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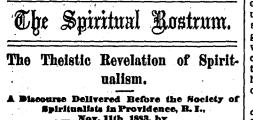
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Nov. 11(h 1888, by PROF. HENRY KIDDLE.

Reported for the Banner of Light.

There is, perhaps, no feature of Spiritualism, especially as a religious movement, that has repelled so many persons from it, as the diversity of views pre sented by those who claim to be its exponents and advocates; because they attribute, quite naturally, all this diversity and contrarlety to what has been called the "revelation of spiritism." But Spiritualism, in abandoning ecclesiastical authority, and disowning the infallibility of all church creeds, has vindicated without qualification the exclusive anthority of the individual judgment and conscience; and hence the revelation which it has brought is subservient to human reason, and does not dominate it.

To those who have associated the idea of infallibility with that of every spiritual revelation this is unintelligible; because they conceive all such revelations to come directly from the Infinite Source of knowledge-from him who, in his essential being, is Truth solute. The believers in the Christian revelation look upon it as not only perfect but final. It is a complete scheme, beginning with the Fall of Man in Eden and ending with the sacrificial atonement of the Son of God on Mount Calvary. All the "sins of the world" are said to have had their rise in the one event, and all the "sins of the world" were taken away by means of the other. It is impossible that they who accept this as revealed directly by God himself in the person of Jesus Christ, and through special mediums of inspiration, can believe in any supplementary or additional revelation. The work of man's salvation has been completed. God has been reconciled to man-his anger has been forever appeased. Thus the Jewish writer of the Epistle to the Hebrews says: "Christ, when he had offered for sins one final sacrifice, sat down on e right hand of God "; and again: "By one offering he hath perfected forever those that are sanctified." Thus the idea of finality in the act of Christ's atone ment, as well as in the revelation of the character, de signs and will of God, bars the way against all pro gression in religious thought, and against the accept ance of any new spiritual revelation. It is true that these barriers are now being broken down quite rapidly and effectively; and a way is clearing for the admission of fresh ideas and the establishment of a more enlightened religious system-a system in which there is no doubt a more truthful and rational interpretation of the Jewish and Christian Scriptures will bear a part . The Protestant principle of the right of private judgment in the interpretation of these Scriptures, which at the present time is exercised so freely by Orthodox clergymen, will greatly hasten this result. If the Ro man Catholic church had succeeded in making the Bible a sealed book, causing that great ecclesiastical organization to rest exclusively upon the sacred traditions in its own keeping, supplementing them, from time to, time, by expository decrees palmed off upon the world as the offspring of an infallible inspiration, how much stronger it would have been, and would still be! Had it succeeded in doing this, Luther would never have troubled the church by setting up the right to construe the Scriptures in his own way, as he did before that great assembly at Worms, when he said, with admirable boldness : "If I am not convinced by proof from Holy Scripture, or by cogent reasons-if] am not satisfied by the very texts that I have cited, I neither can nor will retract anything; for it cannot be right for a Christian to speak against his conscience." Glorious words ! which all those who claim to be Frof-estants should ever keep in mind, seeing that this was a vindication not only of the authority of a personal Interpretation of Scripture, but of reason and con-science. The utterance of a fearless heretic, it was an emphatic protest against the very existence or. possibility of heresy; for how can 'any one' be a heretic if there is no anthority but individual reason and conscience? And this is what Luther proclaimed. Have not some Protestant clergymen been placed by their churches in the very position in which the bold reformer stood at Worms? And have they not been told; as Luther was : "Give up your interpretation of Scripture; surrender your reason and conscience to the authority of the church, or be condemned as a heretic, and suffer excommunication from our church." The authoritative revelation of which the Roman Church claimed to be the custodian and exponent, was thus opposed by a revelation made to the mind of a single man; and the latter was accepted by millions. Sad that the man who received it and made it so potent by the wonderful earnestness and purity of fellowmen the right to receive a similar revelation, and be ruled by the dictates of their reason and con-science 1. But so it was ; and so it has been with the Protestant followers of Luther down to this age. Let up be distant nowerer that the their to private

pulpits with new power and fervor, and that the outlook is so favorable for its establishment, involving the utter extinction of that monster, heresy-in the past a fiend of darkness and terror, of cruelty and death, but now really nothing but a miserable scare-crow which men set up to be hooted at and despised. When we speak of the revelation of Spiritualism, it

is in no sense such as the Christian revelation is claimed to be-a direct unveiling of spiritual truth by God himself, through human intermediarles, and employing the agency of human words ; but a revelation of spiritual truths by finite spirits in various grades of advancement, subject to the limitations and imperfections of all finite minds, and to be tested, before be-ing received, by the reason and conscience of those to whom it is addressed, just as Luther claimed the revelation contained in Scripture is to be tested. That there should be diversity of views among Spiritualists is, therefore, no more surprising than there should be sectarian differences among Protestants. Both arise from the same cause-the "right of private judgment"; and that right is now rising in sanctity and inviolability. It is a Protestant clergyman that has said : " The developed spirit is its own spiritual touchstone for spirit-truths"; a principle which makes every man his own church and his own priest, and thus annihilates sacerdotalism and eccleciasticism.

The spiritual revelation of this time does not come to substitute one form of mental despotism over mankind for another; but to set the human mind free; free to reason, to think, to speak, to accept or reject whatever is offered as truth from whatever source, and free also to act, with the one exclusive limitation that every man shall respect the rights and interests of others; shall do unto others as he would have them do upto him; shall, in this sense, love his neighbor as himself. This abrogates the right claimed by religious organizations to pronounce anathemas against those who refuse to assent to dogmas which they have accepted or set up as infallible truth; while it imposes the duty of instruction and persuasion on the one hand, and that of conscientious attention and humility on the other. Spiritualism proclaims as a new revelation the open

communion of spirits, with all that necessarily flows from that great fact. In this statement, the word open is to be especially emphasized ; because, in the past, that communion has been closed, to a greater or less extent, by the ignorance, wickedness and bigotry of mankind. It has been barred by legislation against what has been called sorcery, witchcraft, necromancy, or magic; and holding communications with the spirit world has been condemned as a helnous crime, and the practice repressed by judicial crueity and murder. The record of this in medisonal and even modern times presents the darkest pages of human history, from the burning of Angela de Labarète at Toulouse in the great auto da fe, in 1275, down to the last witch execution in England. in 1716, when a woman and her daughter, the latter only nine years old, were hanged for " selling their souls to the devil."

Ignorance in relation to the spirit-world-an ignorance fostered by the ecclesiastical institutions of the time, and confirmed by papal bulls, in conjunction with that most dreadful of all delusions, the belief in a personal devil-caused hundreds of thousands of innocent persons to be tortured, burned at the stake, or otherwise executed ; children from one to six years slon: "God is a spirit; and they that worship him old being condemned to be burned as witches by the must worship him in spirit and in truth." This is the rity of that church, the representatives of which are forever flaunting in the faces of men its arrogant claims to immutability and infallibility. Let it be speculation or Christian fable or mythology; in addi-borne in mind that the pontifical bulls of John XXII., tion to which there is, also, what is much worse- Chris-Innocent VIII. and Adrian VI. against all spirit-intercourse have not been, and cannot be, repealed; and we shall see why the Spiritualism of these days is pronounced by Roman Catholic priests "devilism," and condemned as a heresy. Jesus announced the close of the old dispensation when he said : " Ye have heard that it was said, 'An eye for an eye, and a tooth for a tooth,' but I say unto you, resist not evil." In like manner Spiritualism says : Ye bave heard that it was said, " Thou shalt not permit a witch (that is, a medium) to live"; but I say unto you. Listen to the voices of the spirits that speak through mediums : reject not rashly and presumptuously their messages, but bring all to the test of your enlightened reason and conscience. These messages cannot harm you except through your own sinfulness and willful error. Cultivate the spirit of truth within your own souls, and invoke the spirits of truth in sincerity and humility. Then the light of spiritual truth will shine in constantly-increasing radiance around "Believe not every spirit, but test the spirits whether they be of God." as was said of old : for there are many false mediums, and mediums for the manifestation of deceitful spirits continually going out into the world. You will find spirits coming to you with evil suggestions, with fallacious notions, and with seductive doctrines that will gratify your passions and appetites, will flatter your pride, and pander to your vanity and self-importance. Beware of listening to them, except to repel or admonish them. By these communications you will learn of the nature of spirits, and of their life beyond yours; you will learn the great fact of your own continued existence as a spirit after the change called death ; and you will be made aware of the means required to make your entrance into that future life happy, and to avoid the misery consequent upon a misspent earthly life. All this knowledge is of the greatest importance; but it will be often gained by a sad experience. The windows that admit the vital air and sunshine also permit the poisonous miasma to enter your houses, and sow the seeds of disease and death. So, too, the spiritual windows that are opened now, let in the evil as well as the good. On you rests the obligation to discriminate, and thus avoid the snares of the wicked ones. You will sometimes yield to their seductions, through your own weakness; but the painful lesson will make youstrong in the wisdom which you will have thus dearly bought. You will learn by this free and open intercourse with disembodied spirits, that purity of thought, unselfishess of purpose, and faithfulness in conduct, can alone secure you from the dangerous unseen influences around you, which exist and do their work whether you converse with them or not, affecting or controlling you according to those eternal laws which govern the relations of the two worlds-the world of, matter and the world of spirit. ' It is true that different orders of spirits teach different doctrines. It will be for you to accept the true and reject the false, by the exercise of your reason and conscience, just as the Protestant Luther did in relation to papal dogmas and scriptural teachings, and just as all good and intelligent Christian people are learning to do in regard, to ancient Scriptures presented to them as the Word of God. They find much that is contradictory in these old ree s own spirit should not always have granted to his ords; and they are no longer satisfied with priestly mysticism; but feel that they are free to exercise their own spiritual intuition and common sense." When for: example; they read in the Paline stiributed to King David, "The beavens declare) the glosy of God, and the firmament showeth his handlwork !! they sor the state of the second state of the state of the second state of

judgment" is beginning to be proclaimed in Christian | cept that statement as a truth expressed in figurative | I think, we know: the most highly spiritualized minds, language; but when they read : "In death there is no remembrance of thee : in the grave who shall give thee thanks?" they reject it as an expression of error or ignorance; for they know that death does not bring forgetfulness, but intensifies memory. When David praises God for his mercy and loving kindness. every religious soul joins in the expression of thanksgiving but when he curses his enemies, and calls upon God to destroy them, we perceive that he has lost the influence of the good spirit, and fallen into the possession of an evil one.

Thus we may learn the lesson of discrimination in dealing with modern mediums and the spirits who speak through them, by studying the sayings and writings of the ancient mediums. To both the same standard is to be applied, namely, that inner light which lighteth every man that cometh into the world," when he divests himself of pride and passion so that he may be enabled to see it. This is that "candle of the Lord" of which we read in the Palms; which God, it is said, will light; as indeed he will, through the ministrations of his holy spirits, who always come to the humble and devout seeker after truth and good Dess.

Thus we see that the contradictions, conflicting statements and antagonistic precepts with which we are presented through spirit intercourse, are not by any means as great a stumbling-block to the worthy and intelligent Spiritualist as the conflicting state ments of the Bible must be to one who accepts that book as being the infallible "word of God." Let him read the "Psalms of David" without the exercise of his reason, and he will learn to curse his enemies, in opposition to Christ's precept: "Love your enemies; do good to them that hate you; and pray for them that despitefully use you and persecute you." Certainly both those passages of Scripture did not come from God, directly or indirectly; and one or the other must be rejected. But let us apply the principle which I have endeavored to illustrate to Spiritualism as a theistic revelation-that is, a revelation of the existence of God, and his relations to his intelligent creatures.

It is in this regard that Spiritualism has been most violently condemned, especially by Roman Catholic and particularly Jesuit writers and preachers. I quote an example: "If," says the Catholic Quarterly Review, "their [the spirits'] revelations as to the nature and destiny of intelligent, responsible creatures, have any truth in them, there should be no contradictions in their doctrines about God; there can be no longer any excuse for such contradiction, no longer any rea son save that of hatred, and in that event the examination of their revelations must end with an anathema - a curse upon them as the arch enemies of God and man.". How true to its training, y character is this so-called Church of Christian aways ready with an anathema against those who resist its authority; always cursing and displaying the bitterest hatred, in opposition to the Ohristian precept: "Bless and curse not." Why should the spirits know all about God, so as to be perfectly in accord in their theological doc-

trines? How can the finite mind know in any such way the Infinite? Does the infailible Church, with its infallible revelation, know all about God? Can it know more than Christ taught? And what was that Only that God is our Father, and that it is our duty to love him. Jesus is reported as saying on one occa-Christian theism: and al sum and sub

both on the earth and in the spirit-spheres beyond, have the strongest and most abiding sense of Deity. We are often referred to the "God of the Bible" by Christian clergymen; but the theistic revelation of Judaism was a shocking compound of mean and ex-alted ideas of God or Jehovah, as he was named. It was anthropomorphic in the worst sense, imputing to the Infinite and Holy One the infirmities and vile passions of human nature. The very first act imputed to him in regard to the human creation was one of utter imbecility, of which he is said to have repented. Blasphemously are we told, in this so-called revelation that he afflicted the people of Egypt for the disobedience of Pharaoh, while he hardened his heart in order to make him disobey: that he made the Jews his chosen people," but could not secure their adoration; that he commanded the perpetration of the most re volting crimes; that he even suspended the laws of nature to facilitate the butcheries of Joshua and his blood-thirsty followers; and that he hardened the hearts of the Canaanites that they might fall a prey to these butchers. We are told that he is jealous, wrathful, merciless to his enemies, and deceitful. He puts a lying spirit into the mouths of his prophets. Ezekiel represents him as saying : "I, the Lord, have deceived that prophet." And again: "I gave them statutes that were not good." How dark is this as a theistic revelation compared to that of Spiritualism ! What blasphemy to impute to God the crimes of humanity!

An examination and comparison of the statements of spirits through various mediums should be carefully made-and made impartially, not with the view to confirm any antecedent conclusion of the inquirer, but to find the truth. The character. mental condition. religious views, associations, and habitudes of the medium often form an important element in this inquiry, as do also those of the persons who receive the message. It is perfectly easy, as is well known, to obtain through mediums an endorsement by spirits of any doctrine, however false or monstrous, just as it has been always found possible to find texts of scripture to sustain the wildest errors and the most abominable systems and institutions. Human slavery always found its strongest apologists among the Christian clergy, who had an armory of scriptural weapons to defend it; while a Christian bishop was so zealous that he defended it with carnal weapons.

It is true, and I think sad as true, that there are persons preaching atheism as the offshoot of, or identical with, Modern Spiritualism. Recently a prominent spiritualistic lecturer enunciated the atheistic principle that the "universe is a self-existing automatic entity," which is very far from, as I have found, the doc trine taught through the best mediums and inspirational speakers. On the contrary, the spirit utterances through these recognized God as a self-conscious be ing, having a personal relation to his intelligent, selfconscious creatures-that is, a parental relation. The attributes assigned to him are infinite love and wisdom, as well as ubiquity and omnipotence. The human mind, in the arrogance of its own intellectuality, may sourn these teachings; but still they are the teaching of the spirits who communicate through the purest and best mediums.

I have space for only a few examples; but the state ment can be easily verified by an examination of the literature of Spiritualism.

Among the sentences written by the direct spirithand through the mediumship of Baron Guldenstubbe was the following: "The being of God is love; how,

atheist after such experience, it must be through what the Romanists call "invincible ignorance"-that is, ignorance strengthened by determinate self-will. Ifadmit that Spiritualists may be atheists, that there are even disembodied spirits who profess to know nothing of God. Dr. Peebles cites a communication' from a French spirit, who said : "There is no God, nothing in the universe of being but matter, and the negative forces in matter." This is only a curious, but; instructive example, of the persistency of earthly ideas and conditions. Who would base any opinion on such a statement?

But it is not necessary to deduce our knowledge o God from spirit-communications. The fact that they agree so thoroughly in this regard is an evidence of the spirits' belief in God, not of his existence. For that we have only to consult our own reason and spirit-intuition ; but we must come to that question in the right spirit and frame of mind. Many cannot do that. The materialist cannot accept a belief in anything but what he calls "nature and its laws." The intelligent determination of the forces of nature makes no impression on his mind. He finds one word sufficient to solve every difficulty, and that is law. He can conceive of nothing back of the law. Evidently he uses this word in an unusual sense, otherwise he would be driven to the idea of a law giver-an intelligent Being from whose positive and all-penetrating mind these laws have proceeded. Matter and its essential potencies may account for the physical universe, perhaps ; but how are we to account for matter and its potencies? But the phenomena of life, selfactivity, intelligence, sensibility, will and self-consciousness, cannot have their origin in that which evidently possesses none of these properties. We see them progressively unfolded through certain uniform, unerring processes, showing the most perfect adaptafion of means to the end. Can matter possess this wondrous power of adaptation-this power even of creation, through what the materialist calls "environment," which is but another word for condition, or situation in regard to the varied affinities and forces of nature, all of which have to be accounted for? Oxygen and nitrogen, for example, play a great part in the operations of physical nature; but what gave them their peculiar properties7 Who or what made the one positive and the other negative? Change the relative properties of these two so-called elements, and the physical universe could scarcely exist-would undergo at least a revolutionary change. These properties fulfill a part of the general design which we see in the great scheme of things. Chance used to be the God of the materialists; but now it seems to be that newly-discovered fact or principle called the "survival of the fittest." After a million of failures and wrecks, at last something survives, and then goes on evolving, or rather stumbling, into something better by the same system of successive failures. Thus we are to conceive that the atoms of matter for untold ages kept operating without any intelligent direction. till finally they settled into groups of definite proportions, thus forming themselves into the sixty-five ele-mentary bodies of the chemists. Thus, too, were evolved all the forms of animal life and all the powers of intelligence, thought, sensibility and will, without any previous design or overruling intelligence. A principle of selection" is admitted, but it has no author. Atoms came together and evolved it. Thus evolution is asserted, but previous involution denied : what is unfolded was never folded up. Is this logical? Does it not show a perversion of reas Those who believe in spirit as well as matter, even if they regard these as generically identical, attribute the phenomena of mind to the former; and they see in the physical universe the evidence of a great Positive Mind, from whom have emanated those immutable laws by which all the processes of nature are determined. The fact of invariable sequence, or law, proves the existence of such a mind. The wondroug order everywhere apparent in nature could not have come into existence by hap-hazard. There can be no order without intellect. This is suggested by the physical universe; but beneath the physical creation there is a spiritual creation underlying and controlling it. Material objects, it has been revealed to us, are only the fleeting expressions of their eternal spiritual archetypes. Form is not a material, but really a spiritual entity, coëval with the everlasting mind in which it dwells. "God," said Plato, "geometrizes." The flowers of the field beautifully illustrate this fact; for their parts are arranged in uniform numbers. Thus the nightshade family, to which the potato, the tomato, and the tobacco-plant belong, are arranged in fivesfive stamens, five divisions of the corol and also of the calyx. Some, as the lliv, are arranged in sixes; some in threes; and others in tens, and so on. Does not this, like the wonderful forms in crystallography, show the mathematical principle in the Divine Mind? Will any one dare to say this is merely fortuitous? Why, take ten lilies, all with the same sextuple structure, and the chances against such a combination in those ten flowers, without intelligent design, are nearly as sixty millions to one; and yet every lily that ever grew has the same structure. What, then, must the chances amount to in the case of all the flowers of the field ! The number defies all arithmetical expression. When Kepler published the great harmonic law of the solar system-"the squares of the periodic times of the planets are in proportion to the cubes of their mean distances from the sun." he exclaimed: " I can afford to wait a century for a reader, when God himself has walted six thousand years for an observer of his works." The idea uppermost in his mind, on contemplating that beautiful law, was one of adoration of the Lawgiver, and of the Creator, who had endowed him with the mental powers required to explore and understand the sublime geometry of the planetary system. Hence, he brings his work on the laws of the planetary system to a close with the following devotional'apostrophe: "I give thee thanks. Lord and Cretor, that thou hast given me delight in thy creation, and I have exulted in the work of thy hands. I have revealed to mankind the glory of thy works, as far as my limited mind could take in that infinite glory. If I have given forth anything that is unworthy of thee, or if I have sought my own fame, gracious and merciful, forgive me !" Only mind can "geometrize." The mind of a Newton or a Laplace, though feeble in comparison, is but an image of that of Deity. For can the child be mightfer than the father? Does the former need a mind to explore and comprehend, and the latter none to create? Well does the modern seer of the Great Harmonia exclaim : "Although we are as nothing in the presence of that God who 'wheels his throne upon the rolling' worlds,' yet one human soul of the countless millions of our species is superior to all the worlds that God ever made or can make. for it inherits the divine attribute of reason. They never, knew the sublime geometry of their own revolutions." By some God has been pronounced the Unknowable. So is man the unknowable; so are all things in their essence. We know nothing of the objects of nature except phenomenally-by their manifestations and activities ; and thus, too, we know God. We know

that has been taught by the churches is either Christian tion to which there is, also, what is much worse- Chris tian perversion. For example, the teaching of God's wrath and vengeance upon the sinner; his implace bility except by the cruel sacrifice of his son; and es pecially the doctrine of eternal damnation to all who do not believe in church dogmas. These constitute a theistic system absolutely opposed to the true Christian doctrine of God's fatherhood and love; for what fath er, possessing even a very limited share of love, could condemn all his family, except a few chosen favorites the elect-to everlasting torture? Now, according to my experience, the spirits teach the same doctrine in this regard as Christ taught: "Love God, and love one another"; and this, they say, is the only true religion. Hatred of God, indeed? It is a priestly libel of the darkest dye. In answer to that aspersion, let me quote a single passage from the spirit communications published by Judge Edmonds. It is the language attributed to an advanced spirit, and is probably familiar to some of you: "Raising one hand and pointing upward, the spirit says: A closer walk with God. "Tis love alone that points the way-love for him, love for all the creatures he has made. What is the mighty power which has spoken into existence the countiess worlds that roll before you with their myriads of immortal souls, but the demonstration of his love? Think you he has peopled these worlds, that thus roll for eternity through space, that they might be doomed to unhap-piness, that through eternity they should be miser-able? Ohi noi noi no! His love spoke them into being. His love is a part of the spirit he cast from far into the regions of space, amid countiess worlds to you unknown, and far beyond the wildest fight of your imaginations, see everywhere his love. We who, for ages countiess to you, have lived near unto his pres-ence, as we have advanced step by step, from our ma-terial nature, to a closer walk with him, have seen only his love."" miliar to some of you:

This is but a small part of that sublime and beautiful communication, which is but a sample of tens of thousands of others that have emanated from the spirit world during this modern dispensation, all serving to disprove the artful libel of the Bomish church, that the Spiritualism of these times is the exclusive work of those whom they call "devils."

Let me give an additional illustration : Some time ago, sitting with a writing medium, almost entirely automatic, a lady of great purity and refinement of character, an ancient spirit communicated; who, seeming to address a spiritual audience as well as the mortals present said : "My friends here present-both those in the body earthly and those in the spiritual bodylet us bow down in spirit to the Lord our Maker." The following prayer was then written : "Thou, Lord Divine, Maker of the earth and the heavens, and of the soul of man with its sublime capacities, we bow before thee in adoration of thy boundless power, thanking thee that with it thou hast manifested so much love. Grant that we may set aside the mere intellectual powers and abide in thy love, allowing it to pervade our souls. Give us true humility, that we may be fitted to receive trustingly from the stores of thy wisdom. And to thy name be all glory. Amen." The ideas in regard to the Supreme Being presented

in the spirit messages of this time convey the loftlest spiritual conception of his nature and attributes, and the fullest realization of his presence to all who would commune with him. It is true he has not been described to our intellects, for the finite intellect cannot grasp the Infinite; and whatever progress the spirit may, in the course of ages, make toward a fuller intallectual comprehension of God, cannot be mide intel-ligible to our comparatively infantile minds, and through our imperfect symbols of thought. But this,

oh man, canst thou deny it? The rays of hope shine even in hell. Oh, the infinite love of God t" Is not love an element of personality, or self-conscious individuality? The following was written on one occasion: The germs of spirits dwell in the Divinity, whose will detaches them from his essence. When once separated, each acquires an independent individuality, which cannot perish : for God cannot and will not unmake what he has made." This sentence, it will be een, contains a philosophical exposition of the nature of God's paternity. The invocations, inspirational addresses, and extemporaneous poems given Sunday af ter Sunday by Mrs. Brigham express the loftlest and purest theistic principal and sentiments. The utter-ances of the noted in the international medium, Mr. Colville, are of a similar of the similar plane sentiments. The utter-ances of the noted of the similar diversion of the sentence of a similar of the Truth and Love.

I have read or heard the delivery of at least fifty discourses of spirits through the inspirational gift of Mrs. Richmond : and I have never found a single utterance that conveyed the slightest idea akin to atheism, agnosticism, or panthelsm. Her sublime invocations breathing the deepest devotion, recognize the All Father, both in his infinitude and his loving, self-con scious personality.

Let me cite a single passage from one of her numer ous public discourses, by way of illustration : " There is a revelation of God in every human spirit. There is an innermost voice that tells you of this Supreme Existence; and if you have not this voice, and if you have no consciousness of this Presence, no power of the human intellect can give it-no mere intellectualism can establish it." Such being the case, and I believe that it is so, those who in spirit-life have reached : condition of clearer intuition must realize more fully the existence, presence and influence of the Father of all Spirits. Prof. Hare said, as the result of his extended investigations: "God is represented by the spirits of the upper spheres as all love, and is never named without the most zealous devotion." The religious nature of Dr. Hare was deeply moved by his study of Spiritualism. "It will give man," he said, "infinitely more exalted views of God, and bring him into closer union with the author of his being." Epes Sargent, whose mind leaned rather toward science than religion, yet says, in the last of his works : "The Supreme Being, if he has intelligence and will, must be also conscious, since there can be no knowledge without a consciousness of it, active in some state or other. Using the word person in its large and ultraetymological sense, he must be also personal, since consciousness involves personality." Certainly the spirits had not made Mr. Sargent an atheist. Robert Dale Owen, enumerating "the great basic principles on which intelligent Spritualists unite," says : "This is a world governed by a God of love and mercy, in which all things work together for good to those who reverently conform to his eternal laws." I refer especially to these, because they were men of no theo logical bias, and gained their impressions of deity by their investigation of Spiritualism, which proved to them, as it has to thousands of others, a glorious the istic revelation, not only giving them a conviction of the existence of their own deathless spirits, but kindling in their hearts a flame of love toward the Eternal Father of all spirits, and the Creator of the physical universe.

I cannot believe that any one was ever made an athelst by spiritual communication ; if he or she is an

LIGHT. BANNER OF

him, however, better than that: we know him in two ways-objectively in his manifestations, and subjectively in the intuitions of our own souls. Thus the deepest thinkers have seemed to know him best. Intellectually he cannot be denied ; spiritually he can be feit. "I had rather," said Lord Bacon, "believe in all the fables in the Legend and the Talmud and the Alcoran than that this universal frame is without a mind;' and he adds: "God never wrought a miracle to con-vince atheism, because his ordinary works convince It While the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no further ; but when it beholdeth the chain of them confederated and linked together, it must needs fly to

2

Providence and Deity." It has been said that man has created God, not God man. It is true that man evolves from his own consclousness his ideal of Delty; and it is also true that that ideal is the measure of the man's spiritual and intellectual unfoldment. Man can never know God except by knowing himself ; but does any man truly know himself? Has any one ever sounded the depths and measured the heights of his own being? No one be-gins to know even his own physical nature and capabilities; much less can he know his spiritual origin, constitution, capacities or destiny. As he grows in the knowledge of himself he grows in the knowledge of fied. The more thorough his appreciation of his own wonderful faculties, the greater his comprehension of the Being who endowed him with those faculties. Of all these faculties, the one that gives him precedence of all animated beings is his self-consciousness-his ability to know the cga-the me and the not me. Without this he could have only the intelligence of the brute; he could not possess the sublime mentallity of the man, which enables him to explore the works of creation, to discover its principles and laws, its complex relations, and the sublime unity and harmony of its structure-"to look through nature up to Its God." It is man's self-consciousness that makes him, as it were, a god above all things below him; and can self consciousness, then, be denied to him who is God over all? Would not that be putting the Creator below man, and on a level with the brute creation, or with stocks and stones?

But, it may be said, can we attribute personality to the Great First Cause? Dare we deny it? I ask. What is personality? Is it not essentially self-consciousness, as far as the individual is concerned, and objective characteristics only to others? It is not, necessarily, form, size, color, external appearance or pecullarity of structure. These are accidental, not essen tial. They are not essential to personal identity, for in the case of every human being they are constantly changing ; while the self-conscious ego remains with out change. Does man know himself to be man? and does not God know himself to be God? God is a spirit, and we are spirits. Now we do not know in what the personality of a spirit consists, nor what changes it undergoes; but we know, both by reason and revelation, that the individuality is indestructible and eternal, and that the earthly and spiritual personality contributes in some way to the development of that liadividuality, the essence of which is self-consciousness. How many personalities, or phases of personality, have we all assumed in our progress from infancy to old age? And how make more shall we assume as we pass on in the path of endless spiritual progression? This change of personality is inci-dental to man's unfoldment. God's personality is immutable ; it is synonymous with his individuality. His is, indeed, the only perfect personality. As your per-sonality grows more like that of God you will know him better and comprehend more fully what he is and what you are. If man had no divinity in himself he could never attain to any conception of the Duity; and If a man's nature is so gross and undeveloped as to lower him almost to the level of the animal, his ideas cannot rise above the animal or materialistic nature. The materialistic intellect cannot conceive of God at all, for "God is a spirit," To understand the divine nature we must realize our spiritual nature. There is no goal for the human spirit but to know God-to come more and more into communion with him; in the language of Jesus, in the Fourth Gospel, "to be one with him."

Is this anthropomorphism? Yes, in a certain sense, Man, as a spirit, is made in God's image; and hence man must conceive of God in his own image. To the savage he is a warrior; to the saint a spirit of love ineffable and inexhaustible. "Oh, God, who art the Truth, make me one with Thee in everlasting love !" This is the prayer of the author of the "Imitation of Christ," perhaps the truest and most comprehensive prayer ever uttered. To know God perfectly would be to know all Truth in its essence: to be one with himthat is, spiritually to be in harmony with him-is to transcend all human excellence. The external manifestations of God are seen in nature ; the spiritual manifestations are in our own souls. This has been, of Solution But, it may be asked, does not this idea of a self-conscious God imply limitation? I do not think it does; but if it does, the limitations of spirit are unknown to us. We could not be created as individual beings without being discreted, or separated, from the parent source. We could not be the children of God, except by the All-Father's separation of his individuality from ours. He lets us go; but he holds us still by his laws. We cannot abuse the personal freedom he has given us without suffering ; and thus are we recalled to Him.

the great change approaches, and we are to be ushered into scenes that no revelation even of angels can ren der aught but mysterious to the sons of earth-then must a sense of the divine paternity be to us the sures and strongest support and solace, as, indeed, it has ever been to the loftlest and most spiritualized minds; for then it seems as if the sense of childhood, with all its gentleness and simple dependence, came back to the soul, while escaping from the thralldom of mortal habiliments; and it turns to its spirit Father as the flower to the sun. Then may it say, in the sweet words of Whittier:

"As on my day of life the night is falling, And in the winds from unsumed spaces blown, I hear far voices out of darknets calling My feet to paths unknown ;

Thou who hast made my home of life so pleasant, Leave not its tenant when its walls decay. Oh, Love divine! Oh Helper over present ! Be thou my strength and stay 1"

BURNS AND HIS HIGHLAND MARY.

The following beautiful poem was originally printed in the Banner of Light, March 27th, 1858. We have since frequently been requested to reprint it. It first appeared with the following introduction :

Mrs. Frances O. Hyzer of Montpeller, Vt., in sometimes influenced to write both poetry and prose, purporting to emanate from departed spirits. She had one day been reading some of these productions to a lady visitor, who asked her if Robert Burns (the lady's favorite poet) had ever communicated to her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would sometime make known his presence and answer a question she had in her mind, which question she did not express.

A few days subsequently Mrs. Hyzer felt impolled, by spirit-influence, to pen the following, which, on being shown to the lady, was found to be an appropriate reply to the query she had in her mind :

- Fair lady, that I come to you
- A stranger bard, fu' weel I ken; For ye've known naught of me, save through
- The lays I 've pour'd through Scotia's glen; But when I speak o' gliding Ayr, O' hawthorn shades and fragrant ferns, O' Doon and Highland Mary fair,
- Mayhap ye'll think o' Robert Burns.
- I am'the lad-and why I 'm here, I heard the gude-dame when she said
- She'd know, in joyous spirit-sphere, If Burns was wi' his Mary wed?
- I sought to tell her o' our joy-No muckle impress could I make :
- And, lady, I have flown to see If ye'd my message to her take,

Tell her that when I pass'd from earth, My angel-lassie, crown'd wi' flowers. Met me wi' glowing, love-lit torch, And led me to the nuptial bowers ; That all we'd dream'd o' wedded bliss, And more, was meted to us there ;

And sweeter was my dearle's kiss Than on the flow'ry banks o' Ayr.

Where love's celestial fountains play'd, And rosebuds burst, and seraphs sang, And myrtle twined, our couch to shade, I clasped the love I'd mourn'd sa lang; And while by angel-harps were play'd The bonnie "bridal serenade,"

Though na gown'd priest the kirk-rite said, Burns was wi' Highland Mary wed!

- There's na destroying death-frost here, To nip the hope-buds ere they bloom;
- The bridal tour is through the spheres, Eternity the "honeymoon."
- And now, my lady, if ye'll bear These words unto the anxious dame, I think I can ye so reward Ye'll ne'er be sorry that I came.

A Singular Case.

To the Editor of the Banner of Light : It may interest some of your readers to know there is a gentleman in the city of New York who, until latterly, was one of its most able as well as respectable merchants. Loss of mental feasible in a transmission of the average

Literary Department.

Written for the Banner of Light. THE OLD MAN'S STORY.

BY HARRY A. LEON.

He was not mad-ah, no !- nor was he the sport of strange, delusive fancies such as often But that his work brought forgetfulnesswho shall say that? Shall we not rather saysway those who are in other respects most pracdo we not know-that he could never forget? tical. Men saw nothing out of place in his con-Could he wish to efface, even for a moment, duct. "Women never called him a dreamer or the recollection of that mortal who, become iman enthusiast. All honored and respected him : mortal, awaited the time when he should once thus much can truthfully be said. Some, permore claim her hand? The strong soul is not haps, loved him. These, his friends, believed always swayed by the griefs of the past; and him to be fond of solitude; they thought that the great Father shall give back to us all the he cared nothing for society, except to deal joys which we had mourned as lost! justly with those who composed it. How should even these have known that those hours of his Not so, kind watchers at my bedside ! I have not dreamed that a long life has been bright-

which they called lonely were brightened by the presence of her-one of the angels of God! In his youth he may have been dreamful, ro-

mantic. I will not deny that he was. Nor do I deny that the stern realities of life-and life was real and earnest to this poor and almost friendless boy-never served to free him quite from the illusions which he cherished. Did I say illusions? The world would have called them such : For he believed in the good faith of man, and the perfect truth of woman. A comforting belief it was. Shaken many times it may have been, but never quite broken, thank God ! It strengthened into the certainty which is born of conviction when he met her.

She, too, was imaginative, trustful. I think she lived-this dear, true heart-in an ideal world-It was peopled with brave men, noble women, who held duty the supremest pleasure, who met the petty annoyances of life without a murmur, and who passed gladly, if need came, to the martyr's stake. She shared their aspirations and voiced thier thoughts. Ay, more, and lived their lives.

They met and loved. Time, in its flight, carso impure a substance as the vaccine virus may ried away nothing of the pleasure which each found in the other. Their walk beneath the elms ever echoed the same fond words of confidence which it had heard from them at the first. They knew each other; they trusted each other; where there was no concealment, there could be only trust. Thus happily they waited for that day, soon to come, they thought, when together they should dare the mysteries of life.

But that day never came. Fate, law-or that great risk to avoid a much smaller risk, or as union of both, that always and inevitably-M1. Evans would say, it is casting out devils by working destiny which we call Providencehelp of Beelzebub, the prince of devils. It is better to keep the system pure and positive separated them. They clearly saw, while others were blind, that the parting must take against all impurities, or if in some cases smallpox may succeed in gaining some hold of a perplace. She whose lot it was to go, did not fear. He who was to remain, did not repine. "If no son, to adopt those heating, or sweating, or hot bath processes which will draw the virus outatom of matter perishes," they reasoned, "can spirit fail? And God, the all-wise, the all-kind, ward, and prevent all danger to the vital organs. the just, will he confine the freed soul whose work is on earth, within the narrow limits of sons Britt, a physician of forty years' standing, some far-off heaven? No; we shall meet again." twenty of which were spent in St. Louis. The first circles ever held in St. Louis were held in Thus they talked with each other; upon this they based their fondest hopes. his house, and his wife became a famous medi-

"If you are absent from it, our walk beneath um and spiritual lecturer. His home is now at the elms will be very lonely," he said to her. Springfield, Ill., and I will quote a part of his 'You will meet me there ?"

"I will come !" she said-and passed within the veil.

tients will show the miseries resulting from "I will come !" As he once more trod that that perverting system : familiar pathway, consecrated by the memory of their affection, her words returned to comfort him. And not alone her words: herself! Was this white-robed form, which lingered by their old seat, a creature of the imagination? He believed-ay, more, he knew !--that he did not mistake. She dld not speak ; that full-toned voice which had so often whispered love and hope, it was not his happiness to hear : yet what need of speech, when eyes are radiant with love, when hope is urged in every glance and movement? He could speak to her: She listened, and she understood ! "Happiness"! What purer happiness than that which springs from well-done duty? What more serene content than that which God's approval brings-approval smiled by her. Did the men and maidens all around him-he sometimes wondered-did they pity the lonely man, a young man, too, who waited under the old elms and looked out across the sea? Did they think of him as of one who cherished the memory of a great sorrow ? one whose recollection of what

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of imitating magnetic physicians. Well, even then they do not imitate the true, first class magnetist, who, acting under a higher and wiser power, will have his hands moved and his own psychic forces intensified in a way to be far more scientific and effective than any merely mechanical manipulator who is devoid of inspirational power.

Before closing this letter I want to say that my spirit-guides have announced to me the existence of a very distant and wonderful world. far beyond the orbit of Neptune, which, as my readers will remember, is the most distant planet of which the astronomers at present have any knowledge. It is described as having no moon, as being several times the size of our earth, with a year equal to between two and three of our centuries. It is said to be by far the ripest and oldest world of the solar system, while the development of the people, so far as material worlds are concerned, is probably the most marvelous thing that has ever entered the conception of man. For a number of weeks back I have been receiving, through my handtelegraph, accounts of that world, its institutions, its society, its homes, its mechanics, its methods of travel, of living, eating, sleeping, etc., purporting to be given by two exalted spirits, a male and a female, who have come from that world itself. As I have been under the guidance of Dr. Elliotson's spirit for many years back, and have never been able to detect the least sign of deception or falsehood in him or in other spirits whom he has permitted to address me, and especially as the description thus given is probably the most complete and beautiful portrayal of a perfect world ever presented to mankind, I have every reason to believe in its thorough truthfulness. Dr. Elliotson is of the opinion that astronomers will discover this planet before the close of this centu-E. D. BABBITT. Respectfully, ry.

American Health Company, 143 Cutter street, Cincinnati, O.

[From the Voice of Angels.]

GENESIS: The Miracles and the Predictions According to Spiritism. By Allan Kardeo. Translated by the Spirit-Guides of W. J. Col-ville.

Such is the title of a book of about five hundred pages, recently published by Colby & Rich, Bosworth street (formerly Montgomery Place), Boston. Price \$1,50. Without claiming competency, or having intention to furnish an extended and just account of this work, a perusal of it prompts me to speak briefly as to some of its merits. Mr. Colville's confidence in the ability and skill of his helping guides, as translators, gives him firm conviction that this translation (which is very good English) puts forth with a very near approach to perfect accuracy the ideas of spirits, which were expressed in French through Kardec.

The work treats of the origin, growth and prospeclive destiny of worlds, and of their varied occupantsof man especially. The literature of Spiritualism contains not many books which outrank this in breadth of view, depth of thought and clearness of statement. Not all minds—perhaps relatively a few only—will be ready to accept many of the views therein put forth; and yet they are statements which most readers will enjoy, and perhaps profit by, whether they give full predence to their import or not. These pages are very lucid in presentation of broad and comprehensive views of man's origin, position, duties and destiny.

The spirit pervading the work is calm and kind, while its method is logical, scientific, philosophical. Some assumptions and opinions of course are found there; but generally the reader is informed that they are such, and to be taken for only what they may seem

worth. Much kindness and discrimination pervades its comments upon our world's many religions, and, viewing them spiritually as allegories, it finds more fact and truth in the Mosalc or Biblical Genesis, and more that is extraordinary in the mission or advent of Jesus, than do most of our mundane scientists at the present day, whose reading is of the letter only, and not the spiritual import of the biblical language.

The work claims that man came upon the earth millions of years ago, and just as early as the earth had mellowed into conditions which could give sustenance to such a being. This it could not do till many orders of vegetables and animals had refined its atmosphere' and products. At first, men were but little above some brutes, and lived much as the higher classes of the latter did. Thousands of generations have intervened. between the first of our race and us who are here today. The belief is put forth that there were several first pairs of mortals-some of them parents of the African or negro race, others of the Mongolian, others of Indian, etc. How these first pairs came into being' here is not revealed. If germs of men and women entered into and were born of monkeys, whom the first ones closely resembled, whence came the monkey?!... Adam is used to signify not an individual man but a numerous race, called the Adamic race. This work assigns to them a reason, and a process of obtaining a home on this globe, which to me seems nearly, if not quite novel, though something resembling it slightly is contained in a work on Spiritualism by Rev. Charles Beecher. The allegation is that at a revolutionizing epoch, on some other and more advanced planet, there was a day of judgment, or a separation of the less worthy from the good, and the faulty ones were sentenced to migrate to earth-a dismal home compared with what they had theretofore enjoyed.' Since' these were unfolded in intellect and advanced in the arts of civilization tion, they were required to become teachers and stimit ulators of the Ignorant, rude and barbarous men upon this earth; and so far as they should individually be faithful in such work, they might grow into better states and regain entrance into their "Paradise Lost." A tenet, early advanced and tenaciously held to throughout the work, is that of relibernation-reincarnation after reincarnation through a countless series of years. It implies that each mortal may already have lived many lives on this or some other planet; also been many times and for long, vastly long periods, in spirit-spheres, unencumbered by the shackles of flesh. The spirit teacher argues that God subjects each soul to all the varied experiences which are need ful to purify and lift it into angelhood; that all souls, in their primitive state, are alike and coual in their capabilities, and that each is required; at some time, to work out its unfoldment into states which fit it to bask in peace, in the perceived presence of its Heavenly Father.

It will be said, if we are not God, that is, if God is separated from us in his individuality, he is not infulte. But the leaves of the tree are individualized. though they form a part of the tree. God may be likened to a tree the leaves of which are human souls.

Weknow, in our inmost souls, that our relation to the God of the universe is a personal one. It is that of the child to its parent, but infinitely nearer than that of any human paternity. God lets us all, in the exercise of our own will, go away from Him, until we can find and feel the blessedness of coming back to him, without the loss of any of our free agency; for upon this depends the development of our individuality. Can man then be away from God? Yes, spiritually: I refer to no spacial distance. The spirit-I do not mean the spirit-body-knows no space; and God, the Infinite spirit, is omnipresent in a sense that is incomprehensible except to those who know the nature of spirit more fully than can be learned in this rudimental stage.

Spiritualism, like Christianity, teaches the fatherhood of God and the brotherhood of man. One involves the other; and each regulres us to conceive of God under a personal relation to ourselves. Certainly, if God is to be recognized as our father, he is to be conceived as a self-conscious personality, not as an abstract principle, nor a blind, unintelligent, senseless, unconscious force.

Does any one say, why not look beyond God, and inquire as to his origin or cause, I answer with Andrew Jackson Davis: " In the works of material nature, the transient manifestations pass immediately before our eyes; and therefore we must, in spite of ourselves, attempt to account for them. No one but a fool will ever ask, What was before the Eternal? What is greater than the Infinite? But every one endowed with one pale ray of human reason cannot help but ask. What caused the transient? What is above the finite?"

Spiritualism, in demonstrating the existence of spirits and the spirit-life, has saved the human mind from utter materialism, and given it better and larger views not only of God, but of his moral and spiritual government. In this respect it has been a true theodicy, or vindication of the love, wisdom and justice of the Creator, against what may be rightly called theological blasphemy. If there are any who, in the study of matters pertaining to the spirit, have failed to discern the outstretched arms of the Everlasting Father, it can be only for a brief time. No one can long re main satisfied to live in spiritual orphanage. All feel the need of earthly friends, and many now know the blessedness of having spirit friends; but above all is it blest to feel that the all-loving, the all-wise and the all-good is our friend-that notwithstanding all our weakness and our shortcomings, all our unworthiness measured by his infinite purity, we have not lost, and cannot lose, his inextinguishable love. He who has that feeling may, indeed, bld adien to every fear; for, in the words of the Harmonial seer, "What is there to harm him in the presence of his Almighty Father, in a universe of brethren?'

And when the "last of earth" arrives-when we feel that our mortal career of trial and temptation, of mingled failure and triumph, is drawing to a close, and | will cure all cases of fits." \$1,50.

faculties is a frequent consequence of long-sus-tained application to a single subject, but in this case there is a peculiarity of affection that may interest many readers of the Banner: Notwithstructing the complete decay of this may interest many readers of the Banner: Notwithstanding the complete decay of this gentleman's mental faculties, he writes as wise and sensible letters of business to day as he ever did, and this, although he is utterly inca-pable of reading what he has written; a de-scription of a case that is unprecedented, so far as this writter hes witnessed.

That this gentleman is a "spiritual medium," few who are familiar with the subject of medi-umship will be likely to doubt; but his relation to the spiritual world as such seems to be peculiar, inásmuch as his relation to the spirits that write through his agency seems to be that of the pen to any ordinary writer who uses it; that of the "mechanical type there" to the party who has learned how to a the or of the piano to a person who may be suffered or of the piano to a person who may be suffered by have relations and friends who and before the probably have relations and friends who and before the subject of Spiritualisme, Person before the may be permitted to investment of the subject of Spiritualisme, Person J. P. H. Philadelphia, Pa. liar, inasmuch as his relation to the spirits that

Philadelphia, Pa.

9--To the Editor of the Banner of Light :

Will you permit me to draw the attention of your readers to a good work 1 am undertaking on behalf of the poorest little children of the East End of London?

East End of London? My intention is to publish a volume concern-ing my late visit to some members of the Ger-man royal family at their summer residence on the Rhine. the *entire* proceeds of which are to be devoted to charitable purposes; the first, a treat at the forthcoming Merrie Christmas time, by way of a good tea, a Christmas tree, presents of useful articles of warm clothing, and a bright new penny as a memento of this one little oasis in the desert of their dreary young lives. The idea occurred to me when vis-iting my kind and estimable friends, the Baron and Baroness (Adelma) Von Vay in Styria last thing my kind and estimable friends, the Baron and Baroness (Adelma) Von Vay in Styria last summer, from that of my host who, by the pub-lication of her Diary when a child, *Tagebuch*, *cines Kleinen Müdchens*, realized a considerable sum toward founding a branch hospital of the Red Cross at Gonobitz. Now, my last work, *My Visit to Styria*, having proved a great suc-cess, I am encouraged to hope something by this means may be done to cheer the hearts and give warmth and comfort to a few, at least, of these "little ones."

and give warmth and comfort to a few, at least, of these "little ones." My book, Rhineland, will be published at the low price of 2s. 6d., and I shall be most happy to enter the name and receive subscrip-tions from any kind-hearted friends in America who would help me in this good work. Al-ready subscriptions, donations and contribu-tions have freely come in, and for the last week two I have sent a list of my supporters to the

Medium. My heart is in the cause, so I have no fear of failure. All I would ask is coöperation, in ever so small a way. I myself, am , working hard with correspondence and making pp, garments for the poor children, besides having given my pet work, Rhineland, which will be out shortly before Ohristmas, and will, I am sure, give in-ferent and pleasure to all.

before Unristings, and will, 1 am sure, give in-terest and pleasure to all. Subscriptions, I trust, will be forwarded (without loss of time, as I must organize the charitable purpose according to means and sup-CAROLINE CORNE

3 St. Thomas's Square, Hackney, London, Eng

One Nuffering Soul Happy.

"If I can send one suffering soul to you," be happy. Samaritan Nervine cured me, and had been, and passed, chained him to that silent spot? How sadly must they be deceived ! How little need of sympathy had he to whom came heaven's messenger !

And thus he went nightly to their trystingplace: and thus it became for him the very gate of heaven. Did he ever remember, with bitter agony, that he had hoped they might live and die together? and that he could meet her now only as one removed far from him? Yes, these thoughts came to him. But how could they endure to trouble him when he saw her face? She was not lost; she had not even gone before : she was to be won, that was all. How pure must be his thought, how true his deed, that he might come at last to possess his saint !

Let me confess it: there were days of discouragement; times when it seemed to him that he could not wait. Had not his probation tried him sorely enough? Would not the All-Father, who had shown that these his children were to be reunited, would not he reunite them now? Would he separate the waiting one from the one who awaited him if he rended this fleshly mantle with his own hand? If he might only know! "Life is not sweet, my darling," he said to his spirit-bride. "This life, the avenue to the other life, is hard to tread. May I not find you near me if I end my journey?"

She gazed at him fixedly, and shook her head. Her eyes filled with an unknown dread. He had his answer!

"I will wait !" he cried, while the light of a great purpose shone in his face. "Yes; I will wait until you tell me that I may come to you.

that perverting system : "In the wonderful ohanges I have passed through within the last twenty-five years, I have grown out of the flesh and the devil, and have long been living in the spirit. There is no swine's flesh, tea or coffee, whiskey or beer, or any unnatural stimulus of any kind, in my body. I am nearly seventy years old, feel youthful like one rejuvenated, and see more to live for to-day than in any former period of my life. The future looks bright and beautiful. I seem to see a new heaven and a new earth dawning, and feel that we are standing on the threshold of a great and grand epoch, the junction of the two worlds, the eternal union of spirit and mat-ter on this planet, lifting humanity into a high-er stratum in which justice, mercy and charity will usher in a universal sisterhood and brother-hood.

piness but in the toil which her approval light-

And children loved him, and the old and

young spoke his name with tearful reverence,

and heard his words with overwelling thank-

fulness. Not as a harsh, censorious judge he

heard their pleas for aid; he was all men's

friend-and all men knew that he deserved

ened by a dead smile; that an honorable am-

bition has strengthened at the clasp of a hand

which has been dust these many years. A

dream ! I am that man whose dear one has so

often come to him I-and yet again she comes!

The tender eyes look still more fondly into

mine; the fresh lips part-to speak to me at

last! My hand, my own love! Take my hand,

Letter from Dr. Babbitt.

The Terrors of Vaccination-Dr. L. Parsons

Wonderful Planct Revealed by Spirits.

To the Editor of the Banner of Light:

Britt-Medical Despotism-The Old Contrasted

with the New Philosophy of Cure-A New and

I have often been thankful that the Banner

of Light has taken such a deep interest in the

subject of vaccination, and medical reform, as

the shortest pathway to spiritual exaltation is

the upbuilding of the bodily forces, a fact which

our Orthdox friends do not seem to understand.

If I had time I think I could show how it is that

at times repel and prevent smallpox by filling

the system with similar impurities, on the

chemical principle that "similars repel," just

as a person may fill himself full of opium by

gradual processes until he can endure an

amount of a similar poison that would kill an

ordinary healthy person. I think any one of

common sense, however, ought to see without

much trouble, that such a method is running a

I have just received a letter from Dr. L. Par-

letter, leaving out his over estimate of my dis-

coveries. His example and words are encour-

aging, and his experiences with vaccinated pa-

and let us walk together !

ened, whose good result it blessed !

their trust.

hod. I see and realize the importance of your 1 see and realize the importance or your Solarium in connection with the (magnetic) healing power, and it would enable me to oure my patients in one-tenth of the time I now can. I cured in St. Louis a case of blood poi-soning, but it took me six months to do it most offectively. This was that of a ladu twenty effectually. This was that of a lady twenty-two years of age, who was poisoned by vaccina-tion when four years old, and this poison had been lurking in her system ever since, breaking out every little while, causing the scalp and every heacome a solid each ears to become a solid scab. I have been called upon within the last few

days to treat another case. This is a middle-aged lady, a school teacher, who is very beauti-ful, educated and highly accomplished. About two years ago the edict went forth from the great Sanhedrim and fountain-head of bigotry, the State Board of Health of Illinois, that all trachers must be vaccinated or lose their situations. She, knowing the danger of impure-vaccination, took the precaution to send to the State Board of Health to get a genuine article, but with the work of the board of the state of the sta State Board of Health to get a genuine article, but with the result as herein stated: Her arm became inflamed, the poison became diffused through her whole system, a protracted sick-ness of months in bed took place, and finally the virus broke out in pustules on her beauti-ful face, in which condition she has been ever since, although she is a widow and has a family to support. To add insult to injury, the "Reg-ular" fraternity fed her on polsonous drugs, until she is beggared in purse and poor in body and spirit. and spirit.

Now what is to be done with this inhuman, poisonous, compulsory vaccination law, which originated in ignorance and the basest quack-ery, that has made countless millions mourn. You scientific men who have influence, and you who are spending your life in sympathy with suffering humanity, in devising ways for eradi-cating its ills, that the spirit may develop in harmony, should buckle on your armor anew, go on the war-path and fight this inhuman monster until it and its twin brother, the un-just medical law is expunded from the statute just medical law, is expunged from the statutes of every State in the Union."

To this appeal of this earnest soul every true co-worker with the angels in reforming this suffering world will exclaim : Yes, we will fight all such laws to the death, and proclaim the new era of refined and pure forces. If these grint birloos should in its face. "res; 1 will medical men, who are clearly behind the demark of the may come to you. Then they rose and walked together under the demark of the age, will ofter the sepole those instruments for utilizing light, color and steam in a way to destroy and eliminate posletions ontwark and her tender looks uplifted him above them; and the burden fell from him, and the merk and the burden fell from him, and the interval or competitions ontward and as the blood into be an old man. And the was in the world. So much he saw to destroy on any severe cases which uterly baffe the old styles of treatment that the poor the strong was to be brightened 1. so many bruised hearts to be medicined, that eternity, her though two is core suffice for the completed to be hereward, "success !" What pleasures inhered in riches or fame! He knew no hapmedical men, who are clearly behind the demands of the age, will thus force their poisons writes James Corbin, of Washburn, Ill., "I will that he labored for the sake of her; and she cures the magnetists are making, are comprove inhered in riches or fame! He knew no hap- term they seemingly hope to escare the name exceedingly."

Control State State

The foregoing is in no proper sense a review of the work, but only a brief presentation of a few points on which most persons prone to seek knowledge of their origin and destiny, may be glad to learn what an able spirit has said The work is worthy of perusal

01 West Brookline street, Bo jon. ALLEN PUTNAM.

the mithing of the

There is nothing repulsive about a gold

[From the Universe, St. Louis.] LOST ATLANTIS.

Methought I stood on the Atlantio shore, Sweeping with vacant eye the vacant vast, And pondering on the nameless years of yore, The dim precursors of th' unwritten past.

The day was closing, and a strange light fell Upon the beaving waters of the sea; Foam crested breakers choked the wild surf-bell, 'And thick with gasps its voice came up to me.

Then sank the sun, and lurid grew the air; A weird, mysterious spell came over me-And, lo t a continent, dim-hilled and fair, Ruse like a dripping mermald from the sea.

I saw its misty valleys, 'bowered in trees ; Its mountains glinmering in the upper light ; Methought men, also; bowed upon their knees, In tall pagodas on a terraced height.

I saw great pyramids and sphynx-like forms.

With groups of long-tobed priests upon their palms And in crevasses wrought by desert storms Repulsive beggars reaching out for alms. Nor bound nor limit of the land appeared ; A cloud-enveloped continent it lay, Like an old Triton with his misty beard (Bathing his bosom and his loins with gray.

-I gazed in wonder at the sen-born land, Haif hidden thus from sight, and haif unveiled. Like child who'd grasp the morn I stretched my hand, 'And into sudden gloom the vision recied i

It sank, it vanished, and the darkness fell Like a black ourtain pinned to heaven with stars, And out beyond the sobbing, surf-tossed bell I saw a weird ship etch the sky with spars i Paur, Paerwork

Banner Correspondence.

PAUL PASTNOR.

Pennsylvania.

PHILADELPHIA. - "X. Y. Z." writes: "If my memory be correct, about the year 1838 nine Professors of Harvard for a long time, and with malignant persistence, denounced Spiritualists as being mere senseless dupes of swindling 'mediums,' and Modern Spiritualism a monstrous superstition, and so palpably so that its tricks could be imposed upon none other than grossly ignorant and superstitious hereons

persons. These profoundly wise and learned traducers, while

paipably so that its tricks could be imposed upon bone other than grossly ignorant and superstitious persons. These profoundly wise and learned traducers, while thus so impudently and basely denouncing their betters, appeared to have quite forgotten that the Christian Church would have glady given a million dollars for the secret ' of a pack of 'mere tricksters,' many of whom would doubtiess have been glad to reveal, if they could, the mode of their 'impostures' for an annuity of one fhomsand dollars per year, and perhaps less. Nor should, it be forgotten that not a few members of the Church were also 'mediums,' and might be presurised to be ready to explain the manner of their 'yillainfes'; yet neither Harvard Professor nor even Christian priest appears to have thought of this most simple method of ridding himself and the world of the thing such virtue as theirs, most abhorred. These same nue professors having, at last been challenged to make good their pretensions in regard to spiritual mediums, finally announced their deter-mination to investigate the subject of which they had so ridenously claimed to be masters, and with prom-ise to present results thereof to the public. These assuring parites appear to have kept their promise, so far a sinvestigation of the subject was con-cerned, but their promised report has never appeared, though they were repeatedly, and for a long time, re-minded of it through the press, and sometimes taunted with hints as to their own manifestation of turpfude. The most charitable construction that can be ex-tended in behalf of those bilnd and blundering calum-niators, whilt their presiment disregard of testimony of others concerning a field of inquiry themselves so long, refused to even enter upon, may probably be found in the fact that persons who devote all their time to learning the status quo, especially doctors of madelene, whose revenues or salaries depended upon maintaing. The status quo, especially doctors of imadelene, whose the sou

reasonably expected. A have a bar of the second sec

BANNER LIGHT. OF

American Spiritualist Alliance.

no longer a novely. It is perhaps quite sufficient to say that they all give perfect satisfaction. Heretofore the Spiritualists were supposed to all settle on the West Side, as it was thought public activ-ity was impossible in the other divisions; hence it is with greater pride that the beautiful and harmonious growth of the South Side movement is observed." To the Editor of the Banner of Light: To the Editor of the Hanner of Light: Miss Anderson pleasantly opened the exercises of Dec. 2d with music. The Chairman announced that the Alliance had established permanent headquarters at 137 West 35th street, where its members will, as soon as the rooms are fitted up, find not only a reading-room, but also a locality where they can meet daily in social intercourse, have occasional entertainments and scances, etc. He hoped this step would be condu-cive not only to increase the number of members, but to develop among them a spirit of unity and friend-ship beneficial to themselves, and to the advarcement and progress of the Association. Mr. Henry J. Newton followed with the reading of an inspirational poem, "The Chemistry of Character," by Lizzle Doten. The opening address was next in order. TERRE HAUTE .- The following extracts from a letter by "E. F. P." will be read with interest: "It is generally conceded by advanced inquirers, that passing into spirit-life does not at once change traits of

Indiana.

Massachusetts. BOSTON .- E. C. Baxter, Secretary, forwards the fol-

lowing : "Passed away .- Mrs. Mary E. Kramer, on the evening of Nov. 20th, 1883. Very suddenly, and with-out a moment's warning, she breathed out her life.

The pleasant smile that we all remember so well has given place to the placid stillness of death. We real-ize that one more bright link is added to the immortal chain that binds our spirits to the world beyond. There-

fore, be it

fore, be it Resolved, That in the passing out of our sister worker, the Ladies' Aid Society has been called upon to part with a good and true member: one whose kindly and benevoient acts were well known only to those who had the pleasure of an intimate acquaintance with her. Resolved, That to her children we extend our deepest sympathy, feeling that they will realize that though their loved mother has gone from their immediato presence, yet her spiritual presence is not withdrawn from them, but she still lives to love and commune with those left behind; and that the beautiful plicosphy which she so firmly believed in is now realized by her as a blessed cortainty.''

WORCESTER .- Geo. A, Fuller writes: " The Banner of Light, the tried and true friend of mediums, is an honored household guest in nearly every Spiritualist home in this city. May you reap a just reward for all your faithful labors."

Vermont. MORRISVILLE .- "D. H. C." writes : "On Monday

evening, Nov. 20th, the members of the Spiritual Socioty and friends gave a farewell reception to Mrs. Guile,

out and irients gave a latered ireception to Mrs. Guile, a worthy member, who has been a faithful worker in the cause of Spiritualism, on which occasion she was the recipient of many presents, tendered her by the large number of friends who regret her departure, but wish her much pleasure in her new home. Luclus Colburn has been giving test sances with us. They have been very satisfactory, and we look forward with pleasure to the time when he will be with us again."

by Lizzle Doten. The opening audress was next in order. Mr. Albert Wood, the speaker on this occasion, en-tered upon his subject, "The Enthraliments of Woman and her Restoration," by a grateful acknowledgment that "the barriers that have been so tightly colled about woman's tender aspirations by man are unmis-takably being unwound again, until she is now beuin-ning to take a firm and sure step forward, and will eventually become the prime factor in the spiritual unfoldment of man." Passing to the consideration of some of woman's enthraliments, he first considered her in the disagreesble position of a dependent mother-in-law; and although "a buffconing world might scoff and sneer at the relationship," he thought "Spiritual-ists might be employed in a better business." This mother-in-law is a woman, somebody's mother, sister, or wile, and should command the same consideration that you expect for your own mother's sisters, or our spirit-friends, we simply display our want of good sense. If the law of progress holds good in spirit-life, it is certain that the future is veiled to them as it is to hu-man life, though to a less degree, because of a wider range of knowledge of laws that govern things. The-ological vagaries and superstitions have been so long fastened upon the minds of men, that it is impossible to raise the average mind above the influence of the impossible as well as improbable." Our correspondent deprecates the course of some individuals who, while claiming mediumistic powers, pervert such gifts as they may happen to posses, by turning them into channels where personal gain is the unfoldment of true spiritual science-are but second-ary; and trusts that the time may yet arrive in the history of the cause when this "monstrosity which has," by reason of human fraily, "grown up teith Spiritualism, but is not of it, will disappear."

mother-In-Jaw is a woman, somebody's mother, sister, or wife, and should command the same consideration that you expect for your own mother's sisters, or wives. Comparing the treatment which the father-in-law relationship receives at the hands of woman to the one which the mother-in-law receives at the hands of man, he concluded that man escaped the odium and rid-icule attached by himself to such relationship, not be-cause he is more deserving, but because woman has less of the contemptuous in her character, while "man has gotten up this cant because it is on a par with that nature that seeks to keep down the weak and enslave every object to his ambition." The speaker contended that woman's divine and genial influence has alwaystended to counteract man's grosser propensities, and that she has been rightly called the power behad the throne. He filustrated that position by historical precedents, and spoke of the beneficial and inspiring influence exerted by wo-men upon such men as Waystington, Napoleon and Lin-coln, and presented, as worthy of special mention, the goodly reign of Great Britain's present ruler. Victo-ria. Ito also brought forth such names as Harriet Beecher Stowe, Lucretia Mott and many others, to show that they had accomplished in the includent efforts for the aboilition of slavery what men could not linve done. The associalion of ideas here brought the speaker to

Beecher Stowe, Lucretia Mott and many others, to show that they had accomplished in the incipient efforts for the abolition of slavery what men could not have done. The association of ideas here brought the speaker to a review of woman's rights from a political stand-point, and he said that their claims were only what our forefathers considered the touclistone of their liberty: taxation only with representation. He then analyzed the position of woman as wife, the many trials she is often subjected to at the hands of a tyran-nleal and domineering husband, and contended that much of the unhappluess of matrimonial relations might be obviated by the practice on both sides of a reasonable amount of patience and self-denial, which the husband, being generally the stronger, should be ready to use for the benefit of his weaker companion. This question, as well as the mother in-law relation-ship, was treated at length, and it was said that "if Spiritualism is destined to put the embellishing touch-es on human progress, its master stroke will be the en-nobling and sancifying of the family weak." He said further, "We should strive to inaugurate a better sense of justice and equality to woman, and to gener-ously give ber a chance in the march of progress and the improvement of the age." Looking at the situation from a different view, we see that in England six, hundred thousand women owning real estate or paying rent have got the right of suffrage. Considering that the same right has nearly triumphed in our various Legislatures, and in Con-gress, there appears to be an inevitable drift toward the speedy enfranchisement of woman, and her deliv-erance through elective franchise. Yet he little hoped that this would be accomplished under present condi-tions. But we can look for "woman's deliverance in an ge soon to dawn of higher and nobler sentiments," and it will progress in proportion to the gradual disap-pearance of ecclesiastical jugglery. The lecturer next considered the increased influence of woman when permit

Will pleasure to the time when he will be with us again."
 Maryland.
 Maryland.
 BALTIMORE. - D. Stevens writes from 23 Light street, that city, as follows: "We are very much in need of a good materializing medium here, ulso an in dependent slate-writing medium. They would be accommodated with a home, free of charge, at 276 Saratoga areet, where they could hold circles, public and private, on such terms as they might choose to make."
 Materializations in Cincinnati.
 To the Editor of he Banner of Light:
 Mrs. Belle Ireland, at present residing at 13 Gest street, Cincinnati, is a recently developed trance and test medium, entirely unconsolous while in trance condition. In addition to this

December Periodicals.

THE ANTI-COMPULSORY VACCINATION REPORTER gives an account, with others of a similar nature. of a coroner's inquest over one child, and practically over three, killed by vaccination. The startling facts in this periodical from month to month are enough to arouse the most apathetic to a realizing sense of the incalculable evils inflicted by vaccination, not alone on the present, but upon future generations. Published for the League by G. F. Poole, Cheltenham, Eng.

THE AMERICAN BOOKSELLER.-The Christmas number of this publication, though intended as a business serial, may justly be ranked as a work of art, so many and artistic are its illustrations. A valuable aid to those in search of books for gifts. American News Company, New York.

THE LADIES' FLORAL CABINET contains instructions in the culture of indoor plants, home decorations, and housekeeping : opening with an illustrated poem," Winter," and closing with a Christmas song, words and music. Publication office, 22 Vesey street New York.

THE TRUTHSERKER, edited by Rev. John Page Hopps, reports a lecture by the editor upon "The Permanent Significance of Luther's Work." London Williams & Norgate.

SWINTON'S STORY-TELLER, No. 9, contains com-York.

THE SIDEREAL MESSENGER contains a map showing the location of the five Time Districts and the New Standard Time Meridians for the United States, Mexico and the British Provinces. Northfield, Minn.; Wm. W. Payne.

reading and illustrations in its specialty. New York

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appetizer or stimulant, Samaritan Nervine is invaluable. SThousands proclaim it the most wonderful Invigorant that sinkling system. it, Sont Druggists. The Dr. N. A. Bi of the MOND MEDICAL CO Noic Propris. St. Joseph., Mo. CHARLEN N. CRITTENTON, Agent, New York. May 23,-1900 (8)

GENESIS: THE MIRACLES AND PREDICTIONS According to Spiritism. BY ALLAN KARDEC,

Author of "The Spirits' Book," "Book on Mediums," and "Heaves and itell."

Translated by the Spirit-Gnides of W.J.Colville.

Trailstated by the Spiriti-U diffes of W.J.COIVIIIE. The object of this book is the study of three subjects-Genesis, Miracles and Prophecles-and the work presents the biphest teachings thereon received during a period of several years by its eminent author through the medlum-ship of a largo number of the very best French and other medlums. The books of Allan Kardee upon Spiritualism attained an immense circulation throughout France, and were received with great favor by all classes. In this work, here for the he has far surpassed all his previous efforts, and effectually cleared up the mystery which has long enshrouded the his-tory of the progress of the human spirit. The ground taken throughout is consistent, logical and sublime; the ideas of Deity, human free agency, instinct, spirit-communiton and many other equally profound and replacing subjects hi-comparably grand. The iconedisation of Kardee is reverent tial; his radicalism constructive, and his idea of the divine plan of nature a perfect reconciliation of scientific with religioustruth; which his subjection of scientific with religioustruth; which his to any constructive, car-ries with it the unmistakable humers of an unucually ex-alted inspiration.



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ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.-IA woman holding in-spired 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 bopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the par-tially curtained window, produces the soft light that falls over the woman's face and iluminates the room. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of shoet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a landscape of hill and plan, hearing on lis 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 loward the open sea.—an emblem of eternity—re-minding "Life's Morning." It is good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening." fitted for the "crown of Im-mortal worth." A band of angels are acattering flowers, typical of God's inspired trachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, "22226 inches; engraved surface, 15220 inches.

"THE ORPHANS' RESCUE."

The UILT ALTA ALSO ILLOUD." This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angoi World. In a heat, as it hay in the swollen stream, two or-phans were playing. Unneited, the boat became detached from its fasterings and floated out from shore. Quickly the current carried it beyond all earthly help. As it meared the brink of the fear the children were stricken with there one a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a deter-inhed and resisties inputs, that the first but there words her suprise the boat turned, as by some unseen power, to-ward a quiet eddy in the Stream-a little haven among the original painting by Joseph John. Sizeof sheet, 22x28 inch-es; engraved surface, 18x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew toils the knell of varing day, "*** from the church tower bathed in sunset's fauling light, "The lowing herd winds slowly o'er the len," toward the humble cottage in the distance. "The plowman homeward plots bis weary way," and the tired horces look eagerly toward their home weat be met to how and bis dog an energy howard their home way, '' and the tree horses how cancer to ward the horse of the provident of the second the second s nches

pleted stories by Charles Reade, Wm. Black, and five other authors. Published at 20 Lafayette Place, New

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Connecticut.

EAST HARTFORD .- A correspondent, "G. H. P., writes under recent date : "This town has always been noted for its puritanical Orthodoxy, and the present generation has not lost much of the enthusi-asm of its predecessors in this respect. Under these circumstances spiritual truth of the ninetcenth centu-ry must necessarily, make slow progress. We have had here for the last two or three years what you might call an unorganized society of from forty to sixty members, but we are soon to organize under the laws of the State, which will place us upon a legal tooting with other societies of like nature. We have some of the old veterans in the cause with us yet, among whom I may mention Mr. Omri Brewer and his estimable wife. Mr. Brewer is the President of our society and his wife holds the same office in the la-dies' society; they are both of them irrepressible morkers in the cause. "Then we have Mr'A aron Wil-llams, and, his, 'hetter, half.', slways, ready to lend a helping hand when necessary, along with Bros. An-dross, Anderson and many "others. In 'regard to re-carults, we are constantly gaining ground.. My own ex-perience in Spiritualism dates, back about five years, but you'rent count me solid for the cause evy time. One of the date zecessions to our ranks, and an in-portant one, is Mr. O. W. Roberts, who came out from the church of account of the unchristian spirit he fuund displayed there. He was afterward led to in-yeard of fity of the first the first in the structure and was there in a proving thoroughly con-vinced of its truths, both in phenomena and theory, is now one diour most effective workers' in the they was a genu-ties church is account of the unchristian spirit he surprise. 'Though it had been brewing for two and displayed there. 'He was afterward led to in-yeard of fity of the firends present, and it was a genu-mite surprise. 'Though it had been brewing for two and displayed there's indicting there when the surprise. 'Though it had been brewing for two and bacess with two diegant easy chairs; after, which and have styperprovinte: address presented the bast and bacess with two di been noted for its puritanical Orthodoxy, and the present generation has not lost much of the enthusi-

"That the glorious Banner-may always wave, dis-pensing the light of truth and diving out the dark ervors of superstition, will always be my wish." "HARTFORD - A correspondent writes " Miss Lucy

Barnicoat, of Chelses, Mass., made a good impression here recently. All were pleased with her lectures, and with the lady. Her addresses were puedly inspirational, and the tests given thereafter were, very good, she impresses you at once as a very suitable instrument for the angels to use, and if think that all who had the pleasure of making her acquaintance found themselves more than ordinarily attracted to her."

"Jor Milinois, register de Maria Salada

CHICAGO .- E. W. Baldwin writes : "It is a pleas-CHICAGO.-E. W. Baldwin writes : "It is a pleas-ure to occasionally indig a few words noting; the pro-gress of Spiritualism in this, the busitest, sity on the continent. There is a greater number of active acole-ties, and the public and private work is an increasing newer over anything of the kind in the past. The South State Society, of Spiritualists holds a mediums' and Spiritualists' meeting, having no regular speaker. Uner, have been so interesting and produce that the Society, voted to have, no, vacation, last summer, and the meetings continued through all the hot weather, intoclosing for a single Sunday. The meetings have not, been so large or strong at any time as how. Within a few weeks a new enthusi-sum has driver in the musical branch of the organiza-tion, and was already, have, some filteen on twenty ex-

sam has drisen in the musical branch of the organiza-tion, and way already have some fileen on twenty ex-cellent voices in the lately-organized choir, that meet every Saturday evening for rehearsal and drill: They have new books, though part of the singing will con-tinue to be congregational, from the old cards. In the musical department, at least, this is destined to be-come the Barmer society of Chicago, unless the other societies arise and do better. A few weeks ago there ware ten mediums present, all taking a part. There are never less than half all taking a part. There build be interesting to ispeak of each one by name, built bey are becoming so numerous that names are

while in trance condition. In addition to this phase, she has sat a short time for materialization. Wednesday evening, Nov. 7th, the medium visited the home of the Secretary of the Spiritualists' Union, Mr. Clayton. The circle was held apart from the regular session, for the especial benefit of Mrs. Clayton, who, being in delicate health, has been unable to attend the usual sessions of our circle of late. Mr. and Mrs. Clayton and myself were the only persons present beside the medium. The light was lowered, and soon form after form, to the number of fourteen, appeared, and opened the curtains, showing their full proportions. The spirits materializing were our own relatives and guides, and were in nearly every instance recognized. At one time appeared two spirits, the husband and child of the medium. The child, a boy of about four years, was distinctly seen, and moved about the curtain in a lively and childish manner. During the materializations the medium was in her normal condition, and heard speaking or singing in the cabinet.

The most remarkable feature of the evening was the sudden development of the independent voice, our names being called, and the names of the appearing spirits being given in this manner. Willie, the medium's little spiritson, made an attempt to whistle, and succeeded in so doing. We were all delighted at the success of our visitors from the other world, and they were no less so, as was testified to by the lively and exultant manner in which they manifested; for during the manifestations a violent rapping was kept up simultaneously in various parts of the room. Another feature was the successful materialization of hands, which touched and caressed us in most palpable and convincing manner as we knelt in turns before the cabinet. Evidence

I give this account as one more record in behalf of the beautiful truth that our departed friends die not, but live more truly than they did when in the body on earth ; and also to ex-press in rart our thanks to the dear spiritfriends for, their untiring zeal, and energy displayed in the manifestations given us . The medium, Mrs. Belle Ireland, is esteemed by all who know her as a truthful and earnest worker for those on the spirit side of life, and deserves the patronage of all who would seek the

comforting truths of Spiritualism and make those truths known to others. Crachilit, O. CHARLES D. GREENALL.

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My wife used Dr. Graves's Heart Regulator with great relief; it is the only relief from Heart Disease. I cheerfully recommend it,-J. B. Miller, P. M., Mulberry, Grove, Ill. \$1 per bottle.

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A STATISTICS

J. F. JEANERET, Ast. Cor. Sec.

New Publications.

THE FALLEN PRIEST. Story Founded on Fact. Key and Sequel to "Boston Inside Out." By Rev. Henry Morgan, author of "Ned Nevins, the Newsboy," "Shadowy Hand; or, Life Struggles," etc. 16mo, cloth, pp. 526. Boston: Shawmut Publishing Co., 81 Shawmut Avenue.

All that is sensational in the Roman Catholic Church, or that can be made to appear so, is embodied in this volume of forty chapters. The scenes it vividly por-trays, and the incidents it graphically relates, are said to have for their foundation facts that have come under the personal cognizance of the author in this city during the last quarter of a century. In addition to the main portion of the book, and which gives the volume its name, there are eight chapters treating upon the "Catholic Church in Politics," and a "Key and Appendix" to the author's previous work, "Boston In-side Out." The principal character is "Father Kee-nan," said to be an "embodiment of all that is good and bad in the Church hierarchy," whose purposes and pursuits, followed out in their minutest details, form a narrative that will interest the general reader.

EXTRACTS FROM THE PUBLIC STATUTES OF MASSACHUSETTS. Compilied by Henry H. Faxon. 12mo, cloth, pp. 149. Boston: Tem-perance Republican, Headquarters, 36 Brom-field street.

In a compact and convenient form are here present ed the laws of Massachusetts regulating the sale of intoxicating liquors, with the amendments and additions made by the legislature of 1883, and the special provisions for the Lord's day, gaming, common nulsances, innholders and common victualiers, the rights of towns to appropriate money for various purposes, and the penalties for drunkenness, together with a digest of the decisions of the Supreme Judicial Court bearing upon those matters; also full tables of contents and indexes. The book is valuable as a reliable work of reference to all who look to a total suppression of the sale of intoxicating drinks as the only effectual means of abolishing the greatest evil that besets mankind.

FRENCH CELEBRITIES. Part Second. By Jules Claretie and others. No. 102 of "The Stand-ard Library." 16mo, paper, pp. 150. New York ; Funk & Wagnalls, 10 and 12 Dey street. Brief, comprehensive biographies of Jules Ferry, Geo. Clémenceau, Ernest Renan, Henri Rochefort, Challemel-Lacour, Jules Simon, Erckmann Chatrian, Paul Bert and Alphonse Daudet.

COUNT ROBERT OF PARIS. By Sir Walter Scott. 8vo. paper; pp. 119. Philadelphia: Peterson, Bros.

A new volume of the fifteen cent edition of the Waverly Novels.

A temperance man orating at a soldiers' banquet A temperance man orating it a soldiers banque out West, had, occasion to repeat the couplet, "Their bones are monidering in the dust," their spirits are in Heavenive trust", but instead of "spirits" he used the word "stimulants," as being less offensive to some good church members whom he saw present, -Bur-tington Frees.

A physician says: "In buying clothing care should be taken to investigate the hygroscopicity, of the cloth." We always do; but, as singular as it may ap-pear, many persons buy a coat, and never give a thought to its hygroscopicity. This is a great mistake. --Norristons Herald. eil 30it []

That Husband of Mine is three times the man he was before he began using Wells' Health Renewer,

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The reidering of these words of kardec into English ha been done with a faithfuiness seldom equalled and never excelled. The task would have far exceeded the ability of Mr. Colville to accomplish had it not here for the assistance given him by the self-same apirits who originally gave the philosophy to the world. These intelligences and Allan Kardec himself frequently made their presence known to Mr. Colville while the translation was in progress, compel-ing him to materially change many passages in order that nothing might have place on its pages of a misleading na-ture.

ture. Whatever view may be taken of the author's conclusions, mo one can deny the force of his arguments, or fail to ad-mire the sublimity of a mind devoting itself through the best years of an earthly existence to intercourse with the denizons of the spirit-world and to the presentation of the teachings thus received to the comprehensions of all classes of readre.

The book will be hailed by all Spiritualists, and by those as well who, having no belief in Spiritualism, are willing to consider its claims and to read what may be said in support of their truth, as a valuable addition to a literature that embraces the philosophies of two worlds, and recognizes the continuity of this life in another and higher form of ex-istance.

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THROUGH MRS LIZZIE S. GREEN AND OTHERS AS MEDIUMS.

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BANNER OF LIGHT.

DECEMBER 22, 1883.

Swedenborg as a Seer.

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NFECIAL NOTICES. Some in quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial anticies and the communications(condeneed orotherwise) 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. So We do not read anonymous sisters and communica-tions. The name and address of the writer are in all cases indispensable as aguaranty of good faith. We cannot under-take to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article be desires specially to recommend for potent.

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

Banner of **Bight**.

BOSTON, SATURDAY, DECEMBER 29, 1883.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth Street (formerly Montgomery Place) corner Province Nirect (Lower Floor).

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THE AMERICAN NEWS COMPANY, 3) and 41 Chambers Street, New York.

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

SPINITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.-SPIRIT S. BUTTAN

Presents for the Holidays.

The season of gift-bringing is now drawing nigh, and the attention of our readers is called to an extensive list of books announced on our fifth page as on sale by Colby & Rich, at the Banner of Light Bookstore.

These works are all eminently appropriate as Christmas and New Year offerings among Spiritualists and Free Thinkers generally.

A visit to the Banner Bookstore will also put the person making it in the way of forming the acquaintance of numerous other like valuable and instructive volumes not enumerated in that catalogue.

The present season is an excellent time to sow the good seed, friends, among such of your intimates as may be inquiring regarding the New Dispensation and its teachings. A book setting forth these grand truths, if so bestowed, will continue to give good advice to its possessor for years to come, when the interest attaching to a common gift will have gradually faded away. Let many such printed missionaries be set at work everywhere, that grateful hearts, wakened to better and broader views of life and its purposes, here and hereafter, may look back with thankfulness to the holiday time of 1883.

Closed for Christmas.

had an inquisition among them, and in view of Gerald Massey vs. the N. Y. Times. such a pertinent fact we ought not to be greatly surprised at the cruelties of the Indians. It ciucity on the part of the whites can always be dollars. found to match every case of cruelty on the part of the Indians.

Mr. Savage spoke, also, of the vices that prevail among the Indians. Their very worst vices he alleged to be those which the whites have taught them. It is very true that the whites had a right to come to this country, as it is true that a higher type of civilization has a right to supersede a lower. Nevertheless, when the whites came, they owed just treatment to the people whom they found here. The United States government has conceded to the Indians the right of occupancy, and has so acknowledged in treaties. But the whites have broken these treaties. The Indians, said the speaker, are now as far advanced in civilization as were the Greeks in the time of Agamemnon. We should therefore help them in every way possible. We should try to raise them up to our level. Our relation to them resembles the relation of a parent to a child. We should give them the benefit of our experience, and not require them to solve all the problems of civilization themselves. In the first place, we should permit them to have a permanent home somewhere. A permanent residence should be set apart for them, where they may live without the fear of being disturbed; and the Government should then keep faith with them. In the next place, we should do what we can to promote personal ownership of land, or the holding of land in severalty. This system of land tenure is of the greatest importance, and has played a decisive

part in our civilization. With this system of the personal ownership in vogue, we should then make the Indians personally responsible before the law for their own conduct. As it is now, they have no status before the law whatever. While they may be punished, they cannot claim a defense in court, and cannot get it unless the agent chooses to grant it; and the agent himself may be the one who has done them the wrong for which they seek redress. Next, we should give the Indians a good common school education. They should be taught the use of implements, and made to be able to farm, and learn the use of the English language, and become familiar with the ways of our people. Mr. Savage stated that more than one-third of the Indians in the country are earning their own living to-day, and this, too, without the great incentive of personal land-ownership. We have robbed the Indians, said he, of more than enough land to pay for a whole educational system, from primary school to university, in every tribe. Then, too, we should give the Indians a prospect of citizenship. They should have the hope of becoming citizens held up before them. While we complain of foreigners for not wanting to become citizens, we do not seem to give a thought to the Indians in that connection. These advantages, said Mr. Savage, are not claimed for the Indians on the ground of mercy, but on the ground of right; and they should have them without another day's needless de-

Public Recognitions of Spiritualism.

It is a curiously interesting and significant fact that, notwithstanding the popular prejudice against and denials of Spiritualism, yet on great public occasions, where the thoughts of the people are turned to the achievements of those who have gone before, and their emotions are stirred in view of what has been dared and done by a former generation, recognitions of the presence of the departed and of their continued interest in human affairs seem to be instinctive and spontaneous.* A striking illustration happened recently in Philadelphia, as we are informed by a correspondent.

On the 4th of December occurred the Semi-Centennial Anniversary of the formation, in that city, of the American Anti-Slavery Society, an organization which, though begun in weakness and amid elements of bitter hostility, became mighty through appeals to the slumbering sense of justice, to the pulling down of the strongholds of slavery in this land. A reunion of the few survivors of the originators of that movement, with their many later sympathizers and coöperators, was held on that day, and was a jubilee of no small interest and enthusiasm. The Rev. Charles G. Ames, a Unitarian clergyman of note, was called upon to give voice to the sentiments of the occasion, which he did in a ringing speech filled with the oldtime fire and fervor. In the course of his address he expressed the opinion that this was the largest Anti-Slavery meeting ever held. All the faces are not visible, he added, but it could not be doubted that the host of true and noble souls who had given their lives and labors to this work, and had passed within the veil, the soldiers who had fallen in the late fratricidal strife, as well as the great and good of all times and peoples, had gathered to participate in this rejoicing. He then quoted with thrilling effect, as applicable to the present occasion, these stirring lines (from "The Last Rally," by J. T. Trowbridge): From the ghastly fields of Shiloh Muster the phantom bands,

Mr. Gerald Massey, the English poet and excellent lecturer, has sued the New York Times should likewise be remembered that a case of for libel, laying the damages at five thousand

We have been placed in possession of the full text of the writ brought before the New York Supreme Court, Kings County, over the signature of A. H. Dailey, Plaintiff's Attorney, in the case of "Gerald Massey against George Jones, as Treasurer of the New York Times Publishing Association," and for the benefit of our readers append the following digest of that instrument (all we can find room for). Mr. Massey holds that he has been attacked and his interests sought to be prejudiced before the American public because he is a Spiritualist. and as a Spiritualist he has decided to "strike back" and appeal to the natural sense of justice which ought to rule in the breasts of American jurors when any question bearing on religious freedom is brought before them :

In the first section the plaintiff avers his belief that the defendant is the individual legally responsi-ble for the utterances of the Times newspaper, and their circulation.

that the defendant is the individual legally responsi-ble for the utterances of the *Times* newspaper, and their circulation. In the field of general litera-ture, and speaks of the diligent study pursued by him of the religious beliefs, ideas and teachings of the dif-ferent races of pre-historic, ancient, mediæval and modern times, adding the statement that the results of the studies have by him been incorporated into published works (copyrighted) which are now for sale in the market in each of said countries. Also that he has prepared lectures from time to time. "with con-siderable pecuaisry remuneration to himself," "and that by reason of the guideations affressid, and his said lectures, he has attained to certain eminence as a writer, poet and lecture."" No. 3 sets forth that ar great labor and expense he prepared other lectures, intending to deliver them in various parts of this country and Australia, and by means thereof obtain a reasonable remuneration the is country from England quite lately, and at con-siderable expense advertised certain of his lectures to be delivered at Chickering Hall, in the city of New York, on the evenings of the 16th, 19th, 22d and 28th of November, 1883, and accordingly delivered his first lecture on the 16th of November, 1883, the subject being "Man in Search of His Soul During Fifty Thou-sand Years (as Revealed by the Bone Caves), and How he Found it"; and that in said lecture he spake of the opinions that various nations have held as to the na-ture of the soul of man, and of those who have believed that man had seven souls, and among many other mat-ture of the soul of man, and of how man had finally found he had but one enduring soul. No. 4. The plaintiff in seeking protection under the

the culmination thereof, and of how man had finally found he had but one enduring soul. No. 4. The plaintiff in seeking protection under the laws of this country, against the defendant, further complains, that on the 18th day of November, 1883, it caused to be composed, written, printed, published and circulated, in its said journal, a conspicuous ed-itorial article, of and concerning this plaintiff, and his said lecture, and his philosophy, the following defama-tory, maliclous and injurious libel to wit: "A New Philosophy." The writ here reproduces the full text of the singu-lar and abusive editorial complained of, and goes on to

Philosophy." The writ here reproduces the full text of the singu-tar and abusive editorial complained of, and goes on to dissect its bald and superficial statements in the fol-lowing uncompromising language: It is pronouced absolutely false and untrue that — as wrongfully alleged by the Times article complained of—the plaintiff ever "advanced the theory in his said lecture, or at any other time, 'that man has seven souls'; it is also scandalously false, and untrue, that he in his said lec-ture or at any other time advanced the theory that man 'obtains proof of the existence of his seventh or only really valuable soul' by getting drunk, that it is absolutely libelous and untrue that he advanced the theory, as the defendant so composed and pub-lished, or by its said editorial intended to convey, and did convey to the public, the belief that 'the state of drunkenness is a state of spiritual awakenment,' and that in this state man may 'interrogate nature,' be-come as a spirit among spirits' and 'indulge in vari-ous other useful and entertaining games.''; further that he it is untrue 'that the plaintiff treated of any drunkenness is a 'divine drunkenness, nor is it true 'that he it runkenness produced by alcohol, or oplum, as a divine condition ; that it is utterly false and untrue that he treated of mesmerism as a stimu-land, nor is it true that he stated or advanced the the-ory that what is known as the trance state is the 'va-

that helfreated of drunkenness produced by alcohol, or oplum, as a divine condition : that it is utterly false and untrue that he treated of mesmerism as a stimu-lant, nor is it true that he stated or advanced the the-ory that what is known as the trance state is the 'va-riety of drunkenness best adapted for communion with our seventh sonl,' as the defendant so published ; and it is utterly false and untrue that he stated or ad-vanced any theory that the trance state was a variety of drunkenness." The complaint of the plaintiff further declares, that the defendant, through its delitor, having defamed him by the unfair, untruthful and "injurious matterherein before specifically referred to," t. e., the alleged seven souls of man, and the divine condition of drunkenness, etc., further scandalized the plaintiff, and placed him before the people in a false and ignominious position by " conveying to the public the impression and be-lief." "that this plaintiff and invented or claimed to have invented a new philosophy and system of relig-ion," and " proceeded further to ridicule and defame the plaintiff by publishing the following libelous words, and language in connection therewith, to wit : " "A more simple and beautiful system of philosophy and religion far. Massey to be one of the glant philosophic intellects of the age. Think for a moment how much easi-er is Mr. Massey's answer to the inquiry, What must a man do to be save? I than is the answer set forth in the New Testament—If Mr. Massey will excuse the mention of that unphilosophy. Mr. Massey's answer with his patent and private philosophy. Mr. Massey's answer with his patent and private philosophy. Mr. Massey's answer with his patent and private philosophy. Mr. Massey's answer with his patent and private philosophy. Mr. Massey's answer with his patent and private philosophy. Mr. Massey's answer with a list here need on, and the dives of cats. There must be some con-nection, for both nuch a site seven are acred numbers, and this connection may have an i The complaint further shows "Colney Hatch" is the The complaint further shows "Colney Hatch" is the location of a large asylum for the insane in England; and that the defendant in the closing paragraph of said editorial article, in the following language, to wit: "Mr. Massey should 'investigate this great question, and Colney Hutch would afford him the quiet and se-clusion necessary for the purpose," intended to create and did create among its readers and in the public mind, as plaintiff is informed, the injurious belief that the plaintiff was and is innsane, and should be seclud-ed in an asylum for the insane and there confined; and that Colney Hatch asylum for the insane, which the defendant either accidentaily or ignorantly mis-printed "Colney Hutch," was a fitting asylum for that purpose. printed "Coiney Hutch," was a fitting asylum for that purpose. The plaintiff further shows, upon information and belief, that by the faise and defamatory libels herein-before set forth, he has suffered loss in character as an author, writer, lecturer, and as a man, and his pur-poses as a lecturer have been thereby defeated, and his prospective engagements thwarted to his great damage."

diums The mediums in this city for the materialization of spirit-forms make in our opinion a great mistake in allowing so many people as they do in their séances at one and the same time. This course not only weakens the power of the spirit chemists to produce the aura necessary to cover the bodies of the spirits who are to appear, so they may be seen, conversed with and recognized by their friends and relatives. Not only this, but it weakens the power necessarily drawn from the medium to such an extent that at times rapid recuperation is almost overcome, which results in the sickness of the medium. We have carefully watched this phase of spirit manifestation for years, and therefore know whereof we speak. In conversation some time since with "Aunty," who is the principal control of Mrs. H. B. Fay, she said she had many times instructed her medium and the medium's husband not to have over fifteen persons in a séance at any one time, (yet they admit sometimes as many as thirty); and we warned them that unless they obeyed her instructions the medium would be sick. They did not, and the medium has been very sick several times in consequence. Other mediums are placed in the same category. The reason they give is, that so many people come, and are so earnest to witness the manifestations, that they (the mediums) cannot refuse them admittance.

Suggestions to the Materializing Me-

We know, furthermore, that if less than fifteen at a time are admitted, the manifestations would be far more satisfactory. One party, composed of twelve persons, engaged a sitting with Mrs. Fay last year. Failing to put in an appearance, the circle was held with but six individuals, yet it was the most thoroughly convincing scance we ever attended. On that occasion spirits materialized and dematerialized outside the cabinet in full view of the company, an account of which we gave in these columns at the time.

Now, in consideration of the facts herein stated, for the good of all-the skeptic, the believer and the medium-is it not desirable to establish rules in these circles, admitting only a limited number, and be governed by them in all cases? Much more could be said upon this highly important subject, but our limited space admonishes us to close our suggestions thus briefly.

Mediums in the Home.

All readers of the Banner of Light will have been silently but deeply impressed with that passage in the message of Spirit Achsa W. Sprague, published in the Message Department on Dec. 1st, in which she declares her belief that the time is coming when mediumship will be recognized and appreciated by every family in the land. There are thousands upon thousands of spirits, she says, working to convince every mortal of the great eternal truths and facts of existence. She tells us that they are permeating every department of life with their influence; that they are entering the homes of the people everywhere throughout the land; that they find their way into churches and assemblies, where perhaps the presence of the spirit is not acknowledged, but where its influence is none the less felt; and that they are determined to work their silent way into every condition of life, until such a mighty influence and magnetism is felt that all humanity will become uplifted on the waves of spiritual inspiration, and, ere they realize it, will have become recipients of the bounty of the angel-world.

And now comes the statement which is of such profound interest to all, because it directly concerns the living happiness of every family. Says the spirit : "I do think the time is not far distant when every family in the land will have a medium in its midst; for if the powers of mediumship cannot be developed in members of the household, spirit influence will bring within | in the process of adoption. their homes some person who is a battery for spirit-power, so that their loved ones can draw the mutual interchange of gifts, intended as around them and make their presence known. tokens of affection and regard. First the cus-Even when the spirit-friends," she adds and ex- tom was for Santa Ulaus to bring officin plains, "do not tangibly and externally manifest | terious way to the children only; since then their presence, if a medium abides in the home these loved ones will at all times have within their reach a reservoir of power, by means of which they may walk among them, even though unseen, and take cognizance of their affairs." What blissful feelings ought not such an announcement from the angel-world to excite in to it with the most delightful anticipations, every heart that is athirst for the influences coming from such a source! With what jealous care ought we not all of us to watch for the admonishing symptoms of this new pentecostal visitation, lest we may in some way repel the advance of the spirits when we are really most eager for their coming !

The Rev. Theodore F. Wright of Bridgewater delivered the second lecture in the course being given under the auspices of the Swedenborg Locture Bureau, in the New Jerusalem Church, in this city, last Sunday evening, in the course of which he said that from 1745 to 1749 Swedenborg passed through a deep spiritual experience, giving the results of the same in the years that followed in seventy-two works, many of which were printed after his death. He then remarked : "No one will deny, after so many patriarchs, prophets and apostles had been permitted to use the organs of their spiritual bodies, and to

see what the Bible describes, that it might be

so with Swedenborg if there were need." But this was a privilege not given to Swedenborg exclusively and denied to all others. The use of the organs of the spiritual body must be admitted to be a manifestation of the spirit, and St. Paul says, "The manifestation of the spirit is given to every man"-not to "patri-archs, prophets and apostles," and, "if there were need," to Swedenborg, but "to every man to profit withal." And there was to be nothing which the Scriptural characters above enumerated possessed in the way of spiritual gifts that all others of the human family might not possess, and would possess, provided they took the means to acquire them, even to "the working of miracles," prophesying, discerning of spirits, etc.

Evidently fearing that the experience of Swedenborg might seem to countenance the seances of our mediums, who stand not only as "gates ajar," but wide open, through which the scenes which the Swedish seer looked upon are revealed to others, the speaker said : "His admission into the spiritual world, however, is no justification of admission by self-seeking, and the dangers of so doing Swedenborg points out. Therefore the New Church is opposed to Modern Spiritualism."

But, fortunately, no such justification is required for learning all we possibly can of the spiritual world. Bible believers will not fail to obey the injunction, "Covet earnestly the best gifts," the "gifts" being those previously mentioned, among which was that of "discerning spirits," and notwithstanding "the New Church is opposed to Modern Spiritualism," the latter will continue to exist and prosper until the whole world rejoices in the peace and joy and assurances of immortal life it so freely and fully imparts.

Merry Christmas I

To each and all the readers of the Banner we extend cordial Christmas greetings, on the advent of the ever-welcome Holiday Season. May it be a season full of delight for all, with no drop of bitter mingled in the cup. Christmas was instituted to commemorate the birthday of the child Jesus, and therefore is consecrate to childhood forever. All its associations are those which tend to inspire young hearts and excite young feelings. Hence in the Middle Ages games of various kinds were made accompaniments of the time; trees were out from the forest and set up in the houses, and hung all over with glittering gifts, and a saintly personage who never made his appearance except on Christmas Eye was invented as the bringer and distributor of these children's gifts, to clothe the whole with a more attractive mystery. And so, filtering these medizval Christmas customs through the developing civilization of England, they have been imported thence to our own shores, where, as any observing person can perceive, they are fast being modified in various ways by contact with the different communities and habits of different sections of the country. We have now a perfect right to claim Christmas as an American institution, since we have fairly adopted it, even as England herself did, though imparting to it a new appearance

The season is now universally observed by the custom has grown into one of open giving from older to younger, and indiscriminately from one to another. There could not be a custom more full of real expression and living meaning, and therefore it cannot be too faithfully kept up. Every one of us looks forward and all the more because the spirit of childhood is felt to be in it.

Tuesday, Dec. 25th, being "Christmas Day, the Banner of Light establishment will remain closed throughout that date.

No session of our PUBLIC FREE CIRCLE will be held on Christmas Day.

Parties having notices, etc., which they wish inserted in the Banner of Dec. 29th, must see to it that their matter is at this office on Monday morning, 24th, as the forms go to press on the evening of that day.

A Problem of Civilization.

In a recent sermon on "The Indian Quesby Rev. M. J. Savage of this city, he tion" closed by saying that he would like to urge the truths he had uttered, with a voice like God's thunder and that would cut like his lightning. All that is demanded for the Indians, he asserted, is simple justice. He repeated a remark of General Sherman, that when a number of lines of railroad had been extended to the Pacific coast, the Indian Question would be settled. It might be settled, he said, as far as the army is concerned, but the question of the civilization of the Indians would still remain to be settled. For two hundred years, said Mr. Savage, the record of the English during their occupancy of this country has been a persistent series of frauds; and that is all that has been done toward the solving of the Indian question; but the problem never can be solved until the Indians have permanent homes, are self-supporting, and have the rudiments of education. The Indians, said he, have been driven from their homes. Treaties with them have been recklessly broken. Reservations set apart for them have been violated whenever the whites have wanted the land. We have done everything to the Indians except what an independent, free, strong, manly nation ought to do in dealing with them.

In speaking of the manner in which Indian wars have arisen, Mr. Savage charged nine out of ten of them to the injustice and treachery of the whites, and to their acts of aggression. The whites, he alleged, have forced the Indians upon lands where there was no game, and whose soil was too poor to guarantee subsistence. The Indians have been put upon such lands knowingly. Then wars would break out in consequence of the Indians trying to get off to satisfy their wants. He said it is idle to think of any solution of the Indian problem by the dying out of the Indian tribes. The problem will refuse to be answered in that way. He quoted Major J. W. Powell, the well-known Western explorer, as saying that there are just as many Indians in this country to-day as there were on the date of its discovery. Suppose it Indian tribes are cruel; they are from two to three thousand years behind the whites in regard to civilization. It is not yet five hundred years, he reminded his hearers, since the whites i ation.

A State of the second second

- From Virginia's swamps, and death's white camps On Carolina sands;
- From Frederics aburg and Gettysburg I see them gamering fast;
- And up from Manassas what is it that passes, Like thin clouds in the blast?
- From the Wilderness, where blanches The nameless skeleton : From Vicksburg's slaughter and red-streaked water, And the trenches of Donelson: From the cruel, cruel prisons, Where their bodies pined away, From groaning decks, from sunken wrecks,
- THEY GATHER WITH US TO-DAY."

It need hardly be added that this appropriate recognition of what every one felt to be true and fit met a most hearty response from a thrilled and enthusiastic audience.

* The following truism we clip from the last number of our London contemporary Light, it being applicable just at this time, on both sides of the Atlantic, to the attitude of certain irate individuals in our ranks:

"A facility of disposition, and delicacy of feeling, when exposed to a frequent contact with the ungenerous, is one of the most serious misfortunes that can be all humanity. A person so constituted is obliged to endure a thousand affronts; and if by any means he is roused to resentment, he is called irritable---for no other reason than because he is uniform-ly expected to be submissive."

It is rumored in town that Mr. A. J. to be true, as often charged, that some of the | Davis had a fainting spell while on the rostrum at Steck Hall, in New York City, on Sunday before last, that he has given up lecturing in consequence, and retired to Vineland for recuper-. . .

Newspaporial.

The Voice of Angels has, we are informed by its issue December 15th, sustained a change of management, Mrs. M. B. Sprague (who deserves great credit for her skillful work in the past) withdrawing from the position she has ably filled so long, to be succeeded by Mrs. Julia A. Dawley, as publisher and business manager. With the name of Mrs. Dawley our readers have already been made acquainted through her correspondential favors from time to time contributed to the columns of the Banner of Light. She brings to her new duties an earnest zeal, an intelligent mind, and an excellent business capacity, so we are informed by those who know her best. We wish the Voice and its conductors a full measure of success. All contributions, business oprrespondence, etc., intended for the Voice, should hereafter be sent to Mrs. Dawley, No. 35 Laurel street, Spring Hill, Somerville, Mass.

Aid for Charles H. Foster.

Our poor invalid brother is still in need of pecuniary assistance. Much or little, as the philanthropic may feel to bestow, sent to our care for him will be received with many thanks -from those in spirit-life who have in the past been under deep obligations to him while communing with their earthly friends through his mediumship, as well as the thanks of earthly friends. We hereby acknowledge the receipt since our last report of \$10 from G. B. Crane and \$2 from C. C., Boston.

19 Dr. J. C. Phillips, Secretary, writes from Omro, Wis., Dec. 10th: "Meeting will not be held until last of January or first of February next."

Spiritualism in the South.

Last week we referred to encouraging reports concerning the status of the cause in Georgia. Additional testimony to the spread of a knowledge of the New Dispensation in the South now comes to us from the State of Tennessee-the columns of The Daily Times, of Chattanooga, for Dec. 7th, containing an editorial article on Modern Spiritualism, in the course of which occur the following significant sentences:

"We have entertained neither belief nor unbelief in Spiritualism. These so-called spiritual phenomena have, just as have thousands of operations of nature, completely nonplussed us on more than one occasion. They have not only puzzled, but converted to belief in the spiritualistic theory many men and women of our acquaintance, who are as sound thinkers, as hard-headed and cool as any in the country. Among these are eminent lawyers, jurists and literary people. The attorney of the Gould system of railroads at St. Louis, a plodding, hard-working lawyer, colonel of an Alabama regiment in the civil war, is a profound believer in Spiritualism; believes that he daily converses with the spirits of his two daughters some years dead; counsels, or thinks he does, with the spirit of his dead law-partner; takes the advice of his spirit-daughters so far as upon it to guit the use of tobacco...

This is only a single instance out of a dozen that have come under the notice of the writer; and, while he is not a Spiritualist, but a skeptic by nature, believing little or nothing he cannot test by his five senses or his reason, he still insists on the right of this new sect to fair and courteous treatment, and that their dootrines are entitled to calm, candid investigation before being condemned or adopted."

American Spiritualist Alliance.

Dr. C. B. Cetlinski delivered the opening address Dec. 9th upon "Spiritualism With and Without Mediumship," a report of which will be given next week.

Next Sunday Judge Nelson Cross is to deliver the opening address on the "Ethics of Spiritualism,"

HT George R. Moore, writing from Cincinnati, O., Dec. 10th, informs us that owing to

Clairaudience versus Insanity.

A Lunacy Commission having found William Meredith, son of a distinguished jurist, insane. and directed his commitment to an asylum, subsequent proceedings called forth, to the surprise of the judge and the bar of the Philadelphia Court of Common Pleas, a sworn argument from the accused in his own defense, analyzing the testimony to his insanity, admitting what are termed his "delusions," and socounting for them on scientific grounds.

It appears that Mr. Meredith's "insanity" consists in his avowal of hearing voices when no person to utter them is visibly present. His first hearing of the voices dates back to 1877, in England, since which time he has applied to various medical men in this country and Europe for relief, but without obtaining it. He is evidently developing clairaudient powers, and neither himself nor his friends understanding this, his sanity is questioned. Remarking upon the case, an article in the Pittsburgh (Pa.) Dispatch says: "The next term of court will see the hitherto unheard of sight of a man who, though found insane by a sheriff's jury and a number of experts, is able to make a logical, legal argument for his sanity, and construct a scientific theory to prove that that which all the world calls delusions are facts."

Mr. Meredith is forty-six years of age, a bachelor and member of the bar. The strongest witness, except the experts to his insanity, said of him on oath: "His mind is superior even to his father's on any other point."

Referring to exclusive rights awarded by law to physicians as a class belonging to what is called "the regular school," Count-Zedtwitz says: "Only by the most resolute resistance will legislators be brought to realize into what frightful injustice and inhumanity they have suffered themselves to be betrayed by a domineering Trades' Union, which, though it lives upon the diseases of mankind, has yet, with comical simplicity, been constituted guardian of the public health; 'the goat,' to use a German proverb, being thus appointed head gardener."

THE BIOLOGICAL SOCIETY of Washington, D. nati, O., Dec. 10th, informs us that owing to many financial disappointments, *The Mediums*, *Triend* will not appear as heretofore announced, but at later date, hereafter to be decided upon: sage et contre coup."

BANNER OF LIGHT.

"The Voyage of Life."

In "The Orphans' Resoue," and "Life's Morning and Evening," painted by Joseph John and engraved on steel by J. A. J. Wilcox, we have an epitomized voyage of life in which angel guardianship is beautifully and artistically piotured. They are effective and lasting missionary aids. Thousands of spiritual homes have already welcomed them, and have introduced them to their friends. Now is a favorable opportunity for others to secure them, and "The Dawning Light" and other works of art which are still offered as free premiums with the Banner of Light. Notice particularly in advertising department, and observe that when more than one engraving is ordered the price is very low.

In the December issue of his popular and useful Monthly, Dr. Dio Lewis has an editorial article on "Vivisection, or the Act of Opening or Dissecting Living Animals," which deserves to be read by millions; and should be brought out in tract form by the Massachusetts Society for the Prevention of Cruelty to Animals, for gratuitous distribution everywhere. The details given by the Doctor (and he says he has by no means given all or the worst features of this horrible practice) are shocking enough to stir with hot indignation the very soul-fibres of every reader possessing the least degree of human feeling. It is a disgrace on humanity that such crueities exist, and a ten-fold disgrace that they are perpetrated in the name of "science." If this is the result of civilization, mankind had far better have remained in barbarism; for the most unenlightened of the aboriginal tribes never inflicted such prolonged and excruciating torture upon their enemies. under the all-absorbing excitement of warfare, as the medical students of the "Regular" school are shown to have visited upon harmless, defenseless, and in some cases loving animal companions. Did the least good result from these horrors, even then the attainment of it by such means would be questionable; but no good comes from the constant repetition of an agonizing experiment by which the curious and heartless John Smiths of one class of "Regular" students seek for the thousandth time to discover if the varied phenomena of misery which the John Smiths of previous classes have wrung from suffering oreatures will be duplicated for them.

"The sacred name of religion," says the New York Telegram, "has never been more deeply profaned than by those bands sent over here from London, and known as the Salvation Army. Their outrageous conduct has brought them into collision with the law everywhere, and their peculiar mode of evangelization seems to be to trample decency under foot. Such deadly weapons as a tambourine, a concertina, a cornet and a banjo in their hands, are calculated to drive the most peaceably disposed to an ungovernable pitch of fury. A salvation hymn with a barjo or a tambourine accompaniment is anything but pleasant to contemplate, and when presented by some pretended convert from the slums of the British capital, it becomes a fit subject for police interference." The aristooratic churches, with their \$12,000 and \$15,000 salaried pastors, it seems do not like their business interfered with by these poor democratic Salvationists, forgetting that similar methods were adopted by the humble Nazarene, whose teachings they so fully endorse.

SP One of the grandest lectures ever printed in the Banner of Light-and we have published many good ones-is that in our last number. recently delivered in San Francisco by Mrs. E. L. Watson, entitled "The Utility of Spiritualistic Ideas, and their Application to Everyday Life." For beauty of language and clearness of thought it is unsurpassed. Mrs. Milton Rathbun's, printed the week before, is also a fine production.

A gentleman residing in Ligonier, Ind., ho has been an invalid for the past fifteen years-and considered incurable by the Regulars in medicine-has recently been restored to health by an "irregular" in Boston; and, full of gratitude, remarks as follows to that practitioner under date of Dec. 4th : "Entire medical freedom must be maintained in this country."

ALL SORTS OF PARAGRAPHS.

Matthew Arnold of England wrote: "A monstrous, dead, unprofitable world"; but this was before he made two thousand dollars in Boston, reading his old magazine articles as original lectures !

Musical notes had been in use over four hundred years when Luther wrote his great hymn, " Bins fosts Burg ist unser Gott." Their invention dates back to 1025, being first rectangular in form, and in 1338 changed and perfected as in their present shape.

We must be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light.—Emerson.

The Treasury Department has decided that the word "ton," wherever used in the tariff acts, should be construed to be the ton avoirdupois-that is, 2,240 pounds.

The season's navigation on the great lakes shows disastrous results. One hundred craft of all descriptions have proved total losses, involving nearly two hundred lives and \$3.000.000.

> Be noble ; and the nobleness that lies In other men, sleeping, but never dead, Will rise in majesty to meet thine own. -J. R. Lowell.

The Constitution of Michigan prohibits any form of religious service in either house of her Legislature.

The English fishing fleet now carry oil to be thrown upon the sea when in peril during violent storms, and a large steamer in course of construction at Dundee is being fitted with a tank to contain one hundred and twenty gallons of oil, to be used when passing through a heavy sea, lowering a life boat, or other emergencies. A grand idea.

The magnetic insoles manufactured by the Chicago Magnetic Shield Co., at 279 West Madison street, will keep the feet warm. We know this fact by actual test.

The November gales played sad havoc among the Gloucester, Mass., fishing fleet-nine vessels and one hundred and twenty men having been lost, and the sad total is not yet complete, it is feared.

Though winter howleth at the gate, In our hearts 'tis summer still. _[Epes Sargent.

Queen Victoria has made Tennyson a Baron. It is a barren honor.

A New York clergyman lectured on the slippery text of "Orange Peel on the Bidewalk." He treated it metaphorically. The Herald of that city avera that. not to be outdone, another clergyman seeks to increase his popularity by announcing a discourse upon 'How Jonah Felt When the Whale Swallowed Him." The sapient editor of that paper states, however, that, to his mind, "How the Whale Felt When He Swallowed Jonah," would be a better theme.

A certain country clergyman used to tell a good story of his going to a new parish and asking a parish-ioner what his occupation was. "I am the village rat-catoher," the man replied, "and what are you?" The clergyman answered that he was the village parson, whereupon the rat-catcher was good enough to ob-serve that he supposed "we must all get a living some-how !"-Pall Mall Gatette.

George Elliot once very positively declared that she was not an optimist, but she asserted her willingness to be known as a mellorist.

There is no use in telescoping a train of cars. The people on board cannot see it.-New Orleans Pica-yuns.

A London physician says that last February 1000 people died in that city from the effects of the irritating and devitalizing smoke.

Grief is a queer passion. It increases the sighs, and still causes one to pine away.-Marathon Independent.

The United States Supreme Court holds that Indian tribes have a right to try and punish their own people for offences against their own laws and customs, without interference from the United States. This refers to the sentence of death imposed on Crow Dog of the Sloux tribe, who killed Spotted Tail.

Firstsnow of the season hereabout-Monday, 17th.

"Don't rail at alleged quacks," recently said an old doctor; "they concentrate their energies on one sub-ject, and after they have killed a good many people they strike the remedy for a special disease and we regulars adopt it immediately. All our treatment is more or less an experiment.—Boston Globe.

O'Donnell, the slayer of Carey, was executed by the British government on the 17th inst.

France and China seem to have reached a pass when war may be said to be almost impossible of escape | renewed. Subscribers intending to renew will

Movements of Lecturers and Mediums.

[Matter for this Department should reach our office hy Twesday morning to insure insertion the same weak,]

Hon. Warren Chase may be engaged to speak at the camp meetings in New England during July, August aud September next, if applied to soon. Address Vine-land, N. J., till Dec. 23d, after that, 517 Market street, Trenton, N. J., till Jan. 18; during January, 1724 7th street, Washington, D. C.

Street, wasnington, D. C. Dr. L. K. Coonley will accept calls to lecture wher-ever his services are desired. Address No. 6 Emer-son street, Haverhill, Mass. Susan E. Gay, of England, addressed the friends at Worcester, Mass., on Bunday, Dec. 16th, to good ac-ceptance.

Ceptance

Miss Carrie E. Downer-whose address is Baldwins-wile, N. Y.-bas been engaged in lecturing and im-provising poems in Ashtabula, O., and vicinity, to large and appreciative audiences. In Hartford, Conn., Prof. W. W. Clayton was the speaker in Whittlessy's Hall, Dec. 16th; J. W. Fietoher the 18th, and Miss. Nellie J. T. Brikham the 19th. It is expected that Mr. Fietoher will occupy the platform Dec. 24th and Size and January 26th and Carr H H Dec. 24th and 31st, and January 20th, and Capt. H. H.

Dec. 34th and 31st, and January 20th, and Capt. H. H. Brown, Dec. 30th. The Leominster, Mass., Spiritualists reörganized Nov. 13th, and elected the following list of officers: President, O. T. Wilder; Vice-President, J. C. Ban-born; Treasurer, F. L. Haskell; Secretary, Mrs. Fan-nie Wilder.

Mrs. M. A. Howes has returned from the West, and is to remain in Boston for the present.

is to remain in Boston for the present. Mrs. Nellie J. T. Brigham will speak in the Union meeting-house at Emerson's Corners, N. Y., Wednes-day, January 9th, at 2 o'clock in the afternoon. "Any person," says the Saratoga Eagle." who desires to have Mrs. Brigham answer any theological, biblical or spiritual question is requested to put such question upon paper and hand it to the speaker just before she begins to speak. This timely notice is given so as to give a chance to prepare questions."

CHRISTMAS NUMBERS .- We have received from the International News Company, 29 and 31 Beekman street, New York City, the Christmas issues of The Itlustrated London News (198 Strand, W. C.), and The Graphic, also of London (190 Strand). The News has among its many attractions two beautiful two-page chromos, entitled respectively, "Milss," from a painting by Edwin Long, R. A.; and "Tiss Mel" from a ploture by Kate Greenaway; striking plotures of "Christmas Bell-Ringers," "The Father of the Regiment," etc., etc., are interspersed with reading matter of a high order of fitness and interest. The Graphic's chromos are numerous and beautiful; among them may be noted "The Order of the Bath," from the ploture by O. Burton Barber; "Mother Hubbard," from the picture by Briton Rivière, R. A.; and "Olivia," from the picture by R. J. Gordon. Those who wish to peruse an illustrated sketch, which, however far age may have led them from the fresher feelings of youth will be sure to stir the deepest founts of the domestic and home sentiment within them, will find such a sketch in "Diana Wood's Wedding," (in this number of the Graphic,) which is in this regard beyond all praise, combining in itself a poem in colors, and a dainty breath in letter-press. from the "gone away" days of an earlier time.

NEW ENGLAND MANUFACTUBERS' AND MECHAN-ICS' INSTITUTE.-As our readers are well aware, a highly successful Exposition was held the last fall (1883) by this enterprising organization, at its Building on Huntington Avenue, Boston, under the direction of a committee, of which Mr. John M. Little was chairman. We are in receipt of the official catalogue (from the press of A. B. Turnure, New York) of the Art Department of that Exposition, of which Frank T. Rob-inson was Director. The excellently-printed pages of this work will be found on perusal provocative of thoughtful interest, not only by students but by the general public. The copious illustrations from original drawings, which are given in the form of etchings, Albertypes, Photo-engravings, etc., some of them fullpage, lend an added charm to this marvel of the bookmaker's art. Copies of this Catalogue are on sale by Mr. Little, at his office, Hotel Pelham, Tremont and Boylston streets, Boston.

"Mother Swan's Worm Syrup," for fever-lshness, restlessness, worms, constigation; tasteless, 250

CLAIRVOYANT EXAMINATIONS by lock of hair, giving a clear and pointed diagnosis of your condition, either of body or mind. Enclose look of hair and one dollar, giving name and age. Address Dr. E. F. BUTTERFIELD, Syracuse, N.Y. Dec. 1.-13w*

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously

INDIA BOOK DEPOT. KAILASAM BRUTHERS, Bookseilers, No. 67 Mullah street, Madras, India, havo for sale and will receive orders for the Spiritual and Beformatory Works published by Colloy & Rich. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per anum.

DETROIT, MICH., AGENCY, AUGUSTUS DAY, 63 Bagg street, Detroit, Mich., h argent for the Banner of Light, and will take orders for any of the Mpiriuas and Heformatory Works pub-lished and for sale by Colby & Rich. Also keeps a supply of books for sale or circulation.

NEW YOBK BOOK DEPOT. The Spiritual and Beformatory Works published by Oklow & Riob can be found at theomce of The Truik-Sector, 21 Clinton Place, New York City.

HABTFORD, CONN., BOOM DEPOT. E. M. RONE, 57 Trumbuli street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Beformatory Works pub-lished by Colby & Rich.

PHILADELPHIA BOOK DEPOT. The Spiritual and Beformatory Workspublished by COLBY & RICH are for sale by J. II. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, as Bu-tonwood street. Subscriptions received for the Banner of Light at \$3.00 per year. The Banner of Light can befound for sale at Academy Hall, No. \$10 Apring Garden street, and at all the Spiritual meetings.

BOOHFETTER, N. Y., HOOH DEPOT. WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochestor, N. Y., keep for sale the **Spiritual and Reform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

THOY, N. T., AGENCY. Partics dostring any of the Spiritual and Beformation ry Work spublished by Colby & Rich will be accommodated by W. H. VOBBURGH, 65 Hoosick street, Troy, N. Y.

AUBUBN, N. Y., AGENOY. Parties desiring any of the Npiritual and Beforma-tory Works published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

WANHINGTON HOCK DEPOT. The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Bevent, street, above New York avenue, Washingten, D. C., keeps constantly for sale the BANNER OF LIGHT, and suply of the Apiritumiand Heformatery Works published by Colby & Rich.

APRINGFIELD, MANS., AGENCY. JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is spent for the Hanner of Light, and will supply the Spiritual and Beformatory Works published by Colby & Rich.

CLEVELAND. C., BOOK DEPOT. LEES'S BAZAAR, 105 Cross street, Cleveland, O., Cir-culating Library and depôt for the Spiritual and Liberal Rocks and Papers published by Colby & Rich.

ROCHENTER, N. T., BOOK DEPOT. JAOKSON & BURLEIGH, Booksellers, Arcade Hall. Rochester, N. Y., keep for sale the Npiritural and Be-form Works published by Colby & Rich.

THE LIBERAL NEWS CO., 620 N, 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Apiritum and Befermatory Works published by Colby & Rich.

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattlest., Boston, every Wednesdayand Thursday, from 10 till 3, until further notice. U.8.

Dr. Paul H. Collins, Magnetist, 240 West 34th street, New York City, treats all chronic diseases. Local references given if desired. Consultation free. Office hours from 9 A.M. to 1 P.M. N.24.3w*

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.





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Divine Law of Cure.

Mrs. A dispatch from Washington says : Mrs. Mary A. Miller, of New Orleans, has applied for a license as master of a steamboat. The Supervising Inspector of the District reports her competent, but debars her because of sex. The case is referred to the Solicitor of the Treasury.

19 We are in receipt of a specimen of Sorghum sugar manufactured at the U.S. Agricultural grounds in Washington. Our thanks are returned to the donor. Carrie utilized it.

19 Read the announcement made in another column by James A. Bliss, regarding the forthcoming séances to be given in Providence, R. I., by James R. Cocke.

19 Do not fail to peruse Prof. Henry Kiddle's fine address on "The Theistic Revelation of Spiritualism," which appears on our first page.

13 The Spiritualists of Saratoga, N. Y., have perfected a legal organization.

College Lectures in January.

The lectures of the College of Therapeutics at Wells Memorial Hall, beginning Monday, Jan. 7th, 1884, at 10 A. M., will be highly interesting to all progress ive minds, and the public generally are invited to attend on the first three days, Monday, Tuesday and Wednesday, between the hours of 10 A. M. and 2 P. M. Prof. Buchanan will present the Science of Life and the Nervous System; Prof. Wellington, the Principles of Hydropathy, and Professors Gray and Swan, the Recent Improvements in the Materia Medica.

God's Poor Fund.

Since our last report it gives us great pleasure to annonnce that we have received the following sums in aid of the destitute poor whom the spirit friends bring to our notice fortrelief :

From "Friend," Boston, \$2,00; J. D. A., Danvers, Mass., \$5,00 ; Joseph Kühn, \$1,00 ; Mrs. E. H. Davis, \$2,00 ; "Friend," \$1,00 ; Mrs. L. M. Smith, 15 cents.

Mrs. L.[A. Coffin, as will be seen by her card on seventh page, has returned from her western tour and located in Somerville, Mass. She is a reliable psychometric reader of character, etc.

DIOLLEWIS'S MONTHLY .- The December number contains papers of more than ordinary interest and value, the most prominent of which is one by the editor upon "Vivisection" (to which we refer elsewhere). Some of the other articles that will attract special attention are: "That Far-Away Look." " A Balky Mule," and "Camp-Life in California," by the editor; "The Recent Woman Suffrage Convention," by L. D. B.; "My Insane Asylum Experience," by Geo. H. Bundy; several short stories, and "" Hygiene of the Brain," by Dr. M. L. Holbrook of The Herald of Health, with a portrait, New York := Frank Beaman, 68-71 Bible after a time messages would be written that could be under-House.

with honor to all parties.

Professor, to class in surgery: "The right leg of the patient, as you see, is shorter than the left, in conse-quence of which he limps. Now, what would you do in a case of this kind?" Bright student: "Limp, too." German Joke.

Keley & Co., dealers in Boys' and Children's Clothing, at 21, 22 and 23 Dock Square, Boston, make to or der gentlemen's dress suits, using the very best goods in the market, at least one-third cheaper in price than can be had at any of the up town establishments.

A Mr. Drum of Cass Co., Nebraska, beat a retreat lately after he had attempted to shave a mule. He now carries his arm in a sling. Had he employed the average barber the mule would be the disabled and suffering party.

A sacred burden is this life ye bear; Look on it, lift it, bear it solemnly, Stand up and walk beneath it steadfastly. Fail not for sorrow, faiter not for sin, But onward, upward, till the goal ye win. —Frances Kemble.

Our good friend Tony has a waggish yein in his com position. He observed the other evening on a Winter-Hill horse-car a lady fondling a pet lap-dog, and audibly remarked to Mac.: "Do you know that the female ourang-outang at the dime-museum has formed an attachment for a small dog and constantly fondles it?" The lady of course looked daggers, but dropped the dog.

The present hour is always wealthlest when it is poorer than the future ones, as that is the pleasantest site which affords the pleasantest prospect.—*Thorsau*.

The maladroit conduct of some people, combined with their ambidexterity, is so shockingly apparent as to disgust every intelligent mind.

When Eve upon the first of men . The apple pressed with specious cant, Oh I what a thousand piles then That Adam was not Adamant 1 — Thomas Hood.

An exchange speaks of a fatal murder. The fiend who would commit fatal murder would do more; he would kill a man.

Never before were so many murders committed in the like time, as in the last three months. If hanging was a preventive of murder, it would seem as though we had hung enough to render life safe.— The Valley Visitor, Neuburyport.

Boston has twenty-one hundred bar-rooms.

A plant has been discovered in Tonquin which it is asserted not only cures the bites of reptiles, but is a certain remedy for hydrophobia.

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.

J. S. M., WESTFORD, MASS.-You desire us to explain what in the opinion of Spiritualists should be the attitude and relation of Modern Spiritualism and the Liberal Church toward each other. That attitude, we are convinced, should be one of tolerance and friendliness on both sides. The Liberal Church and Modern Spiritualism each has a work to do, and the one prepares the way for the advent of the other. Spiritualism is the latest and highest aspect of liberal religion. 1.101.2.1.1.1.1.0.1.3

A. S., SHAWANO, WIS.-The singular writing you for ward indicates mediumistic power acted upon by spirits. You might continue to sit for development, and doubties stood.

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paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH. Publishers.

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eaded matter, fifty cents per line. Payments in all cases in advance.

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

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Public Proc Circle Meetings Are held at the BANNER OF LIGHT OFFICE, Bosworth street (formerly mamed Montgeomery Place), overy TUES DAY and FittDAY AFTEW NOON. The Hall (which is used only for these shances) will be open at 20 clock, and sorvices commence at 3 o clock procisely, at which then the doors will be closed, allowing no sgross until the conclusion of the shance, excepting as of absoluto necessity. The public are critically invited. The Mossages published under the above heading indi-cale that spiritescarry with them the characteristics of their earth-life to that beyond - whether for good or owlig that the readies to receive no doctrine put forth by spirits in the so common that does not compart with his or her rea-son. All express as much of truth as they percuive- no more.

more. The isourearnest lowire that those who may recognize the messages of their spirit-friends will welfy them by in-forming us of the fact for publication. The satural howers upon our (Trek-itoon table are grate-folly appreciated by our anged visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleas iro to place upon the altar of Spiritual-ity their floral offerings.

Gonations of such form the place upon the altar or operative fool that it is a pleas it o to place upon the altar or operative ity their formal offerings. The we invite suitable written questions for answer at these sources from all parts of the country. (Miss Shelhamer desires it distinctly understood that abe gives no private sittings at any time; noither does shore-objev sittor aon Tuescinys, Wodnewisys or Fridays.) The Latters of inquiry in regard to this dejustrment of the Bunner should not be addreased to the medium in any case. LEWIS B. WILSON, Underman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Nhelhumer.

Report of Public Séance held Nov. 9th, 1883. Invocation. 🕔

Invocation. Once again we approach in nearness to thee, oh, our Fither 1 once more our prayers ascend; yet again songs of praise rise from grateful hearts. On f may they be caught up and resound through the corridors of heaven until they gain response from those angelic volces, for the sound of which we listen and wait in eager expectancy. On I thou who art the Friend and Farent of all being, we would draw near to thy life and gather from thy great beating heart something new in the way of experience, some new condition of love and sympathy that will thrill our souls anew with the desire to labor for the benefit of humanity. We desire at this hour to learn something from the spirits of those gone before, to gain a new knowledge of im-montal life, to receive instruction concerning its con-ditions and surroundings. On I may those who assem-ble here from the schools of tearning beyond be given power and opportunity to m the themselves known, to express through these mortal lips the thoughtsteening within them, and to convince mortals that there is a conselous, never-ending existence beyond the valley and shadow of time and sense. Amen. conscious, never-ending existences beyond the valley and shadow of time and sense. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman. QUES.—Is the material face molded from the spiritual, or vice versa? If the former, then if reëmbodiment be true, when one returns to this sphere will he not be an exact likeness of his former saif?

his former self? Ass,—As matter is but the expression or manifestation of the spirit, it follows that the mortal must be the impress of the spirit-face, therefore we judge that the essential characteristics of the face of a spirit through every successive embodiment would present a like apbodiments, the general appearance may be come modified or altered, to a cortain extent. Q.—At what moment does the spirit to be re-embodied take possession of its new earthly or-manization?

ganization? A.-Wo understand that the spirit forms a

Board of Directors of the National Bank, and of the Fire Insurance Company. I do not con-sider myself a member of those Boards now, but I certainly do take an interest in the con-cerns which they represent, and it does me a great deal of good to gain power to come back and mingle with my friends and former associ-

and mingre with my friends and construct ates. I believe there is nothing more for me to say. The opportunity of presenting and announcing myself ought to satisfy me, and I feel very grateful, Mr. Chairman, for the privilege. I was known as Capt. James A. Stetson.

Mrs. Susan Mitchell.

BITRS. SUSAN Mitchell. My name is Mrs. Susan Mitchell; before mar-riage it was Brown. I lived in New York City, and left a family there. My husband's name is John Mitchell. My children have grown up since I passed from them, and have grown up since I passed from them, and have grown up since I passed from them, and have grown up since I passed from them, and have grown up since I passed from them, and have grown up since I passed from them, and have grown up since I passed from them, and have grown up since I passed from them, and have grown up since I passed from them, and have grown up from the quiet retreat of home into the avenues of labor, and of course I take a very great in-terest in their welfare. I am anxious that it shall be good, and that they walk the paths of rectitude. I have endeavored to influence my family so they could know I was with them and looking after them, but I have not succeeded at all in my attempts at manifesting. I come here to send my love to each one, and especially to say to my dear daughter Sarah : I am with you, and will endeavor to bring you strength and in-fluences which you require in mortal life. I cannot, nor would I wish to chase away all the shadows, all the dark experiences from your life, because I do not think it would be wise. We must all pass through painful discipline and try to grow strong under the burdens of life. We must all pass through painful discipline and try to grow strong under the burdens of life. We may learn lessons from them, and in after years find they have been for our best good. Oh! I have tried so many times since leaving you to have you know that I was by your side and guiding your footsteps. If I any succeed to-day in making you understand that your mother has never left you I will be more than satisfied, and feel repaid for all the efforts I have made in the past. I wish my husband, also, to learn something to f the spiritual life, for he will not long remain in the body; his feet are rapidly nearing the unseen world; he feels that his days are num-bered; feelbeness of body is descending upon him, and he turns his thought sometimes to the friends who have passed beyond. I wish him to know they are all safe in a beautiful world where they have their homes; and that there dear one of his family who left him, or seemed

dear one of his family who left him, or seemed to leave, some years ago. When he reaches that bright home in the spirit-world he will find the peace and rest for which he has long sought. Our united love is extended to each one.

Fred Wetherbee. It seems good to come here, but I do not feel strong; the weakness comes over -me which I felt for a long time before I died. I was almost iwenty-two years old when I passed out from the body, and I had been ill and suffering from my nineteenth year, so although I did not really desire to give up mortal things, and the bright conditions of earthly life, yet it was a relief to find myself separated from the body; such a sense of release came over me that I exulted, and felt that I was at hast given a condition of happiness and rest. For some time I did rest under the watchful care of dear, bright com-panions, who welcomed me to the spirit-world, but after awhile I aroused myself and gazed around me. I found a bright world, and every-thing as natural and beautiful as it is here upon the earth, and it appeared just above the earth. It seems good to come here, but I do not feel ence upon the embryo child at the period of conception.
Q.-If at conception, what law operates in the disintegration of organized spirit back into its original essence?
A.-We do not understand that organized spirit back into obliged to return to its original essence, but that at the moment when the spirit takes full possession of the embryo child, which we understand to be about the sixth month of gestation, the spiritual body formerly inhabited becomes disintegrated, and roturns to the elements which it sprung.
Q.-If the organized spirit, at conception, becomes disintegrated back into its original essence, but four place to place the spirit about the spirit the earth, and it appeared just above the earth. When I realized how strong I had grown, that

gie, also, sends her love and is happy. She is not now overcome with the cares of life, and depressed in spirit, failing to find beauty any-where; she has thrown those conditions off, and now exults in the bright, free life of the spirit-world. She can appreciate and recognize the beauty of everything here as fully as I do. We are joyous in spirit, not because we are do-ing nothing, but because we have a work to do which is pleasant, and which promises good re-sults. As we accomplish our labor, day after day, and endeavor to have each hour perform its own special mission, we sing our songs, and send our influences of peace out toward our friends of the earthly life. I would like to add that I have in mind certain occurrences which took place is few months before I passed from the body, which appeared so mysterious to my family. I want then to understand that those occurrences were originated by spirits; that a true spiritual manifestation took place in my apartment. About three months before I died, a certain article was taken away and something brought in its place. We did not know how the exchange was made, and my family were very much mystified in consequence. I have since learned that the work was performed by Maggie, who gained power just at that time, when the spiritual part of the lives of my friends was in the ascendency. Because they were all in such entire sympathy with me dur-ing my illness, they laid their external business cares aside for the time, and thus our spirit. ing my illness, they laid their external business cares aside for the time, and thus our spiritfriends gained power to make their presence known in so tangible a manner. If my friends will visit some medium in Boston, I think we shall be able to explain how it was; they would not care to have me do so in public, I know.

Report of Public Scance held Nov. 13th, 1883. Questions and Answers.

QUES.-How does a spirit, while controlling a medium, read a letter, the medium's eyes be-ing closed?

A NS.-Spirits, while controlling a medium, may not always be dependent upon the physical senses of their instrument, and may have the power of perusing a letter placed before them, either through their own spiritual vision, or through the laws of psychometry, sensing from the missive the thoughts that were in the mind of the writer at the time it was indited. Q.-How does perifaction of the material body affect the spirit? A.-Before the mortal body can become pet-rified, all the elements within it which the spirit desires and requires for its confort and con-venience, for the upbuilding of its spiritual body, will have been withdrawn, consequently the petrifaction of the body will cause the spirit Ans.-Spirits, while controlling a medium,

no uneasiness. Could petrifaction take place before these elements had been entirely with-drawn, then the spirit through the operations of psychological laws might suffer some incon-

venience. Q.-[By C. B. Fletcher, Charlton, Mass.] Is there, in the spirit-world, any book that is regarded in a manner corresponding to that in which the Bible, the Zend-Avesta, the Koran, and similar books are regarded by the people of earth? earth ?

A.-We have in the spiritual world works of wisdom, compiled by inspired minds, but such volumes are not idolatrously worshiped, as are your Bibles of earth. Although we paydue respect to the inspirations of cultured minds, yet we do not bow before the shrine of any author-ity save that which streams downward intui-tively into each human mind directly from the source of all wisdom and power.

Nathaniel C. Parker.

 A.-Wu under and the first of and exist an information of the large and beautiful at its lines and and adveautiful at its lines and and adveautiful at its lines and adveautiful at lines and adveautiful at its lines and adveautiful at adveautiful at its lines and adveautiful at adveautiful at adveautiful at its lines and adveautiful at its lines andveautiful at an adveautif adveautiful at adveautiful at adve assure them it will give me unbounded satisfac-tion if they recognize my presence, and if they give me an invitation to call upon them in the privacy of their own herein the privacy of their own homes. I am interested in the education of youth, especially in that instruction which appeals to the spiritual natures of our young people. I have been deeply interested in the system and work-ings of the Progressive Lyceums in different parts of this country. In earlier days I believed they would become a power in this land for good, but during the last eight or ten years I have been pained to see these institutions wan-ing. What at first appeared to be flourishing schools for the spiritual education of the young have dwindled down almost to a mere nothing, at least their influence is not nearly as wide-spread as it was a dozen years ago. I call upon Spiritualists generally to exert their influence in behalf of these schools, for it appears to me that behalf of these schools, for it appears to me that only by educating the young people in a knowl-edge of spiritual life, its laws and duties, as well as instructing them concerning their own physical and spiritual natures, and their re-quirements, can we expect or hope to mako Spiritualism a grand and mighty power by-and-by, for the old workers are passing away, and it is the duty of mortals as well as spirits to de-velop the powers of the young people around us, that they may also be used as instruments for the promulgation of the divine truth which the angels have to reveal to humanity. But I will not tarry, Mr. Chairman. I only came in to speak a few words, and assure my friends that I still live, and hope to meet them all again by-and-by. Those who have joined me on the spirit side send back their greetings and their love. We are all happy in a bright home together. I lived in New Haven, Conn.; my name is Nathaniel C. Parker.

derstand I was with him and knew what was going on. If any of my old friends or associates care to know I have got back, Mr. Chairman, you may tell them I send my regards, and if they wish to bear from me in private, I am quite ready to come to them. There was a little medium in the city of Cincinnati, where I belonged, through whom I think I can come to my friends. The lady is called, I believe, Mrs. Fletcher. I will not give any private message here, because I do not think it would be wise; but I assure my friends I will come to them, if they give me a call. The business which I pursued was that of a pork-packer. Many, porhaps, will know me in that capacity. I am not so much interest ed in that business now, from the spirit side but as I said before, there are many material interests which call me, of which, at some time, I will speak further, if I can have an oppor-tunity elsewhere. I am Michael Zeigler. My eu in that ousness now, from the spirit side, but as I said before, there are many material interests which call me, of which, at some time, I will speak further, if I can have an oppor-tunity elsewhere. I am Michael Zeigler. My son is H. M. Zeigler.

Louisa Willis.

DECEMBER 22, 1883.

Verifications of Spirit-Messages. MRS. FANNIE C. PADDOCK.

To the Editor of the Banner of Light :

To the Editor of the Banner of Light: Many of your readers will, remember the long and beautiful communication published in the Banner of Light over a year ago, from MRS. FANNIE O, FAD-DOCK, wile of Bishop Paddock of Oregon. The Bish-op being in this city on business connected with his. Diocese, I called on him with a copy of the spirit-message. He said he had already received one, and that the communication was very characteristic of his. wife. He cordially thanked me for the interest left in regard to it.

wife. He contrainty manage and so the second second

WILLIAM H. CROWNINSHIELD.

WILLIAM H.-CROWNINSHITELD. To the Editor of the Banner of Light: I trust you will excuse my delay in not making ac-knowledgment of the splrit-message from my father, WM. H. CROWNINSHIELD, which appeared in your issue of Nov. 3d. It is correct in all but one instance, and that was the time of his death, which was given as in June, but he died on the 27th of May; it was very satisfactory proof to me, nevertheless. I am yours respectfully, WM. H. CROWNINSHIELD. Brockton, Mass., Dec. 10th, 1883.

LEVI PHILBRICK.

To the Editor of the Banner of Light : In your issue of Nov. 24th, 1883, is a message from LEVI PHILBRICK. The statements therein are true, and I have no doubt came from Levi Philbrick, my dear father. Many thanks to Miss Shelhamer and the Banner of Light. MRS. CLARA F. NEALLEY. Exeter, N. H., Dcc. 11th, 1883.

EBENEZER P. PEIRCE.

To the Editor of the Banner of Light: In the Banner of Light of Dec. 1st I read a message from EBENZZER P. PtrILCE. Mr. Pelree owned a large farm on what is now called Arlington Heights, was a deacon of the Universalist Church, took a great. Interest in affairs in town, and was generally respect-ed. After his death — which occurred some twelve years argo—his family moved to Townsend, where his wife, Elizabeth—of whom he speaks—died. Respectfully, GEO. WINSHIP. Arlington, Mass., Dec. 1st, 1883. To the Editor of the Banner of Light:

MRS. J. H. CAMPBELL.

To the Editor of the Banner of Light : To the Editor of the Banner of Light: In your paper of Sept. 15th, 1833, was a message from MRS. J. H. CAMPDELL, who said she had friends in Cleveland, O. She was well known among the Spirit-ualists here. Hor friends remember hor with kindly feelings, and are glad to have heard from her since her entrance luto spirit-life. The communication is recop-nized as being characteristic of Mrs. Campbell. MARY C. BATCHELDER. 1850 Euclid degua (Cleveland O) Way 21st 1933

1859 Euclid Avenue, Cleveland, O., Nov. 21st, 1883.

We are asked by the Catholic Examiner to listen and hear the Methodist journals 'howl" at the statement that a Catholic church for colored Catholics has been opened in New York City; and are told that it is prepared to hear the usual amount of complaint of the "insidious advances of Romanism." Yet it professes to believe that "this kind of thing has ceased to attract any large amount of attention." It thinks the moral condition of the negro has been too long neglected. For obvious reasons, it says the Catholic Church has not been able to give the negroes the needed attention. But now it looks to see them make much progress morally. A correspondent professes to be able to discern these "obvious reasons" for the inactivity of the Catholic Church hitherto in a paragraph in another column of the Examiner, in which it is stated that the Ro-man Catholic chaplain of the borough jail at Liverpool spends his mornings in jail administering to the spiritual instruction of Roman Catholic prisoners, who, to the number of 18,000 or more out of 23,000, pass under his instruction in the course of a year. Those 18,000 form more than two-thirds of the prison population of Liverpool. The retort of the critic, therefore, is

Louisa Willis. I was but fifteen years old when I died, and I have lived in the spirit-world almost as many years as I did in the body. I have many times tried to reach my friends in earthly life, but for some reason have not succeeded. I have endeavored to call their attention to the spirit-ual philosophy; I have walked in their midst, in their homes, touched them on their heads and faces, tried in many ways to have them re-alize my presence, but I could not do so. I wished ihus to convince them of my immortal life. Those friends who are nearest to me do not believoin a future existence; they think when the body dies all intelligence, all vital consciousness, become dissipated; that while the elements of the physical structure are taken up by other organizations, the individuality, the personal identity of the man or woman, be-comes forever destroyed. Now I wish them to understand that this is not the truth. I have attended schools in the higher life, where I have gained solid instruction and learned les-sons of the nature and character of existence in the body, and I would like very much to find a medium through whom I can speak privately to my friends on these questions, because I think by so doing I can convince them of an immortal existence. I suffered for a long time before I passed away, because when quite a child I met with an accident which left my body frail and weak, which depleted my system of vitality, and I lingered on a few years before the spirit loosen-ed its hold upon the physical and soared away to the eternal world. My mother mourned

ed its hold upon the physical and soared away to the eternal world. My mother mourned very much; she never recovered from the shock that fell upon her when the accident to which I refer came to me. She has joined me

shock that fell upon her when the accident to which I refer came to me. She has joined me in the spirit-world since I passed out. I have a father living on earth, also a bro-ther and one sister. I wish them to realize that mother and I are together; we have not been separated for one hour since she joined me in the spirit-world. I wish them also to know that we have prepared a home for them; we have gathered up materials from their lives and actions which appear substantial and pal-pable to us, and have woven them together to form a fitting habitation for them when they join us in the spirit-world. But there are so many of these things to speak. of, I cannot take the time from other spirits. I ask my brolher to give me an opportunity of meeting him, through some medium, so that I may speak of them. I could tell him of, those who are with me. Little Nellie joined me soon after I passed away. She Is not a sister, but a very dear friend of our family. I also wish to tell Harry that Viola is with me in the spirit-world, and we are all happut together. My burther's nome

not unpleasant, although it may be improved; that I find means and opportunities for making the improvement, and am very happy to avail myself of them. I was very well situated in life as regards financial means; my companions and associates considered me a wealthy man. I care nothing about those things now; I only wish that I had employed my means more large-ly for the benefit of others, that I had diffused them in different directions for the upbuilding of humanity, and accomplished a much larger them in different directions for the upbuilding of humanity, and accomplished a much larger amount of good than I did. However, regrets are unavailing, and I have now to go to work and attend to my present life, trying to make the best possible use of it. Like other return-ing spirits, I would be highly gratified if, my personal friends will give me an opportunity of meeting them somewhere in private, for I have very much to say to them: I passed on from Hartford. I belonged in New York. Charles Kneeland. Kneeland.

I remember that I was allowed to step out of the body after comparatively a few hours of helplesness, I felt like rejoicing at the lot which fell upon me. I was very well known by a number of people. I had a family and mauy friends, whom I left on the mortal side, good associations and many beautiful ties, and I do not wish to ignore them because I have passed from an earthly tenement of clay: on the con-trary I wish to continue them, to renew old as-sociations; to send loving greetings to dear friends, and assure each one of my abiding in-terest in them. terest in them.

I was a Mason, and held the prominent posi-tion of Secretary of the Grand Lodge of Ma-sonry of Massachusetts. I have gained much information concerning the mysteries and the information concerning the mysteries and the true principles of Masonry since I passed to the spirit-world, because I have come into com-munication with old Master spirits, adepts in the Grand Lodges of the East, who passed on years, or I might say ages ago, to the eternal realms of the spirit. If my mortal brother-as-sociates would like to learn something of the beautiful things I have learned, I will be pleased to impart what I can to them-provided they open a way for me to return in private. I be-longed in Chelsea, Mass.. I lived a good many years in the body, and have been gone about two. Tracy P. Cheever.

Cápt. James A. Stetson.

I am vory glad to come in, Mr. Chairman. I seem to follow nicely on the magnetism of the gentleman who has just left; perhaps it is be-cause we are somewhat in sympathy, as I. too, was a Mason when on earth, and I am still in-terested in that body now that I have become a saleit.

was a missin when on earth, and I am still in-terested in that body now that I have become a spirit. I only passed out from the old form last spring, and I appear to be floating around, here and there, taking a look into the affairs of my friends, and interesting myself in the concerns and doings of those with whom I was formerly connected. I always considered Boston the best of harbors into which a ship might enter. I still hold that opinion, and, sir, I am glad to drift into this port, and send out my greetings and hall fellow to my friends. I have found on the immortal side. I have entered a grand country, and assure you, Mr. Chairman, that its situation is very plensing. Surely a man can find no fault when he has been given the best opportunities for advancing his interests and providing himself with a comfortable home. It would be very gratifying to me if my friends give me a loud and clear response. I am quite well satisfied with the conditions I have found on the immortal side. I have entered a grand country, and assure you, Mr. Chairman, that its situation is very plensing. Surely a man can find no fault when he has been given the best, opportunities for advancing his interests and providing himself with a comfortable home. It would be very gratifying to me if my friends would seek out an avenue through which I might come into personal communication with them, for I have much to say that will not only be of interest to me, but which, perhaps, may "also prove beneficial in its results. I was very well known in Gloucester, and belonged to the

hast them with my communication, for I bring them I code cheer. I would they should all understand lings fully the conditions belonging to spiritual exclusively to the conditions belonging to spiritual exclusively to the istence; but this is not possible, because, sir, it that those things which pertain exclusively to the operation of the spirit cannot be fully expressed to mortal compare of prehension, since the circumstances and struggers of gles of material life claim so much of the attense is present them with an outline of what lies be many yond. Still, I wish my friends to realize that I assed have provided myself with a home which is yery pleasant to me, and which I am at present cecular data is be glad to reapond to me in spirit. I bring to my children, and each one dear to me, my earnest love and sympathy; also an expression of them seems to come to me, and is fully as important to me as though it was personally my own. I have a brother by the name of Samuel, who has beet favored with the past I enjoyed many

wishes and offices of his fellow-townsmen. In connection with him in the past I enjoyed many pleasant hours. After leaving the body I en-deavored to impress him with a realization of my personal identity; but as I recur to that moment it seems to me that after all my at-tempts were futile. However, having gained some comprehension of Spiritualism, and its work-aside from all other issues that endeavor work—aside from all other issues that endeavor to cling to it—and learning that of itself it is pure and good, and capable of bringing knowl-edge and great good to humanity, I am ready to identify myself with it and do my part in pro-mulgating the truths it has to present. I hope my earthly friends will join me in my efforts to be of use to mankind.

be of use to mankind. I come here to express myself in this way because I wish to reach my friends with love, and also to gain strength and power in the direc-tions named, so that I may become a co-worker

with exalted spirits in their efforts to enlighten the people of earth. I am from Lynn, Mass. My friends will know me as Christopher G. Bubier. Members of my family are interested in the leather business at Lynn.

Nellie C. Morrill.

Michael Zeigler.

I come right in after that young man. I do n't know him, but he helps me to come. I do want to speak very much, though I do n't understand this thing, and it is hard for me to make myself to speak very much, though 1 don't understand this thing, and it is hard for me to make myself known, but the powers here tell me that, if I will try, they will help me. I have interests on the mortal side, a good many of them, so I feel drawn back, and I suppose I live here more than I do on the other side of life. I wish I had an opportunity of speaking to my friends. Since I went out of the body I have traveled to some distance from my old home. A son of mine, whom I considered a very superior young man, one quite competent in his particular line of silver Cliff, Colorado. I have been drawn to much interested in them, and find that he is making his way, doing well. That pleases me muchy. I felt sorry I could not make him un-

MESSAGES TO BE PUBLISHED.

Nov. 13 .- Deacon Allen Berry; Hannah Peterson; An-

nie M. Avo. 16. – Fannie Burbank Felton; Mary Kelley; Joseph Schell; Lizzle Marshall; Flora Partridge; Harrison Bees-ley; Henry M. Howard. Noc. 20. – Mrs. Irene Jarvis; Mary Whitehouse; J. Amo-ry Davis; Mrs. Adelaide J. Barnes; Justin Ely; Edward P Place

if. Piace, Nov. 23. — Dr. Cornell Smith; Edward O. Biake; Albert A. Rotch; Mary Ellen Stotson; William A. Vaughu; Hat-tie Carter; Olive Parker. Nov. 27. — Mabol: Jonathan Sargent; Nanoy Longee; Ella Shaw; H. F. Randford; Mattie Peabody; John Corey. Nov. 30. — Mary Agnes McArthur; Joshua Fryo Speed; Martlin Ames; Louis Fersons Davis; Dora Jonning; Sto-phen W. Nudd; Ellon Donavan; Nellie Wheeler; Emma Runck.

Ruck. Dec. 4. – Thomas Cook; Mrs. Molly Dow; Capt. Join G. Crosby; Mrs. Susan M. Ford; Samuel H. Brooks; Maggle Leahy: Joseph Bassett: Matia E. Harris. Dec. 7. – Children's Day. – Nolle Roberts; George Hen-ry Willams; Carrie Loud Morse; Willie Deneby; Mirlam Clementine Mattin; Bertle Atkins; Penina Howland; Jen-ry Willams; Carrie Loud Morse; Willie Deneby; Millie Wat-terson; Walter Alvin Sherer; Elmer Fales; Millie Pryor. Dec. 11. – Red Wing; Morma; Ellen' Walker; Theodore Pomeroy; Daniel Peterson; Michael Hennessey; Mary Elifza Willard.

Spirit Messages.

= (opped)

Notwithstanding the explicit statement made some time since in the Message Department by the Spirit President, FATHER PIERPONT, in answer to questions by mortals as to how one in this life can secure a message from one in the life beyond through the medium who delivers

he effect that the Catholi busily engaged in the jails.

I am using Dr. Graves's Heart Regulator with great results, had Heart Disease for 9 years, so bad could not lie down.-John McGuff, Pike Station, O. The Heart Regulator cures. all forms of Heart Disease, nervousness and sleeplessness.

Married:

In Stoneham, Mass., Dec. 5th, by Rev. E. B. Fairchild, Mr. Daniel M. Lowell, of Salisbury, to Mrs. Susan A. Williams, of Framingham.

Passed to Spirit-Life:

From Chelsen, Mass., Nov. 22d, Mrs. Jerusha A. Keyzer, ged 58 years.

aged 68 years. She was for many years a firm believer in Spiritualism, and was remarkable for her sweetness of disposition. None of the trials of life or pains in sickness ever caused even a shadow to pass over her 'sweet face. Her' only wish was to remain to administer to the aged parents she has left behind. Before the earthly casket was hid a way, she gave tuntils-takable proof that she was still with the loved ones and that there is no death. Truly can it be said of her, " None knew her but to love." The beautiful and 'impressive fu-neral sorrices were conducted by that old and carnest work-er in the cause, Mrs. Sarah A. Byrnes. From Plymouth, Mass., Dec. 6th, 1833, Mr. Lonnel B. Faunce, aged 72 years.

Faunce, aged 72 years.

Faunce, aged 72 years. Mr. Faunce was for twenty-nine years a firm Spiritualist, and the precious belief which to him was knowledge, well, prepared him to endure the bredensomeness of life's jour-ney and bear up 'under the bredensomeness of life's jour-ney and bear up 'under the bredensomeness of life's jour-tey and bear up 'under the bredensomeness of a filte's to be beautiful beyond. The consolations of apliti-communion are enjoyed by the wife and three remaining children.

From Tavares, Florida, Nov. 80th, Charles A. Hunt, formerly of Charlestown, Mass., aged 84 years.

[Obituary Notices not exceeding twenty Tines published gratuitously. When they exceed this number, twenty cents for each additional kine will be charged. Ten bords on an worape make a line. No postry admitted ender the keating.] is measured of the order of the bords.

Works by A. E. Newton.

THE MINISTRY OF ANGLESS HEALINED. A. Letter to the Edwards Congregational Church, Roston, 1833, giving an account of the author's conversion to Spiritualism. With an Appendix containing tacts illustrative of Angelic Ministry, and a Reply to the Congregationalist. Fam-phile, 72 pages, 25 cents; postage 2 cents; 1401, 165 context

ANSWER TO CHARGES preferred by the Church, with Account of Trial. Pamphlet, 28 pages, 16 cents.

with Account of Trial. L'ampnies; ap pages, 10 cents. LESSONS FOR CHILDREN, on Anatomy, Physi-ology and Hygione. Gloth, 14; pages; 50 cents; postage 8 cents; 14 THE BETTER WAY, an Appeal to Mer. in behalf of Human Culture through a wiser Parentage. Pamphies, 49 pages, 25 cents.

THE HODERN RETHESDA of The Gift of Healing Restored, being an Account of the Life and Laborsof. DA J. R. NEWYON, Healar, with a fine Portrait. Also con-taining Observations on the Nature and Source of the Heal-ing Power, the History and Couldkions of the Rest-ett, 322 pages, octavo, 52,00. For sale by COLHY, & BIOH.

DECEMBER 22, 1883.

BANNER OF LIGHT.

Advertisements. Mediums in Boston. Mediums in Boston. Hew Books. BALTIMORE ADVERTISEMENT. DR. DUMONT C. DAKE'S JAMES R. COCKE, Till wonderful Musical and Test Medium, is now ready to make engagements with Societies for scances on the public platform; private parties, for parlor scances; camp-meetings the coming season, &c., &c. Will go out of town anywhere to hold scances. Terms reasonable. Address only JAMES A. BLISS, Business Manager, 39 East New-ton street, Boston, Mass. Dec. 1. SANITARIUM, SARAH A. DANSKIN 26 Chester Park, Boston, Mass., A FFORDS superior advantages to chronic invalds who A desire board and treatment. Magnetism a specialty. Ulairwoyant remedies unsurpassed. Dr. Dako has no peer in locating disease, and combines unequaled personal healing nower, with an experience of twenty year's practice, and thorough knowledge of medical science, Thousands of so-called "incurables" testify to remanant currs. Physician of the "New School," Pupil of Dr. Benjamin Rush. **M. EUCENIE BESTE** Office 481 North Gilmor Street, BALTIMORE, MD. DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced Appletes have been permanently cured through her instrumentality. She is calaraudient and clairoyant. Reads the interiod ondition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly chanced by his fifty years' experience in the world of spirits. WILL hold Béances at her residence, 673 Tremont street, Boston, for Full-Form Materializations and inde-pendent voices, both for speaking and singing, on Tuesday and Thursday evenings, at 8 o'clock, and on Wednesdays and Saturdays at 2:30 P. M. Other evenings can be secured for private pattles. 4w-Dec. 22. science, Thousands of so-called "incurables" testify to permanent cures, DR. ELLA STEVENS CADY, Assistant. Diagnosis, per onal or by correspondence, 83,00. Patients successfully treated at a distance. Remedies sont by express, sond for circular.) DR: DAKE can be consulted in New York City office, Ashiand House (cor. 24th street: and 4th Aronue), the ist, 2d, 3d, 16th. 17th and 18th of every month. Dec, 22. People from the Other World. CONTAINING H. A. Stewart, M. D., Famous FOR curing Throat and Lung Troubles, Catarrh, Liver Complaint, Diseases of the Stomach, Heart, Nerves, Blood, Kidneys, and Female Complaints. Will be at 10 Lynde street, Hoston, the first fifteen days of each month. Consultations free, 4w*-Dec. 15. J.A. SHELHAMER, Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention. MAGNETIC HEALER. OF THE Office 81 Montgomery Place (Room 3); Boston, Mass. The American Lung Healer. Umos 54 Montgomety Place (Moom 3); Boston, Mass., Willi, treat patients at his office or at their homes, as desired. Dr. 8, prescribes for and treats all kinds of diseases. Bysefalties: Rheumatism, Neuralgia, Lung, Liv-er and Ridney compliants, and all Nerrous Disorders. Con-sultation, prescription and advice. \$2,00. Moderate rates for Medicines, where furalshed. Magnetized Paper \$1,00 per package. Healing by rubbing and laying on of hands, Pardos wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dys-peptic, Liver and Kieney, or Strengthening and Soothing Phils, 25 cents per box, or five boxes for \$1,00. Office hours from 10 A. M. to 8 P. M. -except on Tuesdays and Fridays, when he attends out-of-town patients. Lottur address care of BANNER OF LIGHT. tf-April7. MRS. E. C. HATCH WONDERFUL SEANCES Prepared and Magnetised by Mrs. Danskin, WILL hold Full Form Materialization Scances every Sunday, Tuesday and Thursday evening, at 3 o'clock, Also Wednesday afternoon, at 2:30 o'clock, 231 Bhawmut Avenue, Boston. (w*-Dec. 15) Is an unfailing remedy for nil discases of the Throat and Lungs. TUBLECULAR CONSUMPTION has been cured by it. Price \$2,00 per bottle. Three bottles for \$5,00. Address MES, SARAH A. DANSKIN, Baltimore, Md. Post-Of-fice Money-Orders and remittances by express payable to the order of Barab A. Danskin. Dec. 8. Eddys, ALLEN PUTNAM WILL, meet calls to Lecture; also to officiate at Funerals or Weddings. 91 West Brookline street, Boston. Dec. 15.-8w* Dr. F. L. H. Willis AND MRS. CLARA A. FIELD, May be Addressed till further notice, MEDICAL Examinations and Treatment, Psychomet. ric and Business Sittings. 43 Winter street, Boston. Oare Banner of Light, Boston, Mass. Date Bailiner of Light, Boston, Mass. D. R. WILLIS may be addressed as above. From this point he can attend to the disgnosing of disease by hair and landwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledgre with keen and searching psychometric power. 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Dec. 1.—int* **DROF. W. W. CLAYTON is General Agent** for the above Du, OLAYTON's REMEDY in Massachu-setts. It is "the best thing out." Agents wented in every town and city. Send fifor 4 sample boxes and Instruction to Agents. Address FIOF. W. W. CLAYTON, 18 East Chestor Fark, Boston, Mass. Dec. 8. PROSPECTUS OF THE

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Consult Prof. A. B. Severance, If you are in trouble; if you are discased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical lite. Send lock of hair or hand-writing and one dollar. Address 219 Grand Avenue, Mil-waukee, Wis, Nov. 3. Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, removed to 223 Fountain street, Providence, R. 1. Oct. 6. DR. FANNIE C. DEXTER, Medium, 219 Main street, Pawtucket, R. I. 4w-Dec. 8.

College of Therapeutics. College of interapeutics. THE COLLEGE OF THERAPEUTICS OF THE AMERICAN UNIVERSITY will hold a Post-Gradu-ate Session of five weeks, beginning on the 7th of January. 1884, the child design of which. will be to give important practical knowledge not given in Medical Colleges at pres-ent-a course which will place graduated physicians in the most advanced sphereof progress, and give them a material advantage over professional competitors. To these about to enter the profession it will be equally important in giving them superior qualifications, and a clear understanding of medical photophy. The principal subjects of the lectures will be the Physiol-ogy of the Brain and Nervous System, the Philosophy of Medical Science, the Belence and Art of Psychometric Di-agnosis, the Science of BARCORONAY, the Visio I Mag-netic Treatment of Disease, the Treatment of Ilseases by Electricity and by Hydropathic Methods, the Use of Kar-temal Applications and Pneumatic Processes, and the Value and Applications of New Remedies not familiarly known in medical practice.

and Application of New Remedies not familiarly known in medical practice. This course of instruction will also be of great value to all benevolent citizens, enabling them to undorstand the treat-ment of disease by safe and narmless methods, and in many cases to dispense with the services of a physician-while to magnetic heaters it will be invaluable as a complete guid-ance in their profession, and is so regarded by those who have been instructed heretofore. The fee for this ceurse will be twenty dollars. For further information, address bR. J. R. BUCHANAN, 29 Fort Avenue, Boston, Dec. 16, World D. BAMET on 50 New Chromo, our pack.



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rial conduct, the fruth, beauty and utility of spiritualism will be advanced. TRIME OFSUBSCHITTON: Per Year, \$1,50; Bix Months, 55 cents; Three Months, 40 cents. By arrangement with Fowler & Wells, publishers of the "Phronological Journal," the OFFRUING and "Journal" will be sent one year for \$2,75, Bloud the premium offered to new subscribbers by Fowler & Wells be wanted, 25 cents extra inust be enclosed to cover expense of loxing and pack-ing the Phrenological Bust, with Illustrated Key, fully or-plaining and giving such directions as will enable the reader to understand its use. In remitting by mails a Post-Office Money Order on Ottume-wa, or Drait on a Hank or Banking House in Chicago or New York City, payable to the order of Fox & Wilson, the Preferable to Hank Notes. Our patrons can remit us the Intermitting by move and the postage stamps. Address YOX & WILSON, Ottumwa, lowa. Impediation of the State of State of States of States Intermitting by mails a Postage stamps. Address YOX & WILSON, Ottumwa, lowa.

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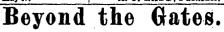
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Light for Thinkers. A WEEKLY PAPER, published at Atlanta, Ga., in the interest of Spiritualism, at \$1,50 per sanuum. May 19. G. W. KATES, Editor, A. C. LADD, Publisher.



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Banner of Bight.

S

BOSTON, SATURDAY, DECEMBER 23, 1883.

Memorial Nervices in Recognition of the Life-Work of Prof. William Denton, at Horticultural Hall.

On Sunday morning, Dec. 16th, the Boston Spiritual Temple, meeting regularly in this hall, held appropriate services in recognition of the transition from physical life of Prof. William Denton. The face of the platform was tastefully decorated with a background of black velvet, upon which were arranged twining green vines and passion-flowers. The speaker's desk was ornamented with a beautiful basket of flowers, also a large bouquet, both being the gifts of Mrs. Mary A. Charter, who informs us that she was prompted to the act by a spirit purporting to be the grandmother of Prof. Denton. In front of the speaker's desk was placed a beautiful floral piece, the gift of the Boston Spiritual Temple, representing "the Gates Ajar," with the added feature that between these gates an array of red and white blossoms, taller than their brothers and white obscinst littling the major part of the work, seemed to be march-ing, two and two, from "the seen" behind one closed gate to "the unseen" - typical of the marked individuality of him who had gone onward through the gate of death, bearing his convictions and his thoughts with him in welldefined array. Upon a green groundwork at the foot of this place was inscribed in white blos-soms the truthful legend "He is Risen."

Shortly after half-past 10 Capt. Richard Holmos, the President, together with Mrs. A. Holmes, the President, together with Mrs. A. H. Coby and Dr. H. B. Storer, took seats on the platform, and a quartette composed of Mr. Geo. LeClaire, basso, supported by Messrs. Frazier, Kingman and Milligan, joined in the hymn: "I'm Wandering Down Life's Rugged Path," after which Mrs. Coby offered an invocation, the quartette following with a fine rendition of "I Cannot Always Trace the Way."

Capt. Richard Holmes then addressed the au-dience briefly as follows: This large gathering of appreciative friends,

the kind, culogistic words to which you will have the privilege of listoning, and these beautiful floral offerings, are but a just tribute to the memory of one whose wonderful magnetic power, whose superior intellect, whose ele-quence and untiving earnestness in the promo-tion of good works, has endeared him to the One who has been an ardent worker in many of the reforms of the day; one who has been an earnest advocate of the principles we profess to cherish, and one, the loss of whose earthly companionship in mortal form we deeply de-

plore. In New England, the home of his adoption, In New England, the home of his adoption, and to a Boston audience, I need not speak of him as a recologist or a scientist, a humanitari-an or a Spiritualist, for he having been an earn-est writer and an arduous worker in this lo-cality for many years, I make no doubt that many of his beautiful thoughts are engraved upon the tablets of your memories. In rela-tion to the characteristics of his early and a portion of his recent life, I will read a brief biographical sketch clipped from the columns of the Melbourne Australasian: "The late Professor William Denton, who died of fover in New Guinea while accompanying the explor-

"The late Professor William Denton, who died of fever in New Guinea while accompanying the explor-ing party of Capitain Armit sent out by the proprietors of *The Argus*, was born at Darlington, Durham County, England, on the 8th January, 1823. When it years old he was employed for a year by a carrier at Darlington, and after serving for a short time as a grocer's assist-ant, he was apprenticed to learn the trade of a machin-ist. At 16 he began to lecture on Temperance, Meth-odism, and Mesmerism. After emigrating to the United States its life continued a series of struggles with poverty and ill-fortune. During the later years of his life, and after working with pen, axe, and spade, he continued to lecture and write, making New Eng-land his principal field of operations. Many of his books are well known.

ne continued to rectaire and write, making New Eng-land his principal field of operations. Many of his books are well known. He came to Melbourne on a lecturing tour nearly two years ago, upon the invitation of Mr. Terry of Russell-street, and other woll-known Spiritualists. He was an entilusiastic geologist, and an unitring walker. He used while in Melbourne to take long excursions into the country in pursuit of his favorite science, and be collected a large number of interesting specimens, among others the remains of a fossilized whale of an estiluct species, traces of which can still be seen upon the beach at Chellenham. It was Mr. Dentou's firm belief that in fever, and all? Infammatory diseases, abstinence was an unfailing specific. He used to tell his friend Mr. Terry, with whom he lodged for months during his stay in Mel-bourne, that once when he was stricken with fever in America he fasted, and allowed nature to successfully work a rapid cure. Captain Armit telegraphs that, in his last lekness, in obedience to the conviction he labuent, doubtless, in obedience to the conviction he

ishment, doubtless in obedience to the conviction he. had formed, that food only served to stimulate the progress of the disease." After reading other details concerning Capt. Armit's despatches, etc., nearly identical in na-ture with the matter published editorially in the Banner of Light of Dec. 15th, Capt. Holmes cited the following extract from the remarks of the Statement for Marca and the remarks of the Banner of Light of Dec. 15th, Capt. Holmes oited the following extract from the remarks of the Sydney Evening News on the same topic: "Prof. Denton was an advanced thinker on all the high themes which now occupy the thoughts of the great minds of our age, and his numerous works, most of which are in the library of the School of Arts in this city, will for ages to come be perused with pleasure and profit by all who pursue truth for its own sake, regardless of the issues to which their in-quiries may lead. He was an accomplished geologist, and also a well-read man in all the observational sci-ences, whilst his general literary requirements were of a highly respectable character. As a debater he was sharp and ready-witted, and his mind was so stored with knowledge on whatever subject might be under discussion, that he always had facts and their inevitable inferences at command, so that he could support his own views or crush those of an opponent with a degree of force and a wealth of illustration that seldom failed to convince all unprejudiced listeners. As a writer he was elequent; subile ha argument, and disposed to give every fact and even every objection to his views its weight."] Capt. Holmes closed his tribute to the mem-Capt. Holmes closed his tribute to the mem-ory of the deceased in the following words: Friends, the earthly casket that contained the immortal spirit of our much esteemed friend and brother having become incapable of longer retaining his immortal form, has become useless, and lies buried on a foreign shore, for on the 26th of August last, at New Guinea, the spirit of Wm. Denton left its temporary tene-ment of clay, and passed on to a higher life; but notwithstanding his mortal form reposes far away, confident am I that he is with us in spirit to-day, and that we shall, by participat-ing in this tribute to his memory, aided by his influence, become holier, happler and better. Capt. Holmes closed his tribute to the mem-Biest be his memory; long his name Remain inscribed on page of fame; To all a beacon-light Prompting a zeal to emulate His many deeds so good and great, Contending for the right.

traveled (and his journeyings were many and far); but the knowledge of such impression pleased him not so much as the thought that he was really by his labors doing something to interpret this natural world to the compre-henaion of those dwelling therein. Born in humble circumstances, and nursed in poverty, Prof. Denton had fought the battle courageous-iv, and lived an extrest life because he posly, and lived an earnest life because he pos-sessed an earnest soul: He saw things in their exact place and rela-tion, hence his hearers when they went away carried with them a feeling that they had really

been seeing a panorama upon which nature had impressed her attributes. He rarely quoted great names and their testimony to give addi great names and their testimony to give addi-tional emphasis to what he had to say: he per-ceived the main fact itself, and did not ac-knowledge the extraneous matters that seemed to hang upon and about it, and which by some were thought to decorate it. It seemed to the speaker that Prof. Denton had not pried into the secrets of nature from the mere prompting of a cientificatily include quicksity, but from of a scientifically inclined curlosity, but from an inspired, intuitive desire to know through them what the Soul of Things had evolved. As Kepler said, he desired to think God's thoughts after him.

after him. The same feeling which led him, as a philoso-pher and geologist, to question the secrets of nature, also as a thinker prompted his re-searches into matters theological: he outgrew the creed in which he was reared, and struck bravely out for himself, speaking what he be-lieved to be truth to the populace on the street corners, when the chapels of Methodism were no longer open to him. He did not believe the universe was a machine made by an artificer from without, but that it was an organism whose indwelling Spirit or Deity was the Soul of Things, and that humanity and that Soul of of Things, and that humanity and that Soul of Things were one, and that the soul of man would one day comprehend all which the Soul of the Universe had evolved, all which the Soul of Things was continually evolving.

of Thinzs was continually evolving. Prof. Denton was a man who never regarded any fact in nature to be beneath his notice; con-sequently when Modern Spiritualism, the great fact of the nineteenth century, came under his observation he inquired into its chims—he in-vestigated the "rap" as he investigated a "fos-sil,"—became convinced of its verity, and with the indomitable courage which had always characterized his mental methods proclaimed himself a Spiritualist, at a day when it cost something to make such an avowal; nothing could shake him, and he had ever since been ranked as among the strongest of its public ex-ponents and champions.

The speaker closed his eloquent remarks with a kindly expression of sympathy from his own heart, and in the name of those present, and of thousands all over the world, to the widow and

family of the deceased. George LeClaire then sang, with fine effect, "The Lost Chord" — Mr. Milligan accompanist.

Capt. Holmes then stated that as a mournful interest attached to everything at present per-taining to the deceased and his family, he should take the liberty of making publical etter received by him from the widow of Prof. Denton. When it was first proposed by the Temple to hold the commencative services now in progress, he. commemorative services now in progress, he as its President, had addressed a few lines to Mrs. Denton, asking for any suggestions which she might wish to make as to the form and scope of the services. Her answer, unfortunately, did not reach him till Friday—when it was too late to change the arrangements which had been made—consequently her ideas had not been practically outwrought, as they might have been if sooner received :

WELLKELEY, MASS., Dec. 12th, 1883. Mn. RICHAND HOLMES: My Dear Sir-Yours of the 10th lnst. is at hand. Please accept my sincere thanks for the kindly consideration thus shown me.

shown mo. In regard to speakers, I have no doubt that Mr. Denton, were he here, would be well pleased by any remarks of Mrs. Colby or others who will be likely to take part in the exer-

space I would place these words, constructed of flowers suitable for the purpose: "He is not here. He is risen." This would be all. No "cross, "no "crown, "no "brok-en anat", "or other device would I care to solect. I know nothing of the probable cost of such a tribute, and should it prove expensive, do not allow this expression of my idea to have a feather's weight. Many years ago Mr. Denton and I learned to deny ourselves of not enly many of the comforts, but many of the thought-to-be necessaries of life, because their cost would interfore with what we con-sidered the higher purpose of our lives. I have little hope that I can attend your meeting. My sons have not yet reached home, and may not be here before Saturday, or perhaps even not before Monday. The jour-ney has been a long, tedlous and sorrowful one for them. I am sure they will need a few days of rest; and I am hard-ily able to attend to the most ordinary affairs of my family. Even if I were able, I could not leave them so soon after their return, unless there were some urgent necessity for my doing so. As soon as we all feel that we can endure it, we shall endeaver to have suitable services at our own home-the once dear home-mow so desolate. Triby yours deal.

the law of life had not been subserved—he was willing to admit that the wrong was with him-self, that he did not sufficiently understand the extent to which the life-forces were ebbing from him, and that he ought rather to have husbanded them in view of increasing years. He recognized the justice of what had occurred -that eternity was before him, that great im-mortal powers were his to know and under-stand, and that an analysis far beyond the com-prehension of his intellect while on earth would yet be possible on the part of the pro-gressive soul, regarding every particle of mat-ter and every property of life. Speaking of death as a blessing rather than a thing to be decried—as a gate of progress opened in obedience to law, rather than that of a tomb bolted by the will of arbitrary and remorseless

bolted by the will of arbitrary and remorseless power-Mrs. Colby enunciated touching words of sympathy for the bereaved wife and children of Prof. Denton, hoping that when the immedi-ate effect of his decease had passed away from ate effect of his decease had passed away from the public mind, those who revered him in life would remember with loving care those to whom he was so tenderly attached while on earth. The mighty intellect, the capacity for intelligent research, which he possessed were not destroyed by the process of death; he would take up his work anew in the coming time. In the presence of death revenge and hatred take to themselves wings; the speaker would not be surprised if words of friendly remem-brance and brotherly appreciation might not

brance and brotherly appreciation might not yet be heard concerning him even from the men and women of those churches whose erroneous theology-not whose members-he had so sternly combated.

ly combated. She closed with an eloquent passage urging that all present strive ever in future, as had Prof. Denton while he was with them in the mortal, to give the highest answer to every de-mand of natural law; to hold fast to the light of demonstrated angelic communion, in pres-ence of which Spiritualists, while they mourn at the earthly loss of friends, mourn not without hope; to remember that all life and all love pro-claim that he still lives; that yielding to the grand will-power of the law of decomposition the natural man had resigned his hold on the form, but the spiritual man, when he had rested the natural man had resigned his hold on the form, but the spiritual man, when he had rested awhile, with the burden of his hast weakness as a pillow, would return to them strengthened and refreshed, bringing added knowledge to hu-manity, and to his now broken household band a soulful comfort and consolation which would be prophetic of the glad time when in the im-mortal world he would welcome them all, a united family once no the bright home united family once more, to the bright home which he was preraring for them. The quartette then joined in a hymn, whose burden was: "On to the conflict, in God's name bet us co" and the services closed with an on-

let us go." and the services closed with an appropriate benediction by Mrs. Colby.

Spiritualist Meetings in Boston:

Horifeditaral Hall (corner Tremont and Brom-neld Mreetis). Beelings under the augleos of the Bos-ton Spiritual Temple will be held every Sunday at 10% A. M. and % P. M. R. Holmes, President; W. A. Dunklee, Treasurer.

Treasurer, J. Jonnes, Jresuent; W. A. Dunklee, The FACT MERTING is also held at Hortleuitural Hall, en Saturday afternoon of each week. L. L. Whitlock, Manager.

New Ers Hall, - The Shawmut Spiritual Lyceum meets in this hall, 176 Tromont street, every Sunday at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch, four duction Conductor.

Paine Mall, Appleton Street. - Childron's Progress-re Lycoum No. 1. Free session every Sunday morning at at103 o'clock. All are cordially invited. Benjamin Weav-er. Conductor

er, Conductor. Wells Memorial Hinli, 037 Washington Street.— The Spiritistic Phenomena Association holds meetings every Bunday atternoon at 2% o'clock. Abic speakers and test mediums. All are cordisally invited. Seats free. James A. Billss, President.

A. Buss, President. 1031 Wrablington Mircet. -Ladies' Aid Society meets every Friday at 2%, F. M. Bushess meeting at 4. Sunday afternoons at 2%, tests and good speakers. Conference in the evening. E. O. Baxtor, Secretary. Eagle Hall, 616 Washington Street, corner of Easter.-Sundays, at 10% A. M., 2% and 7% P. M. Eben Gobb, Conductor. Meetings also Wednesday afternoons at 3 o'clock.

Harmony Hall, 34 Easex Street (ist flight).--Sun-days, at 10% A. M. and 2% and 7% P. N. (seats free); Thurs-days, at 8 P. M. Prescot Robinson, Chairman.

Working Union of Progressive Spiritualits.-

Uhelses.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham (ar Station, at and 7½ P. M. THE LADIES' HARMONIAL AID SOCIETY meets at Tem-ple of Honor Hall, Hawthorn street, every Friday after-noon. Business meeting at 40°clock. Entertainments in the evening. Mrs. B. A. Thayer, President. Mrs. L. M. Fongar, Secretary.

Cambridgeport.-Spiritual meetings are held every Sunday evening in Pelham Hall at 7% o'clock.

BOSTON SPIRITUAL TEMPLE.—The morning ser-vices, Dec. 16th, having reference to the passing on of Prof. Denton, are reported in another column. In the evening Mrs. Colys spoke in reply to a question sub-mitted by one of the audience, viz, "Does Physical Science Frove that Wm. Denton is not Dead?" Her reply was clear, and to the point, and was followed to the close by a very attentive audience. "Nothing," she said, "in nature is lost. If there is one thing that can be struck out of existence, then all can be. If there is a law in nature that destroys, I do not know it. What you call death is change. Can anything that is dead contain physical life? If so, to what klugdom does it belong? Can a dead thing respond to law? The mineral kingdom has life; the rock grows. The earth. like a child, is growing. BOSTON SPIRITUAL TEMPLE.-The morning ser-

Sunday, Dec. 23d, at 10:45 A. M., special Lyceum ses-sion, literary and musical exercises. Tuesday, Dec. 23th, at 2 p. M., Children's Entertainment-dance and supper. [Donations of confections, cake, pastry, etc., for the Children's Banquet thankfully received by the committee.] At 8 p. M. Christmas Ball, music by Bar-rows's Orchestra. FRANCIS B. WOODBUBY, Cor. Sec.

45 Indiana Place.

45 Indiana Place. SPIRITISTIO PHENOMENA ASSOCIATION, WELLS HALL, DRC. 16TH.—After the usual preliminary exer-cises, Prof. W. L. Thompson repeated by request the address delivered by him a few Sundays ago, the sub-ject being, "The Truthful Thinker." Mrs. Leslie and David Brown gave tests from the platform. It is a very pleasant though to.most of us that our hall is filled every Sunday, and that we are gaining members. Thesuccess of our entertainments largely due to the ladies, and the third will take place in Ladies' Aid Parlor on the evening of Thursday, Dec. 20th. Let their efforts be well seconded by a full house. The success that has attended our meetings, and the growth of our Association, have been due in a great measure to our President, James A. Bliss, who throws hits whole life into the work. It is incumbent upon us that we give the education of our children a careful consideration. The subject of a Lyceum will, therefore, be enlarged upon next Sunday by the Cor-responding Becretary, also by Bro. Hatch, of the Shaw-mut Lyceum, and it is hoped that members will take a deep interest in the proceedings of the meeting. Let us give the Lyceum movement a new lease of life by taking hold of it in earnest, and give its present work-ers hope of ultimately educating our children to be the standard bearers of the gospel of the future. It seems as though the defenders of Spirituismin in the past, whose labors have closed on earth, stooped so low to whisper in our minds the imperative necessity of this ever, and inconsistent with the true mission of Spirit-unlism. It is to be hoped that a prompt response will be given ualism

alism. It is to be hoped that a prompt response will be given to the call found in the advertising columns of the Banner of Light, addressed to the Conductors of Chil-dren's Lyceums. In order that definite united plans may be adopted for the advancement of this heaven-inspired method of educating the rising generation. ALONZO DANFORTH, Cor. Sec. of S. P. A. 800 Tremont street.

ALONZO DANFORTH, Cor. Soc. of S. P. A. 800 Tremont street. Pleasant Evening at Wells Memorial Hall,—On the evening of the 5th inst. in the above hall, a number of the friends of Mrs. M. A. Charter, one of our oldest and best mediums, met to pay their respects to that hady. It was what iscalled a " basket pienic ": Each hady present brought a basket of the good things of this life, which in the course of the evening was put up at auction and sold to the highest gentleman blider. The sociable was opened with a song by the Splitistic Phenomena Choir; Prof. W. L. Thompson then gave a brief address on the importance of harmony in order to accomplish any great or good work. Prof. Milleson was then called upon to address the meeting, and spoke in very high terms of Mrs. Char-ter as an old friend and a good medium; of the useful-ness of such gatherings as this in promoting good feel-ings among Splitikualists; and also emphasized what the previous speaker had said respecting the import-ance of harmony. Dr. Ira Davenport was then called on for an address, but excussed himself on the ground of illness. Prof. Milleson on behalf of Mrs. Charter presented to the Splitistic Phenomena Association a photo-graph, exquisitely framed, of the magnificent foral offering of the "Gates Ajar," which that Association had furnished for the obsequies of E. S. Wheeler. The glid, on behalf of the Association, was accepted in suitable language by S. Goodwin. Fine vocalization was steeve they not builtes Sing-ers; also a banjo solo (and song) by Prof. Si Holland. The ladies' baskets were them sold at auction, and the guests, filling two large tables, sat down to partake of the refreshments thus provided. The hall having been cleared, daneing commenced, which was kept up till a late hour. The occasion was one that will long be remembered with pleasure. ***

which was kept up the fact and other. And other and other was one that will long be remembered with pleasure. *** FACT.MEETING. — At the Fact-Meeting. Saturday the 15th, the subject of bealing was continued, and many interesting accounts given. The opening re-marks were made by Prof. Joseph Rodes Buchanan, who interested the audience by showing how the dif-ferent schools of medicine have failed to reach the higher spiritual senses in their practice, and that while the majority of the people are not spiritual enough in their natures to be largely affected by magnetic or spiritual means, still many are, and while the masses for ages to come will be obliged to take drugs on ac-count of their physical natures, there are better means which may, if understood, be employed and do much more for humanity, both physically and spiritually. He related several instances illustrating his theory, and claimed that, by properly understanding the sci-ence, persons might so change their systems as to pro-duce healthy action. A number of other speakers followed, some of whom took the same line of thought and gave further illustrations, and others, while not relating anything in reference to healing, gave some personal experiences of spiritual phenomena of an in-teresting character. Dr. R. C. Flower has promised to be at the meeting

personal experiences of spiritual phenomena of an in-teresting character. Dr. R. O. Flower has promised to be at the meeting Saturday, Dec. 22d, and make the opening remarks. His wonderful experiences should be heard by every one interested in this important subject of healing. The first scance for the benefit of *Kacts* was held at the editorial parlors of Mr. L. L. Whitlock, No. 29 Fort Avenue, Sunday evening last, on which occasion Mr. J. R. Cocke, the blind musical medium, gave some fine instrumental music under control of the old masters, after which several interesting musical performances were given, four instruments, viz. plano, organ, guitar and harmonicon, being played at the same time.

Spiritualist Meetings in Brooklyn.

The Breeklym Spiritualist Society, now perma-nently located at Conservatory Hall, corner of Fulken streeg and Bedford Avenue, will hold services every Bunday, at 11 A. w. and 7:45 F. M. Speaker engaged: During Decem-ben, J. W.m. Flotcher. All the spiritual papers on sale in ben, J. W.m. Flotcher. All the spiritual papers on sale in the state of the spiritual papers on sale in the state of the spiritual papers on the sale in the state of the spiritual papers on the sale in the state of the spiritual papers on the sale in the state of the spiritual papers on the sale in the state of the spiritual papers on the sale in the state of the spiritual papers on the sale in the spiritual spiritu

the hall, and all meetings free. Wm. H. Johnson, Presi-dent. There is a state of the New Spiritual Dispensation, Olin-ton Avenue, below Myrite (entrance on both Olinkon and Waverly Avenues), holds religious zervices in its church edifice every Bunday at 3 and 7/4 F.M. Sunday Behool for adults and children at 10/4 A. Ladles Ald Bocksy meets we doneday at 3% F.M. Ohurch Social meets overy Wednes-day evening at 7% o'clock. Psychic Fraternity, with class-day evening at 7% o'clock. All meetings free, and the public cordially invited. Min. F. O. Hyser is engaged for Decom-ber. A. H. Dalley, Preddent. **Broeklyn Spiritual Fraternity.** - Friday evening Conference meetings will be held in the locture-room of the Ohurch of the New Bpiritual Dispensation, Olinton Avenue, between Park and Myrtic Avenues, at 7% F.M. **The Exectory District Spiritual Conference**, corner South 2d street, at 7%. Oharles B. Miller, President; W. H. Comin, Becretary.

Coma, Secretary. **The Everet: Hall Spiritual Conference, 398** Ful-ton street, media every Baturday evening at 8° clock. Spir-tual papers and books on sale, and meetings free. Capt. Ja-cob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

3. Cushing, Ardsauter. The South Brooklym Spiritual Society moets at Frankin Hall, corner of Third Avenue and 18th street, every Wednesday evening, strik o'clock. Third Avenue, Court street and Hamilton Avenue cars pass the hall.

Brooklyn (N. Y.) Lectures.

Brooklyn (N. Y.) Lectures. To the Editor of the Banner of Light: On Sunday, Dec. 16th, Mr. J. William Metcher con-tinued his present course of lectures with most gratify-log success. The morning discourse was upon "Sal-vation." I am not," said the speaker, "so anxious to learn how to escape the hell of the future, and the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to learn the devil who is supposed to ablde therein, as to lead us astray. We are toid that bellef in the Ortho-dox creeds will preserve us from future punlishment, but methinks it will take something more potent than that to defend us from the temptations of to-day." The speaker entered into an elaborate analysis of the words of Jesus, and in an eloquent way gave the spiritual interpretation of them. Then he declared were Saviours; in fine, every good word, noble thought, or holy desire, is a step toward salvation. The world needs the religion of sympathy. Hate and vindictive-ness already abound, and if this hoiler and diviser power could only shine, the shadows and misgivings would fiee away. In the evening the hall was crowded, and Mr. Fletch-er was at home with a large number of questions be-fore him, and held the unswerving attention of the an-dence to the close. "The Relation of Pinenol

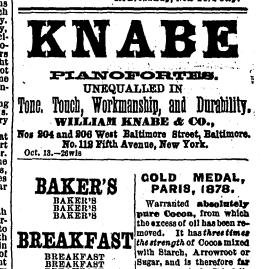
straightforward manner that has our too work two Sundays so many. Mr. Fietcher will lecture but two Sundays more in his present engagement. He was aunounced to lecture in Williamsburgh on Monday evening, and Hartford, Ct., on Tuesday. Ar-rangements are being made for him to lecture in Bos-ton the early part of '84.

The cheapest postal service in the world is that of Japan, where the letters are conveyed all over the em-pire for two sue-that is about one and two-fifth cents of our money.

SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE

AMERICAN SPIRITUALIST ALLIANCE, No. 206 Broadway, New York. HENRY KIDDLE, Pres. NELSON CHOSS, Sec. O. P. MCCARTHY, Cor. Sec. T. E. ALLEN, Ass't Sec. HENRY J. NEWTON, Treas. The Secular Press Bursau has been reigranized for effi-cient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Boiriuslism coming under their notice which they feel should be taken in hand by the Bureau, to NELSON CROSS, Secretary.

NELSON CROSS, Secretary, 206 Broadway, New York Olly



Ills work on earth it is not o'er; His spirit will above us soar, His spirit will above us soan, Be present at our side; And though not seen in form of clay, He will be with us day by day To ald, protect and guide.

To sid, protect and guide. Dr. H. B. Storer, of Boston, was then intro-duced, who said, in commencing, that a great and a good man, a kind friend and wise teacher, had gone out from the plane of mundame exist-ence; probably no man in the ranks of liberal thought and progressive education could have passed away, leaving upon the hearts of all who were acquainted with him such a sense of loss and regret as that left by the death of Prof. Denton: when his_name was spoken its men-tion sugrested all the noblest qualities of hu-man nature. The sense of loss was perfectly natural—but by.and.by, when those who knew him so well and so long should rise above their sorrow and regret, they would feel the full strength of the blessed assurance that he had been translated to a better state of existence, a land of improved conditions and broadened opportunities. opportunities. Prof. Denton's one prominent characteristic

was modesty; he was a man who seemed to think nothing of himself, but everything of his work. This very absence of the consideration work. This very absence of the consideration of self in his career caused him to make a fa-vorable impression everywhere, wherever he

Truly yours, &c., E. M. F. DENTON.

Truly yours, &c., E. M. F. DENTON. Mrs. Amelia II. Colby was then introduced by the President. She said she had no lan-guage by which to express fitting eulogy regard-ing the life-record or the name which Prof. Denton bore among the people in the City of Boston, the State of Massachusetts, and wher-ever else he had labored. The names of great men were like fixed stars, that never set; clouds might gather around them, but when the heavmen were like fixed stars, that never set; clouds might gather around them, but when the heav-ens were cleared they would be found shining still. So also the names of those who have-like him whom the present assembly is met to honor-mademen better for having lived among them, endure. Prof. Denton had, during his life on this planet, proved himself to be one of the noblest, one of the truest, one of the most manly of men. manly of men.

manly of men. Led gradually by a desire to fathem the lesson of the conditions with which humanity came in contact in daily life on this planetary world from which man was the outgrowth, he finally made the discovery for himself that all things were controlled by law; that all things were just; that there was no such thing as injustice as far as the whole sum of being was concerned, no matter what might transiently happen to individuals; therefore he could not see that there was a necessity for the exhibition of the power of an arbitrary Creator; and since the need of such was not discoverable he held that there was no such Creator. Of his fidelity to truth in the days when it cost something to be true to one's convictions,

Of his fidelity to truth in the days when it cost something to be true to one's convictions, the grey-haired men and women of this time could bear witness; he spoke his words for the uplifting and the benefit of generations yet un-born, never asking whother his message would be popular, whether people would believe it, whether he should lose prestige or pecuniary means—whether, even, if suffering and priva-tion should come to his beloved family: No i be-fore him were the embattled forces of legal, pc-litical and theological dynasties, that too long had perverted and misruled the nations of the earth, and he unflinchingly bared his breast to the cannon of thought, and called on his brethren to do likewise, regardless of conse-quences to himself and themselves, in the ef-fort to surmount the ramparts of these hoary errors, and plant along their conquered lines errors, and plant along their conquered lines the bright banner of truth. His private life was above the power of de-

the bright banner of truth. His private life was above the power of de-traction; no man, woman or child could truth-fully say he committed an immoral act or knowingly uttered an untruth. His life in this physical sphere had finished its course in obe-dience to the mandate of change—in obedience to the law ruling alike on earth and in the spirit-spheres, that when one becomes negative to the laws and forces by which he is surround-ed he moves out from those surroundings, takes on new conditions and subserves different ends. Tears of joy and sorrow were on the cheeks of the angels who welcomed him home—of joy that his toil on earth was accomplished and he had been called to take the next step in pro-gressive unfoldment — sorrow for his stricken family and for the broader family of humanity, for the men and women who all were his bro-thers and sisters, who were by his decease de-prived of the bodily presence of a loved and re-spected benefactor. Angels met Prof. Denton when he first awoke to consciousness from the clouded state left upon him by the fever from which he gased out of the mortal form, and to a them he cried, as the memory of his now he

cloaded state left upon him by the lever hom which he passed out of the mortal form, and to them he cried, as the memory of his now be-reaved loved ones in his Massachusetts home swept over him : "All is wrong I all is wrong !" But when they asked him what was wrong-if

she said, "in nature is lost. If there is one thing that can be struck out of existence, then all can be. If there is a law in nature that destroys, I do not know it. What you call death is change. Can anything that is dead contain physical life? If so, to what kingdom does it belong? Can a dead thing respond to law? The mineral kingdom has life; the rock grows. The earth, like a child, is growing. The earth has developed the animal kingdom, the veg-etable and mineral kingdoms, all manifesting the prin-ciples of life. Change is constantly going on. The child at birth has changed its surroundings, but every bone was the same before as after. If changes to youth, to manhood and to age. This growth comes by the power of the will; and the power of this will is known, but when you become negative to the body. This will continue its existence separate from the body; the body commences with another law of na-ture and t is changed it is aborted into other ele-ments and continues to work. Is then the body dead t A controlling power outside of you brought you here— not by your desire. You continue life until the change called death. Did you cause these conditions, or do they dome by the regular laws of our being? The physical body is a cothing to the spirit within—and you clothe the physical body. You do not, when you in destroy the body with the old garments, neither does the spirit die because the physical body after being entombed twenty-five or more years, and asked, "What has become of it? It is not there, or at least only a fragment of it. Is it dead? No, the body after being entombed twenty-five or more years, and asked, "What has become of it? It is no death there for what has become of it? It is no death there for what has become of it? It is no death there for what has become of it? It is no death there for What has become of it? It is no death there for what has become of it? It is no death there for what has become of it? It is no death there for What has become of it? It is no death therefore what has be

Win. Denton still lives." W. A. D. NEW ERA HALL, DEO. 16TH.—Though the air was cold and biting this morning, and Jack Frost was out in full force, it did not prevent the children from gath-ering in their Groups in goodly numbers, although the most of them have to come from long distances, and therefore had to suffer the usual consequence of a long ride in the stret-cars—cold hands and feet. In a shot time, however, they were as Dappy as ever, and ready with their programme, which consisted of the following: Recitations by Lulu Morse and Helen Sanders; songs by Gertte Pratt. Dora Smith and Miss Esther Singleton, readings by Miss M. T. Shelhamer and Miss Hattle Young; plano solo by Lillie Bingleton. The session closed with the Physical Exercises. We shall have our usual Tree Festival on Christmas evening, full parifeulars of which will be given from the platform on Sunday pext. A full attendance of adults is expected, to witness the pleasure and happi-ness of the children on that occasion. *O.* FRANK RAND, *Ast. Con. Shawmut Lyosum.* No. 8 Webster street, Charlestourn District. PAINE HALL, DEC, 167H.—Notwithstanding the in-

At. Con. Shawmut Lyoeum. No. 8 Webstor street, Charlestown District. PAINE HALL, DEC. 187H.--Notwithstanding the in-clemency of the weather our Lyceum was well attend-ed by both scholars and friends of the school. The day being the anniversary of the passing on of Mirs. May Souther, the target at the head of the group which she formerly had charge of was decorated with an ex-quisite bouquet. Mirs. Souther and Aunt Mary Stearns are both members of our spirit band, that of guardians in our Lyceum work. The members of the Associa-tion are determined to stand united for the grand truths taught by these now ascended workers, their motto being bonesty, truth, progression. Lyceum Bession opened by Banner March, and the reading of Geraid Massey's poem, "There is no Dearth of Kindness," by the Guardian, Mirs. Halden, and the school. Readings and recitations were given by Sadie Peters, Susan Dix and Aaron Lowenthal. Children's story by Mirs. Francis. (Dialogue by a brother and sister, whose names we will give next week.) Vocal selection by Mr. Chas. Beil, a former leader in this school. Plano solo by Morton Setchell. Mirs. Coffin, psychometric reader, addressed the school. Interestingly, her plea for the boys, in which she said, "Mothers, make your homes no pleasant that your boys will love to stay with you, and not seek en-joyment in the world outside the home circle and its hallowed influences," eliciting their hearty applause. Vocal selection, Miss L. B. Jones. Calisthenics and Target March closed the session...

CHELSEA.—Charles H. Harding occupied the ros-trum last Sunday evening; he gave a very fine lecture; at the close the control presented many excellent tests, which were all recognized. Next Sunday Geo. A. Fuller will occupy the rostrum at 3 and 7:30 P. M.



The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 334 street. Headquarters and Reading-Room for members at 137 West 35th street. T. E. Allen, 23 Union Square, Waarter

at 137 West 33th street. T. E. Allen, 23 Union Square Secretary. **The First Society of Spiritualists** holds its meet ings every Sunday in Republican Hall, 55 West 33d street Morning service 11 o'clock; evening, 7:45. Seatsfree. Pub-lic cordially invited.

New York City Ladies' Spiritnalist Aid Society permanently located at 171 East 59th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President.

at 3 r. M. Mrs. M. A. Nowton, President. **Froblaher College Hall**, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Bunday at 24 and 74 r. M. Frank W. Jones, Conductor. **220 Enst 45th Street.**—Inspirational Lectures and Psy-chometric Readings every Sunday at 11 and 75 o'clock. Mrs. Anna Kimball, speaker.

Frobisher Hall Meetings.

To the Editor of the Banner of Light :

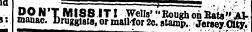
To the Editor of the Banner of Light: Dr. V. P. Slocum gave the opening address this af-ternoon upon "Mediums and Mediumship." Mr. J. B. Crocker, Mr. McCloud, Mrs. Henderson and Judge T. Darlow (of Chicago) took part in the exercises-Dr. Joseph Beals, who was present, declining to speak. Mr. Charles Dawbann made a few introductory re-marks at the commencement of the evening services, followed by a variety of interesting experiences by Dr. J. V. Mansheld in his early mediumship. Next Studay a mediums' meeting will be held in the alternoon, and Mr. Dawbarn will speak in the evening. New York, Dec. 16th, 1883. F. W. JONES.

Affiliated Societies.

Affiliated Societies. The following Spiritualist Societies have affiliated with each other in relations of reciprocal good fellow-ship, in pursuance of the circular letter of the "Ameri-can Spiritualist Alliance": American Spiritualist Alliance; First Spiritual So-clety of Brooklyn; Third Spiritual Society of Balti-more; The Spiritualist Association of Key West, Fia.; First Spiritualist Society of Somerset, Ky. In addition to the above completed affiliations a number of other societies in this country and in Eu-rope are in correspondence with the Alliance with a view to the establishment of such relations between them. There is hope of great good to Spiritualist So-cleties generally in this new movement.

Meetings in Springfield, Mass.

Meetings in Springfield, Mass. To the Editor of the Banner of Light: For the past two Sundays the Spiritualists' Union at Gill's Hall has been listening to the astonishing trance eloquence of J. Clegg Wright, of England. His subjects have been "The New Democracy," "Moses, Jesus and Mahomet," "What do Spirits Find to Ena-ble Them to Expand Their Intellects? "The Law of Control," "The Garden of Eden, and the Tree of Knowledge of Good and Kvil." Macaulay, the English historian, purported to control Sunday evening. His treatment of the myth of the Garden of Eden was a marvelous exhibit of learning, historic research and special familiarity with Egyptatory and Babylonian astrological allegories. Next Sunday he speaks in the morning upon the "Boul Man." The audiences are well sustained, and attentive listeners to the spirit orations given through the organization of Bro. Wright. H. A. BUDINGTON.



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