VOL. LII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 6, 1883.

\$3,00 Per Annum, Postage Free.

NO. 16.

CONTENTS

FIRST PAGE. - Spiritual Phenomena: Extraordinary Phenomena at Vaucluse, R. I.; Phenomenal Spiritualism; Mrs. M. E. Williams, of New York. Spiritualistic Matters in Baltimore

SECOND PAGE .- New York: American Spiritualist Alli ance. Poetry: Ten Little Bigots. January Magazines. The Sp'ritual Element in Art. Verifications of Spirit-Messages. Be Sure and Read This. Brooklyn (E. D.) Spiritual Conference.
THIRD PAGE. -Poetry: My Darling's Spirit Comes to Me.

Banner Correspondence: Letters from Rhode Island, Massachusetts, Illinois, New York, New Hampshire, and Ohlo. New Publications. A Word for the Shawmut Lyceum. Obituary Notices. Free! Premiums!

FOURTH PAGE .- Angel Ministers, "The Theological Rena.ssance," The New York Blue Law, A Move in the Right Direction, Dr. Bilttan's New Work, etc.

FIFTH PAGE, - Allan Kardee's "Genesis" - English Translation, Spirit Phenomena in St. Louis, Fact Meetings. New Advertisements, etc. BIXTH PAGE .- Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumshipof Miss M. T. Shelhamer from Mary Hen-

derson, ("Aunt Mollie,") Oliver Perin, Mrs. Charlotte Maddux, William Harris, Sally Burleigh, Mary S., Capt. Louis Brandt, A. C. Ripley, and Lucy Brigham.
BEVENTH PAGE. — "Mediums in Boston," Book and Miscellaneous Advertisements. EIGHTH PAGE,-Brief Paragraphs. Spiritualist Meetings

in Roston. Boston Spiritual Temple. Spiritualist Maelings in New York: Frobisher Hall (New York City) Meetings. Movements of Lecturers and Mediums, etc.

Spiritual Phenomena.

EXTRAORDINARY PHENOMENA AT VAUCLUSE, R. I.

The Philosophy of the Re-Materialization of th 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 in- roughs who smashed the chemist's glass appastances), "And it shall come to pass that before 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 inter- must be accorded to spirit-artists ere full sucpretation 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 socalled "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 inharmony that prevails in the circle of witnesses in the séance-room.

My many experiences with mediums during an unbroken succession of more than twentysix 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 worthlessness 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 conness of intention, and kindly, harmonious feel ing on the part of every member of the circle "Pest house" they so successfully "exposed" thought. Some one said in the dark, "You not only toward each other, but more especially and exploded.

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 disrobed 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 disrobed 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 séance should be charged to the riotous disturbers rather than to the unfortunate lecturer? And yet scores of what are called "exposures" of spirit-mediums, esnecially of those for "form-materialization," have been accomplished precisely in the same way and by a like class of unspiritual, 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 semispiritual 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 ratus rushed in, and with savage threatenings | right on general principles. matched the defunct hills 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 cess can be obtained at a spirit circle, and especially at that most mysterious, complicated and incomprehensible phase of all-a "formmaterializing séance!" 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 Deceir" to exist on earth. With what greeting, think you, would such loudmouthed, 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 er 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 dis-

play to mortals their wondrous skill in the exhi-

bition of these phenomena, of the laws govern-

ing which many of these would-be gods and

leaders have learned nothing, either from their

own or from others' experiences, and who prob-

ably know a thousand times less concerning the

intricate and mysterious problem of form-ma-

terialization and the modus operandi of its per-

formance, than do the supposed roughs and

PHENOMENAL, SPIRITUALISM. BY JOHN WETHERBEE.

To the Editor of the Bannch of Light : long ago, "that light had come into the world, but the darkness comprehended it not." That diminishes by distance, the spirits rapped for served for so many years past. utterance was true then, and has been true many times since. It is literally true in these | ed the medium to change her seat and sit by "Stuart Cumberland, from England," who anlatter days with reference to the light known as Modern Spiritualism. I do not propose to skeptic and one who had never attended a cir- end endorsers, as "the celebrated Mind-Reader, make this point the argument in this article; cle before; as his friend, also a stranger to all and Exposer of Spiritualism." Being engaged the outside world to this subject knows how his or their doubts about confederacy would be upon me to attend at least one of his meetings, applicable the quoted words are. This introduc- removed. The lights and other manifestations tion may have no connection with what I propose to write, but it was in my mind as an under- issied, because they had hold of the medium's tone, 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

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

my friend, however, I prefer the light to dark-

ness, and I suppose the poet Longfellow did,

too; yet he wrote in his maturity the beautiful

lines:

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 harrif in that, but because 1 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 | rings were whole, tangible and visible. How 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

second experience at 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 skentics 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's; 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

have hold, Mr. Wetherbee, of the medium's

medium has no hand at liberty." While the To the Editor of the Banner of Light: stranger was probably saying to himself, "Well, who is this Wetherbee? possibly a confederattention, which, being interpreted, they wantwere then in their vicinity, and they were satwould 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 both to them and all present.

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, powers. During these manifestations slates and sheets of paper were written upon, I say unqualifiedly 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 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 esting 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 solution in a supposable "fourth dimension," did not make it clear to me. It yet remains wholly beyond my comprehension, and possispirits, for they give no satisfactory explana-

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 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 com-

ment, which may be of some interest to your readers. On the evening of Tuesday, Dec. 5th, l attended a materializing séance 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 C. Smith, of Merrick, Long Island," and, as I made no response, proceeded, "You do not remember me." "I am sorry to tical 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. Wetherbee, of the medium's New York City.

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 the woll in the na house in Brooklyn, in which I lived with my family, and that you were very kind to them, especially to my daughter Tilly? I have pot forcetten 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 as my single apartments; they were from Mcrrick, Long Island. The husband and father was always mentioned by Mrs. Smith as "Watkina," and the name of their then little girl was "Jilly," 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 only the spirit. Assuredly it was of the spirit and by the spirit. New York City.

hand, have you not?" "Yes," said I, "the Spiritualistic Matters in Baltimore.

I do not trouble you very often with my effusions; but feeling so impressed at the present ate!" and while Wetherbee was explaining the time, I drop you a few lines touching certain My ancient and saintly namesake said, in the law, as exemplified by a magnet, that contigui movements in our city, bearing upon the interity is necessary, and that the attractive power ests of the cause both you and I have loved and . We had a visit last week from the notorious

the side of this stranger, who proved to be a nounced himself, with quite a flourish of reverevery Spiritualist who notices the attitude of present, sat then the other side of the medium, in lecturing here, I thought it rather incumbent 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 hands and know they were not deceived. It 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 end, and in a perfectly satisfactory manner, in the hall. Our people are becoming weary of giving countenance and support-merely Several similar changes were made during 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 indifwhich speaks well for this lady's medium ferent 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 asthe strangers knew and who knew them by sured 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 pulthe manifestations had been vigorously inter- pit! And both these divisions are evidently actuated by motives so essentially and pecuniarily selfish, that these melancholy farces 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 acknowledgedly so or not-according to my observation, possesses clairvoyant and psychometric powers, by means of which he gives, in part certain did they get on their arms? they had never let | manifestations, similar to a class of phenomena go of or lost the connection of the medium's witnessed in the presence of some of our medihands. They were sure of that, but the solu- ums; whilst his mind-reading forcibly remindtion of the rings, under the circumstances, was | ed me of the powers exhibited some years since inexplicable. I have had the experience many by our old friend, Chauncey Barnes-whom times in my life of the ring manifestation, and doubtless many of your readers remember. know it to be a fact, but one of the unaccount- Professing the idea as original with himself, he ables; and Prof. Zöllner, who found a possible 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; bly may be beyond the comprehension of 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 see all these doubters own up to the fact; and 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 disjointing his toes and fingers, and thus producing sounds which he claims are the same as those heard at spiritual séances: 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 spiritraps 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 strutted a brief career of arrogance at different times, for the last thirty years, whilst the great fact of spiritcommunion still remains untarnished and still cheers the heart of the honest seeker after

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

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 cl sses 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. 1 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 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 have 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 true in sentiment, and polished as well as forcithere 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 much as any man would want to have to as much 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 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 is one of darkness—there is an inward pointing all the time to past evil states. An evil man is indeed darkness; people recognize the fact and keep away from him. In the earth-life this condition may grow worse—the man may become darker and 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 from 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. "Their accounts, of course, depend upon their conditions. People who travel here do not give conditions. People who travel here 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 spiritlife. 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 main. 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 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 fleshly appetites and passions, wandering without spiritual homes, and visiting their old haunts of wickedness and vice.

Remarks were also made by Mr. Searle.

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 KIDDLE, President.

TEN LITTLE BIGOTS.

Ten little Bigots, chalking out a line, One couldn't 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 smashed, then there were six. Six little Bigots, fighting who should drive, One got down and walked, then there were five., Five little Bigots, wrangling more and more, One heard of Darwin, 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, crowing 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 dinloma!

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 sin-cere man, and one who works more for the benefit of humanity than for personal aggrand izement. "See thou tell no man" is his motto —and necessarily so at the present crisis—lan-guage claimed to be used by a prominent Spirit-Magnetic Physician or Healer under much the same circumstances in a previous age of the world:

world:

"Athough 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 one; if a person offered me anything I took it—if 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 not do to tell a tithe 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:

"Strange as it may seem, I was once employed by an old Allopathic 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 he came to me to examine and prescribe for his child, four months old. I did so with success, and his wife has since called on me twice to prescribe 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 fol-lowing: 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 practitioners of medicine with the hope that they might relieve her malady, 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. Here is a tem perate, careful, generous and unostentations man, in the evening of his days—he is in his eighty-second year—who has already performed cures which are beyond the atmost 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 "Reguget 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 Allonaths of New York State, and their cringing allies, have, for their own personal and pecuniary benefit, succeeded in an unguarded moment, and some years back in time, in springing a law and some years back in time, 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 prisons the successful healer of disease, in order to leave the unsuccessful practitioner a clear field in which to do 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 in supposably free America, for that matter,) 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 arrest them, fine, imprison them, or put them to the expense of a suit at law in defense of their clearly constitutional but shamefully re-

stricted rights in the premises?

As another instance of the injustice of the New York law, may be cited my own experiences at Saratoga Springs last summer; * a case which shows what the Medical Censors claim they have a right to do under the law if so dis they have a right to do under the law if so dispheed: 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 Springs and was 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 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 no yet been made public, but I am informed that I am liable to arrest at any time in case I should he called upon to visitimy patients residing in New York State, and should answer that call in

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 clairs over the highest of the safety of the safet physicians, also clairvoyants—who by their gifts

*I gave hast summer in the columns of the Sentinel, of Saratoga, a full exposition of my views regarding my treatment in that place by the County Medical Society Censors, also of the shamefully unjust character of the restrictive medical law which made such action possible. I helieve that the facts in this one case, even, would, if carefully perused, convince any disinter-sized person that a law bearing such fruit should not be allowed to remain on the statistic books of that (or any other) State. The expense of reserranging and publishing the exposition above referred to in pamphiet form would not be large; and if parties residing u.N. w York feel that the narrative would be productive of good if so printed and distributed among the Senators and Assemblymen of the State, I will be willing to prepare such a pamphiet gratis if any persons can be found who are willing to pay the cost of setting the types and printing it. Any person desiring to correspond with me on this subject can address me at my office, No. 349 Tremont street, Boston.

are enabled to perceive interior disease, and to prescribe harmless but efficacious roots and herbs to eradicate it—be deprived of exercising their 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 herb tea to her child without being liable to arrest, fine and imprisonment being liable to arrest, fine and imprisonment—should some one turn informer; and even 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. 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 remedient their effects are a statement of the short area. 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; or that they need to be examined in any mode of treatment which they are not engaged in. The so-called "regular" practitioner does not pretend to know anything (or next to nothing) concerning the efficacy or use of vital or spirit magnetism; and this being so why should those exercising their spiritual gifts of healing need to know anything of Allopathic treatment? Every system should stand or fall upon its own merits, without let or hindrance. If the field be left free for all competitors, the "survival of the fittest" will soon demonstrate practically where true merit exists. rue 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 tors' plot laws" are necessary to defend the uninformed public from the operations of designing ignoramuses 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 fall—if enforced—of affording all the protection needed by the people, and suitably punishing misdemeanors 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 tile rights of each and every individual under the laws of that State, ought to lead the law-makers of New York to repeal this particular-ly obnoxious statute and remand the "doctors' monopoly bill" to the shades of that dark zone-belt 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-monopoly people in the towns and cities 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. HAYWARD

A. S. HAYWARD,

Magnetic Physician. Boston, Mass.

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 inimitable interpreter of the "Autocrat of the Break-fast Table," a fine poem en the "A Summer Pligrimage," 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, Miffin & 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 At antic.]

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 engrav ings, and made clear by its author. Taliesin 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 carrlages in the Musée 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 criticise 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 Lille 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 frontisplece, "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. Tive 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. Nigh'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 Spurzhelm," with a portrait, will interest many, as will also an account of "The Fourth International Congress of 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. lished 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 inreases 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 INQUIRER (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 those evils shown by indisputable facts.

THE TELEPHONE.—The ninth number of this monthy, 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. Lavergne, 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 when he limned these placid (and many would 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. G. L. DITSON. Paris. France.

Verifications of Spirit-Messages. MRS. LUCY LOVINIA BROWNE. Fo 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 m cisely; 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 consin, and since her demise letters have reached us that she has controlled mediums in different localities. In Missouri Valley, five years ago, she doctored 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.

ARTEMAS HARMON.

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

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 handfeigh. and has no doubt found it beneficial DAVID WILDER.

Boston, Dec. 18th, 1882.

ROBERT 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 the circumstances of his illness and death. He and another young man registered their names at the Plymouth Rock House, Nov. 25th, 1831; 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 go 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. mouth before.

Plymouth, Mass., Dec. 17th, 1882.

The wonders of modern chemistry are

Be Sure and Read This.

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

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 enjoyed. 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 Franch scholars in Boston, and after its 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.

clear and correct English.

1 have no hesitation in pronouncing it at the present time an excellent and thoroughly faithful, free translation; not an idea has been changed in any instance, though whenever the original style of composition was incapable of literal rendition into English, sentences and paragraphs have been entirely re-written. As the work now stands it is without exception the fullest elucidation of the Spiritual Philosophy yet offered to the public. A large part 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 doc-

the remainder is devoted to a most careful and searching analysis and explanation of the doctrines taught by the spirits.

In this work Allan Kardeo has far surpassed all his previous efforts, and has effectually cleared up the mystery which has long hung over the history of the progress of the human spirit. The ground taken throughout is consistent, logical and sublime. The ideas of Dety, human free agency, instinct, spirit-communion and many other equally profound and perplexing subjects are incomparably grand. The iconoclasm of Kardeo is reverential; his radicalism is constructive; his idea of the divine plan of nature is a perfect reconciliation vine plan of nature is a perfect reconciliation of scientific with religious truth; while his explanation of miracles and prophecy in harmony with the immutable laws of pature, carries with

with the immutable laws of pature, 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 subscripton price is only \$1,25; after the work is out no copy can be sold under \$1,50. As nearly two hundred subscribers have already been obtained, I confidently trust to three hundred of my personal friends and others to send in their names imriends 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 remain the friend and well-wisher of all,

W. J. COLVILLE.

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

Monday evening, Dec. 25th, Mr. Chas. R. Miller, the Chairman, read a communication from Spirit Isaac 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, allud-

dress and arnament.

Deacon Cole said: "About eighteen hundred years ago a child was born; how that child grew we 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 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 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: 'These 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 received. 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 us 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 some of the symbolic words of the Bible in an amusing manner as literalisms; reviewed the progress of the human race toward perfec-

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 man who was in want 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. powers of Dr. Patch.
DR. WM. H. COFFIN. Secretary.

852 Fullon 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 whowill 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. Pinkapparent in the beautiful Diamond Dyes. All ham, but we are assured that her medicines are kinds and colors of link can be made from them. at once most agreeable and efficacious.

For the Banner of Light. MY DARLING'S SPIRIT COMES TO ME.

> If spirits ever come to earth. There is, I know, one comes to me; Not in death's sad accoutrements-No spectral ghostly phantasy— But softly in the midnight hour When chained fancy is set free, When wrapt in dreams of happier days,

I feel soft kisses on my brow, And little fingers smooth my hair, While loving prattle soothes my ear, "And charms away each weary care. I cannot feel that he is dead-My boy, whose shadowy form I see. When, in the silent midnight hour,

'T is then a spirit comes to me.

My darling's spirit comes to me. When I at last lie down to rest, When cares and tolls of life are o'er, He'll come, I know, in life's last dream, And lead me to the spirit-shore; Ah! yes, he'll come, in death's dark hour, When my tired spirit is set free -When I shall know he is not dead-My darling then will come to me !

Banner Correspondence.

D. C. ADDISON.

Rhode Island.

PROVIDENCE.-"F." writes: "The meetings on Sunday, Dec. 24th, were conducted by J. Frank Baxter, who was greeted by large audiences. The discourse in the afternoon was commemorative of the landing of the Pilgrims. After tracing their history from their separation from their brethren in England, their settlement in Holland and migration to Plymouth, he elaborated on their government and conduct of public affairs, vindicating them from the as of public affairs, vindicating them from the aspersions of those who confounded them with the Puritans who founded the colony of Massachusetts Bay. The 'Pilgrims,' said the speaker, were tolerant, remarkably so for their times. Baptists, Episcopalians and other sects were welcomed at Plymouth, and non-church members held offices of honor and trust. Their government was a democracy, resting on the people; established without any charter from the King. Their legislation was humane. The code of England was liberalized; that recognized some two hundred and thirty penal offences, the code of the Pilgrims recognizing only five or six. It was in Massachusetts Bay Colony that persecution prevailed, where Quakers and Baptists were bauished and witches hung. Plymouth was tolerant and liberty loving, and there was planted the tree of liberty, beneath whose sheltering branches was secured freedom of conscience, and a Church divorced from the State. It was well, therefore, to honor the Pilgrim Fathers, and yearly recall their ster-line virtues. Pilgrim Fathers, and yearly recall their ster-

The evening discourse was on the significance of Christmas. Although of Pagan origin, adopted and applied to Christ, there is connected with it so much of good cheer, so much of charity and brotherly love, it is well to observe it. Putting it on the basis of honoring the Nativity, Spiritualists above all others can heavily order. heartily enter upon its observance, for Jesus was a medium and did works which attested his intimate connection with the spirit world. His record attests the fact, and those of his followers who deny spirit communion and spirit interven-tion, give the lie to their professions."

Massachusetts.

LYNN. - G. W. Fowler, jr., writes: "The veteran reform lecturer, Parker Pillsbury, continues his public labors in every progressive cause, including Spiritualism, having some time since received conclusive evidence, through some of our best media, of the truthfulness and value of its phenomena. Mr. Pillsbury is now at his home in Concord, N. H., engaged in literary pursuits. A strong desire to learn of the phenomena of Spiritualism is manifest in the numerous private séances held in different parts of the city. Our several public mediums are receiving a very generous patronage from some of our best people, and many converts are being made."

NEEDHAM.-Mrs. Harriet B. Morton, writing of the recent lecture of Mr. Geo. A. Fuller, | sumes the rôle of saimon, and describes scenes in the says of Mr. F.: "I can cordially recommend every-day life of that country. The legends are very him, not only as a young man whose pleasant genial ways will insure him a welcome in any ing the people among whom they had their origin. household, but as one whose earnest devotion to and intelligent presentation of our worldredeeming cause must carry conviction to all questioning hearts."

BOSTON.-A correspondent writes: "Mrs. Dr. Emerson, a highly gifted and successful practitioner of the intuitive and botanical mode practitioner of the intuitive and botanical mode of practice, recently passed on to the Better Land from Mount Pleasant District, this city. Mrs. Emerson was a noble, self-sacrificing woman, and will be sadly missed by a large number of patients, friends and relatives in East Cambridge, Mass. and various places in New Hampshire and Vermont, where she has been located in practice. She recognized spiritualigits and the communion of spirits in earth and spirit-spheres, and will without doubt be able to continue her work for humanity from the life beyond."

Illinois.

CHICAGO.-E. W. Baldwin writes: "Since W. J. Colville's departure the South Side mediums' meeting has moved back into its old quarters in Apollo Hall, on State street, and promises to be continued with increased spirit, and strength. Mr. Colville's three months' work here was a great benefit to the South Side, this part of the city having heretofore received less attention from the Spiritualists than the West Side.

Mrs. Daniel Webster has been with us for some months, and has rendered superior service in both speaking and public tests. She was exin both speaking and public tests. She was expected last Sunday, but her absence was explained by the information that her guides had returned her to her old Eastern field, so that our loss will be your gain. She will have many friends to welcome her back whenever she revisits her Western home. The very numerous friends of Mr. Colville confidently anticipate his return to the West next spring, though it is more likely that his guides themselves do not plan for him so far ahead.

It is very interesting to read the Banner of Light, and other spiritual papers, and note the progress of the comparatively silent, strong and more solid work which is characterizing the condition of the New Dispensation. Its fever stage seems mostly past, and now the subdued enthusiasm shines out with new beauty and loveliness."

New York.

SARATOGA .- P. Thompson writes, Dec. 25: "I supposellit is not in Saratoga alone that Spiritualism encounters unreasonable and unreasoning opposition. The fear, on the part of friends of established systems of religious faith, that any new discovery will introduce facts that may compel a modification of their creeds, is not new. In past time the prison, thumb screw and fagot were brought into requisition to suppress them. To-day there are many who cry out in protest but dare not use the weapons of old. Jesus was crucified, and blood has flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus flowed as a river to check new ideas, but thus check that he doe a largely increasified them for. It is a pleasant thought that persention cannot take on its old forms. That which is regarded as the New Dispensation has believes.—Christia Whathas the Corgan, to say relative wishout taking any.—I sympathize with the principles set forth in the circulars of the Spir-bed-bugs. 15 cts. Spiritualism encounters unreasonable and un-

itual Alliance of New York. Spiritualism will not always be on the defensive. It has the positive and aggressive power, and will assert its rights."

New Hampshire.

GORHAM.-J. W. Greenlaw writes: "About a year ago I attended, for the first time, a materializing séance (at Mrs. Pickering's, in Boston,) and was so wonderfully impressed that I wrote an article concerning what I saw, and

Ohio.

CINCINNATI .- A correspondent, writing us under date of Dec. 24th, states, among other things, that "Mrs. Nellie Palmer's lectures were well received and much admired; and Edwere well received and much admired; and Edgar Emerson's public tests from the platform, giving names, etc., were recognized with scarcely an exception. Our society had become involved in a debt of a hundred dollars or more, which was troubling its managers, and accordingly the committee requested Dr. J. M. Peebles to lay the matter before the people, which he did on Sunday evening last, asking of them to lift the debt and begin 1883 with a clean financial sheet. The Doctor's plea, earnest, incisive and enthusiastic, was most effectual, the whole amount being raised in less than ten minutes. All were delighted. He lectures for minutes. All were delighted. He lectures for our society next Sunday, and then commences sometime during the week, so I am informed, his course of lectures in the Eelectic College, to the medical students."

New Publications.

THE BIBLE OF THE RELIGION OF SCIENCE. By H. S. Brown, M. D. 12mo, cloth, pp. 408. Milwaukee, Wis.: published by the author. To establish upon earth a religion of truth and hu manity the author has herein endeavored to instruct his readers in language so plain in the views he considers leading to such a faith and practice, that the book may be understood in "its spiritual, earthly and other meanings, without the aid of a spiritual teacher." He considers the Christian Bible greatly at fault in that, as claimed by those who advocate it as a work inspired above all others, it has two meanings, one earthly, plain to all, and one or more spiritual, "hidden from the minds of the great mass, who never would have thought of it if the spiritual preacher had not come along and explained it." The conclusions given in this work appear to have been reached by the author after a long and dilligent study of the laws of nature and their operations. He takes in due course each of the sciences having a bearing upon the subject under consideration, and exhibits its teachings, to the end that the reader who has been wedded to false dogmas may see the folly of them, cast them aside, and supplant a belief in error by a knowledge of the truth. Chapter XV. is devoted entirely to an outline history of Modern Spiritualism and an elucidation of its teachings, both its phenomena, and philosophy being strongly advocated and commended.

THE GOLDEN LOTUS, and Other Legends of Japan. By Edward Greey, author of "Young Americans in Japan," "The Wonderful City of Tokio," etc. Sq. 16mo, cloth, pp. 145. Boston: Lee & Shepard, Publishers. New York: Charles T. Dillingham.

Introducing this book with a saying of the Japanese The bozu (priest) and the hanashika (professional story-teller) can pick a man's pocket with their tongues," meaning that the stories told by those men are so amusing and admirable that the people empty their purses in order to reward the priest for his sermons, and the vagabond for his recitations, he reproduces in a very attractive manner some of the legends of "the land of the rising sun," and in addition as-

MOUNT VERNON AND SELECT POEMS. By Harvey Rice. Illustrated edition. Sq. 18mo, cloth emb., full gilt, pp. 180. Boston: Lee &

The author of these poems, of which this is the fourth edition with a new title, is a gentleman of Cleveland, O. The principal poem, "Mount Verhon," is characterized, like many others in the volume, by grace of expression, easy flowing rhythm, and much poetic fervor. The intrinsic merit of the contents, the taste displayed in its printing and binding, and the beauty of the eight illustrations that adorn the volume. combine to make it desirable as a gift for any one who would appreciate a souvenir of the home and tomb of

RUTH ELLIOT'S DREAM. A Story for Girls By Mary Lakeman. 16mo, cloth, pp. 270. Boston: Lee & Shepard.

A simple narrative of the events of a purely domes tic, home-like life, devoid of all ambition for ostentatious show, and replete with instruction that will benefit those for whom it is written, not only now, but in future years.

FOOTLIGHT FROLICS. Entertainments for Home and School, comprising School Opera, Charades, Plays, Christmas Capers, etc. By Mrs. Charles F. Fernald. 16mo, paper, pp. 236. Boston: Lee & Shepard. New York: Charles T. Dillingham.

This collection of entertainments for young people will be heartly welcomed by parents, and all others who have charge of children, as well as by the boys and girls themselves. The youngest can take parts in the plays, charades, etc., and they can be readily presented, so far as scenery and costume are required, with material at hand in every home.

VICK'S FLORAL GUIDE.—The annual visit of this attractive publication has brought joy and gladness to many homes in years that are past, and been the means of adorning earthly habitations, in doors and out, with what has been aptly termed "the alphabet of angels." Every issue has been an improvement on its predecessor, and the present one for 1883 excels them all. It contains exquisitely colored plates, groups of fruits and flowers in their natural tints and shadings. together with directions for the treatment and culture of every variety, each accompanied by an engraving of the plant. Its pages number 150, its illustrations over 1000, and a dime sent to James Vick, Rochester N. Y., secures a copy.

In his article last week in the Congregationalist, Prof. Phelps earnestly pleads for the exclusion of all "ifs" from the consideration of the orthodox doctrine of retribution. It seems to Prof. Phelps that "in few things is the superlative wisdom of inspiration, and especially that of our Lord, more obvious than in the unmitigated, the peremptory, the absolute revelation of eternal woe." Prof. Phelps feels that "the popular mind must hold it with firm, close grip, or it cannot long hold it at all. It never can live subject to the law of chances." This concession of Prof. Phelps is another evidence that the doctrine is doomed. There are a largely increasing number of Christians today in all the churches who do not feel that the revelation of eternal woe is as "unmitigated," "peremptory," and "absolute" as Prof. Phelps's believes.—Christian Register, Nov. 30th.

What has the Congregationalist, Prof. Phelps's

What has the Congregationalist, Prof. Phelps's organ, to say relative to the above caustic re-

DON'T DIE IN THE HOUSE. "Rough on Rats." Clears out rats, mice, flies, roaches,

A Word for the Shawmut Lyceum. To the Editor of the Banner of Inght:

Recently it has been my privilege to be present several Sundays as a visitor at "Shawmut Lyceum," and with feelings of pride I give my testimony in favor of such schools, where the old and young mingle together in the manner which is witnessed every Sunday morning at New Era Hall. As I looked into the faces of those little children, all beaming with smiles; as I listened to their sweet music, their excellent recitations, and witnessed the physical exercises and marching, my mind was carried back to the days of my own Sunday school experience, and I could but note the contrast. Long faces were confined to answering questions from wrote an article concerning what I saw, and published it in our paper, signing myself 'Skeptic.' It created considerable excitement in our community. Of course the article had many assailants; yet there was a conviction to follow, as I believed. Strange to say, a gentleman of your State (a Spiritualist), whose good, pious Methodist mother resides here, was frequently arged by the spirit of his departed father to come to Gorham, and bring his mother, so that he might convince her that departed spirits return and manifest, and that he (the father) was ready to do so on arrival of his (the gentleman's) mother. The request was obeyed, and the good lady has but recently returned, a perfectly converted Spiritualist. Of course you can imagine the results when I say that this pious old lady, and all her many relatives—high in society—are radical believers in Methodism, and are church-members."

Si Istened to their sweet music, their excellent recitations, and witnessed the physical exercises and marching, my mind was carried back to the days of my own Sunday school experience, and I could but note the contrast. Long acces were confined to answering questions from a "Question Book." Such schools, instead of being attractive to the children should be met with happy faces, not frowns; and any one wishing to see such a sight should visit one of the "Children's Lyceums" but he gentleman's mother. The request was obeyed, and the good lady has but recently returned, a perfectly converted Spiritualist. Of course you can imagine the results when I say that this pious old lady, and all her many relatives—high in society—are radical believers in Methodism, and are church-members." of assistants for their efforts in so molding these young minds that they become free from creeds and bigotry. No doubt at times these workers may feel discouraged at the apathy (seemingly) on the part of Spiritualists, but let them bear in mind the saying, "As ye sow so shall ye reap." Every grand and disinterested act done finds its reward and compensation. The angel world will bless and support you in the work you have undertaken.

the work you have undertaken.

That you may be encouraged and strengthened to go on, is the prayer of a friend to the "Children's Lyceum."

Brown's Bronchial Troches for Coughs and Colds: "I have been trying to get along without them, but with the odds rather against me. I do not see how it is possible for a public man to be himself in winter without this admirable aid."-Rev. R. M. Devens, Pocasset, Mass. Sold only in boxes. Price 25 cents.

Special Notice.

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

Call for a Convention.

Call for a Convention.

The Vermont State Spiritualist Association will hold a Quarterly Convention in the Town Hall at Brattleboro', on Friday, Satuday and Sunday, Jan. 12th, 13th and 14th, 1833. Cephas B. Lynn, the popular platform orator, will be present on Friday and Saturday only, he having been previously engaged to speak in Providence on Sunday.

Edgar W. Emerson, of Manchester, N. H., and Mrs. Gertrude B. Howard, of Wallingford, Vt., test mediums, will give public séances.

Mrs. Sarah A. Wiley, of Rockingham, Mrs. Lizzle S. Manchester, of West Randolph, Mrs. Emma L. Paul, of Slowe, Mrs. Fannie Davis Smith, of Brandon, Mrs. Abble W. Cressett, of Duxbury, and Albert E. Stanley, of Ledester, will be present; and other speakers and mediums are expected.

Good nucle will be furnished by the citizens of Brattleboro'; and the usual courtesy extended by railroads, 1,00 per day, and all due arrangements matured to make this one of the best Conventions ever held in the State.

The citizens of Brattleboro' are to provide a good hall, well warmed and lighted, furnish excellent singing, entertain six or more speakers, and do the local advertising, etc., on condition that we charge no fees at public séances.

Therefore, it is important that all the members of the Association who have signed the pay-roil should be punctual in forwarding their quarterly dues and arrears to the undersigned. Charles Thompson, Sec. and Treas.

St. Albans, Vt.

Passed to Spirit-Life:

From the home of his daughter, in Brockton, Mass., Dec. 13th, Mr. Leonard Brightman, aged 79 years.

Mr. B. embraced the Spiritual Philosophy more than thirty years ago, through the instrumentality of his daughters, who in early life became mediums. Some of the first circles held in Fall River were at his house. To his home he welcomed all who wished to investigate the phenomena. He was an humble yet earnest worker in the cause, always ready to promulgate its truths. No opposition discouraged him, and on no occasion was he ashamed to acknowledge himself a Spiritualist. Possessing a cheerful nature, he mover burdened others with his sorrows, but sought to cheer each sad heart. His earthly form was brought to his home in this city and tenderly ladd beside that of his wife, who less than a year for joined the angel-band. The funeral services were confected by S. Wright Butler, of New Bedford, who, p-rhaps hispired by the unseen, gave a beautiful discourse, full of loving charity, made more impressive in the singing of appropriate hymng by Mr. Brightman's sons and daughters, thus showing how our sweet faith can bear us away from the inanimate form to informatiful home of the soul.

Fall River, Mass. Dec. 13th, Mr. Leonard Brightman, aged 79 years. Fall River, Mass.

Mrs. Julia E. Tomlinson, of this city, has met with a sore bereavement. Her infant son, Kersey Graves Tomlinson, aged three years nine months and five days, passed from this earth to the spirit-land on the 8th inst.

this earth to the spirit-land on the 8th inst.

He was the brightest of the flock, and was his mother's pet. None but a inother's fond heart can, to its fullest extent, appreciate the loss or know the aching void left in his mother's breast. He was attacked on Monday, Dec. 4th, by that terrible enemy to the infantile race, carlatina, and suffered the most extreme pain until his spirit socrad away. During the last day of his illness the spirits seemed to be beckoning him on, as he would point upward with his little hand and then return it to his mouth, acting as though he had been given something to cat. No doubt he was being fed on spiritual food. The deart, grief-stricken mother has the consolation of knowing that he is not lost, but only gone before to join the band that is awaiting in the "land that is fairer than day" for those left behind, and in the "sweet by-and-by" a glorious redulon will be had near the margin of the "beautiful river."

Indianapolis, Ind., Dec. 11th, 1882.

Dec. 22d, Isaac H. Rhodes, aged 69 years.

Dec. 22d, Isaac H. Rhodes, aged by years.
Ho was a confirmed Spiritualist, and for many years was controlled to speak in conferences and discussions. He held a Justice-of-Peace commission from the State. He was not afraid to let the public know that he had embraced Modern Spiritualism. He was a constant attendant of the Berkeley and Horticultural Halls spiritual meetings, in Boston.

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

HEART TROUBLES ONE IN THREE HAVE THEM

And think the Kidneys or Liver are at Fault.

HYPERTROPHY, or enlargement of the Ventricles. Dr. Graves's Heart Regulator has good record.
PERICARDITIS, or inflammation of the heartcase. Dr. Graves's Heart Regulator meets the demand.
WATER in the heart-case. (Accompanies Dropsy.) Use Dr. Graves's Heart Regulator. It acts promptly.

SOFTENING of the Heart. (Very common.)

PALPITATION. Dr. Graves's Regulator is a sure

ANGINA PECTORIS, or Neuralgia of the Heart. Dr. Graves's Heart Regulator shows immediate results. gate are inferior only to consumption in fatality. Dr. Graves's Heart Regulator is a specific. Price \$1 per bottle, six bottles for \$5, by express. Send stamp for eminent physicians' treatise on these diseases.

In Nervous Prostration and Sieeplessness,

Dr. Graves's Heart Regulator has no equal. F. E. INGALLS, Sole Agent in America, Concord, N. H.

83 Sold by all Leading Druggists. A HEART DISEASE

FOR THE PERMANENT CURE OF

CONSTIPATION. No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case this remedy will be approximated the case the cause of the cause of the case the cause of the case the case

overcome it.

PILES is very apt to be complicated with Constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.

AT If you have either of these troubles

PRICE \$1. USE | Druggists Sell

Bisbee's Electro-Magnetic Flesh Brush Will be sent by mail, postage free, on receipt of \$3,00.

FREE! PREMIUMS! FREE!

Commencing December, 1882,

UNTIL FURTHER NOTICE.

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, Boston, Mass., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, or a choice of one of the following Books, of his or her own selection. For each additional Engraving 50 cents extra.

All New Subscribers, or Old Patrons, on Renewing their Subscriptions

BANNER OF LIGHT,

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

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. Thesun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x23 inches; engraved surface, 16x21 inches.

"Life's morning and evening."

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Moraing" to five good and pure fives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John, Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Uncolled, the beat became detached from its fastenings and floated out from slore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its preclous charge. As it neared the birth of the fearful cataract the children were stricken with error, and thought that death was inevitable, suddenly there came a wondrous change in the little girl. Fright gave way to composing any resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rone that lay by her side, when the surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair religious and in the side of the surprise day of the controlled with teat. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew tolls the knell of parting day," " " " from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its list. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. One hand she holds wild flowers, in the other grass for "iny colt," Seated under a tree in the churchyard, around high the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades he glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 2223.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward" (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

In 1872 Professon John, the distinctished Inspirational Artist, visited Hydesville, in Arcadia township. Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusissm to him, as his hand was guided in designing and parfecting this master production of art. From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20x24 inches.

"WOODLAND HOURS."

Offered as a Premium for the First Time.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours," The mother is seated in the forest shade. Her little girl "Bo-Peeps" around a tree through the follage, her face radiant with a loving, gleeful, regulsh expression. Both faces are full of sweetness and 177. Painted by Meyer Von Bromen. Engraved on steel by J. A. J. Wilcox. Bize of sheet, 22x28 inches.

"THE HARVEST LUNCH."

Offered as a Premium for the First Time.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the neonday feast from a basket brought there by his daughter, "All kindled graced burning o'er her cheek." From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a tunch to brother and sister frolking on the leaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22x28 inches.

BOOKS:

THE FEDERATI OF ITALY: A ROMANCE OF CAUCASIAN CAPTIVITY. By Dr. G. L. Ditson. This is a romance of the most exciting character, and full of stirring incidents. Cloth.

THE FAITHLESS GUARDIAN; OR, OUT OF THE DARKNESS INTO THE LIGHT. A Story of Struggles, Trials, Doubts and Triumphs. By J. William Van Namee. Cloth.

SACRED GOSPELS OF ARABULA.

By A.J. Davis. The beauty of language, the depth of religious purity, the reverential and profound philosophy which characterize the contents of this truly entitled "Sacred Book," will endear it to every sincere lover of truth. Full git. Cloth.

THE HARVESTER: FOR GATHERING THE RIPENED CROPS ON EVERY HOME-STEAD, LEAVING THE UNRIPE TO MATURE. By a Merchant. A sterling philosophical work. Cloth.

Supramundane facts in the life of Rev. Jesse Babcock Fergus**on,** A. M., L.L. D.

English edition. Edited by T. L. Nichols, M. D. Cloth.

THE CHESTER FAMILY: A NEW TEMPERANCE STORY. By Julia M. Friend. The curse of the drunkard's appetite is vividly illustrated in this story of real life. Cloth.

THE PSALMS OF LIFE.

A Compilation of Psaims, Hymns, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Ba formatory sentiment of the present age. By John S. Adams. Paper.

POEMS.

By the well-known medium, Achsa W. Sprague. Cloth.

Any person sending \$1,50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

AGASSIZ AND SPIRITUALISM;

Involving the Investigation of Harvard College Professors in 1857. By Allen Putnam. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE SUN-RAYS.

What Hans Christian Andersen tells a dear child about the Sun-Rays. Dedicated to the Dear Child Sanda, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adelma, Baroness von Vay, of Genobles (has Siyris), Austria, and translated by Dr. G. Bloede, of Brooklyn, N. Y. Paper.

THE LIFE.

The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. Paper.

"MINISTRY OF ANGELS" REALIZED.

By a Medical Man. Paper.

A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper.

CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR.

TERMS OF SUBSCRIPTION. IN ADVANCE:

Six Months 1.50

TO BOOK PURCHASERS.

BY & RICH, Publisher and Booksellers, No. 9 Montry Place, cornex of Province street, Boston, Mass., for saw a complete assortment of Spiritual, Proslive, Reformatory and Miscellaneous Books, holesale and Retail.

Wholesale and Retail. Terms Cash. - Orders for Books, to be sent by Express Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fit the order, the balance must be paid (C.O.D. Orders for Books, to be sent by Mail, must invariably be accompanied by each to the amount of each order. We would remind our patrons that they can remit not be Tructional part of a dollar in postage stamps somes and two preferred. Postage, stamps in Quantities of MORE than one dollar will not be accepted. All but the special or books on commission respectfully declined. Any thook published in England or America (not out of print) will be sent by mail or express.

Olby & Rich seat free

SPECIAL NOTICES.

SPECIAL NOTICES.

AT in quoting from the BANNER OF LIGHT care should betaken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

AS We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable reas guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When new spapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article, he desires specially to recommend for operisal.

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

Banner of Wight.

BOSTON, SATURDAY, JANUARY 6, 1883.

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

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

THE AMERICAN NEWS COMPANY, 32 and 11 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

IBAAC B. BIUL. BUSINESS MANAGER. LETHER COLEY EDITOR. JOHN W. DAY. ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

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

Banner Premiums.

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

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

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

Angel Ministers.

We do not mean to overlook any of the utterances of the pulpits, or even of the press, religious or secular, that show how steadily the light of spirifual truth is shining, and what a widening circle is everywhere made by its penetrating rays. Whenever a minister especially lifts up his voice to testify of the reality an verity of angelic communion with mortals it is our highest pleasure to make a note of it, and proclaim the welcome fact far and wide. We have just read a discourse of Rev. Dr. A. J. Patterson, preached in Stafford, Conn., at the close of the State Convention of Universalists, in September last, on the theme which we have placed at the head of the present article, in which he puts these questions: Do angels ever minister to men? Who are these angelic ministers? and, How-are we helped by such ministrations? Without attempting to follow the preacher's thought along its unbroken course, we content ourselves with merely culling a few significant statements as they came under view.

Dr. Patterson sets out with the positive as sertion that the wisestand best men, in all lands and times, have believed that angels minister to men. There is scarcely any one truth, unless it be that of the existence of 'a God, that has been more generally accepted by the leaders of religious thought, Pagan, Jewish, or Christian, than the truth that spiritual beings watch over us and come on errands of mercy in our behalf. To this point he cites Confucius, Zoroaster, Pythagoras and Plato, Socrates, the ancient Egyptians, and Buddha. They were all as familiar with angels as with men. The doctrine, he said, is clearly taught in the Hebrew scriptures. Angels appeared successively to Abraham, to Lot, to Elijah, to Jacob, to Daniel, to Isaiah, Ezekiel, Jeremiah, and all the prophets; their inspiration was largely imparted through the medium of angels. One of the striking facts in the life of Christ is his near and frequent converse with the spiritworld. He never refers to spirits as if they were far away, but always as being near. They sing at his birth, minister to him in his temptahim in the garden, watch by his sepulchre, and wait on his ascension.

The apostles and disciples were helped more by angels than by men, and the cases of Peter, James and Paul are cited to prove it. Dr. Patterson speaks of the "innumerable instances" of the appearance of disembodied spirits as recorded and referred to in the Scriptures. "I am amazed," says he, "as I study the Bible and see how almost constantly the patriarchs, the prophets, Christ and the apostles were in intercourse with the spiritual world, that-more emphasis is not placed upon the truth to-day. It is all, or nearly all in our theology, an immediate intercourse between man and God." While it is impossible to form any conception of God or his mode of operations, in his mediate work through the spiritual beings who are his messengers, we have a definite, familiar and interesting conception, intelligible to the understanding and supremely dear to the heart. Then he asks these questions, point blank, as it were, "If angels were God's messengers in the earlier ages of human history, to guard his children and communicate his will, are they not engaged in similar errands now? Has he changed? Or do his laws and methods ever rial of nearly one and a half columns, where-

swer. We are still the objects of angelic ministry. Heaven is as near as it ever was to these mortal shores. It is not a separate, far-off mansion, or city of the redeemed; it is in close connection with this human world. The members of the heavenly society even now sympathize with ors. He believes angels to be earth-born; that

they began their existence among material scenes, have been tempted and tried as we are, and have risen from corruption to incorruption and from mortality to immortality. And he cites a variety of instances on record in the Bible, in which angels appeared invariably in the form of men. He believes that the old memories of the earthly life and the strong love uniting them to us who are left behind, may serve to make them willing ministers. They gladly come back to us who are going over the same road they went. The great, wise and good teach and help the weak, ignorant and depraved among us; it is the same unchanged tendency of the spirit to help and befriend us who are still on earth.

Our progress through the present life is more or less identified, in the case of all, as with effort on behalf of others. There is not such a thing in the world as selfish happiness. That soul only is truly happy which is filled with the love of God and with charity. The employment of the inhabitants of the spirit-world being such as above described, who, asks our preacher, so likely to become our guardianangels as the dear ones of our hearts and homes, to whom we are united by such tender ties of love on earth? Will not the mother naturally watch over and guard her child? the brother seek the sister, and the sister the brother? But it may be asked how angels can be so near and yet not be seen. Shall we believe in nothing that is not visible to the sight? The force called gravitation we cannot see, yet we feel and know its effects. Electric forces pervade all space and are operative in every pulsation of brain or blood, but we cannot see them. and can only partially find them by searching.

There are thoughts at work in every mind swifter than light itself, flying from the mind to the object of its meditations; but who is able to see them as they fly? Yet thoughts are potent agencies, and are the powers that move the world. What an incentive, exclaims the preacher, does not this truth of angelic ministration and presence afford us all to do the best we can! It restrains us on the one hand, and inspires us on the other. We shall be ashamed to do wrong where the angels are to see us; while every high thought that inspires us and every noble deed that honors our nature not only enlarges and blesses our souls but adds to their joy in the invisible world. And what an encouragement, too, does not this truth, supply us with in our struggles and sorrow! Nothing helps us so much as sympathy and appreciation. We like to have our motives understood aright it calls forth the best that is within us. And this help we get in the thought of ministering angels. These exalted and glorified spirits do take us at our real worth. They give us charitable judgment. They pity our mistakes and compassionate our frailties,

While we feel that we are compassed about by such a cloud of witnesses, it is easy to lay aside every weight, and the sin that doth so easily beset us, and to run the race with patience. And then, when wearied and discouraged with the hard work of the world, and the perversity and opposition of those who should be our friends and helpers, we go away hopeless service, and would gladly die and be at rest, these unseen messengers come and feed us with heavenly manna, enabling us to resume our tasks and journey, and to press resolutely summated, and man provided the "conditions" slopes of moral endeavor. The new heaven and them. the new earth are revealed to our glad sight; and even here, among these earthly scenes, we find ourselves in an ante-chamber of the house not made with hands, and in the bright companionship of angels. Views like the sare dawning on the minds of the preachers, because they dawn first on the minds of their hearers The truth will finally make us all free.

"The Theological Renaissance."

The pulpit of the past has been a shame and a disgrace: it has fostered fear and superstition and Ignorance, and fetered free thought, and hindered the best progress of mankind. The pulpit of the future will be a pride and a power and a glory: it will encourage hope and education and freedom of thought and of religious opinion. The best religious progress is away from the devil and toward God; away from fear and toward freedom.—The Saratoga (N. F.) Sun.

The Advertiser, of Boston, in the course of brief synoptical treatment of the contents of the North American Review for January, presents the following significant summing up (italics our own) of the first part of a symposium on the revision of creeds by Newman Smythe, Lyman Abbott and Henry Ward Beecher, whom it characterizes as "admirable representatives of the liberal element of the Orthodox sects"

"The commission appointed by the Triennial Council of the Congregational churches of America to prepare, if possible, a capitulary of doctrine is the theme The general spirit of the three writers is the same, of conviction that it is useless to attempt to unite the Christian world in a close adherence to the old creeds and a regretful and hardly acknowledged feeling that

it is not possible to formulate a new one." This sets forth the present position of the thinkers among the creedists; and it is a hard one indeed, if they persist in thinking—and when was earnest thought turned backward permanently in the history of human development? We have no idea that the minds of the progresstion, appear in the transfiguration, strengthen live men in the Orthodox fold will be made to him in the garden, watch by his sepulchre, and stand still like Sol in the vale of Ajalon, at the bidding of any creedal Joshua; therefore we do not scruple to prophesy that their present condition is only a precursor of more whole-souled things to come. The continued appeals which the investigations of science and the revelations of Spiritualism have been making for the past third of a century upon the awakening reason of mankind, are bearing fruit in many ways: fruit to which the New Year just commenced will not fail of contributing choice and important-if in some quarters wholly unexpectedspecimens.

One of the most cheering signs of the times is the fact that the idea seems to be dawning upon the ministerial conscience itself that the church of to-day is really devoted to a preaching of "the letter which killeth," and not to a receptive welcome, and glad proclamation of "the spirit which maketh alive": i. e., devoted to the preaching of man-made dogmas, rather than the simple and kindly precepts of the medium-

martyr of Nazareth. As one instance of the general interest in this transitionary process we note in the Sunday Herald of Boston, for the 31st ult., a fine edito-He asserts that they admit of but one and ment To-day," the writer - after paying a throw open the museums, galleries and libra- 17th and 14th.

in allowing such robust sentences to appear on their pages regarding the tendencies of religious thought in America during the past year-proceeds to state that the main direction tendency to go backward to the affirmations of primitive Christianity."

The writer then defines this going backward to mean "that the symbols of religious belief which have been current in New England," "the shibboleths of dead dogmas," no longer represent or appeal to the present thought of many earnest men; and that the consciousness is becoming uppermost in the community that "contrary to all the teachings of Latin and mediaval theology, God is immanent in the world." This conception the writer proceeds to enlarge upon in a fashion to which but few among Spiritualists will, we think, be found unwilling to add their endorsement:

"He [God] is not dead, nor gone on a journey, nor deaf in one car, but is here and now in the consciousness of every man and in the movement and progress ive life of the world, interested in the work every man is doing and joined to the life of humanity in so many ways that he is not remote from even the solitary heart that withdraws from its fellows."

This view, the writer declares, "is the converse that prevailed among the most numerous body of religionists in New England fifty years ago, but it is, nevertheless, the view that obtains to-day among the foremost thinkers and preachers in all the country."

.The new religious movement is defined as an attempt to escape from theological limitations and reach the simpler beliefs of the historical churches

"There is" [says this writer in closing] "a sponta neous movement in all our religious channels, and quite as truly outside of them, for something which is vaguely called 'the church of the future.'...Just how it is coming no man can say; but that it is coming, that it is in the air, that it is at the moment of dawning, is just as certain as the fact that the intelligent Christian people of America, are rapidly walking away from their traditional religious convictions and beginning to entertain new thoughts of God and man and human destiny. And this movement is as positive in affirmations as are the postulates of science; and the onward tread of the multitude who are in it is like the tramp of the Roman legions on the highways of

The article to which we have so briefly releaders-in consequence of the pressure brought | graced a professedly Christian community. to bear upon them by the spiritually enlightened sentiment of the age. Primitive Christianity was an attempt on the part of the spiritworld to work through human instruments, for the elevation of man's conceptions of his earthlife duties and their relations to that which was to come, from the plane of the mere objective observance of rites and ceremonies to a plane, according to that "elder theology," which Dr. Allen in the Princeton Review proclaims to antedate that of Augustine, where human reason, conscience and experience were to be recognized as the ordained channels for the reception of revelation—which revelation was to be adjudged a living continuous process, and adapted in every case in its scope and manifestations to the age and people in which and to whom it was made. The effort of the spiritworkers failed in this distinctive sense; the wonderful works which attended the ministrations of him of Galilee and his humble followers, were repressed in after years by the cunningly devised schemes of man; the elasticity into solitude, feeling that we are engaged in a of the primitive system was crushed down and circumscribed by the superincumbent weight of creedal-council enactments, till as a result the divorce between faith and reason was con-

But when Spiritualism came, with its demonstration of man's immortality, with its new awowal of God's immanence in all things: with its reavowal as a fact, of the primitive doctrine of revelation as an ever-proceeding, neverclosed process of light-giving from the upper spheres of intelligence-a gift in each case bestowed as the divine and ever-present Teacher saw the need: the drift of human thought received a strong deflection away from faith and toward reason, away from a church-made "devil" and toward an angel-proclaimed All-Father whose family embraces the universal brotherhood of man. If the Churches, closely pressed by the higher conceptions of the present age which have resulted from the added light accorded the nineteenth century, are going back toward Ancient Spiritualism, as manifested in primitive Christianity, then surely are they on the road to an outlook at last whence a favorable recognition of the Modern phase, at which they now affect to gaze askance, will seem to them but a natural and logical sequence of what has gone before. Why should not, then, the weary workers who have toiled so long in the advocacy of the New Dispensation thank the angels and take courage in presence of the Dawning Light!

The New York Blue Law.

The Rev. Robert Collyer's evening sermon in the Church of the Messiah, New York City, Dec. 24th, was entitled by him "A Defense of Sabbath Breaking." "A small body of the community," said the learned preacher, "have sought to call up the ghost of the old Puritan Sabbath, and force people, under penalty of bonds and imprisonment, to pay the ghost proper regard. They have brought a doleful sound from the tomb that has been heard with dismay by the poor who have been only barely able to make both ends of a scanty-living meet by the little trade they do on Sunday. I say it is part of the narrow bigotry of Calvinism, and a cruelty and injustice to the poor, that such law should be on the statute books, or should be enforced. I thank, from my pulpit, those magistrates who have ignored the letter of this law, and have shown in their interpretation of it some of the spirit of that Master who himself broke the Sabbath which the rigid religionists of his time were wont to enforce. I say it has smitten the poorest with an unjust cruelty, and has let the rich go unscathed. It is not the large and free law-that should belong to New York in the nineteenth century. I say once for all that I shall fight it with all the power I can summon as a law that gives birth to hypocrisy and double dealing, and that comes of the old spirit of bondage: It must be repealed and replaced by a new law that free men, broadminded, deep thinking men can endorse andrespect and observe cheerfully. I plead with all my heart for a day of rest. I would have it assured by law, if need be; but let it be a free day. Let the poor man work if he will on that | State, and is to speak in Pelham Hall, Hyde's change? Have spiritual beings forgotten us?" in under the heading of "The Religious Move- day, or if he can live the easier for it. I would Block, Cambridgeport, at 74 P. M., on January

merited compliment to the fearlessness of ries on that day. I would say to the boy: You the North American and Princeton Reviews can go to Sunday school or you can swim or skate or play ball, as you will. I'd lay no ban on the music hall, for pure, clean music is good. I would let the lecturer speak as well as the preacher. I would let men go into the country our struggles, and help us in our good endeav- of that thought among Protestants to-day is "a if they liked it better than going to church. I would have a Sunday that would give art and heart as free play as religion."

In his morning sermon in Christ Protestant Episcopal Church, the Rev. Dr. Shipman said: There is a religious day of rest and a civil day of rest, but the State has no right to command people to keep the Sabbath as a religious Sunday. The two come on the same day, but the State has not adopted the Christian Sabbath-only the day on which it falls. Church and State must be kept apart, and the Sunday Leagues do not see that their success; would be a very dangerous precedent. We may believe that opening museums, parks and reading-rooms on Sunday or having excursions by boat and rail are wrong, but we have no right to ask the State to stop it."

A Move in the Right Direction.

For nearly a quarter of a century we have felt it a duty we owed to the Indian wards of the government to publicly denounce the policy which has obtained during that time and previously, viz., that "the Indians must be exterminated "; and we have been continually censured for it by the land-grabbers' "rings," although we have spoken only in behalf of justice and our common humanity. Men in high positions belong to these "rings," because "there is money in them." The policy thus pursued with almost perfect impunity has resulted disastrously to the Indian as well as to the white man, as peaceable Indians have been massacred, and in retaliation Indians have massacred innocent white men. It is needless to go into details now; the history of this state of affairs is familiar to the general public. It is relevant to say, however, that as long ago as 1825 the Indian agents of the government were wont to meet at a tayern on the border, and, over their whiskey bottles, discuss the question of how much each would be able to make by swindling the Indians. and how much by cheating the general government! This policy, as we have said, has been in vogue more or less ever since, until the honest men of both political parties have waked up verted thus outlines what promises to be more | to the fact, and to-day are earnestly moving to and more the policy on the part of the church eradicate the great evil that has so long dis-

The Indian question, we understand, is now to be solved, as several gentlemen of intelligence and foresight have organized an "INDIAN RIGHTS ASSOCIATION," with their headquarters at Philadelphia, Hon. Wayne MacVeagh having been chosen President. The object of the Association is to secure to the Indians in every part of the American domain the same rights and privileges as are enjoyed by our citizens, and the matter will be brought to the attention of Congress at an early day. Resolutions were adopted providing for the obtaining of a charter under the authority of the United States, in order that an auxiliary Association may be established in every State of the Union. The move is a capital one, and in the right direction. All now admit the right of the colored man to citizenship. Why should not the red man be classed in the same category? It is the veriest folly of inconsistency to say he should not. He is as capable of being educated as the black man is. This fact has already been fully demonstrated.

But Selfishness will bitterly oppose all reform in regard to the security of the red man's rights. We can see this fact in advance, as the spirit of cupidity is more rampant everywhere than ever before. Yet we hope and trust the on. A new life has come into our lives, we through which only the Christ-spirit should Indian Rights Association will work energetihardly know whence or how; and in this manifest itself-hence the spiritual death of the cally, to the end that Justice may balance her strength, which is above our own, we climb the churches as the past centuries have known scales evenly among all classes of humanity who

Materializations in England.

A writer in the Herald of Progress gives an account of a materializing séance held at Gates head, Eng., with the most satisfactory results. The medium was Mrs. W. Hall, whom the correspondent has known for the last ten years as an earnest worker in the cause of temperance, speaking at public meetings, and likewise a zealous member of the Primitive Methodists of Gateshead, actively engaged in advocating what she deemed to be the truth; a lady in whom the utmost confidence can be placed. On the occasion referred to perfect harmony prevailed; a 'cabinet" was used, but it was of the simplest construction, consisting merely of two curtains drawn across one of the corners of the room. The first to appear was a French lady who came to the writer (W. Bruce) and stood at his side, while, at the same time, the forms of a lady and gentleman came from the cabinet, both of whom went to a Mr. Mahoney, who recognized the lady as his sister, and the young man as a more distant relative. These two retired, but the French lady remained, walked about the room. and shook hands with several of the company. She accepted a bouquet of flowers from one, and after presenting them to another lady, passed from sight. Next appeared a man, who stood for a considerable time holding the curtains apart for other forms to pass in and out The remaining time was occupied by the coming and going of many other spirits of various sizes, young, middle-aged and old, and of different nationalities, in rapid succession. The phenomena were varied by the dematerialization of drapery in full view of all present.

Cumberland.

Here is what the New York Dramatic News has to say in reference to the last "medium-exposer."(?) Cumberland, sent from England by (he says) "the aristocracy": . .

"And now the scientific exposer, Mr. Stuart Cumberland, has woke up Mr. W. Irving Bishop, another exposer, who sends to this country printed circulars denouncing the exposer of the printed circulars denouncing the exposer of the first part. This is lively. If these two scientific gentlemen, who really cannot tell the difference between a psychic force and a sardine, will hereafter devote all their occult powers to exposing each other, they may be of some service to the community, and really become entertaining."

The fellow Cumberland is going from place to place, in order to gather a harvest of ducats; but, Spiritualists, we advise you all to take no notice of him whatever should he visit your localities. This is the most effective method to pursue to abate such a nuisance.

Mrs. M. S. Townsend-Wood is at present residing in West Newton, and though not so actively engaged in itinerant work as formerly. is by no means idle, having since her return from Vermont lectured in several towns in this

Dr. Brittan's New Work.

THE BATTLE-GROUND OF THE SPIRITUAL REF-ORMATION. By S. B. Brittan, M. D., Editor-at Large. 12mo, cloth, pp. 510. New York: Published for the Author by Colby & Rich, 9 Managemery Place Roston. Montgomery Place, Boston.

Strictly speaking, the "battle-ground of the spir-itual reformation" is as broad as the world, and its period coëval with that of the world's existence; but a commonly accepted definition of the term limits its boundaries to those of the nations that I ad the advanced thought of mankind to day, and the period it covers to the last half-century. On the field of conflict thus defined no one among mortals has occupied a more prominent position, or more effectually wielded the sword of the spirit." than the author of this vol-

Years, even, before the rap at Hydesville, he had buckled on his armor and done valiant things, like a John the Baptist clearing the way for the Messiah that was to come to redeem mankind from the bondage of priesteraft and shed the light of immortal life on the paths of those who walked in darkness.

Our readers are already familiar with the events that attended the inception of the Editor-at-Large, project; they know that it was not wholly at the instigation of mortals that that responsible office was created, or that Mr. Brittan was called upon to fill it; and further, that during his occupancy of it he labored diligently and well in its service, and championed the cause of truth, as represented by Modern Spiritualism, bravely and successfully. The contents of this book consist mainly of articles written at that time, carefully revised, and embodied in a form convenient and suitable for reading and preservation. In addition to these much else will be found on its pages valuable for present thought and future reference, and destined to be useful to the historian who shall at some future time record the events that mark the mental struggle in which the world is now engaged, the vast magnitude and influence of which this generation cannot perceive on account of being in too close proximity to them. As an instructor of the public upon a subject in which every living being cannot fail to feel an abid-ing interest, this work should be in every public and private library the world over. Every Spiritualist should possess it in order to be able to give a reason for the faith that is in him; and those who are not Spiritualists in order that they may satisfactorily learn of those things that most intimately concern their present and future happiness. An excellent portrait of Mr. Brittan faces the title-page; the typography of the book is excellent, and the binding neat and sub-

Of this work the following notice appears in the Commonwealth, Boston, for Dec. 23d:

Commonwealth, Boston, for Dec. 23d:

"S. B. Brittan, M. D., enjoys the well-earned reputation of being the most intelectual and scholarly representative, before the world, of Modern Spiritualism; and in his recently published book. 'The Battle-Ground of the Spiritual Reformation,' there is nothing to detract from the reputation he has won. The book cannot fail of being welcome to the numerous spiritualistic public; and it ought to prove not the less welcome to the public outside the spiritualistic ranks. It says with fairness and candor, eloquence and power, the best that can be said in favor of the spiritual theory. We have no hestation in saying that the opponents of Spiritualism, in so far as Dr. Brittan combats their arguments in this book, come off second best. We heartily commend the book to all who are soberly interested in the important subject of which it treats."

DR. BRITTAN'S MEDIUMSHIP. It will not be out of place at this time to refer to the spiritual mediumship of this gifted gentleman. It'is but a few weeks since that we printed his own avowal of the fact in the following lines (and his comments thereon) in a poem from his pen, entitled "The Angel

. When sleeping once on Lethe's silent shore, I slumbered there till Hope gave up the ghost; There came a Teacher with the truth in store, And with the Angel was a shining host From the immortal coast.

To this statement in verse he at the time of its publication appended the following, as an explanatory foot-note, going to show how, and through what agency, "the spirit-world" became "a sublime and everpresent reality to his mind":

present reality to his mind":

"In the year 1846 — while settled in Albany as pastor of the First Universalist Society — the writer had a severe and protracted illness which for several weeks indicated a speedy and fatal termination. While reduced so low that all despaired of bis recovery, he fell into a deep trance which lasted twelve days and nights. To the mortal observer he appeared to be in a state of come so profound as to be ulterly insensible. He recognized no one on earth; but to the inward consciousness and spiritual vision of the patient, an angelic me-seneer—a tail and graceful man, of gentle mien and powerful magnetism, was ever present, standing by his bedside, the calm and steady current of whose thought flowed into and through the disordered brain. That experience wrought an immediate and remarkable change in the convictions of the sleeper and the whole current of convictions of the sleeper and the whole current of his subsequent thought. On waking from that trance the spirit world had become a sublime and ever pres-ent reality to his mind."

Dr. Brittan, in private conversation with us, and also in the presence of other friends, has repeatedly made no secret of his thankfulness for the aid which has for years come to him "from over the border" through his impressional development; while there are quite a number of living witnesses who can testify to the surprising power characterizing his trance utterances in times past-though by reason of the calls upon his vital forces in the direction of writing he is at present less frequently used in this manner than formerly. We were privileged some time since while at the Ocean House, Hampton Beach, N. H., to receive a surprising test of his trance development under the following circumstances: The apartments assigned us as guests at this fine hotel were contiguous, and on one occasion, after separating for the night, our attention was called to a rapidly enunciating male voice (unlike our friend's) fit Dr. B.'s room. Connected sentences of what was being said at last reaching our ears, we were sure that something of an unusual nature was transpiring, and hastening to the room we found Dr. Brittan deeply entranced by a spirit-intelligence who was delivering through his organism one of the finest exordiums on spiritualistic themes that we have ever-listened to from any of the unseen orators who have done so much for the cause of the New Dispensation through the utterances of the indefatigable platfor media to whom (together with those of every other phase of development) Spiritualists owe such a debt of gratitude. The address was brief, but compact in statement, brilliant in rhetoric, and graphic in delivery, and we deeply regretted at the time that no verbatim reporter was present to capture the grand sentences as they flowed from the lips of the orator, and preserve them for the benefit of the readers of the Banner of Light and the world at large. On recovering his normal condition. Dr. B. seemed some what surprised, but said that years ago such experiences were common to him-mentioning several parties who had heard these "inspirations of the night," to their (as they assured him) mental pleasure and profit.

The volume to a rehearsal of whose claims on public ecognition these paragraphs are devoted, may be therefore considered as the joint product of a highly cultured intellect on the mortal side, and the illuminating power of denizens of the spirit-world who have felt to bring to bear for the joint defense of the cause of proven immortality their forces through this highly mediumistic channel. The book is one which is calculated to make a deep and lasting impression wherever it may be read; and we trust that at this, the New Year season, the friends of the cause will endeavor to circulate it as widely as possible among the rapidly increasing ranks of inquirers on spiritual topics.

By The Saratoga (N. Y.) Sun, which has from its first number, August 1870, been conducted by its originator, Mr. A. S. Pease, changed hands on the 16th ult., Mr. Ed. P. Howe succeeding Mr. Pease in the proprietorship. The tone of the paper has, under Mr. Pease's able management, been liberal and progressive, with al ways a good word for Spiritualism, features which, we trust, will continue with it.

The grand fact which pessimistic writers connected with the press lose sight of is that the American reading public are intelligent and reflective enough to be safely trusted to distinguish between honest, independent journalism and the fustian that only calls itself so.

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 induće two hundred and fifty more of our friends to append their names.

The work is a remarkably good:free translation. The author's peculiar vperspicuity 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

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, farsuperior to any of Allan Kardec's former works, as it is the outcome and further expression of an elaborate philosophy outlined in all his

The work in French is 12mo, 459 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 size 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 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; etc.; 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, 17. Scriptural Predictions; Chapter 18, Signs of the Times and the New Generation.

sophically and spiritually. A large portion of strength?" Spirit-friends John W. Edmonds, for rare beauty of design, and since the awardthe information given was received by the com- Dr. Wm. E. Channing, Dr. Hallock, Dr. H. F. piler 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 superior we have never met. We can confidently recommend it to all inquirers Tas 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

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 conscious 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 manifesta tions 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 | week.

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 writing 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 mindreading, 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. II. 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 séance, 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 ber arm around another daughter's neck, the "Genesis: Miracles and Prophecies according | 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 Prophecy Theory of Fore-Knowledge; Chapter | New York City. The motto of all Spiritualists, at this juncture, when Old Theology is rapidly marshaling its forces against Spiritualism Each subject is treated scientifically, philo- and its media, should be: "In union there is Gardner, Rev. John Pierpont and others earn- | Paris Exposition Universelle - the European estly desire that the American Alliance may be trade of the house has steadily increased. As placed on a firm foundation—they have recent- diamond merchants, this firm has long held the ly communicated with Judge Cross upon the subject—with branches all over the country, as is the largest and most perfect to be seen in such an alliance is necessary, or soon will be, to protect our mediums from the action of the bigots who are delermined 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 us this intelligence, with the following farewell paragraphs:

"I shall bear away pleasant memorles 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-communion, 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.

Br. W. C. Bowman, editor of Light for Thinkers, published at Atlanta, Ga., who, says the Knoxville (Tenn.) Tribune, sustains a wellmerited 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.

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 en abled to carry out its beneficent plans of rendering aid to the needy, a box is placed in Ixora 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 Ixora 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 BRITTAN 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 fol-

Previously acknowledged.......\$1004.00 H. Andermann, 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. Miss B.'s spirit mother sat in her lap and put | 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, drow her within the simply-curtained enclosure, placed one arm of her mother around the form of Mrs. Pickering, the other 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 work is designed especially to suit the requirements of the patrons of the house The siver ware of Tiffany & Co. has acquired an international reputation for practical excellence as well as ing to them of the grand prize in 1878—by the leading position in this country. Their stock 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 witnessable 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 seance room is, as it has been during the last ten years, open to them; and that she will as 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 high-est manifestation of spirit-power known to the

See on another page what Bro. Thomas Gales Forster says in reference to the notorious 'Stuart Cumberland, from England," who-hasbeen talking to several "reverend." (?) endorsers 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," anable 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. Augustia Dwinels, one of the most reliable of mediums, has secured rooms at 48 "Watch Night," by "Shadows," next 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 beneficiary may well be proud of the response to the call of friendship on this occa sion, every sent 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 spley speeches. Mrs. Lucette Webster gave a select reading, and Miss Jenule B. Hagan's control improvised a pleasant poem. The Chairman then called Mrs. Folsom to the platform, and, as the dele gate of a host of her friends, presented her with an elegant gold chain, gold bracelets, and other valuable

Mrs. Hattle Wilson, who seemed to be the guiding genius of the occasion, closed the mental services of he evening with eloquent and timely remarks. Danc ing then commenced, and was continued until mid night. It was, all in all, a happy and harmonious as sembly.

American Spiritualist Alliance.

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

It was announced that during the Sundays of Janua ry the First Society would be addressed, morning and vening, 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 lecturestwenty-six in number-hitherto sold in pamphlet, have now been arranged in book form, making a neat and tasty volume (cloth bound), which can be obtained at the Banner of Light Bookstore, No. 9 Montgomery Place, at \$1 per copys a very reasonable figure, when the high value (spiritually considered) of what it conlains 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 Phila delphia; but, under the skillful treatment of Dr. C. E. Kamerly, 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 Spir-

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 Spiritual-

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 he 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., Concord, 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. W. E., \$3.00; Mrs. J. Powell, Ridgway, Pa., 75 cents; George James, Andrews Settlement, Pa., \$5,00; H. Andermann, 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.

[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.]—En.

We desire to call attention to the advertise ment in another column of D. M. FERRY & Co., Detroit, Mich., the great ceedsmen, 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 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. ted, will be sent free on application.

For Breakfast, Cocoa has become a general favorite wherever it has been introduced. Medi cal men recommend it as preferable to tea or coffee for nervous or delicate constitutions. Walter Baker & Co., Dorchester, Mass., have achieved the highest 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 guaranty of good faith. We cannot undertake to preserve or return communications not used. V. P., St. PETERSBURG, RUSSIA. - Send us a specimen

copy of the Rebus, that we may intelligently consider your Mus. H. N. G., PROVIDENCE, R. I.-You will find a A Grand Fair

Will open at 1031 Washington street. Ladies' Aid Partors, Tuesday morning, Jan. 10th; 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 ten, coffee, etc. Season tickets, which entitle the holder to one share in five capital prizes, namely: China Tea set, one Elegant Parior Lamp, one Camp Rocking Chair, one Plece Cotton Cloth, Silver Fruit Dish, only fity cents. For sale by members of the Society. The half 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 list and subsequent insertions on the fifth page, and lifteen cents for every insertion on the page, and litteen cents for every fuserflow on the seventh page.

Npecial Notices forty cents per line, Binlow, each insertion.

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

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

Payments in all cases in advance,

AF Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

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

J. V. Mansfield, Test Medium, answers scaled letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja 6.

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.

OFFICERS:

W. H. NEWCOMB, of Boston, President. JOSEPH E. MANNING, "

·DIRECTORS:

SAMUEL W. SARGENT, of Boston. CHAS. D. JENKINS, W. H. NEWCOMB,

S. C. PERRY, GEORGE F. WILSON, Jr., of Providence, R.L.

The property of the Company consists of

3000 Head Cattle, Horses,

SIX RANCHES.

On the Glia River, controlling Seventeen Miles of River Front.

AND UNLIMITED MOUNTAIN HANGE. The property is located in Graham County, Arizona, and Grant County, New Mexico. The business has been in successful operation for hearly three years, and for the purpose of increasing the number of Breeding Cattle, a limited

amount of stock is now offered at par, 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.

BAKER'S

PARIS, 1878. Warranted absolutely pure Cocon, from which the excess of all has been re-moved. It has three times

COCOA.

clous, nourishing, strengthning, easily digested, and admirably adapted for invalids as well as for persons in Nold by Grocers every-where.

COLD MEDAL,

the strength of Cocoa mixed

with Starch, Arrowroot or

Sugar, and is therefore fac

more economical. It is deli-

W. BAKER & CO., Dorchester, Mass. FREE TO ALL.

D. M. FERRY & CO.'S ILLUSTRATED DESCRIPTIVE AND PRICED

SEED ANNUAL FOR 1883

WILL be matted THEE to all applicants, and to customers of last year without ordering it. It contains about 175 pages, 600 Hlustrations, prices, accurate descriptions and valuable directions for planting 1500 varieties of Vogetable and Flower Seeds, Plants, Fruit Trees, qtc. Invaluable to all, especially to Market Guideners—Send for it! D. M. FERRY & CO., Detroit, Mich.

DR. FELLOWS.

VINELAND, N. J., cures diseases of men by an External Remedy (a spirit prescription) in 33 days, especially those made sick through their own tolly. Send two 3 ct. stamps for his Private Counselor, giving full information, State your disease.

8wbs-10cc. 2:

FREE DIAGNOSIS

OF Disease, on receipt of \$1 for medicine, lock of the patient's hair, age and sex. Trial box Vinitized Medicines 23cfs. We have an infallible cure for Fits. DRS. CARPENTER & ALLIS, 20 A Tremonts!., Resign, Mass. Jan. 6. DR. J. H. CURRIER'S

MEDICINES are prepared from the original recipes by his widow, Mills, C. B. CHRRIER, and for sale at 71 Leverett street, Boston, Mass. 4w*-vlan, 6, MRS. A. E. CUNNINGHAM,

MEDICAL, BUSINESS AND TEST MEDIUM, to from 10 to 4. Circles Sunday evenings. 4w.-Jan. 6. IDA LEONARD,

MAGNETIC HEALER, 29 Berwick Park, Boston. an. 6.-lw*

VAPOR BATHS, Magnetic and Bicciric Tradment, and the various kinds of Manipulation which in combination form such a wonderfully natural stimulant, prophylactic and cure for most disease denditions, especially nervous ones. Magnetized papers 1,00° Lock of hair and slight statement of case preferred, but not necessary. DR. S. B. PRATT, Hatel Austin, Derimouth sired bridge, Boston, Office hours I.M. to 1 P.M. Jan. 6.—40°

SAN FRANCISCO.

postal card in answer to yours in the Providence Post-office ..

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, No. 9
Montgomery Place, every TUREDAY and FRIDAY AFTERMOON. The Hall (which is used only for these scances)
will be open at 2 o'clock, and services commence at 3
o'clock precisely, at which time the doors will be closed,
allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited.

dially invited.

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

no more.

AP It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

AP Natural flowers upon our Circle-Room table are grate-fully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleas are to place upon the altar of Spirituality their floral offerings.

AP We invite written questions for answer at these seances.

seances.
[Miss Shelhamer wishes it distinctly understood that she [Miss Shelhamer wisnes it distinctly understood that a givesino private sittings at any time; positor loss she receive visitors on Tuesdays, Wednesdays or Fridays.]

13 Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case Lewis B. Wilson, Unairman.

SPIRIT MESSAGES, GIVEN THROUGH THE MERLUMBHIP OF MISS M. T. SHELHAMER.

[Report of Public Stance held Nov. 14th, 1882-

Mary Henderson: "Aunt Mollie."

[To the Chairman:] I suppose you will give Aunt Mollie a chance to come and speak. I am known pretty generally as Aunt Mollie, because I am the control of a medium through whom I come to speak to those friends of earthlife who desire to know something of the spiritworld, but my proper name is Mary Hender-I have friends in New York, that is, friends who knew me when I lived in the body; if they care to hear anything from me they have only to visit some private medium, because I am so used to the control of mediums I know I can come and give them some information from the spirit-world, so I have nothing in parsicular to say to those individuals from this place. When I come to them, at times, and them trying to do right, and I feel very sorry when I find them straying from the path of rectifude, because I know that suffering will come to them in consequence, by and by. But I come here particularly to speak to my medium and to those friends who sometimes conum and to those friends who sometimes converse with me through her organism; and also cany one who cares to listen or to read whatever I may have to say. And I have come because I feel that I may gain power by doing so. I wish to tell my medium and friends that we; that is, the band, are working for the purpose of beinging more strength and power to their of bringing more strength and power to their home. We have a purpose in view, a work to perform; we have begun to show the results of our labors, but they have not, as yet, opened fully before the minds or the vision of the out-Now, I want to tell my medium that she need

not feel at all discouraged or downcast, because the work is going on, and although there are days when she does not feel any power from the spirit world, she must not feel discontented, the sprit world, she must not feel discontented, for we are making use of our forces, collecting them, bringing them forward, and when the time comes they will be utilized, and their effects felt in the outward life. I am not here to speak concerning the private affairs of my medium, because I do not think it wise to do so; but I will say she need not fear for the future; that her personal private life will be held sacred; that her spirit-friends will protect and guard her; and atthough she is to be brought guard her; and aithough she is to be brought out, as she has been during the past, into places where her work and her powers will be seen, weighed and criticised by the public, yet the time is coming when she will perceive that her spirit-band are interested for her; that we are spirit-band are interested for her; that we are working and no fear need come to her heart, for she will be guided and protected. I know very well I am not speaking clearly, but my medium will understand me—that is sufficient. I would like to see Spiritualists try and understand more of the laws of mediumship; try and study into them; seek to comprehend the understand article and attain a pair a learned of the understand and attain a pair a learned of the understand article and attains a learned of the understand article and article and article are all attains a learned of the understand article and article and article are all articles. derworkings, and attain or gain a knowledge from spiritual sources concerning the mode of operations of the spirit. I know very well they can do so if they go to work in a proper man-ner; if they investigate seriously, study the matter closely, seek to receive the teachings of the spirits, and not put forward their own opinions, not become prejudiced, and feel that they know and understand more of the laws of me-

diumship and of spiritual control than do the operating powers themselves. operating powers themselves.

I sometimes feel discouraged and disgusted when I come back into contact with medium-latic organisms and find Spiritualists—those who call themselves so—in attendance, seeking to know and understand something about their material welfare, desiring to know what is the condition of the market, asking the spirits to quote for them the various fluctuations on 'Change. It is discouraging to a spirit. I am speaking thus because I have seen individuals—those pretending to be spiritually-minded, though only in their own estimation—go to a medium in order to consult the spirits in re-lation to their material business. I have just come from a scance-room, where I saw a gentle-man, professing to be a Spiritualist, and promi-

nently known as an advocate of Spiritualism in New York City, who a few hours ago visited a medium for the purpose of consulting her guides in relation to—not a legitimate business operation—but wishing to know whether or not he would be lucky or fortunate enough to draw a prize if he should buy a ticket in a certain lottery. It would seem that some Spiritualists believe the spirit-world has nothing to do but watch the operations of the market, visit the Board of 'Change and note its fluctuations, skirmish around among various lottery enter-prises, and then give interested mortals a knowledge as to how they may go to work to fill their pockets with money. If they think the spiritual world has nothing else to do, I think it is time the spiritual world and mediums refuse to countenance any such individuals, whether known as Spiritualists or not, and I come back to say so. I hope that that particular party—and many others whom I might mention if I so desired—will remember Aunt Mollie is around; that she will remember Aunt Mollie is around; that she can see them, and knows their thoughts, and, at times, their actions—visiting mediums for the purpose of trying to fill their pockets with material wealth—also knows what they intend to do with that wealth if they ever get it, which I very much doubt. They will find the spirits do know, after all, the inner workings of the mind, and perhaps they will begin to draw a line in their movements. I know I am not speaking very clearly, because I feel so exercised speaking very clearly, because I feel so exercised upon the subject. It does seem disgrapeful to me that any one should seek to drag Spiritualism—spirituality—down to such a level. Those who desire to travel that road should not seek to drag the pure down with them. It cannot always be done, but at the same time the outside world, knowing and seeing such things, looks suspiciously upon Spiritualism, and criticises it accordingly.

cises it accordingly.

I would like to read a lesson to parties in the form, those who would be astonished did I use their names, who are dabbling in such things. well known as prominent Spiritualists, out-spoken advocates of the Spiritual Philosophy. I feel that unless they turn around and do differfeel that unless they turn around and do differently I shall be tempted to return here, and, if I am allowed to, call them out. It seems to me they ought to be brought face forward, and made to do their duty. All they want of Spiritualism is to fill their pockets, instead of making their lives grand and glorious. They are certainly seeking not the inward life, if all they want is to aggrandize the outward man-become popular, honored, wield power, and be looked upon as great financial operators, successful men! I think the less they have to do with it the better. I can tell them distinctly that they will be left stranded by Spiritualism. that the spirits will drift away from them, and that the spirits will drift away from them, and they will find themselves denuded of that

which they thought they possessed all I have to say. I feel better. I am

very much obliged.

(To the Chairman:) Good afternoon, sir. I almost feel as though my breath was taken away by the force that the spirit who has just departed seems to wield. I presume I may say I was one of the successful men of business in the country; but as I did not visit spirits or mediums in order to understand how to make myself successful, I trust I am not placed in the category of those of whom she made mention. In reviewing my business career, sir, looking over the past, classifying all the various pursuits in which I was engaged and interested for I was interested and engaged. In many departments of business—I can perceive but one partments of business—I can perceive but one which, from my present standpoint, I can class among the illegitimate. I am sorry to say there is even one; but when I was in the body I did not consider this thing as I do to day. Had I done so, I would certainly not have entered into that department of business. I may say that I belong in Cincinnati. I am directed and guid-ed here to-day by one of our business commered here to day by one of our business commer-cial men who visited you at your last sitting. In the course of conversation with him, some few weeks since, concerning the return of spirits to mortal life, and the strange power which is given them to manifest to their friends of earth, we agreed that we would attempt to control some medium and manifest for our-selves. We were invited to this place, and he at once decided that himself should under-take to control and give his message first; if he at once decided that himself should undertake to control and give his message first; if he succeeded, and I had the permission of those who supervise this circle, I would undertake to follow in his footsteps. My friend assures me he was pleased with his experience, although in looking back over the remarks which he made he found he did not express all that he desired; if he has the opportunity of coming again he will deliver himself more fully. He advises me to seek to manifest, and express myself to the best of my ability, assuring me I shall be blessed and benefited in consequence. Pardon this digression, Mr. Chairman, and allow me to proceed, if you please. me to proceed, if you please.

My friend (I may call him so, for I have be-

any friend (I may call film 80, for I have become quite intimate with him since passing from the body, and I knew him very well when I was in the form,) and myself departed this life within a very short space of time of each other. But a few days had elapsed between the death of his body and my own, consequently it seems as though we were permitted to word the spirit world at about the same were reach the spirit-world at about the same moment, in order to begin our new experiences together, and to pursue our investigations of life in company. I remarked that there was but one branch of business in which I ever engaged that now causes one regret, and that was the distillery business—that was dealing in liquor—and although it was a commercial business—that was dealing in the commercial business—that was a commercial business—that was a commercial business—and although it was a commercial business—that was dealing in the commercial business. ness it was a large and extensive concern, not at all confined to the petty dealing out of intoxicants. Yet I now can see, from my present standpoint, that it was not a legitimate one, and that I had no right to engage in it. Were and that I had no right to engage in it. Were I here, with my present experience and knowledge, I would certainly refuse to engage myself in it for a moment. I hope that I will not give pain to my friends in speaking in this way. I have certainly experienced pain myself, since passing from the body. In reviewing the past, looking over the records of my life, looking abroad, taking a comprehensive view of life, noticing the evil effects of liquor not only upon individuals but more the human race. I can individuals but upon the human race, I can but regret that I ever lent my name as well as my influence to the propagation of such a branch of business. But I was engaged in many other pursuits. I will not seek to enumerate them, because they are so extensive and so many; each one, apart from that of which I have spoken, yielded me an income, which I have spoken, yielded me an income, yielded me many things, not only of material but of spiritual experience, which have been for my use; they brought out my energy, my power, my activity, and consequently have been of great assistance to my spirit. I wish to say to my friends that I am still active, am not limited in my powers; although I am pained because of certain experiences of the next yet. because of certain experiences of the past, yet I am not cast down, not distressed, I do not feel that I shall be limited and confined, but that I will be given power and opportunity to still labor, to use my energies, to bring out my abilities, so that they may be utilized in some good direction.

good direction.
I am interested in the welfare of my sons my family. I come to them, bringing my in-fluence as best I can, seeking to guide them, to bestow upon them some stimulating power which operates from my own interior nature, that they may be successful happy and prosperous. They are so now. I bring them my love and my greeting. I assure each one of those who are dear to my heart that I am still with them, seeking to bless and benefit them to the hest of my ability. to the hest of my ability.

I was born, Mr. Chairman, on the beautiful Christmas day, and had I remained in the body a short time longer. L would have reached the age of sixty years; but before that day came to age of sixty years; but before that day came to me I was a spirit, independent of the mortal form, and found myself in the spirit-world, undergoing a new experience. Then it occurred to me that had I the power to return to mortal life, and present in self to my friends, and assure them of my presence, speak to them from my then present standpoint. I would give them lessons which would be for their advantage and instruction. Since then I have learned that it was possible for me to return and although I am lessons which would be for their advantage and instruction. Since then I have learned that it was possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return, and although I am possible for me to return and although I am possible for me to return and although I am possible for me to return and although I am possible for me to return and although I am possible for me to return and although I am possible for me to by learning of these things from contact with individuals in the form. I would tell Mr. Barney that I have been attracted to his side. I have seen the liberal stand which he has taken; I have been able to come and to reap experience from his experience; and therefore have reason to feel grateful to him, and to others in business-life—those well known in the community, whom perhaps I had better not mention but I will say that through his interest in spiritual things, his activity, personal experience, and interest in those things which pertain to the spirit, I have been able to gain very much that has been of use to the as a man; consequently the way has been opened, through his influence and activities for me to return and influence and activities, for me to return and manifest through mortal life. I feel grate-ful, and send him my greeting, my earnest

Had I my own organism, my own brain to control, I feel that I might have spoken differently from what I have to day; yet, as this is my first experience. I cannot but feel gratified

with the opportunity presented to me.

Please to say to my friends that I am not unhappy, that although I return dispossessed of all material wealth, possessing not one dollar that I can call my own, yet I feel that I have within me that which is worth more than ma-terial wealth, and more than all the world can bestow: power, opportunity, energy, ability to go forward, and to work for great results, on the spiritual side. Could I return, with my present experience, I would not endeavor to accumulate material wealth, to be known as a man of large means, but I would endeavor to work out my energies in many directions.

Mrs. Charlotte Maddux.

I have not a lengthy message to give, but I desire to reach my family and friends, to bring them love, and tell them I often return to them, seeking to guide and guard them in the right way. I did not understand life as I do now when I was in the body. I did not understand that I should receive so much of spiritual power in passing from the mortal; but I have been seeking to learn of these things since that time. I am glad to return to say to my dear ones I have the power to come to you, to bring you my love; to watch over and to guide you. I have the power to impress your minds with thoughts of the higher life; to bring you truths that are broadening out toward the spiritual world, and to bestow upon you influences that that are broadening out toward the spiritual world, and to bestow upon you influences that bring only peace to your souls. I do not wish to speak at length, from this place; I do not wish to speak of private matters; but I come because I have such a yearning to reach my home, and friends, and tell them.—I still love them. I have a beautiful home in the spiritworld, which has been prepared for me, which I keep as sweet and bright as possible for the advent of each one. I will give them welcome when they come to me; they will find a home that is congenial: one they will be pleased with; that will afford them opportunities and powers of enjoying life.

powers of enjoying life.

I say to each one: Be true to yourselves; seek carnestly to live the life of the spirit, to attain the gifts of the spirit, which are love, sympathy, kindly dealing and benevolence. Seek to do right, to be right, and you will find a home of love, of beauty, awaiting you in the spiritual world. I also came from the direction of Cincinnati. My home was there—I may almost say is, I have been there so many times since my departure—at Walnut Hills of that place. I passed from the body one year ago last June; if I remember rightly it was on the evening of the last Friday of that month that my spirit took its flight from its mortal casement. I am the wife of W. B. Maddux; my own name is Mrs. Charlotte Maddux.

William Harris.

[To the Chairman:] Good afternoon, sir. My name is William Harris. I belonged to Boston. I say I belonged to Boston, because I lived here. I say I belonged to Boston, because I lived here. I live here now, as much as I ever did: my interests are here: my friends, most of them, reside in this city. I thought a good deal of Boston when here, and I think just as highly of it now. I am trying to reach Alfred Harris, who lives in this city. He is thinking of making a change. I do not wish him to; I think he had better continue in his present position and make the best of what is afforded him, for I know if he leaves his present place, and goes from this city to that distant point which he has in contemplation, he will regret it all the has in contemplation, he will regret it all the days of his life. I do not want him to be a rolling stone, I want him to be stationary, to feel that he has a home in this city, that where he belongs the friends around him are the truest he will ever find. I know I am speaking the truth when I tell him these things. He is, comparatively speaking, a young man; he has not arrived at those years of experience and discretion which he will attain by and-by; therefore he does not consider what the points in the future will be which he will look upon with in-terest and weight. I wish to say to him: You looked to me for advice in the past, and you followed my advice so far as I know. I think you were not dissatisfied with what I liad to give you—the best counsel my mind could afford you—so I return to day to give you the same kind of counsel. I want you to be firm; do not allow yourself to become swayed by the advice of others. Those companions of yours who desire to have you leave your position are not what I consider true friends. They may feel kindly disposed toward you: they may think that by flattering you you will be friendly to them, and they may think that by giving you a high polyning of your powers of yourself they a high opinion of your powers, of yourself, they are doing you a service. I very much doubt it. are doing you a service. I very much doubt it. I am not here to give you a very high opinion of your own powers; they are very well as far as they go—as good as the average, no better. You are not any more of a genius than thousands of other young men in this city. I want you to feel that this is my honest opinion. It may seem a harsh one to you. I am not here to soften any advice brought from the spirit-world. It is the duty of spirits as it is the duty of mortals to speak plainly, to tell the truth regard. you are able to assist others dependent upon you. I speak what I believe to be positively true when I say that if you give up these things to follow the false lights placed before you you will repent and regret it all the days of your life. I come to speak a word in season. When the next spring opens, and brings with it its work, its duties and its powers, see to it that you do not go away, see to it that you rown home and perform your duty; follow the right as far as you can understand it, and rest assured you will be gratified, you will

am enusavoring to perform my work. My friends will allow that I endeavored to do right, so far as I understood it, while here. I was not a Spiritualist, I did not understand Spiritualism at all. I followed the guidance of old theology, and, in consequence, I found myself disappointed, discouraged, disheartened, saddened, upon entering the spiritual world for I avoke to the entering the spiritual world, for I awoke to the perception that the old theological teachings perception that the old theological teachings are false, that they do not guide the soul aright, but rather envelope it in clouds of error. I perceived that I was ignorant concerning the first principles of life, and I felt very sad; I was pained in spirit in consequence. But now that I have been there a number of years, I have been able to outgrow that condition so that I can return, glad to take advantage of the opportunities which Spiritualism holds out to me. I am glad to find it true that l embrace them, I am glad to find it true that spirits can return to mortal life and watch over their loved ones, and, as the years go by, I endeavor to learn more and more of life and its deavor to learn more and more of life and its laws, so that I may make a use of them. Tell my friends I am seeking to benefit them in the way which I feel is for their highest good. I am trying to be true to my honest convictions. I was that when here, but I am sorry to say that my convictions were not entirely true—they were not of the right, for I followed a false

bestow: power. opportunity. energy, ability to go forward, and to work for great results, on the spiritual sides. Could I return, with my present-experience, I would not endeavor to accumulate material wealth, to be known as a man of large means, but I would endeavor to work out my energies in many directions. I would endeavor to make myself a man of use, one who was placed in the world to be of benefit to others, as well as to himself, and to work out all the powers withiu me. I would not give so much attention to the mer acquisition of worldly goods as I did, for I find wealth to be fleeting, that we are dispossessed of it, and that it is rather a hindrance to our progression than a benefit; therefore, I will say to my friends, do not seek to accumulate largely of this world's wealth, unless you intend to make the best possible use of it; scatter it freely, but do not give indiscriminately: rather dispense it for the benefit of the many; give the poor laborer a just compensation for his work, and give him the opportunity and power of returning to you will bless society and mankind at large. Do good wherever you are, and endeavor to bless and benefit others, and you will surely bless and benefit of them, as well as myself. I am Oliver Perin. I left a brother, sons, daughter, a companion and many dear ones in the mortal life. I departed from the body suddenly: I had no premonition of death. I was attending to my usual occupations, and had just arrived at the office of my son, when death is a stripped with a proposed to the world and see how they are getting along, and try to the order of the mortal life. I departed from the body suddenly: I had no premonition of death. I was attended with all th

came upon me without warning, and carried me to the spirit-world.

Mrs. Charlotte Maddux.

help them if I can. My true home is on the other side. I believe I have nothing more to say, but I will give you my companion's name—Winthrop M. Burleigh.

[Report of Public Séance held Nov. 17th, 1882.] Invocation.

[Report of Public Séance held Nov. 17th, 1882.]

Invocation.

Dear Father, like little children wandering in the dark, seeking for home and friends, like toliers, weary after the heat and turmoil of the day, who are pressing forward toward the fireside light, and the comforts which they know they will find there, we turn our souls toward thee. Weary, murmuring and sad, perchance we may be, yet we are filled with aspirations, and with the hope that we may not only behold the glories which thou hast spread out for mankind; may not only understand and learn to appreciate thy laws and the glories of the spiritual existence, but also that, we may be received by thee and thy loving angels, and brought into a land of delight, one of peace and of comfort forevermore. Oh, our Father, we would receive from thy ministering angels, at this hour, instruction, lessons of wisdom and of truth. May the pearls of knowledge, which they are ready to drop downward into human hearts, be received and comprehended by each one present to-day. May we lift upward our hearts, and open the deepest recesses of the spirit. In order to receive the divine communings with angelic ones, to accept them as the love gifts of those who have gone before, but who ever turn their faces backward, glowing with sympathy and the light of affection toward those who still struggle upward amid the perplexities of material life. May we give of our influence, our strength and assistance, in order to spread the work of disseminating truth upon every side, and may we be ready and willing, at all times, to give of the milk of human kindness, to extend the cup of kindiy feeling unto all beings, that they may drink and be refreshed, while at the same time our own souls may become elevated and strengthened through the act of kindness thus bestowed.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions are now in order, Mr. Chairman. now in order, Mr. Chairman.

QUES.—Is it not true that spirits are not permitted to interfere with the general or fixed
laws of nature, and for this reason cannot answer many questions asked of them?

Ans.—We know of no spirits who have the
power of interfering with or subverting natural law. Spirits can study into the operations

ral law. Spirits can study into the operations of the laws of the universe, learn to comprehend them, to live in harmony with them, and to apply the principles of these laws to their daily lives, but they cannot interfere in any degree with the working of natural law. The reason, we presume, why many spirits cannot answer certain questions propounded to them, is because of their ignorance upon the matters under consideration, or possibly because such spirits have not the line of communication at their communication at their communication. mand through which they can intelligently and clearly express their knowledge and opinions

concerning the matters under discussion.

Q.—Is not the desire as great on the part of those who pass from this to the spirit world, to return and communicate with their friends on earth, as it is for the latter to hear from them and know of their condition.

A.—Spirits are fully as anxious to come into

communication with their mortal friends as those friends of earth can possibly be to hear something from their loved ones gone before. Could you perceive the movements or the at-Could you perceive the movements or the attempts made by spirits to bring some little token of their presence, some little message of affection to their mortal friends, some evidence that will assure the loved ones upon the earth that those friends who have gone out of the body still continue to abide with them, still continue to experience the same sentiments of affection, sympathy and love for them as they did in the past, you would readily concur in the statement that, spirits are even more anxious to communicate to their mortal friends than are the earthly friends to hear from them. Often have we seen a spirit making endeavors to come to some earthly friend, and at last succeeds in giving a brief message, one that perhaps but faintly expresses the love and sympathy of the soul, which the spirit hopes will be received and accepted as coming from the dear received and accepted as coming from the dear one gone before; but because it does not con-tain the marked tests of his identity that his mortal friends require, though it is teeming with evidences of continued interest in mortal with evidences of continued interest in mortal friends, of love, sympathy and affection for them, bearing consolation upon its wings, yet it is not of that positive nature which the skep-tical friend demands—and what is the consequence? The friend rejects the message, de-clares that he does not believe it came from his of a positive nature whereby he could have been fully recognized. The spirit is pained, saddened, disappointed, and perhaps will not make another effort to come to his mortal friend, feeling that his love has been rejected and his sympathy spurned. Were we in the mortal form, and the recipient of a message purporting to come from some loved spirit-friend, after carefully weighing its contents and negrelying there was no tagehing of an imand perceiving there was no teaching of an imand perceiving there was no teaching of an immoral tendency, nothing that would do us harm, but rather elevate, strengthen and sustain, we would at least accept it and wait for further developments, in the hope that the time would arrive when he would be able to come again and give us something more definite and satisfactory, and in the meantime we would send him reciprocal love in return. Under such circumstances the spirit communicating would become strengthened and feel happy ing would become strengthened and feel happy that he had accomplished something. The pow-er thus gained would enable him to give, at an-other time, more positive evidence that he had

indeed manifested.
Q.—Does the increase of spirit-power, and an increased nearness of spirits to mortals, influence in any respect the magnetic or electric condition of the earth?

-The magnetic and electric forces of the A.—The magnetic and electric forces of the earth are not in/any way dissipated or disturbed by the nearness of spiritual beings. But spiritual intelligences, in coming close to the earth's atmosphere, or near friends who live within that atmosphere, become, after a time, informed concerning the magnetic and electric currents playing within its atmosphere, and are enabled to utilize their information, make it subservient to the requirements of themselves. subservient to the requirements of themselves, and also of the spiritual natures of their mortal friends.

Mary S.

I would like to say a few words to my son who is present in the audience.* 1 did not think I should return here to speak in public, but I do not find the conditions favorable for but I do not find the conditions favorable for me to express myself in another place, or under other circumstances, and so I have been invited or persuaded to speak here to day. I want to sav: I wish you would do all in your power to help your brother. I want you to use your influence as much as possible in keeping him as you know I desired to see him, and I hope that he will work in harmony with you. I know, and you know, that you are a medium: that you possess those elements which draw the spirits to you; and you know that he is also very mediumistic. I think if you will try to use the best influences that come to you in regard to him, that you will that come to you in regard to him, that you will be able to help and strengthen him more than

be able to help and strengthen him more than you have done before. We have been changing the conditions around you all, with the hope not only of assisting and benefiting you, but each one of the family; and I think, in a little while, when the clouds have scattered, you will all feel that these changes have been for the best. I do not want to speak more plainly in public, but I am persuaded to speak as I do.

I want to send my love to my other.son. Tell him I am with him, and that I try to help him. I want him to do all that he can to help himself, to use his best energies in the direction of strengthening his best powers under all circumstances. If he feels that his mother is with him, trying to help him at all times, I think he will feel stronger, and better able to contend with adverse conditions, which sometimes prey upon him. I wish also to send my love to my daughters, and to assure them I am with them, and know what comes to them, what changes are taking place. daughters, and to assure them I am with them, and know what comes to them, what changes are taking place. I am frequently in their home. I am pleased and satisfied with conditions as they are around them, and will try and do all that I can to make their lives pleasant. Those who are with me send their love also; each one bringing strength and influences of peace from the spirit world. I was a Spiritualist when here, I am no more so now than at the time I dwelt in the body. I felt it take true then, I know it to be true now; so I say, the spiritual influences will surround you, they will help you upward; the future is to be brighter than the past has been. I speak now

*[At our circle-room meeting,]-ED.

particularly to my scn present. I wish to tell him that the spirit forces are opening the way for him in his work, to do better and be freer, to make his influence felt more widely; they are working, but it will be slow for the present; working, but it will be slow for the present; hy-and-by experience will come, and also with experience the work which he desires to see before him is to be given. These few months that have passed, I may say to you, all the past has been one of preparation, and the preparation will soon be succeeded by earnest work. I speak as I see things from my standpoint. I think I am not mistaken, because the entire band agree with me.

"Cap" helps me to come to-day; he sends his love to you all; he wishes you to feel his presence with you; he says he is still working for the glorious truth that Spiritualism sheds upon humanity. I come to my son Anthony, who is

humanity. I come to my son Anthony, who is present. Mary S.

Capt. Louis Brandt.

I desire very much to make a few remarks, merely to announce myself to my friends who are in the body. I have stepped aside from the old casement, and have entered the spiritual world. I looked around me and found myself surrounded by material things, and at first I did not inderstand why this should be so, reasoning that as I had crossed the river and had steamed into a foreign harbor, so to speak, I should not behold familiar scenes and those scenes which have come around me: but although I have behold familiar scenes and those scenes which have come around me; but although I have gone from the old body and have entered upon a new life, yet when I look around and turn my face earthward. I behold the same old scenes, the same faces that I did when I was here, I have been seeking to understand these things, and at last I think I have gained a pretty clear comprehension of them, so I drift into these waters, I come here to see I can make myself heard or felt, or have my individuality recognized by those who knew and understood it when I walked among men in an earthly form. I have not much to say, I send my greetings to I have not much to say. I send my greetings to my friends. I call them across the deep waters, and I listen for a response, but none comes; they are, as it were, encased in such a thick, fleshly garb, that they cannot perceive or hear fleshly garb, that they cannot perceive or hear the sounds that come from the spirit-world; so I come to see if I cannot call their attention to spiritual things by manifesting from this place. My friends may not believe that I have returned; they may think, if it is possible for spirits to be active and strong and laborious, why then the old captain would be doing some more important business than coming back and making a few remarks of a trifling nature. Yet making a few remarks of a trifling nature. Yet it seems to me that I can be doing no more important work than that of arousing the attention of mortals to these facts—that spirits exist after the life of the body is extinct; that the spirits have an individuality of their own; that they possess the same identity which they did when they inhabited a mortal form; but that this identity, this individuality, that which made the person, the man, or the woman, has an enlarged capacity for growth, has the power of expanding, of becoming even more marked than it was while existing under physical limitations, that its scope and energy are almost unbounded. That is why I am here. I do not intend to make many remarks: I only come in order to learn the way, for I fully intend to experiment with these machines that you call mediums in the vicinity of New York, and in various parts of New Jersey, until I find one who is fully adapted to my purpose, and that purpose is of announcing to my mortal friends the truth that I live, and have the power of return-ing to work out a certain line of labor in which I am interested, and which is of interest to in-dividuals on the earthly side.

I was known, Mr. Chairman, as Capt. Louis Brandt. I passed out of the body from what you call heart disease. I am not so sure that the trouble was occasioned by the heart as perhaps my friends of earth are; but that is of no consequence to me now; whatever the physical affliction was which sent me out of the body, I know the heart refused to beat, and consequentknow the heart refused to beat, and consequently I could not remain here longer. I did not call myself an old man, although I had seen many years of hard and laborious service, land had gained a considerable experience in life, still I did not consider myself aged by any means; and it seems to me, even now, that I might have been afforded a longer line of experience upon this side without any material disadvantage to any one. However, I will not complain, but feel glad to be able to say I have returned from the spirit-world bearing a good report of the country which I have found. It is pleasant; it is adapted to man's wants and requirements, and is, as far as I can perceive, requirements, and is, as far as I can perceive, one of the best havens, not of rest but of work, which man will care to find. I was commander of or connected with the steamship Herder of the Hamburg line. I departed this world from Jersey City, N.J.

A. C. Ripley.

I have come a long distance in order to make myself understood, but I am willing to travel to the ends of the earth, if I can only accomplish the purpose which I have in view. Not many months have passed since I lived on the earth, and was pursuing my usual avocations. I had not reached a great age. I had lived about half not reached a great age. I had lived about half a century in a mortal form, when I was suddenly taken from the body. I passed over during the summer which has just passed. I would like to reach my friends on the Pacific slope, and there are many there who know me; and in various parts of California I am known, and I am in hopes, indeed, I feel almost certain that some of my friends will see my message in your paper, and will learn that I have come back from the spirit-world, and perhaps will be interested to know what I have to say.

I will tell my friends, those of them who are anxious to know what caused my death, that it was purely of a physical nature. I was not assailed by any one. I did not meet with an accident, but while passing along over the road I felt a very strange sensation; it seemed for a moment that I could not get my breath, then a

moment that I could not get my breath, then a dizziness came over my head; I stumbled; in a moment more I fell. That is the last that I remember of any physical sensation.

I remember myself standing outside of the body, looking down upon it, in a sort of dazed, yet half curious manner. I am told that there was a rush of blood to the head, and that, in was a rush of olood to the head, and that, in consequence, the heart refused to perform its functions, so I was sent out in that manner from the hody; but my spirit friends tell me my time had come, that I was to be summoned from this earthly life to take my place in the spiritual world, that my home was complete upon the other side, so far as it could be, that it was ready for my occupancy. I have no fault to find if, such was the case, and I have no reason to say it was not so.

son to say it was not so.

I have friends here who I think will be glad to know I have come back. I want to tell them I am pleased with my spiritual surroundings. I am still working in the spirit-world, for although it may be true that my earthly life should have been ended when it did, yet there are those here in whom I take an interest, and I am trying a to have the property of their adventage for I am trying to labor for their advantage, for their welfare.

their welfare.
I worked quite a while at Fort Grant. At the time of my departure, I went Irom Cedar Springs to Maxey. I remained there for a few hours. I reached that place on Friday, and remained till Saturday night, when I set out to return to my place of residence; but this physical trouble of which I spoke overtook me, and I did not live to reach my destination; at least the body was found in the embrace of death; the spirit had escaped to the world of souls.

I have a family and friends in Portland, Oregon. Perhans they will learn that I have re-

I have a family and friends in Portland, Oregon. Perhaps they will learn that I have returned from the spirit-world; that I am safe, and have arrived over on the other side in very good condition, and have no desire to come back here to live. After all, I find the death-change is a good one; it is pleasant, or was to me; and coming upon me as suddenly as it did, I had no time for reflection, no time for fear and trembling; I was ushered into the other life as one is ushered from one room to another. I found the change just as natural and plain as that the change just as natural and plain as that

I send my love to my friends; tell them I will do all that lies in my power to assist them. I am assisted to speak here to day. I feel very grateful to those who give me the chance to do so. I am known as A. O. Ripley.

Lucy Brigham. York, where I resided; I cannot seem to reach

them from that city—where they live—and so I have some here, hoping that they will perceive and know that I have returned. I do not wish to speak of affairs that troubled me when I was in mortal form, yet it seems almost as though I must, the remembrance of them weighs so havily more me as I come back to day. I will I must, the remembrance of them weighs so heavily upon me as I come back to day. I will say to my friends, very much of the affliction that came to me I now understand was brought on by my own course, because I did not understand which way to turn; and so I did these things which now I am sorry for, because I perceive that they caused inharmony and made things unpleasant for myself and others. I cannot undo the past, but I am seeking to do right as far as possible, and in order to do so I hope to come into communication with my friends in the body. I want them to know I am working for their welfare; I am not able to perform very much for them because they have not given me due conditions for doing so; at the same time, it is but recently I have come up to that plane from which I can gain power and same time, it is but recently I have come up to that plane from which I can gain power and strength to assist those in need of assistance. I do not say, nor would I have any one understand, that my life was an immoral one; that I am surrounded by darkness; because it is not so. There was much of inharmony in my life which I could not seem to overcome, which I did not understand; the reflections from discord which at times surrounded me, and made me restless and disturbed. In the spiritual world, now, I have risen above them; they have passed away; I find I can understand my friends—those who were of my household, those who were connected with me through marriage friends—those who were of my household, those who were connected with me through marriage relations—and so, by understanding them. I shall be able to judge and appreciate them better than I did when here. I want them to feel that I have no unkindly thought for any one; I bring only love and sympathy for each one; I will, if possible, bring them those powers that elevate, strengthen and bless; and I trust they will seek an avenue through which I may come to them and talk over the events of the past. I think many things can be explained to their satisfaction and to my own; we may look over satisfaction and to my own; we may look over the road which we have traveled, and find that it leads to more pleasant fields, to more fertile pastures than those we discovered during the past. I do not know as there is anything more for me to say. I have not been in the spiritual world a great while. I passed away about two years ago. I have been seeking since that time to meet my friends. If they see my message—and. I think they will, because one who is an intimate friend of a member of my family reads your paper. If she sees my nearest made my your paper—if she sees my name and reads my message, I am sure she will send or carry it to those connected with me. I shall be pleased to have it brought to their notice, because I feel that a new work may be performed in consequence. Thank you, Mr. Chairman, for per-

MESSAGES TO BE PUBLISHED. MEDDAGES TO BE PUBLISHED.

Nov. 17.—Elisba Read; George W. Baker; Julia Morris.

Nov. 21.—Leander Warren; Marlon Dow; Ira R. Arnold;
Johanna Haley; Sarah Elizabeth Toland; Dantel Osborn;
Mrs. Matida Oiney,
Nov. 24:—Robert Owen; Richard H. Bowne; Adeline Stevens; Andrew A. Osgood; William G. Mouroe; Sarah Tli-

mitting me to come.

vens; Andrew A. Osgood; William G. Mouroe; Sarah Tliton.
Nov. 28.—A. A. Ballou; Henry G. Ballou; Sarah A. Mossenger; Henry Choate; Mrs. Mary B. Marsh; Waunegah;
Doc. 1.—Judge J. F. Springer; Henry W. Slocum; Ellzabeih J. Miller; Rotsey N. Prince; Lotola, for William Butler, Cherles J. Clifford, Capt. Martin Adams, Lily, Alice
Wynde, Polly Hendricks.
Doc. 6.—Dr. Annada M. Dutch; Charles Henry Bacon;
Arza Hayward; Anna E. Lewis; William D. Rowe,
Arza Hayward; Anna E. Lewis; William D. Rowe,
Beo. 12.—John S. Thorpe; John P. Show; Betsey Price;
Hannah Stearns; William Snither; William Snith; George
Melson; Noah Brooks; Lavinia Richmond; Mary D. Chapman; Georgie Dorr.
Doc. 15.—Judge Joel Willard; Mrs. A. P. M. Davis; Mrs.
Emma A. Whitney; Mary E. Cooke; Martha Grant; Mrs.
C. B. Henry.

Emma A. Whitney; Mary E. Cooke; Martha Giant; Mrs. C. B. Houry.

Dec. 19.—Limothy Kaley; Mrs. Ellen A. Slack; Ellen Horsford; Joseph Cheney; Dr. John B. Blake; Emma Hossa; Sunbeam.

Dec. 22.—Children's Day.—Stanley Flanders; Clara Pierce; Hoscoo Meader; Frankla T. Whittemore; Jennie Turner; Emma A. Hardwick; Mamle B. Preston; Jesde Holloway; Hattle Jackson; Sammie Churchill; Wille Baker; Daley Mrkeleyey; Nettle S. Alexander; Angle Ricker; Alfred Nielson; Winnie Graves.

Dec. 21.—George Rall; Anna M. Casey; Mrs. Rebecca E. Humphrey; Dexter Clark; Anna Brown.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School." Pupil of Dr. Benjamin Rush.

Office 481 North Gilmor Street, BALTIMORE, MD.

DURING afteen years past MRS, DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases, pronounced kopeless have been permanently cured through hor instrumentality.

Bhe is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetized by Mrs. Danskin,

Ls an unfailing remedy for all diseases of the Threat and Lungs. TUBERCULAR CONSUMETION has been cured by it. Price \$2.06 per bottle. Three bottles for \$5.00. Address MRE. BARAH A. DANSKIN, Baltimere, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A. Danskin.

J. R. NEWTON, HEALER, OUBES all Chronic Diseases by magnetized letters. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5,00. In many cases one letter is sufficient; but it a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1,00 each. Post-Office address, Station G, New York Otty.

Jan. 6.

Dr. F. L. H. Willis May be Addressed till further notice.

Care Banner of Light, Boston, Mass. DH. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are anrivaled, combining; as he does, accurate scientific moveledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofuls in all its terms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both series.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Oirculars and Raferences.

Jan. 6.

THE MEDIUMS' FRIEND. Is published in the interest of all Hediumsthroughout the world

WHO are honest and conscientious. Many of our mediums that have been exposed (?) are good and truemediums, and those who are now standering them will, by
becoming acquainted with the laws governing the phenomno of Spiritualism; regret with bitterness their hasty and,
in some instances, wholesale condemnation of mediums.

Lasted weekly at TERRE HAUTE, IND. GEORGE R. MOORE......PROPRIETOR Torms of subscription, in advance: Per year, \$1,50; Six months, 75 cents; Three months, 40 cents, Postage free.
Its principal features are its Message Department, and socounts of the wonderful phenomena occurring in Terre Haute. Specimen copies sent free.

THE VOICE OF ANGELS. A Semi-Monthly Paper,

Devoted to Searching out the Principles Underlying the Spiritual Philosophy and their Adaptability to Every-Day Life;

Edited and managed by Spirits, now in its seventh volume, eight pages, will be issued as above at No. 5 Dwight pages, will be issued as above at No. 5 Dwight pages, will be issued as above at No. 5 Dwight pages, will be issued as above at No. 5 Dwight pages, eight pages, eight pages, eight pages, eight pages, in advance, \$1.50. Lass time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free.

"BPIRIT" D. O. DENSHORE, "Publisher.

Boston Investigator,

THE oldest reform journal in publication.

Price, \$3,00 a year,
\$1,50 for six months,
8 cents per single copy,
Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.

Address.

April 7.

Resolve. Mass.

Boatou. Mass.

April 7.

Boston. Mass.

DB. J.: WM. VAN NAMEE'S celebrated Magnetic, Sugar-Coated Liver Pilis, an invaluable remedy for Ocetiveness, Billonaness, Liver Complaints, Indigesion, Heedache, and Stomach Difficulties. Used in the practice of many of our best Physicians.

Purely vegetable, and prepared from the best and purest articles to be obtained. No family should be without them. Those Pilis are not a patent medicine by any means, but regularly prepared by a practical Physician for general use. Put up in large boxes, designed for family use, and sold at \$1.00 per box; 9 cents extra for postage, if sent by mail,

Per mab by OOLBY & RICH.

Mediums in Boston.

J. A. SHELHAMER, MEDICAL MEDIUM and Magnetic Healer. Office 8½ Montgomery Place, Rooms, Boston, Mass. Will treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialises: Rheumatism. Neuralgia, Liung, Liver and Kidingy Compilaints, and all Nervois Listor der. Consultation, prescription and advice, \$2.00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1.00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Office hours from 10 A. M. to 3 P. M., except Tuesdays and Fridays, when he will attend to out of town patients. Liver, Auti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing Pilis, 25 cents per box. 5 boxes for \$1,00. Letter address, care Banner of Light.

PROF. A. H. HUSE,

Astrologer, Clairvoyant and Prophetic Medium No. 8% Montgomery Place, BANNER OF LIGHT BUILDING, Boston.

Questions by mail, enclosing a fee of \$2, will receive prompt attention.

MISS HELEN C. BERRY,
PILYMICAL MEDIUM:
SEANCES Sunday and Thursday afternoons, at 2:3).
Arrangements for Private Circles can be made and scats secured for 86 ances by calling or sending postal at 18 Arnold st.
Jan. 6.—1w*

DR. H. B. STORER. Office 29 Indiana Place, Boston.

My specialty is the preparation of New Organic Remedics for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever falls to benefit the patient, money will be refunded. Enclose 2 for medicine only. No charge for consultation. Nov. 30.

DR. C. T. BUFFUM, Trance, Medical and Business Medium,

422 TREMONT STREET, Boston, Hotel Addison 13w - Dec. 16. MRS. MAUD E. LORD, DERMANENTLY located at 20 East Chester Park, where she will hold Public Scances on Sunday, Monday, Wednesday and Friday evenings: Reserving Thesday, Thursday and Saturday for private engagements, either in out of Boston. Wednesday and Friday afternoon Scances, Jan. 6.

MRS. JAMES A. BLISS, MATERIALIZING MEDIUM. Séances every Sunday, Tuesday and Wednesday evening. at 8 o'clock, and Saturday afterneon at 8 o'clock, No. 34 Worces ter etreet, Boston, Mass. Mr. Bilss's Developing Circle Monday even-ings. Private Sittings Mondays, from 8 A. M. to 8 P. M. Jan. 6.

MISS JENNIE RHIND. TYPICAL MEDIUM AND SEER. Psychometric or Typical Readings by letter, one dollar. Send age and search Medium powers described. Directions for development given. Bittings on Health and Business, with pellot tests. 33 Royiston street, between Washington and Tremont streets, Boston. Circles Thursdays, at 3 r. M. Dec. 23.

MRS. C. MAYO-STEERS TRANCE, TEST AND MEDICAL MEDIUM, of San Francisco, Cal., romoved to 36 Hanson street, Boston, Private Sittings, Disease diagnosed and Treatments. Office hours 9 A.M. 10 5 P.M. Circles Sunday evenings, at 7:30, Jan. 6.—1w

A. P. WEBBER,

MAGNETIC PHYNICIAN,
OFFICE AND RESIDENCE, 157 West Newton street,
Roston, near Columbus Avenue. Nervous Diseases
and Diseases of Women, Specialties. Hours from Joh. M.
to 1 P. M. Will visit patients.

MRS. T. L. HENLEY, CLAIRVOYANT, Trance, Test and Business Medium, 352 Shawmut Avenue, Boston. Psychometric Readings. Private Sittings from 0 to 5 o'clock. Circles Sunday and Wednesday evenings. 2w*-Dec. 30.

MRS. J. R. PICKERING, MATERIALIZING MEDIUM, 37 East Concord street, Buston, will hold Scances Tuesday, Saturday and Bunday evenings at 8 o clock, and Thursday afternoons at 25. Will give private scances. 1w*—Jan. 6.

MRS. LOOMIS,

TRANCE MEDIUM, Gives treatments with Electricity, Magnetism and Medicines. Sittings daily for Tests. Suite 1, Hotel Van Ronsselaer, 219 Tremont street, Boston.

MISS HELEN SLOAN. MAGNETIC HEALER. Office, 327 Tremont street Boston. Patients received from 9 A. M. to 5 P. M.

MRS. FANNIE A. DODD MAGNETIC PHYSICIAN, 163 Tremont street, 2 doors from Mason street. Mass. New Church Union Bidg.

Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2,00. MRS. H. F. SAUNDERS,

THE gifted Magnetic Physician. Consults on business by answering mental questions. 315 Trement street, 1vv-Jan. 30. MRS. L. A. COFFIN,

PSYCHOMETRIC READER by letter, \$1.00. Will answer calls to give 4 unite Tests and Readings. 422 Tremont street, Hotel Addison, Boston. 1w*-Jan. 6. Annie Lord Chamberlain's

MUSICAL Séances Tuesday, Wednesday, Thursday and Friday, 7½ P.M. 45 Indiana-Place, Boston. Will on gage for medical and private séances. Jan. 6. Mrs. Augustia Dwinels,

SEERENS; a'so Trance and Prophetic Medium, Rooms Nos, 13 and 14 at No. 45 Winter street, Boston. Jan. 6.—4w*

MRS. ALDEN. THANCE MEDIUM. Medical Examinations and Mag-netic trestment. 43 Winter street, Boston. Dec. 30.—4w*

MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant. Psychometric Readings. Hotel Van Rensselner, 219 A Tremont st.

A. Tremont street, Boston. Office hours & to 4. Other hours will visit patients. Two packages of his powerful Vital Magnetised Paper sent by mail ou receipt of \$1,00.

Jan. 6.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stampe, 87 Kendall street, Boston. MR. AND MRS. FRED CROCKETT give
Treatments and Vapor Baths. Also Psychometric Developing Circles Sunday and Tuesday evenings. 11 Indiana
Place, Boston.

MRS. J. C. EWELL, Inspirational and Medical Medium, Hotel Florence, Suite 1, cor. Florence and Washington streets, Boston, Hours 10 to 5.

Dec. 16.—4w* DR. FANNIE C. DEXTER, Business, Test, Healing and Developing Medium, 3 Garland st., Boston, Dec. 16. 4w

Dec. 16.—4w*

JOSEPH L. NEWMAN, Magnetic Healer No.
J. 81/2 Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M.

MISS C. W. KNOX, Test, Business and Medical Medium. 330 Tremont street, Boston. Circles Bunday and Wednesday evenings.

DR. M. H. GARLAND'S Office removed to Residence, Prescott street, Everett, Mass. Letter address. 9 Montgomery Place, Boston.

Oct. 14.

BARNICOAT, 475 Broadway, Chelsea, Lec-ort. 14,-8teow. Test Medium, Will attend funcials,

COLOR-HEALING AND MAGNETISM THE LATEST AND BEST.

TO any one sendifig me 25 cts, before the latof March, 1883, I will send, post-paid, 3 sheets of my highly magnetized paper in colors, (red. yellow and blue,) with special directions for the use of each. Single sipsets is cents.

A. M. HUNTER, Miller's Falls, Mass.

Jan. 6.—3v*

· DR. J. E. BRIGGS'S Magnetic Wonder! FOR THE EFFECTUAL, SAFE AND SURE CUR. OF

ALL DISEASES OF WOMEN. These Powders, by their unequalled Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. They are truly Woman's Friend, being a Certain Local Oure for all the complaints incidental to females. They are put up in boxes; may be sent by mail on receipt of price. \$1,00 per box, or six boxes for \$5.08.

For sale by GOLBY & RICH. Miscellaneous.

DR. JAMES A. BLISS

Will give private sittings for Development of Medium-ship, Spirit Communications, Examinations of Dis-cases and Magnetic Treatments, from 9 A. M. to 7 P. M., as follows:

tology Every Monday at No. 34 Worcester St., Boston. Every Tuesday at Wakefield, Mass, Every Thursday at Southworth Court, Brockton, Misan. Terms \$1,00 per half hour.

Developing Circle in the evening at respective places, except Tuesday evening. Admission 25 cents.
Communications by mail \$1,00.
Address JAMES 4. BLISS.
Nov. 11.—cow L. BOX 14. Wakefield. Mass.

SOUL READING,

Or Psychometrical Delineation of Character. LVE to the public that those who wish, and will visit her in person, or sond their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and tuture life; physical disease, with prescription therefor; what business they are bost adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps. Brief delineation, \$1,00.

Address, MRS, A. B. BEUUED ANGE. MRS. A. B. SEVERANCE would respectfully announc to the public that those who wish, and will visit her in

incation, \$1,00.
Address, MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
Jan 6. White Water, Walworth Co., Wis Consult Prof. A. B. Severance,

If you are in trouble; if you are diseased; if you wish to I marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar. Address 218 Grand Avenue, Milwaukee, Wis.

Dec. 23.

I. P. GREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER, Will attend to calls to speak at short notice. Also Funerals attended on notice. 9 Mt. Vernon street, Salem, Mass. 13w-Jan. 6.

ASTONISHING OFFER. S END two 3-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR, A. B. DOB-SON, Maquoketa, Iowa. 4w*—Dec. 23.

MASON & HAMLIN

ORGANS are certainly best, having been so de-creed at every Great World's Indus-trial Competition for Sixteen Years; no other American organs having been found equal at any. Also cheapest. Siyle 109, 3% octaves, sufficient compass and power, with best quality for popular sacred and secular music in schools or families, at only \$22. One hundred other styles at \$30, \$77, \$63, \$72, \$73, \$03, \$108, \$114 to \$500 and up. The larger styles are wholly un-rivaled by any other organs. Also for easy payments. Now illustrated Catalogue free.

PIANOS This Company has commenced the manufacture of Upright Grand Planos, adding to power and beauty of tone and durability. Will mot require tuning one-quarter as much as other Pianos, illustrated Cirquiars Free.

The MASON & HAMLIN Organ and Plano Co., 154 Trement street, Boston; 46 East 14th street, New York; 149 Wabash Avenue, Chicago. 13w—Dec. 9.

CRATEFUL - COMFORTING. BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a caroful application of the fine properties of well-selected Cocca, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judiclous use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle mandies are floating around us ready to attack wherever there is a weak point. We may escape usiny a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Gazette. Made simply with boiling water or milk. Sold in tine only (M. lb and lb), labeled.

JAMES EPPS & CO., Homocopathic Chemists, LONDON, ENGLAND. Gonzalez Mining and Development Co.

The Bonds and Shares of this Co. have gone so rapidly anced to \$2 each, or if preferred, \$2.25 a share, the purchaser paying \$1.25 cash and \$1.00 from the dividends when declared.

A few of the 8 per cent, Mortgage Bonds for sale at par, with 30 shares of the stock as a bonus given with each \$100 Bond.

They are both a very cheap and safe investment.
For particulars inquire of the undersigned.

JOHN WETHERBEE,

Jan. 6. 24 Monk's Building, Congress street, Boston? FACT MEETINGS,

A T HORTICUL/TURAL UALL, Tremont street, Boston, Mass., every Saturday, at 3 o'clock. Admission to cents. Sond your "facts" by mail. Tell what you have seen of spirit phenomena of any kind. Address FACT PUB, CO., Box 3539, Boston P. O.

AGENTS WANTED EVERYWHERE to sell the best wer invented. Will knit a pair of stockings with HEFL and TOE complete in 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the Twomty Huntting Binchine Co., 163 Tremontstreet, Boston, Mass.

TARDS NEW STYLER: Gold Beveled Edge and Chromo Visiting Cards, Anest quality, largest variety and lawest prices. 50 chromos with mame 10c., a present with Dec. 23.—17teow

YOUNG MEN WANTED to learn Telegraphy, stuntions the year round. Write for particulars, Oberlin Telegraph Co., Oberlin, Ohio.

OLIVER AMES GOOLD. **Predictive and Medical Astrology**

T is a stubborn fact that every life upon this planet is originated and governed by the forces and influences of the Solar System. Many people do not believe this because they have never received any personal proof of its truth. I offer proof in the following proposition, viz: to any person who will send me their place and date of birth, (giving the hour of the day, if known) and twenty-five ents, money or rostage stamps, I will give a personal test of the science of Astrology. the hour of the day, it known) and twenty-invecents, moust of Natrology.

For one-doilar, with same data as above, I will give advice or answer questions concerning the affairs of life; or prescribe for disease, or bodily infirmities, in accordance with the rules and aphorisms of the science.

For two doilars, and data as above (giving also the sex). I will write all outline nailyty comprising the important events of life, viz.; the physical, mental and financial coadition, years of increase and decrease in general prosperity, marriage—its condition and time, with all other events emighted by natrological science.

lightened by astrological science.

I will make no comments upon the astrological indications of death in any case, unless requested so to do, and then at omee, 235 Washington street, Reom 9. Brief consulta-

Office, 235 Washington should be addressed to All communications should be addressed to All communications should be addressed to Dec. 23.

Dec. 23.

Dec. 24.

Dec. 25.

Dec. 25.

Dec. 26.

Dec. 27.

Dec. 28. PSYCHOMETRY. DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state and sex, and enclose \$1,00, with stamped and addressed ind sos, and declaration of the sos of the s

PRIOE REDUCED. THE WRITING PLANCHETTE

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which write-intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonisted at ome of the results that have been attained through its agency, and nodemestic circle should be without one. All investigators who desire practice in writing mediumship thould avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand tow to use it.

Planchiterte, with Pentagraph Wheels, 60 cents, ascure-

PLANCHETTE, with Pentagraph Wheels, 60 cents, secure-PLANCHETE, with reintshap we need to be the state of ree.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the malls, but must be forwarded by express only, at the purchase? sexpense.

For sale by COLBY & RIOH.

tf

THE GREAT SPIRITUAL REMEDIES.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

DUY the Positives for any and all manner of diseases except Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy the Negatives for Paralysis, Deaf-eass, Amaurosis, Typhoid and Typhus Fevers. Buy a box of Positive and Negative (hall and half) for Chilisand Fever. Mailed, postpaid, for \$1,00 a box, or six boxes for \$5,00. Bend money at our risk and expense by Registered Letter or by Money Order. by Money Order.
For sale at the Banner of Light office.

New Book.

Important Announcement.

S. B. BRITTAN, M. D., Editor-at-Large.

"Truth is the naked sword of the Spirit."—Author. Truth is the naked sword of the print.

'Take the bright sword that flashes from the skies,
Oh' Man, and smite the hosts of Pespotism.'

—(Spirit of Shelley. "He that is first in his own cause seemeth just; But his neighbor cometh and searcheth him."

The Author in his elaborate Introduction presents a graphic outline and dramatic representation of the great Religious Movements of the world from the beginning of the Christian era to the present time. He basses in rapid review the progress and trimaph of Christianity under Constantine: the conquests of the Arabian Prophet in founding the religion of the Koran; the war dinstigated by Peter the Hermit for the possession of the Holy Sepulcher; the founding of the Spanish inquisition; the Protestant Reformation under Luther, Melanethon, and Calvin; and he concludes by a more extended treatment of the great spiritual Reformation of the Nineteenth Century, which is shown to be by far the greatest religious movement, in the entire drama of universal history, during the last two thousand years. In referring to the present Reformation the Author says:

entire drama of universa manory, among the send years. In referring to the present Reformation the Author says:

"It is something far more significant than a resolute protest against the corruptions of the prevailing religion and the arbitrary dogmata of ecclesiastical councils. It is not, in the highest sense, a rude conflict with heavy errors and gigantic Wrong; it is not a mere tilt with the agents of despotic authority. It takes form in a new Psychological Science and a more profound philosophy of human nature, covering the entire realm of our relations to all things visible and invisible. The Battle-Ground of this Spiritual Reformation is not limited by geographical and national boundaries. It does not stop at the lines which separate the races of men, and is not confined to the large area of modern clvilization. Spiritualism is a slient but irresistible power in the Church and the world. It humbles the proud and exalts the lowly; it strengthens the weak and rebukes the unworthy; it deles the Pope and his cardinals; the schools of science are dumb with astonishment; it oversteps all real and imaginary limitations, and promises to make the conquest of the world!"

The following brief summary barely indicates the principal themes embraced in this masterly illustration and defense of the Facts and Philosophy of Spiritualism:

"The Poets and the Spirits.
Philosophy of the Inspirations of Genius." "Religion of Fatth and Fashien. Rev. Dr. John Hall and the Logic of the Pulpit." " Scientific Evidence of Spiritualism Wandering and crying in the Wilderness."

"Modern Spiritualism.
Rev. Joseph Cook treats the subject!" "The Spiritual Controversy: A Modern Samson Pulling at the Pillars." "Religious Intelerance.
Prof. Henry Kiddle and his Critics." "Opposition in the Provinces. Strike, but hear!!"

(Science Versus Dogmatism. Review of Prof. Wundt-University of Leipzig." "The Spiritual Agitation.
Rev. Joseph Cook's Lectures Reviewed." "The Tribune on Spiritualists." Politics, Fashion and Sporting at the Front." " Science and Spiritualism.

A California Jack-with-a Lantern."

"Modern Spiritualism Defended.
Is the Advance yoing backward?" "Truth Against its Enemies. Answer to the Author of a Spirit Tragedy." " Spiritualism and its Critics. Criticism of Mr. Honry Kiddle Reviewed." " Dead Letter of Dr. Graves. Magnetism, Clairvoyance and Demontsm."

"The Death Penalty.

Argument from the Constitution of Society." 4 Meeting the Enomy. Charges of the Tabernacle Paster Examined. "Progress of the Reformation. Faith and Philosophy, Science and Religion." "Another Witness to the Truth. Daylight Apparition of a Departed Spirit."

"The Watchman on Spiritualism. Fallacy of Popular Objections Exposed." "Shaking the Ancient Towers. Watchman, what of the night?" "Spiritualism and its foes on trial. Brittan Reviews Dr. Bostwick Hawley." "The Mystery Revealed. new Clerical Rattle for juvenile minds."

"The Opposition in Baltimore. Unfriendly attitude of the Christian Pulpit." "The way Spiritualism is Exposed. How they play the farce in Dublin." " Spiritualism and the Greek Church. Another Bold Assallant shivers his lance." " Journalistic Ignorance Illustrated.
Opposition of the New York Daily Times." " Clairvoyance and Spiritualism. Is Dr. Bourd a psychological expert?" "Declining the Responsibility. Immunity for old Phischoods." "Spiritualism not Responsible.
The case of Rev. John A. Lansing."

"Great Darkness in Vermont. Defending Satan and defaming Spiritualists. "Latest Bigelow Manifesto.
Shadows on the Green Mountains." "Superficial Investigation.

How Spiritualism is treated in Minneapolis." How they become visible and tangible." "The Materialization Question," "A Twilight Meditation."

Addenda. APPENDIX A.-"Reply to Hon. Thomas R. Hazard".-"Review of the Critics and the Situation "-"Rejoinder to Thomas R. Hazard".-"Our Final Answer to our Reviewer." *** Rejoinder to Thomas R. Hazard "-"Our Final An swer to our Reviewer."

*** APFENDEX B.—The Western Spiritual Press—Its War on the Secular Press Bureau—A sudden Change of Base—Taking up a New Position."

*** APPENDEX C.—Pleading to the Indictment—The Grand Army of Straw—My Answer to Hudson Tuitle—The offered Explanation—A Poet claims his License in his Logic—Answer to J. O. Barrett."

*** APPENDEX D.—Before the New York Conference—Editor at-Large Work under Discussion—Mr. Charles D. Lakey's Address at the Harvard Roomas—The Author's Anniversary Address—Claims of the Bureau."

*** APPENDEX E.—Opinions of Distinguished Spiritualists—Voices of the People—Popular Estimate of the Secular Press Bureau—Views of the Spirit-World—Messages from Henry J. Haymond.—Dr. H. F. Gardner—Dr. William E. Channing—Hornce Greeley—Hon. John W. Edmonds—Gorge Ripley, LL. D.—Airs. Frances Harriet Green McDougal—N. P. Willis."

*** APPENDIX G.—Fraternal Salutation—To Luther Colby, Nestor of the Spiritual Press—The Editor-at-Large Fund—Complete list of Names and Residences of the Subscribers."

Large Fund — Complete list of Nanies and Residences of the Subscribers."

Dr. Brittan's varied acquirements, no less than his logical and forcible style, are very clearly illustrated in his "Battle-Ground of the Spiritual Reformation." No matter on what principle of materialistic philosophy or physical science; what particular system of Biblical theology or phase of popular skepticism the objector may be pleased to take his stand, the Editor-at-Large respectfully follows the assailant to his chosen ground, demonstrating, he have been considered to take his stand, the Editor-at-Large respectfully follows the assailant to his chosen ground, demonstrating, he have been considered to take his stand, the Editor-at-Large respectfully follows the assailant to his chosen ground, demonstrating, he have been considered to the sensitial principles, relations and doi: alis, and in the end the stroughold of the enemy is completely demolished. This levels he hook for all honest inquirers who would fortify themselves with unansw rable arguments against the materialistic theories, cunning sophistries and special pleadings of those who oppose the truth. All such persons will find Dr. Brittan's Book a complete armory. It is also just the weapon to put in the hands of captious critics and dishonest enemies, it spikes their heaviest artillery, and will force them to refitre in silence from "the Battle-Ground of the Spiritual-Leformation."

A vindication at once so sincere and triumphant—so vigorous and yet so graceful and free from all evidence of personal bitterness or animosity of feeling—should specified a place in all the circulating libraries. Moreover, a most effective missionary work might be accomplished with a cont. Yet in number who will purchase geveral copies of this book to give away, to the end that the excellent results book to give away, to the end that the excellent results book to give away, to the end that the excellent results book to give away, to the end that the excellent results book to give away, to the en COLBY & RICH, No. 9 Montgomery Place, Boston, Man.

Rew Pork Advertisements.

SPENCE'S BLUE BOOK.

FOUND AT LAST!

A Perfectly Soluble ULTRAMARINE BLUE

· FOR BLUEING CLOTHES.

Nothing Like it and Nothing Equal to it. GREAT JOY IN THE LAUNDRY.

SPENCE'S BLUE BOOK makes'a Bueing which is of that most beautiful of all blue colors, the ultrammerine, and is, at the same time, perfectly soluble, or, in other words, it answer been done before. All other ultrammerine flucings are perfectly insoluble, and hence settle and throw down a coplous sedlment, which sjiots, blurs and middles the clothes. Chemists and practical men have striven in vain for year-to-discoverin ultrammerine Blueing which is soluble, that is, which will not settle. We have succeeded beyond all expectations, and hence those who use our Blue Book secape the vexations caused by the sediment of all other ultramarine Blueings, and they also avoid the annoyance of the greenish that of all the liquid or bottled Blueings.

The Blueings, and is done up in the nearlest, most most intermed, and is done up in the nearlest, most convenient and most captivating form of any Blueing in the market.

WHAT THE PROPLE SAY.

WHAT THE PEOPLE SAY.

"The Blue Book is just splendid,"—Mrs. M. A. Wissmark. Ill.

"That Blue Book goes ahead of everything."—Almira Reynolds. Philmont, A. Y.

"They are just beautiful, as well as a perfect blue; none equal to it. I had the proprietor of the Legrand Laundry in San Francisco try a dozen of the Blue Books, and be pronounced them good; none better in the market."—Mrs. E. A. Tyrrell, Silver City, Kvs.

"It is superior to anything in the market."—Mrs. W. Slockwell, Spearwille. Ind.

"My wife had your Blue Book tested with the most satisfactory results. It being the hest article of the kind ever used by for laundress."—B. I. Rogers, 310 and 312 Third Avenus, New York City,

"I the peopleare mighty well pleased with the Blue Book,"

"A. M. Benedict. Burdley. K.,

"Your Blue Book makes the bast blueing is beautiful beyond description,"—Mrs. Mary A. Wiles, Typian, Cal.,
"Your Blue Book makes the bast blueing I over used."—Mrs. I. E. Gibson, Bennington, V.

EXCLUSIVE TERRITORY GIVEN.

EXCLUSIVE TERRITORY GIVEN. Agents cannot find a more saleablearfiele, nor one that is more compact and convenient for handling.

Mailed postpaid for price.

Postage stamps received.
Address PAYTON SPENCE, 138 East 16th street, New For anie also by COLBY & RICH, office of the Banner of Light.

J. WILLIAM FLETCHER, TRANCE AND BUSINESS MEDIUM.

50 W. 12th street, New York City. A NSWERS letters upon business, and can be engaged for lectures, followed by tests. THE CIFTED HEALER!

DUMONT C. DAKE, M. D., No. 80 West Eleventh st., New York City, continues his unparalleled success in treating all Chronic Diseases with Magnetism, and Clair-voyant Remedies. He has no peer in locating Disease. Personal Diagnosis, \$2,00. Send for Circular Remarkable Cures, Lady assistant

TO THE FRIENDS OF SCIENCE.

I take pleasure in stating that I regard Dr. DUMONT C.

DARE as one of the most glitted individuals I have ever
met in the way of Psychometric investigation and Diagnoses,
as well as in spiritual power.

(Signed) Prof. J. R. BUCHANAN, New York.

Jan. 6.

AMERICAN UNIVERSITY. TIME COLLEGE OF THERAPEUTICS, or Modical Department of the American University, has not yet completed liscorps of Professors. Physicians of the broadest and most progressive liberality, who are thoroughly familiar with any department of the medical sciences, and enable of teaching in a satisfactory manner, are respectfully invited to present their chains and crodentials (confidentially) to the President, DR, JOSEPH RODES BUCHANAN, New York, 205 East 36, bratreet.

Duc. 30, -8w

PSYCHOMETRY.

MRS. CORNELIA H. BUCHANAN (late Decker) continues the practice of Psychometry (205 East 36th street, New York, Postal Station F.). Terms: personal interview not over an hour, two dollars; written opinions, five dollars; mineral or mining examinations, ten dollars.

A. H. PHILLIPS

Tests. No. 161 West 36th street, New York City. ACLINES Can make money selling our Family Mediches. No Capital required. STANDARD CURE CO., 197 Pearl street, New York.

THE MAGNETIC HEALER, DR. 4J. E. BRIGGS, is also a Practical Physician. Once 120 West: Eleventh-street, between 5th and 6th Ave., New York City. Nov. 18—33w*

RUPTURES

OURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send stamp for Circular. Address CAPT. W. A. COLLINGS, Smithylar, Jefferson Co., N.Y. [Mention this paper.]
Nov. 25—13w

NEW BOOKS.

Attractive, Instructive, Interesting! NOW in Press, will be ready for delivery by express or mailing wherever ordered, on Wednesday, Dec. 20th, 1852, two Books, heautifully bound, glit-edged and lettered. One for the young folks, entitled

Ouina's Canoe and Christmas Offering.

Filled with flowers for the darlings of earth, edited by "OUINA," through her medium, "WATER LILY," MER. CORA L. V. RICHMOND, 160 pages, price \$1,25. Sent postage paid wherever ordered.

Of the gifted mediumistic author of this new work, not a word is necessary to commend it other as editross is all that is necessary to commend it other flower of all. This work, for the children, is just the thing long wanted.

Of the beautiful spirit-author, "OUINA," so well known on both sides the Atlantic, we can only say, words are inadequate to express how highly she is esteemed. The CHR:STMAS OFFERING opens with a history of her cartif-live and its trade close.

It is almost impossible to got a book for the young not more or less thickness with the order of less the curred with old theological ideas, and from which every progressive soul desires to free the next generation. In this beautiful book we have the desideratum. Hive, in prose and-poesy, in narrative form, we have the spiritual Philosophy clearly and beautifully presented, in language and style adapted to the comprehension of the young.

Only one thousand copies have been issued. Order immediately. Ouina's Canoe and Christmas Offering.

Mysteries of the Border Land, or The Conscious Side of Unconscious Life;

The Golden Key, or The Mysteries Beyond the Veil.

The Golden Key, or The Mystéries Beyond the Veil.

Making nearly 600 pages, large new type, heavy finised book paper, neatly bound in cloth. Sent by express on receipt of \$1.50. If ordered by mail, will be sent with the protectors on receipt of \$1.50. and 15 cents in postage statups. The same bound will extratornamental bevel edged covers, beautifully glit edged and lattered, one of the prettlest books over issued. Price \$2.00 by express; if by mail, 15 cents postage statups. These werks were written under spirit control, by Mrs. NETTIE PEASE FOX. The most deeply interesting and instructive that have ever been given through her mediumship, and are calculated to do great good in extending a knowledge of Spiritualism.

In the MYSTERILES OF THE BORDERJAND the wonderful bowers of the spirit while yet inhabiting the earthly body are portrayed, explaining many of the preculiar manifestations of the present time. In the GOLDEN KEY, or MYSTERIES BEYOND THE VEIL, we have the phenomena and philosophy of Spiritualism excupilified in the 'earth-life history of several of the leading characters of the story, and presented in such an attractive style that the freader becomes a soorbed in the subject, and his linerest increases from the first to the last page. No books have ever been published presenting the teachings of Spiritualism in a manner so attractive as the two to which we call attention.

For the Holdays, these books are timely, and no protter of more valuable Presents can be made—one for the children and one for those of larger growth.

On all orders received up to the first day of January, we will, on receipt of \$1, send the two books by express.

Address, FOX & WILSON, Ottumwa, Iowa.

Dec. 23.—W

NEW GOSPEL OF HEALTH.

ONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DE, STONE. For sale at this office. Price \$1.25. eleth-bound contex \$2.55. (ATARIH, Diphtheria, and all Throat Discases, curable by the use of DR. J. E. BRIGHA'S THEOAT REMEDY. Mr. Andrew Jackson Davis arties: "Dr. Brigs's Throat Remedy for the Throat and Catarihat Affections, including Diphtheria, I know to be equal to the claims in the adjortlement."

Price, So cents per bottle. Sent by express only.

For sale by COLBY & RICH.

Banner of Wight.

BRIEF PARAGRAPHS.

FAREWELL TO OSCAR WILDE. The end of it was be fell in with bad men,
And lost his money in a banco den!

—Boston Globe.

Oh, Oscar Wilde i oh, Oscar Wilde i Great Britain's full blown "sunflower" child, To be so sadly thus begulled, As with Banco thieves to blend t

What will the London people say, When they meet you on the quay, . At no very distant day? How could you so descend?

-DIGBY.

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 McGillicuddy, and seeks redress at the Interior Department.

BIGOTRY IN THE OLD WORLD .- A telegram from Fraubenau, Bohemia, states that fifty Spiritualists residing there have been summoned to appear shefore 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 ex perience 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

Messrs. Wild & Stevens, Nos. 8 and 12 Hawley Place, and Alfred Mudge & Son, 34 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 in class is 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 Prophet. How 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 starying people of Ireland.

year corn distinctly quoted at forty-eight and one half cents, and was told to sell short whathe 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 held 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 idle hands and feet have rudely shattered; And tenderest love shall gather as its own

The pearls thus scattered;
Somewhere, our human effort of to-day,
The faltering outcome of a pure intention,
Bernity shall rold as brave assay
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 botch his 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 Reg-

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 "cookroach tea," a compound of brandy, water, sugar, and cockroaches. 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.—Ex.

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

Spiritualist Meetings in Boston.

New Ern Hall.—The Shawmut Spiritual Lyceum meets a this hall, 176 Tremont street, every Sunday at 10% A. M. all friends of the young are invited to visit us. J. B. Hatch,

Conductor.

Paine Memorial Hail.—Children's Progressive Lyceum. No. 1 holds its sessions every Sunday morning at this hail, Appleton street, commencing at 10% o'clock. The public cordinity invited, D. N. Ford, Conductor. Pagle Hall.—Spiritual Meetings are held at this hall, 516 Washington street, corner of Essex, every Sunday, at 109 A. M. and 24 and 74 P. M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday atternoons at

30'clock,

Harmony Hall, 34 Essex Street (1st flight),—Spirtinal meetings in this new and beautiful hall every Sunday,
at 10\(\frac{1}{2}\) A. M. and 2\(\frac{1}{2}\) and 7\(\frac{1}{2}\) P. M.; also every Thursday, at
3 P. M. Several well-known speakers and mediums will take
part at each meeting. Excellent vocal and instrumental
music provided. All mediums and speakers couldily invited to take part in the exercises. Prescott Robinson,
Chairman.

Chairman.

Horifenitural Wall.—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 Nociety meets every Friday, at 2:30 P. M. at 1031 Washington street. Business Meeting at 4 o'clock. Mrs. M. V. Lincoln, President; Mrs. A. M. H. Tyler, Secretary. Meetings for tests, 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 hat, 818 Washington street, each Sunday, at 2½ and 7½. Good music. Mediums and speakers invited to attend. Dr. Ira Davenport, Sen., and E. J. Robbins, Conductors.

Mystic Hall, Charlestown District.—Meetings are add at this hall, 70 Main street, every Sunday afternoon, at o'clock. C. B. Marsh, Conductor.

The Chelsen Spiritual Association holds meetings every Sunday at 3 and 7½ P. M. at Odd Fellows' Bullding, opposite Bellingham-street Horse Car Station. Next Sunday afterneon, Annual Meeting of the Association. In the evening, Mrs. Carle A. Loring will speak, followed by tests. tests.
THE LADIES HARMONIAL ALD SOCIETY meets every, Friday afternion at 2 o'clock in the same hall. Business meeting at 45. Entertainments in the evening. Mrs. S. A. Thayer, President, Mrs. A. E. Dodge, Secretary.

NEW ERA HALL -Shawmut Lycoum 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 Ware; readings by Gracie Burroughs and Mrs. Jenny. Remarks were then offered by President Hatch, in which he thanked all the friends for their presence and aid in sustaining the Shawmut Lycenm. 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, she having secured more than double the amount obtained by any one else toward the Christmas Festival. Orchestral music happily introduced the exer-

J. A. Shelhamer, Secretary Shawmut Spiritual Lyceum, Office 81 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, 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 II. Hosmer, Esq. "Friendship and Christmas" were the words woven into sentences by fifteen members. "The Old Year" was recited by Mary Wood, "The New Year" by Mamie Havener. Recitations followed by Flora Frasier, Amy Peters and Jennie Bicknell, and then a piano solo by Etta Parr, harmonica solo by Free Cooley, and remarks by Mr. Chersolo by Fred Cooley, and remarks by Mr. Cherrington and Mrs. Francis.

rington 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 lifty couples, and was both socially and required in a success. and pecuniarily a success.

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

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 charand Edyon. Psychometric defineations 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 all who were present. They will he continued through the season each Sunday at 2:30 and 7:30 p. M., a séance at 5 p. M., to which 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 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 Parlors, 1931 Washington street, up one flight, and be left on Friday afternoons only, or until further notice. Mrs. M. V. Lincoln, President.

Dr. Abbie E. Cutter is giving a course of lectures on Physiology and Hygiene in Ladies' Aid Parlors, 1031 Washington street, Ruesday and Thursday afternoons. Will visit towns in the Thursday afternoons. Will vis 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 ject of "The Old Year and the Possibilities of the Future," showing in a very able manner the progress that has been made. Mr. C. II. Harding of Salem followed with remarks and a very fine poem. Mr. F. A. Heath improvised and sung 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 book by which all shall be judged; that our own memory records and retains everything connected with our lives, and that all the allogories of the past concerning judgment are but Oriental pictures illustrating as best they may the soul of man as the judge of its own career. Ontimism was endorsed without qualification, while Pessimism was scarcely denounced, but accounted for as a natural result of the truth of Optimism. Optimism says 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 spirconstantly improving materially, so does spir-itual science show that all things are advancing morally as well as intellectually. The upbraiding conscience within us is the moral lever of the universe lifting us to a higher plane by making us discontented with present attain-

In the evening to a large and deeply interested audience Mr. C.'s guides presented in a master-ly manner a review of the past year, more espe-cially noticing eminent men who have passed from this to the spirit-world. "Our dissolufrom this to the spirit-world. "Our dissolu-tion," it was said, "will be like the passing of tion," 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 sid 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 others the speaker mentioned were: Dr. Bellows of New York, whose broad church views were commended; Darwin, a student of nature: Zöllner, the eminent scientist of Germany; Dr. Drajier, 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 willingness to endure all continuous activities in defense 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 Rock-Choice flower wood added much to the beauty of the Christ-

ward added much to the beauty of the Christ-mas decorations.

The Ladies' Union for benevolent work meet in this hall every Wednesday at 3 P. M. On Sun-day next, Jan. 7th, Mr. Colville's subject will be at 10:30 A. M. "The Spiritual and General Outlook for 1883;" at 7:30 "The Scientific and Partingal Region of Physical and Mental Manifes-Rational Basis of Physical and Mental Manifes-tations 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 Mr. W. J. Colville presided over a children's Christmas Festival, at 30 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 choice flowers and bright evergieens decorated the apartment. The exercises consisted of short, appropriate addresses by Mr. Colville, Mrs. Mayo-Steers and Mr. W. S. Braithwaite; vocal music by Madame Fries Bishop and Mr. Colville; a recitation by Miss Emma Greenleaf: nsychoby Madame Fries Bishop and Mr. Colvine, a recitation by Miss Emma Greenleaf; psychometric reading by Mrs. Steers, and a distribution of gifts, closing with a poem by "Wincona," 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. tune to be present.

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10M A. M. and 7M F. M. Henry J. Newton, President; Hen-ry Van Ulider, Secretary.

Frobisher 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 dis-course as one could desire, and brought the real-ity of the spirit-life home to every heart.

Ity 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 list-ened 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. Mr. Fletcher's previ-ous engagements also preclude the possibility of his speaking here longer on Sundays, but he has been secured for the Friday evenings of Janu-

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 recogevery 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 encouragitg her husband by every manifestation of interest.

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

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 WELDO T. 23 East 14th st., New York City, Jan. 1st, 1; 3.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society holdsmoetings t Everett Hail, 398 Fulton street, between Smith street and sallatin Place, every Sunday at 11 A. M. and 7:45 F. M. The public cordially invited. Children's Lyceum at 3 M. Conference meetings—John L. Martin, Chairman— vorry Saturday evening, at 8 o'clock. H. W. Benedict, President.

President,

The Church of the New Spiritual Dispensation has leased the Church edifice, Clinton Avenue, between Park and Myrtle Avenues (outrance on Clinton and Waverly Avenues), and holds religious services every Sunday at 35 and 7/5 r.a. Educational Fraternity, or Sunday School, meets every Sunday at 10/5 A.M.; Ludies A.H. Social Scale Social Fraternity meets every Wednesday evening for social intercourse at 7/5 o'clock, Pryolio Fraternity meets every Saturday evening, at 7/5 o'clock, for the purpose of forming classes in mediumship. All meetings held at the Church, and all free. A. H. Dailey, President.

Brooklyn Spiritual Fraternity.— Removal: The Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensa-tion, Cluton Avenue, between Park and Myrtie Avenues,

The Enstern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Comn, 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, with Mr.

a large and elegant audience room, with 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. 1

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 seances on the way. Her present address is 434 West Madison street,

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 session. Address 320 West 7th street.

Miss L. Barnicoat 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 Norwich, Ct.; Jan. 21st and Feb. 4th in Leominster, Mass.; Jan. 28th in East Braintree; Feb. 14th in Salem; Feb. 18th in Clinton; March 25th in Have rhill, 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 engage-

ments. 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, Charles-

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., Jay. 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,

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 fellowing.

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 Braintree, 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. Hattle Wilson, the excellent healing melium of this city, having received a barrel of apples as new year's present from some unknown friend in Thorndike, Me., takes this method of thanking the donor, and wishes himorher a happy new year.

"BUCHUPAIBA." Quick, complete cure,

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's 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 had inserted as an imprint:

Banner of Light Publishing Company," evidently with the intention or misconsing public into thinking we printed them at this office. The imprint of the publishers of this paper is "COLBY & RICH"-NO "Publishing Company" about it, and we did 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 Associa-Will hold a Quarterly Convention at Laconia Jan. 20th and 21st, 1883. Speakers engaged are Mrs. Addle M. Stevens, of Claremont, Mrs. S. B. W. Craddock, of Concord, and 218t. 1833. Speakers engaged are Mrs. Addie M. Stevens, of Claremont, Mrs. B. W. Craddock, of Concord, and Anna M. Twiss, of Manche-ter. Others are expected. Mr. Edgar W. Emerson will furnish tests from the platform. The Northern Railroad will reduce fares, and the notels will make a deduction in favor of visitors attending the Convention.

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

Anna M. Twiss, Secretary.

JAMES PYLE'S PEARLINE.

THE BEST THING KNOWN FOR WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR-COLD WATER.

SAVES LABOR, TIME and SOAP AMAZÍNGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by Grocers everywhere, but beware of imitations well designed to mislead. PEARLINE is the only safe labor-saving compound, and always bears the symbol and

JAMES PYLE, New York.

IS A SURE CURE

all diseases of the Kidneys and LIVER.

It has specific action on this most important or ran, enabling it to throw off torpidity and inaction, it mulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.

MALARIA. If you are suffering from malaty and the suffering from malaty of th

SOLD BY DRUGGISTS. Price \$1.

PIANOFORTES. UNEQUALLED IN Tone. Touch, Workmanship, and Durability

WILLIAM KNABE & CO., Nos 204 and 206 West Baltimore Street, Baltimore No. 112 Fifth Avenue, New York. E. W. TYLER Agent, 506 Washington street, Boston over Williams & Everett's. Smile—Oct. 7.

Three Articles on Modern Spiritualism. SECOND SERIES. BY THOMAS B. HALL.

"One of the best statements of the moral and religious bear nur of true Bpiritualism that I have ever seen: "—4. E. Neutons. Cloth, ob cents; paper, 30 cents. For sale by COLBY & BIOH.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

A Sure Cure for all FEMALE WEAK-NESSES, including Leucorrhoea. Irregular and Painful Menstruction, Inflammation and Ulceration of the Womb, Flooding, **PROLAPSUS** UTERI, &c.

Pleasant to the taste, efficacious and immediate in its effect. It is a great help in pregnancy, and relieves pain during labor and at regular periods.

Physicians use it and Prescribe it Freely-

FOR ALL WEAKNESSES of the generative organs of either sex, it is second to no remedy that has ever been before the public; and for all diseases of the Kidneys it is the Greatest Remedy in the World. KIDNEY COMPLAINTS of Either

Sex Find Great Relief in its Use.

LYDIA E. PINKHAM'S BLOOD PURIFIED will cradicate every vestige of Humors from the Blood, at the same time will give tone and strength to the system. As marvelous in results as the Compound. Both the Compound and Blood Purifier are prepared at 233 and 235 Western avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. The Compound is sent by

mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all etters of inquiry. Enclose 3 cent stamp. Send for pamphilet. Mention this paper. LYDIA E. PINKHAM'S LIVER PILLS cure Consti-

pation, Billousness and Torpidity of the Liver. Twenty-

Sold by all Druggists.

Received from England

RAPHAEL'S PROPHETIC ALMANAC

OR. THE PROPHETIC MESSENGER. Weather Guide and Ephemeris,

FOR 1883: COMPRISING A VARIETY OF USEFUL MATTER AND TABLES Predictions of the Events, and the Weather, THAT WILL OCCUR IN EACH MONTH DURING THE YEAR. War and Accidental Sickness and Strife!

A LARGE COLORED HIEROGLYPHIC. By Raphael,

The Astrologer of the Nineteenth Century. CONTENTS.

CONTENTS.

Sixty Third Annual Address.
Monthly Calendar and Weather Guide.
Astro-Moteorologic Table.
Table of the Moon's Signs in 1883.
Symbols, Planets, Moon's Signs, &c.
Royal Tables, &c.
Useful Tables, Weights and Measures.
Post-Office Regulations.
Eclipses during 1833.
Periods in 1833 when the Planets are best situated for observation.
Servation.
Servation.
Heat in the Moonlight.
The Voice of the licavens for each Month.
General Predictions.
Astrology and Medicine.
Birthday Information for 1833.
A Table of Celestial Influences for 1883.
The Growned Heads of Europe.
Explanation of the Hieroglyphic for 1882.
Fulfilled, Predictions.
Useful Data.
Useful Notes.
The Planets and the Weather.
Reasons why every one should study Astrology.
Hints to Farmers.
The Farmers.
The Farmers.

The Farmer. Hints to Gardeners. Hortfeultural and Herbal Gulde, Kaphaol's Publications, etc.

For sale by COLBY & RICH. BERKELEY HALL LECTURES.
W. J. COLVILLE'S DISCOURSES.

W. J. COLVILLE'S DISCOURSES.

No. 1—ALL THINGS MADE NEW; Delivered Sunday Morning, Sept. 18th. 1881. No. 2—WHY WAS OUR PRESTITENT TAKEN AWAY? Delivered by Shirit E. H. Chapin, Sept. 25th. 1881. No. 3—PRESIDENT GARFIELD LIVING AFTER DEATH; Delivered Sunday, Oct. 24, 1881. No. 4—THE SPIRITUAL TEMPLE: AND HOW TO BUILD IT; Delivered Sunday, Oct. 9th. 1881. No. 5—Houses of God and Gates of Heaven; Delivered Sunday, Oct. 18th. 1861. No. 6—THE GODS OF THE PAST AND THE GOD of THE FUTURE; Delivered Sunday, Oct. 22d, 1881. No. 7—SPIRIT F. V. WILSON'S ANSWER TO PROF. PHELPS; Delivered Sunday, Nov. 6th, 1881. No. 8—IN MEMORY OF OUR DEPARTED FILENDS; Delivered Sunday, Nov. 6th, 1881. No. 9—IN ETHINDS; HOW WE MAY ALL EXERCISE IT; Delivered Sunday, Nov. 20th, 1881. No. 10—THE TRUE GIFT OF HEALING; HOW WE MAY ALL EXERCISE IT; Delivered Sunday, Nov. 20th, 1881. No. 10—THE RESTORATION OF THE DEVIL; Delivered Sunday, Nov. 20th, 1881. No. 13—NATURAL AND REVEALED RELIGION; Delivered Sunday, Nov. 27th, 1881. No. 13—NATURAL AND REVEALED RELIGION; Delivered Sunday, Dec. 4th, 1881. No. 15—WHAT KIND OF RELIGIOUS (HIGAN) LOC. 4th, 1881. No. 15—WHAT KIND OF RELIGIOUS (HIGAN) LOC. 4th, 1881. No. 15—WHAT KIND OF RELIGIOUS (HIGAN) LOC. 4th, 1881. No. 15—WHAT KIND OF RELIGIOUS (HIGAN) LATION WILL BEST SUPPLY THE NEEDS OF THE HOUR? Delivered Sunday, Dec. 18th, 1881. No. 16—WHAT KIND OF RELIGIOUS (HIGAN) LATION WILL BEST SUPPLY THE NEEDS OF THE HOUR? Delivered Sunday, Dec. 18th, 1881. No. 15—WHAT KIND OF RELIGIOUS (HIGAN) LATION WILL BEST SUPPLY THE NEEDS OF THE HOUR? Delivered Sunday, Dec. 25th, 1881. No. 16—WHAT KIND OF RELIGIOUS (HIGAN) LATION WILL BEST SUPPLY THE NEEDS OF THE HOUR? DELIVERED SUPPLY THE NEEDS OF THE HOUR? DELIVERED SUPPLY THE NOTE THE SUPPLY THE NOTE SUPPLY THE SUPPLY SUPPLY SUPPLY SUPPLY SUPPLY SUPPLY SUPPLY SUPPLY S No. 1-ALL THINGS MADE NEW; Delivered Sunday Morning, Sept. 18th. 1881. No. 2-WILY WAS OUR PRESI-DENT TAKEN AWAY? Delivered by Spirit E. H. Chapin,

l'aper, single copies, 5 cents; 6 copies for 25 cents; 13 copies for 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postage free.
Published and for sale by COLBY & RICH, Banner of
Light office. Alse, for sale by TIMOTHY BIGELOW,
E8Q., No. 3 Hancock street, Boston.

COMPILATION OF THE LECTURES

Given by the Spirit-Band THROUGH THE MEDIUMBUIP OF

MRS. MAGDALENA KLINE, AND WHICH IS CALLED

THE EVERLASTING GOSPEL.

VOL. I.

A work which has long been promised to the world, was desired and anxiously looked for by thousands who have lived and gone from earth, and which is now being given through the necliumship of Mrs. Magdalena Kline, in lectures, containing Revelations from the Higher Courts, upon the God-Head; also a part of the Universal and Covenant Laws; Evolution; the Origin and Oreation and Man; the Plan of Redemption and the Plan of God with Man; the Plan of Redemption and the Regeneration and Transformation of Mankind from the Lower Nature to the Higher and Divine; together with Teachings and Preparatory Lessons by the Angels for the benefit of all, etc. It is a work for the world.

This book—Vol. lat of The Everlasting Gospel—contains nearly five hundred pages, filed with rare and grand lessonsupoh the present and future life, which should be learned by the whole human family.

It is not claimed that this volume—or others which are to follow this—contains all of The Everlasting Gospel, for all that is Truth, and which enables mankind to free themselves from Error, is, in its place and degree, a part of The Everlasting Gospel, for it is the Bible to be denied or set saide, for this volume contains many quotations from both the Old and New Testament, as an evidence that it should be studied and compared with that now given as The Everlasting Gospel.

Large 8vo. Oloth.—Price \$5,00; postage 14 cents.

Large 8vo. Cloth. Price 33,00; postage 14 cents. For sale by COLBY & HIGH.

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and con-tracting circles of investigation, are here presented by an able, experienced and reliable author.

This little Book also contains a Catalogue of Books pa-labed and for sale by COLBY & HICH.

Bent free on application to CULBY & RICH.