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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

FRANCE.

Revue Spirite, Paris, for November. This number opens with a brief account of Spirit ualism in Belgium-Spiritualism as enunciated at othe convention in Liege last September. "For the first time," says the writer, "we have had a general assembly of the Spiritualists of Belgium. It is with universal satisfaction we recognize the great number, of both sexes. who were gathered together on this occasion. Though the organization was composed of only three hundred, one thousand delegates or interested fellow-workers were at our conclaves. Three years ago, when we attempted something of the kind, we counted but fifty: hence we have reason to be proud of the progress our ideas have made. And it is the region of Charleroi, where people have only the perilous existence of mining, that has furnished the largest contingent to this grand reunion de famille; their occupation, it is said, inducing them to think of higher verities disdained by the rich, the idle (etc.). It was very gratifying to see the reception given to the delegates who represented the four or five thousand Spiritualists of the environs of Charlerol. Liege had also a large delegation, thanks to the societies the Union Spiritualiste and La Paix, which have for their organs the Phare and the Messager." I have not space for an enumeration of the other provinces, their "groupes," members, etc., all of which is very satisfactory-except what is said of Brussels, where only two "groupes" of Spiritualists are known. About the time of which I am writing our cause lost one of its highly-esteemed advocates, and of whom the Monitor speaks as follows: "On the first of October we assisted at Jumet-Gohyssart in the civil interment of one of our co-religionists, Mme. Jeanne Manderlier. About three thousand persons were present, of whom over one-third were Spiritualists, who came to honor and to salute for the last time those mortal remains, whose mission upon earth had been completed. M. Leymarie, in a warm and brilliant improvisation, spoke of the superior qualities of the deceased, making prominent the grandeur of a lesson which a woman of the people, liberating herself from religious prejudices, taught to all in quitting this life. Then, with an ability which has our highest admiration, he explained to those strangers to our cause what Spiritualism is, and who are Spiritualists; and this was done so ably that some who came to laugh respectfully took off their hats." ... In an address by M. Leymarie, before a "groupe" at Jumet-Gohyssart, he made use of one expression which should be printed in bold letters, framed in gold, and suspended in every seance-room in the wide world : "It is only by study and the reform of ourselves that we can acquire peace, liberty and happiness." I have italicised those words which seem to me so essential to spiritual progress ; for however pure the atmosphere may be around us, is it not inevitably contaminated by an impure presence? by ourselves, perhaps, who demand that the spirits visiting us shall be truthful, and that the medium, if such there be, shall be influenced only by the chaste, the divine, and never be profaned by any malign occult potency. At another conference, at Seraing, where M. Leymarie was highly complimented, and. M. Godin extolled for his new effort in our causepurchasing land, and preparing to build upon it a hall to be devoted to the propagation of Spiritualism-it was said that "we have reason to believe that there will soon be a federation of the 'groupes' Belgian and French." "The Efficacy of Prayer" is next considered at some length by M. Greslez. He says: "I have lately read in the *Devoir* an article in which the inutility of prayers for the dead is clearly enunciated.... I recall to mind that a certain number of our brethren have the same belief.... The efficacy of prayer is recognized by all the most autorisés spiritualistic writers-Allan Kardec at the head.... My experience corroborates their convictions.... In all the groupes "properly composed prayer is regular- to the learned English professor for his acculy practiced, particularly that in favor of un- rate and prudent statements. happy spirits Mand every time this has been

is not only beneficent to one's own heart, but it is especially efficacious when offered in behalf of one who has been our enemy upon earth Those who deny the efficacy of prayer say: God is a being truly feeble if he have need of solicitations to show himself merciful.... Ay, Peter, your suffering is assunged because by chance you found some one having pity on you; but you, Paul, have got to suffer for a long time yet, as you have not had the same good luck. The divine character is here but poorly comprehended.... The benefits he would accord to the unfortunate had a long time previous to your prayer been decreed in his will. Your prayer then had not influenced him. 'Then,' you say to me, 'prayer is inutile.' Not at all I will try and make it clear. You have a good father who distributes his riches among his many children with a liberal hand ; but he has an excellent idea, which is to associate his children in his work of beneficence; he hence charges them to listen to all appeals, to go

him a short prayer in their behalf, and for this act many who suffer will be relieved. You will have the satisfaction of having contributed largely yourself to their relief; it will be to you an inward joy And what benedictions will you not receive from those who will regard you as their benefactor? And you gain the habitude of charity.... They will love you and you will love them.... Love thus shared is the greatest of human blessings. Accuse your father then of a weakness? Do you not, on the contrary, find him both wise and ingenious in his beneficence? God does not need our prayers, but he wills that we practice charity. Prayer is the demanding audience with God which one is sure to obtain." I cannot continue the

themselves and see about them, then send to

writer's further elucidation of his subject, but will add his closing remarks, which should not be bassed over, without reflection, by any one accustomed to or who is desiring to sit in our spiritualistic "cercles": "I obtained once," says M. Greslez, "an immediate response to prayer which I addressed mentally to God. A medium invoked a spirit in bad (mauvaises) conditions. I foresaw that he was to be deceived.] prayed God for any phenomenon whatever that should not leave error to triumph. At once my medium, urged by an irresistible force, began to scribble outrageously, though a good writer, upon the paper before him. He wished to stop. but could not. He was furious, but still scrib bled. Near the end of the page he wrote intelligibly: "Mon ami, in this short lesson learn you never to lightly invoke the spirits." The testimonies in favor of M Hippolyte, of

this city, as a healing medium, pour in from all quarters. His generous devotion to his mission largely exte Mr. Henry Lacroix has here also touched with his caustic pen the "ambitious Spiritualists," those who would found a religious sect, a spiritual church. It is not necessary to repeat the names he mentions. I hope a little of the asperity which he gives us reason to believe these would be high priests in their new temples well merit, may be softened by the reflection that they may deem it both expedient and necessary, in view of many frauds and much license, not only to wall in their newly-found paradise, but set a flaming sword over its por tal.

was to stop. This amende honorable will, I trust, add many subscribers to her list in America; for to the thousands there learning French it could be commended for the grace of its diotion, its moral tone, etc. Though I have not the November number in hand, I will condense from a preceding issue a beautiful historical sketch from Mme. G.'s pen, to which I only regret I cannot do justice. The article is headed : The Women People do not Talk About." "We have rendered homage," says the authoress, "to the memory of Condorcet by the publication of his work, little known, 'The Counsels of a ing in talent, must redound to the glory of our Proscribed to his Daughter,' and now we feel bound to say a word for his wife. Mme. Condorcet does not figure in any gallery that we know of. She is one forgotten. She traversed the sad period of the Revolution, and survived. No daring act rendered her famous; she was generous and grand, consecrated to duty; but in the eyes of posterity this is of little account. Marie Louise Sophie de Grouchy de Condorcet was born at the Chateau de Villette, in Normandy, in 1764, and died in Paris in 1822. Her education in her girlhood was from her mother. a woman highly endowed, sister of Fréteau, counsellor of Parlement. At the age of twentytwo she met at an uncle's the Marquis de Condorcet, who, charmed with her beauty, her graces and solidity of wit, demanded her hand, and they were married in 1787. Thence the Hotel de Mounaies' became the centre of European learning, where were to be found the élite of all countries. She was then engaged in a work (published after her husband's death, 1798) entitled ' Lettres sur la Sympathie.'

"Adopting her husband's politics, it resulted in their painful separation. As the Revolution advanced and the hatred toward the nobility increased, they were accused of infidelity to the class of society in which they were born; Condorcet was found guilty of many acts, among which were his alliance with the Girondists and his voting against the constitution of 1793. He was obliged to hide himself, but Mme. C., knowing of his retreat, visited him often. His property was now confiscated. and Mme. C. was without resources; hence she came to Paris every day to make the portraits of those who, in those moments of terror, wished to leave some souvenir to their parents. She was consequently obliged to enter the prisons. This was done with difficulty; but to leave was still more perilous. How many times was she not obliged to use her brush for the geoliers and commandants of the revolutionary force to escape? Encouraged, by her husband, she in turn encouraged him; and he now wrote his 'Counsels to his Daughter'; then his Equisse sur les progrès mend the work'to all. mrit humain, which was ultimately honored by being printed at the expense of the nation. When calmer times came. Mme. C. published the translation of Adam Smith's Theory of the Moral Sentiments': and later. Lettres sur la Sumnathie. In 1799 she published the Eloges des Académiciens (in five volumes written by her husband). In 1780-4 she assisted in publishing the complete works of Condorcet -its introduction being from her pen. One finds here 'a purity and elegance of style allied to a severity of diction thoroughly philosophical. Under the Empire she assumed her natural place among such political and literary men as Cabaries, Garat, Ginguené, Thurot, Tracy and the like. Examining what has been said of her character, we find more and more to establish its power of abnegation personelle and courageous devotion-shown amid innumerable dangers and horrible situations. Becoming again poor, she still sustained herself by establishing a lingerie." 'Mme. Grange's noble words, following what I have but briefly and imperfectly sketched above, are in sweet harmony with the tender nature of one whose checkered life so felicitously won her pen: but I must stop. [Through the kindness of Mme. Grange I am now favored with the November number of La Lumiere. I have, however, hardly space left in which to notice its contents. Mme. Bobbin, of whose séances. I have written, is here "hauled over the coals" by a Doctor whose name was incautiously used: not that he denies or endorses the genuineness of the manifestations, but he objects to her statements respecting them. . We have then the interesting "Souvenirs" of a Medium (continued) that will find an echo across the Atlantic. M. Eugène Nus lends us a few of his sage reflections. I will endeavor to copy them in my next. But what is, perhaps, the most important of all is Maricot's "Study philosophique of the subject of Crime and Immorality." Of the millions of poor deluded girls who are now, or will soon be, turned loose upon the streets, the picture is plain and simple. Deluded by gilded promises, abandoned, seeking finer dress, etc., the way to a wretched end is all down hill. Eight remedies are suggested: 1st, International establishments where these young and innocentones can be well cared for. 2d, Creation of ateliers (1997) Peter Cooper's). 3d, Increase of women's wages. 4th, Houses of refuge in the night. 5th, Special hospitals for them. 6th, Abolition of licensed houses. 7th, Suppression of certain police measures. 8th, Researches of paternity.]

done with fervor, thanks have come from those | edited with so much good taste, erudition, for- | ator of the divine mission inaugurated by Karwhose state has thus been alleviated.... And it titude, by Mme. Grange, appears in regular or dec.... M. L. visited all the important centres their groupes.... He had in the first place obtained a reduction in the price of tickets on the railroad, which was a semi-official recognition of the importance of our faith by the Mon. the Minister of Public Works.... On the part of the Spiritualists of Liege, the large salon, the Theatre Moliere, was placed at the disposition of visitors, of whom there were over eight hundred.... M. Leymarie addressed quite a number of societies in the neighborhood of Liege, and was listened to with great attention." This congress, so harmonious, so aboundcause, not only in Belgium, but realms remote. The Phare continues through each number

a detailed account of the life of D. D. Home. which, so full of marvelous incidents, will always be read with an interest almost bewil doring. It has also a medium. Mme. Krell. through whom Fénélon and others communi cate.

De Rots, of Ostend. I have the numbers of October 1st and November 1st, which are published half in Dutch and half in French. Though De Rots discusses a variety of sub jects, and has several communications from beyond the tomb," I will quote only one :... 'I come to implore the assistance of your prayers, for 1 am far from being happy. I have still to amend many faults before I can inhabit those places where all respire well-being, where every, visage shines with spiritual joy. When can I arrive there? ... My faults, however, upon earth, were so many that justice cannot be satisfied yet for a long time; but hope sustains me and is my guide. I pray and supplicate continually. I bow before God, and count on your fraternal assistance. Pray, then, earnestly for me, my friends, for prayer is the great lever that accomplishes everything ; without it neither the spirits nor the incarnated can do anything. Invoke often the name of the Eternal. In all your afflictions address your Father, who is so good and generous; always, in him you will find your greatest support, your greatest bonofactor."

SWITZEBLAND.

Lumicre et Liberté. This new and bright little monthly of eight pages preaches not only that civil liberty, so precious to the Helvetians, but that higher capacity of the soul which, in the dungeon or on the housetop, reaches out to the Infinite. Its first article in its October issue. "The New Life." is too lengthy to admit of any profitable curtailment. Its"Researches," which embrace here a consideration of matter, are wholly philosophical/and can hardly be disjointed. Indeed L have no space, and can only com-

"Goleria de Tumbos," by D. M. N. Murillo, who lays bare what the church has done; and a long der, though, as I previously stated, I heard it of Spiritualism, reanimating the vitality of and well-written article on "Exagerations, their Relation to Truth and Lying," by Mlle. Sans. Under the heading of "Cronica," amid many items of much interest and importance is a notice of a poor woman who, on the death of her only son, was about to throw herself into the Seine (Paris), but was seized by a man who proved to be her husband, who had left her for fiftgen years, but who was now searching for her to make her, participate with him in a fortune he had made in America. A reconciliation ensued. The editor remarks that the materialist" will call this a coincidence. Under Necrology we have an account of a civil interment, at San Quentin, of the estimable wife of Don Ramon Rigol. The casket was borne to the grave by twelve of the most worthy women of the city, amid a crowd of all classes. The October number of the Revista continues its "Ecce Homo" and "Observations on Sleep," with-"Visits of Spirits during Sleep, according to the Arab Poets," in which Ibu Kaldun says : "Dreams are one of the means of obtaining glimpses of the invisible world." Mmc. Soler also says in her "Almas Excelas" or eminent souls : "Great souls are strong as mountains : for them to overcome the trials of life is a favorite work, for to elevated souls the impossible does not exist," and "Great souls ! what admiration I feel for you! you are the living proof that the spirit of man bears in himself the essence of God." . . . But here I must stop and devote a line to El Buen Sentido, of Lerida, which is here congratulated on being excommunicated by the Bishop of that Diocese. Concerning Charles Bright: The Melbourne press wished him to write something against Spiritualism; but desiring first to know something about it, he began investigation and became a convert. He told the editor of the result, and, as a very unusual thing, the editor replied: Write according to your own convictions." It seems that the Bishop of Badajos still refuses to consecrate new cemeteries, so the Governor has asked for volunteers to prevent interference with these civil demonstrations in behalf of the dead-the writer adding : "With what persistence the dead souls defend the resting-places of the dead ! Verily, as Jesus said, the dead bury their dead !' A'translation from the Banner of the account of the conversion of the Rev. W. Bingham to Spiritualism completes this number.

NO. 15.

El Buen Sentido, of Lerida, for October. This beautiful little monthly opens with a valuable article entitled "Religious Ruins"; next comes Progress." by Mariano Torres, in which he refers to Galileo, who suffered for science, to Gutenberg, who gave us the treasury of printing; to Columbus, to Palisy, who burned his furniture that he might make perfect porcelain ; Servetus, burned alive for having discovered the circulation of the blood ; Franklin, imprisoning electricity, and Morse, who changed its ferocity into docility, and obliged it, "as an obedient child," to transmit with astonishing rapidity our messages. "All of these thoughts emanating from the spirit-world." Following this we find a touching story, by that charming writer, Mme. Soler, of a beautiful child, "Carmen," who, too full of love and spirituality for this world, died at nine years of age; but her little life was not for naught: as, through her death, she was the means of converting her father and sisters to the beauties of a new life. This story should be read by all, as no extracts can do it justice.. "How I Became a Spiritualist," by Anastasia Lopez, and extracts from the press and "Variedades" finish this volume. El Faro, of Seville, for October. A continuation of "Who are Christians?" occupies the first two or three pages of this little monthly; then comes, as usual, a long dissertation on the intolerance of the Catholics; "Faith," by J. T. Mateo, follows, and is a most excellently written article, commencing with : "The palpable truth of our day, which occupies the attention of all intelligent minds, is the acknowledgment that little by little they have learned that dogmatic faith impedes progress, and hides from the masses the truth," etc., etc., and "every one knows that between orthodox faith and reason there exists a great cliasm. How much better to preach - this rational Christianity, which is known to the world as Spiritualism, and which works for God with both love and science." SOUTH AMERICA. The Revista Espírita of Rio de Janeiro for February and March, though of ancient date (and may have been alluded to previously) is to be commended for many good things which occupy its elaborate pages. Under "Instructions by the Spirits," Arago expresses his views respecting the perturbations on the earth, influenced by planets which now hover along our borders. 'Spiritualism and Positivism" are next in order, by'the spirit of Augusta Comte; which article is followed by a poem, "O Redivido," by E. Quadros; then by "Congratulations" to the Emperor of Brazil on his birthday-a notice of a universal concourse for a prize, the subject being: "God and Man as an Immortal Soul"; a translation, from the Revue Spirite, of Gladstone's remarks on Spiritualism in 1875; "Spiritualism over all the World," recording its. rapid spread in France, the United States. Spain, South America, etc., etc.; a notice of new books, and of a meeting of the "Academia Spiritista de Sciencas," finishes the February September contains the tenth chapter of "Ec- number. A long article from a work published ce-Homo," a learned dissertation that will by Allan Kardec, in 1867-68, occupies many doubtless be published in book form; then pages of the March number; a message, also, of good wishes offered to the Society of "God, of Paris, came on a general visit to the socie- | logically considered with their moral and physi- | Christ and Charlty," on the second celebration of the anniversary of the "incarnation" of its with great enthusiasm. The Spiritualists were. next, embracing a short history of the Khans founder, with many spirit communications

Some interesting facts which are recorded of "groupe" in the Faubourg St. Denis; a sad presentiment very soon realized; Nirvana; Cruelties in Vivisection, and many minor items, I reluctantly leave with this brief notice. I should, however, turn back to say that the Revue in hand states that in the prison at Tarragona there are eight hundred criminals condemned to forced labor, among whom a sort of centre or "ecrcle" has been formed, composed of seventy five men. These have read works on Spiritualism loaned to them, and they "have been singularly ameliorated "; a great change has taken place in them, and they no longer think of revolting against society which has stricken them.... Recently, at the death of one

of the convicts, the priest discovered that there were other Spiritualists in the prison, one of whom, confessing his belief, was loaded with an extra chain. The Spiritualists of Barcelona, of Tarragona and of Lerida, hearing of this, sent one of their learned confrères to expostulate with the military commander of the place, and the chain was removed, but spiritual books are prohibited. I should also add that my recent review for the Banner of Light of foreign journals has been translated by Mrs. Ditson and published in the French Revue in hand.

In a notice of the death of Mons. Collard, President of the Parisian Psychological Society, a gentleman highly esteemed, and who will be much missed, Mme. Louise Laserre says : " Being alone, my mother and myself, we thought of offering a prayer for our dear brother. After. the prayer was said, we placed our hands upon the table, which produced the following : 'I am dead outside of Paris; at this moment my mortal remains are en roule to be deposited in the vault of N. D. de Lorette.... I thank you that you prayed for me; still pray.'. These statements were subsequently confirmed by me,"

adds Mme. Laserre. Bulletin de la Societe Scientifique D'etudes Psychologiques. This able work gives, in its present issue, a consideration of the "Necessity of General Conception of the World, of Man, and of Life"; of what should be done "Against Typhoid Fever"; and of "Psychism." In the latter are fairly presented some of the experiences of Prof. Wm. Crookes with the materialized form of Katie King-full credit being given

La Lumiere, Paris. This handsome paper,

BELGIUM.

The Phare, of Liege, is particularly interesting at the present time, as it gives an account of the late Congress there, of Mons. Leymarie's visit, etc. I will attempt a brief analysis of what the Phare has to say of these matters: M. Leymarie, Director of the Revue Spirite, defender of Spiritualism, the worthysperpetu- prediction of 636, of the Hegira. Then we have . La Luz de los Espacios, of Havana. The num-

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ITALY.

La Nuova Epoca, Florence, for October. This handsome monthly is wholly devoted to Swedenborg and his doctrines. Its first article is an 'Appendice to the Biography of Swedenborg" its second. "The Present, and Future State of the New Church," and lastly, a "Reply to the Diatribes of Prof. Celletta on Swedenborg and his Doctrines."

Annali Dello Spirilismö, Turin, for October. This substantial magazine of thirty pages boasts of such contributors as D. Emilio Castelar and Eugene Nus. The latter has here continued a translation into Italian of his "Grand Mysteries." His Introduction being finished, he begins now with the "Origin of Man," and interrogating, as it were, man himself: What is he? whence? whither bound? passing in reyiew the first development of matter, as found in water, under the influence of the sun, and, if I understand him, the production, seemingly, of life in thoroughly purified water, by means of electricity. "Religious Meditations" (from D. Castelar) would require too much space, as also several others of moment, to be properly enlarged upon. Among the minor items is a notice from the New York Sun of the death of Mr. Halstead, and from the Daily Mercury that story from Alexandria of the warning of death. Several spirit communications deserve attention, but must be omitted.

SPAIN.

La Luz del Porvenir, Barcelona. I regret to so late take hold of this superb little weekly, so rich in thought, and so full of sweet charity for all God's creatures, ever emanating from its editress, Mme. Domingo y Soler. But what can I do with seven or eight closely printed pages of her "Procession"? Referring in one place to the character of spirit communications, she has occasion to mention those "poor ones on earth who do not know how to read," and how out of place it would be to present such with a work on astronomy; hence "between the spirit and the transmittor there had better be an affinity of sentiment, for the work is thus more fruitful, the spirits adopting their remarks to. their hearers," etc. ... "And to day among us little ones, we find incarnated the great and wise of antiquity," etc., etc. "Siempre lo Mismo" heads another article; this is followed by "Woman as Respects Religious Fanaticism," from the hardly less fertile pen of Mile. Sanz. It treats of woman'at the confessional, where the secrets of a family are poured out-those secrets which should have only one abiding place, the bosom of the family, etc.

Revista de Esíudios (etc.) of Barcelona, for 'Observations on Sleep," dreams, etc., psychoties in Belgium. He was received everywhere cal aspects. "A Medium of Bokhara" comes much pleased to grasp the hand of this valiant of Mongolia and Turkestan, and an astrological which I have not space to notice.

LIGHT. BANNER \mathbf{OF}

ber in hand dates back to September, and has

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been previously noticed. Revista de Estudios Psicologicos, of Santiago de Cuba. Of this I have nothing later than its

June issue. The Fraternidad, of Buenos Ayres. This is an excellent little monthly, full of good things, which may be called up later. It translates from the Banner of Light its account of a séance at Terre Haute, written by Mr. Young.

La Constancia, of Buenos Ayres, for September, opens with a lamentation on the withdrawal from its staff, on account of persecution, of S. Don Angel Scarnichis.

The Revista Espiritista, of Caracas, is also of an old date. We can but hope that it is not dead. And, by the way, where is our Bogota publication?

GERMANY.

I have not received the late issue of Psychische Studien.

Der Sprechsaal, of Leipsic. I have two numbers (dating to November 4th) of this admirable and popular weekly. "Modern Spiritualism,' "Spiritualistic Aphorisms," the "Zouave Jacob," "Magnetism," and a score of others that I fancy must meet the taste of all Germans, I have looked atrand with regret that I cannot translate them. I hope to remedy this defect, if in the meantime a certain venerable-looking old gentleman does not pass too close to my legs with his long scythe.

Licht, Mehr Licht. This, with its new frontispiece, and clear type (of the English letter) and learned contributions, is destined, no doubt, to win high favor with all earnest investigators of our transcendently pure and noble cause. our transcendently pure and noble cause.

MISCELLANEOUS.

Le Devoir, of November 5th, published at Guise, is ever an entertaining and instructive journal, independent of any of its articles on Spiritualism.

Journal du Magnetisme, founded by the Baron du Potet. Its October issue opens with "Magnetisme dans la Science," and "Magnetism as practiced by Mme. Durien," in which many cures are specified. Dr. Liebault writes learnedly of treatment hypnostique of some maladies. Notices of new and valuable books conclude this number.

[Note.-Being unwell myself, Mrs. Ditson has furnished me the translations from nearly all the papers in Spanish named above.]

Banner Correspondence.

New York.

ROCHESTER.-A. E. Tilden, M. D., writes : I am the oldest member of a company of mediums residing at 16 Sophia street, and Mrs. M. A. Van Auken is the foundation medium of the structure. She and myself have been associated together as magnetic physicians in this city for nearly four years.' I am also an eclectic physician, but make no use of medicine, as I have found that I can do much better magnetically, and have practiced in that way for ten years—between four and five years in this

city. I first met Mrs. Van Auken in Syracuse in the fall of 1878, and had an opportunity of witness-ing her accuracy in diagnosis. With all of my acquaintance with her, I can now say that I have never known her to be mistaken in diagnosis. I have several times invited persons to come to the platform in public audiences, and be examined, and rold them I would promise in auvance that she would make no mistake, but would tell correctly every time, and the result has never made me ashamed.

upon paper, and Mrs V. touches my hand with the ends of the fingers of her left hand, and my hand will be moved mechanically, and write. I never get the least sign of writing with my hand alone. In this way we converse with our minit guides daily. spirit guides daily. Mrs. V.'s third son, Harry, sixteen years old, occupies the cabinet in our séances for physical manifestations. We are told that when we get to holding materializing scances successfully we shall not need a cabinet, but our group of mediums will sit together on the platform in front of a large audience, and not be contined to admitting only from fifteen to thirty persons, as is the case with other mate-rializing mediums." After describing the cabinet, the musical in struments, etc., placed within it, and various phenomena that take place, our correspondent continues : continues: "Arms and hands are protruded from the "cabinet more or less illuminated, and waved, sometimes touching our hands. As many as five full forms have been seen in an evening, standing just within the cabinet, with the cur-tain parted, and with the light quite dim. You will under tand we do not call this satis-factory meterialization but a previous of what You will under-tand we do not call this satis-factory materialization, but a prophecy of what is to come, only in this case the forms were not illuminated, as they are to be. During the Western New York Fair here in September, Mr. G. and wife called on us. I had been acquainted with them some years ago, and was glad to see them. I introduced Mrs. Van Auken to them, and after talking with them a few minute's he was obliged to go to the kitchen, in a distant part of the house, there being three large rooms intervening between it and where we sat. While she was gone I took occasion to tell them something about her me-diumship. They are not Spiritualists, but Mr. G. said that he might possibly be joonvinced of it if his brother would come and communicate. Soon Mrs. V. returned, and joined in the conver-sation. In a few minutes the began to show agisation. In a few minutes she began to show agi-tation, and said she would be obliged to tell what she saw or leave the room. Mr. G. expressed a wish that she would tell, and she said she saw a man standing by Mr. G. who gave his name as Charles G. He appeared to feel very badly, and was weeping; she could see the tears running down his face, and dropping to the floor. She said he told her the cause of his weeping was that he had committed suicide, not long ago, only a few weeks: that domestic inharmony had cau ed him to do the act. He found he had made a great mistake in thus taking his life, and found himself in a very unhappy condition over there. over there. We then a then asked Mr. G. to explain, and he told us that his brother Charles was found dead in his barn on the 5th of August last, and it was believed that domestic infelicity had unsettled beneved that domestic intelecty had unsettled his mind, and caused him to end his life. They soon took their leave, and we think their unbelief of Spiritualism had received a stunning shock. Mrs. Van Auken had never heard of any of the family before, and they knew that I had been in their presence every moment since moment since introducing her to them, and had had no opportunity of informing her about them. I had heard nearly twenty years ago that Mr. G. had a brother Charles, but I had never seen him, and of course had not heard of his death." WAVERLY .- Lyman C. Howe writes : "The cause seems rising here. Capt. H. H. Brown gave two masterly-discourses Dec. 10th, which made a profound impression and have done much good. If that lecture was a fair specimen of his average speaking, he has no superior upon the platform. Spiritualism was presented in a manner calculated to inspire interest and si-lence objections. He is a *builder*, and I judge his influence would be most effective and salu-tary in societies where the cause is weak and

prejudice strong. He disarms opposition and wins the good will of all. Oh! that we had a thousand like him to dispense this divine gos-pel! and that the Spiritualist public would hake off the night mare of selfishness and petty lickerings which sour and sap the better feelings and rob the cause of its vitality, and right-eously use the blessed revelation that blossoms from the lips of heavenly love. I differ from many as to the methods best adapted to reach the truth and conserve it; but I respect every man and woman in the expression of honest opinion opposed to my own, and see no reason for ill-will or unkind words between our work-ers because we do not see alike. Spiritualism is the highest blessing ever bestowed upon the is the highest blessing ever bestowed upon the world. It is too sacred to be mocked or triffed with by its friends. Mediumship is too valu able and its mission too sacred to be classed with jugg'ery without earnest effort, with sa-cred regard for all its laws and conditions, to draw clear lifes of distinction and build our wall of fact, upon an impariable reak that no wall of facts upon an imperishable rock that no criticism can crumble. In reaching results we may widely differ and sharply criticise meth-ods, evidences and conclusions: but in doing this let us not forget that we are all human and liable to err. Because an intellectual judgment honestly expressed seems to us unjust or illogical, is that sufficient reason for charging

the author with evil designs or of being an ene-

my to Spiritualism? If so, who are not enemies to the cause? To me Spiritualism is an educator: it enlarges my vision of life; it inspires love, charity and devotion; it gives the key to heaven, hell and humanity; it finds divinity in all; it selects and conserves the good and sifts and uses the bad, not for vengennee, but for its lessons, as acience user the cornert the chell and the slime science uses the serpent, the shell and the slime. I deprecate the frauds and follics that inevitaof Progress. Still it is the duty of our sentinels to watch the crags and shoals, and keep our ark-upon the clear current, guided and propelled by, truth, charity and fidelity. Such workers as (apt. Brown will do much to aid this work; helping always, hindering never. I have written this without his knowledge, and for the sole purpose of helping the cause and doing simple justice to a worthy worker. I speak at Grange Hall, near North Collins, Eric Co., N. Y., Jan.

Massachusefts.

NEW BEDFORD. -- A correspondent under date of Dec. 6th, refers to the late Isaiah C. Ray-who passed to spirit-life in that city April 10th, 1882, aged 77 years and 11 months-as a faithful citizen, a determined friend of progress in life's every department, and a valuable aid to the local work of sustaining mediums and meetings in New Bédford. Mr. Ray was of Quaker parentage, but gave his best years to the advocacy in a more or less public manner of Anti-Slavery, Splyitualism and kindred reforms. Attendants on Spiritualist Conventions some years ago will well remember this genial gentlentan, whose words for the advancement of the cause he loved were always matched, as far as his means allowed, with pecuniary assistance

going in the same direction. BOSTON .- Riley M. Adams writes that dur ing a sojourn in this city last summer, he attended several séances held by Wm. Eddy and Mr. ed several scances held by Win. Eddy and Mr. and Mrs. Bliss, at which he received what he regards as conclusive evidence of the power of spirits to make themselves visible to their friends on earth. A large number of spirits walked out of the cabinet; others were seen at the aperture of the curtain. They were of various sizes, and the apparel they wore was equally diversified. Nearly all were recognized by some one or more present, and the scances gave satisfaction to all.

New Hampshire.

MANCHEBTER.-J. P. T. writes, Dec. 18th, as follows: "Our rostrum was occupied on Sunday, Dec. 17th, by Miss L. Barnicoat. Her subwould tell correctly every time, and the result has never made me ashamed. She has several very interesting phases of me-diumship besides. I have known her, in a sin-gle evening circle, to describe, and give the names of twenty-five or thirty spirits, most of whom were recognized by their friends present. Many mediums see and describe spirits present, but I never knew any other medium that equalled her in giving names. I take a pencil in my hand, and hold it nearly perpendicular upon paper, and Mrs V. touches my hand with the ends of the fingers of her left hand, and my hand will be moved mechanically, and write. I never get the least sign of writing with my hand alone. In this way we converse with our and alone. In this way we converse with our her sides daily. and be exceeding glad.' We hope to be soon favored with her services again."

[From the Hartford Times.] SOULLESS PRAYERS.

I do not like to hear him pray. On bended knee about an hour, For grace to speud aright the day, Who knows his neighbor has no flour I'd rather see him go to mill And buy the luckless brother bread, And see his children eat their fill, And laugh beneath their humble shed.

Ldo not like to hear him pray, "Let blessings on the widow be," Who never seeks her home to say— "If want o'ertakes you, come to me."

I hate the prayer so loud and long. That's offered for the orphan's weal, By him who sees him crushed by wrong, And only with the lips doth feel.

I do not like to hear her pray, With jewelled ear and silken dress, Whose washer woman toils all day, And then is asked to work for less.

Such pious falsehoods I despise ! The folded hands, the face demure, Of those with sanctimonious eyes, Who steal the earnings of the poor.

Those sainted faces that they wear To church and for the public eye, Hide things that are not on the square, And wickedness done on the sly.

I do not like such soulless prayers! If wrong, I hope to be forgiven; Such prayers no angel upward bears— They're lost a millon nilles from heaven.

A Jesuit Father on Spiritualism.

The St. Louis Globe Democrat of Oct. 16th has the following, under the taking head of "The Talking, Tapping, and Tipping of Alleyed Spiritualists Explained":

Spiritualists Explained ": "An audience very respectable both in numbers and social standing assembled last night at St. Louis Uni-versity Hall, Ninth and Washington avenue, to listen to a lecture delivered by Father A. A. Lambert, S. J., the Professor of Natural Science, on the subject of Spiritualism. The reverend gentleman first gave some infector manifestations and then explained. There was the alleged mesmerized clairvoyant, whose head rested on a table, through which ran a speaking-tube connected with the cellar, and who could well hear and repeat what was read from a book by a'confederate connected with the cellar, and who could well hear and repeat what was read from a book by a'confederate down there, from the same page that members of the andience looked at. The tipping, tapping, talking and rolling table were also explained by a system of wires, and the writing and speling monifestations were shown in their fraudulent aspect. But the reverend gentle-man also held that there were real spiritualistic oper-ntions performed by mediums, and that it was as fool-ish for any one to deny them as to deny the existence of the sun." of the sui

What object this reverend father of the Society of Jesus could have had in going to the expense of providing apparatus for performing the tricks of pretended exposers of Spiritualism -apparatus which is never to be found in use bý Spiritualists or mediums, as every investigator knows or can readily ascertain-when he at the same time confessed that there were real and, undeniable spirit phenomena, is difficult to conceive, unless he intended to produce a false impression upon the unthinking and uninvestigating portion of his audience. But lying "for the good of the church" is generally understood to be consonant with a Jesuit's moral code. He is further reported as saying :

"He himself had witnessed manifestations by a "The himsen had withessed mannestations by a mind-reades in Chicago which would convince any man that there was something besides fraud in them. The spirits, however could not affect thought, but simply phantasm, and when he thought of ' being,' or any ab-stract subject, the mind-reader could not reveal his thoughte? houghts."

This reverend father and professor of natural science ought to know that mind reading is not necessarily a manifestation by disembodied spirits, and is not so regarded by Spiritualists. It may be done by spirits in the body, if they are gifted with sensitiveness sufficiently acute o perceive and interpret the brain-waves or vibrations set in motion by the process of thinking. That spirits, however, can and often do perform this, through mediums, there is abundant evidence. That they may not always be able to read "abstract" thoughts, especially in the mind of an unsympathetic and hostile Jesuit father, is altogether probable. No sensible person, at all acquainted with psychical laws, would expect it. Again, he stated :

"Cora Richmond, of Chicago, was a real medium, and attempted to convert him. She wished to bring her the Bishop knew where he lived, and could call on him personally."

sillanimously refusing to hear what his bishop had to say from the other life, he might have learned that the spiritualistic seance, wisely conducted and attended in a proper spirit, instead of being a place of imposture or diabolism, as he imagines, is vastly more conducive to spiritual enlightenment and progress in the truth than all the gorgeous mummeries of "the church" a thousand times repeated. Having rejected the opportunity offered him, he is in no position to deny this, and hence his opinion on the subject is of no account.

Such absurdities and follies exhibited by the opponents of Spiritualism, whether scientific or ecclesiastic, Protestant or Catholic, are instructive as well as amusing. They show that nothing valid can be adduced against this grand truth. These opponents, no doubt, do their best to overthrow it; but their best falls ridiculously short of the mark, since they rarely manifest any true apprelionsion of what Spiritualism really is, or what are its proofs. Would they first take pains to honestly inform themselves on these points, they would doubtless cease to be opponents, and become its advo-A. E. NEWTON. 2210 Mt. Vernon street, Philadelphia. cates.

New Publications.

THE WONDERFUL CITY OF TOKIO; or, Further Adventures of the Jewett Family and their Friend, Oto Nambo. By Edward Greev, author of "Young Americans in Japan," "The Gold-en Lotus," etc., with 169 illustrations. Square 12mo, "illuminated cover, pp. 301. Boston : Lee & Shepard.

It is needless for us to say that this is an interesting book ; its title sufficiently indicates that it is, for anything about the country of which it treats, and the life and customs of its people, so diametrically opposite as they are to those with which we are familiar, invariably charms and delights all. Those who have seen the previous volume, of which this may be considered a continuation, though complete in itself, will find great pleasure in a perusal of this, which is exceedingly entertaining and instructive to the young readers for whom it is mainly designed, and by nomeans wanting in those particulars to their elders. The numer ous engravings, many of them by a native artist, are unique and graphic, and add much to the value of the text. These represent all the trades and manufactures, the larger proportion of which are carried on in the open wir, temples of worship, festival scenes busial places, gardens, rice culture and hafvesting, jugglers, general scenery, and scores of other matters of interest.

TRAITS OF REPRESENTATIVE MEN. By Geo. W. Bungay, author of "Off-Hand Takings," "Pen Portraits," etc. 12mo, cloth, pp. 286. New York : Fowler & Wells, publishers, 753 Broadway.

In a familiar, pleasing, off-hand style we have in this volume portrayed the personal characteristics, with brief accounts of their early and later lives, of nearly forty men who have been prominently before the public within the last quarter of a century as. poets, orators, philosophers, statesmen, financiers and soldiers. Of course but a very small number of those worthy of being included in such a collection are given, the limits of a single volume rendering it impossible to do otherwise; but the book is a good one nevertheless. It shows that many who had not the advantage of early education, inherited wealth or social position, distanced in the race of life those who had, because they possessed what the latter did not-industry, integrity and prudence. Each sketch is accompanied by a portrait of its subject. The author's previous books of a similar kind have been very popular, and

tertainment. By Geo. M. Baker. 16mo, cloth, pp. 418. Boston : Leo & Shepard.

DECEMBER 30, 1882.

Be Sure and Read This.

For several weeks past attention has been called to the forthcoming publication of one of the very best, cheapest and most compendious expositions of the Spiritual Philosophy and explanations of the Spiritual Phenomena ever offered to the public. The work, entitled "Genesis," is the very finest effort of the illuminated brain and facile pen of the great French author, Allan Kardec. Allow me to assure all who read this notice that there is not to my knowledge a more valuable treatise in existence than Allan Kardec's "Genesis," which is a perfect summary of the highest thachings on Spiritualism re-crived during a period of several years through the mediumship of a large number of the very best French and other mediums.

best French and other mediums. Allan Kardec gave his entire life for many years to the discovery and dissemination of spiritual truth; and for keenness of observa-tion, painstaking literary ability and extreme perspicuity of style, he has very few equals in the literary world. The original French manu-scripts have been put in my possession by warm friends of the spiritual movement, who have spent much time in Paris, and have enjoyed iclose personal acquaintance with the gifted author. These kind friends have themselves gen-erously remunerated me for the great amount of author. These kind friends have themselves gen-erously remunerated me for the great amount of time and application necessary to complete a translation of a work consisting of between four and five hundred closely printed octavo pages. In making this translation I have re-ceived invaluable assistance from one of the finest French scholars in Boston, and after its according work of the orange of the scholars of the scholars in Boston, and after its completion have gone over it thoroughly-my guides inducing me to make such corrections and alterations as were necessary to transform the highly idiomatic style of the original into

the highly idiomatic style of the original into-clear and correct English. I have no hesitation in pronouncing it at the present time an excellent and thoroughly faithful, free translation; not an idea has been changed in any instance, though whenever the original style of composition was incapable of literal rendition into English, sentences and literal rendition into English, sentences and paragraphs have been entirely re-written. As the work now stands it is without exception the fullest elucidation of the Spiritual Philoso-phy yet offered to the public. A large part of the volume is composed of choice communica-tions from exalted denizens of the spirit world; the remainder is devoted to a most careful and searching analysis and explanation of the doc-trines taught by the suitils. trines taught by the solutis.

In this work Allan Kardee has far surpassed In this work Alian Kardee has far surpassed all his previous efforts, and has effectually cleared up the mystery which has long hung over the history of the progress of the human spirit. The ground taken throughout is con-sistent, logical and sublime. The ideas of Dei-ty, human free agency, instinct, spirit com-munion and many other equally profound and munion and many other equally protound and perplexing subjects are incomparably grand. The iconoclasm of Karlee is reverential; his radicalism 'is constructive; his idea of the di-vine plan of nature is a perfect reconciliation of scientific with religious truth; while his ex-planation of miracles and prophecy in harmony with the immutable laws of nature, carries with it the unmistakable impress of unusually ex-alted inspiration.

alted inspiration. This splendid work will be issued as soon as five hundred names have been sent to Messrs. Colby & Rich, the publishers. The subscription price is only \$1,25; after the work is out no copy can be sold under \$1 50. As nearly two hundred subscribers have already been obtained, I confidently trust to three hundred of my personal friends and others to send in their names im-mediately, that the work may be brought out without any further delay.

In the interests of truth, I remain the friend: and well-wisher of all, W. J. COLVILLE.

The Child in a Printing-Office.

books of a similar kind have been very popular, and we see no reason why this should not be. It is well adapted for a holiday gift, especially to boys.
Mies LEIGHTON'S PERFLEXITIES. A Love Story. By Alice C. Hall. 16mo, cloth, pp. 370. New York: Fords, Howard & Hulbert. Boston: Lockwood, Brooks & Co.
A pleasing story of daily life, free from deep-laid plot and, attempts to produce startling effects. The narrative is made bright and agreeable by its natural, easy and well-sustabed development of the characters and the way in which they enact their parts; a book that will be welcomed by readers of refined taste..
THE PREMIUM SPEAKER. Comprising 'fresh Selections in Poetry and Proce, Humorous, Pathetic and Patriotic, for Reading Clubs, School Declamation, Home and Public Entertainment. By Geo. M. Baker, 16mo, cloth,

District of Columbia.

WASHINGTON.-Robert A. Dimmick, Esq. (Le Droit Building, opposite Patent and United States General Post Offices,) writes : "Wanted to communicate with a first class healing and clairvoyant medium to come to Washington and identify himself or herself with a Magnetic Healing Institute — one of each sex may be wanted. It is contemplated to open about Jan. 1st, and an excellent opportunity will be pre-sented to the right kind of a person."

Washington Territory.

SEATTLE.-A correspondent writes: "There is a large field open for a Spiritualist speaker here, and we are just starving for the truth."

Transition of Mrs. Mary E. Souther.

Mrs. Souther, formerly connected with the Children's Progressive Lyceum No. 1, of Boston, has passed from this to the higher life. For many months consumption has made its slow but sure advances upon the earthly abode of her spirit, compelling it at length to release its hold of moriality. Every day we have watched her patient conflict, knowing that she would soon be released. And now that her visible presence is missed. her example should still be an incentive to carry on the work she loved so well, and worked so hard to maintain. She has met what all must meet, death, and as we remember her for her interest in the Lyceum at all times, and under all circumstances, her pleadings that the Lyceum should not fail in its work, so let us remember her children her mother and partner in life. Their loss is great, yet their feelings of anguish at this separation may be softened by the knowledge Spiritualism imparts. We will cherish the memory of our departed, and trust that the door is still open-through which her tired soul passed, and that at times she will be, though unseen, our guest. We know she is not dead ; she has but arisen, and doth allure us all to the portals of her spirit home.

Services commemorative of the transition were held Dec. 14th in Investigator Hall. Members of the Lyceum, also of the "Shawmut Lyceum" and "Ladles Ald," were represented. Mrs. Sarah A. Byrnes off clated. Owing to misunderstanding of time Mrs. Dr Smith was called upon for the opening remarks, in which she impressed on all present the work of her who had just passed from this to the better life. The

song "Evergreen Shore" was sung by the Lyceum. after which Mrs. Brynes delivered a fine and impressive address, the sentiments of which fell tenderly and kindly on those more immediately connected with the arisen. She spoke of the fact that the form which they had so long cared for was only a part of mother nature; that the real mother, wife, child, was with them, but in her angel guise; that their loss is her gain ; he battle of life has been fought, her victory won. At. the conclusion of the address Mrs. B. read from Lizzie Doten's poems "Gone Home," and the singing by the

Lyceum "Shall we Know Each Other There?" closed the services.

All those who wished, to look at the mortal part had an opportunity of doing so, after which all that was corruptible was laid at rest in Mt. Hope Cemetery. ALONZO DANFORTH. Cor. Sec.

Children's Progressive Lyceum No.

Feathers, ribbons, velvet can all be colored to match that new hat by using the Diamond Dyes. 10 cents for any color.

Here is conclusive proof from his own lips that this Jesuit father was not willing to know the truth. The proper statement, no doubt, would be that Bishop Foley desired to communicate with him through the mediumship of Mrs. Richmond, and although conceding that Mrs. R. was "a real medium," he refused-making the insulting excuse that "the Bishop knew where he lived and could call on him personally "! He evidently feared he might be convinced of the Bishop's presence, and thus have his cherished theory of diabolism upset—as has happened to many a more honest inquirer.

In the light of this confessed refusal to receive the evidence proffered him, through an admitted " real medium." this reverend father's attempt to show that spirit-phenomena are fraudulent was a piece of superfluous mendacity, unworthy even of a Jesuit, while his conclusions as given below are utterly valueless:

"He charged that no medium was ever sure that he "He charged that no medium was ever sure that he or she was talking to the spirit who was represented, that the manner in which these communications are given is abnormal and unnatural, and that never yet did any spiritual manifestations give any positive knowledge-anything of consequence or importance. He concluded that they who frequented spiritualistic scances either, were bunbugged or knet at the same altar as those of the oncles of old, which were the devil's. Therefore he would advise his hearers to keep away from them."

Even if it were true (as it is not) that no medium can ever be sure of the identity of the spirit who communicates, yet it does not follow that no investigator can be sure on this point. How can Father Lambert know that Bishop Foley, had the opportunity been given him, would not have presented such proofs of his own identity as would have left him (Lambert) no peg on which to hang a reasonable doubt? This has been done in thousands of instances with people as intelligent as he. And that one fact-the demonstration of the continued existence and ability to communicate of our (so called) departed friends, and their kindly care and watchfulness over us-constitutes a 'positive knowledge" which is of high "consequence" and "importance" to humanity, even though spirits could tell us nothing more. Further, it is altogether probable that had this Jesuit father and professor of natural science permitted his friend, the risen Bishop, to communicate freely with him from the other life, the Bishop would soon have taught him that the "manuer" of communication through mediums is in no objectionable sense "abnormal" or "unnatural"-that it is in fact the same method that was employed with the prophets and seers of old, who "spake as they were moved by the Holy Ghost," or described what they saw in spiritual vision-the same in nature as was exemplified by St. John in Patmos. St. Hildegarde, St. Theresa, and many other mediums canonized as "saints" in the Catholic church, including even St. Ignatius of Loyola himself, the founder of the Society of Jesus. It is only a blind and sordid materialism which regards the exercise of the spiritual faculties as 'abnormal and unnatural."

Had Father Lambert pursued the investigation honestly and intelligently, instead of pu-

This volume comprises numbers 9, 10, 11 and 12 of 'The Reading Club," and will be found very desira ble, not only for the purposes above enumerated, but as a book for casual reading.

RECEIVED .- A PRESENTATION of the Doctrine of the Unknowable, with a New Synthesis. By David Eccles. A lecture delivered before the Kansas Libcral Union, at their Fourth Annual Session in Bis marck Grove, Kansas, Sept. 2d, 1882. From Eccles & Co., Kansas City, Mo.

THE WORSHIP OF THE RECIPROCAL PRINCIPLES OF NATURE among the Hebrews. By J. P. MacLean. Cincinnati, O., Robert Clark & Co.

IS THERE A GOD OR CREATIVE INTELLIGENCE? By Hugo Preyer, Denver, Colorado. From the author. ROBBING BY LAW. Forty Robberies of the People by the National Government. Many Proofs that the People are being Robbed, Impoverished and Ruined by their Law Makers. Kersey Graves, Richmond, Ind., author and publisher.

AN ESSAY given before the St. Louis Liberal League on R. G. Ingersoll and his Work. By Alexander Robbins. Commercial Printing Co., St. Louis, Mo.

THE MANUFACTURE OF IRON AND STEEL direct from the Ore. By V. W. Jones. Liverpool, Eng., A. Russsell.

THE BOOK OF JOB, including its Delty and Devil, Work of Fletion. A Lecture by L. Ormsby, to which is appended Fragments of an Ancient Oriental Legend, giving a strange and wonderful account of the three principal characters represented in the book. Grames's Job Print, Deerfield, Mich.

QUARTERLY REPORT of the Kansas State Board of Agriculture to Sept. 30th, 1882. Wm. Simms, Secretary, Topeka, Kansas.

STATISTICAL REVIEW of Jefferson County, Colorado. Compiled by Capt. E. L. Berthond. From N. G. Sayles, Golden, Colorado.

Premonitions.

Maurice Bergen of Monroe, La., felt a premonition that his death was near. He said so to a friend, declaring that he would be dead before Dec. 5th. He was laughed at, but his response was an offer to bet a seventy-five dollar suit of clothes-as he was a tailor-against a coffin of equal value. The wager was made and Bergen won. The loser provided a handsome burial casket according to agreement.

At an inquest upon the body of a collier who vas killed by the fall of a rock in a Staffordshire mine, his wife deposed that the night te-fore the accident her husband woke, complain-ingthe had a ton of rock upon his head; and so sure was he of some ill befalling him that it was only by dint of much coaxing that she per-suaded him to go to work. Before leaving the house he bent down to her child, saving: "Let me have my last kiss." To make the story still stranger, it came out in evidence that the news of the poor fellow's death had hardly reached bis home, when a cousin, much attached to him, looked in to inquire for him, impelled to do so by seeing, or thinking he saw, the dead man standing before him in the roadway.

The name of gallant DeLong, Commander of the ill-fated Jeannette, will pass into history as that of a hero. The pitiless cold and perpetual snows of Siberia just as certainly killed him as heart disease will kill its victims-unless they

Do you think He can Find out? No. not with-out a Guide or a Calcium light. Now, here comes Another man—who is the Man? That is the Editor. Where did he come From? From his Den. Now all the Men are close to-gether—see! their Heads most touch—and they are Looking every One of them at the Piece of Paper. What do they do That for. Because they Are Concentrating their Intellects upon the piece of Taper to see What the hen Track Correspondent means by his Hieroglyphics. Have they Found out? No, they are stumped. Now they are going Away from the Case. Yes. Have they Found out? No, they are stumped. Now they are going Away from the Case. Yes. And one of the Men has chucked the piece of Paper into the Stove. Why does he do That? Because he can't read the hen-Tracks. Who is the Small Boy that has a Grin on his face, and his Hat turned up in Front? Ile is the Office-Boy. What is the Editor saving to him? He is telling him to go after the Long. Range shot-Gun. What for? Because they want to go hunting 'after the hen-Track Correspondent. Do you think the Correspondent ought to be Killed? Certainly.—Ex.

THE CHIEF HERO OF THE JEANNETTE EX-THE UNLEF HERO OF THE JEANNETTE EX-PEDITION.—Lieutenant Danenhower has given to a reporter of the Washington Star an account of Alexy, the hero of the Jeannette expedition, whose name was little known until found penned so often in the sad journal of Command-er De Long. During all that march to death in the Lena delta, it will be remembered, it was Alexy who went on ahead to explore the way. the Lena delta, it will be remembered, it was Alexy who went on ahead to explore the way, it was Alexy who secured for the wanderers their meagre supply of food, it was Alexy who gave his coat to save De Long from freezing, and it was Alexy who, faithful to the end, at last succumbed and lay down to die among the latest survivors. This brave man was an Alaska Indian, from St. Michael's, Norton Sound. He was finely proportioned, with small deltagt was finely proportioned, with small, delicate looking hands and feet. Among the Jeannette's orew he was a general favorite on account of his police manners and readiness to help in any work. He learned the English alphabet, became expert at stuffing birds, and also learned to draw. He was a fine dancer, and often amused the crew by illustrating the Indian war dances. He was very fond of his family, and at these be-came homesick, fearing his wife and little boy would not have sufficient alothing while he was would not have sufficient clothing while he was away. Before sailing he had made arrange-ments to have his pay all given to his wife. 'She will not know of his death until next spring, and it is thought that some arrangement will be made by which she will receive his pay up to that time.—The Council Fire.

of Light, after having treated its readers to an extra sheet of four pages during the last four-teen months, returns to its regular size of eight pages, giving as its reason for so doing the fol-lowing: "The income from such action [giving to the world four extra pages of reading mat-ter] proving not commensurate with the extra pecuniary outgo attending it, we have decided to omit our triple sheet for the present.". While we are extremely sorry that the Spiritualistic public could not see the necessity of strength-ening the hands of the managers of the Banner in their efforts to send out to the public such a mass of spiritual literature as their enlarged sheet contained, by seeking to add to their list of subscribers; yet in our opinion the paper as it stands, reduced to its old size of eight pages, contains such an amount and variety of rich, solid, yet divestible mental food for the thinksolid, yet digestible mental food for the think-ipg, investigating mind, that its readers cannot do without it, and we have no doubt it will con-tinue to wield an influence of great good for the cause of truth. We wish the Banner of Light the best of success — Voice of Angels.

"MOTHER SWAN'S Worm Syrup' use Dr. Graves's. Heart Regulator. It is the only known specific for the malady.

For the Banner of Light. MARRIED,

Dec. 7th, 1882, by Mrs. F. O. Hyzer, at her residence, No. 6 Denmead street, Baltimore, Md., Mr. Gcorge V. Chandler, of Charlotte, Monroe Co., N. Y., and Mrs. Lottie B. Goodwin of Baltimore. The occasion was one of rare social enjoyment to the select tircle of friends assembled to celebrate the nuptials; and as a most delightful tribute to our pleasure, Mrs. Hyzer-having spoken the words legalizing"the marriage bond-seated herself at the plano, and with her ever affluent and ready inspiration, improvised the following

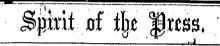
BRIDAL BONG. From the immortal spheres above Our guardian loved ones come to-night, To celebrate the yows of love Your hearts unto each other plight : Seeing as seers immortal see The marriage covenant divine, In purest joy and harmony They lay their tributes on its shrine With mortal friends who haste to bring Love's warm fraternal offering.

True wedlock under its own laws Can only bring the purest joy-No element it ever draws That can the truest peace destroy ; The secret that so few discern, While in the mortal form they live, Of wedded joy, is first to learn That LOVE ne'er seeks to take, but give: That each one's highest happiness Must come in sceking most to bless.

Some clouds in human skies must lower, Some bitter blasts sweep land and sea, The richest vine, the sweetest flower, Must feel the tempest outwardly;

But rainbows gleam, when pass'd the cloud, And purest airs succeed the storm-Though thunders may roll deep and loud. The sunbeams glowing soft and warm Shall all the more divincly shine On drooping flower and stricken vine.

Thus loving hearts grow pure and strong, And loyal through the fleeting years, And as the ages roll along. Unfolding countless states and spheres, Each shall define a grander life: The husband an inspirer find In the refined and cultured wife. And she, in spirit, soul and mind. Shall truth's eternal God implore To hold them one forevermore!



News from the Moon.

The tolescope has lately revealed some very curious and startling appearances in the moon. Astronomers have been slow to accept the con-clusions which these observations suggest, because they have so long believed that the moon is a dead planet and incapable of supporting any life upon its surface. This belief is based principally upon the assumed absence of a lunar atmosphere. But these recent observations in-dicate that the moon has an atmosphere, and, if it has an atmosphere, it may have various forms of life upon its surface differing as much from those upon the earth as the moon itself from those upon the earth as the moon used differs from the earth in its geological and cli-matological features. It would be very curious if the telescope, the instrument which has ban-ished from the moon the hosts of strange creatures with which the imagination of some of the ancients peopled it, and shown how unfitted it is for the habitation of beings like ourselves and those we see around us, should now make and those we see around us, should now make us believe that the moon is the home of beings more grotesque in our eves, perhaps, than any the imagination has pictured. We do not say this is probable, but only that it is suggested by the very interesting observations which have lately been made, and which we shall briefly describe describe.

On the 27th of March last, Mr. Stanley Williams, an English observer, was looking at the moon in the early evening with a telescope of considerable power, and giving particular at-tention to that very singular oval valley known to astronomers by the name of Plato. This valley is about sixty niles broad, remarkably level, and surrounded by a ring of mountains averaging something less than four thousand feet high, but shooting up here and there into peaks nearly as high as Ætna. When the sun-light strikes across the summits of the mountains, on one side it throws the shining peaks into splendid relief, but all the valley within remains shrouded in darkness. The sun was just rising upon this mountain ring when Mr. Williams made his observation of Plato, and his Williams made his observation of Plato, and his eye at once detected a strange appearance. The interior of the valley, which usually ap-pears totally dark at such times, was illuminat-ed with a faint phosphorescent light, making its level floor dimly visible. It was not the effect of reflection from the illuminated mountains, because the interior of the value was protected of reflection from the illuminated mountains, because the interior of the valley was protected from such reflection. Some passing clouds in our atmosphere shut out this interesting scene from the sight of the observer for about an hour. When the sky cleared again Mr. Wil-liams looked once more, and saw that the strange light had disappeared. Mr. Williams had made a similar observation in the same spot about five years ago. about five years ago. = About seven weeks after, Mr. Williams's observation which we have described, there was a total eclipse of the sun, and a party of French and English astronomers went to Egypt to oband English astronomers went to Egypt to ob-serve it, as the line of totality ran across that country. When these astronomers turned their spectroscopes upon the edge of the moon as it hid the sun on the 17th of May, they per-ceived indications, in the strengthening of cer-tain lines of the spectrum, of the existence of an atmosphere on the moon. This observation, though not unprecedented, was hailed with satisfaction by those who had always contended that the moon was not as dead as it seemed. The existence of an atmosphere would explain that the moon was not as dead as it seemed. The existence of an atmosphere would explain the phenomenon which Mr. Williams witnessed in the valley of Plato, as well as various other equally singular observations which have been made by students of the moon from time to time.

two hundred and forty thousand miles, or less, than ten times the circuit of the earth, and only about eighty times as far as from heie to San Francisco. Not a few sea captains have probably sailed as far as the distance from the earth to the moon. And yet so close at hand as this there is a world differing so widely from the one we dwell upon that we can only admit the possibility of its being inhabited by assum ing that its inhabitants are as unlike ourselves as their world is unlike ours.—New York Sun.

The Mediums' Friend and the Pence Hall Committee.

The Mediums' Friend, published in Terre Haute, Ind., by George R. Moore, has in its issue for Dec. 9th a lengthy arraignment of Mrs. Anna Stewart, in regard to what its editor alleges to be her imitation of Harry Powell's peculiar development for slate-writing. We give below a reply to these charges, from the Pence Hall Committee, but in order that our readers may be come cognizant of the main points in Mr. Moore's article to which the Committee desire specially to object we append as an introductory the following extracts therefrom : After stating that Mr. Powell arrived in Terre Haute Nov. 27th, and "created considerable interest " there " on account of the unique manifestations coming through him," Mr. Moore proceeds as fol-

tions coming through him," Mr. Mooré proceeds as fol-lows; "He had heen in the city about a week, when we learned that one of our noted and world-famed materi-alizing mediums, Mrs. Anna Stewart, had developed into the same phase of mediumship as that demon-strated by Dr. Powell, with the additional power of being able to write with lead pencil, materialized upon her fingers. This surplised us, and it was with feel-ings of local pride that we took the first opportunity offered to witness her powers in this direction. We went, we witnessed, and were dumfounded... We asked of her no test-conditions. She placed up-n a slate a sheet of note-paper, and then placed her finger in her mouth, and, taking it therefrom, held it above her head, with index finger extended, the ball of which was uppermost. She made a few passes in the air, and with a circular motion she brought her finger down upon the paper, without allowing any ex-amination whatever. In writing, the place of lead possible to develoe the same restrended, the slate into her lap. We distinctly saw the bit of pencil as it rolled, and it appeared to us like a sharpened polut broken off from a common lead pencil. about one-elgith of an inch in length, the larger end of which was the size of at ordinary lead contained in a pencil. She tried to catch it again from her lap, and a lady near by made the remark, 'Snek your finger again, fine ball of the finger uppermost, as before. This time we saw tho lead protrude from her finger mearly anciention, and commenced beating the air again, the ball of the finger uppermost, as before. This time we saw the lead protrude from her finger mearly anciention as a practical foke, and in answer to our-question, replied that if that was not genuine the rest of her manifestation as her materializations; that if what she accomplished was a trick. Mr. Powell's man-fiestations were nothing in comparison to Dr. Powell's manifestations were nothing in comparison to Dr. Powell's manifestations were nothing in comparison to Dr.

TERRE HAUTE, IND., Dec. 17th, 1882. To the Editor of the Banner of Light :

With this we hand you our defense of Mrs. Stewart, against whom there seems to be a conspiracy, and in justice to her and for the good of the cause generally, we ask you to favor us with a place in your columns for it at as early a date as possible, and much oblige

ALLEN PENCE, JAMES HOOK.

SAMUEL CONNER. To the Patrons and Readers of The Mediums' Friend: "Our, Duty is Plain."

Whereas George R. Moore, editor of The Mediums'

To the Patrons and Readers of The Mediums' Friend: "Our, Duty is Plain," Whereas George R. Moore, editer of The Mediums' Friend, in its issue of Dec. 9th, under the capiton of "Our Duty is Plain," charged "Anna M. Stewart with fraud. Therefore we, her-committee, in justice to Mrs. Stewart, offer the following explanation. By way of introduction, and in extenuation to "Moore" for the wrong and injustice he did, we apol-ogetically say to the reader. Moore is young in years, inexperienced, strongly mediumistic, and in many of his characteristics we find more of the boy than those of the man; and further, and the worst for him of all, is he unfortunately belongs to that class of sensitives who are easily controlled by other minds, and, autom-tan-like, is made to do their bidding. By repease of a friend, Anna M. Stewart, prompted by euricetty, tried for and readily obtained the Powell phase of writing with a pencil improvised and fastened by split-power to the ball of the index finger. George R. Moore was among the first to witness the above phenomenon through Mrs. Stewart's power, and he received at the time a message written on paper with a pencil furnished by split-tageney. The gener-al opinion was that Powell would be pleased to find in phase confirmed by Mrs. Stewart; but, to our sur-prise, on the contrary, be declared he was the only me-dium in the world who could produce his speciality, and hastily and without investigating Mrs. Stewart's power. Mrs. Stewart and her advisers being opposed on ren-eral principles to gambling, and particularly to betting on what the splitis can or will do, declued to notice this proposition. To the consistent skeptic the Powell phase is valua-tions of split power, it is a matter of small conse-quence, and bit for the charee of fraud preferréd against Mrs. Stewart properly, and set her right before the public, by relieving her of the above most unjust implication, we introduced a thorough and crit-ical investigation of her power-just what Moore, be-fore giving his suspi though not upprecedented, was nailed with statisfaction by those who had always contends the phenomenon which Mr. Williams witnessel in the valley of Piaco as well as a various other equally singular observations which have been made by students of the moon from time to the manual students of the moon from time to the manual students of the moon from time to the manual students of the moon from time to the manual students of the moon from time to the students of the students of the students of the students observation, asys that he has more than once, witnessed similar appearance in the same place. And now Mr. L. E. Trouvelot, a well known astron-omer, commenting upon Stanley Williams, witnessed similar appearance super and the orater of Kant, he saw what may have been a rare vapor slightly targed with purrile. He has also seen nother fight. Mr. Trouvelot, thinks these various the saw what may have been a rare vapor slightly the student students of the state of the students of the state the student students of the state of the state students of the state the student students of the state students of the state state with they have grave the state of a mature students of the state the state the state of a mature state that our state in a strong the state state the state state the state the state state state state the state state the state state state the state state state the state state state the state state the state state state the state state the state state the state state the state stat and exhaustive treatise. HEART

BANNER OF LIGHT.

favored the belief that the failure of Mrs. Stewart to copy after him was proof that she was a fraud. Moore should have known, before sounding his death knell, that no two mediums necessarily require the same condition to produce the one result. Fowell se-cures the penell, and writes fits messages on slate un-der entrancement. Mrs. Stewart, having greater pow-er, writes on either slate or paper, and is not necessa-rily entranced. The charge made by Moore that the committee are derelict in the investigations, and that they have by flattery encouraged deception, is one of his boyish-freaks, and unworthy of notice. We were surprised and shocked to find in *The Mediums' Friend* – a paper that we had warmed into life- the unjust insmuation, made without proper investigation, reflecting severely and undeservedly against his best and warmest friends. We predict it will not add many new sub-seribers to his list. We had cause to hope for better things of Moore.

Magazines.

WILFORD'S MICROCOSM contains from twenty to thirty articles by able writers upon subjects of a religio-scientific nature, in some of which rather strange theories are advanced, one writer undertaking to des ignate the locality of heaven and hell. The former, he concludes, is to be on this earth, the latter in the moon. After describing the moon as " a lifeless world, devold of everything that could contribute to the comfort or the happiness of its inhabitants," he asks, "What more appropriate place, in the universe of God, could be chosen for the abode of those who are doomed to the endless horror of the 'second death '?" He appears to think it an evidence of the wisdom and love of the Father to have chosen a place so well adapted for the eternal abode and punishment of his children; one element of whose torture will be to see the inhabitants of earth reveiling in bliss. "Now, it does not require the mind of an astronomer," says this writer,

to conceive of the grandeur of the earth as seen from the moon. It must indeed present an appearance which beggars all description. And what can more intensify the poignancy of our grief than to have the goal of our hopes constantly before our eyes, and yet hopelessly beyond our reach."

We italicise a portion of the above as seeming to imply that the writer, Prof. Dozier, Intends to live in the moon himself. Hall & Co., publishers, 23 Park Row, New York.

THE RECORD in the latest number received, No. 11, Vol. I., is wholly devoted to a consideration of whether Tatian, the Syrian, who flourished as a writer about the year 170, wrote a gospel, one called "The Diatessaron" having been attributed to him. Published by C. V. Walte & Co., Chicago, 111.

THE PEACEMAKER contains much interesting matter in advocacy of peace on earth and good will among men, and in illustration of the happiness resulting therefrom. It is a bright, interesting and useful monthly. Universal Peace Union, 813 Arch street, Philadelphia.

THE PRIMARY TRACHER is preeminently useful to teachers; its contents being admirable as aids in their profession. N. E. Publishing Co., 16 Hawley street, Boston.

KENDALL'S ILLUSTRATED MONTHLY .- The con tents, formed entirely of selected articles, are entertaining and instructive; the engravings very fine, and the whole make-up well suited to the popular taste. Kendall & Co., 226 Franklin street, Boston.

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Special Notice.

105 Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the domands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

Call for a Convention.

Call for a Convention. The Vermont State Splittualist Association will hold a Quarterly Convention in the Town Hall at Brattleboro', on Friday, Saturday and Sunday, Jan. 12th, 13th and 14th, 1883. Cephas II. Lynn, the popular platform orator, will be pre-ent on Friday and Saturday only, he having been proviously engaged to speak in Providence on Sunday. Edgar W. Emerson, of Manchester, N. H., and Mrs. Gertrudo B. floward, of Wallingford, Vt., test mediums, will give public scaces.

Will give public son-ces. Mirs, Sarnh A, Wiley, of Rockingham, Mrs. Lizzio S. Manchester, of Weit Randolph, Mirs, Emma L. 'rall, of Stowe, Mrs. Fannie Davis Smith, of Brandon, Mrs. Abble W, Crossott, of Duxbury, and Albert E, Stanley, of Lekces-ter, will be present; and other sp.ak-rs and mediums are exmetted.

expected. Good music will be furnished by the citizens of Brattle-

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Commencing December, 1882,

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MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE. - A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upfurned countenauce, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. Thesun has gone down. Neither the spiring candide nor the moon, ''cold and pale, '' shining through the rifted clouds and the partially curtained window, produces the soft light that fails over the woman's face and illuminates the room. It is typical of that light which flows from above and flowds the soul in its sacred moments of true devolue. Plainted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x2 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of bill and plain, bearing on its current the time-work bark of an aged Pilgrint. An Angel accompanies the boat, one hand resting on the heim, while with the other she points toward the open sea - an einblem of eternity-reminding "Life's Morning," it is used and pure lives, so "That when their barks shall float at eventide. I they may be like "Life's Evening," fitted for the "crown of humorial worth," A band of angels are scattering flowers, typical of God's inspired teachings. From the original planting by Joseph John, Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"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 hay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Un-noticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the birth of the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As further the or the foat catarate the children were streken with teror, 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 de-formined and resisticts inputs that the different were streken with energy and resignation, as, with a de-termined and resisticts inputs that the difference of ward a quide ddy in the stream-a little haven among the focks. The boy, of more tender age, and not controlled by that mysterious influence; in despair fell toward his heroic sister, his little form hearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John, Size of sheet, 22x28 inches; ongraved surface, 15x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew tolls the knell of parling day," • • • from the church tower bathed in subset's fading light, "The towing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses took eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the nellow earth. The little girl inparts life and beauty to the pleture, In one hand she hokis wild flowers, in the other grass for "my colt." Seated under a tree in the church file, around which the twilight shudows are closing in, the post writes. "And leaves the world to darkness and to me." Now fades the glummering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the drived tile, classical, composition and polished rivin, base fascinated the poetical heart of the world. Stein, copied in black and two thirts. Designed and painted by Joseph John. Bizo of sheet, 2228,

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, bill, sky and clouds form the bank ground. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-place to "Homeward" (or." The Curfew "). Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x23 inches.

"THE DAWNING LIGHT,"

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a '' work of love '' and enthusiasm to him, as his hand was guided in designing and perfecting this makter production of art. From the originak painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 2024 inches.

"WOODLAND HOURS."

Offered as a Premium for the First Time.

A mother and har child are away from the city for recreation in a German woodland; and golden pages are added to "ilfo's book of happy hours." The mother is seated in the forest shade. Her little girl "Bo-Peeps" around a tree through the follage, her face radiant with a loving, gleeful, roguish expression. Both faces are full of sweetness and joy. Fainted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

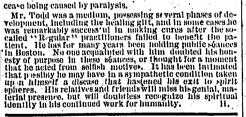
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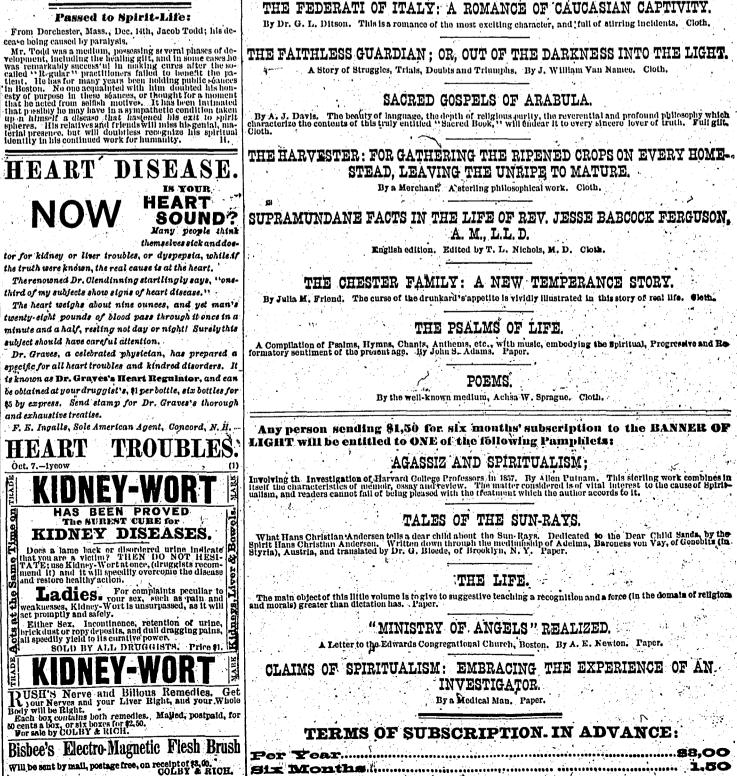
Passed to Spirit-Life:

From Dorchester, Mass., Dec. 14th, Jacob Todd; his decease being caused by paralysis.



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

Banner of Gight.

BOSTON, SATURDAY, DECEMBER 30, 1882.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelie life to the west conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. -John Pierpont.

Banner Premiums.

By reference to our third page the reader will find the announcement made by COLBY & RICH, publishers of the Banner of Light, as to the PREMIUM ENGRAVINGS, BOOKS and PAM-PHLETS which they are now offering to their subscribers.

The pictures furnished are really works of merit-as all may be personally assured by looking at them-and the books and pamphlets are excellent in kind and degree.

We trust all our present subscribers will, in addition to keeping their own names upon our mailing books, aid us-further in the direction of acquiring new readers by informing their friends and neighbors of the premiums now offered, and the general claims which the Banner of Light rightfully presents upon the public appreciation and patronage.

The fleip of Angels.

Rev. Dr. Hicks, of Washington, whose name is universally known to the public, preached a discourse recently in the Taberpacle of that city on the strength which angels bring to man, citing for its illustration the text in Luke regarding the agony of Christ in Gethsemane,

angel helps, from the character of Christ's experience, his prostration, and the moment of the angels' visitation. After his recorded temptation, angels came and ministered unto him.

It was a mental struggle, though physical prostration resulted. The field of battle was the human consciousness. Therefore it is within our ability in a measure to grasp its nature and intensity. And on the same plane all purposeful souls have passed through the same Gethsemane. Said the preacher, and we quote his them in the interests of common justice. The very language because of its force and eloquence-"In such a struggle, the consumption

of energy and life is beyond utterance. The fire tries the soul. God's breath blows upon the flame. The dross of self-seeking is burned up. The pure gold in character is purified, and abides in shining beauty. After that duty is life-'it is meat and drink'; the mountains of difficulty are mole hills to be walked over. The fires of opposition may wrap them about, but" the feet of duty pass over and through, and no smell of fire remains. But no one goes that road alone-an angel goes along. Ministrants from the inner world of glory accompany-per-

haps a multitude." "They throng the path you go," continued the eloquent and truth-speaking discourser; 'they ply the soul with courage; they are the invisible companions in arms on every battlefield of humanity; they form the signal corps of heaven, and joyfully announce the human triumphs there. On all observatories, invisible but alert, they watch with tireless eyes the advarce of aspiring souls, and give the welcome signal to the heavenly hosts for triumphant songs over every victory. 'There is joy in heaven,' said the Christ, 'over one sinner that repenteth?' Why should not they have joy in heaven when they take part in the conflict on earth? So we read that after his temptation angels came and ministered unto him." And the speaker went on to sketch the scene in the garden when an angel came and comforted

Christ, so that he was all ready and prepared when the soldiers arrived to take him forth. From all this record Dr. Hicks drew the conclusion that, as was Christ in respect to angel help while on earth, so are we also. His angels are still on the outlooks of observation for souls in trouble. Their wings have not been clipped that they cannot fly to your defense, to your deliverance, or to your scene of trial. He begs

us not to question the fact for a moment. It is still written-"Are they not all ministering spirits sent forth to minister to the heirs of salvation?" "By God's will they come," he said; "through the love of Christ they come; in answer to your cry of distress they come; in quick response to your prayer to God they come; and because they want to, they come. When you least dare to hope, their wings do stir the atmosphere of your soul. When the darkness is thickest, they throng the cloud. When the fires are hottest, they walk the furnace floors by your side. Of the very children Christ said-" Their angels have always access

to my Father in heaven." The preacher told his hearers not to fear, for angels picket the whole road we are traveling. If the test, the trial, or the agony be greater than we can bear, we may be sure that some good angel will glide to our side and share his strength with us, and when the final trial comes we shall be ripe to bear it; Death will be no different to us from life, for we shall have angels to go with us then as now, to strengthen us, to show us the way. This is Spiritualism, preached openly in a Washington pulpit. We hail it as one of the welcome signs of the times. runs, and whither go out human aspirations and sympathies. The doctrine of the communion of spirits is becoming more familiar and betto lift the age itself above the perils of materi-

Indian Affairs.

The report of the Secretary of the Interior respecting the Indians is a document of much interest. It conveys much instruction, even when its judgments are not accepted by the readar. Secretary Teller is not the same man, by any means, in his official report on the condition of the Indians that he was when a member of the Senate from Colorado, inveighing against all persons who had a word to say for Indians on the reservations he thinks should be at once disarmed. This he peremptorily insists on. By this means their roving habits, kept alive by the custom of hunting, will be checked, and they will be less tempted to go upon the war-path when they become dissatisfied with their surroundings. But he proposes that they be paid the full value of the guns and ammunition taken from them, which is certainly no more than the fair thing to do.

For it is to be remembered that the Indian regards his gun as the symbol of his dignity. Deprived of it, he feels himself degraded. But the Secretary seems to think that if the Indian cannot so readily put his hands on a gun he will be quite as ready to use them on a pair of plow-handles, or a hoe-handle. He forgets the well-known maxim of the Latin poet Horace, that if you drive out Nature with a fork, she will return again. It does not appear to have occurred to him that the instincts which have bred and fixed the habits of human character cannot be suddenly rooted out and supplanted by others, by a simple act of legislation. And more than all, he makes no allusion to the fact that the Indian without his gun would be infiman and covetous settler than he is now. We of the Secretary, even if 'it meets the approval of Congress.

He does not approve the policy which would distribute the lands of the reservations among the Indians in severalty. His idea is, that they do not desire to hold their lands in any such way, but jointly as now. In this statement he reference to some of the more advanced tribes. such Indians as the Dakotas, a tribe that is | friend. reported, on the best and latest authority, to concerned.

patents of their lands, and let the tribes themselves settle all questions of individual rights according to their accepted customs. That is equivalent to a recommendation that the same system be applied to all the tribes which have worked so satisfactorily with the tribes occupying the Indian Territory, and which are called civilized. Finally, the Secretary takes up the educational question as it is sought to be apshowing in what direction human thought plied to the Indian nature and situation. He confesses that he has learned much on the subject since he came to the Interior Department and the direction of Indian affairs. While he many as the advantages would be. he does strongly advocate their industrial education. It is, in fact, the same question which has forced its way into our own public school sys This is the wish we cordially extend to all the tem- It is a question whether youthful intelligence is better developed and strengthened through the memory than through the eyes and in no way can the Indian be civilized so rapidly as through a system of industrial education. His idea is that certainly one-half of all the Indian children, boys and girls, should be kept in to give special point to his recommendation, he to the government with the cost of Indian wars, to be invited. It will cost, for instance, four thousand Indian children in manual labor Indian wars are very much diminished. The average annual cost of military protection for the Indians for ten years past has been over twenty-two millions.

ing is but a call for us to readjust our views and habits of feeling, by doing which we are sure of gaining a larger happiness.

The law of all growth is a law of unfolding, of development, of differentiation. We cannot remain as we are, and in order to emerge from our present environments we must not merely assent to the changes which circumstances enforce, but make an effort to expand our natures so as to work with them to one and the same end. What we are to be does not show to us all at once. The Scripture beautifully says-' For it doth not yet appear what we shall be." Life is a continued process of self-development. Creation is an unending process. If it were a completed fact already, and all that we had to do was to make and record our discoveries, we should soon tire of that because there would be no real principle of life in it. To make life whole for us, it must include our own cooperation; the act of creation must all the while be going on, and yet never be finished. This we know to be so physically and socially, and experience more and more instructs us that it is so spiritually. Change is the prime condition of life. And all change is according to law, whether we are yet able to know it or not.

"Boflin's Bower."

The work of Miss Jennie Collins, the founder of the local beneficence to which she happily gave the name of "Boffin's Bower." is one that has fully established its character in this community, and made for the woman to whom it owes its original conception an enduring name with all human benefactors. Evidently she loved her special work or she never would have nitely more at the mercy of the invading white thus engaged in it. Her sympathies went out actively to the poor working-women all around do not think, therefore, that it would be an her, or she never would have given herself with easy matter to carry out this recommendation | such single devotion to the cause of their relief. She founded "Boffin's Bower" in the year

1870, so that it has now been in operation for a dozen years. She first attracted attention to herself by her masterly statement of the "Grievances of the Working Classes," in 1868. The next year she appeared as the advocate of the Eight-hour law, and showed her deep convicwill be sure to be contradicted, particularly in tions of its necessity in various ways. When the present refuge for girls and women in dis-The Secretary rests his opinion on a vague im- tress and misery was established, Miss Collins pression that because the Indians have never | was for the first time enabled to satisfy herself known any other way of holding lands except | of the realities of all her previous statements, in common, therefore they would be opposed to and far more, by meeting the sufferers daily individual ownership. This notion is known to face to face. They have come to her in their be an untenable, one, especially as it relates to | troubles only to find in her a firm and willing

If they are in debt, feeling discouraged with entertain singularly clear ideas on the subject their prospects, sick, or in any stage and condiof individual ownership, and that the whites tion of misery, they are sure of finding in her a cannot, be more jealous of exclusive personal ready listener and a warm sympathizer. She rights than they are. So that the Secretary's advises only to give help along with her advice. views on this point are of little practical worth, | With her large and quick sympathies, she which leads one to believe them quite as valu- knows how to feel for the miseries of others able on other points in which the Indians are | and is prompted by an instant impulse to alleviate their condition. She was a working-woman In regard to their titles to reservations, he herself, having begun her life in the Lowell does not think they are what they should be; Mills at the early age of fourteen years; and but to such tribes as will successfully prevent | she has passed through all the gradations of a interference with the possession of lands which | working-girl's experience, until by sheer force they actually occupy in common he would grant of character, acting on large views and living sympathies, she created a sphere for herself in which her usefulness has become most honorably conspicuous.

Boffin's Bower takes precedence, in point of both age and character, of all similar relief institutions in the country. It is devoted solely to the immediate alleviation of the condition of working-girls and women, with whom our large cities and great manufacturing centres abound. It has done a noble work in the rescue of poor girls from continued suffering, and assisting them until work could be provided. If ever an institution deserved the quick and constant ter understood, while creedism is fading out. is not inclined to favor specially the teaching support of the community, it is this. And we Direct spirit communion is absolutely needed of young Indian children the English tongue, bespeak for it that active friendship which is so richly its due.

DECEMBER 30, 1882.

The Adulteration of Food.

The law passed by the Legislature of Massachusetts against the adulteration of food at its last session has never been carried into effect, strange as it may seem. But now that we have a Democratic governor, the authorities who have this important matter in charge are waking up to the necessity of immediate action. The law is to be rigidly enforced. For several weeks past Dr. B. S. Davenport, a professor in the Massachusetts College of Pharmacy, and who was appointed by the State Board the analyst for food, has been busy collecting and examining a large number of samples of articles usually sold in grocery stores. It would be wearisome to detail how much sand he has found in sugar sold for the pure article; how much lard in butter, or what percentage of water and salt and coloring substances were contained therein. Coffee, tea, spices, vinegar, mustard, pepper, and in brief, pretty nearly all things in the grocery line have been sampled, analyzed, weighed and found wantinggenerally of a fraudulent and cheating nature only, but often of a positively hurtful character. And what is of most importance, this rascally trade is not confined to the cheap and lowly grocer, but pervades the great and pretentious shops of the city. Already warrants have been issued for the arrest of a score or more of dealers in adulterated food, among whom are the names of some prominent people. They will, doubtless, be dealt with vigorously, as it is the intention of the State Board of Health in so far as possible to break up the fraudulent practices of these storekeepers, and offer some protection to the inhabitants of the State, who have so long been at the mercy of avaricious tradesmen. The penalty for violation of the law stated above is a fine of fifty dollars on conviction for the first offence, and one hundred dollars for each succeeding offence.

837 We very briefly noticed in our last issue the fact that the Rev. E. C. Towne lectured the previous Sabbath on the doctrine of creative motherhood applied to the origin of man, the lecturer saying that in one sense it was a reiteration of the Darwinian^{*} doctrine-that is, no provision was made for a'special flat of creation in accounting for the appearance of man-and the implication was that the remote progenitors of man were creatures of an ape-like form: But the speaker held that the most noticeable variation from Darwin was in respect to the probable lapse of time between the non-human and the human epochs. While Darwin conjectured that thousands, perhaps millions, of generations might have intervened between the date of the full development of the prior race and the appearance of its differentiated successor, the lecturer said that on his theory he should sooner ask for three generations than three thousand. He found the impulse which lifted the species from the non-human to the human plane in the mental impressions produced by the mother upon the embryo. But to effect this extraordinary transmission he predicated an intensely exciting cause acting upon the mind of the mother, an emergency of life and death calling forth the utmost application of her will, sagacity, prevision and powers of self help and self-preservation. The action of the creative motherhood came in, he said, between the non-human and the human animal. and it came in during a cataclysm. Geology shows that vast changes must have been effected on the earth during the glacial period, and it is believed also that a great continent, once on the level of the other continents, was sunk where the Indian Ocean now is. We know little of what were the conditions, the environment of the non-human progenitors of man, and it is quite possible that this prior race may have been utterly extinguished, leaving no vestige. It does not appear that the line of the apes as we now know them is the direct line of

which records the fact that "there appeared alism. unto him an angel from heaven strengthening him." He said it was a crisis in the work of Christ when he needed sympathy, and the angels responded and strengthened him. He held up the doctrine, therefore, that in the economy of the universe angels may and do sympathize with and help humanity. He declared that no truth is more prominent than this in the record of God's relations with men, and the history of. men, than the truth affirmed. By as many avenues as lead to the human mind may God's messengers' travel with their burden of sympathy and aid.

The method is of no consequence. The paths of thought, impressively observed Dr. Hicks, are unobstructed in all the universe. No barrier mounts high enough to impede thought; no distance retards it; no confines limit it. He challenged any one to tell how thought travels out of the mind and holds no place foreign to its right. By the same way that thought goes out, thought can come. By the same doors through which human sympathy goes out in search of objects to bless, angel sympathy can come in to strengthen and commend, or on errands of wisdom and goodness direct from God in answer to prayer. Referring to the Scriptures, Dr. Hicks described angels from its pages as the highest order of created intelligent beings. They were present, he said, at the beginning of creation. They rejoiced at its progress They were the "sons of God who should for joy" when the morning stars sang together.

From the earliest human history, he said, they were found mingling with men, and often shaping human affairs. If they have other vocations, we have no knowledge of them. Inspired history shows how essentially and really they are interwoven in all the concerns of mankind. It was an angel that found the frightened Hagar by the fountain in the desert. If was God, through an angel, who pledged to Moses in behalf of all Israel, that He would send an angel before them to keep them in the way and to bring them into the place prepared for them. It was an angel that kindly stood in Balaam's way, when his heart was filled with an evil purpose. It was an angel that comforted Elijah when he was weary of life, and prepared food and drink for him, on which Elijah subsisted for forty days and nights. It was an angel that appeared to Zacharias. It was an angel that proclaimed good tidings to all people from the midst of the heavens.

The part taken by angels in the early education of Christ is not known, but it may be presumed to be an important one from the fact that when only twelve years old he was found in the temple engaged with the learned rabbis in discussing the work and kingdom of God. When he attained manhood; and taught in his native village, the people said : "Whence hath this man this wisdom, and how doeth he these wonderful works?" Who shall say that, in his retirements, his companions and copartners were not the blessed angels of whom he once | complete our files. Any person having these said: "I could pray, and my father would send ten legions." We can see, said Dr. Hicks, how | spare them, will confer a great favor on us by should be of all beings the most miserable. important, how precious, and how effective are | forwarding the same to this office.

Happy New Year!

readers, friends, and patrons of the Banner of Light, on the entrance of us all upon another itations of time, and in its freedom recognizes none of those divisions which cut life up into years and months, and experiences only the continuous act of living, still it loves to mark the stages of its progress as they multiply on earth, and to take note of what is passing, and hence it delights in the observance of particular days and seasons, and joins with those around stance, they brought to it new stores of riches and a wider field of enjoyment.

The Banner, now well seasoned with experience, greets the New Year with unalloyed satisfaction and pleasure. First, because it is now able to take a new review of time past and the work it implies for humanity, but chiefly because it pauses on a height from which it can look abroad over a still expanding future and descry other duties still in the near distance to which it is yet to address itself. Pleasure is usually far more in the prospect than in review. Duties to come inspire a livelier thrill of satisfaction and delight than the contemplation of duties already performed. The human spirit kindles with hope, but reposes with memory, therefore it is more stirred by the impulse which forward-looking begets than by any complacent recall of what it has already gone through.

This is why the return of a New Year excites so many hearts as does no other day in the entire three hundred and sixty-five. We all join hands fraternally at this time, and in one spirit move forward to the accomplishment of other tasks and the achievement of new purposes. We now unroll a larger extent of the map of life to survey its requirements and comprehend its boundaries. We look further than we have yet done into the future, and discern, however faintly in the outline, the figures and forms with which our environments here abound. It is thus a point in the successive spaces of our existence at which we are notified by our reflections to collect all the reliable data of our past, and project their significance and meaning as far as possible into the future.

W. J. Colville's Berkeley Hall lectureswenty-six in number-hitherto sold in pamphlet, have now been arranged in book form, making a neat and tasty volume (cloth bound). which can be obtained at the Banner of Light Bookstore, No. 9 Montgomery Place, at \$1 per copy: a very reasonable figure, when the high value (spiritually considered) of what it conlains is borne in mind.

107 Numbers 4 and 7 of Vol. XXIII. and Number 9 of Vol. XXIV. (1869) are wanted to issues of the Banner of Light, and willing to had to wait to have things done for us, we

Spiritual Growth.

If there were no changes there would be no life. The two facts are inseparable, and must always be. They are the cooperative principles of the universe. Therefore when one sets up personal lamentations for the loss of a dear certain affections to a different soil, to a radical change as preliminary to a new departure. If we were all to go along together in a course which we knew was to suffer no interruption, the life which we recognize in it now would ere long stagnate and die. It is therefore necessary that our habits of thought and feeling should be compelled to undergo a temporary discipline in order to infuse into them a new measure of strength. It is inseparable from the order of our being that these wrenches of our affections should give pain. We know that they are real by the very fact of our suffering.

Absence, strangely as it may sound, does but intensify our love for others. They come nearer to us the further away they are. We thus learn to conceive of things less in the concrete, and more and more in the abstract; that is, we insensibly grow away from the material into the spiritual, and learn to get above the earth while we are still on it. It is nothing but our lower judgment that is staggered by what it regards as a misfortune; when we are able to rise above it, we see all things differently and newly, and would not return to the former state if we could. This shows us conclusively that all-our growth, and therefore of our happiness, is to come of our cooperation. We must forever work out our own salvation. We cannot rid ourselves of our responsibility. If we

A Profitable Dream.

An interesting event resulting from a dream is reported as having lately occurred in Franklin, Pa. For many years past there has been a year. Though the spirit knows none of the lim- hands. His opinion is an unqualified one, that of the country by the French a large amount of belief that during the occupation of that part treasure was secreted in Franklin, near where the old fort stood, and close by the ancient house of Capt. Smith, now occupied by Prof. Solinger as a residence. A few weeks since, Columbus manual labor schools by the government. And | Brown, who has had a mania in regard to this treasure for years, dreamed he was counting compares the estimated cost of such schooling | a chest of gold he had found buried in the earth at the foot of a tree, in an open field. In this it in celebrating their return as if, in each in- a comparison to which none of the Indian dream he was informed by a man with a foreign raiders on the frontier or in the ring will care accent, dressed in a military uniform, with a sword and sash, that if he would measure a cermillion dollars annually to educate twenty tain distance from the contre of a rock in the ran, he would find the treasure he had so often schools, and by this expenditure the chances of seen in his dream. He arose, and with spade and pick went to the owner of the field in which the tree stood and gained permission to dig. Within two hours he came upon an iron chest, which he opened, and found nearly twothirds filled with gold and silver coin, tarnished and covered with sand and mould, but nevertheless gold. The coins are mostly French, but a number of English, German, and Spanish coins are among the lot. They bear the dates 1729, 1744, 1751, and various other dates, the latest of which is 1754, which is the same year that friend and companion, he confesses his present Fort Macnault was completed. On a brass total ignorance of the laws of spiritual growth, ruler found in the chest "Joncaire" is plainly which make it necessary for all to lose that stamped, that being the name of the officer in they may gain, to suffer a transplantation of command of the French troops when it was very hastily evacuated in 1759. Mr. Brown took the chest to his home, and many of the coins have since been on exhibition in the banks. The value of the treasure is estimated

to be twenty-seven thousand dollars.

100 The "Miller Brothers" have been drawing, grist to their mill in the form of half-dollars from the public of San Francisco for an exhibition of pretended spirit manifestations of so plainly a fraudulent nature that, instead of wondering at the feats of jugglery displayed, we are led to wonder at the amount of good nature in a community that could tolerate so great an imposition. The Chronicle of that city remarked that "their exhibition consisted mainly of old, exploded tricks, performed in some cases dexterously, but in no case to the satisfaction of the audience." We trust Spiritualists everywhere will make the true character of these individuals known, and thus place the people on their guard against them.

10 It is said that one of the privileges of the advanced class at Andover Theological Seminary is to meet the Faculty once a month 'to discuss living" issues." It is high time something of this kind took place there, as dead issues have been discussed at that institution to little purpose for many years.

ET Charles E. Watkins, the slate-writing medium, expects to be in this city next week, What we get we must work for; and our suffer- | and may be addressed care of Banner of Light. 1.111-1.1

ascent, and these animals may in no proper degree represent the non-human animals from which the race of mankind was evolved.

10 We noted last week that D. M. Bennett, the earnest and indefatigable editor of the Truth Seeker of New York City, had, at a ripe old age, passed from the scenes of mortal activity. The announcement is now made that the publication of his paper will be continued-in accordance with the provisions of his will, prepared just before he embarked on his tour around the world-by his wife, Mary W. Bennett. The editorial work will be conducted by E. M. Macdonald, the same gentleman with whom Mr. B. confided it during his absence. The paper now bears, as a legend, at the head of its editorial page: "Founded by D. M. Bennett." We wish it success under its new management-an earnest of whose interest in the service in which they are engaged may be gleaned from the following paragraph occurring in the article: "The Future of the Truth Seeker," in which the form of the necessarily= made changes is set forth :

"To his friends and patrons it is due that all ontracts he made be carried out faithfully. They will miss him, but they shall not miss his soul—*The Truth Seeker*. For with him the pa-per was above life. It is a strong weapon with which to do battle for the right, and to see it broken would have grieved him worse than death. If there is an immortality, or another life, from whence he watches it would for him life, from whence he watches, it would, for him, turn a shining heaven into bitter night to see his paper weaken and die."

10 The home of a German family in Syracuse, N. Y., has of late been the scene of what to the public generally are very mysterious doings. These are strange noises, sometimes gentle raps, at others heavy thumps that shake the house, rattle the plaster down upon the floor, and are heard in the street and by the neighbors, attracting crowds of people who blockade the street. Of these, some jeer, some believe themselves able to explain it "scientifically," while others fully believe the noises to be caused by spirits. It appears that four years ago a sister of Mrs. Mors, the occupant of the house, died and left her little girl, Mary, in Mors's care, giving him five hundred dollars as a consideration, and also five hundred dollars to the child, to be paid to her when she should become of age. A few months ago Mary was taken from Mors and placed at St. Vincent's Orphan Asylum. Mors declares that the noises are made by his deceased sister demanding the return of the child, and that they will not cease till she is restored to them. A few nights ago the noises were so loud that Mors took his revolver and fired it in the room; but they did not stop, and he says he heard his sister's voice distinctly.

10 The Spiritualist Soclety in Oakland, Cal., instituted and presided over for the past six months by Walter Hyde, we are informed by a correspondent, is in a prosperous condition. Mrs. Sarah Seal, trance speaker, has served as lecturer for some time, and steps are now being taken for the establishment of a Children's Progressive Lyceum.

DECEMBER 30, 1882.

OF BANNER LIGHT.

Frobisher Hall (N. Y. City) Lectures. Mr. J. William Fletcher was greeted by an audience that was limited only by the capacity of the hall, says a correspondent, on Sunday evening last. He delivered a discourse, which for wit and eloquence has not been excelled on any platform. During the week he had been deluged with letters in regard to Stuart Cumberland, and these letters were answered, forming the basis in part of the admirable discourse. Any notes would but imperfectly represent the excellent effort in question.

Next Sabbath will be Mr. Fletcher's last Sunday for some months, although a long engagement was offered him, we understand, which previous appointments prevented him from accepting.

Mr. F.'s private sittings are very highly spoken of, and he is kept busily employed.

MEETINGS IN PAINE HALL .- Mrs. Amelia H. Colby and Mrs. Smith are now unitedly work-ing in Boston for the cause of ademonstrated human immortality. Services have been held in Paine Hall for several Subdays past, at 73 P. M., Mrs. Colby's eloquent remarks and the music of Mrs. S. calling together large audiences. We are informed by Jacob Bean, Chairman of the series, that at the meeting held in this hall on Sunday evening last, the attendance was excellent; the discourse by Mrs. C. was eloquent; the interest manifested was on the increase; and that through efforts to augment the pecuniary strength of the project, such a sum was raised that there is now every prospect that these convocations will be continued permanently. We are informed that on the occasion of Mrs. Colby's address next Sunday evening at Paine Hall, Messrs. Mendum and Seaver of the Investigator will be in attendance, and make remarks appropriate to the enterprise and its needs.

105 The medical profession in England is not subjected to the catechetical drill the members of that fraternity in this country propose to enforce upon those who would join their ranks; | retary; Mrs. L. A. Pasco, Corresponding Secreat least it would appear so by a letter in the Westminster News, in which it is said that during the Norwich Inquiry, Dr. Airy asked Dr. Guy what was the color of vaccine lymph. Mr. Henley thought this an important point, and pressed Dr. Guy for an answer.' A friend of the writer, who was present, said Dr. Guy looked up and looked down, when Mr. Henley, getting impatient, said, "Come, I want an answer." And the answer was : "I don't know." Thus it was shown that a gentleman who had been a public vaccinator for twenty-one years was utterly unable to say what 'color the so called "lymph" ought to be. The answer was a perfectly true one, and of itself settles the question of compulsory vaccination. There may be a thousand varieties of virus, all miscalled "pure vaccine." ·

1 In speaking of Forefather's Day, the New York Herald jocosely remarks that had it not been for the Pilgrim Fathers and their successors, there would have been no "Cradle of Liberty." no New England transcendentalism. etc. indeed there would never have been any Boston to give a distinguished title to baked beans. brown bread and novels without plots; to the section whose beginning was at Plymouth Rock two hundred and sixty-two years ago a grateful nation owes cheap clocks, hair splitting theology and the lightning-rod man; had not the Mayflower come over, there would never have. been any Salem witchcraft-and so on ad infinitum-winding up with the, to it, sage remark that the New Englander should rejoice with gratitude that, in spite of the westward march of empire, their beloved land still remains near enough to New York to amount to something! New Englanders, how do you like the picture?

J. Nelson Tubbs writes as follows from bed at this hall, 70 Main street, every Sunday atternoon, at 30° clock. C. B. Marsh, Conductor. Rochester, N. Y.-forwarding at the same time

BO As an illustration of the infamous effort which is at present being made to discredit Spiritualism as much as possible, the following extract from a letter received from a gentleman in eastern Yorkshire may be taken : "I hear from a leading Spiritualist and medium that most of the professional mediums and nearly all those that advertise in your paper are little better than impostors." It would be instructive to learn of whom this "Spiritualist," is the "leader," and of what value is his mediumship. The vile slander-which requires no denial-is not simply aimed at the persons thus named, as it were, but it is a stab at the honor of The Medium, and, therefore, at/Spiritualism as a truth. Depend on it this "leading Spiritualist" is a

Jesuit-a wolf in sheep's clothing-and who, for his own purposes, will find it convenient to remain anonymous. No good man dares to promulgate a gratuitous slander upon mediums against whom there is no reproach, and, assuming to be a medium also, this vilifier tars himself with the brush he intends for the marking of others.-Medium and Daybreak, London, Eng.

The Cambridge Press has become cognizant of what it terms "the horrid fact" (true enough) that Joseph Cook, "who has circumnavigated the world," will soon "begin a new series of lectures in Boston." 'The Press item concludes as follows, showing that its editor evidently has formed a correct estimate of the Rev. Joseph's mental calibre and theological bias :

"The trouble about Brother Cook is that he gets fearfully excited, bellows loudly and per-spires with disagreeable freedom about matters which ought to be discussed coolly, calmly and judiciously. Nothing stirs Joseph so deeply as a suggestion that all men will be finally saved. "He hopes for better things," as the old lady said she did when she was told that some peo-ple believed the Universalist doctrine."

HARTFORD, CT. - The First Association of Spiritualists holds meetings every Sunday afternoon and evening in its hall, No. 81 Asylum street. E. M. Lay, President ; C. J. Mills, Sec-

Thomas Gales Forster, of Baltimore, Md., will appear in the Banner of Light next week.

Mr. Thomas R. Hazard, writing to us from New York, says that he considers Mr. Gordon one of the very truest and best materializing mediums living.

The Mediums' Friend (brought out at Terre Haute, Ind., by George R. Moore,) resumed publication on Saturday, Dec. 23d.

Spiritualist Meetings in Boston. New Era Hall. - ThoShawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10/4 A. M. All friendsof the young are invited to visitus. J. B. Hatch,

Paine Memorial Hall.—Children's Progressive Ly-ceum No. 1 holds its sessions overy Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The pub-ic cordially invited. D. N. Ford, Conductor.

Be contrastly invited, D. N. Ford, Conductor. Eagle Hall.—Spiritual Meetings are held at this hall, if Washington street, corner of Essex, every Sunday, al 10% A. M. and 2% and 7% P. M. Eben Coub, Speaker and Conductor. Meetings also held Wednesday afternoons at 4°Clock...

Harmony Hall, 34 Essex Street (1st flight).—Spir--tual meetings in this new and beautiful hall every Sunday, at 10½ A. M. and 2½ and 7½ F. M.; also every Thursday, at 3 F. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially in-vited to take part in the exercises. Prescott Robinson, Chairman.

Horticultural Hull.—Meetings under the auspices of the Boston Spiritual Temple will be held at 10:30 A, M, and 7:30 F. M. every Sunday until further notice.

The Ladies' Ald Society meets every Friday, at 2:30 F.M., at 1031 Washington street. Business Meeting at 4 b'clock. Mrs. M. V. Lincoin, President; Mrs. A. M. H. Fyler, Secretary. Meetings for tests, etc., will be held at his place every Sunday afternoon at hair past 20 clock. Chappel Hall.-Spiritual Conforences will be held regu-arly in this hall, 818 Washington street, each Sunday, at 3% and 7%. Good nusic. Mediums and sheakers invited ontiond. Dr. Ira Davenport, Sen., and E. J. Robbins, readoutic

Cutter spoke many pleasing words, and Dr. Richardson was called, but, owing to the late-ness of the hour, did not speak. Within the last week many letters have been received in regard to our book, "Lyceum Instructor." All information in regard to it will by furnished by writing to the Corresponding Secretary. The first Thursday in Jan. 1883, is the annual elec-tion of officers of this association. It is shoped that all those who are members will be present and see that those who have the welfare of children and the Lyceum at heart are elected to their proper places.

children and the Lyceum as and to their proper places. ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1. 800 Tremont street.

HARMONY HALL, 34 ESSEX STREET. - The meetings in this hall on Sunday last were interesting and instructive, and seemed to be ap-preciated by all. During the morning and af-ternoon we were highly entertained with short addresses by Mr. W. S. Braithwaite, the boid, outspoken and eloquent advocate of the spirit-ual cause from the West Indies. Mrs. Maud E, Lord made a few remarks in her usually happy, earnest and interesting style. Father Locke spoke briefly but eloquently upon the practi-cality of Spiritualism as a religion, concluding with one of his original songs, which was highly appreciated by the audience. Mrs. Chappelle offered a few practical remarks. Many clear and convincing tests were given through the organisms of Miss Keating, Mrs. M. W. Leslie, Mrs. L. W. Litch and Mrs. M. A. Charter. The evening exercises consisted of some prac-tical remarks by Mrs. Maggie J. Folsom, whose earnest and sincere manner made a deep and teresting and instructive, and seemed to be ap-

carnest and sincere manner made a deep and favorable impression on the minds of her hearers. Most excellent tests were given by Mrs. A. A. Jackson, Mrs. Leslie and Mr. Perkins. The exercises closed with readings by Mrs. Bates, which were well received and highly ap-

Dates, which were wen received and analy of preciated. Meetings are held in this hall every Sunday at 101 and 21 and 71 o'clock, also every Thurs-day at 3 o'clock P. M.

CHAPEL HALL, 818 WASHINGTON STREET .-

The Spiritual Conference, Sunday afternoon, was well attended, and the exercises were inter-HARTFORD, CT. — The First Association of Spiritualists holds meetings every Sunday afternoon and evening in its hall, No. 81 Asylum street. E. M. Lay, President; C. J. Mills, Secretary; Mrs. L. A. Pasco, Corresponding Secretary. **EST** A highly interesting letter from that veteran worker in the spiritual vineyard, Thomas Gales Forster, of Baltimore, Md., will

CHARLESTOWN-MYSTIC HALL.-On Sunday, December 24th, a very interesting meeting was held in the afternoon at the usual hour. Tests by Mrs. C. Mayo-Steers and psychometric read-ings by Mrs. L. A. Coffin were given in a man-ner that was interesting and satisfactory to all. Next Sunday, Dec. 31st, Mr. Geo. A. Fuller will speak at 3 P. M. C. B. M.

CHELSEA.-Mrs. Bagley occupied the rostrum for the Chelsea Spiritual Association last Sunday evening. The hall was, as usual, crowded with an audience anxious to hear from friends who have passed on. She gave many remark-able tests, which were all recognized save three. ET?

Fact Meeting.

To the Editor of the Banner of Light :

The Fact Meeting at Horticultural Hall on Saturday, Dec 23d, was instructive and inter-esting. Mr. Colville, who has recently returned esting. Mr. Colville, who has recently returned from Chicago, related some very interesting ex-periences with Dr. Slade in slate-writing. Mr. Wetherbee made some remarks in reference to Nitings with Dr. Mansfield, of New York City Mrs. Maud E. Lord held the close attention o the audience with a recital of several facts of spiritual phenomena. Judge Ladd gave from his fountain of facts some fine descriptions. Dr. Moore spoke of special manifestations of heal-ing, one of which occurred in the dark circle of Miss Helen Berry, where a man's arm was treated by an independent materialized hand, illuminated by spirit-light. Mrs. Maggie Fol-som told us of an old-school hospital physician who, attempting to conceal his intentions, her controlling spirit told him what he wanted to know and how to treat a patient under his care. know and now to treat a patient under his care. Mr. Barnes described slate-writing experiences with Mr. Phillips. W.S. Braithwaite, from the West Indies, gave interesting accounts of phe-nomena which occurred there, considered by bin to be the westle of which we

These meetings, I hope, will continue to grow in interest, and furnish much valuable matter for our *Fact* Magazine, copies of which can be obtained at the *Banner of Light* Bookstore. L. L. WHITLOCK.

Spiritualist Meetings in New York. Boston and Gila River

Spiritualist meterings in New York. The First Noclety of Mpiriunalists holds meetings every Sunday in Republican Hall, 55 West 83d street, at 10% A. M. and 7% F. M. Henry J. Newton, President; Hin-ry Van tilder, Secretary. The Independent Association of Mpiriualists and Liberals hold public meetings every Sunday morn-ing and evening at Frobisher Hall, 23 East 14th street. The Banner of Lipht Ison sale stall our meetings. Alfred Weldon, President.

To Foreign Subscribers

The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign countryem braced in the Universal Postal Union.

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 THE SFIRITUAL OFFERING. Published weekly in Ottumwa, lowa, by D. M. and N. P. Fox. Per year, st. 50.
 THE MEDIUM AND DAYBHEAK: A Weekly Journal devoted to Spiritualism. Price 2,00 per year, poslage 50 cents.
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RATES OF ADVERTISING.

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A7 Advertisements to be renewed at continued rates must be left at our Office before 12 M. ou Naturday, a week in advance of the date where-on they are to appear.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce street), where advortising contracts may be made for it in NEW YORK.

NOTICE TO OUR ENGLISH PATHONA. J. J. MORSE, the well-known English lecturer, will act asour agent, and receive subscriptions for the Banner of Elight at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at hisofice, 4 New Bridge street, Ludgate Circus, E.C., London, England, where single copies of the Banner can be obtained at 40, each; if sent per post, 54, extra. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us. Colby & Hitch.

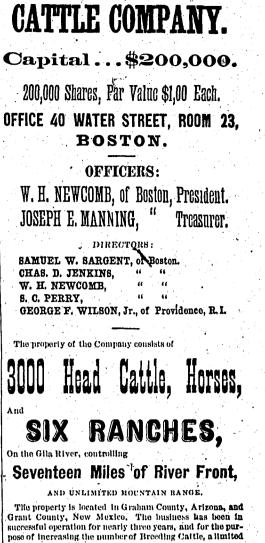
AUNTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the Spiritus i and Reformatory Works published by Colby & Rick, Boston.

NAN FRANCINCO BOOK DEPOT. ALBERT MORTON, 20 Stockton street, keeps for sale the Bunner of Light and Apirium and Boforma-tory Works published by Colby & Elch.

SPRINGFIELD, MASN., ROOK DEPOT. JAMES LEWIS, Temple of Music, No. 63 Pynchon street, Springfield, Mass., receives subscriptions for the Banner of Light, and takes orders for the Splrituni and Reformatory Works published by Colby & Rich.

NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and Bookseller, 141 Eightl street, New York City, keeps for sale the Npiriuml and Beformatory Works published by Colby & Rich. 4÷Þ

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Npiritual and Reformatory Works pub-lished by Colby & Rich.



mount of stock is now offered at par,

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JOSEPH E. MANNING, Treasurer, No. 40 Water St., Room 23, Boston, Mass.

DR. FELLOWS,

VINELAND, N. J., cures diseases of men by an Exter-nal Remedy (a spirit prescription) in 30 days, especial-ly those made sick through their own tolly. Send two 3-ct. stamps for his Private Counselor, giving full information. State your disease. 8wis*-Dec. 2.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT MORTON, 210 Stockton street. Nov. 15, -istf

BANNER OF LIGHT and Spiritualistic Books for sale, Nov. 15, -1817
 BERK MORTON, 210 Slockton street.
 Nov. 15, -1817
 BERK ELEY HALL LECTURES.
 W. J. COLVILLE'S DISCOURSES.
 No. 1-ALL THINGS MADE NEW; Delivered Bunday Morning, Sept. 18th. 1851. No. 2-Wiry WAR OUT PRESI-bENT TAKEN AWAY Delivered by Spirit E. H. Chanja, Sept. 25th, 18tl. No. 3-PRESIDENT GARFIELD LIVING AFTER DEATH; Delivered Sunday, Oct. 20, 18th. No. 4-THE SPHIITUAL TEMPLE: AND HOW TO BUILD IT; De-livered Sunday. Oct. 9th, 1851. No. 5-HOUSER of GOD AND GATES OF HEAVEN; Delivered Sunday, Oct. 16th, 1881. No. 6-THE GODS OF THE PAST AND THE GOD OF THE FUTURE; Delivered Sunday, Oct. 20, 1881. No. 7-SPIRIT E. V. WILSON'S ANSWER TO PHOLESS OF GOD AND GATES OF HEAVEN; Delivered Sunday, Nov. 20th, 1881. No. 6-THE TRUE GIFT OF HEALING: HOW WE MAY ALL EXERCISE IT; Delivered Sunday, Nov. 20th, 1851. No. 10-THE RESTORATION OF THE DEVIL: Delivered Sunday, Nov. 20th, 1851. No. 11-THE MERSENDERS OF GRAFTIEDE RETORATION OF THE DEVIL: DELIVING SUNDAY, NOV. 20th, 1851. No. 14-THE MERSENDERS OF GRAFTIEDE NEWSENT AND THE WHEAT; Delivered Sunday, Nov. 27th, 1881. No. 10-NATUREL AND REVEALED RELIGIONS, 1951. No. 10-THE WHEAT; Delivered Sunday, Nov. 20th, 1851. No. 10-THE WHEAT; Delivered Sunday, Nov. 27th, 1881. No. 10-NATURELAND REVEALED RELIGIONS (No. 10-THE ARD THE WHEAT; DELIVER AND THE BA-SHAND BEST METHODS OF SPIRITUAL AND REVEALED RELIGIONS (Nov. 20th, 1881. NO, 14-THE TRUE BA-SHAND BEST METHODS OF SPIRITUAL CREATED SUNDAY, NOV. 27th, 1881. NO, 18-NATURELAND REVEALED RELIGIONS (DELIVER SUNDAY, DEC. 101, 1881. NO, 14-THE TAUE BA-SHAND BEST METHODS OF SPIRITUAL CREATED RELIGIONS (DELIVER SUNDAY, DEC. 101, 1881. NO, 16-WHAT KIND OF RELIGIONS (DEGANIZATION WILL BEST SOUPLY THE NEEDS OF THE HOUR? DELIVER SUNDAY, NO, 1881. NO, NO. 17-THE NEW YEAR, 1881. NO, 16-WHAT KIND OF RELIGIONS (DEGANIZATION WILL BEST SOUPLY THE NEEDS OF THE HOUR? DELIVER SUNDAY, NO, 1864. AND DUTTES; Delivered Sund

the money for two yearly subscriptions; for the Banner of Light: "I am greatly pleased with the Banner, and intend to make a point of sending you at least one new subscriber each year on the renewal of my subscription. If half of your present subscribers would form a like resolution, it would greatly rejoice your hearts, and carry the great truths of spirit return and communion into many dark homes and spirits." Bro. Tubbs speaks truly-such a course on the part of our patrons would indeed gladden the hearts of the Banner publishers, and we carnestly hope the recommendation in its behalf which he makes will be heeded by others of the friends. Meanwhile we tender our grateful thanks to him for his practical carrying out, as regards his own case, of the excellent plan he so kindly suggests.

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The recent demise of Louis Blanc recalls to mind an interesting incident of his life, and one upon which the novelist, M. Dumas, founded his "Corsican Brothers," the main subject of which is the preternatural sympathy between two brothers. On the evening of the day after M. Louis Blanc published a review of Napoleon Bonaparte's work "Les Idees Napoleoniennes," while returning to his home, he was suddenly assailed from behind by some ruffian, who inflicted a violent blow with a stick on his right eye. Who the assailant was has never been discovered. M. Louis Blanc had at that time a brother one year younger than himself, at Rodez, in the department of L'Aveyron, who entertained so strong and vivid an impression that he was being assaulted at the precise moment when it actually occurred, that he wrote to Paris for information, and was subsequently astonished to find that his impression was correct.

At the National Arbitration Convention in Washington last May, a committee was appointed to call upon the President and ask from him a recommendation to Congress that invitations be extended to foreign governments to send delegates to a Council of Nations in that city, having for its object the adoption of measures leading to the adjustment of disputed questions without an appeal to arms. A call upon the President has been made. He is favorably disposed in the matter, and holds the request of the committee under advisement.

A. S. Hayward, magnetic physician, has taken the rooms recently occupied by the venerable Dr. Hewett, 349 Tremont street, Boston, where he will exercise his spirit-magnetic gift of healing in cases where his services are required.

A business announcement made by Payton Spence will be found on our seventh page. Those wishing a really superior article for the purposes set: forth cannot do better than give the BLUE BOOK a careful trial,

A correspondent writes us from Montague, Mass., speaking very highly of the magnetic gifts possessed by A. M. Hunter, whose advertisement will be found on our seventh page.

The Chelsen Spiritual Association holds meetings every Sunday at 3 and 7% p. M. at Odd Fellows' Hulding, opposite Beilingham-street Horse Oar Station. Next Sun-day atterneon, Experience Meeting. In the evening, Mr. George A. Fuller, of Dover, trance and inspirational speak-er, will occupy the platform. THE LADIES' HARMONIAL AID SOCIETY meets every Friday atterneon at 2 o'clock in the same hall. Business meeting at 34. Entertainments in the evening, Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Sceretary.

NEW ERA HALL.-Shawmut Lyceum held its session on Sunday, Dec. 24th, with a fair audience, and a feeling of good harmony prevaded the hall. The exercises consisted of singing and reading of the Silver Chain recitations; selections by the orchestra; marches; physical exercises; recitations by Bessie Brown, Carrie exercises; recitations by Bessie Brown. Carrie King, Ernest Fleet, Bessie Pratt, Hattie Oakes and Gracie Burroughs; song by Mr. Murray and remarks by Mrs. Colby, who spoke of the beau-ties and truths taught in our Lyceums. Mrs. Maud E. Lord gave tests to some lifty or more visitors in the audience, all together making a rown pleasant session

Visitors in the addience, an together making a or the evening of Dec. 24th Shawmut Ly-ceum held its regular annual Christmas Tree Festival. The hall was packed with visitors and children, to all of whom a large Christmas tree at one end of the platform, filled with beautiful of the function of the platform, afforded much plass. at one end of the platorn, inted with Deauting gifts from floor to ceiling, afforded much pleas-ure. The exercises of the evening consisted of recitations by Ernest Fleet, Bessie Brown, Haskell Baxter (encored); instrumental music ure. The exercises of the evening cousisted of recitations by Ernest Fleet, Bessie Brown, Haskell Baxter (encored); instrumental music by Walter Graham; a Christmas song by Little Blanche, received with great applause; recita-tions by Bessie Pratt, Emma Ware, Lilla Arm-strong and Gracle Burroughs; piano solo by Lilla Singleton; song by Gracle Burroughs; reading, Mrs. Jenny; and song by Miss E. Single-ton. John Wetherbee favored us with some of his witty remarks. A piano solo was performed by Lilla Singleton, followed by remarks from Mrs. Folsom. The silver cake basket was drawn by Miss Gracie Burroughs, she having, obtained the largest amount of money of any pupil of the Lyceum for the festival. The pre-sentation was made by President Hatch, with an appropriate address to the recipient, after which the committee having the Festival in charge distributed the presents from the tree to the children, and then all went to their homes happy. J. A. SHELHAMER, *Office 84 Montgomery Place.* [I attended with greatsatisfaction the Christ-

Office 8½ Montgomery Place. [I attended with greatsatisfaction the Christ-mas Ball given by Children's Progressive Lyceum No. 1, in Paine Hall, on the evening of the 25th. About one hundred and fifty couple were present, and the fine music of Barrow's orchestra was fully appreciated. The party was a success, from every point of view.—J. A. S.]

PAINE HALL, Dec. 24th.-Lyceum called to. gether by Conductor Ford. Every seat was occupied by the school and visitors, showing cupied by the sonool and visitors, snowing that our efforts are appreciated. Many smiling faces were seen among the children, and it is true now as ever that childhood's days are the happiest known. Through the interest of Mrs. L. S. Jones for the Lyceum she called on L. Prang & Co. and was presented by that firm with one hundred and five Christmas cards, which were in turn presented to each and every with one hundred and five Christmas cards, which were in turn presented to each and every child of the Lyceum. Recitations were given by Sadie Peters, Flora Frasier, Aaron Lowen-thal, Amy Peters and Mr. Andersen, a visitor; song by Emma Parr; duet by Mauie Havener and Jennie Smith; guitar solo by Rose Oppen-hiemer; a trio by Mr. William Vaughn and as-sociates. Following came" Christmas Carols" by Conductor Ford, rendered in excellent man-mer by fourteen members of the Lyceum, nameby Conductor Ford, rendered in excellent man-ner by fourteen members of the Lyceum, name-ly: Misses Bicknell, Dill, Hosmer, Havener, Smith, Waters, Peters, Morrison, Frazier, Parr, Stevens, Waite, Davis and Dodge. Mrs. Dr. New York City.

Movements of Lecturers and Mediums.

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

J K. Balley spoke in the Universalist Church, Sharon Center, O., Dec. 1st, and at Linesville, Pa., on the 10th. Storms and physical infirmities have kept him comparatively quiet of late.

W. L. Jack, M. D., of Haverhill, Mass., is now-in the South. His address is Atlanta. Ga.

Augustus Day writes from 26 Park Place, Detroit. Mich., that he has recently witnessed some very remarkable tests of split-presence at his residence through the mediumship of Mr. H. O. Sommers; and he most cheerfully recommends him to the notice of the public. Mr. S. can be engaged as a lecturer and psychometric reader, by addressing him in care of our correspondent, as above.

Edgar W. Emerson, of Manchester, N. H., is engaged at the Vermont Spiritualist Quarterly Meeting, Brattleboro', Vt., Jan. 12th, 13th and 14th ; New Hampshire Spiritualist Quarterly Meeting, Laconia, N. H., Jan. 20th and 21st ; he will be with the Spiritualist Society of Haverhill, Mass., Jan. 28th.

Mr. J. William Fletcher lectured in Brooklyn (Everett Hall) Sunday morning with exceptional sucess. He will speak at the same place next Sunday at 11 A. M.

Mrs. Willis-Fletcher's health has slightly improved. Fred. A. Heath, the blind medium of Boston, occupied the platform at Leonard's Hall, at Taunton, Mass., afternoon and evening, on Sunday, 17th, large audiences greeting him at both services. Mrs. Dr. Packer spoke for the Taunton friends Dec. 24th ; she speaks there the 31st and Jan. 7th: and on the 14th Mr. Heath will officiate.

C. H. Harding lectured for the Beverly Society of Spiritualists on Sunday last, Dec. 26th. Societies can address him for engagements at 136 Essex street, Saem, Mass.

F. W. Hatch, Portland, Me., writes Dec: 25th: "Geo. A. Fuller of Dover, Mass., has been with us during the past week, and lectured two Sundays and one week evening. His lectures have all been eloquent and thoroughly logical. In the treatment of mooted heological questions a spirit of candor has pervaded his every utterance."

Plerre L. O. A. Keeler is now holding scances at the residence of Dr. Henry Slade, 221 West 22d street, New York.

A Grand Fair

A Grand Fair Will open at 1031 Washington street, Ladles' Ald Par-lors, Tuesday morning, Jan. 16th. 1883, under the au-spices of the First Spiritualist Ladles' Ald Society. Parties visiting this Fair will find a great variety of useful and ornamental articles; also refreshments, hot tea, coffee, etc. Season' tickets, which entitle the holder to one share in five capital prizes, namely: China Tea.set, one Elegant Parlor Lamp. one Camp Rocking-Chair, one Piece Cotton Cloth, Silver Fruit Dish, only fity cents. For sale by members of the Society. The hall is open every Friday afternoon for contributions, which are solioited. Admission ten cents. Come one, some all.

RUPTUBE CUBED .- New method. Send for circular. Dr. J. A. House, 126 Fifth Avenue,

ROCHENTER, N. Y., BOOK DÉPOT. WILLIAMSON & HIGBÉE, Booksellers, 62 West Mail street, Rochester, N. Y., keep for sale the **Mpiritumi** and **Reform Works** published at the BANNER OF LIGHT Publishing House, Boston, Mass.

AUGUSTUS DAY, 73 Bags street, Detroit, Mich., 1-agont for the Branner of Light, and will take orders to any of the Spiritual and Reformatory Works pub-lished and for sale by COLBY & RIGH. Also keeps a supply of books for sale or circulation.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphils Book Agency, Rhodes Hall, No. 505, North 8th street. Subscriptions received for the Banner of Light at \$3,00 por year. The Banner of Light can be found for sale at Academy Hall, No. 500 Spring Garden street, and at all the Spiritual meetings.

WAMHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventl street, above New York avenue, Washington, D. C., keepe constantly for sale the BANNER OF LIGHT, and a sup-ply of the Spiritum and Reformatory Works pub-lished by Colby & Rich.

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

CLEVELAND: O., BOOK DEPOT. LEE'S BAZAAR, 105 Cross street, Cleveland, O., Cir-culating Library and dépôt for the Spiritual and Liberal Books and Papers published by Colby & Rich.

THOY. N. Y. AddENCY. Parties desiring any of the Spiritual and Reformato-ry Works published by Colly & lich will be accommodated by W. H. VOSHURGH, 65 Hoosick street, Troy, N. Y.

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ST. LOUIN. MO.. BOOH DEPOT. THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the **Apiritani and Beformatory Work**. published by Colby & Rich.



DR. F. L. H. WILLIS will be at the Quincy House, Brattle st., Boston, every Wednesday and Thursday, from 10 till 3, till further notice. 0.7.

J. V. Manstield, TEST MEDIUM, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 0.7.

ADVERTISEMENTS.

AMERICAN UNIVERSITY.

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THE LEIN U. BERRY, PHYRICAL MEDIUM. SEANCES Sunday and Thursday evenings, 8 P. M. sharp, At at 18 Arnoid street, Boston. Also Thursday Atternoons. Arrangements for l'rivate Circles can be made and sents so-cured for Scances by calling or sending postal at 18 Arnoid st. Dec. 30.-1w*



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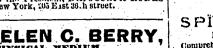
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OF LIGHT. BANNER

Message Department.

6.

Public Free-Circle Meetings Are hold at the BANNER OF LIGHT OFFICE, No. 9 Monigomery Place, every TUESTAA and FHIDAY AFTER-NOON. The Hall (which is used only for these scances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which thus the doors will be closed, allowing no express until the conclusion of the shance, ex-cept in case of absolute necessity. The public are cor-diatly invited.

The Messages published under the above heading indi-oriental spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-conse-quently those who has from the carthly spihero in an unde-veloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine but forth by pirits in these columns that does not comport with his or ber reason. All express as much of truth as they perceive-no more.

The rest off. An explosion in the bar who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. If a preciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spiritual-ity their floral offerings.

scances. [Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does sho re-ceive visitors on Thesdays. Wednesdays or Fridays.) Bor Letters of inquiry in regard (o this department of the Banner should not bead fressed to the medium in any case, LEWIS B. WILSON, Chairman.

SPIRIT MENSAGES. GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

[Report of Public Scance held Nov. 10th, 1882.] Invocation.

[Report of Public Scince held Nov. 100h, 1882.] Invocation.
Our Father God, who alt in Heaven, whose presence permeates all existence fith life and power, whese in finite goodness is displayed upon every hand, upspring the goodness is displayed upon every hand, upspring the four the lowing ords abave our head, thou who art grant and powerful, whese her flow, the shadow is sometimes obscure the three her upon the lowing ords abave our head, thou who art grant and powerful, whese her flow, who her that we need to have our head, thou who art grant and powerful, whese her flow, who her heads at more of the spirit is just beyond, is there, not on bender that they will be reacted by the control we approach thee, not on bender to harmony with the and thy laws, with souls multiced in the more of a spiring graver hear that he heads at more of the spirit. To they the speech, but with heads at mitter to head to that enter whole draw near into the ever head to that enter extra that the erfect would ensure the three in order to a spiring graver near that the soul of man. We would commune with the end to that enterest, hould who are mitter in order to expand the possibilities within the work at the veratures, build or the ender with enterest head to be an effective with there in order to a spirit, ready to once more hand, we would commune with the ender that we may come line symplete who at the spirit, ready to once more bard them and boodness or rightenusmess as a minister to those who are suffering up to minister to those who are suffering the spirit and world, for the spiritual world, for the spiritual world, spiritual world, spiritual world, spiritual world, in would seem that you needed strength and rest, you have been called upon to close the eyelids of one near head to we approach the possibilities within the more of a spiring may because the possibilities within the whole the shadow world and we way the head to that perform our mission in life as a spiritual world, for the benefit of theres. The spiritual w signed to us, and perform our mission in life as best we can.

Questions and Answers.

CONTROLLING SPHER.-- We will now consider your queries, Mr. Chairman. QUES --- What is the cause or purpose of one in process of mediumistic development, already considerably advanced, being subjected to a visual perception of what appear to be living thurles, spiders, etc., of unusually large size and artivity? Such has been and is the expe-rience of one who is not only greatly annoyed thereby, but has fears of what may be the result of its continuance, and to whom some ex-planation or advice regarding it and the course for her to pursue would be very acceptable.

Ass.—This is a case which we cannot con-sider as we would like to, for we perceive that it calls for special and particular examination. We should determine that the lady questioner has been, or is at the present time, either in condition of ill health of mind or body, or she i understandly surrounded; perhaps those with whom she is obliged to associate are not in harmony with her and her views. If such be the case it would account for the strange, varied and unpleasant appearances which come to her. Again, it is possible that the spirit-band who desire to make use of her organism are not competent to do so; are not adapted to the peculiar magnetism belonging to herself, the preditian magnetism heronoming to hersen, and that a change is required among the mem-bers of that band. Again, it is possible there may be some defect in the operation of her mediumistic powers which must be removed through the physical body. If such be the case, we would advise 'a change of locality, of resi-dence. Certainly, while the lady is annoved as the is at the accent time it, would be vise for

cal limitations and held down by weariness and prin in the body. All those unpleasant condi-tions have disappeared, and I now teel enabled, to send forth my thought so that it may be felt and understood by those groping in darkness. I was a medium. I understood many of the experiences through which mediums have to pass; many of these were of a painful nature, others were of a most glorifying character. I knew what, it was to tread the thorny path of mediumship as well as to perceive and enjoy its mediumship as well as to perceive and enjoy its beautiful fragrant blossoms. I can sympathize with all true mediumship: 1 can sympathize and come into harmony with all mediums who

desire to do right, even though they sometimes fail-even though they sometimes go astray. I know something of the conditions which they require for perfect, full unfoldment of their medial powers.

medial powers. I send forth my sympathy to co-workers and friends, I would like to include all earnest workers within the pale of my friendship, and extend the helping hand unto each one. I de-sire to draw around their lives the mantle of peace, that it may enfold and give them strength, courage and cheer. I assure my friends that when I can I will feturn to some medium, in order to send forth through his or her organism a knowledge of immortal life, to give some self evident truth that will demon-strate to mankind the fact that there is a spirstrate to mankind the fact that there is a spir-itual existence for man. I have been blessed in returning. I have

been privileged to come to mediums, at home and at other places, and have given some little token of spirit power and presence. To day I return to your circle room, to send

my love to friends, and to bid them press for-ward. Even though the road over which they

upon to minister to those who are suffering un-der the shadow of physical ills and distress. But power is brought to you from the spiritual world, and you will be sustained through all. When the shadow settles around you, and you are called upon to close the cyclids of one near and dear to you, to yield up his spirit to the eternal Father and to loving friends gone be-fame transfer and to loving friends gone before, strength and consolation will be brought to you in that hour of trial-but which will be one of triumph and of joy to the arisen spirit-you will be enabled to rise above all earthly and physical conditions, and to exclaim with truth, All is well, all is well; the angels are loying and kind; they have brought to the dear one the rest he most requires. So, my friend, I bring you my love, with assurances of my sym-pathy. Although I have come to you privately, and brought you sweet tokens of spiritual pres ence and love, and have been glad to know you have spoken of these things to others, yet I say Ewill come even more freely and frequently than before, because I know that by contac with you I can gain strength and power to reach others, and bear to them messages of joy and peace which their sorrowing souls require. To my friends in Cincinnati. Jennie McKee.

Alfred Gaither.

[To the Chairman:] I crave pardon, sir, if I intrude upon you. [You are welcome.] I have been invited to come and to manifest my presence. It gives me pleasure to be able to do so, now that I perceive and understand—for the now that I perceive and understand—for the truth has come hone to me with great force— that, spirits can return through avenues pro-vided for them, and manifest their presence, with their identity, to their earthly friends. I am glad to avail myself of the privilege and op-portunity to day, because I seek to reach those near and dear ones whom I still love, who mourn by country to day. In returning from the spirit through the physical body. If such be the case, we would advise a change of locality, of resi-dence. Certainly, while the lady is annoved as she is at the present time, it would be wise for ther to suspend all attempts at promoting her mediumistic development: to refrain from sit-ting for the purpose of unfolding her medial powers. She should exercise her will-power in powers in short, to ther to computered theorement, to powers. She should exercise her will-power in powers. She should exercise her will-power in powers in short, to ther to computered theorement in power in powers. She should exercise her will-power in powers. She should exercise her will-power in powers. She should exercise her will-power in powers in short, to ther to computered theorement in the physical base and powers. She should exercise her will-power in the feel interested, trying to call their atten-them feel interested, trying to call their atten-ther feel interested, trying to call their atten-ther feel interested, trying to call their attenpowers. She should exercise her will-power in order to counteract those visions; in short, to become positive against these influences, thus closing the avenues through which they come to her visual perceptions. Q.—What sensation or other effect does the act of becoming visible to earthly vision pro-for this. I am pleased at the opportunity given to me. I am delighted to feel that I may ex-press myself once more through mortal lips. I wing my blessing to mortal in the body. bring my love and my blessing to my family. I would have each member of that family realize my presence with them. The doors are not closed upon me, I enter into their homes at va-rious times, and come close to their hearts, buinging an influence of peace, or of stimula-tion, whichever I feel is most required at the moment. I was, sir, an active business man, well known in the community where I resided. My native place was in the District of Columbia, but for more than a quarter of a century I lived in Cin-cinnali. I passed out of the body in New York. My remains were taken back to my beloved city and there placed away from sight. return because I feel it to be my duty to do so, to extend the hand of greeting to friends here upon this mortal side. I have many here who were associated with me, and who understood my pature, its abilities and its enunderstood my nature, its abilities and its en-ergies, and I would like to come into close com-munication with them. I will be glad to do so if they will afford me an opportunity and con-ditions. It will be two years, in a few days, since I was called from the body, called to yield up the mortal part and to take on the spiritual, and I rejoice that the charge came to me at that time. I may truly say that it was a time of thanksgiving to me, a cause of rejoic-ing, that, after having stepped out of the mor-tal form, having yielded it up, with its infirmi-ties, and taken upon myself a new body adapt-ed to my wants and to the organs and energies which I desire to express, I felt indeed that I which I desire to express, I felt indeed that I had cause to give thanks unto Almighty God, and I will say that through the past two years and the experience which they have brought to me I have had no cause for sadness but only for rejoicing, for I feel that even despite the clouds and sorrows that were brought to loved ones because of my decease, great and lasting gain has been brought to my spirit, and I have been able to wield an influence, to send forth a power from the spiritual side which has been felt by my friends in their interior lives, and which would never have been exerted had I re-mained on the earth. Therefore, what was a loss physically and materially, to my friends and myself, has been a *spiritual* gain to all par-ties. Coming, as it did, at a time when only re-joicing should have been brought to my home for not only were the national Thanksgiving and the Christian festivities at hand, but an occasion of great joy to one loved one of my household was the theme of the hour-my decease came with intensest pain to the mini-invite of my family. But I would say to each one that it is well, it is well 1 left a loved wife, daughter and son ; but in spirit 1 did not depart from them. I was still beside them, endeavoring to exert the same sustaining power which they ever looked to me for in my earthly days. Pardon me if I do not express myself clearly. I was a large man, and I feel cramped and confined in taking possession of this little woman. I had much to say, but in taking control of a foreign organism, my thoughts seem to flit away from me; I cannot retain them as I did when operating upon my own mortal brain; but I feel that I have gained so much experience. strength and power by coming that I can well afford to leave some things unexplained, hoping that the time will come when I will be given them feel and realize that I am frequently with them; also that my work still goes forward; I am not idle, now that I have ascended to the spiritual world Oh 1 no; labor opens before me more broad and grand and free than it did in the old days, when I was cramped by physi-

Sa-gah.

[To the Chairman:] Will you let the red maid-en come? Sa gab wants to speak to her medi-um and friends, because the squaw medium is living in the shadows. She is surrounded by tim and friends, because the squaw medium is living in the shadows. She is surrounded by unpleasant conditions, and Sa gah sees that she is drooping under them, as the flowers droop when the clear warm sunshine has been taken away. Sa-gah comes to bring love and peace from the hunting-grounds beyond, and to say that the band does not forsake the little medy; that they bring 'to her strength and power in moments when sho is alone. They have seen the unpleasant conditions which have been closing around her, how she has felt that they were pressing her down to the earth. Sa gah wishes to say that they will not be allowed to crush her; they will be removed before many moons have passed away; Sa-gah knows that they will. The medy has almost got through the forest path, and very soon will come out into the clear plain, where the bright sunlight streams downward from the broad heavens. So Sa gah says to the little medy, struggle on a few moons longer; bear your burdens with pa-So Sa gan says to the little medy, struggle on a few moons longer; bear your burdens with pa-tience and cheer. Those persons who have brought to you shadows, who have given you trials, will be taken out of your way—not by the hand, of 'death; they are to make a change; they are looking toward the West, and still fur-ther westward they will travel away from your place and will not return for many summers Then you will be given strength to thing off the effects of the conditions which they have left

effects of the conditions which they have left; you will be able to work for the spiritual world as you have longed to do. Sa-gah is a messenger; she bring messages from the spirit-world through the medy. There are medies here who cannot work for humanity as they would like to, but the time is coming while the conductive the time is coming which all true workers will be given strength to perform those things which they feel are for the benefit and blessing of markind, when who-ever desires to work unselfishly for the good of others will be blessed abundantly in return. Sa gah, to her medy, who will see the talk-pa per and understand.

Lotela,

For George N., Craig ; Mary Freeman ; Georgie Franklin ; Charles M. Hathaway; Henry Roberts.

How do, Wilson brave? Lotela come now to talk for the spirits.

GRORGE N. CRAIG.

There's a brave here, a great big man; great big, not tall, but stout. He comes here to peo-ple in Boston, because he belonged in Boston. He wants to send a few words; his name is George N. Craig. He says: "Tell my friends that I return because I desire to meet them. I bring them my love, but while I am glad of the opportunity of doing so, that is not my object in coming, for I know they feel that if I have an existence anywhere my love must still be exexistence anywhere my love must still be ex-tended toward them, but I want to awaken them to a knowledge of the fact that spirits can return to mortal life. My friends do not readily recognize this truth, they cannot accept it, they have not the desire to investigate its claims as I would like to have them so L come to this I would like to have them, so I come to this place because I am not known. I wish them to seek carnestly for the truth, and it will be revealed to them. Tell Henry that in his busi-pers operations I have tried to guide him. He has thought, at times, that he would not be able to struggle through difficult places which he had entered; but he has slipped through then quite readily, and he will be guided in the future as he has been in the past. I want him to recognize the fact that spirits can and do aid to recognize the fact that spirits can and do ald him, for then he will not only give them power by recognizing and welcoming their presence, but he will also be able to receive more of as-sistance, of advice, than he has done before. I bring him the love of the dear ones with me, and assure him that those of his family who have passed away are, well cared for in the spirit-world."

MARY FREEMAN.

Here's a young squaw; she says : "My name them feel interested, trying to call their atten-tion to this subject, so that they would let their friends come to them and manifest their love for them. Tell them I have passed through all those experiences which I now know to have been for my good. That wearing, wasting disease which came to my body only prepared me to appreciate the spirit-world. I am not called upon to labor in the same manuer that I was here; although I am not idle, I can find enough to occupy my time. The pursuits which I fol-low are congenial to me; they do not grow irk-some; the longer I follow them the more beausome: the longer I follow them the more beau-tiful and pleasant they become. I wish to say to my friend Sarah that I will, if possible, bring her a token of my presence; but if I cannot come to her own vision, I think I will be able some day to show Lizzio what I desire to. I do not want to tell what it is. I wish to keep Liz-zie's mind free. I will tell Mary it will be a representation of that particular thing which l sent away from my home to a near friend, of which she was aware,"

not only in Cincinnati but in other places. It seems to me that some of those friends will be glad to learn that I have returned from the spirit-world to give them greeting. I was sixty-four years of age. I thank you, Mr. Chairman, for opening the way for my return this afternoon. Please an-nounce me as Alfred Gaither. I thank you, for opening the spirit was denied to my understand-ing, when here, for the best of reasons. Tell my friends I am gratified with the change. I ing, when here, for the best of reasons. Tell my friends I am gratified with the change. I would not return to mortal life and take up the old condition, the old body again, if the power was given me to do so. I feel that I have passed on, taken a step in advance, ascended one grade in the upward plane of life, and therefore have attained a height where I can get a clearer view. I look backward, and as thoughts of those old scenes and associations rise I feel to enfold them all within my love. rise, I feel to enfold them all within my love, within the affectionate part of my nature, but as I look forward I behold friends and loved ones who have passed on before, and they extend to me opportunities and privileges of which I may avail myself, to unfold the interior larger part of my being. I rejoice that I have passed to the spiritual world and become what mortals call a disembodied being; but not so; I have been given a body adapted to my wants, one which I can readily use. I send my love to my friends, and my blessing."

LOTELA.

Lotela wants to say that the great shining spirit, William Ellery Channing, is here to day; he does not wish to give a message, but desires to extend a fraternal greeting to a brave down in the front seat [Hon. J. L. O'Sullivan, of New York City]; to tell him he is pleased to come into association with him at this hour: that, in com-pany with him, during the past, he (Channing) has been able to receive truths from the higher would and two which them to this hour the higher has been able to receive truths from the higher world and transmit them to this brave here, through neediumistic sources. He desires to bear sympathy, good will, and fraternal greetpleased to meet him in private converse; and within a short time he will do so, not in this city, but when the brave returns to another big city. Channing brave knew the brave here when he was in the body.

Much obliged, brave, for the flowers; they have done heaps of good. Good moon.

[Report of Public Scance held Nov. 14th, 1882.] Questions and Answers.

QUES .- What political significance do our spirit friends attach to the recent elections just held in our country, and what do they think will result from them ?

Ans.—We look upon the recent political elec-tions of this country as but the natural and legitimate outgrowth of that condition of tu-mult and ferment in which the political life of the country has been involved during the last two years. The results of your elections are significant to up incomplete they dealers that two years. The results of your elections are significant to us, inasmuch as they declare that power, authority, autocracy, whether vested in parties, factions, nations, or individuals, are all decting, transitory — are not abiding; that change may be known, felt and recognized everywhere throughout material life. We be-lieve that the political condition of this nation is ripe for a change, and as we view the results of your late campaign, it appears to us to be but the beginning of a grand and mighty change that is to sweep over the political life of this country. Principle, not party, is what we ad-vocate, therefore we are not here to speak con-cerning the merits or demerits of any faction or party. It is plainly evident to all thinking proving the metric of dements of any inclusion of proving. It is plainly evident to all thinking minds that whenever a party, a community, or a number of individuals, come into power, and are allowed to wield their authority without question, they are apt to grew, autocratic and coercive; they do not consider the rights of the people, the rights of those under their charge, consequently the time arrives when those who consequency the time arrives when those who have allowed the community, party, or number of individuals, whoever they may be to hold sway, and become unjust in their dealings, arise in their might, and declare that a change must be made. We believe that a change is inevita-able in the political life and condition of this pation : that these law abiding honorable all able in the political life and condition of this nation : that those law abiding, honorable citi-zens who dave to speak and to use their influ-ence for the best good of humanity, will arouse to a recognition of the fact that it is their duty to use their best influence in oreating a party or parties that will work for the general good. We believe that independent political parties will arise, that the old will be swept away with its corrupting principles, that the best of both parties only will be preserved. When that time arrives, you will perceive a great change sweeping over the face of this nation, a change

made by other advanced and well-informed in-telligences equally qualified to impart to you their knowledge.

Mamie Lewis.

[To the Chairman:] I don't know you, but I wanted to come, and I pushed real hard against the man, so I could get in just as quick as he went out. I don't feel good, anyway. Do you know me? I lived in Philadelphia, and it is an awful long ways off, because I got so tired in coming. I did. I want to come to my mamma, to make her know I was with her. She don't know it a bit. "My sister—she lives with me, she does, in the spirit-world ; her namo is Susie. She told me i could come here, and my mamma, would know I came home. I don't see it a bit. would know I came hone. I don't see it a bit. [We will print what you say, and perhaps your mother will see it. Some one who knows her may send her a paper.] Then please to say that Susie and I send our love to mamma, and that papa is all right now; he don't feel bad any more. He got hurt-oh! hurt awfully: he was sick a long time, and he did fret all the time, because he did n't know what mamma would do. He felt so sorry for Willie, too, because he could n't send him to school like he wanted to --he had to put him in a store. He felt awfully all the time; then by-and-by he went off to the spirit-world, and then he got better. I want to tell my mamma he is all right: that he sends love to her, and is looking after Willie. Things are going to be better pretty soon. We don't want mamma to cry and feel bad; because we love to her, and is looking after Willie. Things are going to be better pretty soon. We don't want mamma to ery and feel bad, because we aint gone away. Susie went first. Mamma did n't live where she lives now when Susie went away. She was quite a big gjrl. After a long time I went away, because I was sick and could n't stay any longer; then my papa got hurt, and after a good while he went away, too. Mamma had heaps of trouble all the time, and now she cries and feels bad, and thinks she has n't got any body left but Willie. He's real good—he helps her lots, he 's real lonesome, too. I 've come here to send my love home, to tell mamma and Willie that we come to them and help them all we can; had papa says that in a little while everything is going to bo brighter ; Uncle Charlie is going to send for my mamma to little while everything is going to be brighter; Uncle Charlie is going to send for my mamma to go out to his house—that is way off, ever so far. He told Aunt Sarah he thought that when another spring came heshould send for Mary— that's my mother—and have her come out with Willie; that it would be a good place for Willie on the farm. We want her to go, so sho'll have things brighter. AuntSarah wants her with her, ever so much. Do you want to know my name? It is Mamie Lewis, and my mauma's name is Mary W. Lewis; my papa's name is Henry; he is in the spirit-world with me. My brother's name is Willie; my sister's name is Susie. "You tell mamma I aint got any more cough, it is all gone away: I feel real nice; I am going to school, and growing a big girl, and I am go-

to school, and growing a big girl, and I am go-ing to help her to feel real happy, by-and-by, just as soon as I can. I've been away about three years.

George Preston.

Only a few months are I dwelt in the body, and new I am an inhabitant of the spirit-world. I do not understand the laws and conditions operating between spirit and matter so as to take advantage of them and communicate pertake advantage of them and communicate per-sonally to my friends. I wish that I could do so, I have so much knowledge to impart which I feel will be of advantage to those in the body, and also to myself. I was far from the home of my childhood when I passed to the spiritual world. I died in San Francisco last summer. I had attained the age of, thirty-nine years; that does not seem a great length of time to me; it seems as though I had only begun to under-stand life and to profit by experience, when I was taken from the body. When I look upon my mortal life, from one point of view, I feel disstisfied with it and almost saddened that I should have been obliged to yield it up just at should have been obliged to yield it up just at the time when it seemed to open out before me with new advantage and experience, but when I gaze upon it from another side I am led to be-lieve that it is all right just as it is; it was bet-ter for me to yield up the physical and take on the spiritual form, that I might profit by the experience of the past, and by entering upon new scenes and associations I might be able to a ther new power and strength for future work. I will not come back in a complaining mood, dissatisfied with my condition, but will report to my friends that the spiritual world is one which pre-Iriends that the spiritual world is one which pre-sents opportunities to man for his "infoldment, and that although I do not receive all the things which I behold and which I feel would be for my welfare, yet I have been given—or have earned, just whatever you may choose to call it—many things which please me, with which I am satisfied, and I am striving to work for the attainment of the rest

duce in or upon the spirit who is the subject of it?

A.—As spirits usually make their presence known, or revcal themselves, either in materi-alized form or to the clair yoyant vision of mortals through the intense desire of their will, since it is usually the *pleasure* of the spirit to manifest his presence, it is to be presumed that the sensations arising from this revealment. are of a pleasing nature—and they usually are so. Most spirits who reveal themselves to mor tal sight through any of the various avenues of spiritual manifestation, do so because it is their strong desire: they, wish to make their presence known, consequently when they succeed in demonstrating themselves to their friends they are gratified, and the sensation is a pleasurable one; the effect of this is also of a pleasing naing to manifest themselves through the materializing phenomena, to have afterward de-clared that the sensations which they experienced were of an unpleasant nature. At the moment when they attempted to aggregate to themselves the elements necessary for maniesting through materiality, they felt a stinging, burning sensation, amounting to a positive pain. They have explained this by the fact that they afterward discovered that there were individuals in the scance room who were of a very positive nature, who were out of harmony with the proceedings, and that the magnetism of such persons did not readily assimilate with the magnetism of the controlling spirit, nor with that of the medium used for the operations.

Q.—Have all spirits the ability to appear in what is denominated a materialized form? Λ .—All spirits have not the power of appearing to mortals in a materialized form. Comparatively few spirits have that power. A spirit de-siring to take upon itself a materialized form must have a knowledge of the laws of chemical affinity and of chemical combination ; mustalso understand the operations of those laws through material life, and likewise how to attract the particles, the elements necessary for the upbuilding of the material form from the medium, from the sitters present, and the atmosphere, and how to apply them to their properuse, Unless a spirit desiring to materialize understands the operations of these laws, or is assista number of spirits who do understand them, he will be unable to materialize a form that will be perceived by mortals. No matter what the desire of the spirit may be, unless the re-quisite knowledge be possessed by him he will be unable to manifest through a materialized form.

Jennie McKee.

[To the Chairman:] I know that you wel-come all comers, and so I feel free to express myself to day. I am here not only for my own myself to day. I am here not only for my own individual satisfaction, but I come to guide a spirit here who desires to manifest himself through mortal life in order to reach his friends who are upon the earthly side. But before I introduce the spirit, or extend the magnetism to him by which he may introduce himself. I desire to send a few words of cheer to my friends who are in the body. I would have them feel and realize that I am frequently with them: also that my work still goes forward.

GEORGIE FRANKLIN.

Here's a little brave-he is not more than twelve or thirteen summers old. He says he wants his name put in the paper, because he thinks some of his folks will see it. He says : "I was killed on the track. Oh ! it was awful ! I don't like to think of it ! I tried to come through the medium but it media me thick of hrough the medium, but it made me think the great shock that came, so I got out as fast as I could, without speaking. My name is Georgie Franklin, I lived in Hinsdale, Mass." He wants to send his love to his friends, and tell them he is all right now. He goes to school, and is trying to learn a good deal. He thinks this is a jollier world than the one he laft. He says it was in the winter time...in left. He says it was in the winter time-in January-when he went away, he thinks about two years ago.

CHARLES M. HATHAWAY.

Here is a brave named Charles M. Hathaway. He says: "I belonged in East Freetown, but I died in New Bedford. I felt that I would like the in New Bedford, I felt that I would like to make myself known, but I did n't know as I would be received. I would like my friends to know that I return. I lived until I reached the age of thirty six years, and then passed out of the body. It will soon be two years since I departed from the mortal form, and I have been leaving around to see where would be the boot looking around to see where would be the best place to make myself known. I have tried to manifest to mediums, but I have not done as well as I desired to, I think now I will gain power and be able to do better in a little while. power and be able to do better in a little while. I send my love to my friends. I would tell those who knew of me that I am situated as well as I could expect to be. I have no fault to find. I hope they will seek to know all that they can concerning the immortal part of their beings, so that when they pass from the body they will be able to enjoy and appreciate the homes which await them."

HENRY ROBERTS.

Here's a brave who lived a good many years in the body. He says: "L-was called, I may say I am Henry Roberts. My earthly home was in Utica, N. Y. I have not been a resident the higher life for a long period of time. I only passed away last summer. I return, bring ing my love and greetings to my friends, to as-sure them 1 am not disappointed nor dissatisfied with the home I have found in the spiritual world. Although for many years I have ac-cented the teachings of the religious church, although I followed the guidance of old theolattnough i followed the glidance of fold theol-ogy, yet truth came to me while an inhabitant of the mortal form. I was enabled to perceive and to accept it, and to throw aside the old dogmas and creeds that sought to bind my spirit. I emerged from the darkness, to a great extent, while in the body, so, after having passed to the spiritual world and encounter-

out the various departments of social. religious and domestic life. The spiritual world is awake, stand fully that those spirits who have the best interests of lumanity at heart are working earnestly for the amelioration of the condition of mankind; working to make this nation—as well as all other nations—true in principle, and one that may open its arms and extend a wel-come unto mankind a nation that will preserve law and order, and eliminate all corrupt ing ideas and principles, and bring forward a platform of probity, of integrity, of purity and universal pencey

Q.-[By Mrs. M. A. Darling, Mendon, Mich.] Is there a difference of opinion among advanced spirits as to whether the inhabitants of earth had an individualized, conscious existence,

had an individualized, conscious existence, prior to their occurancy of human bodies? A.—That depends upon whom your ques-tioner means when she asks whether advanced spirits differ upon the question whether or no spirits had a conscious, individual existence prior to the mortal birth. There are many spirits laying claim to great names, these who were known as Ahinkers, learned scientists, and scholars in the earth-life, who still advo-cate the theory that spirits had no conscious active life prior to their mortal birth. But you active life prior to their mortal hirth. But you will understand' that these spirits, although laying claim to learning and the acquirement of great knowledge, are those who were known as materialistic in their tendencies and princias materialistic in their fendencies and princi-ples; believed and declared it their opinion that life began with the mortal birth; that matter produced all consciousness, all life, power, activity, and that within matter may be found the potency and power of all exist-ence. Many of these individuals still cling to their materialistic ideas, and although they cannot now declare, with truth, that spirit has no conscious life after the death of the mortal body, they still adhere to the opinion that spirit back of the second and the to the optimiter that spirit had no conscious existence prior to the mortal birth. Advanced spirits—those who have sought carnestly to lay aside the prejudices and opin-ions which they attained in the body, and which they four are optimized to the mortal they four optimiters. hey find are opposed to the reception of spir they hnd are opposed to the reception of spir-itual truth—who have gained knowledge and wisdom in the eternal spheres, unite in declar-ing it to, be their opinion, based upon observa-tion and experience, aside from the material life, that all spirit had a conscious existence previous to its birth in the mortal form, and that, having a conscious existence; it is eter-nal—had no beginning and can have no end.

Q.-[By B. Franklin, Chicago, Ill.] It was once stated in answer to a question submitted to a control of this circle that the spirit-world constitutes a vast library, in which all the ac-tions of man are recorded. If this is true, why tons of man are recorded. It this is true, why is it that the representations regarding the his-tory of nations differ in many essential points ? A.—It is true that the experience of humanity, the history of nations, is recorded in the spirit-ual world; that the life of all countries, of the entire universe is written upon the spirit is entire universe, is written upon the spirit, is abiding, enduring, deathless. But it is also true that all spirits are not interested in the study of that history, and do not care to inform thenselves concerning the records of nations or of humanity; consequently such spirits are or of humanity: consequencity such spirits are not qualified to render an opinion upon the sub-ject. You might question those spirits who had not informed themselves concerning the life-history of nations, and they would only give you that which they had received from others, or whatever opinion they might entertain at you that which they had received from others, or whatever opinion they might entertain at the moment. We are not aware that any ad-parced spirit who has studied into the life his-tory of nations, made it his special work to in-vestigate the past of humanity and of countries, and who is enabled to control some well devel-oped medium adapted to his use, will differ in any essential point in his statements from those any essential point in his statements from those

My body was shipped to that town, and many of those who knew me in early life were saddened when they heard I had departed the physical. They knew my remains were laid away in the old place to rest. I send my greetings and re-gards to friends in that place, and to those who were connected with me. I return from the spiritual world to variou my note consist. spiritual world to report my safe arrival. I am glad to find an avenue open, through which 1 may reach them. I desire them to give me an opportunity to come to them, in their own homes. If they will do so, I will be glad to re-port in answer to any call they may send forth to me. I will speak to them concerning my me. 1 will speak to them concerning my

to me. 1 will speak to them concerning my business career, my pursuits and pleasures when in California. I also send greetings to San Francisco friends. Tell them I return, bearing them tidings of immortal life. I hope they will receive what I have to give, and also provide me with an opportunity to come to them in person, and speak to them concerning private personal matters. I am assisted to peak here by spirits present.

MESSAGES TO BE PUBLISHED.

Nov. 14.—Mary Henderson: Oliver Perin; Mrs. Charlotte Indiux: William Harris; Sally Burleigh. Nov. 17.—Mary S.; Capt. Louis Brandt; A. C. Ripley; Jucy: Briglian; Elisha Read; George W. Baker; Juffa Morta.

Moria, Noz. 21. — Leander Warren; Marlon Dow; Ira R. Arnold; Johanna H viey; Sarah Elizabeth Toland; Daniel Osborn; Mrs. Matilda Oiney, Noz. 24. — Robert Owen; Richard H. Bowne; Adeline Ste-rens; Andrew A. Osgood; William G. Monroe; Sarah Tii-Ou

Wells; Andrew A. Osgood; Winnam C. abunco, Gatan An-ton. Nos. 23.—A. A. Ballou; Henry G. Ballou; Sarah A. Mes-sengor; Henry Choate: Mrs. Mary B. Marsh: Waunogah. Ded. J.—Judge J. F. Springer; Henry W. Slocum; Eliza-both J. Miller; Betsey N. Prince; Lotola, for William But-ler, Charles J. Clifford, Capt. Martin Adams, Lilly, Allce Wynde, Folly Heudricks. Dec. 5.—Dr. Annanda M. Dutch; Charles Henry Bacon; Arza Hayward; Anna E. Lewis; William D. Rowe. Dec. 1.—John S. Thorpe; John P. Snew: Betsey Price; Hannah Stearna; William Snipes; William Smith; George Nelson; Noali Brooks; Lavinia Bichmond; Mary D. Chap-man: Georgie Dorz.

an: Georgie Dorr. 2. Living Strandard, Lay 2. Ong Dec. 15. - Judge Joel Willard: Mrs. A. P. M. Davis; Mrs. muna A. Whitney; Mary E. Cooke; Martha Grant; Mrs. B. Henry. Dec. 19. - Timothy, Kaley; Mrs. Ellen A. Slack; Ellas

D. B. Henry. Dec. 19.—Timothy Kaley; Mrs. Ellen A. Slack; Ellza Horstord; Joseph Cheney; Dr. John B. Blake; Emma Hosea; Sunbeam.

1 The Empress of India, says M. Jean Rai-EO³ The Empress of India, says M. Jean Hai-mond, the brilliant French writer, is a Spirit-ualist, and John Brown is a medium. 'Often Her Majesty at a Grand Council of Ministers will reserve her opinion. "I must first," she will say, "consult the spirit of Prince Albert." For this purpose she retires to the Prince Con-sort's study, where his "vetements de nuit." are arranged upon a chair. "John Brown, the faith-ful Scothman, who has refused all titles of noful Scotchman, who has refused all titles of no-bility, except that of Esquire, brings in with great show of respect the basin of gruel which his master was wont to take every evening. Then the chair of the Prince Consort begins to tap upon the ground, and the taps are in-terpreted by means of letters of the alphabet. The Gaulois pities those upon whose lips this faithful picture raises a smile.—New York Sun.

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Addonda

*APPENDIX A.-** Reply to Hon, Thomas R. Haz-ard **-** Review of the Critics and the Situation **-** Rejolader to Thomas R. Hazard **-** Our Final An swer to our Reviewer.** swer to our ficeviewer." • AP•ENDINT B., —The Western Spiritual Press – Its War on the Secular Press Bureau – A sudden Change of Basse – Jaking up a New Position." • APPENDIX C.,—Pleading to the Indiciment – The Grand Army of Straw – My Answer to Hudson Tuttle – The offered Explanation – A Poet claims his License in his Logic – Answer to J. O. Barrett."

In his Logic - Answer 103. O. Burrett." APPEN DIX D.-Before the New York Conference -Editor at-Large Work ander Discussion - Mr. Charles D. Lakey's Address at the Harvard Rooms. - The Au-thor's Antiversary Address-Claim. of the Burcau." APPEN DIX E. - Opinichs of Distinguished Spiritual-ists - Voices of the People Popular Estimate of the Secular Press Burcau - Ylews of the Press."

Secular Press Bureau – glaws of the Press, " **APPENDIX F.**–Volces from the Spirit-World – Mes-sages from Henry J. Raymond – Dr. H. F. Gardner – Dr. William E. Channing – Hornee Greeley – Hon, John W. Edmonds – Gonge Ripley, L.L. D. – Mrs. Frances Harriet Green McDougal, – N. P. Willis."

APPENDIX G.-Fratran Sultation - To Luther Colty, Nextor of the Splittual Press - The Editor-at-Large Fund - Complete list of Names and Residences of the Subscribers,"

COLBY & HICH, No. 9 Monigomery Place, Bos-ton, Mass.

LIGHT. BANNER OF

Banner of Fight. BRIEF PARAGRAPHS.

8

Christmas was celebrated here on Monday in the usual harmonious manner. Everybody was happy, particularly so on account of the delightful weather-no snow under feet, and plenty of sunshine over head. We were the recipient of various gifts, for which we tender. the donors our heartfelt thanks.

See Miss Helen C. Berry's advertisement in another column. John Wetherbre has attended one of her séances, and he will tell you what he knows about it in next week's Banner.

So general is the complaint of sand; bagging and robbery in the streets of Chicago, Ill., at night, and so fast is the crime growing, that the Lumbermen's Exchange, aroused by the f ct that one of their members has been attacked, robbed and left senseless on the street, offer a reward of \$500 for the perpetrator of the crime. Since the first of December seventeen cases of this kind have been recorded.

The London Spectator cuts up Walt Whitman as a poet.

> While light is breaking all around, And darkness flees with terror, Not e'en a Bishop's protègé Can cumber land with error.

The result of the recent observations of the transit of Venus will not be known in less than five years, it requiring that time even for a large force to make the computations.

The Herald remarks that the "Salvation Army" is making a mistake in seeking to enter the missionary field. It says, "it is all very well to set the rag-tag and bobtail of London to marching through the streets and singing hallelulahs," but "what may do very well for the London slums may not be just what is needed in India, the Cape of Good Hope, New Zealand, the United States, Sweden, and other countries."

CHRISTMAS EVE SONNET, How peaceful segms this final hour of MEnt. Sky, land and sea, seen, listening for the praise That soon so many million tongues will raise; And with the force of silence, well unite To charm our souls, as through the gloom we gaze, . And almost hope to view that meteor bright Which, flashing forth in full prophetic days, Above the Holy Manger shed its light. And while we ramble over lonely hills, A way from din of care and pleasure's roar, We feel the Christmas Joy as ne'er before; And win afresh those rapture-waking thrills That e'er have given lift lis true increase Shore angel choirs first sang the hymn of peace. – Traveller. CHRISTMAS EVE SONNET.

After January 1st, 1883, a married English woman can make and hold investments in her own name, which shall be respected as her own property until the contrary is shown. It is an important change in the law.

How much wiser to listen to what God is say-ing to us here and now, than to be quarreling over what he is supposed to have said to men in far distant ages !- Christian Register.

Bronson Murray, of New York, (who calls himself a Spiritualist) is publicly "puffing" Stuart Cumberland, the pupil of "Petticoat" Bishop, who was so thoroughly exposed in this country and in England several years ago. In regard to Bro. Murray it would seem that the following apothegm is not inappropriate :""To what base uses have we come at last."

A landlord, having let all his houses but one, was asked if that unlet house was his last. "Yes, last, but not leased," was his reply.

The English Jersey lily has faded out in this

The American University. We have the pleasure of announcing the incorporation, with a comprehensive and permanent charter, of the American University, located in Boston, the names of the corporators being Messrs. Buchanan, Allen, Capen, Humiston, Wellington, Bradley, Libby, Flower,

Thayer, Newell, Cartwright, Lincoln, Storer, Rowe and Emerson. The fifteen gentlemen whose names appear in the charter as corporators are worthy representatives of this new movement. Stephen M. Allen and Nahum Capen are among the most honored citizens of Boston, having crowned a successful business life by historical and philosophical authorship. Prof. Humiston has long been known as a profound chemist and able

teacher. Dr. O. H. Wellington, in addition to a long professional life, has been one of our most original writers upon education. Rev. Wm. Bradley and Rev. D. L. R. Libby may well be named together as Christian ministers of the most liberal character, beloved wherever they are known, 'Dr. R. C. Flower has by the force of dalent rapidly attained his rank among the foremost of American physicians. Dr. David Thayer, late medical professor in the Boston University, is well known here as an eminent homeopathic physician. Mr. John Newell, a gentleman of fine intelligence, has been one of the most active friends of educational progress—an advocate of the principles which will be represented by the University. Mr. J. W. Cartwright, a lawyer, and member of several corporations, is one of the most intelligent, progressive and warm-hearted members of the profession. Mr. M. V. Lincoln, of the True Flag newspaper, is one of our oldest and most esteemed citizens. Dr. H. B. Storer. Secretary of the Onset Bay Association, has been for many years widely known and esteemed as a teacher of moral and spiritual philosophy. Mr. Aug. A. Rowe, president of a prosperous mining company, is one of that not very abundant class who combine great executive ability in business with generous impulses for the public welfare. Prof. C. W. Emerson is not only a gentleman of rare ability, and of remarkable success as a teacher of oratory, but is especially endeared to liberal minds by his eloquent and effective defense of

medical freedom before the Massachusetts Legislature. With so admirable and appropriate a body of con porators, combining learning, talent, eloquence, moral worth, reputation, business ability and philanthropy,

we doubt not Prof, Buchanan, who has been chosen President of the University, will be able to command support and sympathy, and to carry but his profound original views of education until the superiority of the American University will be generally recognized and its principles widely adopted in educational institu-

The long experience of Prof. Buchanan in collegiate duties since, some thirty years ago, he stood at the head of the parent school of American Eclecticism, has well qualified him for his present responsibilities and his name is so well known in our own country and across, the ocean, as the representative of the most progressive, profound and original philosophy, that his presidency will at once give the institution a prestine which will concentrate the attention and the hopes of the friends of education.

The purposes of the University, as declared in the charter, are as follows :

charter, are as follows : "The purpose for which the corporation is constituted is the establishment of an improved system of education for the development of the moral, intellectual, industri-al and vital capacities and character of persons of all ages, the cultivation of science, art. Iterature and ethics by investigation and propagation of knowledge, and the preparation of pupils for all honorable voca-tions, by education in the arts, sciences, skill and vir-tues to which the University is devoted, in accordance with the, principles, published by Dr. Joseph Rodes Buchanan and others, for, the application and diffu-sion of which this University is established and de-signed to operate by Departments or Colleges, viz., the COLLEGE OF. THERAFEUTICS, the COLLEGE OF 4NPUSTRY, and such other Departments as its authorities may from time to time establish, each Department being designed-not only for culture and instruction, but for the diffusion of its principles and methods in the com-munity by all suitable measures."

The sums already tendered for endowment will insure the commencement of instruction in the Univer-sity as soon as an adequate corps of professors can be secured. Correspondence on this subject may be addressed for the present to Dr. J. R. Buchanan, New York, 205 East 36th street.

W. J. Colville's Lectures, etc.

W. J. Colville's Lectures, etc. On Sunday, Dec. 17th, W. J. Golville addressed crowded audiences in Independent Church, Al-liance, O., the subject in the morning being

all are invited. On Sunday next, Dec. 31st, he will speak in Horticultural Hall, morning and evening. The subject of discourse at 10:30 A. M. will be, "The Harvest of a Year and the Har vest of a Life." and at 7:30 P. M. "In Memoriam 1882." At 10:45 a Watch Night service will com-mence at 36 Hanson street, to conclude imme-diately after midnight. Seats are provided for 125 persons; when the room is "full, the doors will be closed. Supper will be provided at 10 P. M. for those who have attended the lecture at Horticultural Hall. The Watch Night ser-vice will be conducted by the guides of Mr. Col-ville, assisted by others; a cordial welcome is extended to all, as far as space permits. W. J. Colville lectured in Providence, R. I., Dec. 27th; he is open to engagements for Wordnedor and the service will be interval to the addition of the service will be conducted in Providence, R. I.,

We did not print his is open to engagements for Wednesday and Thursday evenings, and will accept engagements anywhere within casy ac-cess of Boston, on terms within the reach of all desiring to secure the services of his guides. Address 36 Hanson street for dates and all metion dates and the security of the security particulars.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spirifunliat Society holds meetings at Evereti Hall, 395 Fulton street, between Smith street and Gallatin Place, every Sunday at 11 A. M. and 7:45 P. M. The public cordially invited. Children's Lyceum at 3 F. M. Conference meetings-John L. Martin, Chairman-every Saturday evening, at 8 o'clock. H. W. Benedict, Presidenta.

President, The Church of the New Spiritual Dispensation has leased the Church edifice, Clinton Avenue, between Park and Myrtle Avenues (currance on Clinton and Waver-ly Avenues), and hoids religious services every Sunday at 3 and 7% P.M. Faucational Fraternity, or Sunday School, meets every sunday at 10% A.M.; Ladics' Aid Society every Wednessday, evening for social intervourse at 7% o'clock. Psychic Fraternity meets every Saturday evening, at 7% o'clock, for the purpose of forming classes in mediumship. All meetings held at the Church, and all free. A. H. Datley, President.

Brooklyn Spiritual Fraternity.— Removal: The riday evening Conference meetings will be held in the ecture-room of the Church of the New Spiritual Dispensa-ion, Clinton Avenue, between Park and Myrtle Avenues,

al739 P. M. **The Eastern District Npiritual Conference** meets every Monday ovening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Coffin, Secretary,

Brooklyn (E. D.) Spiritual Conference, Composite Rooms, corner South 2d and 4th Streets.

And AIM Streets. On Monday evening, Dec. 11th, Rev. Mr. Mc-Carthy announced that his young daughter, a child of marvelous elocutionary power, would render a poem of Edgar Allan Poe—written by him while in the form, and apother said to have come from him since leaving the form. This she did by reciting "The Raven" and afterward a parody upon it by Lizzie Doten. Rev. Mr. Mc-Carthy said: "I do not conceive that Webster's Unabridged Dictionary contains a word more Carity said: "Ido not conceive that Webster's Unabridged Dictionary contains a word more pregnant with meaning than the word Spiritu-alism. The reverend doctors who expound the gospel to large congregations cannot with the most acute analysis define it; but any of those assembled in your halls can give its mean-ing; the direct communication with the dear ing: the direct communication with the dear ones who are gone—'only that, and nothing more,' as Poesays." The speaker referred to the materialist philosophers with whom he had had a controversy, and repeated an account which a friend had given him of a singular event which had occurred not long before: A gentle-man he met at the Hawrard Booms said that man he met at the Harvard Rooms said that there were certainly things in spiritual phe-nomena not to be accounted for by any other hypothesis, and related his experience with Dr. Slade, which was very conclusive. When deal-Slade, which was very conclusive. When deal-ing with materialists all that he asked was that the same rule of evidence which was admitted by them in other cases offered for acceptance should be received by them in the case of spir-itual phenomena. He then cited the argu-ments of Tyndall, Huxley and others in sup-port of certain theories. He, the speaker, be-lieved in spirit, but not the theological idea of spirit. His belief was that it is a substance, a substantial entity, and so he was a Substantial-ist. When anything is suggested to the mate-rialist which is beyond his ken and research or capacity, he at once with impudent assumption declares it impossible and false. The climax of audacity is to deny and ignore all that is out-side of his capacity of reception.

side of his capacity of reception. Mr. C. R. Miller said that the demonstrative powers of spirit communion occurring through Mr. Rothermel's mediumship were among the most conclusive he ever saw, and among the most convincing demonstrations of any phase known, and invited Mr. R. to give some exhibi-tion of his powers on the platform at the

tion of his powers on the platform at the Wednesday lecture of Mr. Colville. No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They care constipation, billousness, and torpidity of the liver. 25 cents per box.

Caution to Western Spiritualists-Look Out for Him!

A certain individual calling himself J. Randall Brown is now traveling as "THE MONARCH AMONG MEDIUMS "(?) through the West, pretending to be sent out under the auspices of the "United Society of Spiritualists" of Boston, Mass. He is flooding the country as he goes with his bills, at the foot of which he has had inserted as an imprint "Banner of Light Publishing Compa-ny," evidently with the intention of misleading the public into thinking we printed them at this office. The imprint of the publishers of this paper is "COLBY & RICH"-NO 'J Publishing Company" about it, and we did not print his bills, neither have we printed bills

As for the "United Society of Spiritualists" (?) which he claims as his backer-financial and otherwise -no such public organization exists in Boston. The friends in the West will do well to give this

peripatetic operator Brown the cold shoulder whenever and wherever he puts in an appearance.

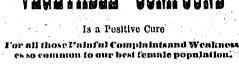
Special Notice.

Special Notice. The publisher of The Progressive Age regrets to have to announce its suspension. It WAS "established upon a sound financial basis," to wit: the pocket of the publisher; and owes nothing, except many thanks to those who have paid up their subscriptions; and to those editors and others whose critical acomen enabled them in some degree to approving the "its under subscrip-tions been as liberal as culogies, its success would have been truly phenomenal. It was an experiment. Its history but confirms the evi-dence that the South is not a congenial soil for the growth of theologic conceptions, its fate has been that of all other literaly ventures of a similar kind in the "Sunny South," which gentlement have engaged in to their or small pecu-lay damage. The publisher felicitates himself upon the fact that though his magazine hore the odium of advocating Spiritualism.

The publisher felicitates himself upon the fact that though his magnitude of the odium of advocating Spiritualism. it, nevertheless, gradually increased its subscriptions and popularity; and, animated by an "increasing purpose," outgrowing its faults and maturing in all good qualities, as it closes its promised second volume, fluids itself on rising ground in every sense of the word. Though its prospects have greatly improved, yet he feels that he would not be doing justice to himself by continuing it single-hunded. The publisher hopes that the suspension may be only tem-porary-that it is merely a case of suspended animation— that nother 'sound financial lasis' may offer to assist in carrying it on again, when he will he glad to join his efforts to make The Progressive Age an ald in the progress of hu-unality. Allanta, Ga., December, 1862.

anity, Atlanta, Ga., December, 1862.

LYDIA E. PINKHAM'S



A Medicine for Woman. Invented by a Woman

The Greatest Medical Discovery Since the Dawn of History.

and lt revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale check of woman the fresh roses of life's spring and early summer time.

It removes faintness, flatulency, destroys all craving for

stimulant, and relieves weakness of the stomach. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use.

For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of linihors from the Blood, and give tone and strongth to the system of man, woman or child. Insist on having it. Both the Compound and Blood Purifier are prepared at 233 and 235 Western Ayenue, Lynn, Mass. Price of either,

\$1. Six bottles for \$5. Sent by mall in the form of pills, of of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3 ct. stamp. Send for pamphlet.

HOLIDAY BOOKS!

DECEMBER 30, 1882.

Gifts for the People, At No. 9 Montgomery Place, Boston, Mass.

Battle-Ground of the Spiritual Reformation.

By S. B. Brittan, M. D. This is the Book for all honest inquirers who would fortify themselves with unanswerable arguments against the materialistic theories, cuming soph-istries and special pleadings of those who oppose the truth. All such persons will find Dr. Brittan's Book a complete armory. It is also just the weapon to put in the bands of captious critics and diskonest enemies. It spikes their heiviest artillery, and will force them to retire in silence from "the Battle-Ground of the Spirituial Reformation." Handsomely bound in cloth, with herefold edges, portrait of the Author, etc. \$2,00, postage 14 cents.

A Compilation of the Lectures

Given by the Spirit-Band through the mediumship of Mrs. Magdalena Kline, and which is called The Everhasing Gos-pel. Vol. I. This book contains nearly five hundred pages, alled with rare and grand lessons upon the present and future life, which should be learned by the whole human family. Large 8vo, cloth, \$3,00, postage 14 cents.

Poems of the Life Beyond and Within.

Voices from Many Lands and Centuries, saying, "Man, thou shalt.nover die," Edited and compiled by Glies. B. Stelbins. Cloth, pp. 220, 12no. New Edition. Price \$1,50, or full gilt \$2,00, postage free.

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Poem in Four Parts. By Warren Sumner Barlow., Part 1. The Volce of Nature: Part II. The Volce of a Pobble: Part III. The Volce of Superstition; Part I V. The Volce of Prayer. Ninth edition; new mid elegant steel-pair lo partrait of author. Cloth, \$1,00; glit, \$1,25, postage 10 cents.

Daisies.

By Wm. Brunton, A heautiful book of Poems, from the pen of this gifted author. Cloth, tinted paper, full gilt, \$1,50.

Scientific Basis of Spiritualism.

By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. This is a large 12mo of 372 pages, will an appendix of 23 pages, the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no just idea. Cloth, \$1,50, postage 10 cents.

Transcendental Physics.

An account of Experimental Investigations from the Bol-entific Treatises of Johann Carl Friedrich Zöllner, Profes-sor of Physical Astronomy at the University of Leipsic, Translated from the German, with a Froface and Appen-dices, by Charles Carleton Massey, Esq. [In England this work sells for \$3,60,] Large Emo, illustrated. Cith, that ed paper, \$1,00, postage free.

Witchcraft of New England Explained by Modern Spiritualism.

While producing this work of 482 pages, its author obvi-ously read the darker pages of New England's earlier his-tory in the light of Modern Spiritualism, and found that in origin Witchernft then and to-day's supermundane phe-nomena are the same. Cloth, 12mo, \$1.50, postage 10 cents.

Divine Law of Cure.

By W. F. Evans. This treatife is the result of the au-hor's last six years of careful research, study and experi-nce, and makes its appearance at a time when the necossity of the age seems to demand a work of this nature. Oloth, if the work of the nature is a state of the state of the second s 1. 50: postage 10 cents,

Spiritual Communications. Presenting a revelation of the Future Life, and illustrat-ing and confirming the fundamental doctrines of the Chris-Jan failth. Edited by Henry Kiddle, A. M. Cloth, 41,60; sostage free.

Religion as Revealed by the Material and Spiritual Universe. By Edwin D. Rabbitt. It presents the sublime scheme of the universe, and the Delfic laws by which it is governed, in a new and original way, and develops a broad and joy-ous world's religion which rises above creeds and rests on a basis of material and spiritual science. Cloth, \$1,50.

VEGETABLE COMPOUND

Propared by a Woman.

og- Physicians use It and Prescribe It Freely -

country.

Rev. Mr. Meredith is inclined to be epigrammatic. "If," he says, speaking of the young men of the day, "you ask them to 'come to Jesus,' they will tell you to go to thunder !" Had a newspaper said this it would have been called profane.

The French Academy began the compilation of a dictionary two hundred years ago, and have not yet gone through the letter A. When that book is published it will be dificult to say whether it is a new or an old one.

General Sherman asks that the army be increased to thirty thousand men, and explains distinctly that unless we have more soldiers we cannot maintain the posts that experience has shown are absolutely necessary on the frontier.

The Commonwealth remarks that there is a deal of reservation in the word "substantially" as used by Rev. George Harris, who, in signing the creed of Andover Seminary, will, with the approval of the board of visitors, add the qualification : "I assent to the above creed as containing substantially the system of truth taught in the Holy Scriptures."

Civil service reform in Congress "draws its slow length along."

The Utah Commission reports to the Secretary of the Interior that the operation of the anti-polygamy law thus far has been successful in excluding polygamists from the exercise of

Will the other great powers consent? is the question.

> TO ROSIE. Little Rosle, happy Rosle, Messenger of earth and sky; Hither, yonder, always busy, Who should love you more than 1?

> Watching, tending as a lover, Caswell man, ah! Rosie, why, When I'm sad and lonely, never Do you seem to venture nigh?

Wary, winsome little Rosie, Ever blessing, ever blest. There will be a new exposé When they catch you like the rest! "THE LONE FISHERMAN."

The man who introduced friction matches into this country. George W. Burgess, died at Morristown, Pa., recently, at the age of seventy-eight. He began his business in the city of New York in 1831. The first matches city of New York in 1831. The first matches were made of chlorate of potassium, but they had to be drawn between two pieces of sand-paper to be ignited. The quantity of chlorate then in the country was small, and Mr. Burgess imported a large amount, which, however, proved to be of an inferior quality. The matches were returned on his hands and be failed.

Prince Krapotkine, the alleged Nihilist, has been arrested by the French Government, as it has long been aware of his connection with the anarchist troubles at Lyons. Krapotkine is said to be the worst kind of revolutionist, as he is a man of culture and a writer of skill and eruditivu.

liance, O., the subject in the morning being "Materialism vs. Spiritualism," and in the evening four subjects presented by the audience were ably discoursed upon. The guides of the speaker gave unbounded satisfaction to audiences composed about equally of materialists, Spiritualists and members of various Christian churches. The church in which the lectures were given is a handsome brick structure capable of seating about five hundred. It is entirely free from debt, and belongs to the Spiritualists and Liberalists of the place. Ex-cellent music was furnished by a large volunteer choir, accompanied by organ and orchestra. On the same day, at 3 P. M., Mr. Colville took

On the same day, at 3 p. M., Mr. Colville took active part in a temperance gathering held in a Christian church. The attendance was large, and the remarks of all the speakers were to the point and well received. On Tuesday, Dec. 19th, he held a reception in Philadelphia at the residence of Col. and Mrs. Kase, 1601 North 15th street. Mr. J. Homer Altemus sang finely. Mr. Colville's guides an-swered a variety of profound inquiries, and gave several poems to persons present.

swered a variety of profound inquiries, and gave several poems to persons present. On Wednesday, Dec. 20th, Mr. Colville deliv-ered, under influence of his guides, a lecture in Wright's Business College, Williamsburg, N. Y., on the relation of Spiritualism to all re-forms. A number of questions were satisfacto-rily answered at the close, and a fine poem im-provised on "The Duality of the Soul." On Thursday, Dec. 21st, Mr. C. attended a reception at 342 State street, the residence of Mrs. Ruggles, a well-known Brooklyn worker

Mrs. Ruggles, a well-known Brooklyn worker in our ranks, and, returning to this city Dec. 22d, was introduced to his Boston work Satur-day, Dec. 23d, at Horticultural Hall, when a re-ception was tendered him by the Boston Spirin excluding polygamists from the exercise of suffrage, and they believe that if the law is steadily enforced it will place polygamy in a condition of gradual extinction. England wants to "protect" Egypt forever. Will the other great powers consent? is the they had then and ever accorded them in this city. Mr. Thayer's choir of boys furnished pleasing music.

On Sunday, Dec. 24th, a large audience greet-ed the speaker at 10:40 A. M., and the house was literally packed at 7:30 P. M., when a Christmas eve service was finely rendered. The music was performed by Mr. Thaver and a fine choir of boys and gentlemen. Mr. Colville read a poem and sung a carol; his guides delivered an im-pressive invocation and a very able discourse on "The Real the Unreal and the Ideal that The Real the Unreal and the Ideal Christ mas." The hall was decorated with flowers and evergreens, and the windows and pillars fea-tooned with scarlet, white and blue draperies. The services ended with a poetic improvisation

of unusual merit. At 10:30 A. M., Dec. 25th, a very pleasing fes-tival service was held in Horticultural Hall. The attendance was large and appreciative; The attendance was large and appreciative; the musical numbers were well rendered by a fine choir of soloists with Mr. C. H. Thayer as-organist and members of the Petersilia Musical Academy as cornetist and violinist. Mme. Ma-rie Fries-Bishop sustained the soprano parts with even more than her usual good taste and proficiency. Mr. Colville's guides gave one of their best lectures, and all the members of the audience seemed delighted with the spiritual and musical banquet provided for their enjoy-ment and instruction. The decorations were of choice flowers and evergreens, tastefully arof choice flowers and evergreens, tastefully ar-ranged over the wall behind the platform, supplemented by a profusion of flowers on the desk, and four large Christmas trees, in addition to the draperies festooning the entire auditorium. A collection was made for the poor, the ex-penses of the service being defrayed by the let-ting of seats for the occasion. Mr. Colville will hold a reception at 36 Hanson street on Friday Dec. 20th of 8 by the residence

street on Friday, Dec. 29th, at 8 P. M., to which

men who enter science by the door of Mes-merism eventually become Spiritualists. The merism eventually become Spiritualists. The speaker described the spirits of Dr. Chapin at 1 Carrie Miller—a lordly gentleman bearing of his arm a young lady of angelic beauty. Mu-Miller rose and said: "When my daughter was buried Dr. Chapin conducted the funeral ser-vices, a fact of which no one in the hall was aware but myself. It had been prophesied that 1882 would be a year of wonderful phenom-ena; this in part had been fulfilled. Let every one look inta his or her own soul, and see what one look into his or her own soul, and see what has been done by purity, charity and self-sacrifice to help the spirit world in its efforts to up-lift humanity." Mr. Miller read a poem from the Gallery of Spirit Art, to Carrie Miller from Spirit Forres-

ter Gordon.

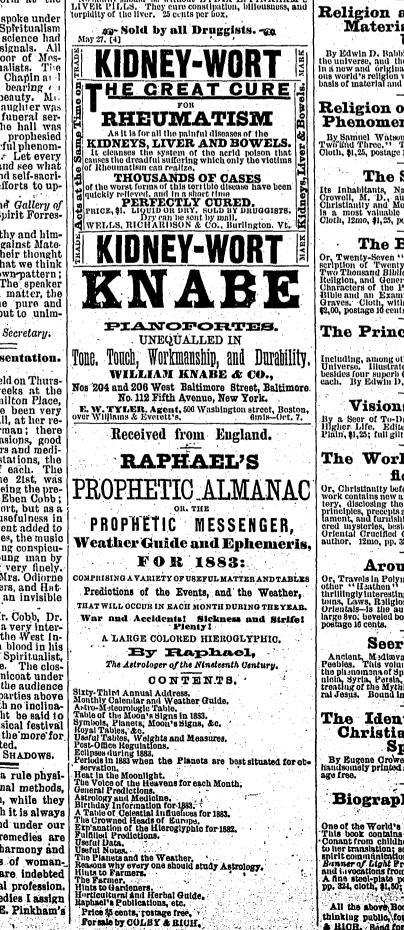
ter Gordon. Deacon Cole said that Mr. McCarthy and him-self usually led the forlorn hope against Mate-rialism. "If we ask men what is their thought of God we get so many definitions that we think each one has made a God after his own-pattern; and so it is with Spiritualism." The speaker referred to the laws of spirit and matter, the evidence of immortality, and the pure and lofty philosophy which stretches out to unim-agined heights. agined heights. DR. WM. H. COFFIN, Secretary.

A Social Gathering and Presentation. To the Editor of the Banner of Light:

A series of meetings have been held on Thursday evenings for the past six weeks at the rooms of Mrs. M. J. Folsom on Hamilton Place, and will be continued. They have been very interesting, Mr. Cobb, of Eagle Hall, at her reinteresting, Mr. Cobb, of Eagle Hall, at her re-quest, acting informally as chairman; there have been present, on these occasions, good speakers, good readers, good singers and medi-ums for various kinds of manifestations, the evening divided up with a little of each. The meeting on Thursday evening, the 21st, was much enjoyed, its unique feature being the pre-sentation of a gold-headed cane to Eben Cobb; not that he needed any such support, but as a testimony of appreciation of his usefulness in the cause of Spiritualism. This event added to the sprightliness of the other services, the music doing its part, Charlie Sullivan being conspicu-ous in that department, also a young man by

doing its part, Charlie Sullivan being conspicu-ous in that department, also a young man by the name of Lawrence, who sang very finely. The mediums who took part were Mrs. Odiorne and Mrs. Cotlin, psychometric readers, and Hat-tie Wilson under the influence of an invisible they called "Tetum." Short speeches were made by Mr. Cobb, Dr. Richardson, Mr. Wetherbee, and a very inter-esting one by a gentleman from the West in-dies, with a slight tinge of African blood in his veins, who, though hardly a full Spiritualist, seemed to be fast getting to be one. The clos-ing speech was made by Mrs. Barnicoat under influence, but the larger part of the audience Ingesteen was made by Mrs. barnicoat under influence, but the larger part of the audience lingered to hear the music, the parties above named being in the mood of it.yith no inclina-tion to stop; so the meeting might be said to have had the supplement of a musical festival which was much enjoyed, and all the more for being so spontaneous and unexpected. Stapows

*Dr. S. B. BRITTAN says: "As a rule physisicians do not, by their professional methods, build up the female constitution, while they seldom cure the diseases to which it is always liable in our variable climate and under our imperfect civilization. Special remedies are often required to restore organic harmony and strengthen the enfeebled powers of womanhood; and for most of these we are indebted to persons outside of the medical profession. Among the very best of these remedies I assign a prominent place to Mrs. Lydia E. Pinkham's Vegetable, Compound."



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