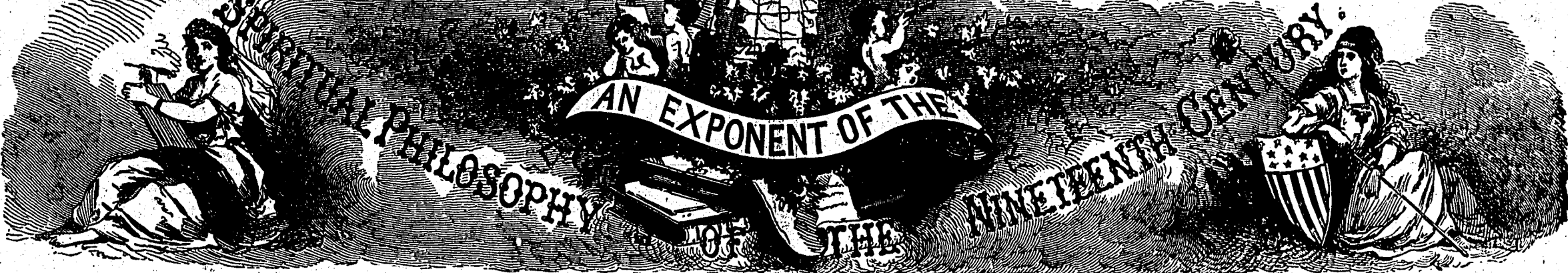


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Spiritual Phenomena.

EXTRAORDINARY PHENOMENA AT
VAULUSE, R. I.
The Philosophy of the Re-Materialization of the
Spiritual Body.

BY THOMAS R. HAZARD.
PART ONE.

To the Editor of the Banner of Light:

The dawn of the nineteenth century marked the commencement of an era of beneficial inventions, discoveries and improvements in every department of utilitarian art and science, exceeding an hundred fold any period recorded in the history of mankind. Nor have the denizens of the immortal spheres been idle during the unprecedented progress of their brethren on earth; for scarce had time and distance been vanquished by the transmission of human thought with lightning speed to the uttermost bounds of the one sphere, than the spirit artists of the higher worlds seized upon thought itself, and used it as a telegraph to transmit an answer from far off-realms in less time than was required to convey it from the brain to the tongue of the mortal questioner, thus fulfilling the prophetic words of the Hebrew seer (as I have experienced in scores and hundreds of instances), "And it shall come to pass that before they call I will answer; and while they are yet speaking I will hear."

The first recognized spiritual phenomena commenced in a lowly dwelling at Hydesville, near Rochester, in the State of New York, in the year 1848, through the intervention of tiny telegraphic or electric raps or ticks proceeding from the departed spirit of an obscure peddler (whose remains were afterward found buried in the cellar of the house) and a reliable interpretation of their meaning, through the application of the letters of the alphabet, first suggested by a ready-witted little girl of nine years old. Since that date these rappings, together with a multitude of different phases of the so-called "spirit communion" they have given rise to, have wonderfully increased in number, variety and importance throughout the habitable world, from pole to pole, and from east and west to the Antipodes, until the phenomena have culminated in that crowning glory of all, viz., "spirit form-materialization," the mysteries and intricacies of which are too incomprehensible and astounding to be received, or even understood in part only, except by a very small portion of investigators of the phenomena who have witnessed them under conditions more or less harmonious; the manifestations being graded (all other things being equal) by the harmony or disharmony that prevails in the circle of witnesses in the seance-room.

My many experiences with mediums during an unbroken succession of more than twenty-six years, have convinced me beyond a doubt that for a successful investigation of the spiritual phenomena it is indispensably requisite that two cardinal principles be strictly conformed to, to insure unalloyed manifestations. These principles are, first, "conditions," the prescribing and instituting of which must be left by the investigators wholly to the communicating chemists or operators on the spirit side of life. If we wish to have our boots mended, our horse shod, or our watch repaired, we do not dictate "conditions" to the cobbler, the blacksmith or the watchmaker, nor the methods the several artisans shall pursue in executing the work assigned them; nor do we pass judgment on their ability or skill, until after their labors are completed under the "conditions" and methods they themselves have prescribed and pursued. Then, and not till then, it becomes proper for us to pass judgment on the worthiness or unworthiness of the work done by the several artisans, and laud or condemn it as the facts may justify. This rule of procedure is acknowledged and assented to without cavil by all classes of society, and holds good in relation to all branches and departments of physical labor and science, whether it be applied to the scavenger who sweeps our streets with his birch-broom, or the astronomer who sweeps the heavens with his gold-mounted telescope.

The second dogma or principle that must be established and strictly conformed to, in conducting successful seances, is perfect truthfulness of intention, and kindly, harmonious feeling on the part of every member of the circle not only toward each other, but more especially

as directed to the medium and the spirit operators. In the endeavor to promote this harmony, investigators should be aware of the fact that to a medium when in the superior condition the thoughts of sitters become things, which, when addressed in sympathy and kindness, reach the medium's disordered mind or spirit as encouraging caresses, or when angrily directed jar upon it with all the potency of disqualifying physical blows, more or less disturbing and destructive to the manifestations as the thoughts are more or less violent or vindictive. This law applies alike to material and spiritual things, the difference being that the blow inflicted by the material clinched hand falls with stunning force on the material body, whilst the angry thought falls with like injurious effect on the disordered spirit of the medium.

To illustrate: Let us suppose an accomplished adept about to exhibit to the public some experiments in chemistry, but just as he begins, a score of ignorant roughs invade the hall, overturn his table and break into fragments his nicely arranged glass apparatus of receivers, retorts, or what not! Would it not be apparent to the simplest understanding that the failure of the chemical seance should be charged to the riotous disturbers rather than to the unfortunate lecturer? And yet scores of what are called "exposures" of spirit-mediums, especially of those for "form-materialization," have been accomplished precisely in the same way and by a like class of unsprited, riotous, uncultured minds, the ignorant disturbers in the one instance using their physical powers to accomplish their vicious ends, whilst in the other instance their "respectable" but no less ignorant and uncultured (spiritually speaking) compeers use their unheard and unseen, but no less destructive, malicious thoughts to accomplish theirs.

There is a governmental department in Washington City wherein the charred remains of entire packages of national currency have been submitted for identification to the delicate manipulation of female fingers under conditions so exquisitely sensitive that not only the presence of every rude blast has to be excluded, but the very bating of the breath of the operators is requisite to insure success. By strictly conforming to these nice "conditions," the semi-spiritual essence of the ink that had resisted the ravages of the fire has been deciphered on the attenuated and impalpable remains of the bills; and the loss made good to the owner by the Government. What chance, think you, would the owners of the charred remains of these bills have had to recover their just dues from Government, had the crowd of ignorant roughs who smashed the chemist's glass apparatus rushed in, and with savage threatenings snatched the defunct bills from the hands of the terrified operators and scattered them abroad? The query requires no answer! The alternative is self-evident to the understanding of a child! And yet the harmonious conditions that are requisite to insure success to the sensitive operators in the matter of the impalpable bills, are scarcely comparable with the infinitely nicer and more delicate conditions that must be accorded to spirit-artists ere full success can be obtained at a spirit-circle, and especially at that most mysterious, complicated and incomprehensible phase of all—a "form-materializing seance!" What think you would be the judgment awarded by society in general to the exasperated rioters after smashing the chemist's brittle apparatus, and scattering the ghost-like bills of the female operators in Washington to the winds, to go forth and with pen, printer's ink and loud, boastful proclamation, dogmatically announce to the world at large that through their superior critical acumen, scientific powers of observation, profound knowledge and singular love of honesty, "respectability" and truth, they had succeeded in demolishing two of the "pest-houses of deceit" wherein unprincipled "tricksters" had too long been permitted to pass off their conjuring tricks and fraudulent performances on credulous idiots and fools unpunished by the law. Nay! that these same profound reformers of abuses should, in their self-exaltation and profoundness of self-conceit, go still further, and demand that all the world should unite with them in their praiseworthy labors, and forever thereafter never permit another of these "Pest-Houses of Deceit" to exist on earth. With what greeting, think you, would such loud-mouthed, insolent demands be received by the public mind in general? Evidently with naught but ridicule or contemptuous silence. And yet I am bold to say that the unfounded charges and insolent demands of the supposed roughs and drunken rowdies are not a whit more absurd and preposterous (nor as much so) than are those, when viewed from a spiritual standpoint, that are in the present day being brought against our materializing mediums and their spiritual guides by multitudes of ignorant or wicked opposers, both in America and England, who seem in their own estimation to have reached a point of perfection in wisdom, knowledge and virtue, that both enables and entitles them to decide all questions relating to the spiritual phenomena and philosophy, and to prescribe the methods that spirit-artists shall adopt and pursue ere they be permitted to display to mortals their wondrous skill in the exhibition of these phenomena, of the laws governing which many of these would-be gods and leaders have learned nothing, either from their own or from others' experiences, and who probably know a thousand times less concerning the intricate and mysterious problem of form-materialization and the *modus operandi* of its performance, than do the supposed roughs and rowdies know of the science of chemistry, the "Pest-house" they so successfully "exposed" and exploded.

PHENOMENAL SPIRITUALISM.

BY JOHN WETTERBEE.

To the Editor of the Banner of Light:

My ancient and saintly namesake said, in the long ago, "that light had come into the world, but the darkness comprehended it not." That utterance was true then, and has been true many times since. It is literally true in these latter days with reference to the light known as Modern Spiritualism. I do not propose to make this point the argument in this article; every Spiritualist who notices the attitude of the outside world to this subject knows how applicable the quoted words are. This introduction may have no connection with what I propose to write, but it was in my mind as an undertone, and has found expression; and as sometimes such interloping thoughts are in order, possibly this may be. I had just been speaking of a dark circle that I had lately attended, with pleasure and profit to one of our good Spiritualists, who said he hated dark circles; thought they ought not to be encouraged; that they hurt Spiritualism, and really did no good. "For my part," he said, "I prefer light to darkness." I suppose there are many people inside as well as outside of our ranks who think just so in reference to the manifestations; yet the dark circle that I had just attended had so many points of interest that I would not like to have spared it from my experience. Like my friend, however, I prefer the light to darkness, and I suppose the poet Longfellow did, too; yet he wrote in his maturity the beautiful lines:

"And as our evening twilight fades away,
The sky is filled with stars invisible by day."

In which he puts the accent on the syllable of darkness. But for the "Night-side of Nature," how little comparatively we would know of the magnitude of the universe! How astronomy would shrink but for the "dark circle" of nature!

I have lately attended another of Miss Berry's circles; there was so much that was interesting about it that I am moved to speak of it, not for calling attention to her a second time, though there is no harm in that, but because I feel that I have something to say that will interest the reader. I am aware that Spiritualism is a matter of experience, not a matter of argument. I have had experiences that I could not have believed on testimony; and I say to myself sometimes, why, then, should I multiply words, presuming that others will be interested in my testimony; only I suppose on the saying, "that an undivided good is only half enjoyed," I follow my impressions, anyway; and that is right on general principles.

This second experience at Miss Berry's was in some respects different from all other circles that I have attended. While many of the manifestations were of the usual character, some of them were different; and the method of the controlling spirits was very satisfactory to skeptics and others unfamiliar with these manifestations; and it is for presenting the method that I have referred to, rather than describing the manifestations, that I am now writing this sketch. There were several skeptics present, as well as others who had never attended a circle before, who were there for curiosity or investigation. I have often been annoyed by the presence of those who had no belief in the honesty of these phenomena, but whether loud or silent, have muffled or subdued the manifestations; and being one who has not much spare time, I have preferred when I did attend to be in a circle of like-minded people, where the light or the thought from the other world came more or less in its fullness. I am fully in accord with our venerable friend Hazard, that some people are constitutionally or psychologically non-conductors of spiritual influences, and often without intention are obstructive in a circle; I suppose their time to awake has not come. I am, however, inclined to pity rather than blame them. With regard to this circle, there was a manifest disposition on the part of the spirits to convince the skeptics or doubters. I say spirits instead of the medium, because it appeared so to me; and it was done successfully; and for a wonder the skeptical element in the circle added much to the interest, and the effect the manifestations had on these doubters or investigators was as interesting a feature to me as the manifestations themselves.

The persons present, some fifteen or twenty, were seated snugly around an extended table, and during the manifestations all hands were joined, including the medium; this to many is a more satisfactory arrangement than if the medium was in the centre of a circle, or otherwise not included in the circle of joined hands. I am satisfied either way, believing as I do in the reality and source of the phenomena, and particularly if I am well acquainted with the medium; but, speaking for strangers and skeptical ones at that; there is a satisfaction when the medium is firmly in the grip of the persons each side of her, and thus impossible of being a mechanical factor in the phenomena produced. At first I was seated on one side of the medium and a well-known friend on the other side of her, and the hands of the circle were all joined. I knew of course that the medium had no hand in the manifestations, for the reason she had no hand at liberty. Among the variety of manifestations in this now dark room were electric or phosphoric lights, quite many and quite enduring. One of the persons, sitting near the end of the table and at some distance from the medium, said, "Cannot the lights be produced nearer this end of the table?" I appreciated the question, and if I had been a stranger and an investigator I should have had the same thought. Some one said in the dark, "You have hold, Mr. Wetterbee, of the medium's

hand, have you not?" "Yes," said I, "the medium has no hand at liberty." While the stranger was probably saying to himself, "Well, who is this Wetterbee? possibly a confederate!" and while Wetterbee was explaining the law, as exemplified by a magnet, that contriguity is necessary, and that the attractive power diminishes by distance, the spirits rapped for attention, which, being interpreted, they wanted the medium to change her seat and sit by the side of this stranger, who proved to be a skeptic and one who had never attended a circle before; as his friend, also a stranger to all present, sat then the other side of the medium, his or their doubts about confederacy would be removed. The lights and other manifestations were then in their vicinity, and they were satisfied, because they had hold of the medium's hands and knew they were not deceived. It would be interesting to describe some other rather violent manifestations with bells and tambourines on their two heads, that were more than they expected or desired, but all their doubts and skepticism came to a sudden end, and in a perfectly satisfactory manner, both to them and all present.

Several similar changes were made during the evening, and thus all had the privilege of having unmistakable proof of the intelligent and invisible source of the phenomena, and particularly the disposition of the spirits who directed matters, to be hospitable to strangers, which speaks well for this lady's medium powers. During these manifestations slates and sheets of paper were written upon, I say unquiescently by the spirits, for nobody's hands were at liberty, and could not have been with out detection. Some of these messages were to strangers, and from departed persons that the strangers know and who knew them by name, when the medium did not. While the medium was seated at or near the other end of the table, between two other strangers, where the manifestations had been vigorously interesting the spirits called for light by raps, requesting the circle to continue unbroken. The room then lighted, all hands being joined, there was on the arm of each of those strangers who held the medium's hand a ring about five or six inches in diameter. One of these men had never been in a circle before, and neither of them were Spiritualists (they may be now, however); they were perfectly amazed—the rings were whole, tangible and visible. How did they get on their arms? they had never let go of or lost the connection of the medium's hands. They were sure of that, but the solution of the rings, under the circumstances, was inexplicable. I have had the experience many times in my life of the ring manifestation, and know it to be a fact, but one of the unaccountables; and Prof. Zollner, who found a possible solution in a supposed "fourth dimension," did not make it clear to me. It yet remains wholly beyond my comprehension, and possibly may be beyond the comprehension of spirits, for they give no satisfactory explanation.

I think I have brought out the idea that induced me to write this sketch, and it is hardly necessary to go further into the details of that evening's experience. Descriptions of manifestations are getting to be, in my view, rather monotonous reading; yet to be intelligent I had to more or less describe some of them. I was a little sorry in the early part of the evening to lose the satisfaction of holding fast the medium's hand; and particularly to have a doubt expressed about the lights that appeared on our part of the table, when I held securely the hand of the medium, and her other hand was held by a responsible party; for I never like to be doubted, especially in a matter of this kind. But I was not sorry at the close to see all these doubters gwn up to the fact; and I feel safe in saying that whatever they may have thought before, they left the circle in the belief that there is an invisible, intelligent power that does what is claimed to be the work of departed spirits; and it seems to me that this claim is about as well sustained as any other claim asking mankind's acceptance.

MRS. M. E. WILLIAMS, OF NEW YORK.

To the Editor of the Banner of Light:

Let me present a single fact, without comment, which may be of some interest to your readers. On the evening of Tuesday, Dec. 6th, I attended a materializing seance of Mrs. M. E. Williams, at her residence, 462 W. 34th street, New York City. In the course of the evening a male spirit-form presented itself at the cabinet opening and stated in a distinct tone that he came to me and that he would give me a test which should not only satisfy me, but would also be a test to the entire circle. I approached the cabinet, when there appeared behind the drawn curtain the face and figure of a man, rather above the medium size, who said, "My name is Watkins G. Smith, of Merrick, Long Island," and, as I made no response, proceeded, "You do not remember me." "I am sorry to say that I have no recollection of you whatever," I replied. "Do you not remember that you occupied rooms in a house in Brooklyn, in which I lived with my family, and that you were very kind to them, especially to my daughter Lily? I have not forgotten it if you have," rejoined the spirit. Then the whole thing came back to me like a flash of light, and I distinctly recalled all the circumstances to which allusion had been made. This Smith family did live in the same house where I held my single apartments; they were from Merrick, Long Island. The husband and father was always mentioned by Mrs. Smith as "Watkins," and the name of their then little girl was "Lily," whose rather companionless life I sometimes tried to cheer by such little attentions as children never fail to appreciate. This was nearly twelve years ago, and had passed almost out of mind. No necromancy nor mind-reading can account for the manner of its recall. Assuredly it was of the spirit and by the spirit. New York City. NELSON CROSS.

Spiritualistic Matters in Baltimore.

To the Editor of the Banner of Light:

I do not trouble you very often with my effusions; but feeling so impressed at the present time, I drop you a few lines touching certain movements in our city, bearing upon the interests of the cause both you and I have loved and served for so many years past.

We had a visit last week from the notorious "Stuart Cumberland, from England," who announced himself, with quite a flourish of reverend endorsements, as "the celebrated Mind-Reader, and Exposer of Spiritualism." Being engaged in lecturing here, I thought it rather incumbent upon me to attend at least one of his meetings, in order that, if it should become necessary for me to speak at all upon the subject afterward, I might be able to do so intelligently as to the fulfillment or non-fulfillment of his advertised assumptions. I attended the first of the three meetings held by him. His audience was small, very much to his expressed disappointment and annoyance; and what was exceedingly gratifying, I did not see a single avowed Spiritualist in the hall. Our people are becoming weary of giving countenance and support—merely through a feeling of curiosity—to these traveling tricksters; and when this feeling shall become universal amongst us, as it undoubtedly will in the near future, our "exposers" will find but poor support from the general public. One portion of the general public is altogether indifferent as to whether Spiritualism is true or false—whilst the other and more intelligent portion is beginning to realize of how little avail these professed exposures have been. If the great body of Spiritualists, therefore, should conclude to keep entirely aloof from the halls of these vaunting charlatans, I feel well assured that there will in a short time be but two small divisions of society left to give them countenance: The conductors of the secular press, and the occupants of the Orthodox pulpit! And both these divisions are evidently actuated by motives so essentially and peculiarly selfish, that these melancholy forces must very soon cease for the want of those material supplies for which many of the actors therein have so often forfeited the integrity of their own souls.

Mr. Stuart Cumberland—whether acknowledged or not—according to my observation, possesses clairvoyant and psychometric powers, by means of which he gives, in part, certain manifestations, similar to a class of phenomena witnessed in the presence of some of our mediums; whilst his mind-reading forcibly reminded me of the powers exhibited some years since by our old friend, Chauncey Barnes—whom doubtless many of your readers remember. Professing the idea as original with himself, he claims that these gifts are exercised independent of necessary aid from departed spirits! He is ignorant—or assumes to be so—of the fact that Spiritualism has long since so declared; and likewise, that these natural powers, in and of themselves, only prove that man is an individualized spirit while still within the body! But Mr. Cumberland failed to manifest any intelligence or power beyond that of clairvoyance and magnetic mental sympathy with those by whom he was immediately surrounded. He failed to give any evidences of identity on the part of the departed friends whose names he clairvoyantly read; and notably gave not a word of intelligence foreign to the minds by whom he was surrounded—all of which, however, our spirit-mediums have done in thousands of instances, and are still doing to-day!

Again: this young gentleman possesses a wonderful physical conformation—a body similar to the double-jointed contortionists who are sometimes seen in the circus-ring—which confessedly enables him to perform several feats when securely tied which are entirely beyond the ability of ordinarily-formed persons under the same conditions. And hence, he unwarrantably assumes that all physical phenomena of this kind are produced by the same trickery as that exercised by himself! And yet, to the intelligent observer, he proves nothing beyond his own adroitness.

He also possesses the power common to contortionists, of disjoining his toes and fingers, and thus producing sounds which he claims are the same as those heard at spiritual seances; and, too, that the assumed spirit-raps are produced in the same manner, thus proving himself the merest tyro in the matter of exposing Spiritualism, by reviving the idea of the famous Buffalo doctors, which was exploded thirty years ago!

These claims on the part of this expert-trickster may be satisfactory and gratifying to bigoted clergymen and other inexperienced and prejudiced persons; but to the judicious investigator, and particularly to the experienced Spiritualist, such assumptions are extremely absurd and altogether untenable—especially so when reference is had to the fund of intelligence foreign to all persons visibly present, which has been so often received in the presence of our rapping mediums. This is the well-known, distinguishing feature of spirit-raps never yet attained by the whole army of mountebanks who have been so frequently received into the embrace of our opponents with the hope of overthrowing a great fact in nature, simply because it is not in accordance with preconceived ideas. This young gentleman, therefore, I doubt not, is doomed eventually to the same oblivion that has overtaken the numerous professed exposers of Spiritualism, who have fruitlessly struted a brief career of arrogance at different times, for the last thirty years, whilst the great fact of spirit-communion still remains untarnished and still cheers the heart of the honest seeker after truth.

Mr. Cumberland's third and last meeting, I

have been informed, was quite sparsely attended, and, indeed, that his visit to our city, so flamingly advertised, resulted in considerable disappointment to his hopes of emolument. I trust the Spiritualists everywhere will unite in practically discountenancing all such professed "exposers" by invariably absenting themselves from their meetings, however glowingly advertised, and thus remove what has hitherto been one of the most important factors in their success.

I have been lecturing for some time past in the Third Universalist Church of this city. The Church has been without a pastor of their own persuasion for two months or more. When I was first invited, some time since by the pastor to occupy his pulpit for one Sunday, on account of his indisposition, I hesitated somewhat—thinking possibly my views might not be in harmony with those of the members. I therefore responded to the invitation of the minister to this effect: "I presume you are aware of my sentiments touching the question of immortality and its corollaries—that I have been an advocate of Spiritualism for more than thirty years, and that, under no circumstances, can I give forth an uncertain sound in that direction." He replied that my position was well understood, and that my services would be acceptable to his people. So I accepted the invitation then, and having been again invited since his departure, am now speaking, as I have said, for the liberal minded membership of this Church. How long they may remain without a regular pastor, I cannot say—not much longer, however, I presume. Thus far, my association with this congregation has been exceedingly agreeable to myself, and beneficial. I sincerely trust, to those who have heard me. The Spiritualists have likewise been in attendance upon my ministrations; and it is to be hoped that this fraternal association, be it long or short, will ultimate in advantage to both classes of thinkers, and at the same time lead to a permanent Spiritual Association in our city.

Although there is a large number of Spiritualists in Baltimore, there has been no organization in practical operation for a year or two. Much interest, nevertheless, is manifested in the phenomena; and there are a number of interesting séances held weekly. Our phenomena, however, beautiful and interesting as they are, constitute but important means to a great end—the education and elevation of humanity upon a higher plane of spiritual thought and action. It is to be earnestly desired, therefore, that our people should speedily band themselves together, with a view to the promulgation of those ethical and philosophical truths which are legitimately deducible from God's great Gospel of Facts. I trust the day is not far distant when some concert of action may be had in this direction—a consummation most devoutly to be wished.

In the freedom of a living truth, fraternally yours,
THOMAS GALES FORSTER.
Baltimore, Md., Dec. 19th, 1882.

New York.

American Spiritualist Alliance.

To the Editor of the Banner of Light:
A good audience assembled Sunday afternoon, 24th ult., to listen to the opening address of Judge Nelson Cross on "The New Birth." It was a beautiful discourse, just and true in sentiment, and polished as well as forcible in diction. A copy will be furnished to the *Banner of Light* for publication in extenso. At its close Mr. F. F. Cook spoke in his usual suggestive and thoughtful style. He remarked that the subject of the address presented a wide field for thought. "While we do not know what the other world is, yet as we are continually coming in contact with spiritual intelligences, we are the right to draw inferences from what they say as to its general conditions. That when we turn ourselves around, as it were, and stand in the inner world, we shall be there what we have been here, that is, that no remarkable transition takes place, I assent to fully. But this may lead to what I regard as a false conclusion, that we may do there what we can do here, that is, that we may do wrong. In this world there is what we recognize as evil, and this evil is persistent. A man may go down hill and continue doing so to the end, by a kind of moral gravitation; but this is not the case in spirit-life. There the tendency is only toward good. No evil is added to the character which the man takes there. There is a memory of evil deeds; and that is certainly enough—as such as any man would want to have to bear. Our spiritual nature, in spirit-life, is an open book which all can read. Hence the thoughts can be read; and I hold that this very condition must exert a restraining influence impossible to resist. We do evil here, because we can conceal it; but in the spirit-world concealment is an impossibility, and therefore the spirit can commit no evil act. The spirits tell us that the condition of evil in one of darkness—there is an inward pointing all the time to past evil states. An evil man is indeed dark here; people recognize the fact and keep away from him. In the earth-life this condition may grow worse—the man may become darker and darker all the time; but in the spirit-world the tendency is to inward light; the man is in his own sphere and works out within to better, brighter conditions. I know many Spiritualists hold to other doctrine; but I present these few remarks as suggestions to thought upon this interesting subject."

Mr. Henry J. Newton said all he knew of the spirit-world or its inhabitants he had learned from the visitants to the earth from that world. His accounts, of course, depend upon their conditions. People who travel there do not give the same account of the countries which they visit, as each looks from a different standpoint. The spirit gravitates to its own place, according to its moral condition. As the speaker of the afternoon said, we are all builders of our spiritual mansions, if we are to have any—if we are not, allotted a place lower down in spirit-life. There is no such thing as evil *per se*, according to my view. If every human being were removed from the universe, no evil would remain. In the economy of nature everything is made to begin low down in the scale of being, and work upward. Man is the outcome of all these workings. Of all the forms that have appeared at any stage, not one is lost. The higher always contains all the lower, and something more. And thus man, the apex of this evolving process, contains all that preceded him, and something besides. Animals have a kind of reason, yet it is subordinate to instinct; but man's instincts are intended to be subordinate to his reason. When they are not, that is evil. Good is whatever is in its normal state, evil is abnormal. Man has the power to control his animal nature, and is commanded to do so, so that he may subject it to the divine nature; and in the ratio in which he does this, he is human in the true sense. When you use that power which God Almighty has given you, and bring yourselves into harmony with the Divine, you will reach the highest degree of perfection to which you can ever attain. The speaker referred to the evil, lustful spirits, bound to the earth by their flesh and passions, wandering without spiritual homes, and visiting their old haunts of wickedness and vice.

Remarks were also made by Mr. Searle. Dr. Mansfield then, according to previous announcement, read a long list of the names of spirits whom he had clairvoyantly seen in the hall during the exercises. A large number were recognized as the names of relatives and friends of persons present.

The President gave notice that the séances of Mr. Keeler would hereafter be held at No. 221 West 22d street. HENRY KIDDL, President.

TEN LITTLE BIGOTS.

Ten little Bigots, chalking out a line,
One could not toe it, then there were nine.
Nine little Bigots, full of zeal and hate,
One asked time to think, then there were eight.
Eight little Bigots, fencing roads to heaven,
One cut across lots, then there were seven.
Seven little Bigots, at each other shying bricks,
One's pet creed was a trifle more six.
Six little Bigots, fighting who should drive,
One cut down and walked, then there were five.
Five little Bigots, wrangling more and more,
One heard of it with, then there were four.
Four little Bigots, still could not agree,
One kicked his catechism, then there were three.
Three little Bigots, madder yet they grew,
One cried, "Damn it all!" then there were two.
Two little Bigots, each with loaded gun,
Aimed at the other, left was only one.
One little Bigot, cowering all alone,
Tackled Bob Ingersoll, then there was none.

—Puck.

Appeal for the Revocation of the New York Medical Law.

To the Editor of the Banner of Light:

I have reason to know that among the mediums, healers and so-called "irregulars," yet residing in New York State, an appreciation of the intense injustice to which they are subjected through the provisions of the "Doctors' Plot Law," therein existing, is at present keen and wide-spread; and it does seem to me that some effort ought to be made by the friends of freedom in remedial practice, during the current session of the law-makers of that Commonwealth, to obtain the repeal of the obnoxious statute which makes success in curing an afflicted fellow-being a crime to be punished by fine and imprisonment, if the person effecting the cure is not the owner of—a diploma!

As an example of the kind of workers for the sick which this unjust statute bears upon so heavily at present, I will subjoin a few extracts from a letter received by me under a recent date from a magnetic and clairvoyant physician residing in the western portion of New York. The writer has every appearance of being a sincere man, and one who works more for the benefit of humanity than for personal aggrandizement. "See thou tell no man" is his motto—and necessarily so at the present crisis—language claimed to be used by a prominent Spirit-Magnetic Physician or Healer under much the same circumstances in a previous age of the world:

"Although a stranger to you, personally, I feel that I am not a stranger to the good cause of Spiritualism, having spent over thirty years in its investigation. I have been used as a healing medium about twenty-five years, and for some ten years of the time never made a charge to any person, offered me anything I took it not I passed along. . . . I used my hands by magnetic passes with great success, and it seemed to matter not what disease I treated, but few applications being needed to effect a cure. It would be a pity to tell a little of the cures I have wrought in this way."

He then enumerates the various forms of chronic disease which have yielded to his gift of healing: such as insanity, chronic and inflammatory rheumatism, paralysis, fevers of all kinds, fits, inflammation of the brain, etc. He also states that he has had many patients who have been given up as incurable:

"As you are it may seem, I was once employed by an old Allopahth M. D. and his wife to examine and prescribe for their daughter. I did so—this was after I commenced to examine and prescribe clairvoyantly—and they were well pleased with my treatment. Since then she came to me and asked me to examine for her child, four months old. I did so with success, and his wife has since called on me twice to prebake for her. . . . I have always refused to have any cures effected by me announced publicly, lest I should be prosecuted."

As one among the many cures which he has been privileged to accomplish he cites the following: He was called upon to utilize his gifts in the case of a young girl (now sixteen years of age) who had been lame, and unable to step on one foot since she was fourteen months old. Her parents had, before his coming, paid out much money to the old school physicians of medicine with the hope that they might relieve her lameness, but without avail. Through the magnetic healing power this worker was able to restore her to health—only four treatments being needed to bring about a cure which time has demonstrated to be permanent, as her (once lame) foot is now as well as the other one from which she had never experienced any trouble. Here, now, is a specimen case. He is a temperate, careful, generous and unostentatious man, in the evening of his days—he is in his eighty-second year—who has already performed cures which are beyond the utmost reach of the "Regulars" with all their diplomas (?), and who can perform them again, provided he does not get into prison by reason of these same "Regulars" discovering his (to them) "evil deeds," who is obliged to hide his gifts from suffering humanity, and to work in secret, or not at all, for the benefit of those who so sorely need his aid, because—what? Because the Allopahth of New York State, and their cringing allies, have, for their own personal and pecuniary benefit, succeeded in an unguarded moment, and some years ago, in springing a law upon the invalids of that State which says they shall not be cured, unless some "Regular" can cure them.

Can any lover of equal rights and fair play perceive a scintilla of justice in a law which imprisons the successful healer of disease, in order to leave the unsuccessful practitioner a clear field in which to work his deadly work upon the people? Is it in accordance with ordinary fair dealing that a law should exist upon the statute books of New York (or any other State) which will allow the petty spite of the County Medical Censors scope to work its selfish will upon such persons as I have just described: to arrest them, fine, imprison them, or put them upon the expense of a trial in defense of their clearly constitutional but shamefully restricted rights in the premises?

As another instance of the injustice of the New York law, may be cited my own experience at Saratoga Springs last summer; a case which shows what the Medical Censors claim they have a right to do under the law if no disproof of the Censors of the Saratoga County Medical Society threatened me with prosecution, while at the same time the President of that Board informed me that my practice did not come under the provisions of the medical law, as he understood them: he however demonstrated the true cause of the action of the Censors by saying, in effect: "If we do not prosecute you, you will go into some other town and boast that I practiced in Saratoga, and you were not interfered with." I informed the Censors that I did not intend to disregard the law of the State, but did not consider my mode of treatment was restricted by the Statute either legally or morally. They, however, thought differently, and summoned one of my old patients—to whom I had not given treatment since the new law went into effect—before the Criminal Court for the obtaining of a warrant for my arrest. The result of that movement has not yet been made public, but I am informed that I am liable to arrest at any time in case I should be called upon to visit my patients residing in New York State, and should answer that call in person.

I have visited Saratoga Springs for the past twelve years, in the capacity of a magnetic physician; my mode of treatment is of the same order and kind as that which has been known in all ages as the "gift of healing." Do the people of New York really desire that magnetic physicians, also clairvoyants—who by their gifts

I gave last summer in the columns of the *Sentinel*, of Saratoga, a full exposure of the manner in which the County Medical Society Censors, and of the shamefully unjust character of the restrictive medical law which they have enacted. I believe that the facts in this case, even, if carefully perused, convince any disinterested person that a law bearing such a cruel and unjust character, and which is so manifestly a violation of the rights of the people, should be repealed. The expense of re-arranging and publishing the exposition above referred to in pamphlet form would be about \$100.00. If you, in New York feel that the narrative would be productive of good if so printed and distributed among the Senators and members of the State, I will be willing to prepare such a pamphlet gratis if any persons can be found who are willing to pay the cost of setting the type and printing it. If you desire to know more of the facts, or if you wish to address me at my office, No. 342 Tremont street, Boston.

are enabled to perceive interior disease, and to prescribe harmless but efficacious roots and herbs to eradicate it—be deprived of their healing powers, when the sick require their services? Should a law be allowed to exist which seeks to cut off the utilizing of nature's subtle forces, under the guise of protecting the people?

As the New York law now exists a non-diplomatized practitioner cannot prescribe medicine nor a mother give her child without being liable to arrest, fine and imprisonment—should a cover and pretext for such actions—physicians who hold diplomas granted by some of the most reliable colleges in the United States and in foreign countries, are obliged to pay twenty dollars to the dean of some New York college or institution, before the owner of the same has a legal right to prescribe for one of his own patients who happens to be residing temporarily in New York State.

While there may be some show of justice in the argument that physicians who prescribe and deal in poisonous ingredients should be well-informed in regard to these deadly remedies, their effects and their composition, it does not by any means follow that those who do not use such remedies should be required to know the merits and demerits of such ingredients; that they need to be examined in any mode of treatment which they are engaged in. The so-called "regular" practitioner does not pretend to know anything (or next to nothing) concerning the efficacy or use of vital spirit magnetism; and this being so, why should those exercising their spiritual gifts of healing need to know anything of Allopahth treatment? Every system should stand or fall upon its own merits, without fear or hindrance, and the field be left free for all competitors, the "survival of the fittest" will soon demonstrate practically where true merit exists.

The argument so soberly brought forward by the M. D.s and their friends that these "doctors' plot laws" are necessary to "defend the uninformed public from the operations of designing ignoramus" is easily proved to be merely a cover and pretext for ulterior designs. Since the laws already existing in the different States of the Union for the punishment of malpractice and false pretence cannot fail—if enforced—of affording all the protection needed by the people, and suitably punishing misdoers of any form whatsoever connected with medical practice.

I trust the liberty-loving citizens of New York, numbers of whom have written to me on this matter, will endeavor to bring to pass some action by which the Senate and Assembly of that State may be successfully approached during the present winter. It seems to me that the earnest presentation, by printed documents and otherwise, of a true consideration for the rights of each and every individual under the laws of that State, ought to lead the law-makers of New York to repeal this particularly obnoxious statute and remand the "doctors' monopoly bill" to the shades of that dark zone of tyranny whence, in the past, all such measures for the repression of progress and the forcible binding of mankind to old systems for the benefit of these systems—not for man's—have sprung. Will the progressive, non-monopolistic people of New York, in the face of New York see that a petition is circulated in their respective places, asking that this law shall be repealed, or so defined that it will allow magnetic and clairvoyant physicians to be employed without molestation, when the people desire them in preference to other modes of practice? Who will take the initiatory step to accomplish such a glorious end?

A. S. HAYNES,
Boston, Mass. Magnetic Physician.

January Magazines.

THE ATLANTIC MONTHLY opens with the January issue another year of its useful and entertaining existence. Part I. of a Dramatic Poem, "Michael Angelo," by Henry W. Longfellow, the paper entitled "An After-Breakfast Talk," by Dr. Oliver Wendell Holmes, the Immitable Interpreter of the "Autocrat of the Breakfast Table," a fine poem entitled "A Summer Pilgrimage," by John G. Whittier, and the concluding paper of that practical series, "Studies in the South," may be noted as among the chief attractions of the present number. Poems by Edith M. Thomas and Maurice Thompson, and other sketches, reviews, etc., not here named. The Contributors' Club, etc., make up an admirable number, regarding which the publishers, Messrs. Houghton, Mifflin & Co., Boston, may well feel satisfied—as we are sure their patrons will be. Parenthetically it may here be stated that the Longfellow poem has two more parts, which are yet to appear in the two succeeding numbers of the *Atlantic*.

THE CENTURY has as a frontispiece a portrait of Charles Darwin, from an unpublished photograph, the interest in which is increased by a very readable sketch, "The Debt of Science to Darwin," by Alfred R. Wallace, with five illustrations. Following this in point of interest is, "The Planting of New England," by Edward Eggleston, in which the writer seeks to be just while he is generous in his estimate of the character and purposes of the Puritan fathers. Rare portraits and other engravings illustrate the text. "Hydraulic Mining in California," is the opening article of this number, and will attract attention by the display of enterprise it exhibits as shown in its many engravings, and made clear by its author, Tallies Evans. Of other papers worthy of note we may mention: "Who are the Creoles?" by Geo. W. Cable, "Farming for Feathers" (ostrich), by E. B. Biggar, "A Look into Hawthorne's Workshop," notes for a posthumous romance by Nathaniel Hawthorne, and several poems, of which "The Decline of Faith," by Paul H. Hayne, has special merit. The Century Company, New York. A. Williams & Co., corner of Washington and School streets, Boston.

THE MAGAZINE OF ART.—The combination of literature with art in this number leaves one in doubt which most to admire; both are excellent. The opening of the text is given in an admirable poem by Edmund W. Gosse, "The Cruise of the Rover," with five illustrations, one of them full-page size, drawn by Seymour Lucas. "Art on Wheels" finds subjects for eight illustrations in the State and other notable carriages in the *Musee de Cluny*. The early history of traveling equipages, given in connection with these engravings, is quite interesting and in some points amusing. "Greek Myths in Greek Art" is continued with engravings of its stage 400 B. C., as shown in representations of *Helen of Troy*, she who was looked upon "peerless among women as Achilles among men; the mortal whom for her perfect loveliness none might criticize save to his own hurt." "A Pre-Raphaelite Collection," six engravings, "Hogarth's House and Tomb," three, "The Nativity in Art," seven, "Velasquez," four, and "The Little Bust," one, followed by "The Chronicle of Art," and "American Art Notes," constitute the remaining contents. Cassell, Petter, Galpin & Co., 739 Broadway, New York.

St. NICHOLAS opens with a finely-executed frontispiece, "His Lordship's Bed-Time," drawn by the talented young artist, Ed. H. Blashfield. The chief article of interest, aside from the serials, is a sketch of Elizabeth Butler, who, previous to her marriage, as Elizabeth Thompson established an enduring reputation as an artist, her principal work being "The Roll-Call," now owned by Queen Victoria, and from which a steel engraving was made at a cost of \$10,000. The sketch is illustrated with a copy of the engraving, a portrait and several drawings. An account by H. H. of "A Chinese New Year's Day in Santa Barbara," will be found quite entertaining. Continuations are given of "The Cloth of Gold," "The Tide-Mill," "The Story of Viteau," and a new feature introduced under the general heading of "Work and Play"—a department to contain instructions in useful employments for boys and girls, also sports and games, "Silk Culture" being described in this number. Excellent poems for young readers, a profusion of attractive engravings, and numerous shorter stories and sketches in addition to the above, serve to make St. Niph's New Year's visit welcome to all. Century Co., New York. A. Williams & Co., corner of School and Washington streets, Boston.

THE PHRENOLOGICAL JOURNAL.—A portrait of George B. Loring, U. S. Commissioner of Agriculture, on the first page, is accompanied by a brief sketch of one well and favorably known to all energetic, progressive farmers and others, familiar with general scientific progress in this country, together with a state-

ment of his chief characteristics as demonstrated by phrenology. Following we are given a portrait of William Penn and several views of notable buildings in Philadelphia. A report of "The Semi-Centennial of Spurzheim," with a portrait, will interest many, as will also an account of "The Fourth International Congress on Hygiene," at Geneva, Switzerland, last September, at which twenty-five nationalities were represented. "Yule Time in Sweden," "How can the Brain Rest?" "A Physician's Memoranda," etc., complete the January number. Fowler & Wells, publishers, 753 Broadway, New York.

THE YOUNG SCIENTIST.—With the January number this monthly enters upon its sixth year with a large increase in the number of its pages, and better facilities for carrying out its object, which is to give simple and practical instructions in the use of mechanical tools and scientific apparatus. The leading article of this issue is "Blood Under the Microscope," with a full-page engraving showing red corpuscles of the blood of various vertebrate animals, and several smaller illustrations. "Indian Clubs, and How to Use Them," "Walking Sticks, and How to Make Them," are among the other articles, and "Our Girls' Department" gives instructions in embroidery, etc. Published at 49 Maiden Lane, New York.

OUR LITTLE MEN AND WOMEN.—Six full-page engravings and a host of smaller ones, stories about Christmas given in short words and sentences, and other easy reading for beginners at home and at school, recommend with much force this monthly to the attention of parents as being just suited to the wants of the youngest of their households. D. Lothrop & Co., publishers, 32 Franklin street, Boston.

NOTES, QUERIES AND ANSWERS.—This work increases in interest with every issue. The present, a holiday number, December and January in one, furnishes solutions to many literary, historical and other problems, together with questions from correspondents to which answers are to be looked for in future issues. S. C. and L. M. Gould, Manchester, N. H. For sale in this city by A. Williams & Co., corner of Washington and School streets.

THE VACCINATION INQUIRY (London: E. W. Allen) and the ANTI-COMPULSORY VACCINATION REPORTER (Cheltenham: G. F. Poole) come to us heavily laden with proofs of the evils resulting from vaccination, several recent deaths being recorded, and the rank injustice of all laws compelling the people to subject themselves and their children to these evils shown by indisputable facts.

THE TELEPHONE.—The ninth number of this monthly, conducted by Mrs. Stephen W. Morgan and Mrs. Leon Bailey, Indianapolis, Ind., publishes a continuation of "Travels in Europe," by Sarah T. Bolton; a Drama, "Mary Stuart," by Mrs. Coleman Pope; several poems and sketches, and a "Scientific Department" edited by W. H. Walker.

The Spiritual Element in Art.

To the Editor of the Banner of Light:

Though not strictly of a spiritual nature, the subject now in my mind may be made, and doubtless was in olden times, something besides a mere material garniture of church or chapel.

Among the many places of interest which I have visited here, that of the Messrs. Laverne, in the rue d'Assas, is one of the most important and instructive. How many of us have seen the light streaming in brilliant hues through the panes of some of our Episcopal and other temples, without dreaming of the vast amount of minute work there is in almost every line! Here I was shown, by the courtesy of M. L., the drawing, painting, cutting and placing the different pieces, which in union have been sought by connoisseurs of art, from times very remote to the present; and in their dusty beauty still breathe of a high spiritual enthusiasm. But, after the glass has been stained, it is put in little sliding shelves in a furnace and subjected to a very great heat—of course finely graduated.

In this atelier I saw one window completed—Christ, with his calm and noble mien, "raising the dead." Was there nothing here but a fine display of genius? Did the excellent painter, when he limned these placid (and many would say holy) features, see in them nothing more exalted than there was to be found in the graceful drapery which he has so charmingly presented to us now, but which will soon be lifted to the gaze of thousands? Every good artist must, in such lofty portrayal of the most sublime acts history has left on record for us, mount the ladder of the ideal, and the higher he ascends the more light he will obtain.

The coloring of the flesh, too, I particularly noticed; and when put in juxtaposition with the brilliant drapery pertaining to the Orient, the effect is superb.
Paris, France.
G. L. DITSON.

Verifications of Spirit-Messages.

MRS. LUCY LOVINA BROWNE.

To the Editor of the Banner of Light:
Your paper of Dec. 2d reached us yesterday, and you may judge of our unbounded joy to find in its Message Department a communication from sister L. L. BROWNE, full of her own expressions, just her own composition precisely, giving several tests for surely the medium far away in Boston did not know that our father, mother, brother and several sisters were in spirit-life. And then she says she has visited friends in St. Paul, Minn., also in Wisconsin. Sister Lucy has lived in St. Paul, also in Wisconsin, and since her demise letters have reached us that she has controlled mediums in different localities. In Missouri Valley, five years ago, she directed two deaf children who had been deaf from infancy in consequence of measles, but did not cure them. About four weeks ago their mother wrote me that the daughters' hearing and eyesight were improving rapidly; that Sister Browne had come with a band of spirits to perform the cure. Oh how more than blest are we with a knowledge of immortal life. May angels bless Miss Shelhamer.

Mrs. F. A. LOGAN.
825 Market St., Oakland, Cal., Dec. 7th, 1882.

ARTESIAN HARMON.

To the Editor of the Banner of Light:
In your last number (Dec. 16th) I find a characteristic communication from ARTESIAN HARMON, who was for many years employed in one of the departments at the State House, and well known in Boston and vicinity.

He passed on from Malden, where he for a considerable time resided, in February last, leaving wife and children. One of the daughters is the wife of Mr. Sprague. Mr. Harmon had some knowledge of the power to return, and has no doubt found it beneficial.

Boston, Dec. 18th, 1882.

DAVID WILDER.

To the Editor of the Banner of Light:
The communication from ROBERT WILDER in the *Banner of Light* of Dec. 2d is correct as to the circumstances of his illness and death. He and another young man registered their names at the Plymouth Rock House, Nov. 25th, 1881; stayed at the house two nights; the morning of the second day his companion said that he (Wilder) could eat no breakfast, he had such a terrible headache. A physician was called, but Wilder feeling worse instead of better determined to leave home. Accordingly they left Plymouth in the afternoon, and the next day we received word that he died that morning in South Abington. I think he never was in Plymouth before.
Sincerely,
Mrs. C. H. SNELL.
Plymouth, Mass., Dec. 17th, 1882.

The wonders of modern chemistry are apparent in the beautiful Diamond Dyes. All kinds and colors of ink can be made from them.

Be Sure and Read This.

For several years 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 teachings on Spiritualism received during a period of several years through the mediumship of a large number of the very 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 observation, painstaking literary ability and extreme perspicuity of style, he has very few equals in the literary world. The original French manuscripts have been put in my possession by warm friends of the spiritual movement, who have spent much time in Paris, and have enjoyed close personal acquaintance with the gifted author. These kind friends have themselves generously 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 received invaluable assistance from one of the finest French 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 clear and correct English.

I have no hesitation in pronouncing it 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 paragraphs have been entirely re-written. As the work now stands it is without exception the fullest elucidation of the Spiritual Philosophy of the volume is composed of choice communications from exalted denizens of the spirit-world; the remainder is devoted to a most careful and searching analysis and explanation of the doctrines taught by the spirits.

In this work Allan Kardec has far surpassed all his previous efforts, and has effectually cleared up the mystery which has long enveloped the history of the spirits. A large part of the ground taken throughout is consistent, logical and sublime. The ideas of Deity, human free agency, instinct, spirit-comunion and many other equally profound and perplexing subjects are incomparably grand. The iconoclasm of Kardec is reverential; his radicalism is constructive; his idea of the divine plan of nature is a perfect reconciliation of scientific with religious views, and a plain explanation of miracles and prophecy in harmony with the immutable laws of nature, carries with it the unmistakable impress of unusually exalted 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; as the work is out of copy can be sold under \$1.50. As nearly two hundred subscribers have already been obtained, confidently trust to three hundred of my personal friends and others to send in their names immediately, that the work may be brought out without any further delay.

In the interests of truth, I solemnly feel the need and well-wisher of all,
W. J. COLVILLE.

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

Monday evening, Dec. 26th, Mr. Chas. R. Miller, Chairman, read a communication from Spiritistano Hopper, given through the James medium in Philadelphia in January, 1881.

Mrs. Sara Somerby said that it gave her pleasure to be present and to speak truth to those who were earnest and liberal thinkers. She gave a rapid sketch of the progress of Spiritualism in the West, beyond the Rocky Mountains, especially in Leadville, the Cloud City, and a very favorable account of the state of the spiritual movement in that section, alluding forcibly to the power of Spiritualism to elevate the thoughts above the trivial topics of dress and ornament.

Deacon Cole said: "About eighteen hundred years ago a child was born; how that child grew ye do not know; but when he became a man he went about doing good, and some two hundred years after his death men cast about for a day to celebrate as his birthday. They did not know either the day or the year in which he was born, so they took a festival which was customarily observed, one dedicated to the sun. Thus the Christian world was led to celebrate a pagan feast. But it is one that has belted the world with love; for there is no day so holy as that which is consecrated to the love of humanity. There are Spiritualists who are afraid of Christmas Day; afraid to believe as the world believes; but Jesus brought chaos into something like order, and taught the power and need of prayer, though he never prayed until his strength was exhausted in helping others, and then only for more strength to render more help. He gave manifestations of the spirit as signs of his power; and in his last charge said: 'The signs shall follow them that believe.' For three hundred years the 'signs' remained, then they were lost through lack of faith. We as Spiritualists are the descendants of the Apostolic Church, and these signs are with us, though the Church recognized by the world at large denies them, and tries to explain away the words of Jesus. The thought of Christmas is not so much that God once descended to earth, as that man is now rising nearer to God. Peace on earth, to men of good will, was not a prophecy; for always peace has been with men of good will. Let the lesson of the day be to teach up to cherish the thought of love for all mankind."

Mr. McAllan compared the phenomena occurring during the Middle Ages and those in the first century with those of modern times; treated of the symbolic words of the Bible in an amusing manner as literalisms reviewed the progress of the human race toward perfection, and referred to Cagliostro and his remarkable powers, and of the importance of the phenomena constantly accompanying the teaching of the truths of Spiritualism.

Mrs. Mills gave her impressions of the interior meaning of the Star of Bethlehem and the birth of Jesus, and referred to a case of a worthy medium and deserving of a man was a Claret of assistance. A collection was made, and Mrs. M. announced a circle for the aid of the person. Dr. Weeks endorsed the remarks of Deacon Cole. Mr. Miller read some testimonials to the powers of Dr. Patch.

DR. WM. H. COFFIN, Secretary.
852 Fulton street, Brooklyn, N. Y.

"He who is ready to buy up his enemies will never want a supply of them." It is cheaper to buy a true friend in Kidney-Wort who will drive away those miserable enemies, a torpid liver, constipation, diabetes, piles, diseased kidneys and bowels. This remedy is now prepared in liquid as well as in dry form.

To prevent the scent while cooking: Kitchen odors may be overcome by throwing a few pieces of charcoal into the pots, kettles or pans, while cooking. Try it with codfish, ham or cabbage.

Ladies of all ages who suffer from loss of appetite; from imperfect digestion, low spirits and nervous debility, may have life and health renewed and indefinitely extended by the use of Mrs. Lydia E. Pinkham's remedies for all complaints incident to the female constitution. We have not only a living faith in Mrs. Pinkham, but we are assured that her medicines are at once most agreeable and efficacious.

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Allan Kardec's "Genesis"—English Translation.

This valuable work is now awaiting publication, and it is the earnest desire of the publishers and subscribers alike that the book shall issue from the press without further delay. But owing to the very great expense attending the publication of so large and valuable a treatise, for the first time to be presented to the public in the English tongue, it is imperatively necessary that five hundred subscribers should send in their names before the work commences. We have now about two hundred and fifty signatures on our list, and trust that this notice may induce two hundred and fifty more of our friends to append their names.

The work is a remarkably good free translation. The author's peculiar perspective of style has been in no way lost by the translation, as the spirit guides of W. J. Colville, who are familiar with the author and his system of philosophy, have most carefully revised the manuscripts, making obscure meanings clear, and re-writing in eloquent English many sentences containing almost untranslatable French idioms. When the proof-sheets are ready they will be submitted to these guides, who have promised to critically revise them, and thus insure the public against typographical or other errors.

To give our readers briefly some idea of the nature and scope of this very valuable treatise, it is only necessary to say that it is, in the opinion of the brightest French scholars, far superior to any of Allan Kardec's former works, as it is the outcome and further expression of an elaborate philosophy outlined in all his earlier writings.

The work in French is 12mo, 450 pp., exclusive of preface and indices. The English version will be got out in similar style to "Mediums' Book" and "Spirits' Book," but will be a larger than either of them, at \$1.50. It will be remarkably cheap, and this is indeed the lowest price at which any publisher can rightfully afford to sell a copy; but we offer it to our friends, who send in their names to our office this month, at \$1.25. This offer closes Jan. 31st.

As some of our readers have written to us for further information than we have yet given concerning the nature and arrangement of the contents of "Genesis," we append the following brief synopsis: The full title of the book is "Genesis: Miracles and Prophecies according to Spiritism." The author prefaces his regular preface with these aphorisms: "The Spiritist doctrine is the expression of collective and concordant teachings given by spirits." "Science is here appealed to to frame a Genesis in accordance with the laws of Nature." "God displays his power and glory by the immutability of his laws, never by their suspension." "Unto God the past and the future are present."

The introduction following is very explicit, and gives the reader some interesting details of the author's spiritual experiences. The work is written in eighteen lengthy chapters, each divided into several sections. The subjects treated in the various chapters are as follows: Chapter 1, Characteristics of Spiritual Revelation; Chapter 2, God, his Existence, Nature, Providence; Chapter 3, Good and Evil; Chapter 4, Place of Science in Genesis; Chapter 5, Ancient and Modern Theories of the Earth; Chapter 6, General Uranography—A Glimpse into Space—Stars; Chapter 7, Geological Periods of the Earth; Chapter 8, Theories of the Earth; Chapter 9, Revolutions of the Globe; Chapter 10, Organic Genesis; Chapter 11, Spiritual Genesis; Chapter 12, Mosaic Genesis; Chapter 13, The Nature of Miracles; Chapter 14, Fluids; Chapter 15, The Miracles of the Gospel; Chapter 16, Prophecy Theory of Fore-Knowledge; Chapter 17, Scriptural Predictions; Chapter 18, Signs of the Times and the New Generation.

Each subject is treated scientifically, philosophically and spiritually. A large portion of the information given was received by the compiler direct from the spirit-world, and we venture to predict that when fair-minded and intelligent writers shall have perused them, they will be ready to admit that in this instance, at least, spiritual communications are worthy of the exalted sources whence they purport to come. The oft-mooted question of reincarnation is here fully and lucidly discussed, and the various unfoldments of the human spirit through earthly discipline are most clearly and beautifully explained. As a compendious exposition of the spiritual philosophy and an explanation of its phenomena, this work has few rivals; its supporters have never met. We can confidently recommend it to all inquirers as a valuable and explicit introduction to the philosophy, while the oldest and most experienced Spiritualists and thinkers of every name will find more food for thought in this book than is usually given in volumes twice the size and three times as expensive.

Spirit Phenomena in St. Louis.

The St. Louis Post-Dispatch of Dec. 13th gives quite a lengthy account of a spiritual séance held in that city on the evening previous and attended by one of its reporters, who in relating his experiences states many things that cannot fail to attract the thoughtful attention of every candid reader. The medium was a young lady of eighteen, Miss May Bangs, the daughter of a wealthy merchant of Chicago, both of whose parents were, until convinced of the truth of Spiritualism through the agency of their daughter when between seven and eight years of age, Methodists of the most pronounced type.

Satisfactory protections having been provided against the intrusion of outside parties, and participation in what might take place by any one visibly present, the company became seated, and joined hands. The writer of the account was seated next to the medium, at her left, and was conversing during the entire séance of her hand making passes over his own, as was also the gentleman who sat at her right, of a similar proceeding.

Under these conditions various manifestations occurred. The reporter felt a hand upon his shoulder; soft, cool hands smoothed his hair, flitted over his face, pulled his chair, and took a pencil from his pocket. "For a while," says the account, "the reporter believed he only received the spirit hands upon his head and body when the medium's hand was not felt in his, but he soon saw that this was not the case, for he distinctly felt the slow stroke on his hand when at the same time he felt another hand pressing his shoulder. . . . From the other side of the circle came a lady's voice, 'Why, I declare they're taking my bracelet off; there, it's gone.' The next thing the reporter knew he felt a soft hand touch his, and the bracelet was clasped upon his wrist."

A guitar floated above the heads of all, being at the same time played upon; "a chime of bells was rung, keeping perfect time in their jingle to the air played at the time upon the

music box. Lights were seen floating around the circle in a graceful waving motion." The account says it was a peculiar light, not phosphorescent at all, but clear, and of a reddish appearance. Suddenly Mrs. DeForest (a trance medium) exclaimed that she saw a spirit leaning over the reporter, gave his name, and described his appearance, so that he was fully recognized by him. Next came spirit voices and voices, one of the messages written and thrown into the lap of the reporter being signed with the name of his deceased brother. Before the séance closed a voice whispered quite near him, "Good night," and later very softly and sweetly in his ear the same parting salutation.

Fact Meetings.

The Fact Meeting at Horticultural Hall last Saturday afternoon was well attended, and an increasing interest was evident. The Chairman, Mr. Whitlock, stated that these meetings were intended for all to relate occurrences in mental or physical demonstration of any class, whether belonging to that which is known by the materialists as mind-reading, or by others as spiritualistic phenomena. Speaking of Mr. Cumberland's experiments in New York in mind-reading, Mr. Whitlock said such things were common to every scientific Spiritualist, and that statements of this class of manifestations would be as welcome as any other. Mr. H. M. McGuire of Dakota related a circumstance wherein upon his arrival in Boston, a man of whom he knew nothing declared him to be the person he had seen in his (the stranger's) room ten days previous at midnight, although Mr. McGuire was at that time in New York City. He wished to know if others were conversant with aught of this kind. Messrs. Eben Cobb and John Wetherbee of Boston, and Mr. Brainard Cushing of Rockland, Mass., related accounts of similar phenomena. Mr. Goodwin of Boston recounted his experiences at Mrs. Bliss's séances, where a materialized form dematerialized outside the cabinet. Mrs. Maud E. Lord gave some very interesting facts in materialization through her own mediumship, and statements of other phenomena which we have not space to note. Dr. Moore described a séance with Miss Helen Berry, where, in a dark circle, a child materialized and dematerialized, and Miss B.'s spirit mother sat in her lap and put her arm around another daughter's neck, the whole of which was made visible to those present through spirit illumination. Mrs. Dr. Smith gave some of her experiences, and Mr. Whitlock presented certain facts relative to recent experiments with Mr. Henry France.

These meetings are growing in interest, and are of great import to those who value the truth. They are held every Saturday afternoon at 3 o'clock at Horticultural Hall, Tremont street, Boston.

Miller's Psychometric Circular.

In looking over several different numbers of Bro. Miller's periodical, which is devoted principally to facts covering the subject of Psychometry, etc., we cannot refrain from saying a good word for it, and cordially recommend it to our readers. It is published monthly at No. 15 Willoughby street, Brooklyn, N. Y.—sixteen pages at one dollar a year. Cheap enough in all conscience. The November number contains an interesting letter from Detroit in proof of the power and reliability of Mr. J. V. Mansfield's mediumship. We can fully endorse Dr. Slocum's statement, as we have many times in many years had similar experiences with Mr. Mansfield, as our columns abundantly show. Mr. Miller takes strong ground in favor of the *American Alliance*, whose headquarters are in New York City. The motto of all Spiritualists, at this juncture, when Old Theology is rapidly marshaling its forces against Spiritualism and its media, should be: "In union there is strength!" Spirit-friends John W. Edmonds, Dr. Wm. E. Channing, Dr. Hallock, Dr. H. F. Gardner, Rev. John Pierpont and others earnestly desire that the American Alliance may be placed on a firm foundation—they have recently communicated with Judge Cross upon the subject—with branches all over the country, as such an alliance is necessary, or soon will be, to protect our mediums from the action of the bigots who are determined to destroy them.

Mr. Bright in Salt Lake City.

Charles Bright, the eloquent apostle of free thought and spiritual unfoldment, who has been for some time past in this country, is now on his way homeward to Australia, having reached Salt Lake City, at last accounts, where he has created much interest by his lectures, and where he will remain till the end of the present month. It is his intention to embark for the island-continent on the mail steamer which leaves San Francisco, Cal., Feb. 10th.

He concludes the pleasant note (under date of Dec. 22d) which bears up this intelligence, with the following farewell paragraphs:

"I shall bear away pleasant memories of my many friends in America, and hope at some future day to meet them again in the flesh. If not it is only a postponement of the reunion to a fairer clime and superior surroundings. Wishing you many a happy new year ere you shuffle off this mortal coil, Believe me, Yours fraternally, CHARLES BRIGHT."

Free Spiritual Meetings.

Are held at the Banner of Light Building, No. 9 Montgomery Place, every Tuesday and Friday afternoon at 3 o'clock. These meetings being free to the public, and demonstrating as they do the fact of direct spirit-communication, those who are not Spiritualists, as well as Spiritualists, should embrace the favorable opportunity thus given them of listening to the answers by spirits to questions submitted in writing by mortals, and especially to note the various messages delivered by individual spirits in regard to their condition in the spirit-world, etc., etc. All are welcome.

Dr. W. C. Bowman, editor of *Light for Thinkers*, published at Atlanta, Ga., who, says the Knoxville (Tenn.) *Tribune*, sustains a well-merited reputation as an eloquent expounder and defender of liberal thought, was expected to be in Knoxville on the 3d inst., and it was the intention of interested parties to organize, during his stay of a week, a Society of Spiritualists and Liberals. From thence Dr. B. was to go to Cincinnati, where he has been engaged for the month of January.

Mr. H. L. Green, of Salamanca, N. Y., will hereafter issue his publication under the title of "Freethinker's Magazine and Freethought Directory." It will be published bi-monthly at the price of \$1.50 per year, or twenty-five cents a number.

"Watch Night," by "Shadows," next week.

San Francisco Items.

The call made by the Ladies' Aid Society for clothing and other of the necessities of life for distribution among the destitute was promptly responded to by Mrs. Dr. Morton, Mrs. Howard, and many others. That the society may be enabled to carry out its beneficent plans of rendering aid to the needy, a box is placed in Isora Hall, 737 Mission street, every Sunday, to which all are invited to contribute money in such amounts as they may feel able to give.

The Children's Progressive Lyceum was announced to hold its Eleventh Annual Christmas Festival on the evening of the 25th ult., the exercises to consist of marching, singing, recitations and a dance.

Next Sunday, Jan. 7th, the seventieth birthday of Warren Chase will be celebrated at Isora Hall. Mr. Chase will give a brief sketch of his life and forty years' service in the interests of social, religious and political reforms. Following his address will be remarks by others, interspersed with poems and music.

Testimonial to Prof. S. B. Brittan.

We published not long since an earnest letter from a gentleman in New York City who reviewed the just claims of Dr. Brittan upon the generous consideration of the friends of the cause to whose interests he has devoted the best years of his life, and who closed by donating five hundred dollars in aid of the BRITTON TESTIMONIAL. In a subsequent issue we had the pleasure of announcing that another gentleman had emulated the good example thus set forth. We trust that many of the household of Spiritualism will also feel moved to forward additions to the fund for this worthy purpose. The figures at present stand as follows:

Previously acknowledged.....\$1004.00
H. A. Undermann, New Philadelphia, O. 1.00

An interesting incident is related to us as having recently occurred at one of Mrs. Pickering's materializing séances. In this city. A spirit, the daughter of a lady who had been present several times, had endeavored in various ways to establish in the mind of her mother a conviction of her identity that should be lasting, but had been unable to do so; for, though at the moment of the interview the mother felt assured of the fact of her daughter's presence, an hour afterward doubts would arise, and all faith in the reality of what she had experienced would depart. A short time since the lady attended for the fourth time. The spirit came as she had previously, threw her arms about her mother and kissed her with all the fervor of filial affection a child of earth would be able to manifest; then, taking her by the hand, drew her within the simply curtained enclosure, placed one arm of her mother around her own, and thus furnished indisputable proof of the distinct individuality of each—medium, mother and spirit. The lady, upon leaving the cabinet, returned to her seat, overjoyed with the truth that had then found an abiding place in her soul, declaring that she would never, never doubt it again; the evidence was overwhelming, and her skepticism was a thing of the past.

We are in receipt of a book of one hundred and twenty-seven pages, containing a catalogue of watches, clocks, silver and plated ware, etc., manufactured and for sale by TIFFANY & CO., Union Square, New York. That the claim of this firm to exclusiveness in the style and finish of their products may be fully understood, it is stated that it employs in its own workshops a force of about one thousand persons whose entire time is designed especially to suit the requirements of the patrons of the house. The silverware of Tiffany & Co. has acquired an international reputation for practical excellence as well as for rare beauty of design, and since the awarding to them of the grand prize in 1874—by the Paris Exposition Universelle—the European trade of the house has steadily increased. As diamond merchants, this firm has long held the leading position in this country. Their stock is the largest and most perfect to be seen in any one establishment. This famous house, of which Mr. G. F. T. REED (now retired) was an active and efficient member for thirty years, has agencies in Paris, London and Geneva, and holds a world-wide reputation for the excellence of its wares as well as for its strict integrity in all business transactions.

The members of the Pence Hall Committee have a card in a late number of the *Terre Haute Saturday Evening Mail*, in which they challenge the closest inquiry on the part of the public, as regards the reliability of the remarkable manifestations witnessed at the séances of Mrs. Stewart. Their statement closes with the following outspoken paragraph:

"In conclusion, Mr. Editor, should those among your numerous readers who are interested in Mrs. Stewart's medial power desire to investigate, we wish to say that the door to her séance room is, as it has been during the last ten years, open to them; and that she will before grant to the reasonable skeptic any demand made to investigate the phenomena claimed for her, or that of any particular phase of hers, reaching through from the tiny rap to the highest manifestation of spirit-power known to the world."

See on another page what Bro. Thomas Gales Foster says in reference to the notorious "Stuart Cumberland, from England," who has been talking to several "reverend" (?) endorses in Baltimore, Md., similar nonsense to that he uttered in New York City recently, of which our readers are already familiar. By the way, we see that W. I. Bishop repudiates his quondam friend and pupil, Cumberland, in a public circular, warning people against him. It is the pot calling the kettle black, but there can be no doubt that Mr. Bishop, in this case at least, tells the truth.

Leon Michel Gambetta, one of the founders of the third French Republic, passed to spirit-life from his residence at Ville d'Auray, at midnight, Jan. 1st, 1883. He was born April 2d, 1838, at Cahors, sixty miles north of Toulouse. In 1857 he took up his residence in Paris as a law student, and for three years was one of the leading spirits among the students of the Latin Quarter. In 1860 he received his license to plead. From that time henceforth his public career commenced; and at the time of his demise he was one of the most popular statesmen of the French Republic.

"Toleration better than Denunciation," an able plea for harmony among Spiritualists, by Allen Putnam, Esq., was put in type for this number, but its publication is unavoidably deferred until our next issue.

Mrs. Augusta Dwinels, one of the most valuable of mediums, has secured rooms at 48 Winter street, more convenient for her customers. See her card in this issue.

A Pleasurable Birthday Party.

On Friday evening, Dec. 29th, a birthday party was given in Investigator Hall, complimentary to Mrs. Maggie J. Folsom. The bequeficiary may well be proud of the response to the call of friendship on this occasion, every seat in the large hall being occupied. Mr. Eben Cobb, as Chairman, introduced the exercises by a neat speech, and was followed by John Wetherbee in one of his speechy speeches. Mrs. Lucette Webster gave a select reading, and Miss Jennie B. Hagan's control improvised a pleasant poem. The Chairman then called Mrs. Folsom to the platform, and, as the delegate of a host of her friends, presented her with an elegant gold chain, gold bracelets, and other valuable gifts.

Mrs. Mattie Wilson, who seemed to be the guiding genius of the occasion, closed the mental services of the evening with eloquent and timely remarks. Dancing then commenced, and was continued until midnight. It was, all in all, a happy and harmonious assembly.

American Spiritualist Alliance.

The report of the last conference meeting of 1882 arrived at this office too late for insertion, but will appear next week. Mrs. M. A. Newton, of that occasion, read an address which had been a short time before dictated by the spirit named Wisdom, one of the controls of Mrs. Nettie C. Maynard, and other ladies and gentlemen made appropriate remarks.

It was announced that during the Sundays of January the First Society would be addressed, morning and evening, by Mrs. Richmond, who had exchanged with Mrs. Brigham, the latter going to Chicago.

The Conference will be addressed next Sunday by F. F. Cook, Esq., on "The Relations of Spiritualism to Science," and on the following Sunday by Dr. W. H. Atkinson, on "Inspiration the Source of Knowledge."

W. J. Colville's Berkeley Hall lectures—twenty-six in number—hitherto sold in pamphlet form, 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.

Mr. Thomas Lees of Cleveland, who recently informed our readers that he should visit Boston soon in company with Mr. Watkins, the medium, now desires to state that through unforeseen circumstances he shall not be able to do so the present winter.

The Liberal and Spiritual Society of Knoxville, Tenn., was organized Dec. 26th, 1882, Mr. J. Marsh being President, and L. L. Cross, Secretary. All business communications should be addressed to the Secretary, P. O. Box 425, as above.

C. B. Lynn has been seriously ill in Philadelphia; but, under the skillful treatment of Dr. C. E. Kemerly, a noted physician of that city, he was successfully tided through and is now convalescing. Mr. Lynn will fill all his January engagements if possible.

A valued correspondent, writing from Cincinnati, Ohio, Dec. 28th, says that Mr. Emerson of Manchester, N. H., now in the former city, "is a grand, good test medium," notwithstanding the criticisms of a few captious Spiritualists.

The *Colorado Courier* (in the German language) comes to us from Denver, Col. It is published by Hugo Preyer, formerly proprietor of the *Ohio Staats Zeitung*, an earnest Spiritualist.

The *Herald of Progress*, Leicester, Eng., of Dec. 8th, contains the address of Mrs. Milton Rathbun of New York, reported for and published in the *Banner of Light*, Nov. 11th.

Mr. John A. Foster, Coventry, R. I., will please accept our thanks for the back numbers of the *Banner of Light* which we advertised for last week to complete our files.

Mrs. L. A. Coffin, the psychometrist, can now be consulted at Hotel Addison, 422 Tremont street, this city. See her card in another column.

Thanks to Mrs. C. L. Beecher of New Haven for choice flowers for our Free Circle-Room table.

The widow of the late Dr. John H. Currier has a card in another column, to which attention is called.

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

God's Poor Fund.

Amounts received since our last acknowledgment: From Mary Foster, Hudson, N. Y., \$2.00; S. R. Francis, Kewanee, Ill., \$2.00; J. H. Cogswell, N. H., 50 cents; Widow's Mite, Concord, N. H., 75 cents; Mrs. A. J. Kenison, Quincy, Mass., \$1.00; A. Friend, \$1.00; D. V. E., \$3.00; Mrs. J. Powell, Ridgway, Pa., 75 cents; George James, Andrews Settlement, Pa., \$5.00; H. A. Undermann, New Philadelphia, O., \$1.00; Mrs. N. E. Stanley, LeRoy, N. Y., \$1.00; D. R. Williams, Chicago, Ill., 50 cents; Mrs. Harriet Leonard, Holyoke, Mass., 50 cents; Friend, Boston, \$5.00.

Funds Received in Aid of Charles H. Foster.

Previously acknowledged.....\$150.25
Dr. J. V. Mansfield, New York City.....\$3.00
Bryon Bradburn, Norwich, Conn.....1.00
[Our cordial thanks are due to friend Mansfield for the interest he has taken to collect funds for our unfortunate brother, Mr. Foster. We hope others will go and do likewise.]—Ed.

We desire to call attention to the advertisement in another column of D. M. FERRY & CO., Detroit, Mich., the great seedsmen, whose mammoth establishment is one of the sights of the chief city of Michigan. They do the largest business in their trade in the United States, reaching even across the Atlantic and Pacific oceans. The house is entirely reliable, and if you wish to get exactly what you order, you cannot do better than to send to them for your seeds, and you may depend upon it you will get the best that the market can supply. Their seeds have become known over the entire civilized world for purity and fertility, and have gained for them an enviable reputation. Their Annual Seed Catalogue, just issued for 1883, replete with information and beautifully illustrated, will be sent free on application.

For Breakfast, Cocoa has become a general favorite wherever it has been introduced. Medical men recommend it as preferable to tea or coffee for nervous or delicate constitutions. Walter Baker & Co., Dorchester, Mass., have achieved the reputation for their Breakfast Cocoa, which is sold everywhere.

To Correspondents.

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

V. P. ST. PETERSBURG, RUSSIA.—Send as a specimen copy of the *Revue*, that we may intelligently consider your request.

Mrs. H. N. G., PROVIDENCE, R. I.—You will find a postal card in answer to yours in the Providence Post-office.

A Grand Fair.

Will open at 1831 Washington street, Ladies' Aid Fair, Tuesday morning, Jan. 16th, 1883, under the auspices of the First Spiritualist Ladies' Aid 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 Cooking Chair, one Piece Cotton Cloth, Silver Fruit Dish, only 50 cents. For sale by members of the Society. The hall is open every Friday afternoon for contributions, which are solicited. Admission—ten cents. Come one, come all.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and subsequent insertions on the first page, and fifteen cents for every insertion on the seventh page. Special Notice forty cents per line. Minimum, each insertion. Business cards thirty cents per line. *Agate*, each insertion. Notices in the editorial columns, large type, ten cents per line, fifty cents per line. Payments in all cases in advance. Electrotype per cut will not be inserted.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. WILLIS will be at the Quincey House, Brattle St., Boston, every Wednesday and Thursday, from 10 till 3, till further notice. J. A. G.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 100 West 50th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. J. A. G.

ADVERTISEMENTS.

Boston and Gila River CATTLE COMPANY.

Capital...\$200,000.

200,000 Shares, Par Value \$1.00 Each.

OFFICE 40 WATER STREET, ROOM 23, BOSTON.

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The property of the Company consists of

3000 Head Cattle, Horses,

And

SIX RANCHES,

On the Gila River, controlling

Seventeen Miles of River Front,

AND UNLIMITED MOUNTAIN RANGE.

The property is located in Graham County, Arizona, and Grant County, New Mexico. This business has been in successful operation for nearly three years, and for the purpose of increasing the number of breeding cattle, a limited amount of stock is now offered at sale.

ONE DOLLAR PER SHARE.

We guarantee not less than TEN PER CENT. on the par value of the stock per annum. Quarterly statements made to all shareholders of record from the Boston office.

For particulars and Circulars, send to

JOSEPH E. MANNING, Treasurer,

No. 40 Water St., Room 23, Boston, Mass.

Nov. 25.—10w15

BAKER'S

BAKER'S

BAKER'S

BREAKFAST

BREAKFAST

BREAKFAST

BREAKFAST

COCOA

COCOA

COCOA

COCOA

W. BAKER & CO., Dorchester, Mass.

Jan. 6.—cous

FREE TO ALL.

D. M. FERRY & CO.'S

ILLUSTRATED DESCRIPTIVE AND PRICED

SEED ANNUAL FOR 1883

Will be mailed FREE to all applicants, and to customers of last year without order. It contains about 175 pages, 60 illustrations, prices, accurate descriptions and valuable directions for planting 1500 varieties of Vegetable and Flower Seeds, Plants, Fruit Trees, etc., invaluable to all, especially to Market Gardeners. Send for it!

D. M. FERRY & CO., Detroit, Mich.

Jan. 6.—13w

DR. FELLOWS,

VINELAND, N. J., cures diseases of men by an External Remedy (in spirit prescription) in 30 days, especially those made sick through their own folly. Send two 3-cent stamps for his Private Counselor, giving full information. State your disease. 8w15—Dec. 2.

FREE DIAGNOSIS

Of disease, on receipt of \$1 for medicine, lock of the patient's hair, age and sex, and a box of Vaseline Oil. Send to Dr. J. H. Currier, 219 A Tremont St., Boston, Mass.

Jan. 6.—13w

DR. J. H. CURRIER'S

MEDICINES are prepared from the original recipes by his widow, Mrs. C. H. CURRIER, and for sale at 71 Essex street, Boston, Mass.

MRS. A. E. CUNNINGHAM,

MEDICAL, BUSINESS AND TEST MEDIUM, is located at No. 2 Davis street, Boston. Office hours from 10 to 4. Circles Sunday evenings. 4w7—Jan. 6.

IDA LEONARD,

MAGNETIC HEALER, 29 Herwick Park, Boston. Jan. 6.—13w

VAPOR BATHS, Marmette and Electric Treatment, and the various kinds of Manipulation which in combination form such a wonderfully natural stimulant, prophylactic and cure for most ailments of the system, especially nervous ones. Allocated Paper for Lock of hair and slight statement of case preferred. Don't neglect, Dr. S. C. PERRY, 219 A Tremont St., Boston. Office hours 10 A. M. to 1 P. M. Jan. 6.—4w

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale.

Banner of Light.

BRIEF PARAGRAPHS.

FAREWELL TO OSCAR WILDE.
The end of it was he fell in with bad men,
And lost his money in a lagoon den! —*Boston Globe.*

Oh, Oscar Wilde! oh, Oscar Wilde!
Great Britain's full-blown "sunflower" child,
To be so sadly thus beguiled,
As with Banquo thieves to blend!
What will the London people say,
When they meet you on the quay,
At no very distant day?
How could you so descend? —*Drury.*

An Illinois physician has been compelled by a jury to pay \$1000 damages for unskillfully setting a broken bone.

Red Cloud, the educated Sioux Indian chief, on a visit to Washington to secure his rights, tells the people there of the disadvantages and wrongs which his tribe has suffered under the administration of agent McGillivuddy, and seeks redress at the Interior Department.

BIGOTRY IN THE OLD WORLD.—A telegram from Frauenaub, Bohemia, states that fifty Spiritualists residing there have been summoned to appear before a magistrate. The local press urges the Minister of the Interior to institute an inquiry on the subject of Spiritualism, which will result in advancing the cause more rapidly in that country, unquestionably. It is the same old story: persecution advances all great truths among the people, and Modern Spiritualism is no exception to the rule.

Evangelist Barnes writes to the *Journal of Stanford, Ky.*, which is his home, that his experience in Waterford, N. Y., was not pleasant. "I may say," he explains, "that Waterford kicked us out—bowed and frowned at us, and then kicked us out. The bow, the frown, the kick, all came from the church powers in that locality."

Messrs. Wild & Stevens, Nos. 8 and 12 Hawley Place, and Alfred Mudge & Son, 31 School street, Boston, also the Home Insurance Company, 119 Broadway, New York, will please receive our acknowledgments for choice specimens of '83 calendar work.

Oscar Wilde sailed for Liverpool last week. Joseph Cook commences his Monday lectures in this city next week.

Since the death of Dickens four and a quarter millions of his works have been sold in England.

SWIFT'S VERSES ON "THE VOWELS."
We are little airy creatures,
All of different sound and features;
One of us is found in set,
One of us is found in jet,
T other you may see in tin,
And the fourth a box within;
If the fifth you should pursue,
It can never fly from you.

A statue of Robert Burns is to be erected on the Victoria Embankment in London by Mr. Crawford, a retired Glasgow merchant.

El Mehdi, the false prophet of Soudan, it is said, has a habit when addressing his followers of closing his eyes and remaining silent for several minutes, then starting up as if recovering from a profound lethargy, and exclaiming: "I come from Paradise, where I have been with Allah and his Prophets. Now I would like to tell you of all I saw and heard. But you would not be able to understand it!" —*Boston Journal.*

Lord Derby has a surplus income of seven hundred thousand dollars a year, and no children. He had better buy flour with some of it for the starving people of Ireland.

On the night of Nov. 30th, F. W. Barker of Danforth, N. Y., had a dream in which he saw year corn distinctly quoted at forty-eight and one-half cents, and was told to sell short what he was then holding long. He was informed, also, that forty-eight and one-half cents was the lowest figure year corn would reach this year. Corn was then worth about sixty cents. On the following morning he came to the city and related his dream to several of his friends, and advised them to sell their year corn. It gradually declined, and on the morning of Dec. 18th the first quotation on the board showed it to be worth forty-eight and one-half cents. It only touched those figures once, and has been no lower. He then put in an order to buy. It is now worth fifty-two and five-eighths cents. Several persons to whom Mr. Barker spoke on Dec. 1st corroborate his statement.

NO SUNDAY LAW IN THIS.—*Toronto, Ont., Dec. 31, 1882.* The Court of Queen's Bench yesterday unanimously decided that there is no restriction in this Province on the carrying of passengers by land or water on Sunday, thereby overruling a decision of thirty years ago, under which it has been illegal for ferry boats to ply on that day.

Hon. Elisha H. Allen, Minister of the Sandwich Islands, died Jan. 1st very suddenly at the White House, Washington, during the course of the President's "New Year" reception, which ceremony was at once, out of respect, brought to a close.

SOMEWHERE.
Somewhere awaits the treasure we have strewn
Which life hands and feet have rudely shattered,
And tender love shall gather as its own
The pearls thus scattered.
Somewhere, our human effort of to-day,
The faltering outcome of a pure intention,
Mortify shall not leave a trace
And true ascension.

As an instance of the bigoted want of common sense involved in the new "Sabbath-keeping" law of New York, and its operations, it may be noted that under its provisions, on a recent Sunday, a man was arrested and fined for shoveling the snow from his sidewalk, when if he had not done it a city ordinance would have brought him up and fined him for neglecting that duty!

If God ever sees fit to make an infallible book, we may be sure he will not so both this work that the Church will have to spend half her time and strength for centuries in succession in proving its infallibility and reconciling with each other its different parts. —*Christian Register.*

He who goes the wrong road, must go the journey twice over.

Parson.—"Rather drowsy weather this, Farmer Jones." **Farmer Jones.**—"Ay, Parson, that it be; 'mind one o' sermon time, do n't it?"

A Louisiana doctor asks in the *Philadelphia Medical and Surgical Reporter* if there is any virtue in "cooking tea," a compound of brandy, water, sugar, and crockery. Some "old women" gave the stuff to a patient of his in his absence, and upon calling the next day he found the patient doing well. —*Id.*

One of the most useful inventions of the age is James Pyle's Pearline Washing Compound, and judging from its extensive sale, it is safe to infer that housekeepers, generally, appreciate the fact.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 178 Tremont street, every Sunday at 10:30 A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Palme Memorial Hall.—Children's Progressive Lyceum, No. 1, holds its sessions every Sunday morning at 10:30 A. M. in this hall, 178 Tremont street, commencing at 10:30 A. M. The public cordially invited. D. S. Ford, Conductor.

Palme Hall.—Spiritual Meetings are held at this hall, 516 Washington street, corner of Essex, every Sunday, at 10:30 A. M. and 7:30 P. M. Every Sunday afternoon at 3 o'clock. Conductor.

Harmony Hall, 31 Essex Street (first flight).—Spiritual meetings in this new and beautiful hall every Sunday at 10:30 A. M. and 7:30 P. M.; also every Thursday, at 8 P. M. Several well-known speakers and mediums will take part in each meeting. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Conductor.

Horicultural Hall.—Meetings under the auspices of the Boston Spiritual Temple will be held at 10:30 A. M. and 7:30 P. M. every Sunday until further notice.

The Ladies' Aid Society meets every Friday, at 2:30 P. M., at 101 Washington street. Business Meeting at 10:30 A. M. and 7:30 P. M. Mrs. M. V. Lincoln, President; Mrs. A. M. H. Tyler, Secretary. Meetings for social, etc., will be held at this place every Sunday afternoon at half past 2 o'clock.

Chapel Hall.—Spiritual Conferences will be held regularly in this hall, 818 Washington street, each Sunday, at 2:30 and 7:30 P. M. Mediums and speakers invited. Dr. Ira Davenport, Sec., and Dr. J. J. Robbins, Conductors.

Myrtle Hall, Charlestown District.—Meetings are held in this hall, 75 Main street, every Sunday afternoon, at 3 o'clock. C. H. March, Conductor.

The Chelsea Spiritual Association holds meetings every Sunday at 8 and 7:30 P. M. at Old Fellows' building, opposite Hollis street Horse Car Station. Next Sunday afternoon, Annual Meeting of the Association. In the evening, Mrs. G. A. Loring will speak, followed by tests.

The Ladies' Harmonical Art Society meets every Friday evening, at 12:30 P. M., at 212 North Street, in a meeting at 4 P. M. Entertainments in the evening. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

New Era Hall.—Shawmut Lyceum held its session on Dec. 31st with a good attendance. Orchestral music happily introduced the exercises, which consisted of reading and singing of the Silver Chain recitations, marches and physical exercises; recitations by Bessie Brown, Ernest Fleet, Haskell Baxter, Bessie Pratt and Emma Waver; readings by George Burroughs and Mrs. Jenny. Remarks were then offered by the President, Hatch, in which he thanked all the friends for their presence and aid in sustaining the Shawmut Lyceum. At the conclusion of his remarks he read the names of the contestants for the Water Service, and awarded the same to "Lotela," the spirit messenger of the *Banner of Light* medium, who having secured more than double the amount obtained by any one else toward the Christmas Festival.

Secretary Shawmut Spiritual Lyceum,
Office 35 Montgomery Place.

PAINE HALL, Dec. 31st.—At this the closing session of the year Assistant Conductor Russell presided. After the usual singing and reading it was given from the platform that every child, leader and officer would be presented with a memento, which promise was carried out, the gifts coming from our worthy friend and member, George H. Hosmer, Esq. "Friendship and Christmas" were the words woven into sentences by fifteen members. "The Old Year" was recited by Mary West. "The New Year" by Mamie Haver. Recitations followed by Flora Fraser, A. N. Peters and Jennie Bicknell, and then a piano solo by Etta Parr, harmonica solo by Fred Cooley, and remarks by Mr. Cherrington and Mrs. Francis.

On Christmas Day the children of this Lyceum were provided with a pleasing exhibition of sleight-of-hand, vocal music, and a good supper. In the evening a grand ball, given by the Association, was participated in by one hundred and fifty couples, and was both socially and pecuniarily a success.

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

CHAPEL HALL, 818 WASHINGTON STREET.—The Conference, afternoon and evening, Dec. 31st, was well attended. Remarks were made by Messrs. Baker, Franklin, Ditson, Weymouth and Edson. Psychometric delineations of character were given, and the meetings, which, by the way, are growing in interest, were the means of imparting a great amount of valuable instruction to the young. The exercises will be continued through the season, each Sunday at 2:30 and 7:30 P. M., a session at 5 P. M., to which all are freely invited. Prof. Franklin will deliver an address upon "Mental and Spiritual Science" next Sunday evening, Jan. 7th.

DR. IRA DAVENPORT, SEN., Chairman.

LADIES' AID SOCIETY.—The annual meeting of the First Spiritualist Ladies' Aid Society for the election of officers for the ensuing year will be held on Friday, Jan. 5th, 1883. The meeting will be called to order at three o'clock sharp, instead of four o'clock. A punctual attendance is requested. All donations to the Fair should be addressed, Ladies' Aid Society Parlor, 1031 Washington street, up one flight, and be left on Friday afternoon only, until further notice.

Mrs. M. V. LINCOLN, President.

Dr. Abbie E. Cutler is giving a course of lectures on Physiology and Hygiene in Ladies' Aid Parlor, 1031 Washington street, Tuesday and Thursday afternoons. Will visit towns in the vicinity of Boston for lectures.

CHARLESTOWN—MYSTIC HALL.—Sunday, Dec. 31st, Mr. Geo. A. Fuller delivered a very excellent discourse in the afternoon on the subject of "The Old Year and the Possibilities of the Future," showing in a very able manner the progress that has been made. Mr. C. H. Harding of Salem followed with remarks and a very fine poem. Mr. F. A. Heath improvised and sang several beautiful songs upon subjects given by the audience. Next Sunday, Jan. 7th, Mr. David Brown, test medium, will occupy the platform at 3 P. M.

C. B. M.

Boston Spiritual Temple.

This Society held its regular meetings in Horticultural Hall, Sunday, Dec. 31st. W. J. Colville, now the regular speaker, under control of his guides delivered two able discourses. The subject in the morning was, "The Harvest of the Year and the Harvest of a Life." The lecturer took the ground that Memory is the book by which all shall be judged; that our own memory records and retains everything connected with our lives, and that all the allegories of the past concerning judgment are but Oriental pictures illustrating as best they may the soul of man as the judge of his own career. Optimism was endorsed without qualification, while Pessimism was scarcely denounced, but accounted for as a natural result of the truth of Optimism. Optimism declares the world is growing better; Pessimism declares it is becoming worse. Because it is growing better, men get the idea that it grows worse, they becoming more morally sensitive, and the more light they have, the more clearly do they discern the imperfections of society unseen in ages of spiritual darkness. As physical science proves that the world is constantly improving materially, so does spiritual science show that all things are advancing morally as well as intellectually. The uplifting conscience within us is the moral lever of the universe, lifting us to a higher plane by making us discontented with present attainments.

In the evening to a large and deeply interested audience, Mr. C.'s guides presented in a masterly manner a review of the past year, more especially noting eminent men who have passed from this life to the spirit world. "Our dissolution," it was said, will be like the passing of the old year into the new, the same spirit with new habiliments gliding out of one into the other. The effects of the old will be carried into the new. Every man is the author of his own destiny. The great men who have passed on are not far away, but still near us. Among the speakers mentioned were: Dr. Beljows of New York; Darwin, broad church views; Zöllner, the eminent scientist of Germany; Dr. Dreyer, the author of "The Conflict between Science and Religion"; Ralph Waldo Emerson; the transcendental philosopher of the age; Prof. H. W. Longfellow, the great poet of America, whose writings, treasured in every

household, contain the truths of Spiritualism; D. M. Bennett, who was highly praised for his willingness to endure all odium and ostracism for the cause of what he deemed to be truth and justice. At both services Mr. Thayer officiated as organist, and Miss Georgia Latham sang. Choice flowers presented by Mr. Oscar Rockwood added much to the beauty of the Christmas decorations.

The Ladies' Union for benevolent work meet in this hall every Wednesday at 3 P. M. On Sunday next, Jan. 7th, Mr. Colville's subject will be "The Spiritual and General Outlook for 1883." At 7:30 "The Scientific and Rational Basis of Physical and Mental Manifestations of Spirit." It is respectfully requested that those who can, will be in their places when the services begin.

Mr. Colville's first reception since his return to this city was given on the evening of Dec. 29th. The attendance was large, and the remarks by Mr. C.'s guides upon various questions were of an interesting and instructive nature.

"Practical Instructions in Health and Healing" is the subject of a series of lectures in course of delivery every Tuesday at 3 P. M. by Mr. Colville's guides at 36 Hanson street. Fridays, at 8 P. M., receptions are given, to which all are invited.

A CHILDREN'S CHRISTMAS.
Mr. W. J. Colville presided over a children's Christmas Festival, at 36 Hanson street, on the evening of Dec. 26th. A large audience was in attendance. Three Christmas trees in full bearing were on the platform, and also five large evergreens decorated the apartment. The exercises consisted of short, appropriate addresses by Mr. Colville, Mrs. Mayo-Steers and Mr. W. S. Brathwaite; vocal music by Madame Fries Bishop and Mr. Colville; a recitation by Miss Emma Greenleaf; psychometric reading by Mrs. Steers, and a distribution of gifts, closing with a poem by "Winona," having for its theme "Peace on Earth, Good Will to Men." The occasion was one of the greatest pleasure to all who had the good fortune to be present.

Spiritualist Meetings in New York.
The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 25th street, at 10:30 A. M. and 7:30 P. M. Henry Van Gilder, Secretary.

Forbisher Hall (N. Y. City) Meetings.
To the Editor of the *Banner of Light*:
Much to the regret of all those who have listened to Mr. Fletcher's able and eloquent lectures, last evening brought his engagement to a close. Long before the hour appointed every seat was occupied, as well as all available standing-room. The speaker has called together an entirely new class of persons, and I doubt if a more distinguished or cultured audience could have been found in our city. His lecture upon: "Here and Hereafter" was as fine a course as one could desire, and brought the reality of the spirit-life home to every heart.

I felt called upon to state that the committee had secured the services of Mr. and Mrs. Fletcher with the idea of forming a permanent centre in New York, and that Mrs. Fletcher had delivered, during her two months' engagement, the finest discourses we have ever listened to, and it was through her able efforts that our present success had been gained; furthermore, had it not been for her illness, which necessitated the discontinuance of public work, she would have opened the church, which we had in part secured, and Mr. Fletcher's previous engagements also preclude the possibility of his speaking here longer on Sundays, but he has been secured for the Friday evenings of January.

After the singing, Mr. Fletcher proceeded to exercise his phase of mediumship, and quite a large number of tests were given to strangers, every one of which was fully and clearly recognized. One gentleman, from Chicago, who was never in our hall before, received evidence enough to have convinced the most skeptical. At a late hour the audience dispersed, expressing great regret for the illness of Mrs. Fletcher, and encouraging her husband by every manifestation of interest.

On Friday evening, Jan. 5th, Mr. Fletcher will deliver a lecture upon "Why does not God kill the Devil?" followed by tests of spirit identity. The audience must be of the latest date will be for sale each week.

We shall resume our Sunday meetings on the recovery of Mrs. Fletcher, or at the close of Mr. Fletcher's present engagements out of our city.

ALFRED WELDON,
23 East 14th st., New York City, Jan. 1st, 1883.

Spiritualist Meetings in Brooklyn.
The Brooklyn Spiritualist Society holds meetings at Everett Hall, 28 Fulton street, between Smith street and Gallatin Place, every Sunday at 11 A. M. and 7:30 P. M. The public cordially invited. Children's Lyceum at 3 P. M. The conference meeting, on Jan. 7th, at 2 o'clock, every Sunday evening, at 8 o'clock. H. W. Benedict, President.

The Church of the New Spiritual Dispensation has leased the Church edifice, Clinton Avenue, between Park and Myrtle Avenues (entrance on Clinton and Waverly Avenues), and held religious services on Sunday, Jan. 7th, at 10 A. M. Ladies' Aid Society will meet every Sunday at 10 A. M. in Ladies' Aid Society hall, 1031 Washington street, up one flight, and be left on Friday afternoon only, until further notice.

Brooklyn Spiritual Fraternity.—Removal: The Friday evening Conference meetings will be held in the lecture room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7:30 P. M.

The Eastern District Spiritual Conference meets every Monday evening at 8 o'clock, 4th street, corner South street, at 7:30 P. M. Charles H. Miller, President; W. H. Coffin, Secretary.

Everett Hall, Brooklyn, N. Y.
During the last two Sundays Mr. J. W. Fletcher of New York City has occupied the platform, and there has been no evening service. The speaker, not unknown to Brooklyn audiences, is a great favorite, and his efforts were well received. There was a very good attendance at both lectures, which were just the sort that Spiritualists need to hear.

This society will remove to Conservatory Hall, a large and elegant audience-room, which Mr. Ed. S. Wheeler as the regular speaker for January, followed by Mr. J. W. Fletcher in February.

Movements of Lecturers and Mediums.

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

Mrs. Carrie M. Sawyer, the materializing medium of California, intends to journey East after the holidays, and will be pleased to hear from friends in Michigan and Ohio, should they wish her to give sances on the way. Her present address is 434 West Madison street, Chicago, Ill.

Dr. D. J. Stansbury of New York City, having accepted the chair of Professor of *Materia Medica* and Therapeutics in the Eclectic Medical College of Cincinnati, will remain in that city during the winter season. Address 322 West 12th street.

Miss L. Barnicot will officiate for the Spiritualist Society of Manchester, N. H., Jan. 7th; also for the Salem Society, Jan. 21st. She gives platform tests. Would like a call for Jan. 14th. Address, 475 Broadway, Chelsea, Mass.

Juliette Yeaw, on Jan. 7th and 14th, will lecture in North, Ct.; Jan. 21st and Feb. 4th, in Leominster, Mass.; Jan. 28th in East Brattle; Feb. 11th in Salem; Feb. 18th in Clinton; March 25th in Haverhill, Mass.

Ellen M. Bolles lectured with excellent results in Hartford, Conn., the first two Sundays of December, and there is a prospect of her speaking there again at some future date. Would like to make other engagements. She should be kept busy, friends. Societies desiring her services can address her, Providence, R. I.

J. William Fletcher will begin a month's engagement in Philadelphia, Pa., next Sunday, but can be consulted at 50 West 12th street, New York City, during the week.

Mr. F. A. Heath, the blind medium, spoke in Natick, Mass., Dec. 31st; speaks in Leominster, Jan. 7th; Taunton the 14th; would like engagements for the month of February. Address him 27 Lawrence street, Charlestown, Mass.

A correspondent informs us that Mrs. Emma R. Still and Arthur McKenna occupied the Spiritualist platform at Wakefield, Mass., last Sunday, giving great satisfaction, the lecture being followed by psychometric readings and tests.

W. J. Colville is announced to lecture in Eastham, Mass., Jan. 10th.

Jennie B. Hagan spoke in East Dennis, Mass., Sunday, Dec. 31st, to good audiences. Will speak in Newburyport, Sunday, Jan. 7th. Address South Royalton, Vt.

Mrs. Abby N. Burnham lectured in Providence, R. I., the first and second Sundays of December. Her remarks were listened to with profound attention and were highly instructive.

Geo. A. Fuller, of Dover, Mass., will lecture in Nashua, N. H., Jan. 7th; at the Convention of the New Hampshire State Association of Spiritualists, at Laconia, N. H., Jan. 20th and 21st; and at Newburyport, Mass., Jan. 28th.

Worcester and Providence.
Reports of meetings in the above named cities are received. For want of space only brief allusion to them can be made this week, but they will be inserted in our next issue. At Worcester a Christmas Festival and Exhibition of the Children's Progressive Lyceum, under the direction of F. L. Hildreth, came off on the evening of Dec. 27th. At Providence Mr. J. Frank Baxter lectured on the afternoon and evening of last Sunday. Cephas B. Lynn is to speak in Providence next Sunday and the Sunday following.

The Spiritualists of Haverhill and Bradford, Mass., continue to hold interesting and well attended meetings. The late speakers have been J. D. Stiles, of Weymouth, Mrs. Stiles, of Worcester, N. S. Greenleaf, of Lowell, Mr. Pratt, of East Brattle, Dr. Fairfield, of Connecticut, who spoke last Sunday for the seventh time there. He interests the people, as did all the others whose names are given. J. Frank Baxter will speak there next Sunday, with an excellent programme for morning and evening service.

PAINE HALL.—Mrs. Amelia H. Colby delivered an eloquent lecture in Paine Hall, Boston, to an appreciative audience last Sunday evening, her subject being "What shall take the Place of a Dying Theology?" Mrs. Colby and Mrs. Smith will occupy the rostrum at Paine Memorial Hall the Sunday evenings of January.

Mrs. Hattie Wilson, the excellent healing medium of this city, having received a barrel of apples as a new year's present from some unknown friend in Thorndike, Me., takes this method of thanking the donor, and wishes him/her a happy new year.

"BUCHUPABA." Quick, complete cure, all-anvancing Kidney Diseases. \$1.

Congestion in the cavities of the human heart generally proves fatal. It is necessary to restrain the action of the heart, when any disease of its valves manifests itself. All the combined research and wisdom of man, since Adam's day, have never evolved but one certain cure for heart affections: Dr. Graves' Heart Regulator is the remedy; and the only one. \$1. At druggists.

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 inserted as an imprint: "Banner of Light Publishing Company," 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 & TRENKLE—No 'Publishing Company' about it, and we do not print his bills, neither have we printed bills for any other party.

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.

The New Hampshire State Spiritualist Association.
Will hold a Quarterly Convention at Laconia, Jan. 20th and 21st, 1883. Speakers engaged are Mrs. Adelle M. Stevens, of Chatham, Mrs. S. B. J. Craddock, of Concord, and Anna M. Twiss, of Manchester. Others are expected. Mr. Edgar W. Emerson will furnish tests from the platform. The Northern Railroad will reduce fares, and the hotels will make a deduction in favor of visitors attending the Convention.

It is to be hoped that we shall have a large attendance from different parts of the State, for only by uniting zeal and work can our cause be promoted and sustained.

ANNA M. TWISS, Secretary.

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May 13, -20tcovis

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MALARIA. If you are suffering from malarial fever, have the chills, are bilious, symptomatic or constipated, Kidney-Wort will surely relieve and quickly cure. In the Spring, to cleanse the system, every one should take a thorough course of it.

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