

SPIRITUAL PHILOSOPHY

AN EXPONENT OF THE

OF THE

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**FIRST PAGE.**—*Spiritualism Abroad:* Review of our Foreign Spiritualistic Exchanges.

**SECOND PAGE.**—*Banner Correspondence:* Letters from New York, Massachusetts, New Hampshire, District of Columbia and Washington Territory. Transition of Mrs. Mary E. Southar. *Poetry:* Soules Frageri. A Jesuit-Father on Spiritualism. New Publications. Be Sure and Read This. The Child in a Printing Office, etc.

**THIRD PAGE.**—*Poetry:* Bridal Song. *Spirit of the Press:* News from the Moon. *The Mediums' Friend* and the Peace Hall Committee. Magazines. Free Promissums! Free etc.

**FOURTH PAGE.**—The Help of Angels, Happy New Year, Indian Affairs, Spiritual Growth, "Bona's Bower," A Profitable Dream, The Adulteration of Food, etc.

**FIFTH PAGE.**—Spiritualist Meetings in Boston. Movements of Lecturers and Mediums. New Advertisements, etc.

**SIXTH PAGE.**—*Message Department:* Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shellenham from Jennie McCaig, Alfred Galtier, Sa-gah; Lotcia, for George N. Orkney, Mary Freeman, George Franklin, Charles M. Hathaway, Henry Roberts, William Ellery Channing; Mamie Lewis and George Preston.

**SEVENTH PAGE.**—"Mediums in Boston," Book and Miscellaneous Advertisements.

**EIGHTH PAGE.**—Brief Paragraphs, The American University, W. J. Coville's Lecture, etc. *Spiritualist Meetings in Brooklyn:* Brooklyn (E. D.) Spiritual Conference. A Social Gathering and Presentation, etc.

done with fervor, thanks have come from those whose state has thus been alleviated.... And it 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 assumed 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 themselves and see about them, then send to 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 writer's further elucidation of his subject, but will add his closing remarks, which should not be passed 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. I 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 scribbled. 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 is largely extolled.

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 portal.

Some interesting facts which are recorded of a "group" in the Faubourg St. Denis; a sad presentment 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 "aerle" 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 *confessors* 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 Lasserre 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 route* 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. Lasserre.

*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 to the learned English professor for his accurate and prudent statements.

edited with so much good taste, erudition, fortitude, by Mme. Grange, appears in regular order, though, as I previously stated, I heard it 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 diction, 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 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 1794, and died in Paris in 1822. Her education in her girlhood was from her mother, a woman highly endowed, sister of Fréteau, councillor of *Parlement*. At the age of twenty-two 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 '*Hôtel de Mounales*' 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 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 *Equite sur les progres de l'esprit humain*, which was especially 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 Sympathie*. In 1799 she published the *Eloges des Academiciens* (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 philosophical and literary men as Cabaries, Garat, Linguet, Thurot, Tracy and the like. Examining what has been said of her character, we find more and more to establish its power of abnegation *personnelle* and courageous devotion toward 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 cheeked life so felicitously won her pen; but I must stop.

[Through the kindness of Mme. Grange I am now favored with the Number number of *La Lanterne*. 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 Mariot's "Study philosophical 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 innocent ones can be well cared for. 2d, Creation of *ateliers* (see 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.]

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*, of Paris, came on a general visit to the societies in Belgium. He was received everywhere with great enthusiasm. The Spiritualists were much pleased to grasp the hand of this valiant defender of Spiritualism, the worthy perpetu-

ator of the divine mission inaugurated by Kardec.... M. L. visited all the important centres of Spiritualism, reanimating the vitality of 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 abounding in talent, must redound to the glory of our cause, 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 bewildering. It has also a medium, Mme. Krell, through whom Fénelon and others communicate.

*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 subjects, and has several communications from "beyond the tomb," I will quote only one:—"I come to implore the assistance of your prayers, for I 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 greatest 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 benefactor."

SWITZERLAND.

*Lumière 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 house-top, 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 I have no space, and can only commend the work to all.

ITALY.

*La Nuova Epoca*, Florence, for October. This handsome monthly is wholly devoted to Swedenborg and his doctrines. Its first article is an "Appendix 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. Cellotta on Swedenborg and his Doctrines."

**Annali Dello Spiritismo**, Turin, for October. This substantial magazine of thirty pages boasts of such contributors as D. Ennio Castelar and Eugène 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 review 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 "Progression"? 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 transmitter 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 a Mismo*" heads another article; this is followed by "Woman as Respects Religious Fanaticism," from the hardly less fertile pen of Mlle. 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 Estudios* (etc.) of Barcelona; for September contains the tenth chapter of "Eco-Homo," a learned dissertation that will doubtless be published in book form; then "Observations on Sleep," dreams, etc., psychologically considered with their moral and physical aspects. "A Medium of Bokhara" comes next, embracing a short history of the Khans of Mongolia and Turkestan, and an astrological prediction of 636, of the Hegira. Then we have

"*Galería de Tumbos*," by D. M. N. Murillo, who lays bare what the church has done; and a long and well-written article on "*Exaggerations, their Relation to Truth and Lying*," by Mlle. Sans. Under the heading of "Chronica," 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 fifteen 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 "materialists" 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 "Eccle Homo" and "Observations on Sleep," with "Visits of Spirits during Sleep, according to the Arab Poets," in which Ibn Kaldun says: "Dreams are one of the means of obtaining glimpses of the invisible world." Mme. 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 Badajoz 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.

*El Buen Sentido*, of Lorida, 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 Palsy, 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 chasm. How much better to preach this rational Christianity, which is known to the world as Spiritualism, and which works for God with both law and science."

SOUTH AMERICA.

The *Revista Espiritual* 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 Augustus 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 Spirit*, 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 Sciencias*," finishes the February number. A long article from a work published by Allan Kardec, in 1867-68, occupies many pages of the March number; a message, also, of good wishes offered to the Society of "God, Christ and Charity," on the second celebration of the anniversary of the "incarnation" of its founder, with many spirit communications which I have not space to notice.

La Luz de los Espectos, de Havana. The num-







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 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.

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

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### The Help of Angels.

Rev. Dr. Hicks, of Washington, whose name is universally known to the public, preached a discourse recently in the Tabernacle 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, which records the fact that "there appeared 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 shouted 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. It 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 retirement, his companions and copartners were not the blessed angels of whom he once said: "I could pray, and my father would send ten legions." We can see, said Dr. Hicks, how important, how precious, and how effective are

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 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. Ministers from the inner world of glory accompany—perhaps a multitude."

"They through the path you go," continued the eloquent and truth-speaking discourse; "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 advance 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 throw 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, showing in what direction human thought runs, and whither go out human aspirations and sympathies. The doctrine of the communion of spirits is becoming more familiar and better understood, while credulity is fading out. Direct spirit communion is absolutely needed to lift the age itself above the perils of materialism.

### Happy New Year!

This is the wish we cordially extend to all the readers, friends, and patrons of the *Banner of Light*, on the entrance of all upon another year. Though the spirit knows none of the limitations 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 it in celebrating their return as if, in each instance, 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 lectures—twenty-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 contains is borne in mind.

Numbers 4 and 7 of Vol. XXIII. and Number 9 of Vol. XXIV. (1889) are wanted to complete our files. Any person having these issues of the *Banner of Light*, and willing to spare them, will confer a great favor on us by forwarding the same to this office.

### 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 reader. 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 them in the interests of common justice. The Indians of 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 infinitely more at the mercy of the invading white man and covetous settler than he is now. We do not think, therefore, that it would be an easy matter to carry out this recommendation 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 a pow. In this statement he will be sure to be contradicted, particularly in reference to some of the more advanced tribes. The Secretary rests his opinion on a vague impression that because the Indians have never known any other way of holding lands except in common, therefore they would be opposed to individual ownership. This notion is known to be an untenable one, especially as it relates to such Indians as the Dakotas, a tribe that is reported, on the best and latest authority, to entertain singularly clear ideas on the subject of individual ownership, and that the whites cannot be more jealous of exclusive personal rights than they are. So that the Secretary's views on this point are of little practical worth, which leads one to believe them quite as valuable on other points in which the Indians are concerned.

In regard to their titles to reservations, he does not think they are what they should be; but to such tribes as will successfully prevent interference with the possession of lands which they actually occupy in common he would grant 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 applied 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 is not inclined to favor specially the teaching of young Indian children the English tongue, 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 system. It is a question whether youthful intelligence is better developed and strengthened through the memory than through the eyes and hands. His opinion is an unqualified one, that 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 manual labor schools by the government. And to give special point to his recommendation, he compares the estimated cost of such schooling to the government with the cost of Indian wars, a comparison to which none of the Indian raiders on the frontier or in their living will care to be invited. It will cost, for instance, four million dollars annually to educate twenty thousand Indian children in manual labor schools, and by this expenditure the chances of 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.

### 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 gets up personal lamentations for the loss of a dear friend and companion, he confesses his present total ignorance of the laws of spiritual growth, which make it necessary for all to lose that they may gain, to suffer a transmutation of 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 be 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 inseparably 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 had to wait to have things done for us, we should be of all beings the most miserable. What we get we must work for; and our suffer-

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.

### "Boslin's Bower."

The work of Miss Jennie Collins, the founder of the local benevolence to which she happily gave the name of "Boslin'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 thus engaged in it. Her sympathies went out actively to the poor working-women all around her, or she never would have given herself with such single devotion to the cause of their relief. She founded "Boslin'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 convictions of its necessity in various ways. When the present refuge for girls and women in distress and misery was established, Miss Collins was for the first time enabled to satisfy herself of the realities of all her previous statements, and far more, by meeting the sufferers daily face to face. They have come to her in their troubles only to find in her a firm and willing friend.

If they are in debt, feeling discouraged with their prospects, sick, or in any stage and condition of misery, they are sure of finding in her a ready listener and a warm sympathizer. She advises only to give help along with her advice. With her large and quick sympathies, she knows how to feel for the miseries of others and is prompted by an instant impulse to alleviate their condition. She was a working-woman herself, having begun her life in the Lowell Mills at the early age of fourteen years; and she has passed through all the gradations of a working-girl's experience, until by sheer force of character, acting on large views and living sympathies, she created a sphere for herself in which her usefulness has become most honorably conspicuous.

Boslin'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 support of the community, it is this. And we bespeak for it that active friendship which is so richly its due.

### 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 belief that during the occupation of that part of the country by the French a large amount of 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 Brown, who has had a mania in regard to this treasure for years, dreamed he was counting a chest of gold he had found buried in the earth at the foot of a tree, in an open field. In this dream he was informed by a man with a foreign accent, dressed in a military uniform, with a sword and sash, that if he would measure a certain distance from the centre of a rock in the run, he would find the treasure he had so often 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 two-thirds 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, 1745, 1751, and various other dates, the latest of which is 1754, which is the same year that Fort Mifflin was completed. On a brass ruler found in the chest "Joncalre" is plainly stamped, that being the name of the officer in 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.

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.

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.

Charles E. Watkins, the slate-writing medium, expects to be in this city next week, and may be addressed care of *Banner of Light*.

### 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 wanting—generally 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.

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

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 contracts he made be carried out faithfully. They will miss him, but they shall not miss his soul—*The Truth Seeker*. For with him the paper 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, turn a shining heaven into bitter night to see his paper weaken and die."

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 Mrs. 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 Mrs. Mors and placed at St. Vincent's Orphan Asylum. Mrs. Mors declares that the noises are made by her 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 Mrs. 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.

The Spiritualist Society in Oakland, Cal., instituted and presided over for the past six months by Walter Hyde, are informed by a correspondent, 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.



**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 working in Boston for the cause of a demonstrated human immortality. Services have been held in Paine Hall for several Sundays past, at 7 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.

The medical profession in England is not subjected to the catechism drill the members of that fraternity in this country propose to enforce upon those who would join their ranks; at 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 mislabeled "pure vaccine."

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 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 Rochester, N. Y.—forwarding at the same time 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 earnestly 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.

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 Idées Napoléoniennes," 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 Rodos, 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, and 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. Hewitt, 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.

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 villifier taints 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 perspires 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 people 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, Secretary; Mrs. L. A. Pasco, Corresponding Secretary.

A highly interesting letter from that veteran worker in the spiritual vineyard, Thomas Gales Foster, 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.**—The Shawmut Spiritualist Lyceum meets in this hall, 176 Tremont street, every Sunday at 10 a. m. All friends of the young are invited to visit. J. B. Hatch, Conductor.

**Paine Memorial Hall.**—Children's Progressive Lyceum, No. 1, holds its sessions every Sunday morning at 10 a. m., in Paine Memorial Hall, 22 East 14th street. The public cordially invited. D. S. Ford, Conductor.

**Essex Hall.**—Spiritual Meetings are held at this hall, 40 Washington street, corner of Essex, every Sunday at 10 a. m. and 7 p. m.; also every Thursday at 8 p. m. Several well-known speakers and mediums will take part in each meeting. Mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Conductor.

**Harmony Hall, 34 Essex Street** (first flight).—Spiritual Meetings in this hall, every Sunday at 10 a. m. and 7 p. m.; also every Thursday at 8 p. m. Several well-known speakers and mediums will take part in each meeting. Mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Conductor.

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Cutter spoke many pleasing words, and Dr. Richardson was called, but, owing to the lateness 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 be furnished by writing to the Corresponding Secretary. The first Thursday in Jan. 1883, is the annual election of officers of this association. It is hoped 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.

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 appreciated by all. During the morning and afternoon we were highly entertained with short addresses by Mr. W. S. Brathwaite, the bold, outspoken and eloquent advocate of the spiritual 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 practicality 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. W. L. Little and Mrs. M. A. Charter. The evening exercises consisted of some practical remarks by Mrs. Maggie J. Folsom, whose earnest 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. Exercises closed with readings by Mrs. Bates, which were well received and highly appreciated. Meetings are held in this hall every Sunday at 10 a. m. and 7 p. m., also every Thursday at 8 o'clock p. m.

**CHAPEL HALL, 818 WASHINGTON STREET.**—The Spiritual Conference, Sunday afternoon, was well attended, and the exercises were interesting and instructive. Opening remarks were made by Prof. Franklin, followed by Dr. Dillingham, Dr. Baker, Dr. H. B. Storer, Miss Wheeler, Mr. Edson, Maggie J. Folsom, Dr. Ames, Mrs. Henley, and others. At the evening meeting remarks were made by Prof. Franklin, a singer, and Dr. Baker, and were well received. These conferences will continue on Sunday at 2:30 and 7:30, to which all mediums and speakers, and the public, are cordially invited. DR. IRA DAVENPORT, SEN., Chairman.

**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 readings by Mrs. L. A. Coffin were given in a manner 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 remarkable tests, which were all recognized save three.

**Fact Meeting.**

The Fact Meeting at Horticultural Hall on Saturday, Dec. 23d, was instructive and interesting. Mr. Colville, who has recently returned from Chicago, related some very interesting experiences with Dr. Slade in slate-writing. Mr. Wetherbee made some remarks in reference to sittings with Dr. Mansfield, of New York City. Mrs. Maud E. Lord held the close attention of the audience with a recital of several facts of spiritual phenomena. Judge Lord gave from his fountain of facts some of the descriptions. Dr. Moore spoke of special manifestations of healing, 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 Folsom 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. Mr. Barnes described slate-writing experiences with Dr. Phillips. W. S. Brathwaite, from the West Indies, gave interesting accounts of phenomena which occurred there, considered by him to be the result of spirit-power.

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.

**Movements of Lecturers and Mediums.**

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

J. K. Bailey spoke in the Universalist Church, Sharon Court, 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 spirit-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 success. 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. 20th. Societies can address him for engagements at 139 Essex street, Salem, Mass.

F. W. Hatch, Portland, Me., writes Dec. 26th: "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 theological questions a spirit of candor has pervaded his every utterance."

**A Grand Fair**

Will open at 103 Washington street, Ladies' Aid Parlor, Tuesday morning, Jan. 16th, 1883, under the auspices of the First Spiritualist Ladies' Aid Society. 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 elegant Parlor Lamp, one Camp Rocking Chair, one Piece Cotton Cloth, Silver Fruit Dish, only fifty cents. For sale by members of the Society. The hall is open until 10 o'clock. Admission ten cents. Come one, come all.

**RUPTURE CURED.**—New method. Send for circular. Dr. J. A. House, 126 Fifth Avenue, New York City.

**Spiritualist Meetings in New York.**

The *First Society of Spiritualists* holds meetings every Sunday in Republican Hall, 65 West 23d street, at 10 a. m. and 7 p. m. Henry J. Newton, President; Henry J. Elder, Secretary.

The *Independent Association of Spiritualists* and *Liberals* hold public meetings every Sunday morning and evening at Frobisher Hall, 22 East 14th street. The *Banner of Light* is on sale at all 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 country embraced in the *Universal Postal Union*.

**Subscriptions Received at this Office**

THE OLIVE BRANCH. Published monthly in Utica, N. Y. \$1.00 per annum.  
LIGHT FOR ALL. Published semi-monthly at San Francisco, Cal. \$2.00 per annum.  
LIGHT. A Journal devoted to the Highest Interests of Humanity, both here and hereafter. London, Eng. Price \$3.00 per year.  
THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1.50. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents. THE TROSKOPISHT. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5.00 per annum.

**For Sale at this Office:**

THE RELIGIO-PSYCHOLOGICAL JOURNAL. Published weekly in London. Price 6d. per copy. \$2.50 per year. VOICE OF A SPIRIT. A Semi-Monthly. Published in Boston, Mass. \$1.45 per annum. Single copies 7 cents. FACTS. Published quarterly in Boston. Single copies 50 cents. MILLER'S PSYCHOMETRIC CIRCULAR. Published by G. H. Miller & Co., 177 Broadway street, Brooklyn, N. Y. Single copies 10 cents. THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1.50. Single copies 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE SHAKARI MANIFESTO. Published monthly in Shanghai, China. Price 10 cents. THE OLIVE BRANCH: Utica, N. Y. A Monthly. Price 10 cents. THE TROSKOPISHT. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL. Published semi-monthly in San Francisco, Cal. Single copies, 10 cents. COUNCIL FIRE AND ARBITRATION. Published monthly in Washington, D. C. 10 cents single copy. \$1.00 per year. GALLERY OF SPIRIT ART. An illustrated quarterly magazine published in Brooklyn, N. Y. Single copies 50 cents.

**RATES OF ADVERTISING.**

Each line in *Agate* type, twenty cents for the first and subsequent insertions on the fifth and tenth days after the date of insertion. Special Notices forty cents per line, *Minion*. Business Cards thirty cents per line, *Agate*, each insertion. Large and editorial columns, large type, loaded matter, fifty cents per line. Payments in all cases in advance. Advertisements to be renewed at continued rates must be left at our office before 12 M. on the day of expiration, and in advance of the date where they are to appear.

**BUSINESS CARDS.**

THIS PAPER may be found on file at GEO. P. ROWLAND, 221 N. Y. & CO.'S Newspaper Advertising Bureau (40 Spruce street), where advertising contracts may be made for it in NEW YORK.

**NOTICE TO OUR ENGLISH PATRONS.**

J. J. MORSE, the well-known English lecturer, will act as our English Lecturer for the year 1883. He will deliver fifteen sittings per year. Parties desiring to see him should address Mr. Morse at his office, 4 New Bridge street, London, E. C. London, England, where single copies of the *Banner* can be obtained at 4d. each; if sent post paid, 5d. extra. Mr. Morse also keeps for sale the *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Rich.

**AUSTRALIAN BOOK DEPOT.**

JAMES DUFFY, 101 Market Street, Melbourne, Australia, has for sale the *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Rich, Boston.

**SAN FRANCISCO BOOK DEPOT.**

ALBERT MORRISON, 210 Stockton street, keeps for sale the *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Rich.

**SPRINGFIELD, MASS., BOOK DEPOT.**

JAMES DUFFY, 101 Market Street, Melbourne, Australia, has for sale the *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Rich, Boston.

**NEW YORK BOOK DEPOT.**

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Rich.

**HARTFORD, CONN., BOOK DEPOT.**

E. M. ROSE, 57 Franklin street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

**ROCHESTER, N. Y., BOOK DEPOT.**

WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Rich, Boston.

**DETROIT, MICH., AGENCY.**

AUGUSTUS DAY, 73 High street, Detroit, Mich., is agent for the *Banner of Light*, and will take orders to send it by mail, or to call on him for a supply of books for sale or circulation.

**PHILADELPHIA BOOK DEPOT.**

The *Spiritual and Reformatory Works* published by Colby & Rich, Boston, are for sale at the Philadelphia Book Agency, Rhodes Hall, No. 555, North 4th street. Subscriptions received for the *Banner of Light* and *Spiritual and Reformatory Works* can be sent for sale at Academy Hall, No. 810 Spring Garden street, and at all the spiritual meetings.

**WASHINGTON, D. C., BOOK DEPOT.**

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

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

**CLEVELAND, O., BOOK DEPOT.**

LEE'S BAZAAR, 105 Cross street, Cleveland, O., is agent for the *Banner of Light*, and will take orders to send it by mail, or to call on him for a supply of books for sale or circulation.

**TRIOY, N. Y., AGENCY.**

Parties desiring any of the *Spiritual and Reformatory Works* published by Colby & Rich will be accommodated by W. H. VOSHURST, 65 Hoesick street, Troy, N. Y.

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Parties desiring any of the *Spiritual and Reformatory Works* published by Colby & Rich can procure them of J. H. HARTLEY, Auburn, N. Y.

**ST. LOUIS, MO., BOOK DEPOT.**

THE LIBERATIONISTS CO., 620 N. 6th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

**SPECIAL NOTICES.**

Dr. F. L. H. WILLIS will be at the Quincy House, Brattleboro', Boston, every Wednesday and Thursday, from 10 till 3, till further notice.

**J. V. Mansfield, TEST MEDIUM, answers**

sealed letters, at 100 West 86th street, New York. Send \$3.00 for 5-cent stamps. REGISTER YOUR LETTERS.

**ADVERTISEMENTS.**

**AMERICAN UNIVERSITY.** THE COLLEGE OF THERAPEUTICS, of Medical Science, of the American University, has not yet completed its corps of Professors. Physicians of the broadest and most progressive liberality, who are thoroughly familiar with all departments of the medical sciences, and capable of teaching in a satisfactory manner, are respectfully invited to present their claims and credentials to the President, Dr. J. H. HARTLEY, 65 Hoesick street, New York.

**MISS HELEN C. BERRY,**

PHYSICAL MEDIUM. SEANCES Sunday and Thursday evenings, 8 p. m. sharp, at 100 West 86th street, New York. Also Thursday afternoon, 2 to 5 p. m. Arrangements for private circles can be made and seats secured for seances by calling or sending postal at 128 Arnold st. Dec. 30.—1882

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gives no private sittings at any time; neither does she re-  
ceive visitors on Tuesdays, Wednesdays or Fridays.)  
\*\*\* Letters of inquiry in regard to this department of the  
Banner should not be addressed to the medium in any case.  
LEWIS R. WILSON, *Chairman*.

**SPIRIT MESSAGES.**

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

### Invocation

### Questions and Answers.

**—  
Jonnie McKee.**

[To the Chairman:] I know that you will come all day, and so I feel free to express myself to you. I am here not only for my own individual and selfish interests, but for the 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 act as I do, and frequently wish that I were one that my words would reach. I am not idle, now that I have ascended to the spiritual world. Oh! no; labor opens before me more broad and grand and free than it did in the old days, when I was cramped by physical

**Alfred Gaither**

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's chair. I had much to say, but in taking control of foreign organism, my thoughts seem to slip away from me; I cannot remember as I did when speaking by operating upon my own mortal brain; but I am sensible that I have gained so much experience and power by coming that I can now afford to leave this chair to be explained, and hope that the time will come when I will be given the opportunity and privilege of again returning and addressing my friends.

Before closing I will state that I was Manager of the Western Division of the Adams Express Company's business. While attending to my duties I came in contact with many individuals

**Sa-gah.**

per and understand.

**Totals**

There's a brave here, a great big man; great big, not tall, but stout. He comes here to ped-

MARY FREEMAN.  
Here is a young woman who says: "My mother

which she was aware."

GEORGIE FRANKLIN.

CHARLES M. HATHAWAY.

HENRY ROBERTS.

Here—a brave who lived a good many years in the body. He says: "I was called, I say I am Henry Roberts." My earthly home was in Utica, N. Y. I have not been a resident of the higher life for a long period of time, only passed away last summer. I return, bring my love and greetings to my friends, to assure them I am not disappointed nor dissatisfied with the home I have found in the spiritual world. Although for many years I have been teaching the teachings of religious science, although I followed the guidance of old theosophy, 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 dogmas and creeds that sought to blind the spirit. I emerged from the darkness, to a great extent, while in the body, so, after having passed to the spiritual world and encountered

LOTELA.

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

Discussions and Questions

ANS.—We look upon the recent political elec-

the universe, is written upon the spirit, and is hidden in the darkness. But it is also true that all spirits are interested in the study of that history, and do not care to inform themselves concerning the records of nations or of humanity; consequently such spirits are not qualified to render an opinion upon the subject. You might question those spirits who are so inclined, themselves concerning the life history of nations, and they would only give you that which they had received from the spirits who have been in the world, or whatever opinion they might entertain at the moment. We are not aware that any advanced spirit who has studied into the life history of nations, made it his special work to investigate the past of humanity and of countries, and that he has been able to develop an open medium adapted to his special investigation. The only point in his statement I have

**Amie Lewis.**

**George Preston.**

## George Preston

They knew my remains were laid away in the old place to rest. I send my greetings and regards to friends in that place, and to those who were connected with me. I return from a spiritual world to report my safe arrival. I am glad to find an avenue open, through which I may contact them. I desire them to give me a personal message to come to them from the other homes. If they will do so, I will be glad to report in answer to any call they may send for me. I 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

### MESSAGES TO BE PUBLISHED

**Q** The Empress of India, says M. Jean Raymond, the brilliant French writer, is a Spiritualist, and John Brown is a medium. On Her Majesty at a Grand Council of Ministers will reserve her opinion. "I must first," he will say, "consult the spirit of Prince Albert." For this purpose she retires to the Prince Consort's study, where his "*écritements de nuit*" arranged upon a chair. John Brown, the faithful Scotchman, who has refused all titles of nobility, except that of Esquire, brings in with great show of respect the basin of grovel water. The master was wont to take every evening bath. Then the chair of the Prince Consort begins to tap upon the ground, and the apparition interpreted by means of letters of the alphabet. The *Gaulois* titles those upon whose lips the faithful picture raises a smile. — *New York*

♦♦ Keep to your place and your place will keep you." But you cannot expect to keep your place without health, the foundation of all success. For instance, a railroad engineer in the employ of the C. M. & St. Paul R. R. had been grievously affected with diabetes for six years. He took four boxes of Kidney-Wort, and now writes that he is entirely cured and works regularly.

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