cost of publications thus enabling all in sympathy with the advanced and progressive thought therein embedied, to circulate them broadcast over the land without great pecuniary outlay.

Paper, single copies, 5cents; 6 copies for 25 cents; 13 copies for \$1.00; postage free.

Published and for sale by COLRY & RICH, Banner of Light office. Also, for sale by TIMOTHY BIGELOW, Esq., No. 3 Hancock street, Boston. Raymond's Vegetable Penetrator.

PAIN AND SUFFERING ANNIHILATED.

PAIN AND SUFFERING ANNIHILATED.

The Penetrator is not a saive or ointment like other articles put up in this way before the public. It is composed of Vegetable matter combined in such as way as to penetrate the skin, muscles, cords and homes, so as to start a new circulation, and Nature, with the aid of the Penetrator, brings about the circ.

The following are some of the diseases for which it is intended: Sait Rheum, Mange, Rongh Skin, Bunlous, Corns, Burns, Chading of all Kinds, Frest Bites, Bites of Repetitles, Lames Kide and Back, Nore Thront and Lungs, Updateria, in bad cases use The tire Murtate Iron ones half drachin, and Chierate Potash, one half ounce mixed with water ritwice outness), as a gargle. Used also for Sore Feet and In-growing Toe Nails. For Felous, put on a fly bilster size of three cent plees, when the pickling sensation begins. After the bilister is formed, dress with the Penetrator. For Bongh Hands, use boras in the water when you wash, with Cont's Casille Scap; do not dry your hands too quick, as it mixes the skin crack. Bennember that all cases of still joints require a free amount of rubbing to facilitate the electric returient, which by add of the Penetrator will straighten out the cerds to their original length. The same with Rheumatism, Lame Muscles, etc.

Large Boxes, 3) cents, Small floves, 2) ceents, Sent by mall, post paid.

For sale by COLBY & RICH.

A NEW WORK.

The Philosophy of Death. BY EUGENE CROWELL.

This little pamphlet, by the author of "The Identity of Primitive Christianity and Modern Spiritualism," and "The Spirit. World," is one that has long been needed, it is particularly the mission of Spiritualism to remove that fear of Death which Ignorance has developed in man; and it is the purpose of this little work to do this by showing death to be not only a natural but a be autiful event in human progress. Among the toples trended are:

"Death Rarely Palnful;" "Death Does Not Change the Character;" "The Process of Dylng;" "Is the Split Affected by the Treatment of its Body;" "Danger of Kissing a Dead Body;" "Premature Burlal," and "Mourning Customs."

Customs."
Price 10 cents.
For sale by COLBY & RICH.

NEW EDITION.

THE LIFE.

The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. It amounces a system of life. It amounces a few primal principles which can hardly be dealed by any one, and endeavors to show how, from adherence to those principles, every life will grow into symmetry—into harmony with fiself in this life and the great hereafter. It is sent forth to the world by its author and his associates, as the preface indicates, without the hope or possibility of pecuniary profit to them—small fruit of some of the principles it aims to inculeate. Paper, 25 cents, postage free. For sale by COLBY & RICH.

GARRISON IN HEAVEN.

A DREAM. BY WILLIAM DENTON.

Author of "Our Planet," "The Soul of Things," "Is Darwin Right?" etc.

l'rice 10 cents. For sale by COLBY & RICH.

Written for the Banner of Light.

BY MARSHALL S. PIKE. Now the pretty flowers are faded, And the song blids far have fled: And the forest leaves that shaded All the greenwoods now are dead. But new flowers will bloom and brighten, In the showers of falling rain, When the birds their fleet wings lighten, And the summer comes again,

All the haunts which love hath chosen Sleep in snow above the glen, And the fringing rills are frozen. Where the cliff hangs o'er the fen But again the rills will ripple. To the fiver's rapid flow, When the buds of blushing maple Kiss the woolng winds that blow.

Death still touches beauty's finger. And the warm, red lips turn cold; And his footsteps ever linger Where the worn out heart wears old. But beyond love's tender mission, Fat beyond life's shallow shore, Far beyond the brightest vision, Lost and loved ones meet once more.

Berkelen Ball.

The Origin, History and Meaning of the Christmas Festival.

An Inspirational Discourse delivered by W. J. COLVILLE. Berkeley Hall, Boston, Sunday Morning, Dec. 25th, 1881.

Repaired for the Banner of Light.

manded as to be glad on this joyful day. She indeed instituted all the festivals in the calundar whiel arrive theological and national it is a tomb for the great King Cheops, who gave changes, and remain dear to the hearts of menwherever civilized beings are to be found.

Festivals may be divided into two great classes-the natural and the coclesiastical. The dedicated to astronomical research as well as natural are always observed, no matter how current opinions may change with the labse of ages. The ecclesiastical are only observed by those who are attached to certain customs and beliefs. Whenever the ecclesiastical are, however, built upon the natural, the church may through the summer signs, and once in early lose its hold upon the minds of the populace, autumn, ere the monarch of the skies passed priestly injunctions may be disregarded, but the base on which the festival rests holds it up in spite of waves of aggressive skepticism rand, divested of its supernatural garments, unadorned by aught save its own native purity, it remains as a blessing to all people, and contin-

When speaking to you a short while ago on ham toward revealed religion, we took occasion to remark that natural and revealed religion are in their essence identical, as there is only one kind of true religion, and this lies at the roof of every so-called religious system. The world are all founded upon something solid. Sutached to a rock, parasites twining round a tree, or mind bespartering and concealing anotherwise beautiful picture or wall. The barnacle is not figure and conceal the realities beneath them

teresting, perhaps the most interesting of all cessary to salvation if there be any justice in the annual feasts observed in Christendom. Christmas comes to us new every year, with such novel freshness as leads us to feel as though we had never kept Christmas before, and at the same time it comes to us as a dear old friend with whom we are intimately acquainted, but whom we have not seen since twelve months ago. No sooner does this old friend get out of his carriage at our door and | an impression on society that Ernest Renan. make himself at home in our parlor, than we feel as though the past had all come back to us: as though our friend had never been away; and vet there is such a fund of new joy in his presence that, while all things have become old. everything at the same time has been made tainly not in the winter, as, though Judea is a spectacle. The peculiar beauty in the life of

How wonderfully are all things made new in this world every morning. We can never grow wearied of the sweet voices of the birds as they sing their matin hymns: never weary of returning springtime, because in everything there resides such an unfathomable depth of beauty, that every time we gaze upon one of nature's lovely exhibitions we actually see something new to us. It may have always been there, but we never realized its presence before. Christmas Day is the true New Year's Day; it is the birthday of the sun. It is also nature's feast of the resurrection, as, after the sun has been apparently dead and buried three whole days, he rises victorious from his tomb on Christmas morning, proclaiming to all the world that he has never died, but only that our eyes and our earth have been turned away from him, while he has been shining brightly all the time, and actively blessing other parts of the earth, even while we have failed to rejoice in his immediate beams. Has it never struck you how wonderfully the law of compensation rules in all parts of the earth? In northern latitudes, where the sun seems absent for the greater part of the year, in the summer he seems unwilling to retire at night, even for a few hours, Oh! those beautiful, long summer evenings, so enjoyable in Scotland! what do the Hindus know about them? Their days are nearly of the same length all the year round. At the equator the sun rises at six every morning, all through the year, and sets at six regularly every evening. As we draw nearer to the poles we have less of the sun on some days in the year, and more of the sun on others; and in the far north. where he hides himself for several months at a time, the beautiful aurora borealis, or northern light, gilds the winter with a splendor fully equal to that of the brightest summer day.

The longer we live, the more we witness and endure, the more absolutely certain do we become of the existence of a principle in nature

ing the absolutely and infinitely good. The THE PRETTY FLOWERS ARE FADED, ancients were very rational as well as poetical in their sublime idea of the Infinite source of all things. To them God was a great Central Sun, originator of all worlds and systems, from whom every planet derived its life. Astronomy clearly teaches us that our sun is only one of many, and that it is by no means a sun of the first magnitude. As Earth, Venus, Jupiter, and all the other planets, revolve around the centre of this system, as satellites or moons revolve around the planets respectively, so does our sun, in company with many others, revolve around a far larger and more powerful sun, whose child it is, as this earth is the child of this luminary. The ancients not only knew that the worlds were in motion, not only knew fully as much as modern scientists know of the position of the heavenly bodies, but they also, aided by planetary and other wise teaching spirits, recognized the fact that every world in space either had been, was then, or would be, inhabited. They knew that different orbs represented various degrees of spiritual as well as physical attainment, and very naturally fixed the abode of the God of the earth, or the Guardian Angel, in the sun. The powerful and regnant spirit who controlled the earth they called Osiris, or the eye of day, and to him they paid their praises when they worshiped the sun, his dwelling-place and symbol.

Among the many remarkable and magnificent remains of ancient architecture, no one monument is half so eloquent in its majestic form as the great Pyramid of Gizeh, aptly termed "a miracle in stone." This marvelous structure has been designated by turns a storehouse, a tomb, and a temple. It is all three: it is a entific truths, embodied, concealed, and yet rehas be self instituted the Christmas, as she has vealed to all eyes who can read, the mystic lan- far transcends in loveliness the world of matguage of form as expressed in solid masonry; the land whereon it stands, and whose remains are interred within its mystic precincts; it is a temple, both of science and religion, to direct spiritual investigation, as its form and entrances distinctly prove. Twice every year the sun rested upon its apex and illuminated its entire face; once in the springtime ere the sun went forth on his triumphal journey through the wintry signs under the reign of the Dragon or Scorpion of the skies. Under the veil of astronomical allegory, the Egyptians always hid their spiritual knowledge.

Solar worship originated with the earliest inspired men the earth ever knew, as inspiration hes to be observed even by those who are avow- and enlightened reason always lead men to look downward. One of the distinguishing features of man is that he is an erect, upward-gazing and frame their creeds and lives after his pre-Natural and Revealed Religion, and review- animal, while inferior creatures tread the earth ing the present attitude of Rev. O. B. Frothing-, with their gaze downward. It is proverbial of an honest man that he has an unward expression, while the evil-disposed look toward the may, with at least equal truth, be attributed to ground, as though afraid to encounter the eve of Heaven. The majesty of shining and revolving worlds, the immensity of space, the gran-Ethnie, Archaic, and Catholic Religions of the deur of the sky-these glories are ever attractive to the aspiring student. No one study perstitions and idolatries are like barmacles at probably can do for man, as an aspirational Hillel in the Jewish service, and the Golden creature, one-half that astronomy can. Astronomy and religion have always been united: Arabians before the Christian era: but those we cannot separate the religion of the East the rock, the parasite is not the tree, the white- from its astronomy, and while there is much | know full well that truths are ever given to wash is not the fresco; but these excreseences, truth in the doctrine that Christianity is only a and attachments oftentimes so completely dis- perpetuation of solar worship, those who, like | to bear them. A truth may be very old to you the celebrated French writer, Dupuis, and that passers-by and casual observers are un-others, deny that such a man as Jesus ever lived, | been familiar with it. The great success of a aware of the reality, as they gaze only upon are unsupported in their assertions either by spiritual teacher depends, not so much upon his the veil which hides it. It is even so with re- history or common sense. This day, Christmas, brilliancy or originality as upon his power to understood, occurrence; every myth is founded stated. Five thousand years ago men trusted on a reality; every ceremonial observance is, in the risen Osiris as multitudes to-day rely upthe relic of some older custom that originated on the ascended Jesus for salvation. Hundreds somewhere with some one who understood how, of millions of Orientals take refuge in Buddha, to minister to some felt need in human nature, while they know nothing of Christ. A knowl-We have to do to-day with one of the most in- edge of an historical personage cannot be nethe laws of Nature, or all would have a knowledge of that personage, and it would be their

own fault if they rejected his claims. Christmas certainly did not originate with the birth of the great Galilean seer, though it cannot be doubted by intelligent students of teacher was born in Palestine, who left so great called a skeptic by all evengelical Christians, remarks that without Jesus of Nazareth human history would be incomprehensible. According to the New Testament records Jesus must have been born in the warm season of the year, cerwarm country, the flocks are never left outdoors at night in the winter season, and we are very plainly told that the angels who heralded tired of watching the sunrise; never become his birth first appeared to shepherds who were keeping watch over their flocks by night. In winter time the flocks would have been safely housed at night; in summer they were left outdoors, with men to guard them from the approach of ravenous beasts, and to tend them lest they strayed beyond recovery. In the early Christian centuries the Fathers of the church confessed that they did not know when Jesus was born. They kept Christmas at various seasons of the year, until, by common consent, it was decided to observe the nativity of him whom they called the Son of Righteousness on the day when all peoples were rejoicing in the birth of a new year, Christmas day being really New Year's Day; January 1st being in truth only the first day of the first whole calendar month of the new year; or, as it was once regarded, the first day of the eleventh month, the civil year commencing March 1st, March being the month in which winter ends and spring commences. The names of the months are ample proof of the truth of this latter assertion. September is derived from the Latin Septem, meaning seven; October from Octo, eight; November from Novem, nine; and December from Decem, ten. You are all aware that December 21st is the shortest day in the year, and that the length of day appears to remain stationary during the three following days, Dec. 22d, 23d, 24th; then, on the 25th, the sun is newly born, the the instigation of any other great name. days begin to lengthen, and a new year has been ushered in in the Christian calendar. Dec. 21st | to be presented to those who are in doubt conis dedicated to the apostle Thomas, who entertained doubts concerning the resurrection of all Christendom celebrates to-day, and thorthe Master, as on that day the ancients were doubtful whether the sun-god would success- themselves in a position to decide intelligently fully cope with his winter adversaries, and reappear as their king, or succumb in his encoun-

cide upon continuing to observe feast days

ter with the hosts of darkness.

bored and fruitless endeavors to arrive at exact dates, the early Christians decided to celebrate the leading events in the history of the founder of their system at those seasons of the year, and on those days, when the solar worshipers and others around them were keeping holiday in commemoration of leading incidents in the lives of their gods and goddesses. True it is that about the time when Christianity began to spread over Europe, solar worship was not the may, the religions of Judea, Greece, Rome, Persia and others, were all offshoots from one India, a land whose traditions and monuments are older than those of Egypt, Assyria, Chaldea, or any other celebrated portion of the

eastern hemisphere. On this bright and happy day, when young and old rejoice together at the birth of a saviour, it may be justifiable, and even necessary, to distinguish between myth and historic truth, between the real and the fabulous in theology; but to those who, with the enlightened understanding of the spirit, can peer deeply within and below the crust of "old wives" fables," the soul of all traditions is ever as far superior to popular conceptions of it as the loftiest ideal in the soul of the artist is infinitely grander than the picture he has painted, or the bust he has chiselled into form. Where is there anything in the outward world fully satisfying to man's spiritual nature? Man has been called, by some men of note, a melancholy and discontented being. While much of sorrow results from a sense of failure in the attempt to do one's duty, a large share of the disappointed storehouse indeed, not for provisions and mer- or unsatisfied feeling, common to the very chandise in days of famine consequent upon greatest and noblest of men, arises from the All the world is rejoicing. Nature has com- overflows of the Nile, but for spiritual and sei- fact of the soul dwelling in a spiritual as well as in a physical realm. The world of spirit so ter that the outer earth, no matter how beautiful, is inadequate to fully satisfy the yearnings of the immortal occupants of these physical forms we often erroneously look upon as the men themselves.

Christianity, as a system of religion, is as inferior to the teachings attributed to Jesus in the four gospels as can well be imagined. Every one sees something to admire in the lovely utterances of the holy Nazarene. Even Ingersoll, the great Agnostic orator, in his lecture, "What Must I Do to be Saved?" places a very high estimate upon Jesus as the leading character of the New Testament. One of the strongest objections to the Orthodox plan of salvation put forward by him is, that it is irreconcilable with the teachings of the reputed founder of the Christian system: for, while he does not demand biblical sanctions for his own conduct in any particular, he very justly conedly the sworn foes of ecclesiasticism in all its upward, while carnality leads the eye to gaze; tends that those who profess to be followers of Christ, should earefully follow his teachings,

It is very easy to say with truth that almost every great word and act attributed to Jesus certain of his predecessors; also that his new commandment is only new to those who have never before been directly appealed to by the spirit of Love as the conqueror of all Evil: that the Paternoster is taken from the prayer of Rule is found in sentiment certainly among the who are acquainted with spiritual revealments nations and individuals only as minds are able and quite new to some who have never before his mind is unfolded sufficiently to receive it.

The earth is gradually overrun with spiritual truth. In one age or period of history, Egypt is the centre of knowledge; at another, China; then Persia; then Palestine; more recently, Europe and America. The mission of Jesus and his associates was to enlighten a people who had not yet become imbued with the principles of the highest morality; his teachings conflict with none of the sayings of the great seers of the Orient who have preceded him Confucius pointed to his ministry as to a star which should arise in the West; and while the history that about 1881 years ago a remarkable great Chinese philosopher touched the intellect of Asia, and gave soundest laws for the government of nations, the influence of such self-sacrificing souls as Gautama Buddha and Jesus was necessary to directly appeal to the hearts of men, and bring home to the affections the ethical code which otherwise only appeared before the intellect as a brilliant but inanimate Jesus is the ineffable tenderness of that life: its utter self-abnegation, its absolute willingness to do all, dare all, and suffer all in behalf of humanity. If in such a history as that of the life of Jesus men can see nothing more than a zodiacal myth; if Jesus is the sun, and his apostles the twelve signs of the Zodiac in their estimation, and that only, it must be because their own natures are so hard and blunted that a perfect man, throwing himself utterly into the work and blessing his race at the expense

of his own life, has no charms for them. Some critics are so far below Jesus that the existence of any one so pure and benevolent is, to them, an incomprehensible mystery. Bent upon serving self at all hazards, the philanthropist is, in their eyes, a myth, a hypocrite, or a lunatic; but to those who appreciate true benevolence, and are willing themselves to work disinterestedly for others, Jesus is no myth and no mystery; he is a simple man, whole souled and true to every trust; not of necessity infallible or impeccable, but at the least (and that least is the greatest of all human attainments,) a man of spotless integrity and unswerving devotion to his sense of right. Pythagoras, Plato, Socrates, Aristotle: all of these and many other splendid Greeks had done their work and left their impress on society long before the lowly Jewish maid gave birth to the "desire of all nations": but Mary's son fills an unique place in human history, and, fired by his example, more deeds of heroism have been performed than at

Three salient and very important facts need cerning the real existence of him whose birth oughly considered by them before they will find for or against the doctrine of his actual personality. There are some who have a theory, who ride a hobby, and are striving to cut down every The early Christians did not immediately de- fact until it is small enough to fit their own conception of truth; to such we do not speak.

his eyes and will not open them, and ask him to admire their beauty; of course with shut eyelids he cannot perceive them. Our words are not to those who value theory more than fact, but to those who love the truth more than all else beside, and who wish to form a right judgment concerning all things.

To all truth-seekers we bring forward our

three witnesses who declare that Jesus is a man and not a myth. The first says as it is an avowed religion of the European nations, among | historical fact that the early Christians were whom the Christians went; but, be this as it in doubt as to the time of the birth of Jesus, they must have intended to celebrate the birth of a man and not of the sun, as it could not great parent stem-the astronomical religion of have been a matter of doubt among any sane persons as to when it was right to celebrate the birth of the solar orb, all nations having unanimously agreed that the days begin to lengthen Dec. 25th, and this fact was patent to every casual observer. The second witness says, as the author of "Art Magic" declares, it is impossible to account for the history of the period without admitting the fact of the existence of a great and good man similar to the Jesus of the gospels, and it is inconceivable that multitudes of men and women would have endured inconceivable tortures through their devotion to a myth. If you object that Roman historians make little or no mention of Jesus in their writings, and that the celebrated passage referring to him in the works of Josephus is an interpolation, we reply that this is not to be wondered at or considered as any evidence against his existence, it having been well known that the Jews at that time were not an influential people. They were the vassals of the Romans, by whom they were looked down upon and treated with contempt. In addition to this it cannot be denied that the early Christians were a proscribed people, and Jesus, according to all traditions, filled no honorable place among the nobles of the world, but was an itinerant teacher and healer, surrounded by a crowd of civil and ecclesiastical dignitaries stood afar off. Witness third says, on the testimony of the most exalted and intelligent and every way truthful spirits now communicating with the earth, you are assured that Jesus exists and holds an exalted place among the truly great in spirit-life. If some spirits know nothing about him, is their ignorance to be set up in opposition to the positive knowledge and affirmative statements of those who are at least their equals in all respects?

The absurd attacks made upon the doctrine of the real existence of Jesus to-day, are pitiable evidences of the degrading effects of a superstition. The present hatred of the Bible. the prevalent blind and bigoted hostility to the very name of Jesus, are the direct result of the degrading superstitions so long associated with the good old book and the majestic man. Reactions always set in when irrational and inordinate claims are made in behalf of any person or any thing. One extreme of human thought makes Jesus everything-God of gods and Lord of lords, the Supreme Creator and Preserver of the universe; the opposite extreme makes him nothing-a mere myth, a shadow, a fabrication of priestcraft. Truth always lies between extremes, and Jesus, calmly viewed by impartial minds, in the light of history and inspiration, is a man, good and true, pure and noble, but one of ourselves; born as we were, exalted by virtue of his own merits, as we shall be exalted if we are ever exalted at all. Remove the supernatural from Jesus, and he stands before us a brother, friend, helper, teacher; a saviour and redeemer in no other sense than all are saviours and redeemers who instruct men both by precept and example, by moral suasion and spiritual force, to obey the laws of Nature so fully that their own souls may shine out through the windows of physical life, and illuminate all who cross their pathway. Strip Jesus of all theolog-. ligious festivals and traditions; every legend is truly the birthday of the sun, and also the adapt his utterances to his hearers. All truth | ical trappings, and he remains to you, as all has a foundation in a real natural, though mis- feast of his resurrection, as we have before is worthless to an individual until such time as your great heroes remain, one of yourselves, invaluable because a practical power and example, which as Almighty God he never can be. For ourselves what is the meaning of this

Christmas festival? To all natural religionists, to all who read of God more from the pages of nature's boundless volume than from the inspired or uninspired words of any men, Christmas comes freighted with boundless promise; its bells do not ring out in vain when they call the people together to worship a new-born saviour. To some of you the churches, and even the Bible, may contain no Christ. In the opinion of some of you the voice of the spirit speaking in this later age has rung out the false and rung in the true; rung out the old and rung in the new; and with eyes and minds averted from the Christ who has been and who now is, you have looked for the Christ who is to be. This new Christ, this new saviour, comes to you in the form of a new year, filled with fresh golden opportunities for usefulness. This new year, born to-day, asks you to forget the things that are behind in your eagerness to press toward the things that are before. Joy, joy, a ward the clinings that are before. Joy, joy, a
year, is born, we may all sing, and this new year
for to us all may be a true saviour; but the new
year, like the historic Christ, only offers to desilver us from our sins—not to take us to heaven
on the merits of another, while we are yet in
iniquity. "His name shall be called Jesus, in
the shall save his people from their sins." This
is precisely what Jesus offered to do for the
salvation the great teacher brought. The Evangelical Church to-day is offering the kind
of
salvation the Jews clamored for; a salvation
the antipodal to that whigh the great teacher offered them. They had clung with utmost teuncity to the letter of every prediction; they
looked for a Messiah who should save them
from their enemies by the sheer force of physic
cal power; they expected their Messiah to become their King, and fight all their battles for
them, until the Romans should be utterly discomfited, and they themselves the masters of
all the wealth of the then civilized world.

sus told them that moral reformation must precede national greatness, and that without national purity their fate was sealed, no matte
what outside deliverers might attempt to do for
them. Therefore, his bitterest denunciations
were directed against those scribes and Pharisees who kept the people in a state of perpetual
arriving at the conclusion that the absence of
solid morality was the cause of the decline of
the splendid civilization of that justly cell
bortad land? Art and literature were placed
on the highest pedestals of honor; culture was
at its height; but real principle, sterling integrity, was lacking. Immorality sapped the vitality of that illustrious land until its plory weal
arriving at the conclusion land the decline of
the splendid civilization of that the justly cell
branch for the proper shade of the proper shade of the complice, sterling integrity, was lacking. Immorality sapped the vitality of that the story of Greece without
arriving at the conclusion that the abse year is born, we may all sing, and this new year to us all may be a true saviour; but the new

at its height; but real principle, sterling integrity, was lacking. Immorality sapped the vitality of that illustrious land until its glory was lost in the after-majesty of the Romans, who, in their turn, fell utterly to ruin through social of perfect equity, which we call God, signify- already held universally sacred, but after la- As well present flowers to the man who closes anarchy and impurity. Almost every prophecy

was made to the Jews conditionally. Their great men told them what they could become, what they certainly would become, were they only faithful to the light. They were unfaithful; they lacked character, and hence they fell an easy prey to their enemies. Their last opportunity of amendment came to them in the person of Jesus and his immediate followers. The spectacle of the great teacher weeping over Jerusalem, is one of the most beautiful and affecting of all pictures ever presented to the human mind. It needed no special prophetic power to enable him to predict the destruction of Solomon's temple and a dispersion of the people. He knew that their rejection of the truth he lived to proclaim was the seal they themselves had set upon their own doom; and with more than an ordinary patriot's love of country, he wept bitterly over their downfall, even though he realized that to him it would bring no shame or loss. But into the very midst of the thick darkness of that eventful period in history there came a new light, the religion of the lowly Nazarene. The civilization carried far and wide by the Jews, wherever they wandered, brought to the world a new day, surpassing in splendor all previous days of human sojourn on earth.

It is always darkest just before the dawn; the old proverb is everywhere and at all times true. When affairs become desperate they always begin to mend. The very pessimism which can only look upon the darkest side of life, is in itself a witness to the truth of optimism, for unless the world was really growing better men would not have sufficiently fine moral perceptions to realize that it was growing worse, while the very realization of the badness of an existing condition is the first step to its betterment. Mortification is accompanied by insensibility to pain. Physicians all admit that acute suffering in dangerous cases is far less dangerous than no sensation at all. Let us common people who heard him gladly, while see an evil, let us believe it to be an evil, and we shall then set to work to try and remove it. You would never clean your houses unless something convinced you that they were dirty; and just as house-cleaning raises dirt, and for a time seems to make matters worse, without the agitation of the dust it would never be removed. Some astrologers and others have spoken as though between 1880 and 1887 terrible malific influences exerted over the earth would occasion frightful pestilences, battles, murders and every form of disaster and distress. Malific influences are not all needed to occasion seeming disasters. Good influences, the spirit of progress, will make herculean efforts to rid the earth of an incubus; and cutaneous cruptions very frequently manifest nature's efforts to rid the blood of its impurities, while it may bevery unpleasant to bear the externalization of disease at the time when the malady is most conspicuous. Nature is a great homeopathist; in one sense she ever assists disease and calamity to come to a head, that when the crisis is past the man or nation may take a new lease of purer and higher life.

Oh! if there are any of you whose lives are sad and dark on this glad day; if the jubilant music, and the bright evergreens and flowers, and the smiling faces all around you grate harshly upon your blighted hearts, remember, oh, remember, we implore you, that the meaning of our rejoicing to-day consists in our recognition of nature's invariable method of causing a new light to shine out of the depths of chaos and darkness. Christmas, then, is the feast or the new birth, and the resurrection of light out of darkness, joy out of sorrow, life out of death. It has always been hard to account for the tradition that three days clapsed between the death and resurrection of the Christ, without looking to the sun for information. Only thirtysix or forty hours can pass from Friday afternoon to the dawn of Sunday morning; but here in midwinter, after three whole days of apparent burial, the victorious light-bearer of our universe arises with healing in his wings, the beautiful midsummer constellation, Virgo, reappears with Bootes or Joseppe, her consort. standing near, but not immediately at her side. And thus every year an infant light-bringer is born of the virgin of the skies, with Joseph for a foster-father, in the stable of Capricornus (the goat), the zodiacal sign for December. How intimately the material and the spiritual are ever blended in human experience. In all outward things, the inner is symbolized, and while the temporal things which may ere long dissolve, the eternal and invisible remain forever.

Let the eternal spirit of love be born in your hearts to-day, and while you will profit by all that the great and good of past ages have done for the race, you will not need to be accurately informed concerning the history of bygone days ere you can enter into oneness with all that is really true and great, for a living Saviour will be born into your own lives, and the new Christ will be the spirit of truth reaching earth from the living sphere of ascended humanity.

Spiritualist Camp-Meeting in Vermont.

Science has never been an aggressor. She has always acted on the defensive, and left to her antagonist the making of wanton attacks.—J. W. Draper.

Drowsiness, biliousness, pains and aches, and ague, Hop Bitters always cure.

Written for the Banner of Light. THE HERO.

BY THE AUTHOR OF "DAISIES."

The hero fears no taint of scorn. No prison doom or bars; He stands like some uprising oak, That welcomes sun or stars. That smiles for all the flercest storm, And lives through winter's cold, A royal, strong and noble form, With front erect and bold!

The hero cares not for the frown Of men who love him not; An eagle, he on them looks down, As though on some dark blot. He files in Heaven's divinest light, He sees the land afar. He sees the morning beaming bright, And every paling star.

The hero lives for men and God. And seeks to spread the true; As spring adorns the barren sod, He would the world renew. He seeks the grace of this our earth, Its freedom and its prime; He seeks for men all things of worth, To save and bless his time.

So let our hearts remember well The lives with us to-day, That still heroic story tell, And meet the bitter fray. Let us remember those who dare For us to meet with loss, Uphold and help them everywhere, And give the crown for cross!

Western Locals, Etc.

New York and Pennsylvania. Canandalgua, N. Y.-A Pleasant Social Gathering-Auburn, N. Y.-Rev. J. H. Harter-Eric, Pa.-Growing

Interest in Spiritualism-Memoranda. "There are only a few Spiritualists here, but we are glad to see you, Mr. Banner of Light Reporter!" exclaimed Mrs. E. J. Shay, of Canandaigua, N. Y., as the writer made his best "Here is Mrs. Baker, a veteran Spirit-

ualist," continued Mrs. Shay. "You ought to know her." Pleasant salutations were exchanged, and the writer answered numerous questions about the Banner office and matters pertaining to the progress of Spiritualism. The evening came on bitterly cold, with a high wind, but quite a large company convened in the neat parlors at the residence of Mr. and Mrs. Shay, and the writer had the honor of answering questions bearing on religious progress and the spiritualistic movement. Several parties drove eight and ten miles to be present. It was a pleasure to meet the friends and observe their deep interest in Spiritualism. Mrs. Colby has lectured here, and there is a growing demand for the presence of mediums and speak-

AUBURN, N. Y.

An interest in Spiritualism in Auburn began

with the Rochester "knockings," and there are many believers in the movement in the city. For years Rev. Mr. Harter has worked for the advancement of the new gospel; he has also identified himself with various reformatory movements. A large audience greeted the writer on January 10th, and, in view of the enthusiasm then manifested, it seems strange that there is not a powerful Spiritualist society in working order in the city. Mrs. Mary Andrews, the materializing medium, has been holding private seances here at the residence of a prominent citizen. The Banner of Light has many readers in the city, and is performing its grand missionary work in a silent but powerful way. Not long ago the "Pilgrim' gave an interesting course of lectures here on his travels. The indications are that there will be a revival of Spiritualist meetings in Auburn at no distant day. ERIE, PA.

Your correspondent had the pleasure of addressing a large audience in this city Jan. 13th, Capt. Marsh being in the chair. Capt. M., with Hon. F. F. Farrer, Col. Camp, and other prominent citizens vied with each other to render his stay in Erie enjoyable. Mr. Watkins's slate-writing scances have created great excitement here. The foolish attempt to imprison him for giving a "show" without a license ended in disaster for the prosecuting bigots, as Judge Freeman ruled that Spiritualism was a religion and mediums were its lawful ministers. Sensible judge! Numerous séances are now held in the city. The Spiritualists are perfecting plans to organize legally for the city and county, and Hon. F. F. Farrer, a man of sterling integrity and high social position, will in all probability be elected president of the organization. So the good work goes on. There is a loud call for test-mediums and speakers in Erie. Mrs. Clark's rooms (824 State street) are headquarters for the Spiritualists. Delegations from surrounding towns put in an appearance at the public lecture above referred to. The local papers report all proceedings in connection with Spiritualism with the utmost impartiality. CHIPS.

Miss Sarah Brooks, of Auburn, N. Y., is a fine musical medium. Ingersoll surrenders every time he preaches a

funeral sermon. The past is vital and fundamental—as a pre-

paration for the present. Wise travelers sojourn at the Reed House,

when they visit Erie, Pa. The universe is an open field for the contin-

ual discovery of truth. There are many mediums in Erie, Pa., under

process of development. Spiritualism is gaining many converts among

the Germans in Erie, Pa. Who can refuse a dollar to Charles H. Foster? Put me down for \$5, Mr. Editor.

The Erie, Pa., Spiritualists desire a visit from Dr. Henry Slade. A materializing medium is

also wanted in that city. A. B. French, of Clyde, Ohio, is meeting with

excellent success in Elkhart, Ind. Mr. French is one of the ablest speakers in the field.

The charge is being made in the West that the word "Agnostic" is a New England curiosity

-a new Yankee notion. Such is fame. Rev. J. H. Harter and his wife extended a very cordial greeting to the Banner of Light courier during his recent sojourn in Auburn,

C. E. Watkins, the slate-writing medium, has been doing a good work for the cause of Spiritualism along the line of the Lake Shore Rail-

'Ichabod" (Carrie Twing's spirit-friend,) intends to write a book. If he does, it will be laughed at and about, for he is queer and quaint in his expressions.

H. C. Nick, of Erie, Pa., is an earnest Spiritualist, a new convert, and practically demonstrated his faith by "his works" during the

Writer's visit there. Mrs. Colby's orations in Erie, Pa., are remem-

tarians out of their seats, and there was a burial of creeds after the discourse was over.

Miss E. Gleason, of Geneva, Ohio, will receive calls to lecture. She is a new worker on the rostrum, and her discourses are highly commended. Friends, give her a helping hand.

Ed. S. Wheeler is remembered by the people in Western New York. Some of his original sayings are quoted by the people; and yet it is over a score of years since he addressed the brethren in that vicinity.

We need the aid of a most superior type of wisdom in dealing with the temper of our time. The demand for demonstration is heard on all sides. How far is this cry applicable to religious thought and experience? Who can tell?

There will be a great demand for the North American Review for February, as it is announced that a Yale professor will reply to Ingersoll's recent article in reply to Judge Black. At last a theologian is in the field-let us hope.

Ridiculous: Unitarians trying a preacher for heresy. (See Banner of Light editorial, Jan. 14th.) Shade of Channing! There is a good deal of the "too utterly utter" about the average Unitarian - although many honorable excep tions can be cited.

Carrie Twing's new work on "Contrasts," or Samuel Bowles's later Experiences in Spirit-Life," is highly spoken of by those who have read it. Mrs. Twing is doing a good work for Spiritualism through her mediumship. She was present at the recent meeting in Eric, Pa.

Mrs. M. J. Clark, 824 State street, Erie, Pa., is a magnetic physician of great repute, some of her cures being absolutely wonderful. She is also a good medium for test and business séances. Mrs. Clark is a woman of energy and character, and has been of great service to the cause of Spiritualism in Erie.

Hattie Allen, of Auburn, N. Y., sends regards to her friends through the medium of the Banner of Light. She intends to build an elegant cottage at Lake Pleasant next season. Mrs. Emma Huff, of New York city, has been visiting Miss Allen. These ladies are intelligent and progressive Spiritualists.

O. P. Kellogg, of Trumbull, Ohio, spoke in Geneva, Ohio, Jan. 22d; on Jan. 29th he was to be in Linesville, Pa., at the Paine anniversary meeting; in February he will speak in Bladensburg, Ohio. Mr. Kellogg is a veteran worker in the cause of Spiritualism. He ranks with the best speakers on the rostrum and is constantly employed.

Alleged liberal Christians seem to forget that their movement is still regarded by the "regulation" Orthodoxy as sentimental, irreverent, blasphemous, egotistical and illogical. Do not attempt to persecute your Spiritualistic brethren, dear liberal Christian friends, for your churches and pulpits contain more Spiritualists than technical Unitarian Christians.

Mrs. Laura Kendrick's death is deeply regretted by a host of friends in all parts of the country. She was a gentle and scholarly woman, sympathetic and sensitive, and yet, when confident that she was in the right, would "face a frowning world," and speak her piece, regardless of consequences. A noble and conscientious soul has gone to enrich the spirit-land.

Rev. J. H. Harter, of Auburn, N. Y., is desirous of securing active work at once on the platform. He is a preacher of experience and power, and has made sacrifices for the truth as it is in Spiritualism. Address him at 29 Sheridan street. Mr. H. gave the Banner reporter a detailed statement (interspersed with anecdotes) of a preacher's experiences in the transit from one faith to another. He dwelt upon the hardships of an itinerant's life, but affirmed that he was willing to gird on the armor forthwith. He sends greetings to camp-meeting officials everywhere, and hopes to greet them all next summer. Keep Mr. Harter at work: he is able and willing; and as pastor of the 'Church of the Divine Fragments," is a suc-CEPHAS. cess.

A Medical Law Proposed in Ohio.

The following [so a correspondent affirms] is a portion of "A Bill to Create a State Board of Health, and to Regulate the Practice of Medicine in the State of Ohio"-which measure is now being agitated by the "Regulars" thereabouts:

SEC. IX. Every person proposing to engage or to continue in the practice of medicine in this State shall, within thirty days after the organization of the State Board of Health provided for in this act, present to said Board for verification and record a diploma from a reputable and legally organized medical college, or an affidavit or other satisfactory evidence that the applicant is a graduate in medicine, or has been in continuous practice of medicine in this State for at least ten years preceding the passage of in continuous practice of medicine in this State for at least ten years preceding the passage of this act, whereupon the State Board of Health shall give to such applicant a certificate stating the facts as to graduation or continuous practice, to which shall be added the name of the county in which the applicant proposes to locate or is located, which certificate shall be recorded by the county clerk in a book to be provided by the county commissioners, and kept in the office of the county clerk, and this certificate shall be conclusive evidence of the right of the lawful conclusive evidence of the right of the lawful owner of the same to practice medicine in and from the place designated in said certificate, and without such certificate and record it shall not be lawful for any person to practice medicine in this State. And any one who prescribes, or prescribes and furnishes medicines to the sick for a consideration, shall be held in the meaning of this act as engaged in the practice of medicine.

SEC. X. Every person applying for a certificate as provided for in this act shall pay a fee of one dollar, which shall be paid into the State Treasury, and every person attempting to practice medicine in this State without such certificate, shall, upon conviction, be fined not less conclusive evidence of the right of the lawful

tice medicine in this State without such certificate, shall, upon conviction, be fined not less than five, nor more than fifty dollars for each and every offense, to which may be added imprisonment not to exceed thirty days. And every physician who may be convicted of using his profession for unlawful purposes, as in the production of criminal abortion, &c., shall be held as forfeiting his certificate, and all right to practice medicine in this State.

Overworked.—Try milk. Remember that milk when heated to much above 100 degrees Fahrenheit loses for the time a degree of its sweetness and its density. No one who, fatigued by over-exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as can be sipped, will willingly forego a resort to it because of its having been rendered less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately; and many who fancy that they need alcoholic stimulants when exhausted by fatigue will find in this simple draught an equivalent that will be abundantly satisfying and more enduring in its effects.—

Weekly Times.

"Very odd," said the compositor as he stood mournfully gazing on a mass of pl; "very odd, indeed. Stewed tripe for breakfast, and strewed type for dinner."

Real glory springs from the silent conquest of ourselves; and without that, the conqueror is naught but the first slave.

\$25 in Doctors' visits will do you less good than bered by the people. She lifted some of the sec- one bottle of Hop Bitters.

"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 CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

Read "ZOELLNER'S TRANSCENDENTAL Physics." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

go In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

New Books.

TRAVELS AROUND THE WORLD

Or. What I Saw in the South Sea Islands, Australia, China, India, Arabia, Egypt, and other

"Heathen" Countries. BY JAMES M. PEEBLES.

BY JAMES M. PEEBLES.

This intensely interesting volume of over four hundred lages, fresh with the gleanings of something like two years' travel in Europe and Oriental Lands, has reached its second celltion.

As a work embodying personal experiences, descriptions of Asiatic countries, and observations relating to the manners, customs, laws, religions and spiritual instincts of different nations, this is altogether the most important and stirring book that has appeared from the author's pen, Denominational sectarists will doubtless accuse the writer of studied efforts to impeach the Christianity of the Church, and unduly extel Brainmanism, Confuciatism, Buddhism, and other Eastern religions. Strictures of this character he must expect to meet at the hands of critics.

conficer he must expect to meet at the hands of critics.

During this round-the-world voyage, Mr. Peebies not only had the advantage of praylous travel, together with the use of his own eyes, but the valuable assistance of Dr. Dunn's clairvoyance and trance influences. These, in the form of spiril-communications, occupy many pages, and will deeply interest all who think in the direction of the Spiritual Philosophy and the ancient civilizations.

Printed on fine white paper, large 8vo, 44 pages, glit side-and back. Price \$2.00, postage 16 cents.

For sale by COLBY & RICH.

NEW PILGRIM'S PROGRESS.

PURPORTING TO BE GIVEN BY

JOHN BUNYAN,

Through an Impressional Writing - Medium.

The origin, method of reception, and meaning of this little book, are sufficiently indicated in lispages to remove the necessity for any explanatory preface. The work was written with great rapidity, after short intervals of semi-trance, and the whole was committed to paper in forty-nine sittings, extending over a little more than twelve months.

It is a neatly-printed work of some 28 pages, and its contents are devoted to the portraying—and that, too, in the most interesting manner—of the experiences of its chief character, "RESTLESS," who is, in the broadest sense of the term, a spiritual pligrim. The story of his wanderings from the "LAND OF SLEEPRIS" to the final goal of excelence is told a la Bunyan—in fact, the book purports to have been given by Spirit Bunyan through an impressional writing medium in Australia.

Cloth. Price 81,50, postage free.

For sale by COLBY & RICH.

What our Girls Ought to Know.

BY DR. MARY J. STUDLEY,

Resident Physician and Teacher of Physiology, Hygiene, Physical Guiture, and the Natural Sciences, in the State Normal School, Framingham, Mass.

This book is designed to sorve as a convenient, and also an attractive guide from young gribood to young womanhood. Its purpose is to cultivate a better physical type of womanhood as the first requisite for a better moral and intellectual life. It presents a connected series of lessons upon personal hygiene, interspersed with numerous references to prominent writers upon kindred topics.

The author has prepared this book as a real labor of love on her own part, and at the oft-repeated request of the multitude of mothers who know her, and whiled the book for their daughters. The work of preparing such a book could hardly have fallen into better hands.

Cloth, nearly 300 pp. \$1,25, postago free.

For sale by COLBY & RICH.

"Eternal Vigilance is the Price of Liberty." THE WAR OF THE DOCTORS On the Rights of the People.

Arguments and Addresses in remonstrance thereof, de lyored before the Massachusetts Legislative Committee on
Public Health, at the State House, Boston, February, 1 fee
by Alfred E. Glies, Allen Putnam, Edward Hamilton
Richard Holmes, Loring Moody, A. S. Hayward, Joshus
Nye, and Prof. Charles Wesley Emerson.
Price 10 cents.
Peri00 cents.
For sale by COLBY & RICH.

SPIRITUAL COMMUNICATIONS.

PRESENTING A REVELATION OF THE

FUTURE LIFE, AND ILLUSTRATING AND CONFIRMING THE FUNDAMEN TAL DOCTRINES OF THE CHRISTIAN FAITH.

Edited by HENRY KIDDLE, A.M.

Superintendent of Schools, New York City. Superintendent of Schools, New York City.

The following are the chapter headings: Introduction;
Narrative of Facts; Narrative of Facts continued, with Various Specimens of Spirit Communications; Communications from Various Spirits; Communications from the Illustrious of Earth; Spirits of the Lower Spheres; The Short-Lived on Earth; Various Communications; Communications Clerical, Sacred, and Biblical; Importance of the Spirit Writings; Appendix; Index.
Cloth. Price \$1,50, postage free.

For sale by Col.BY & RICH.

The Gadarene; or, Spirits in Prison BY J. O. BARRETT AND J. M. PEEBLES.

The motto of this critical work indicates its general drift TRY THE SPIRITS! THY THE SPIRITS!

It demonstrates the moral ratios of life, the parallels of ancient and modern obsessions, and the uses and abuses of mediumship. It covers a vast extent of religious and selentific history. It is merciless to evil, charitable to the good, forgiving in its spirit to the fallen. It points out the way of release from obsessing inducences, and pleads for a higher order of inspiration and culture. It invites the thoughtful mind to the eternal registry of life's events, to the beautiful and solemn relations of the earthly and heavenly worlds, and to the means of attaining the ever-longed-for rest of soul with the wise and hely of angel ministry.

Round in cloth, 22 pages, \$1.25, postage 5 cents.

For sale by COLBY & RICH.

INTUITION.

This volume of some two hundred and fifty pages (12mo) ought to have been named "A Heam of Light," It will certainly prove a star-gush to many a mind wandering in the maze of oid dogmas, and observing superstitious rites. It points the way to the true Christian life clearly, and opens up the vistas of the better land invitingly. The author is certainly very gifted and high-toned, and evidently understands the currents in which the ago is drifting. She catery to a high need, and answers the sensational demand at the same time. The book is having a large sale, which will continue as it becomes understood by those who want metaphysics and romanco blended.

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

For sale by COLBY & RICH.

IF, THEN, AND WHEN,

From the Doctrines of the Church. BY WARREN SUMNER BARLOW, Author of "The Voices," and other Poems.

All who have read the author's "The Voice of Nature,"
"The Voice of a Pebble," "The Voice of Supersition,"
and "The Voice of Prayer," will find this Poem just suited
to the times,
Price 10 cents,
For sale by the Publishers, COLBY & RICH.

CONVERSATIONS On the Currency. BY EDWARD D. LINTON and GEORGE V. DRURY

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

The question to be met and settled now is, Shall money continue to rule and curse mankind, or shall it be made to serve and bless? Price 25 cents. For sale by COLBY & RICH. Life of William Denton, The Geologist and Radical.
BY J. H. POWELL.

New Yooks.

The Ghosts AND OTHER LECTURES

BY ROBERT G. INGERSOLL.

The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to obb and flow beneath the mists and clouds of doubt and darkness as long as Love kisses the lips of Death.

This work treats upon various subjects, viz;

THE LIBERTY OF MAN, WOMAN AND CHILD.

Liberty sustains the same relation to Mind that Space does to Matter.

THE DECLARATION OF INDEPEND-

One Hundred Years Ago our Fathers Retired the Gods from Politics.

ABOUT FARMING IN ILLINOIS. To Plow is to Pray-To Plant is to Prophesy, and

the Harvest Answers and Fulfills. THE GRANT BANQUET.

Twelfth Toust .- Response by Robert G. Ingersoll,

Nov., 1879.

REV. ALEXANDER CLARK. THE PAST RISES BEFORE ME LIKE

A DREAM.

Extract from a Speech delivered at the Soldiers' Re-union at Indianapolis, Sept. 21, 1876.

This work is elegantly bound and printed in clear, bold type, on heavy, third japer.

The author takes the ground that man belongs to himself, and that each individual should at all hazards maintain his intellectual freedom.

These lectures have created the greatest sensation in the religious world since the days of Voltaire. Hundreds of jamphlets have been published, thousands of sermons have been prached, and numberless articles have been written against them, with the effect of increasing their popularity every day.

against them, with the effect of increasing mere proposed every day.

They have excited the hatred of the Orthodox and bigoted, and the admiration of the intelligent and generous; they are denounced by all believers in tyramy, in slavery, by the beaters of wives, the whippers of children, the beaters of in hell, the haters of progress, the desplosers of reason, by all the cringers, crawlers, defamers of the dead, and by all the hypocrites now living. By a great many others they are held in the highest esteem.

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

For safe by COLBY & RICH.

RELIGION As Revealed by the Material and Spiritual Universe. BY EDWIN D. BABBITT,

Author of "Principles of Light and Color," Manual," etc.

Author of "Principles of Light and Color," "Health Manual," etc.

This work treats on the following subjects:
CHAP, 1,—Existence and General Character of God,
2,—God as a Spirit.
3,—The Delife Location and Mode of Working,
4,—The Nature of God,
5,—The Delife Greatness and Glory,
6,—Moral Evil and Delife Perfection,
7,—Delife Law and Human Interession,
8,—How Man Helps Govern the Universe,
9,—Creeds and Practices of Christianity,
10,—The Dangers of Infailible Standards,
11,—The Christian Bible Tested,
12,—Religions Tested by their Fruits,
13,—The Ethics and Religion of Nature,
14,—Life Under the Old Religions,
15,—Life Under a Spiritual Religion,
16,—Death Under the Old Religions,
17,—Death Under a Spiritual Religion,
18,—The Future Life,
Final Remarks,—The Basic Principles of a Universa Philosophy and a Universal Religion,
Cloth, 12mo, pp. 364, with elegant illustrations, Price \$1,50, postage-free,
For sale by COLBY & RICH,

Spiritualism as a New Basis of

Spiritualism as a New Basis of

Belief. BY JOHN S. FARMER,

BY JOHN S. FARMER,

CONTENTS.
Chap, 1—The Existing Breach between Modern Culture an
the Popular Faith.

2—Modern Thought vs. Modern Facts.

3—The Attitude of the Religious World toward Modern Spiritualism.

4—The Popular Faith and the Claims of Spiritualism as a Renewal of Revelation.

5—The New Bases of Beltef.

6—Inspiration and Revelation: Their Nature and Source.

7—The Identity of Bible Facts and Spiritual Phenomena.

nomena.

8 - Popular Errors and Objections to Spiritualism Explained and Answered.

9 - Immortality in the Light of Modern Spiritualism. This work has just been received from England, where it has been halled with great favor.

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

SIX LECTURES,

Including Invocations and Peems, DELIVERED B

MRS. CORA L. V. RICHMOND. MRS. CORA L. V. RICHMOND.

These Lectures were given by Mrs. Richmond during the months of February and March. 1877, and embrace the following topics: "The Ribs and Progress of Free Masonry, as Analyzed by Spiritualism;" "The Conditions Necessary to Scenre the Fullest and Freest Communication with the Spirit-World;" "The Rollgion of Spiritualism as Compared with the Anaclent Religions;" "Further Evidences of the Love of Gloci;" "The Transmignation of Souis;" "The Sphere of Wisdom," (as described by the spirit of Judge J. W. Edmonds.)

Price 40 cents, postage free,
For sale by COLBY & RICH,

OLD THEOLOGY TURNED UPSIDE DOWN, Or, Right Side Up.

BY REV. T. B. TAYLOB, A. M., M. D.

The Resurrection of the Dead: the Second Coming of Christ; the Last Day Judgment—Showing from the Standpoint of Common Sense, Reason, Science, Philosophy, and the Bible, the utter folly there is in the Doctrine of a literal Resurrection of the Body, a literal Conting of Christ at the End of the World, and a literal Judgment to follow. Price, cloth \$1.25, postage free; paper \$1,00, postage free, For sale by COLBY & RICH.

THE BOOK OF RELIGIONS.

Comprising the Views, Creeds, Sentiments or Opinions, of all the principal Religious Sects in the world, particularly of all Christian Denominations in Europe and America; to which are added Church and Missionary Statistics, together with Biographical Sketches. By John Hayward, anthor of the "New England Gazetteer," etc. This work contains 438 pages, and, as a book of reference, its invaluable. Cloth, \$2,00, postage free. For sale by COLBY & RICH.

THEODORE PARKER IN SPIRIT-LIFE.

A Narration of Personal Experiences. Inaptra-tionally given to F. L. H. Willis, M. D.

The well-known reputation of Dr. Willis, and his unim-peachable integrity as a medium for communication be-tween the two worlds, is sufficient guaranty of the genuino-ness of the spirit messages. The work is issued in pam-phlet form.

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

The Sabbath Question Considered by a Layman, showing the Origin of the Jew-ish Sabbath-How Jesus Observed It-The Origin of the Pagan Sunday-How it Became Christianized—and the Origin of the Puritan Sabbath. By ALFRED E. GILES. This little work is commended by A. J. Davis as being a convincing argument "concerning the true meaning and wise observance of the Sabbath."

Paper, 10 cents, postage free: 25 copies \$1,50, postage 20 cents.

American Communities.

For sale by COLBY & RICH.

BY WILLIAM ALFRED HINDS. This pamphlet contains brief sketches of Economy, Zoas, Bethel, Aurora, Amana, Icaria, the Shakers, Onelda, Waflingford, and the Brotherhood of the New Life.

Paper, illustrated. Price 60 cents, postage 5 cents.

For sale by COLBY & RICH.

Rules and Advice

For those desiring to form Circles, where Media may be developed, through whem they may commune with Spiris-Friends; together with a declaration of Principles and Belief, with Hymns and Songs designed for Circle and Boeial Singing, Compiled by James H. Young.

Paper, 48 pages. Price 15 cents, postage free.

For sale by COLBY & RICH.

MY WEDDING GIFT. Containing a Man's Idea of Perfect Love. Plain, flexible covers, 25 cents; gilt, flexible covers, 50 For sale by COLBY & BIOH

New Books.

STRANGE VISITORS:

A BERIES OF ORIGINAL PAPERS, EMBRACING Philosophy, Science, Government, Religion, Pootry, Art, Fiction, Satire, Humor, Narrative and Prophecy.

Irving, Willis, Thackeray, Bronté, Richter, Byron, Hum-boldt, Hawthorne, Wesley, Browning, and others now dwelling in the Spirit-World.

BY MRS. NUNAN G. HORN.

Among the essays contained in it may be found: Among the essays contained in it may be found:
Prefect the and Prophecy, Life and Marriage in the SpiritLand, Prefictions of Earthquakes, Causes of Thisanity,
Apparitions, The Mormons, Invisible Influences, Locality of the Spirit-World, Drama and Painting
there, etc., etc., etc.

Cloth, beveled boards. Price \$1,50, postage 10 cents; For sale by COLBY & RICH.

OCCULTISM, SPIRITISM, MATERIALISM. DEMONSTRATED BY

The Logic of Facts:

Showing Disembodied Man and Spirit Phases. Also, the Immediate Condition Affecting Man After Death.

Things of the Most Interest for Man to Know.

BY ALMIRA KIDD,

Author of "The Laws of Being," etc. The author says, in the preface to this work; "I have endeavored to observe simplicity and straightforwardness in the marration of these things, and to avoid all vagueness and hypothesis." Cloth, 16 pp. Price \$1.00, postage free, For sale by COLHY & RICH.

THE SPIRIT-WORLD:

TTS INHABITANTS. NATURE, AND PHILOSOPHY

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

Modern Spiritualism," The author, in his introduction, says: "The problems of the ages have been. What are we? Whence came we? and Whither are we bound? Of these the last is the most momentous, and it is the object of this work to add in the solution of this protlem, so that other investigators may be assisted in advancing a step further, and in their turn enlighten the paths for others who may succeed them in exploring the realilities and mysterless of that world to which we are all historing, and of which even a little knowledge may be of service in preparing as for our introduction to it."

(Cloth, 12mo., 17 the 41.25, postage to cents.

For sale by COLBY & RICH, Publishers.

SIXTEEN SAVIORS OR NONE;

The Explosion of a Great Theological Gun.

An answer to JOHN T. PERRY'S 'S Sixteen Saviors or One;'
An Examination of H8 Fitteen Authorities, and
an Exposition of H8 Pwo Hundred and
Twenty-Four Error, BY REBSEY GRAVES.

Author of "The World's Sixteen Crucified Sactors,"
"The Bible of Bibles," and "The Biography of
Satan," The work comprises about 200 pages. Cloth, \$1.00; paper,

EATING TO LIVE. THE DIET CURE: An Essay on the Relations of Food and Drink to

Hoalth, Disease and Cure. The work treats on the following subjects: Health, Food, Water, Of the Blood, The Natural Food of Man, Disease, Prevention and Cure. The Question of Quantity. The Question of Quality. The following subjects on the Diet Cure. Medical Opinions on the Diet Cure. Of Diet in Acute, Serofulous, and Nervous Diseases. The Diet Care in Obesity. Vis Medicaltrix Nature, The Diet Cure in Various Diseases. The Water Cure. Waste of Life, The Life of the Race. The Population Question. Some Practical Illustrations. Air and Exercise. Of Psychic Force. National Health and Wealth, Personal Advice,
Cloth, 50 cents.

For sale by COLBY & RICH. BY T. L. NICHOLS, M. D.

For sale by COLBY & RICH.

Eating for Strength.

A NEW HEALTH COOKERY BOOK BY M. L. HOLBROOK, M. D., Which should be in the hands of every person who would eat to regain and retain health, strength and beauty. It contains, besides the science of cating and one hundred answers to questions which most people are anxious to know, nearly one hundred pages devoted to the lest healthful reclies for, foods and drinks, how to feed one's self, feeble babes and delicate children so as to get the best health who we have delicate children so as to get the best health who have delicate children, and invalids who wish to know the best loods.

Cloth, \$1.00, postage free. For sale by COLBY & RICH. **Angel Voices from the Spirit-World:**

Essays taken indiscriminately from a large amount written usider Angel Influence. BY JAMES LAWRENCE.

Dial and Transcribing Medium, and Reputed Author. These communications are of a very spiritual character, high and elevating in tone. Spiritualism is here shown in its religious aspect, its trails are presented in contrast to the errors of the past in a reasonable and convincing manner, the thought impresses you everywhere, and you say to yourself. How beautiful this is: It is a religion worth having; it satisfies the mind; it rests the heart!

Cloth, pp. 400. Price 44.00.

For sale by COLBY & RICH.

The Night-Side of Nature; or,

Ghosts and Ghost-Seers.

BY CATHARINE CROWE, "Susan Hopkey," "Lilly Dawson," todemus," todemus."

CONTENTS, Introduction; The Dwehers in the Templog Waking and Sleepling, and how the dweller in the Templo sometimes looks abroad; Allegorieal Dreams, Presentiments, etc.; Warnings; Double Dreaming and Trance, Wraiths, etc.; Wraiths: Doppelgangers, or Doubles; Apparitions; The future that awaits us; The power of wilk Troubled Spirits; Hamnted Houses; Spectral Lights, and Apparitions attached to Certain Families; Apparitions ecking the prayers of the Rying; The Pottergets of the Germans, and Possession; Miscellaneous Phenomena, Conclusion.

Price \$1,50, postage to cents.
For sale by COLBY & RICH.

An Hour with the Angels;

Or, A Dream of Spirit-Life. BY A. BRIGHAM.

This charming book, as its title indicates, narrates a vision of scenes in the spirit-land, witnessed by the author in a dream. 'Four thousand years of angel ministries, of visions, and dreams, and the occasional appearance of the spirits of departed men, as recorded in the Bible, ought to be sufficient to establish the principle that spirit-communion is possible.'

Printed on fine tinted paper: cloth, 50 cents, postage 2 cents.

rents. For sale by COLBY & RICH. PRICE REDUCED. LIFE-HISTORY OF OUR PLANET.

BY PROF. WM. D. GUNNING. The story of Creation has been told in works intended for the general reader. This work is addressed to the same class, but is not written in the vein of "popular science," Cloth, Hustrated, Price 51, 79; postage 10 cents. For sale by COLBY & RICH.

THE FAITHLESS GUARDIAN

Or, Out of the Darkness into the Light. OF, Out of the Darkhoss Into the Light.

A Story of Struggles, Trials, Doubts and Triumphs. By
J. WILLIAM VAN NAMEE, author of "In the Cupst",
"The Unknownt" "Estelle Graham: a Prize Story;"
"Woman's Love;" "Pride and Passion;" "Adown the
Tide;" "Deep Waters;" "Guardian Angel," etc.
Cloth, 41,50, postage 10 conts.
For sale by COLBY & RICH.

DAISIES.

BY WM. BRUNTON. This beautiful book of Poems, from the pen of WM. BRUNTON. Eq., needs no recommendation from us, as those of our readers who have perused his poems appearing in the Banner of Light for many years past can testify. They are beautiful in thought and diction, and the reader will find in them a source of inspiration and strength. Cloth, full glit. I rice 1,50, postage 10 cents. For sale by COLBY & RICH.

A Reply to William T. Dwight, D. D. ON SPIRITUALISM.

at Law.
Paper, 25 cents, postage 2 cents.
For sale by COLBY & RICH. A Brief History of the American Revolution.

Three lectures. By JABEZ C. WOODMAN, Counsellor

Written by Thomas Paine while he was at the head of the Amorican army with Gen. Washington, during the seven years' war with Great Britain, from 1776 to the close, 1763 Paper, 10 cents, postage free. For sale by COLBY & RICH.

Pearls.

And quoted ides, and lewels five words leng. That, on the stretched fore-singer of all time, sparkle forever.

YOUTH'S DREAM. Oh! there's a dream of early youth. And it never comes again.

In every action reflect upon the end, and in your undertaking it consider why you do it .- Jeremy Tay-

> FAITH WITHOUT WORKS. And when a man can live apart From works, on theologic trust, I know the blood about his heart

I have played the gross fool to believe the bosom of a friend would hold a secret infine own could not contaln . Massinger.

> VISION OF THE LOVED ONES, Sometimes, in the dusk of evening. Lonly shut my eyes, And the children are all about me, A vision from the skles: The babes whose dimpled fingers Lost the way unto my breast. And the beautiful ones, the angels, Passed to the world of the blessed. - Margaret E. Sangster.

There are treasures laid up in the heart-treasures of electity, piety, temperance and soberness. These treasures a man takes with him beyond death, when he is eyes this world .- Ruddhist Scriptures.

TRIENDSHIP AFTER LOVE. The sun is set, and now the moon is here. Brief widle ago on me the strong sun rose In sydden glory, such as no man knows. One of black Night, so swift, so strong, so clear, The day I had not prayed for did appear, And put to flight the legion of my-foes: Then, sooth, I gathered lily flower and rose, To crown my lord, my master, drawing near, I sought him, as the sunflower seeks the sun. He warmed me, blessed me till the day was done stall I complain because the night fell fast? The longest day could not forever last; And it is something, now the sun has set, That this pale moon is shiring on me yet. Louise Chareller Moulton.

Truth and love are, in their essence, forever young; and it is the hard condition of nature that they cannot always appear so, - George William Cartis.

and its the hard condition of nature that they cannel at the type of the content of the content

greatly interested in her declared revelations concerning the heavenly state, and ere long the matter became known to the defendant, Flemming, whose parish includes the vicinity of Hudson street. The mother of the girl is a Roman Catholic, and as such was one of the defendant's parishioners. The neighbors also were generally Catholics, but the father is a Protestant Unitarian. He was absent on a distant journey when the matter became known to the parish priest. The women of the family cordially assented to the priest's expressed desire to observe the developments of the case, and he thereafter frequently visited the house when the girl was in this tranced condition. when the girl was in this tranced condition. The father, upon returning and learning the state of things, appears to have made no opposition, not apprehending that any harm to the child had arisen or was likely to. Matters went on in this way for a considerable time, and the priest, as is stated, sought to effect a change in the child's prepossessions concerning the image by substituting therefor a necklace of beads such as are commonly used by chil-dren of Catholic parents, and to which, having or heads such as are commonly used by children of Catholie parents, and to which, having
been bestowed by a priest, a sanctity is believed
to attach. The experiment was not a success,
and the child, when thus in a trance, showed
an unalterable preference for the image and
disregarded the beads. The priest, as is stated,
at length induced the child to give up to him
the image, she charging him not to injure it,
saying that if he did serious harm would come
both upon her and himself. The priest appears
to have regarded the attachment of the child
to the trinket as a form of idolatry, it being an
image not ballowed under the usages of the
church, and thought to cure the child by the
"heroic treatment." So, having the image in
his hand, he cut off its head with a penknife,
and put the head upon the point of the knife
and held it up before the child, then in a state
of trance. The child exclaimed that he had
committed a murder, and soon in her grief
went into spasms.

went into spasms.

Her distress was so great that it was sought to relieve her by putting into her hand the duplicate image which the child had given the lady: but this the child would not accept as a substitute, though she appeared to place value upon it. The shock caused by the spasms had permanent effect, as is stated, in depriving the child of power of speech whenever she was overcome by one of these trances. The defendant, Flemming, took possession of the duplicate image also, and the box in which the child kept image also, and the box in which the child kept the favorite trinket. The child, knowing that he had them, could thereafter only be relieved of her vocal incapacity by his presence, and whenever a trance spell came on he was sent for. In such case she seemed to have a pre-ternatural knowledge of the whereabouts of the trinkets, and would tell him in which pockthe trinkets, and would tell him in which pocket of his garments he had placed them. The defendant at length ceased his visits, and the parents, finding that the child could not be pacified when entranced, sought to get the images from the defendant, so that relief might be afforded without his intervention. He refused to give up the images, and also, as stated, declined the other alternative of continuing his visits for the relief of the child whenever she visits for the relief of the child whenever she became thus afflicted with a trance; for the

In the absence of the Secretary, W. M. Wil-kins, Esq. the undersigned was appointed to act in his place, and in compliance with a special request, furnishes the following report of the proceedings of the Convention to the *Bunner* of Light, much that was interesting and highly instructive being necessarily omitted for want of room, of which I may mention the message

the Sphil-Land," "We've a Home Over There," We are Golng Home To-Morrow," and "Give Me Faith to Itlee,"

The speakers not having arrived the afternoon was devoted to a social conference by the members present. Harvey Howes of North Bennington, said: "Christianlty has effected its purpose, finished its mission, and something else must take its place. Materialism seems ready to supplant it, unless Spiritualism usurps the field, as it will if we do our duty." Mrs. Manchester, of Randolph, said: "Positive and negative, good and evil, both are necessary. How can we know the good unless we have learned the evil?" Sabine Scott, of Eden Mills, remarked that he can me to get new ideas; old ones had ceased to interest him. "No one is satisfied with what he has, but is reaching out after something more." Mrs. Richardson, of Essex, thought the late action of the English Church in warning its people to say nothing against Spiritualism, an indication of a better state of things. Mrs. Manchester repiled: "A rock hurled into this audiences would be a solid argument, but not convincing. The time has already come when he who woull lead men must appeal to their reason. Of Dr. Slade's slatewiting a careful selentist has said. One thing is certain: either Slade or the spirits did it, and Iknow Slade did not. And that is the kind of evidence the world demands of us to-day." B F. Knight, of Waterbury, a Slaker brother, said: "There is not a nation upon the face of the earth that has not Spiritualism in some form. The influence of Spiritualism will cease to be set down as the work of the devil, commensurately with the advance of civilization, and a broader charity and more fraternal love shall take the place of selfshuress, and referred to some of the true heroes and herolnes of the past as specimens of true nobility, worthy to serve as our guides until we can reach a still higher civilization, and abroader charity and more fraternal love shall take feeded to say that some good has come out of Spiritualism. Adjourned.

The Convention

data in the past history of each in so clear and concise a manner that none who once knew could fail to recognize them.

Mrs. Howard's scance was followed by an address by Mrs. Emma M. Paul, of Stowe, in which she passed some scathing criticism upon the position taken by Prof. Phelps, of Andover. She said: "Prof. Phelps has proclaimed to the world that 'whatever else Spiritualism may be, it is not a religion.' The heavenly hosts hurl back his unwarranted assertion. Churchanity (I will not say Christianity,) has driven the human race into doubt and darkness, and is responsible for the indicality of the nineteenth century." After referring to the royal character of Florence White, who refused to kneel at the fect of Pope Plus IX., saylng, "In my country all men are kings, and all women queens," she continued: "Not a religion! Our sister Manchester in her address last evening said truly, 'No good thing of the past has been lost.' We are sitting to-day at the feet of the grand old masters of all past ages, and whatever of truth, of goodness, of virtue, of wisdom and of religion has been, has failen to the inheritance of Modern Spiritualism. This age of transition is wiping out the spiritual bilindness that has cursed the world in the past, and in the march of

parents had ere this come to regard the trances as an affliction.

An appeal was made to the archibshop by both parents at different times, and ast they away he profess a second second

the closing exercises about to take place, the following announcement was made:

The Spiritualists of Vernont will hold a mass convention (independent of the action of the Association) at Waterbury, Vt. Feb. 10th, 11th and 12th, 1882.

A vote of thanks was then adopted for the choir, the Proprietor of the Junction House, the citizens of Esex and the several railroads, for courtesise extended to the Association, making our three days' sojourn in the place a bright period in our lives—one never to be forgotten.

The Convention adjourned to meet in Plymonth, Vt.,
in June next—the day to be hereafter announced.
CHARLES THOMPSON, Sec. Pro tem.
St. Albans, Vt.

The "Banner of Light."

We see that our old friend, the Boston Ban-We see that our old friend, the Boston Banner of Light, the leading Spiritualist paper of America, begins its fiftieth volume by enlarging its size with four additional pages. We heartily desire that veteran organ the success it so well deserves. For over a quarter of a century it has remained a stanch defender of its colors. It possesses qualities that many of us might well envy. The spirit it uniformly exhibits is that of tolerance, charity, and true brotherly feeling to all men. It always had on its staff the most excellent and learned writers. It strenuously avoids acrimonious polemics and wrangling, and seems to have tacitly adoptand wrangling, and seems to have tacitly adopted the noble motto: "Better give the accused the benefit of the doubt and even forgive ten the benefit of the doubt and even forgive ten culprits, than unjustly accuse one innocent." We may and do differ with it in our views and opinions; nevertheless we most sincerely respect and admire it. All honor to our esteemed old friend, Mr. L. Colby; that his Banner may prosper and wave for long years to come—is the hearty wish of the Theosophist and its editor.—The Theosophist for December.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

Read "ZOELLNER'S TRANSCENDENTAL Physics." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Of all the riches that we hug, of all the pleasures we enjoy, we can carry no more out of this world than out

E. V. Wilson Fund-Subscription for Bonds. The estate of the late E. V. Wilson being in debt, and the farm (20 acres) and homestead of the family being under farm (20 acres) 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 sixty 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 debt by seiling a portion of said premises in parcels.

Parties desiring to act in furtherance of this project, can subcrible for such number of said bonds as they are willing to purchase—to be delivered to and paid for by them at \$100 each, when all of such bonds shall have been subscribed for such such bonds shall have been subscribed for as aforesaid—by addressing Mrs. E. V. Wilson, Lombard, Du Page Co., Ill.

BETAIL AGENTS FOR THE SALE OF THE BANNER OF LIGHT.

BOSTON, MASS. NEW ENGLAND NEWS COMPANY, 14 Franklin street. THOMAS MARSH, 919 Washington street (south of

Pleasant street).
LUTHER W. BIXBY, 2167 Washington street.
T. F. WITT, 235 Tremont street (corner Ellot).
G. G. WHEELER, Boston and Maine Dépôt, Haymarket Square, JOSEPH W. SHERMAN, 115 Cambridge street, A. HALL, 17 G street, South Boston Dist.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 232 Broadway, Chelsea, 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 Chamhers street.
J. C., J. H., & H. G. TYSONS, 100 West 14th street, corner 6th avenue; 246 6th avenue, near 16th street; and 745 th avenue, near 42d street, WM. S. BARNARD, Republican Hall, 55 West 33d

W. H. LEECH, 631 Hudson street, S. M. HOWARD, 14 West 11th street, near Broadway, DRENTANO'S LITERARY EMPORIUM, 39 Union Square. TITUS MERRITT, Cartler's Hall, 23 East 14th street. BROOKLYN, N. Y.

C. R. MILLER & CO., 17 Willoughly street, FRATERNITY HALL, corner Fulton street and Galla-tin Place, Friday evenings and Sundays. EVERETT HALL, 398 Fulton street, aturday evenings nd Sundays. WM. H. DENIKE, 555 Bedford avenue. ROSTON STAR AND CRESCENT CO., 439 Fulton st.

ROCHESTER, N. Y. WILLIAMSON & HIGHE, 62 West Main street, JACKSON & BURLEIGH, Areade Hall.

OSWEGO, N.Y.

GEORGE H. HEES, westend Iron Bridge. WASHINGTON, D. C. RICHARD ROBERTS, 1010 Seventh street, J. B. 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, II. N. CHOYNSKI, 34 Geary street, San Francisco, Cal. SMITH'S PERIODICAL DEPOT, 122 Dearborn street.

SMITH'S PERIODICAL DEPOT, 122 Dearborn street. Chileago, Ill.
PERRY & MORTON, 162 Vine street, Cincinnati, Ohio. E. M. ROSE, 56 Trumbull street, Hartford, Conn., G. H. MAITHIEWS, Gentral News Stand, Northeast corner Broad and Thomas streets, Columbus, Ga., P. F. MULLIGAN, 922 Broad street, Newark, N. J. THE LIBERAL NEWS COMPANY, 620 North 5th street, St. Louis, Mo., WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wis.

WIS.
J. MERWIN, Newsdealer, Poquonock, Conn.
D. A. PEASE, P. O. Bookstore, Moberly, Mo.
D. R. LOOSLEY, New London, Conn.
E. J. CARPENTER, Brattleboro, Vt.
DR. B. F. BROWN, Lewiston, Me.
B. DOSCHER, Charleston, S. C.
M. V. THOMAS, Newsdealer and Stationer, 324 Larimer street, West Denver, Col.
W. F. RAYBOULD, 152 Main st., Salt Lake City, Utah, Chical Stationer, Main St., Salt Lake City, Utah, Chical Stationer, Science, West Denver, Col.

(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, vithout charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.

For Sale at this Office:

THE TWO WORLDS, 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 RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, III. Price Scents per copy, \$2.50 per year, VOICE OF ANGELS, A Semi-Monthly, Published in Boston. Mass. \$1.65 per annum. Single copies 7 cents. MILLER'S PSYCHOMETRIC CIRCULAR. Published by C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents.

THE SUBLITIAL OFFERING. Published wearly at Nov. gle copies to conts.

THE SPIRITUAL OFFERING. Published weekly at Newton, Iowa, by D. M. and N. P. Fox. Per year, \$1,00. Sin-

gle copies 5 cents.

THE PROGRESSIVE AGE, Devoted to the science and ethies of a class of subjects which, above all others, are most intimately connected with the organization, development and destiny of man, together with phenomenal facts in every department of what is known as Spiritualism. Published monthly at Affanta, Ga. Per year, \$2,50. Single copies, 25 cents.

25 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 COLTURE: Tubinated monthly, cents.

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

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

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

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.

Objer annum.
LIGHT FOR ALL. Published monthly at San Francisco,
i. \$1.00 per annum.
LIGHT: A journal devoted to the Highest Interests of Huunity, both Here and Hereafter. London, Eng. Price manny, som lete and instance.

The Medium and Daybreak: A Weekly Journal devoted to Spiritualism. Price 2,00 per year, posinge 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 is \$3,50 per year, or \$1,75 per six months, sent to any foreign country embraced in the Universal Postal Union.

SPIRITUALIST LECTURERS.

REV. WILLIAM ALGOTT, SwiftRiver, Cummington, Ms. J. MADISON ALLEN, Matfield, Mass., box 23. Miss. N. K. ANDROSS, trance speaker, Delton, Wis, C. FANNIE ALLYN, Stoneham, Mass., dec. St. Miss. N. K. ANDROSS, trance speaker, Delton, Wis, C. FANNIE ALLYN, Stoneham, Mass. Mrs. R. AUGUSTA ANTHONY, Albon, Mich. Miss. M. C. ALLBER, Inspirational, Derby Line, Vt. WM, H. ANDREWS, M. B., Cedar Falls, Ia. Rev. Charles Andrews, H. B., Cedar Falls, Ia. Rev. Charles Andrews, H. Bushing, Mich. Miss. Emmaliational Hill, Manchester, Eng. Miss. R. W. Scott Builder, Mish. Mich. Miss. Emmaliational Hill, Manchester, Eng. Miss. Nellie J. T. Brighlam, Colerain, Mass. Miss. Nellie J. Dotty Bradbury, Fairfield, Me. Capt. H. H. Brown, 106 Nassau street, New York. Miss. E. Burk, Inspirational, box 7, Southford, Ct. Addie L. Ballou, Sacramento, Cal. Dr. Jass. K. Balley, Capt. R. P. Journal, Chicago, Ill. WM. S. Bell., 73 Fourth street, New Bedford, Mass. J. R. Buella and Miss. Dr. Buell, Indianapolis, Ind. Miss. A. P. Brown, 8t. Johnsbury Contro, Vt. C. A. Blake, 58 Front street, Worcester, Mass. Miss. A. Byrnes, 65 Webster st., East Boston, Mass. J. Frank Baxten, 181 Wahmt street, Chelsea, Mass. Miss. A. Byrnes, 65 Webster st., East Boston, Mass. Miss. Alby N. Rurnham, 9 Davis street, Boston, Miss. Emmal, Bullen, 137 East 27th street, New York. Miss Lizzie D. Balley, Louisville, Ky. Miss L. Barnicoat, Inspirational, Chelsea, Mass. WILLIAM Emmette Coleman, Chief-Quartermaster's Office, Presidio of San Francisco, Cal. Wahren Charle, Portland, Ore. Miss Hertie Charke, Portland, Ore.

WAIREN CHASE, Santa Barbara, Cal.; or care Banner of Light.

DR. DEAN CLARKE, Portland, Ore.
MIRS. S. E. GROSSMAN, 5 TEMPIO Place, Boston,
MRS. S. E. GROSSMAN, 5 TEMPIO Place, Boston,
MRS. S. E. GROSSMAN, 5 TEMPIO Place, Boston,
MRS. J. H. CURRIER, 71 Loverett street, Boston, Mass.
GEORGE W. CARPENDER, Kondallylle, Ind.
MRS. MARIETTAF, CROSS, trance, W. Hampstead, N. H.,
MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.
MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.
DR. JAMES COOPER, Bellefontaine, O.
DR. L. K. COONLEY, 507 Essex street, Lawrence, Mass.
MRS. AMELIA H. COLBY, Lasna, N. Y.
REV. A. C. COTTON, Vineland, N. J.
FEBEN COUB, Inspirational, 132 Castle street, Boston.
MRS. LORAS, CRAIG, Keene, N. H.
J. W. CADWELL, 220 Cook Avenue, Meriden, Conn.
REV. NORWOOD DAMON, 62 Warrentonst., Boston, Mass.
WM. DENTON, Wellesley, Mass.
ALFRED DENTON CRIDGE, Wellesley, Mass,
MISS LIZZIE DOTEN, Pavillon, 57 Treinontstreet, Boston.
MRS. ADDIE P. M. DAVIS, Birmingham, Ala.
A. F. DOTY, Illon, Herkimer Co., N. Y.
A. H. DARROW, Waynesville, Ill.
A. BIRGGS DAVIS, Brentwood, L. I., N. Y.
MRS. C. A. DELAFOLLE, Hartford, Ct.
MRS. S. DICK, Inspirational, care Banner of Light, Boston, Mass,
MISS CARRIE E. DOWNER, trance, Baldwinsville, OnonJaga Co. N. Y.

Miss Carrie E. Downer, trance, Baldwinsville, Onon-AIRS CARRIED BY STATE AND ARREST OF THE ARRE

ore, Md. W.M. FLETCHER, care Banner of Light, Boston, Mass, EV. J. FRANCIS, inspirational, Sacket's Harbor, N. Y. R. GLARA A. FIELD, inspirational, 19 Essex Street, Jan. Mass. Soston, Mass.
MRS, MARY L. FRENCH, Townsend Harbor, Mass.
MRS, M. A. FULLERTON, M. D., Buffalo, N. Y.

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. A. B. FRENCH, Clyde, O. P. A. FIELD, Bernardston, Mass. MRS. A. DDIE E. FRYE, trance medium, Fort Scott, Kan. DR. H. P. FAIRFIELD, Worcester, Mass., P. O. box 275. KERSEY GRAVES, Richmond, Ind. N. S. GRENLEAF, 29 Indiana Place, Boston, Mass. ISAAC P. GREENLEAF, 29 Indiana Place, Boston, Mass. SARAH GRAVES, INSPIRATIONAL, GRAND Rapide, Mich. MISS LESSIE N. GOODELL, inspirational, Amherst, Mg. CONNELIA GARDNER, 68 Jones street, Rechester, N. Y. DR. E. G. GHANVILLE, Terre Haute, Ind. MISS, M. C. GALE, inspirationa North Lausing, Mich. ELLA E. GIBSON, Barre, Mass. GEORGE H. GEER, Inspirational, Farmington, Minn, MISS E. M. GLEASON, trance; Geneva, Ohio. E. ANNE HINMAN, West Winsted, Ct., box 323. Lyman C. Howe, Fredonia, N. Y. M. F. HAMMOND, trance, Box 671, Worcester, Mass. MRS. S. A. HORTON, Galveston, Tex. Rev. J. H. HARTER, Auburn, N. Y. DR. E. B. HOLDEN, Inspirational, North Clarendon, Vt. MRS. F. O. HYZER, 43 E. Baltimore st., Baltimore, Md. MRS. F. O. HYZER, 43 E. Baltimore st., Baltimore, Md. MRS. L. HUTCHISON, Inspirational, Owensville, Cal. MRS. H. A. C. HEATH, Bethel, Vt. ANNIE C. TORRY HAWKS, Memphis, Tenn. ZELLA S. HASTINGS, Inspirational, Unwood Place, Worcester, Mass.
F. A. HEATH, Vrance, 27 Lawrence street, Charlestown

ester, Mass, F. A. HEATH, trance, 27 Lawrence street, Charlestown District, Boston, Mass, MRS, M. CARLISLE IRELAND, 94 Camden street, Boston,

MRS, M. CARLISLE IRELAND, 94 Camden street, Boston, Mass.
SUSIEM, JOHNSON, 317 Firstay., So. Minneapolis, Minn., MARY L. JEWETT, M. D., trance, Rutland, Vt. Miss. S. A. JESSHEH, Amsden, Vt. Miss. L. E. H. JACKSON, Lock Box 18, Fitchburg, Mass., Dh. W. R. JOSCELYN, trance, and Mrs. Dh. J. A. JOSCELYN, inspirational speaker, Santa Cruz, Cal. O. P. Kellogg, East Trumbull, Ashtabula Co., O. Miss. R. G. Kimball, Lock Jannon, N. H. Mrs. Nellie J. Kennon, trance, Woodstock, Vt. Mrs. Anna Kimball, box 241, Dunkirk, N. Y. J. W. Kennon, Grand Rapids, Mich. WM. F. Inyon, Adrian, Mich. Miss. F. A. Logan, 24 First street, Portland, Ore, Cephas B. Lynn, care Ranner of Light, Boston, Mass. Charles H. Leland, Huyden Row, Mass. Miss. M. W. Leslie, inspirational, Boston, Mass. Miss. M. W. Leslie, inspirational, Boston, Mass. Miss. R. Shiepann-Lillie, 99 Prospect Place, Brooklyn, N. Y.

MIRS. R. SHEPARD-LILLIE, 99 Prospect Place, Brooklyn, N. Y. C. MILLS, Sloux Rapids, Iowa.
M. R. C. MILLS, Sloux Rapids, Iowa.
M. R. E. H. FULLER MCKINLEY, San Francisco, Cal. F. H. MASON, Inspirational speaker, No. Conway, N. H. MRS. H. MONES, 61 Third street, Burgor, Me. MRS. H. MONES, 61 Third street, Burgor, Me. MRS. MINNIE MERTON, Brontwood, L. I., N. Y. DIR, F. W. MONCK, 205 East 30th street, New York City, CELIA M. NICKERSON, 261 West Fifth St., South Boston, J. W. M. VAN NAMES, M. J. 45 First st., Newark, N. J. 4, M. PEEBLES, Hammonton, N. J. MRS. L. H. PERRINS, trance, 39 Tremont st., Boston, THEO, F. PRICE, Inspirational, Monon, White Co., Ind. LYDIA A. PEARSALL, Disco, Mich. MISS DORGAS E. PRAY, Augusta, Me. DR. G. AMOS PEIRCE, trance, Box 129, Lewiston, Me. MRS, L. A. PASCO, 137 Trumbull street, Hartford, Conn. JOHN G. PRIEGEL, Stanberry, Mo. LYSANDER S. RICHARDS, East Marshfield, Mass. MRS, C. L. V. RICHMOND, 64 Union Park Place, Chicago, III.
SANAH HELEN M. ROUNDY, Springfield, Vt.

Lygander S. Richards, East Marshfeld, Mass. Mrs. C. L. V. Richmond, 64 Union Park Place, Chicago, Ili.
Sarah Helen M. Roundy, Springfield, Vt. Frank T. Ripley, Gurneo, Ili.
M. L. Sherman, trance speaker, box 1235, Adrian, Mich. Mrs. K. R. Stilers, 146 Plasant st., Worcester, Mass. Thomas Street, Lockland, O. Mrs. Fannie Davis Smith, Brandon, Vt. Mrs. Sannie Davis Smith, Brandon, Vt. Mrs. P. W. Stephens, trance, Sacramento, Cal. John M. Spear, 2210 Mount Vernon st., Philadelphia, Pa. Mrs. S. A. Smith, trance speaker, Athol. Mass. Gles B. Stebhins, 236 Honry street, Dotrolt, Mich. Dr. H. B. Stoler, 29 Indiana Place, Boston, Mass. Juliet H. Stoner, 29 Indiana Place, Boston, Mass. Juliet H. Stoner, 29 Indiana Place, Boston, Mass. Juliet H. Severance, M. D., Milwaukee, Wis. Mrs. Julia A. B. Skiver, Tampa, Fla. James H. Shepard, South Acworth, N. H. Mes, Almira W. Smith, Portland, Me. Mrs. L. A. F. Swain, Inspirational, Union Lakes, Minn. J. W. Seaver, Inspirational, Byron, N. Y. Joseph D. Stilks, Weymouth, Mass. Austen E. Simmons, Woodslock, Vt. Mrs. Julia A. Spaulding, 12 Frontst., Worcester, Ms. C. W. Stewart, Geneva Lake, Wis. E. W. Slosson, Alburgh, Frankin Co., N. Y. T. H. Stewart, Kendaliville, Ia. Mrs. H. T. Stewart, Rendaliville, Ia. Mrs. Fanny W. Sanburn, Irance, Scramton, Pa. Ophella T. Samuelle, Lance and Inspirational, 439 West Randolph street, Chicago, Il. Mrs. L. M. Spencer, 470 East Water st., Milwaukoe, Wis.

Randolph street, Chicago, III.

MRS. L. M. SPENCER, 470 East Water st., Milwaukee, Wis.

A. B. SPINNEY, Detroit, Mich.
DR. C. D. SHEIMAN, Greenwood, Wakefield, Mass.
GEO, W. TAYLOH, Lawton's Station, Erie Co., N. Y.
J. H. W. TOOHEY, 16712 Broadway Square, Chelsea, Ms.
THOMAS B. TAYLOH, Lawton's Station, Erie Co., N. Y.
C. M. A. TWITCHIELL, 120 Prespectst, Somorville, Mass.
WILLIAM THAYER, Corfin. Genesee Co., N. Y.
C. M. A. TWITCHIELL, 120 Prespectst, Somorville, Mass.
ANNA MIDDLEBROOK TWISS, M. D., Manchester, N. H.
ELIZABETH L. WATSON, San Francisco, Cal.
SUSIE NICKERSON WHITE, trance speaker, 148 West
Newton street, Boston, Mass.
JAMES J. WHEELECK, Berville, Mich.
MRS. ELVIRA W HEELOCK, Berville, Mich.
MRS. ELVIRA W HEELOCK, Berville, Mich.
MRS. BLYIRA W HEELOCK, Janesville, Wis.
E. W. WALLIS, trance, care Hanner of Light.
MRS. HATTIE E. WILSON, Hotel Kirkland, Boston, Ms.
MRS. SOPHIA WOODS, Eden Mills, Vt.
MR. AND MRS. M. L. WHEAT, Colfax, Iowa.
MARICENES R. K. WHIGHT, Middleville, Mich., box 11.
WARHEN WOOLSON, Inspirational, North Bay, N. Y.
MRS. MARY E. WITHEE, Marlboro', Mass., icox 522.
MISS ABHE W. WHITHEY, Montpeller, Vt.
R. WITHERELL, Chesterfield, Mass.
MRS. N. J. WILLIS, 236 Broadway, Cambridgeport, Mass.,
GEO, C. WAITE, Sandy Point, Me.
SARAHA, WILEY, Rockingham, Vt.
E. S. WHEELER, 1412 North 11th street, Philadelphia, Ps.
MRS. M. S. TOWNSEND WOOD, West Nowton, Mass.
WIL also attend Innerals.
DR. D. WINDER, Wooming, Ohio.
MRS. H. P. WELLS, Highland AV., Salem, Mass.
MRS, JULIETTE YEAW, Northboro', Mass.

SPIRITUALIST MEETINGS.

BEVERLY, MASS. - 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 moots in Union Park Hall, on Madison street, near Bishop Court, at 12:30 and closes at 2:30 r. 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 Hall, 13 South Halistend street, Sundays, at 3 P. M.

J. Mathew Shea, M. D., principal speaker and test medium, assisted by other well known clairvoyants and test mediums. Strangers and others cordially invited. Geo. Mostow, Chairman

man.

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 Walnut streets, at 10:45 A. M. every Sunday. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton. Secretary.

ton, Secretary.

Spiritual Meetings are held every Sunday at 3 P. M. at No. 234 West Randolph street, for the purpose of expounding Modern Spiritualism through well-known mediums. Testsgiven. Strangers cordially invited. Mrs. E. S. Silverston, President. CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets irregularly in Weisgerber's Hall, corner Prospect and Brownell streets, at 7% P. M. Thomas Lees, President; Tillie H. Lees, Secretary. The Children's Progressive Lyceum meets in the same place at 10% A. M. Wm. Z. liatcher, Conductor; Mrs. Ella Williamson, Guardian; Tillie H. Lees, Treasurer, 105 Cross street.

CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7½ r. m., at Enos Free Library Rooms, Iowa Avenue, Inspirational speaking, Dr. J. L. Enos, President: Sirs, Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer.

President; Dr. Hamilton Warren, Secretary and Treasurer.

IIANNON, MASS.—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McCiolian, Secretary; Mrs. Barnabas Everson, Treasurer.

INDIAM. POLINS. IND.—The First Society of Truth-Seckers meets for religious service at 88% East Markot street, every Sunday at 2% and 7% P. M. J. R. Buell, President; S. D. Buell, Secretary.

LYNN, MANS.—Meetings are held in Mechanics' Hall, 100 Markot street, every Sunday, at 12 M. and 7 P. 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.

LEOLINGTER MASS.—Meetings are held even other.

LEONINSTER, MANS.—Meetings are held every other sunday in Allen's Hall, at 2 and 6½ o'clock P. M. Charles P. Wilder, President; Lewis Jones, Treasurer; Mrs. Fan-ile Wilder, Corresponding Secretary. LON ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2P. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. President, J. Tilley; Vice-President, J. H. Cotton: Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist.

Mrs. Nettie C. Weir; Treasurer, F. Lindguist.

MANCHESTER, N. II.—Spiritualist Society holds meetings every Sunday at 2½ and 6½ F. M. In Spiritualist liail, No. 86 Opera House Block, Hanoverstreet. Asa Emery, President; Mrs. Lucy Whitte, Vice President; George F. Rumrill, Secretary; Frank Philbrick, Collector.

MILWAUKEE, WIS.—Spiritualist meetings are held at Boynton's Hall every Sunday evening at 7½. Mrs. L. M. Spencer, regular speaker.

NEW HAVEN, CONN.—New Haven Association of Spiritualists, No. 100 Orango street. Services every Sunday at 2 and 7½ F. M.

NEWBURYPORT, MASS.—The First Spiritual Society holds meetings every Sunday at Temple of Honor Hall 48 State street, at 2½ and 7½ F. M. President, J. T. Loring; Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Plummer.

POBLIAND, 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.

PHILADELPHIA, PA.—The First Association of Spiritualists holds meetings every Sunday at 1014 A.M.

PHILABELPHIA. PA.—The First Association of Spiritualisis holds meetings overy Sunday at 10% A. M. and 7% F. M. at the hall corner Spiring Garden and 8th streets. W. W. Clayto, President; Dr. James Truman, Vice President; W. H. Jones, Treasurer; James Shumway, Recording and Corresponding Secretary.

The Keylone Association of Spiritualists holds a Spiritual Conference every Sunday at 2% F. 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 Marior, President; Charles W. Yard, Secretary.

NALEM, 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 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.

10 A. M. VINELAND, N. J.—Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe,

Recording Secretary; Susan Cornell, Corresponding Secretary; Mrs. Portla Gage, Treasurer, Children's Progressive Lycoum meets at 12½ P. M. Charles E. Greene, Conductor, WORCENTER, 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 meetingsevery Sunday in Williams' Hall, Weymouth Land-ing, at 2 and 7 o'clock F. M.

Adbertisements.

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

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

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

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

is an unfalling remedy for all diseases of the Threat and Lungs, Tubercular Consumption has been cured by it, Price \$2.00 per bottle. Three bottles for \$5.00. Address MRS. SARAH A. DANSKIN, Baltimore, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A. Danskin.

Dr. F. L. H. Willis

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

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

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

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

Jan. 7.

J.R. NEWTON, HEALER,

UIRES all Chronic Diseases by magnetized letters. Requirements are: age, sox, and a description of the case, and a P. O. Order for \$5.00. In many cases one letter is sufficient; but if a perfect cure is not effected atonce, the treatment will be continued by magnetized letters, at \$1,00 each. Post-Office address, Station G, New York Uity.

Nerve and Brain Diseases.

DR. E. C. WEST'S NERVE AND BRAIN TREATMENT: a specific for Hysteria, Dizziness, Convulsions, Norvous Headache, Mental Depression, Lossof Memory, Premature Old Age, caused by over-exertion or overindulgence, which leads to misery, decay and death. One
box will cure recent cases. Each box contains one month's
treatment. One dollar a box, or six boxes for five dollars;
sent by mall propaid on receipt of prica. 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

**SMITH. DOCLITTLE & SMITH.

24 and 26 Tremont street, Boston, Mass.

Sept. 10.—1y

POCOMTUCIA MINING CO.

AVING secured an interest in what I believe to be very valuable mines in Summit Un., Colorado, and having had Psychometrical Examinations unde 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

DR. JONEPH BEALS.

Jan. 7.—If Greenfield Mass.

JOHN WETHERBEE

W¹¹LL 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 "geolian attach ment" in the shape of profit, making it attractive as wel as safe. Monk's Building, Boston. Jan. 21. OATS

Bust in cultivation. 100 bu, per acre. Hardy, prollife, rust-proof.

I h, postpaid, 50, 27 land, 100 bu, per acre. Hardy, prollife, rust-proof.

I h, postpaid, 50c; 3 lbs., postpaid, 25c; 10c, not prepaid, 2,00. New bags 25c, each extra. Ask your merchant for circular.

Address, D. M. FERRY & CO., Detroit, Mich. Jan. 21,—Iteow The American Health College.

SPRING Term commences first of March, at which Phy-sicians, Healers and Mediums can graduate with high-S seams, neaers and accuming can graduate with high-est Diploma and fullest Protection. Apply to its President, PROF. J. B. CAMPBELL, M. D., V. D., Fairmount, Chi-cinnati, Ohio.

70 ALL NEW STYLE CHRONO Cards beautiful designs, name on, 10c., 50 Elegant new designs, the handsomest pack ev-50 ersoid, with name, 10c., or 25 Extra large Chromos 10c. Gordon Frinting Co., Northford, Ct. Truckish Rug patterns. Address with stamp, E. S. PROST & CO., 205 Main street, Biddeford, Maine.

500 VIRGINIA FARMS AND MILLS for eals or exchange. Write for free catalogue. R. B. Cilaffin & Co., Richmond, Va.

75 Elegant New Style Chromo Cards, name in Gold & Jet, 10c. American Card Co., West Haven, Ct. Jan, 21. - Jaw

Scientific Astrology,

NATURAL LAW.

NATURAL LAW.

"Tille universe is governed by law," were words fitly apoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the treatle-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, sex, date of birth (piving hour of the day), and 53-c1, postage stamps, I will give them in rotura a person sending me of the science.

Any person sending me 4i, 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 \$2, data as above, and two stamps, I will write an outline of intivity comprising the principal events and changes of life, viz.: Sickness, its character and time, also its result. Business, years past and future, good and bad, Partnerships, whether good or unfavorable in their results. Marriage, its condition and time. It fact, all important turns in the highway of human life. More detailed nativities written at prices proportionate to the labor required. I will write a nativity for any one uthout charge who will secure me three (\$2) nativities and forward me \$6.

The most sensitive may be assured that no statement will be unade touching the length of life unless by their request. I will point put to such the places in the pathway of the future. For my own profit and the public good, I solicita test of the science.

Not. 20.

PS Y C H O M E T R. Y.**

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

JOHN M. SPEAR, 2210 Mount Vernon street, May 15.—cowt Philadelphia, Pa.

CELESTIAL VISITANTS.

JOHN SHOBE, Artist. A young student is seen sitting in the parlor at eventide listening to the voice of his "dearly beloved," who, transformed into an angel of light, is sitting at his right hand communing with him. Another and venerable-looking spirit is seen approaching; who with uplifted hands is ready to bless them, while some other spirit friends are silently leaving the apartment through the open door.

In this beautiful picture, the principal figure is the returning spirit, and all the accessories, etc., are kept more or less subordinate.

Princed on fine plate paper, 19x24 inches, and sent on rollers, free, to any address on receipt of & cents, by COLBY & RICH.

GLEASON'S

Pocket Disinfector and Inhaler

DREVENTS all contagious and infectious Diseases, such as Small Pox. Cholera, Yellow Fever, Typhold Fever, Chills and Fever, Scarlet Fever, Diphtherin, &c. It is a certain cure for

Catarrh, Bronchitis, Asthma, and all Thront Discases. Put up in a neathor, containing a Disinfector, nickel-plated and shaped like a watch, a Pipette, and a bottle of Vincontagium. Price \$\frac{2}{c}\$,00. Sent by Express only. For sale by COLBY & RICH.

Bisbee's Electro-Magnetic Flesh Brush Will be sent by mail, postage free, on receipt of \$3,00.

Mediums in Boston.

DR. M. H. CARLAND, MAGNETIC PHYSICIAN. THROAT, LUNG AND CATARRII SPECIALIST, TREATS ALL DISEASES IN A SATISFACTORY MANNER.

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 satisfied.

CHRONIC or other cases of Humors in the system craditions 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 is to give age, sex, and your leading symptoms, enclosing lock of hair and one dollar, and your case will receive prompt attention. We are also prepared to give medicated baths of any kind to suit the case atour office and residence, Prescuts freet, near West Everett Dépôt. Take the Saugus Branch, Eastern Railroad. Thirteen trains cach way daily. Fare from Boston or Maiden only five cents. Address.

Jan. 7.—tf.

J. William Fletcher.

TEST AND BUSINESS MEDIUM, 2 Hamilton Place, Boston.

MR. FLETCHER answers letters, gives life-reading and examines from lock of hair. Also can be engaged for public lectures, followed by tests,

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosts of Disease, will please enclose \$1,00, a lock of hist, a roturn postago stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

DR. H. B. STORER. Office 29 Indiana Place, Boston.

My specialty is the preparation of New Organia Remedies for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sont ever fails to benefit the patient, money will be refunded. Enclose 2 for medicine only. No charge for consultation. Nov. 39,

MRS. J. R. PICKERING,

MATERIALIZING MEDIUM, is now located at 182 Chandler street, Boston, Mass., where she will hold Scances every Tuesday and Saturday evening, at 8 o'clock, and Thursday afternoon at 2. Parties will be received on other evenings or afternoons, by previous engagement, Persons who desire to stop over night can be accommodated. Feb. 4.—1w* MISS JENNIE RHIND,

TYPICAL MEDIUM, Seer and Psychometrist, Willanswer Letters. Send own handwriting, age and sex, \$1,00, stamped and directed envelope. Business Sittings, with Pellet Readings, given daily. Will answer ealist to lecture. 19 Essex street, Boston. 2w*—Feb. 4.

I. P. CREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER, WILL attend to calls to speak at short notice. Also Funerals attended on notice. 29 Indiana Place, Boston, Mass. Dec. 3.

Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, 639 Tremont street, near Brookline street, Boston. Hours 9 to 5. Dec. 17.—13w*

A. P. WEBBER,
MAGNETIC PHYSICIAN,
OFFICE, 157 WEST NEWTON STREET. Hours from
Jan. 7.
Will visit patients. 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. MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, Test Medium, 04 Tremont Street, between Tremont Temple and Montgomery Pl.

MRS. CLARA A. FIELD. BUSINESS and Medical Charroyant. Psychometric Readings by letter, \$2,00; ago and sex. 19 Essex street.

MRS. ALDEN. TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. Jan. 21.—3w"

Mrs. F. M. Remick-Putnam, TRANCE MEDIUM for Spiritual Communications and Healing of Spirit and Hody. 747 Tremont st., Boston. Feb. 4.—3w*

MRS. II. W. CUSHMAN, Test, Business, Rapping, Writing and Musical Medium, 15 Lexington Avenue, Charlestown, Mass. Take Bunker Hill ears. Circles Monday evening and Thursday afternoon, Feb. 4.—4w*

MRS. JULIA M. CARPENTER makes Meditime at Hotel Van Rensselaer, 219 Tremont street, Suite 4, Boston. Fee, \$2, \$60. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions you to cents and stamp. Whole life-reading, \$1,00 and 2 stamps, 7 Kendali street. Boston.

A.S. HAYWARD, Magnetic Physician, 11 Dwight street, Boston. Office hours 5 to 4. Other hours will vieit natients. Two packages of his powerful Vital Magnetized Paper sent on receipt of \$1,00. Jan. 7. DR. W. L. JACK, of Haverhill, Mass., Clair-voyant, Trance, Test and Business Medium, 219 A Tre-mont street, Boston, Mass. (Sulte 1). Mondays, Tuesdays and Wednesdays, Hotel Van Rousselaer. 2w-Feb. 4, JOSEPH L. NEWMAN, Magnetic Healer, No. 814 Montgomery Placo, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M.

MRS. C. H. LOOMIS, Tranco Test Medium and Magnetic Physician, 219 A Tremont st., Boston. 3

MAGNETIZED PAPER.

To Heal the Sick or Develop Mediumship. Special Notice from "Bliss' Chief's" Band.

Let M. E. Red Cloud, speak for Blackfoot, the great Medlove white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. bo do. Him wait to show him maining power. Market be people well, Where paper go, Blackfoot go. Go quick. Send 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 Paper for 10 cents per sheet, 12 sheets \$1,00, or I sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1,00. Address, JAMESA. BLISS, 47 Greenwich street, Providence, R. I. (Communications by mail, \$1,00 and 33-ct. stamps.)

EXTRAORDINARY OFFER.

PROVIDENCE, R. I., Jan. 181, 1882.

By direction of Dr. York (my incideal adviser and spiritguide), I will send post-paid, upon receipt of

One box of DR. YORK'S LIVER AND KIDNEY PILLS,

Or 3 boxes for 25 cents.

These Pills will be found (if taken according to directions) a sunte cure for ALL diseases of the Liver and Kluneys.

This offer will hold good only from January 1st to April 1st. 1882. After April 1st, the price will be 25 cents per box, or 5 boxes for \$1,00.

Address, with one cent stamp enclosed,

JAMES A. BLISS, 47 Groenwich street, Providence, R. 1.

SOUL READING, Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and ruture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, Full delineation, \$2,00, and four 3-cent stamps. Brief delineation, \$1,00.

MRS. A. B. SEVERANCE.

on, \$1,00.

MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
7. White Water, Walworth Co., Wls.

DR. ELIZA STILLMAN,

OF 531 Wabash Avenue, Olicago, Ill., whose rare modical skill is attested by the late President Garfield, Grace Greenwood and other noted persons, has discovered a remedy for Construction 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 if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or landwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis.

waukee, wis.

Jan. 7.

BARNICOAT, Magnetic Healer, Inspirational Speaker and Psychometric Reader. Will atton funerals. E. B. CLOUES, Test and Business Medium; No. 475 Broadway, Chelsea. Oircles Wednesday evenings.

Oct. 15. - Steow*

Miscellancous.

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 WORLDS is a first-class eight-page dournal; is printed in new and clear type, on superfor paper, it is ably eilited, and has among its writers most of the prominent tilinkers in the ranks of Spiritualists.

It is a trusty and discriminative record of spiritual phenomena, and a rational exponent of their significance, it puts on record in each issue trustworthy a counts of phenomena helieved to be of spirit-origin, and all genuine and useful meliumship is encouraged and defended.

THE TWO WORLDS will aim especially to meet the inhemities and remove the prejudices of the religious world, by showing that this great modern spiritual awakening, in its better interpretation, is neither athesise nor irreligious in its tendencies, but, on the contrary, joints to a worther, nobler, and more spiritual conception of teligion, and is calculated to satisfy the highest aspirations of the spiritually enlightened in all religious communions.

The Scientific, Philosophical and Practical bearings of true Spiritualism also receive a due share of attention.

Tarms of Subscription, Invariably in Advance.

Terms of Subscription, Invariably in Advance. Per Year, 83,00. S.Months, 82.00. 4 Months, 81,00.

POSTAGE FREE. ## To Foreign Subscribers the price will be \$3.50 per year, sent to any country curbraced in the Universal Postal Union. Union, the control of the control of

The Spiritual Offering,

LARGE EIGHT-PAGE JOURNAL, DEVOTED TO THE INTERESTS OF HUMANITY, FROM A SPIRITUALISTIC AND SCIENTIFIC STANDPOINT. ISSUED WEERLY AT NEWTON, IOWA. D. M. & NETTIE P. FOX, Editors and Publishers

D.M.& NETTIE P. FOX, Editors and Publishers.
THE OFFERING will be conducted Independently, impartally. Nothing looking to man's welfare will be deemed aften to the pages. Offensive personalities and indelicacy of language will be wholly excluded. In its editorial conduct, the truth, beauty and utility of Spiritualism in its bigher phases will be advanced. It will not, in any particular, be a sectarian journal, but broad, progressive and ilberal-will give fair and equal expression to all forms of thought. Above all things it will almost be liberal, to be devoted to Spiritualism in its broadest, highest, most extensive application.

Among its contributors will be found our oldest, ablest writers. In it will be found lactures. Es ays upon Scientific, Piblosophical and Spiritual subjects, Spirit Communications and Messages. In No. 1, Vol. V., of date Sept. 3, a new inspirational Story will be come eneed, entitled Mysteries of The Bonder Lang, on, The Unconscious Side of Conscious Life, V by Mas. Nettie P. Fox.

TERMS OF SUBSCRIPTION: Upon the above terms the Official will be sent for the time paid 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 carnest effort, and the aid of friends, we confidently expect to get at least the 5,000. Address, D. M. & NETTIEP, FOX, Kewton, Iowa.

A New, High-Class Spiritualist Journal

LIGHT:

A Weekly Journal devoted to the highest Interests of Humanity both Here and Hereafter. "LIGHT! MORE LIGHT!"- Goethe,

The contents of the new paper comprise: (1.) ORIGINAL ARTICLES on the science and philosophy (2.) RECORDS OF FACTS AND PHENOMENA, both physi-

(2.) RECORDS OF FACTS AND PHENOMENA, both physical and mental.

(3.) MISCELLANKOUS LITERATURE connected with the movement, including Poetry and Fiction.

(4.) REVIEWS OF BOOKS.

(5.) A résponé of the Periodical Press, both British and Foreign, devoted to Spiritualism and allied subjects.

(6.) QUESTIONS AND ANSWERS.

Subscriptions will be taken at this office at \$3.00 per year, which will be forwarded to the propertors, and the paper will be sent direct from office of publication; or the subscription piec of 10 shiftings and 10 pence per annum, post free, can be forwarded direct by post-office orders to EDITOR OF "LIGHT," IS Whitefriars street, Fleet street, London, E. C., England.

AND AND AND ACCESS TO BE NOTE.

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, 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. Specimen copies free. "SPIRIT D. C. DENSMORE," Publisher.

тик Boston Investigator,

The oldest reform journal in publication,
Price, 83,00 a year,
\$1,50 for six months,
\$2,50 for six months,
\$2,

THE HERALD OF PROGRESS, A Weekly Journal devoted to the Teachings and Philosophy of Spiritualism,

Is conducted on purely cooperative principles; contains original articles by the most content writers; lectures, trance and normal; Notes of Progress; Open Council, General News, Poetry, &c. A. T. T. P., the Recorder of "Historical Controls," W. Otley, E. P., the Recorder of "Historical Controls," W. Otley, E. P., the Recorder of "Historical Controls," and others, contribute to its pages. Price 1d. Sent one year post free to all parts of the United States, 8s. 8d. in advance.

Newcastle-on-Tyne, England, 29 Blackett street, Aug. 7.

THE SPIRITUALIST NEWSPAPER

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869 The Spiritualism. Established in 1869 The Spiritualist is the recognized organ of the educated Epiritualists 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 Mrt. W. H. HARRIBON, 33 British Museum street, London, is \$3,75, or through Messrs. COLIBY & RICH, Banner of Light onice, Boston, \$1,00. May 4.—tf

"Light for All." A MONTHLY JOURNAL devoted to the interests of Modern Spiritualism. Terms-\$1 per year. Sample convirce.

copy free, and MRS. A. S. WINCHESTER. Editors and MRS. and Stockton street, San Francisco, Cal. P. O. Box 1987.

This World,

PUBLISHED every Saturday, at 51 Fort Avenue, Boston (Roxbury), Mass., at \$2,00 per annum.
THEN WORLD is divided into three parts: PardFirst contains the weekly lectures delivered by GEORGE CHAINEY, in Paine IIall, Boston, Part Second contains a Radical Romance, published in parts. paris.
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.

NEW GOSPEL OF HEALTH. CONTAINING seven sections on Vital Magnetism and at this office. Price \$1,25; cieth-bound copies, \$2,50.

Jan. 4.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDI-CINE-PURELY VEGETABLE. The MACNETIC POWDERS cure all Positive or Acute Diseases.
The ELECTRIC POWDERS cureal Negative or Chronic Diseases.

BUSTS OF COL. R. G. INGERSOLL, By the celebrated sculptor, Clark Mills. Cabinet size, \$2,50. Sent only by express, neatly is hed and boxed, For sale by COLBY & RICH. Miscellaneous.

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 seated in the forest shade. Her little girl "Mo-Perps" around a tree through the foliage, her face radiant with a foving, gleeful, reguish expression. Both faces are full of sweetness and loy. It is a picture that touches the heart; to see it is to love it; and its possessor, however neither the ink or her tastes, can never outgrow it. Painted by Meyer Von Bremen. Engraved on sheel by J. A. J. Wilcox. Size of sheet, 22x2s litefus.

THE HARVEST LUNCH.

The harvesters gather on the bank of a spring, shaded by an ein standing on the edge of a grove made vocal with the seng of birds. The farmer spreads the nonday feast from a basket brought there by his daughter, "All kindled graces burning o'er her cheek," From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A had is studying the counteraince of ins dog, that is waiting for his lunch. Horses attached to a wagon loaded with hay, lungart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse. A flitched and glid ate passing a lunch to bother and sister trolicking on the leaded hay. Stein, copied in black and two thus from Joseph John's noted painting. Size of sheet, 22x25 inches.

Price, 50 cents. TIP 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 ille of man, winds through a land-scape of hill and plain, bearing on its current the time-worn lank of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open seas-an emblem of elernity-reminding '14.ffe's Morridag'. To five good and pure fives, so '17 hat when their banks shall dont at eventide, '1 they may be like '14.ffe's Evening, '1 fitted for the 'crown of limmortal worth.' A band of angels are scattering flowers, typical of God's Inspired teachings. From the original painting by doseph dohn. Engraved on sheel by J. A. J. Wilcox, Size of sheet, 27328 helpes. Price, 50 cents.

THE ORPHANS' RESCUE.

THE ORPHANS' RESCUE.

This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World, In a boat, as it lay in the swolden stream, two opdans were playing. It was late in the day, before the storm crased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the beat became detached from its fastenings and floated out from shore. Quickly the current earlied it beyond all eartily help. Through the learning rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful catainet the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that ky by her side, when to her surprise the boat turned, as sysone unseen power, toward a note; eddy in the stream; all title lawen among the rocks. The box, of more tender age, and not controlled by that mysterious infidence, in despair fell toward his herole sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the srightaal palnting by Joseph John. Size of sheet, 22v2s inches,

NEARER, MY GOD, TO THEE.

DESCRIPTION OF THE PICTURE,—A woman holding inspired pages sits in a room around which Night has traited her dusky robes. The classed bands, unturned counternance, and heavenward gaze, most locanitribly embody the very detailed hopeful, trustful, carriest prayer. The sun has gone down. Neither the explaing causelie nor the moon, "end and pale," shifting through the 11ted clouds and the partially cartained window, produces the soft light that laits over the woman's face and lituminates the room. It is typical of that light which flows from above and floods the son in its sected moments of true develon. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 222.25 Inches. Price. 50 cents.

HOMEWARD.

AN HAUSTRATION OF THE PIRSTAINE IN GRAY'S LLIGY.

"The curiew toils the knell of grarting day," ? " from
the church tower bathed in sunsait's lading light, "The
lowing head which slowly o'er the lea," toward the humble
cuttage in the distance, "The powninn homeward plots
his weary way," and the thred horses look eagerly toward
their home and its real. A boy and his dog are eagerly hundling in the mellow earth. The Julie girl imparis life and
beauty to the pleture. In one hand she holds wild flowers,
in the other grass for "my coil," Scaled under a tree in
the churchyard, around which the twilight shadows are
closing in, the poet writes, "And leaves the world to darkness and to me," "Nowelades the glimmering landscape
on the sign," This grand Elegy has been translated into
various languages, and its rich and harmonious coloring of
the threads of life, classical composition and polished
rhythm, have lascinated the poetical heart of the world.
Stelu, cooled in black and two tints. Designed and painted
by Joseph John. Size of sheet, 22826 AN ILLUSTRATION OF THE PIRST LINE IN GRAY'S LLEGY

FARM-YARD AT SUNSET.

The scene is in harvest time on the banks of a river. The farm-house, trees, water, fifth, sty and clouds form the background. In the toreground are the most barmonious groupings, in which are beautiful and interesting biendings of a happy family with the subnat kingdom. The companion-piece-to-'l homeward' (or "The Curfew"), Copied from the well-known and Justly celebrated painting designed by Joseph John. Stein, yopied in black and two fints. Size, of sheet, 22,23.

THE DAWNING LIGHT.

Price, 50 cents.

ART ENSUREMENT OF THE BURTHPLACE OF MODERN SPIRITUALISM. SPIRITUALISM.

In 1872 PROPESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited HydraMile, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying infision of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a 'work of love' and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art. From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20/24 inches.

Price, 50 cents.

Price, 50 cents. By Postage on Pictures will be prepaid by us, and the Engravings safely enclosed in posteboard rollers. Both old and new subscribers to the Banner of Light, can seeme these Engravings by sending Secents for each pleture.

remewed and those whose subscriptions have expired, we make the offer of sending the pictures for 50 cents per copy. Oc. ALLOTHERS than those who are or have been subscribers to the Banner of Light must result the published price, \$2.60 per copy.

For sale by COLBY & RICH, Ranner of Light office, PRICE REDUCED.

THE WRITING PLANCHETTE

SCIENCIS is anable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either atond or mentally. Those unacquainted with it would be astonished at some of the results that have been attained littough its agency, and no domestic circle should leavithout one. All investigators who desire practice in writing mediumship should avail themselves of these. "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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

Planchette, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by until, pestage free.

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

For sale by COLBY & RICH.

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS. DUY the Positives for any and all manner of diseases except Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy the Negatives for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of Positive and Negativo (half and half) for Chilliand Fever.
Malled, postpaid, for \$1,00 a box, or six boxes for \$5,00.
Send 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 Magnetic, Sugar-Coated Liver Pills,

An invaluable remedy for Costiveness, Billousness, Liver Complaints, Indigestion, Headache, and Stomach Difficulties. Used in the practice of many of our best Physicians. Parely vegetable, and prepared from the best and purest articles to be obtained. No family should be without them. These Pilis are not a patent medicine by any means, but regularly prepared by a practical Physician for general use in practice.

Tut up in large boxes, designed for family use, and sold at \$1,00 per box; 9 cents extra for postage, if sent by mail, For sale by COLBY & RIOH.

New York Advertisements.

PSYCHOMETRY.

MRS. CORNELLA H. BUCHANAN (late Decker) continues the practice of Psychometry (256 East 36th street, New York, Postal Station F.). Terms: personal interview not over an hour, two dollars, written options, five dollars; indirected or mining examinations, ten dollars.

Mrs. Lizzie Lenzberg,

MAGNETIC TREATMENT, Test and Business Mediam, 23 West 39th street, near Broadway, New York, 300 Choice Poethed Scherious for Amograph Albums, neatly bound; 250 spley Motto Verses, and 25 popular Songs, all for 15c., post-paid, PAT-Dec. 31, -10w

15c "A Violet from Mother's Grave V and 40 other popular Songs, words and muste entire, all for Dec. 31, 10w -

LETTY CAMPBELL and MRS. II, KNIGHT, ATTest and Clatroyant Mediums, give very successful Magnetle Treatments under Spirit Control, 2274 Third Avenue, New York.

RUPTURES

CURED in 30 days by my Medical Compound and Rubber Elastic Appliance. Send stamp for circular. Address CAPT.W. A. COLLINGS, Smithville, Jetterson Co., N. Y Jan. 11.—13w*

12 40 New, no 2 affice, Chromo Cards, namo Wall 40 on, the, worth 26c, warranted best pack sold. Agents wanted. L. JONES & Co., Nassan, N.Y Dec. 17. - 13w

40 Large Chromo Cards, no2 alike, with name, Dec. 17.

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 YEAR.

Riots and Strife! War and Sedition! Earth-quakes! A LARGE COLORED HIEROGLYPHIC.

By Raphael, The Astrologer of the Nineteenth Century.

CONTENTS.

SMy-Second Annual Address.
Monthly Calendar and Weather Guide.
Symbols, Planets, Moon's Signs, &c.
Hoyal Tables, &c.
Hostin' Fables, Weights and Measures,
Post-Olice Regulations,
Eeftpess during 1882.
Perfods in 1882 when the Planets are best situated for observation.
The Voice of the Heavens for each Blonth,
General Predictions.

The Voice of the Heavens for each Month General Productions.
Eclipses,
A Strology and Medicine,
A Table of Celestial Influences for is82,
Exp anation of the Hieroglyphic for is81,
EniBhol Prediction,
The Crowned Heads of Europe,
Useful Path,
Useful Notes,
The Conjectod bet,
Hints to Farmers,
Bints to Gardeners

Hints to Farmers.
Hints to Gardeners
Hints to Gardeners
The Moon and the Weather.
How do the Planets infect us?
Astrology What is It?
How Astrology could be Prillized,
How Valuable Lives could be saved,
Astrology and Scripture,
Raphael's List of Books for Sale,
Delivary amoust weather.

Price 35 cents, postage free.

For sale by COLBY & RICH, TRACTS. BY THOMAS R. HAZARD, Esq.

An Examination of the Bliss Imbroglio, Both in its Spiritual and Legal Aspect; to which is supplo-mented what occurred at an interesting Spirit-Scanco entitled A FAMILY RE-USION. Price Greens. Civil and Religious Persecution in the State of New York.

A meaty and trenchant series of articles, showing up the pretensions of the for-siliced medicar, while pointing out the danger of allowing the se bigors to call in the arm of the law for their support in a prescriptive centre which seeks by force formle out of the law and all electic, liberal and spiritual modes of boothers.

healing, Price 10 cents; \$6,00 per hundred, sent by Express, MESSAGE SERIES. Modern Spiritualism Scientifically Explained and Illustrated,

By a Band of Spirits through the Mediumship of the late John C. Grinnell, of Newport, R. I. Price 10 cents.

Addressed by a Spirit with and Divine, (Part I.)

Addressed by a Spirit wire and Daughters through the Mediumship of the late John C. Grinnell, of Newyort, R. I., to a Hasband and Father in the Presence of the Compiler.

Price Weents. Essays: Moral, Spiritual, and Divine

(Part II.) Price 10 cents. Inspirational Writings Of the late Mrs. Juliette T. Burton, of New York City, addressed to the Compiler.

Price 10 cents.

Inspirational Writings Of Mrs. J. T. Stants, of New York, in the presence of the Mediums and Mediumship:

A valuable treatise on the laws governing mediumship, and recounting some of the extraordinary physical mani-festations witnessed by the writer through different media, Price to cents. Blasphomy:

Who are the Blasphemers -- the "Orthodox" Christians, or "Spiritualists"?

A searching analysis of the subject of blasphemy, which will do much good.

Price 10 cents. Eleven Days at Moravia:

The wonderful experiences of the author at Moravia are here detailed at length. Price to cepts. For sale by COLBY & RICH. THE INIQUITY COMPULSORY VACCINATION Unconstitutionality of its Statutes.

BY ALFRED E. GILES. This near paniphlet of some eight pair is presents the latest article of a correspondence between Mr. Gilesand "a Regular" in the columns of the Norfolk County (Mass.) (Interight to seek for aid to preserve the bodily health is of the first importance to all—a privilege with which the State has no just grounds for interiering by legal chaerments specially framed in the interests of the traditions of any school of medicine; Those wto agree with these premany school of medicine; Those wto agree with these prem-ses will read Mr. Gibes's tempht; with the greatest satis-taction; while those who do not, will obtain much light as to the weakness of their own position by a careful examina-tion of his arguments. Single copies 10 cents. For sale by COLBY & RICH.

The Identity of Primitive Christianity AND MODERN SPIRITUALISM. BY EUGENE CROWELL, M. D.

CONTRASTS IN SPIRIT-LIFE:

And Recent Experiences of Samuel Bowles. Late Editor of the Springfield (Mass.) Republican, in the First Five Spheres. Also a Thrilling Account of the late President Garfield's Reception in the Spirit-World. Written through the hand of Carrie E. S. Twing, Westlield, N. Y. Frice So cents.

For sale by COLBY & RICH.

Banner of Bight.

BOSTON, SATURDAY, PEBRUARY 4, 1882.

A BUSINESS MAN'S INVESTIGATION. HOW SPIRITUALISM IS TREATED IN MINNEAPOLIS.

*Written for the Minnespells (Minn.) Evening Journal. *)

The Man of Business Testines He sees the Parts under Test Conditions - Deception said to be Impossible -dump-ing at a Conclusion - Nature Preserves her Method - Men Votes their Ignorance Diustriations of Natural Law Antelles first Juvenillty desirs more Natural because piritual The Investigator Theorities Hypothesis of a Physicians Their Deeds of Charity-Saving the Life of Hon, N. P. Tallmadge Bursting of Commodore Stockm's Gui - Reformed by a Spirit -Lives Saved by Spiritwarnings Emancipation Proclamation Lincoln Inspired to break the Chains of Slavery -Immortality Demonstrated Powers of the Spirits Laws of Spiritual Attraction Bairing with Deception and Catching Lies-The Subject in its true Light-Watting for Heavenly Inter-preters of Sciritual Mysterles.

Shevlan Press Bureau, New York, Jan. 26th, 1882. Editor of the Minneapolis Evening Journal:

My attention was recently called to an artiless interesting because some time has elapsed

might find while pursuing his temporal inter- things are natural. ests for a few days in the commercial Metropolis, would searcely suffice for anything like a the is pleased to characterize as "these tricks" thorough investigation of a subject so profound were performed by "veritable spirits which in its principles, so diversified in its phenomenal illustrations, and so far-reaching and revolutionary in its prospective results. The facts witnessed were of such a nature

that the gentleman from your city was performed by any human or known physical ageney." He heard the writing "between slates" and read the messages where "the slates a moment before had presented a clear surface." This shrewd observer "saw spirit-forms clear-; of the inquirer. Moreover, until this fundatinctly." These phenomena he is said to have observed "under conditions where there could facts are to be referred to a superterrestrial or not possibly be any colinsion or trick." It appropriately spiritual agency? If it shall be leafter appear pears that he did not entertain a single doubt of the transmundane origin of the illustrations of intelligence and power which occurred un- the medium, where shall we look for the evider his critical inspection. So far his previous, dence of any foreign spiritual agency whatever? skepticism, appears to have yielded to evidence. If the governing power, as illustrated in the deabout as readily as wax melts in the flame, and we are ready to question the judgment of the man whose faith is so easily established. Indeed, it would seem to be a peculiarity of this in this case, their agency would seem to be an ing no less than three millions of down-trodden man's faith that he can believe just as well sunnecessary factor in the solution of this prob without evidence and even against cridence, lem. That I may avoid even the appearance of injustice in my treatment of your fellow citizen's case, allow me, to here reproduce so much of the article under review as follows in this con-

"The conclusion he arrived at was, that there are supernatural agencies controlled by the medium or controlling the medium; that there are veritable 'spirits' which visit the earth and perform these tricks; but that these spirits are not the souls of departed human beings. They belong he thinks, to an interior order They are mischievous. triffing, inslucere, and often devilish. Communication with them never leads to any good. The whole influence is bad and demoralizing. They are, he thinks very likely, the familiar splifts and devils alluded to so often in the Scriptures. While these spirits evidently belong to an inferior creation, they yet possess some powers unknown to us. They can, for instance, project one solid through another without breaking either. They appear to be able to resolve substances into their original elements, and then put the elements together again in the original form. In this way flower and other materialization may be accounted for. But in other respects their powers are very limited. They might see a thief rob a house, but would be unable to inform the victim of the robbery, or to communicate any information on any subject. If they could there would be no such thing as privacy, and the habits of the human race would be revolutionized. It is possi ble, he thinks, that the souls of the departed may sometimes communicate with mortals through these familiar spirits; but if they do, the spirits are so given to Ising that no reliance can be placed upon what they

The Evening Journal gives some space to these speculations, because they are the views of a gentleman who is regarded by his acquaintances as remarkably clear-headed. His judgment is sound on all busines matters; he never 'slops over,' or goes off on a tangent, or accepts theories without careful consideration. Nor has he ever been supposed to be in the least bit superstitions. His explanation of spiritual phenomena opens up a wide field of thought and curious speculation, but it does not add materially to the attractiveness of Spiritualism as a form of religious

1. Your friend concludes that "there are supernatural agencies controlled by the medium or controlling the medium"; that these agencies "are veritable spirits which visit the earth and perform these tricks."

Here the old supernaturalism crops out, which has its origin and end in the popular ignorance of the extent and capacities of Nature. It stands in the way of rational thought and all progressive ideas. Let us make a slight effort to blot it out, here and now. Nature is a vastly greater institution than has been conceived of even in the mind of the profoundest philosopher of the time. Let it be remembered that Nature is never limited by the narrow scope of our information. It is the inevitable tendency of the ignorant mind to assign to supernatural causes all effects which it cannot explain by reference to some physical cause within the narrow limits of its own comprehension. A man living under the equator, without any knowledge of other parts of the world, would naturally conclude that, without a miracle, water could never become solid; and yet it is perfectly natural for water to freeze at the proper temperature. The people in polar regions may not sweat when the mercury is freezing, but the ap-

"The Journal to whose editor this letter is addressed recently published a portion of the same, embracing especially our estation of facts in illustration of the benevolent offices of the Splitts. Reference being had to those facts, he observed—we think with questionable grace—that "Jr. Britten's statements may be said to be important, of true." He, however, appears to be too well satisfied already to invite either a further authentication of our statements or additional examples of the same class. The reason is readily apprehended. The facts illustrative of the beneficent objects and uses of this intercourse with our Bpiritual Visitors, utterly demolish the theory of his "clear-headed" fellow-clitten, and with it the bold and unfounded assumption "that Spiritual communications never lead to any good."

slcum tea would convince an Icelander that it measure may be made to fill the measure of eighteen hundred gallons, and he would never beof water into steam, and the fact is demonstrated.

Thousands of illustrations might be drawn talk about Supernaturalism we merely babble or voice our ignorance. There is nothing supernatural which is likely to come under our observation in this world. All the phenomena of consciousness which finds the sole object of matter and mind are natural, and whatever we call supernatural may serve to define the limit of our information. The light of Aldebaran is as natural as that of a glow-worm or a fire-fly. We are prone to think that small things, and the circumstances of daily experience, are all strictly natural, whilst great events-phenomena of rare occurrence and characters which only once shed their superior light on the darkness of the ages-may be supernatural. This is the common misapprehension of our intellectual juvenility. The truth is, the rose that blooms every month under the cottage window is no more natural than the century plant, that only cle which appeared in your paper, giving in sends up its great stalk and displays its magbrief the experience of one of your citizens in inflicent corolla to the sun once in one hundred his investigation of Spiritual Phenomena. The years! Jesus of Nazareth was even more natsubject to which your editorial refers is not ural than ordinary men, for the reason that his beautiful life was more in harmony with the since its publication. You mention the fact laws of Nature. The intelligence of the highest that "one of the shrewdest and most successful; archangel is neither unnatural nor supernatbusiness men in Minneapolis" had visited New ural, because in our low estate we have no rule York (for business purposes, we infer,) and that by which we may measure his sublime capacity. he improved the occasion "to thoroughly in. In proportion as our knowledge of Nature is envestigate the alloged phenomena of Spiritual- larged the realm that embraces what we regard ism." In judging of what constitutes a thor- as supernatural is diminished in our apprehenough investigation all men are necessarily lim- sion, until at length, from some lofty eminence field by their knowledge, respectively, of the in the Universe, the soul, with unclouded vision, general subject of inquiry. The leisure hours books over the vast spheres of organic life and a Western merchant, or other business man, all human relations, and discovers that all

Your friend was perfectly satisfied that what visit the earth " from some other sphere of existence; and yet the terms you employ show and other gentlemen. I recall the case of a that his investigation did not so much as enable him to determine whether the so-called "supernatural agents controlled the medium," or, on fertly satisfied "they could not have been per-; the contrary, were subject to his own arbitrary him, in so many words, to mend his ways, or he exercise of power. This is a preliminary question of some consequence, and it is not to be presumed that an investigation was at all thorough which left it wholly unsettled in the mind | reformation. The maddening bowl has been '; he also "felt the touch of spirit-hands dis- mental question is effectually disposed of, how can your friend logically conclude that the that the intelligent controlling power-exhibited in the production of the essential facts—is in velopment of the mysterious phenomena, really belongs to and is exercised by the medium, we instigation the venerated Lincoln was inspired may perhaps dismiss the spirits altogether, since,

> 2. " But these spirits are not, the souls of departed human beings. They belong, he thinks, to cross up the rugged steep to a higher life. an interior order of beings. They are mischievous, f alse, malicious, trifling, insincere and often

Should we admit the truth of what he a ffirms especting the character of his own spiritual visitors, the assumption that they are not human would find no possible confirmation in such an admission. It would still be no less manifest that this "remarkably clear-headed" citizen shows his capacity to believe not only without evidence, but against evidence. What does he know of a separate order of spiritual beings, inferior to men? Nothing, whatever; and the rest of mankind know no more. Outside of not thankful for the foul baptism, though, as a heathen myths and fables; the fanciful conceptions of pious priests and inspired poets; the nursery tales of ignorant, old women, and the realm of popular superstitions of the Dark Ages, there is not the smallest vestige of evidence to support such an assumption.

In the investigation of phenomena it is regarded as unphilosophical to assume the existence of hypothetical causes, or unknown agents, when those already demonstrated to exist will enable us to account for all the facts. Now, the gentleman whose views you represent, violates this admitted principle of a scientific philosophy. In the case under discussion, the facts all plainly show that the intelligence displayed is most essentially human. The fact that some spirits are inclined to trifle with grave subjects; that others evince a mischievous disposition; whilst, here and there, a malicious spirit stands revealed, neither proves that these intelligences belong to a discrete order of beings, nor that they are inferior to the human species. The facts furnish no evidence to support either of the foregoing propositions. There are multitudes of mischievous people in this world, and they are constantly going over to the other country. They carry with them all their inborn and acquired characteristics, and of course many continue to practice mischief so long as they are so disposed. The entrance to the other world no more changes either a mischievous or malicious man than the act of entering the king's palace converts an ignorant clown into a polished courtier.

Now what if some of the spirits are devilish in the worst sense implied by your fellow citizen? The Church maintains that much the larger part of the human race are sent to hell forever, where they are beyond the possible inclination to reform, and are thus forced to a continued life of willful disobedience; insane opposition to natural law, and hatred of all that is essentially beautiful, supremely good, and absolutely true. We by no means sanction such views when we refer to them; but if there is so much as the faintest shadow of truth in the fundamental doctrines of the Church, why object to the human spiritual origin of the facts on the ground that some of them reveal a wick ed disposition toward_man and a rebellious spirit against God !-

3. "Communication with them [the spirits] never leads to any good. The whole influence is bad and demoralizing."

As a revelation of egotistical presumption and entire ignorance of the real facts of Spiritualism, nothing could exceed this brief statement After a few hours' investigation a business man decides that no good has ever resulted from intercourse with spirits. The arbitrary dictum of this man involves an assumption of all knowledge on this subject. Let me respectfully inform him that hundreds of millions of communications have come from spirits within the

plication of a hot vapor-bath and plenty of cap- last thirty years, covering many tons of paper. In his dogmatic confidence he assumes to know is perfectly natural for men to perspire freely the contents and character of all these messages under suitable conditions. Tell an ignorant from the spirit world and the effects they have man that the water contained in one gallon produced on mankind. From all this it clearly appears that a man may exercise "sound judgment" in business and yet be wholly incompelieve; but we have only to convert the gallon | tent to deal with a subject of this nature. It is precisely here that your friend betrays his great weakness. His accredited shrewdness does not transcend the narrow sphere of his from Nature and science to show that when we | business relations. The soundness of his judgment would have been more conspicuously revealed had he suppressed the spasmodic conclusions of obvious ignorance and the intense selfworship in the Ego.

Now what has any one to gain by such extravagance of statement in the attempt to conceal or disguise the truth? I take no risk in saying that every man and woman in the country who is not morally blind, may-if so disposed-find the means at hand to disprove this man's assertion. The writer could cite a thousand facts, giving names and dates if necessary, any one of which would suffice to completely upset the shallow assumption that no good ever comes from communication with spirits. You have not the space for an extended statement, and I will, therefore, confine myself to a brief summary of a few of the good deeds performed by spirits, or at their instigation. Many ignorant people have been very well

educated under spiritual influence and direction, and without the aid of mortal teachers or masters. Spirits have restored many persons to health who were dangerously ill, by sending prescriptions to them, often unsolicited, and otherwise, by direct spiritual influence exerted on the mediumistic patient. Persons have been sent by spirits to the starving and freezing inmates of lonely garrets and damp cellars with food, fuel and clothing, even late at night, by which means the sufferers have been preserved and made comfortable. Many valuable lives have been saved by spirit warnings of impending danger. The late Hon. N. P. TALLMADGE, ex-United States Senator from New York, and ex-Governor of Wisconsin, was thus saved from instant death when Commodore Stockton's great gun burst, killing two cabinet ministers young man who treated his aged parents with great cruelty. A spirit came visibly before him, while he was at work in the field, and told might look for a sudden second coming of the spirit as a messenger of judgment. This spiritual visitation was the means of a complete dashed from more than one man's lips by a spirit who suddenly controlled the nerves and muscles of voluntary motion in the susceptible subject. Several persons have been admonished not to take passage on certain vessels and particular trains which were wrecked while on their way with great loss of life. Such cases occurred in connection with the occan steamer Pacific and the Norwalk Railroad disaster. The spirits have opened the way to pleasant homes for many destitute children. At their to perform the grandest act of his life in raishuman beings up to the dignity of individual freedom and citizenship. The spirits have nerved many a poor mortal to bear his heavy They have demonstrated the truth of immortality to millions whose uncertain faith and hope demanded this confirmation. Thus have they poured the light of the everlasting Morning through the dark "valley and shadow of death," rendering the "king of terrors" powerless, and the final surrender of the dying

mortal the grandest earthly victory!

In the light of such illustrations, what becomes of the reckless assertion that the whole izing? When men thus theorize without the not thankill for the foul baptism, though, as a mere matter of courtesy, we may accept the pleasant assurance, that these people "never slop over," go off in a tangent, or accept theories without eareful consideration!" (2)

4. "These spirits...cam, for instance, project one solid through another without breaking either. They appear to be able to resolve substances into their rejurd elevents and then yet the algorith.

their original elements and then put the elements together again in the original form. In this way flower and other materializations may be accounted for. But in other respects their powers are very limited. They might see a thief rob a house, but would be unable to inform the victim of the robbery, or to communicate any information of the robbery.

If there the most amazing power over matter is attributed to spirits. They are credited with the ability to pass one solid body through another, without any apparent disturbance of the molecular contents of either. They are presumed to possess such a subtile knowledge of the laws of chemistry, that they can decompose compound substances at will: disorganize and reorganize bodies by the simple act of volition; and yet it is positively affirmed that they do not know enough to expose a thief if they had the on any subject. know enough to expose a thief if they had the inclination; in short, that they are incapable of imparting "any information on any subject." It seems to me that no man outside of a lunatic asylum ever entertained a more irrational hypothesis. Of course it is only logical to infer, that the capacity of an intelligent being to impart information must bear some relative pro-portion to the measure of his attainments. And yet the gentleman whose views you repre-And yet the gentleman whose views you represent attributes the noblest faculties of mind, and seemingly miraculous powers of will, to beings who are said to be too stupid to serve as witnesses in a police court! Here is the amazing credulity that believes against evidence, and the unreasoning faith that rests on anything and everything but recognized principles and demonstrated facts.

It is not the fault of Spiritualism that its one.

It is not the fault of Spiritualism that its enemies often attract unclean spirits when they go to investigate. As a rule we draw to our presence natures of similar tastes and inclinations, and we may not hope to subvert the moral laws which regulate this intercourse. It is well known that such people often so to the

tions, and we may not hope to subvert the moral laws which regulate this intercourse. It is well known that such people often go to the medium under a cloak of fraudulent representation. In their inquiries they attempt to deceive, and it comes to pass that "a fool" is sometimes answered "according to his folly." In angling among spirits, if one baits with deception he will be sure to catch a lie; and who will presume to say that he is not justly served?

Mr. Editor, there is a significant truth and peculiar force in the present application of the concluding words of your editorial under review. The peculiar "field of thought and curious speculation," opened by the class of investigators whom you represent, surely "does not add materially to the attractions of Spiritualism as a form of religious faith." Here you are quite right, and it gives me pleasure to be able to endorse your final conclusion. Spiritualism, as painted under the hand of your friend; certainly has no attractions. To see this great subject in a true light; to comprehend the Spiritual Philosophy in its relations to the possible achievements of Science and the future glory of Religion; to appreciate the essential divinity of its principles and the amazing grandeur of its far-reaching aims and issues, we must seek for some clearer and more heavenly-minded interpreter. we must seek for some clearer and more heavenly-minded interpreter.

I have the honor to vindicate, Sir,

"The Truth against the World."

S. B. BEITTAM.

REMONSTRANCE PETITION.

TO THE HONORABLE THE GENERAL COURT OF MASSACHUSETTS:

Whereas, A petition has been presented to your Honorable Body for consideration, asking for the passage of a law regulating the practice of Surgery and Medicine in this Commonwealth: now, therefore, we, the undersigned citizens of Massachusetts, do hereby remonstrate against all such legislation, regarding it as a step toward legalizing monopoly in the healing art, and as tending to deprive the people-including many of our most intelligent and respected citizens-from employing either those non-diplomatized physicians who are exercising their natural "gift of healing" for the good of humanity, or those others in our community who are gifted with Clairvoyance, and are thus enabled to interiorly perceive disease and to prescribe the proper remedy for a cure.

We submit that under both these so-called "irregular" systems of remedial practice many cures are being performed by these non-diplomatized physicians, when the patients thus restored to health have been given up as incurable by the class of "regular" medical practitioners who have asked your protection against their more successful competitors-a protection which, if granted, would deprive many persons from gaining the boon of health, unless such cases were curable by the modes sanctioned by the proposed law.

Wherefore your Remonstrants pray that the projected enactment MAY NOT BE GRANTED by your Honorable Body, on the ground that the laws now upon the statute books (if enforced) are sufficient to protect the public and punish all misdemeanors connected with the medical profession; therefore they request that the different modes of medical practice be kept open and free to all persons who feel called upon to work for Humanity in healing the sick, and that any one afflicted with disease be allowed the constitutional right to employ any individual, any mode of treatment or practice, or any remedy which shall seem to said patient to be the best adapted to the alleviation of his or her sufferings.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society bolds meetings if Everett Hall, 28 Fulton street, every Sunday, at 3 and 4 F. M. H. W. Benedlet, President, Regular speaker, drs. F. O. Hyzer, Conference, Saturday, at 8 F. M. Prof. bene Chelenga.

Dean, Chalrinan.

Brooklyn Spiritual Fraternity,—Sanday services in Large Haliof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 75-P. M. Speakers engaged: February, Mrs. R. Shepard-Lillie: March, Lyman C. Howe; April, J. Frank Baxter; May, Mrs. Hannah B. Morse, Conference meetings held every Fidday evening in Lower Half of Brooklyn Institute, Feb. 3d., "Materialization Actual and Possible," Judge A. H. Dalley; Feb., 19th, "Self-Preservation," Deacon D. M. Cole; Feb. 17th, An Experience Meeting; Feb. 2th, Prol. 19th, and Experience Meeting; Feb. 2th, Prol. 19th, President, The English, "Materialization Actual papers for sale at all our meetings, S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles R, Miller, President; W, II. Coffin, Secretary.

Brooklyn (N. Y.) Spiritual Fraternity.

A deeply interested and very intelligent audience listened to the masterly lecture of Prof. . R. Buchanan on Friday evening, Jan. 27th. The subject announced was "What Should Be Done" and was a scathing arraignment of the Allopathic system of medicine for the crimes that it had indicted upon the people, and whose rowning act of infamy was the enactment, by he last legislature of our State, of a law which makes it a crime for any man or woman to diagnose disease by the powers of psychometry or clairyoyance, and to prescribe a remedy, unless such persons have a diploma from a school of medicine. In the course of this lecture Prof. Buchanan argued that the Allopath system was a failure in every respect; that those who practiced it could not correctly diagnose any case which they treated, because they ignore inful-tion, psychometry and clairvoyance, and the tion, psychometry and clairvoyance, and the power of the soul or spirit of man to come en rapport with the sick and suffering of earth; ignoring the power of magnetism, by which a person endowed with this gift could, simply by the touch, relieve pain and restore health and life to the sick and dying. He cited, as an illustrious example, Dr. J. R. Newton, whose wondrous psychic powers had relieved hundreds of thousands, who for so carrying out the example of Jesus of Nazareth would by this law be subject to fine and imprisonment; and in behalf of ect to fine and imprisonment; and in behalf of the fifty thousand clairvoyants he argued that healing mediums all over the country should demand a repeal of this law as the foulest blot upon the records of the State, and worthy of

the age of the inquisition.

The speaker argued forcibly that this law was an infringement upon the rights of the citizen, for it debarred him from electing by whom he or she should be treated, and therefore was the or sine should be treated, and therefore was unconstitutional; that the allopathic theory of the treatment of disease was a stupendous failure, because it had failed to understand or comprehend the powers of the brain, which was comprehend the powers of the brain, which was the seat of the soul of man; that it ignored the spirit that lives, and only recognizes the tenement of clay that perishes. He cited the admission of the able editors of the leading medical publication in Scotland of the allopathic school, that they could not diagnose disease correctly, and also quoted a distinguished physician who, in a recent statement made before a body of allopath physicians, said that their treatment of the insane was a failure.

Dr. Buchanan said that among reformed

Dr. Buchanan said that among reformed physicians and others interested in the repeal physicians and others interested in the repeal of this outrage upon the rights of the individual, it was proposed also to secure the enactment of a law, that, not only there should be a registry of deaths, but also the name of the physician treating every patient, so that it could be seen at a glance who were the quacks, and who were sending the sick and dying to their eternal homes without cause. With great force and eloquence, the sweaker used the formation

eternal homes without cause. With great force and eloquence the speaker urged the formation of a Society in Brooklyn to agitate the subject of repeal of this medical law which now disgraces the statute books of the State.

I have only given an outline of this lecture of Prof. Buchanan, so worthy of his ability and earnestness, as it will be furnished for publication in a complete form. The lecture made a marked impression upon the large audience, and in accordance with the general feeling the chair appointed the following committee to take the matter into consideration and report: Judge the matter into consideration and report: Judge A. H. Dailey, A. E. Newton, Judge Wm. Coit, Dr. Charles B. Kenney, Mrs. M. Chase, M. D., Dea. D. M. Cole, J. A. Wilson. The following petition was read, and numerously signed:

To the Honorable the Legislature of the State of New York in Senate and Assembly convened:
The undersigned, ettizens or residents of said State, respectfully petition that by the laws of said State its citizens and residents may be left free to employ for their medical attendants such persons as they may choose, without penalty of fine or imprisonment being incurred by such attendants, and that all laws in conflict with the above sentiments he abolished.

Judge A. H. Dailey said: "I am in full accordance with the spirit of the able and timely lec-ture of the evening, and am ready to cooperate in a movement to remove this infamous law from the statute books. When my daughter, my only living child, was a babe six months old, she was very sick, and I had the best medical skill to be obtained, but the physician said that be could do no more for her, and that she must die. In the anguish of my soul I thought of a Mrs. Clark, a clairvoyant physician, and asked him if he had any objection to my going for her. He said not at all, and would be glad to have me do so. It was some little distance, and it was into the small hours of the night before I reached her home. She agree head with me reached her home. She came back with me diagnosed the case, and prescribed the remedy

reacted her home. She came back with me, diagnosed the case, and prescribed the remedy, and saved the life of my child. This was in the State of Massachusetts. Had she been living in Brooklyn to-day, and exercised this divine power, she would have been liable to fine and imprisonment. Let us use all our efforts unitedly for the repeal of the law."

Mrs. Dr. A. E. Cooley said: "It is three months since I have been able to meet with you, and during this time I have been very near the portals of my spirit home, with a long and severe sickness. In this sickness I have realized more fully the blessings of Spiritualism. It is sometimes said and asked of our faith, 'It may be a very good religion to live by, but is it a good one to die by?' I can say that in my hours of suffering and trial I have been sustained by my faith, and with the ministry of angels, by loving presence and words of cheer. As a clairvoyant physician I have been called upon almost daily by physicians of the allopath schools to diagnose disease, and have done so in the past; but I have concluded I shall do so no more. If I am to diagnose a patient's case I must also prescribe and treat it, and I would

urge upon all clairvoyants to take this position I know several clairvoyant physicians who have lost by death but a very few cases, and those only from having been called too late. I am informed that Mrs. Dr. Maria B. Hayden, one of the best known clairvoyant physicians one of the best known clairvoyant physicians of New York City, has not lost a single patient in seven years. Can any allopath physician show such a record? This proposed new law of registry will show who are the quacks and who kill their patients. I hope that it may become a law, and that you will work unitedly and carnestly for the repeal of this law that conflicts with the inalienable rights of citizens. My hearty sympathy and cooperation will be with you in this work."

Dr. R. P. Flower, the clairvoyant physician of New York City, made a very able address,

of New York City, made a very able address, showing conclusively that allopathy had been weighed in the balance and found wanting; that by such a law the good Samaritan who weighed in the balance and found wanting; that by such a law the good Samaritan who bound up the wounds of the stranger, by the wayside, had he lived in this ago, and in this State, would have been liable to fine and imprisonment; and that the Nazarene, when he took the clay and spat upon it and placed it upon the eyes of the blind man, would also have been subject to fine and the prison had he also lived in the State of New York the present year. Dr. F. showed by many facts that the year. Dr. F. showed by many facts that the established and authorized methods of treating disease, as represented by allopath schools of medicine, were failures, and that diagnosing cases, by physicians of the regular school of practice was merely guess-work. He said he practice, was merely guess-work. He said he would make this public announcement: He would deposit \$5,000 in the hands of a competent committee, the Board of Censors representing the Allopathic Society of Physicians in New York City also to deposit the same amount in the lands of this committee. The commitin the hands of this committee. The commit-tee to select fifty patients. The Allopath Board of Physicians could examine these fifty pa-tients, and have the patients tell them their symptoms, and he, Dr. Flower, would be blind-folded, and not only tell the cause of the diseases, but prescribe the remedies; and which ever treatment was the most successful should receive the ten thousand dollars.

Mr. A. E. Newton said: "At this very late

Mr. A. E. Newton said: "At this very late hour I will not detain the audience only to express my hearty sympathy with the lecture, and to pledge my coöperation to aid in repealing this law. Some three weeks since I was so very ill that my wife thought that my work in this life was about ending. Dr. Charles B. Kenney, the clairvoyant physician and magnetic healer, came to see me. His Indian control prescribed a root of an herb which we found great difficulty in obtaining, and by the magnetism of scribed a root of an herb which we found great difficulty in obtaining, and by the magnetism of Dr. K., with the medicine or prescription, I am very much better. Under this law, any medium or clairvoyant, who prescribes remedies, is subject to fine and imprisonment. I shall urge action by voice and pen for the repeal of this odious and unjust enactment."

It was 10220 as a before our meeting closed.

It was 10:30 P. M. before our meeting closed, and all the petitions were taken to procure signatures. At our next conference meeting, Judge A. H. Dailey will lecture. Subject, "Materiali-zation Actual and Possible." S. B. NICHOLS. Brooklyn, N. Y., Jan. 28th, 1882.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light: At the session of Jan. 23d, Dr. Weeks said : "Spiritualists are between two fires of criticism: one censures them for acknowledging a God, and the other accuses them of being utter-

ly Godless. In all ages the religious or aspiring mind has reached out after the great and Supreme Source of all things. Man necessarily creates his deity after his own ideal of excellence. In early times these ideals were crude, and in a measure brutal. We have now in the traditions of the churches a God who is not equal to the supreme ideal of excellence held by the more advanced and cultured minds of to-day. This very religion which has carried man-kind highest has witnessed deepest lapses from that ideal."

The speaker alluded to the doctrine of the Trinity, and the various persecutions evolved by the wars in the churches over the meanings by the wars in the churches over the meanings of the words of the Scriptures on that point, and alluded to Abraham's sacrifice of Isaac as being most probably a myth. He spoke of religious rites and ceremonies as puerile, childish and oppressive to the impulsive and emotional. He extolled the faculty of Mirth as the most humanizing and elevating of emotions. He ridiculed the Orthodox idea of a God who had nothing also to de them cover this little plant and cuted the Orthodox idea of a God who had nothing else to do than govern this little planet, and deal vengeance upon all who did not believe according to a certain rule. "The soul of the universe is incarnated in ourselves. Not one incarnation eighteen hundred years ago, nor sixteen incarnated divinities, but every man is incarnate God, and the hymn, 'Nearer, my God, to Thee,' is the expression of a deep truth cally. to Thee, is the expression of a deep truth, only dimly seen by the churches. We have a God: the God, the Over Soul, the Inner Soul, the All

Mr. McAllen said: "Spiritualism interests and fascinates me more and more. The question, whether we are to live forever, and if we are, what the conditions of that life are to be, is one are with the conditions of that life are to be, are, what the conditions of that life are to be, is one preëminently important to each individual. Some lament the decay of faith; but faith never decays, it is a part of human nature. When you see the sun disappear below the horizon, and the world become wrapped in darkness, it is no proof that the sun is destroyed; it will rise again more splendid for the about obwill rise again more splendid for its short obscuration."

Soul, pervading the universe and its every

scuration."

Mr. Bartlett said he had felt considerable skepticism regarding spiritual phenomena, especially the physical manifestations, but he had lately seen, through the mediumship of A. W. S. Itothermel, at the house of a gentleman whom he knew, the appearance of hands of sizes and shapes differing from those of the medium; the ringing of bells, playing upon the zither, writing upon handkerchiefs belonging to persons in the circle, and the writing of a message of four pages, of which the only explanation lay in the theory of spirit-power.

Dr. Newbury said that when a child he sought to know what true religion was. The God he then formed in his mind was too loving to doom his children to lasting punishment, and this be-

nen formed in his mind was too loving to doom his children to lasting punishment, and this belief came to him because his own dominant faculty was benevolence. Calvin's dominating faculty was destructiveness, therefore his ideal of God was revengeful and cruel.

Dr. WM. H. Coffin, Sec.

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