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"PSYCHIC FORCES IN SOCIETY," OR "POS-**ITIVE AND NEGATIVE PEOPLE."**

An Address Delivered before the Everett Hall Spiritual Conference, Brooklyn, N.Y., Saturday Evening, Nov. 22d, 1879, by

COL. WILLIAM HEMSTREET.

[Reported expressly for the Banner of Light,]

In the dynamics of Nature there is practically no equilibrium. No two drops of water that join on a window-pane meet each other half way : one takes to itself the other. So it is in our mental and social relations: no two human beings are to each other in equipoise. In every couple, group, society, community, assemblage, convention, state, one person will have the ascendency, voluntarily or involuntarily. We either sway or are swayed. In our relations to society we are either positive or negative, and vary in degree according to the people we meet. Some people are constitutionally positive and some constitutionally negative as to their influence with others. This force is abstract, has nothing to do with intellectual gifts, and it more accounts for the injustice and social inequalities in the world than education, birth, riches, or luck. Each one of you has at some time noticed an irresistible influence or power of some other person over you, such as a blustering, or even quiet stranger, a magnetic salesman, a boss, or an official, or a strong-minded friend, in whose presence your faculties seemed benumbed, your will subjected, and against which influence you have struggled and determined, time after time, ineffectually. And you may have noticed this same subjection of some person or persons to yourself. Who has not at some time in his life felt this mysterious and disagreeable enthrallment, this hateful but irresistible magic, and obeyed it against the clear dictates of judgment and even predetermination? I have seen the nominal slave become the real master, the private soldier be the real commander, apparel to which she is not conventionally entitled. Even kings have in self-disgust virtually abdicated to a strongminded minister. Richelieu was said to be "more than king-he was Richelieu." You who have noticed this power have felt that it comes from some copious and natural fountain-head; that it is not a mere assumption or conceit, nor the result of adventitious aids, but that it is inborn and seems to come from temperament, fibre, weight, and is in mind comparatively what density is in matter. Some men seem to have a sort of specific gravity of SOUL, a vis inertiw of character; and the question here is whether we obey them voluntarily, out of our respect, deference and fear, or is our subjection to them involuntary, on account of some actual force, similar to magnetism, which they radiate, and with which they dispel or overcome our own magnetism. I have seen a man take a chair in the same locality on the deck of an ocean steamer on the first days out, and, although possessing no gifts of conversation or mind, nor parading any fortunate attainments above the company of strangers, by this centrality, or almost indescribable individuality of character, make that the centre of attraction for the voyage. Of course persons were not attracted about him with the fatality and certainty of iron filings to a magnet; they were intelligent beings, had free wills, and could have resisted his influence and kept away, but they were not so minded, and perhaps not conscious of the process going on. On another steamer I have seen the captain command and discipline his ship without a word. G. P. R. James said of Gonzalvo de Cordoba, "he had that genius that convinces without argument and leads without persuasion." I noticed that universally in the army during the war the best disciplined and most effective corps were those of the quietest commanders. See the marked difference in the use of command and authority. The mere personal presence of one man in a family, a gang of men, a large factory, or a camp, gives order to everything, and that man may not have an intellectual gift or attainment that he can rate above others. On the other hand there are men of education, refinement, perception, courage, experience, even moral heroism, who, though fretting themselves with suggestion, command and entreaty, seem to have everything about them at loose ends in the matter of discipline. General Jackson's definition of a great man was, "He who among a party, strangers to each other, who are suddenly attacked by Indians, naturally assumes command." Daniel Webster defined a great man as "He whose children obey him while he is absent."

to be like a tower, a tempest, a thunderbolt. The historian [or magnetic influence. An inventor, a poet, a philosopher,] Greene says, "His enormous strength, his desperate bravery, the savageness of his countenance, the fury of his wrath and ruthlessness of his revenge made him the most terrible of the Northern race. Boy as he was, horse and man went down before his lance. He arose to his greatest height when other men despaired." Napoleon at twentyfour took command of an army of invasion against the oldest country and principalities of Europe. He immediately told the grey-bearded generals to commence new principles in war. At Boulogne, where he gathered the army of the whole Empire, had brought the whole French fleet and placed his sumptuous marguee in the midst, he. for disobedience of an order, drew his riding-whip on the admiral of the fleet, an officer twice his age, and with an imperious gesture simply said, "Go !" Princes and kings paid truckling tribute to this man from the people. Whether dictating to other kings in their own palaces, or mending his own coat among his staff at St. Helena, he was the same overbearing will-power, and would take a prominent general by the ear as he would a boy. Henry IV at the age of fifteen at the battle of Shrewsbury was a hero; at fifteen he struck the Chief-Justice in the face, and then manfully submitted to punishment for contempt of court; at nineteen he conducted a campaign alone. The Duke of Alva was called a "child warrior," and was always arbitrary, cold and calculating. Cromwell was said to be a bully, a gambler, and a rebel at seventeen. Marshal Turenne, when taunted at the age of ten with being too feeble in constitution to become a soldier, ran away and slept a whole winter's night upon a cannon; at eleven years of age he challenged an officer to a duel. The great Condé brought on a battle at twenty-two against the advice of his old generals. He always led his charges in person, and charged fifteen times in one battle. General Wolfe was said to have been one of the most distinguished officers at the age of twenty-three, and was killed at the head of an army at the age of thirty-four. General Washington was at the head of the Virginia militia at the age of twentyfour and had a national reputation. Napoleon selected men of such personal force as arms to execute his will. Note these examples of magnetic powers. Augereau was said to "tear through the ranks of the enemy with headlong fury." He was marshal of France at twenty-four. St. Cyr was general of division at thirty-one. Lannes was killed at thirty-one, and Napoleon wept at it. Mortier showed this personal influence in his steady command at the retreat of Crasnol, of "common time," and McDouald showed it in holding his division where it is said "as the round-shot crashed through the servicd masses, the cracking of men's bones sounded like the rattling of hail." Soult said. "Soldiers who can undertake what I can, are fit to be the con-querors of the world." Junot was called the "tempest." Murat fought six duels before he was twenty-two. 'He was commander of an army before he was thirty-two. Headley says of him. "Mounted, he was a magnificent spectacle. plunging single-handed like a thunderbolt into the ranks of the enemy." Massena was called "the favorite child of victory," and Napoleon said to him, "You alone are equivalent to six thousand men." Marshal Victor was called "The Terrible." He was general of division at twentynine. Oudinot is said to have "made his soldiers stand like a wall of iron." Napoleon said of Bessierres, "A slight

a scientist, may, by his works, benefit mankind through the whole course of time, and yet may be of a timid, diffident and embarrassed disposition. Let us briefly notice this characteristic in literary life. Two men of equal literary power and posthumous influence may be opposites in cotemporary of personal influence. By citing a few examples we can see that this personal magnetism is not essentially allied to some species of greatness. Genius, industry, self sacrifice, ambition, energy and endurance, imagination and art may exist and have their influence without selfish domination. Take the two friends, Sam Johnson and Oliver Goldsmith: Johnson was violent, leonine, and he has been called the "giant of English literature." His biographer says, "His passions were irritable ; he had a tierce, independent spirit, a dictatorial manner, and forced his meaning by a loud voice. In literary encounters when the contention was for personal superiority, he would break out into actual ferocity. Garrick says, "He was tremendous." On the other hand, Goldsmith, his associate, was passive, sensitive and timid. He was the very butt of Johnson's jokes, although Johnson loved him. Irving sums up his character in calling him "poor Goldsmith." Our own Thomas Jefferson at the age of thirty-two had become the founder of one of the greatest of political parties in the history of the world and had cast the character of a vast nation. He was a voluminous author, world-renowned for his works, and yet we are told "he was shy, reserved and sensitive, and never sought to impress his own personality upon others." Ruskin has been called "childlike." 'Hans Christian Andersen is "embarrassed in manner and displays an amount of childlike simplicity that is very annoying to his friends." It is said that Bryant was "amiable, reserved, and simple even to shyness ;" and Longfellow is said to be "averse by temperament to anything that is harsh and repellant. Adam Smith is said to have been "artless, simple and retiring." Addison is said to have been "artless, simple and sensitive." Joaquin Miller has just told us that Tennyson is "shy and retiring." I have been told that the inventor Ericsson is too diffident to live. We see that some of the world's greatest benefactors and saints have been destitute of personal force and cotemporary influence. While Pitt at twenty-five was master of Parliament and of England, Sir Christopher Wren, the great architect, in the same Parliament, describes himself as "a blushing youth of twentyfive.' ITS DEFINITION.

Servicety has noticed this power in men and given it, various names—" Personality," " Individuality," " Character,' "Magnetism," "Will-power," etc. But the meaning has been vague. Even the wise ones have not sought to clear up the mystery, to analyze the great fact. Dr. Storrs said of some of the Sultans, "Their souls were tempered with steel." What did he mean ?-that "soul" is material, substantial, and has physical power? Or was it, with him a figure of speech? When will the great ones learn to use language before us with one meaning 2. I once sat by a distinguished judge under the thrilling presence of a speaker, when the judge remarked to me, "Ah, if that man had been nominated for president what, a magnetism he would have sent through this land." I asked him what he meant by magnetism. He could not tell me. And Gibbon, too, said of Peter the Hermit-"A nerve of exquisite feeling was touched to the heart of Eu a simile? I believe it was literal, and that the multitudes were whelmed on to Palestine by mere general magnetism as a substantive reality. I believe the human mind has a vibratory power of its own directly upon other minds, inoculating, inducting, by peculiar_mental processes, without any bodily mediation in gesture, expression, voice, or conventional signs; that the will has a substantial agent that executes its wish directly upon other minds as it does upon the body in which it is located.

other man'is always opulent in his impudence ; all he wants is men or women to work upon, then his fortune is made ; he seeks society and prominence for the pleasure of exercising his power as wrestlers do the arena; the negative man avoids the crowd and is strongest, when alone,

This positive force is simply selfishness ; it is a continually aggressive will-a mind that is chronically in a condition of attack and defence. The negative man may have this when summoned by resolution, but with him it is only intermittent, while with the positive man it is continuous, and is life itself, and I think there is a certain physical fibre that it is based on.

The man or woman who has this power, and knows it, united with intelligence, address and experience, can make good all the old tales of

MAGIC AND WITCHCRAFT.

This self-asserting personality still stalks abroad as it did in ruder days when there was little law, but now with silent and insidious power. You can see it stronger in the State than the government, stronger in the courts than the law, stronger in the church than the gospel. We, in the progress of knowledge, have made laws to protect property, life and limb, to punish assault and battery and breaches of the peace, and have ordained constitutions to snub strongminded rulers ; but who protects us from magnetic highwaymen and vampyres, who, unbeknown to-us, rob us not only of energy, but of our rightful position in society ? If mental magnetism or Mesmerism be a real force, it behooves us to, study its laws for our own safety. The days, of personal sway, chieftainship, are not passed. We are still slaves to an unseen power. Individualism has hardly assumed its dignity, more than it did in the days of feudalism. To discover this unseen force, analyze it, learn how to cultivate it where it is weak and control it where it is strong, to develop the dignity of the individual and destroy the all-powerful sway of fashion, social epidemics, passional storms and spiritual contagions, is a study the race should address itself to. Has the mind a vibratory force, radiating out from the body upon other minds, by some speculiar mental laws and affinities, or are our influences upon each other the simple arousing by suggestion of exactly similar faculties in each other? When an audience is moved by an orator, do the people themselves arouse what is independently within them corresponding to the images and fire that is in the speaker, from his suggestions, words, gestures, action and example, or does there proceed from the orator an outgoing force that infects the minds of the audience like contagion, or as one magnet inducts its power into another ? A man comes home at night from his work and reads in the paper that his country's flag has been fired upon. He starts up in passion and swears a little. There the editor has, by type, simply aroused in the man similar faculties to the editor's. But the man goes out to the public meetings, and there the five of the orators and the combined magnetism of the people whelm him to the cannon's month. This is simple, outward, objective, substantive magnetism. Another illustration : A woman is told that her absent child is dying: she arouses within herself a subjective sympathy. When she reaches the presence of the child there is then established a sympathy that is a link between her and the child as actual. real and objective, as the sinews that bind the huge inert

planets in obedient orbits about the sun. **PHYSICAL ANALOGIES**

HISTORICAL EXAMPLES.

Observe the towering monuments of human will-power and personal influence along through history; see how innate it is. At twenty Alexander showed a proud will, an imperious temper, and had been all through his father's wars; at twenty-one he mounted the throne and immediately imbued his army with a new power that conquered the world. The greatest generals and kings of the earth were dragged captive by this boy general. Abboit says that he was lifted above national feeling, and dominion over the world became his master passion. Abbott tells us that Cresar at twentyeight had conquered three hundred nations, taken eight hundred cities, handled three millions of soldiers, captured one million prisoners and caused the killing of a million of men. When he saw a statue of Alexander in Spain at the age of twenty-seven years, he wept because he too had not conquered the world. On coming to a little Swiss village he said to one of his generals, "I would rather be first

wound of him would give the whole army the lockjaw.' Suchet was chief of battalion at twenty-six. Crouchy received six sabre wounds in one battle. Ney was a hero of five hundred battles, and at Waterloo lost five horses under him. Our own Commodore Perry built, equipped and fought a fleet to victory at the age of twenty-eight. What is this nower over other men? Is it the faculty of ready obedience in the race where it recognizes superiority? That does not seem to account for the vastness of the influence. Why such a difference in men with apparently the same physiological structure?

> "Now in the name of all the gods at once, Upon what meat doth this our Casar feed That he has grown so great? "

Now let us note men who have equally shown THIS POWER IN CIVIL LIFE.

Some men seem to be born into the middle of great affairs and take to them naturally. Some historical personages were never boys, but always men. William Pitt is the most towering example of this class. Macaulay says of him, "He was a distinguished member of the House of Commons at the age of twenty-one." "In the midst of such triumphs as parliamentary leader, Pitt completed his twenty-fifth year. He was now the greatest subject England had seen during many generations. He domincered absolutely over the cabinet, and was the favorite at once of the sovereign, of the parliament and of the nation. He had a high, intropid spirit, was incapable of low vices, fear or envy, and was proudly conscious of his own rectitude and intellectual superiority. Pride indeed pervaded the whole man, was written in the harsh lines of his face, was marked in the way he stood, sat, walked, and above all in the way in which he bowed. His self-esteem sprang from the consciousness of great powers and great virtues. Poor himself, he was surrounded by friends on whom he bestowed three, six and ten thousand pounds a year. Plain mister himself, he scattered titles and riches to the right and left among those who valued them."

This precocity of personal influence has been character istic of all the world's great premiers and statesmen. Mirabeau was said to have been "precocious, impetuous, digni fied and magnetic in oratory as in love." It has been said of Alexander Hamilton that "he was never a boy in character." He came to America at the age of seventcen without station, but such was his genius and magnetism that he at once entered the best of society and positions of employment. At nineteen he was a leading artillery officer: at twenty a revolutionary officer, orator, aid-de-camp and confidential friend to Washington. He would not brook any harsh exercise of even Washington's towering personality; and when there was a rupture between them, when Hamilton was twenty-one, he suggested that it should be concealed from the army, as it might weaken the revolutionary cause ! Breckenridge said of Henry Clay, "He never acknowledged a superior." Lord Clive was a poor clerk in the East India department, and in his 'teens was said to have displayed a fiery and unmanageable temper. At twenty-five he had acquired a great reputation for desperate courage, fertility of resources and command, and afterwards successfully defended a garrison with five hundred men against ten thousand Turks and East Indians. Such are examples of direct personal influence by men of action. But there are

MEN OF IDEAS,

Who extend the influence of their intellects throughout here than second in Rome." William the Norman was said | generations, but are not illustrations of this direct personal

ITS INFLUENCE TO-DAY.

But before we try to analyze this force, let us familiarize ourselves a little further with its effects; let us see how this element acts in a common way among us in the habits of the times to-day. You will find this element among the great driving, harsh, successful business men; we see it predominant in Wall street, and in political leaders. Men having this power are prompt, quick and executive. They have a natural impressiveness ; they ride rough-shod over the sensibilities of others and care little for details. They are strong in temperament, connected in mental operation, wanting in sympathy and sensitiveness, healthy, ambitious. and often avaricious. They naturally take to public life authority sits easily upon them. They are the bosses ; they make good salesmen and "drummers": they are good military leaders, when they have moral courage-for physical courage "cannot stand a cannon-ball. They are active and aggressive in all their manners: they make this the "fast' age, and give it its rapid material progress; they run risks, and have ordained that east-iron character and method of great business marts; they seldom swerve in purpose nor wilt under personal opposition. They can "stand pressure"; they can say "no." When you discover such a man is not guided by moral principle, give him no opportunity, repose no faith in him ; do not trust yourself within his influence ; fight his magnetism with your own and circumvent him with every device or cunning, as you would a wild beast. Such men dread and respect moral qualities in others. The negative man is simply lacking in this one element of magnetic aggressiveness; he may, have all other facultiesambition, energy, genius, motive, and even courage in high degree, but he is soft, and when opposed is limber. He may have a good mind, wealth and social position, yet be without influence. He is retired, sympathetic and kindly; propriety is always his bugaboo and destroys much of his usefulness. It is he that draws the briefs in the office, while the positive man pleads them at the bay; he invents in the shop, while the positive man raises the stock companics and makes the money; he is the author, while the positive man is the publisher; he does the world only good, while the other does much harm ; he is the man of thought, the other is the man of action; he shrinks from contest, and yet often is a willing martyr : the positive man courts conflict, but stops_short of martyrdom : the negative man has a thousand clear plans that are never heard of, while the other often blunders ahead without any plan and makes good strokes at random and by instincts of high energy and courage; he is never happy without approval, while the positive man "goes it alone"; clothed with power he is uneasy, and rules by principle and by law, not by personal will; his shyness and refinement make others think he is aristocratic, while at heart he is the true democrat; the positive man by his bluff manner wears a mask of equality over real tyranny. We love the negative-man : we respect the positive man. The negative man gives good work for negative man feels lost without money or means, but the | been walking with an acquaintance and have had a lively

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I believe the brain of Napoleon or Alexander imbued his spirit upon his army as directly as any physical force is applied, or as the magnetism of the universe is given to us. Is this a violent assumption when taken in analogy to known vibratory laws in the material world? It is only gentle-vibrations from the sun that give intense heat and light, and transform icy, dead winter into vernal beauty and life; physicists tell us that eight billions of vibrations. are required to produce the color of violet. Cut through a little telephonic wire and look at the end with the most powerful microscope; you can only see that it is still and dead, when there is going through it by vibration the tones of voice of a family or the music of an orchestra. What microscopic power will reveal passing through the optic nerve by vibration the beauties of a landscape or a city? A battery in a lady's thimble will produce a mechanical effect four thousand miles beneath, the ocean and upon another continent. A bar of slightly tempered steel held vertically and struck a few blows with a wooden mallet, will acquire the power of attracting iron filings at each end. Here is a wonderful physical force apparently developed from nothing. But more wonderful still, that bar can impart its power to another bar without losing any of its own. A horseshoe magnet will throw this material force through such a dense material as a pane of glass and attract'a nail. We would not believe that without seeing it; but that is no more wonderful than the coursing of the nerve electricity from the brain along the nerves to the motory muscles. Is this electricity confined to the nerves from any peculiar chemical composition of theirs, or can it penetrate any matter? It can. Philosophers tell us that this nerve electricity, animal magnetism, and the magnetism and electricity of the universe are identical, and we know that they penetrate any kind of matter, as they are so subtle. These physical analogies lead us up to these mental dynamics. May not a powerful brain thus radiate an influence directly, without speech or look? Napoleon said he had often noticed the immediate electric effect of his arrival on the battle-field. It is well known in military campaigns that each army is imbued with the characteristics and spirit of its commander. The mind of the general may either send out a subtle essence, or may vibrate on the intervening other, first upon his staff and immediate generals, and from them to others according to the principle of waves, which is not altogether the same water moving onward and outward in concentric rings, but an unseen power of attraction that has an onward motion, and lifts, as it progresses, new atoms of water. It is an unseen force moving through stationary water, as a rat would move under a quilt.

AUTHORITIES.

From much time and labor I have discovered the following opinions. This element has been fittingly described by Emerson in the word "character." He calls it "self-suffi-ciency," "centrality," "the impossibility of being displaced or upset," "men in whom the largest part of their power is latent"; he says, "What some men effect by talent or eloquence, this man accomplishes by magnetism." "A river of command runs down from the eyes of some men, and the reason why we feel one man's presence and do not feel another's, is as simple as gravity, and this natural force is no more to be withstood than any other natural force." Goethe makes the following remarkable statement: "One soul may have a decided influence upon others merely by means of its silent presence, of which I could relate many his pay, while the other gets good pay for his work. The instances. It has often happened to me that when I have

without sugard from the Let us reach these welds of the one of device the first of a conversion monoted musicines depend upon exact similarly. Frence Adademy resonance ded to care possing administration of the inconcert the monoted musicines depend upon exact similarly of the inconcert the monoted musicines are dependent of the inconcert of the inconc The state of and Meshedish. Gold Wester, by solid declaration of which by perturbation at issue if the state of the optic, by solid declaration of the optic

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Sourceased to wear the atom pay office to each the state of a space that executes the company discrete beloing causes in homen conduct, not logic; and , itself upon its own throne by habits of personal dignity and Conversion of a sequence of the second department of the knew we we knew we whence come our impulses. We get them, and pself-respect. Bear in mind this essay does not attempt to starts in Vision construction and in Example of the model is brutes to shows, exemptions, field at the beek or wand of post other of space gives in opacity to mortal vision, as the very a springed substantic first of the second first in a part of the stand of the state of the second substantic first and but few men and a structure substant to an training the light of women standing about with which feelings, clear views and four finite intellects. dially star girds it, a dart is a repart accessing optimizing submits scaling and with both feelings, clear views and j heart? The Caldwell, specking if millionivel quefice, uses, citribulity of gondher. We are all inclined to fall in with this significant terminate of The braines and and less of the theory of until foreworked. It may be answered that this significant terminate in the term with the braines of theory of the diffection tion of mind upon mind amounts to significant be indire the darks term with the brains of the diffection tion of mind upon mind amounts to processing to the main of the provide of the fute produces nothing practically, because men god about their business the delitions of a strong they not restore to the associated and so left ally, because men 20 about their business in high so prior to they be the comparativel excepting all so left is unaware drift. A reply to that is this that subtle, not produce the contract of the contract of the function tell, in a small so to fifthing conduct has its there are produce the contract of the contract of the function of the interval of the produce of the produce the there are produce the contract of the contract of the function of the product tell, in a small contract of the produce the state of the produce of the produce of the produce of the function of the produce of the one of entropy and w between the contract and between entropy of the dimension of the second spectra comparison conduct has its one of the second spectra of the spectra of the spectra of the spectra of the second spectra of the spectra Set of p is the basis form the attenues are start with our the unsublet daws of the physical universe, such as the set for the solution of the shy that a the set of the set A subset, we consider the construction of the start of which we exclude the inseedale informations in the telephone which is a start of the information of the start will be a house, we cannot deny for the start of the start will be a house, we cannot deny for the start of the s For A difficulty the formal stream of Deckey arrows for work of the for fill does further many by some openit, have an a stream of the share stream of Deckey arrows for work of Vislation induct directly into other minds these small other address of a second stream. 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All the state the life which confine the institution of the state of the second tease fifty persons publication of gas, silvery or blue winds or the floods do without definable cause into the high with a brit from the hatels, and that a great many pers, whithwind or the togreat, without judgment, and after its a or equal transmission of anno Son and a construction of a starting starting standard minimum nervening unchanged. Speak-the Concentrated distributing its mathematical volution of certs editors, politicians, statesmen, and priests, know this break growth and starting of ets his genetic might spand have any other tip of each other the wink upon its. God will should and microard an entry of the proceeding dynamic being and the stronger individuality. But while a knowle Tryd this easief, also errough the strong block of cases that the edge of this law will plut us mean our grand against the there is such all the matrix is the provided provided with the simplification of a part of a part of and against the there is not all the provided to the provident of the provided provided to the provided to with its warmgenerally of a variable state of the second state of the second state of the second state of the second events for the second events and the second events that this determines the second events that this value of the second events the second event events the second event events the second events the Elynomia to the area a legit in certain periods by opirit of the Almi, hty, if, in fact, it be not the same thing; 1.1 To failly we denote of a fighte excitonantly we greate services and the paper best det the tends be the instant of that there is the set of the confidence the orientative statics south as rando is said a softworthandlish. Infortont and in the pression dies adulte, fairing ar is only off the earth of the grant is of the inducedor, fan hinze do deriversal and local to the reasons we tally inches plate to expressional. Then, as so, it forms have we restowers for annumbating but by worth, looks, lostures." Mind was made before speech, the and to ful before education. Here's, what in Trinity prod. fess of says about Linguage in his "Elements of Knowledge " for the students of that college? "It must always be re-) influence of the sun is neither light nor heat ininediately exmembered that worlds are merely, the arbitrary sizes of ideas, connected to the public station, and not allied to them by nature, and graneeb idea like a gay of light is liable to he titled by the medium of the word through which it "fastest" Matthews on "Orators and Oratory" makes this foundik : "The death's needs to reinquiter that the communication of thought and feeling frees mind to mind is nor a process which depends on a proper selection of words only. There is another and note spiritual conductor, a mysterious motal contation by means of which, independently of the words of the speaker, thoughts and feelings are transmitted to his auditory. This praity, call it, personal magnetism. call it a divine affatus, call it with Dr. Bushness a person's atinosphere, or what you will-it is the one all-potent ele-"mont which has so much to do with life, if indeed it be not ment which, more than any other, distinguishes the time grator." Then we now ask. If lawgrage is not a sure medijumod communication, what medium have we? All the works of the Creater are perfect it as social beings has he left us with imperfect means of communication? We have a social harmony and concurrence besides conventionalities. How do we maintain that harmony " This universal psychic fluid must be the means of the medium of our sympathy and mutual understanding. What keeps the herds together and gives them their intelligent direction?. They have no speech, and are not guided by agreement nor command. What makes a migrating flock of birds go hither and thither. alighting here and there with as good arrangement as any convention or army of men ?. They have no conventional signs; they are note; they have no leaders; now one part of the Book is ahead and then another part ; yet they are governed by one purpose and their journey is performed successfully. The trite answer will come that it is "instinct." Well, what is instinct? Simultaneousness of idea will not suffice to explain, and one bird might think forever, yet the other birds would not know it unless they were connected. Instinct'is contact.

LIGHT.BANNER OF

cauche liself, an attractive et representation or dissimilar." Inasses of real or the stantane disness of action among said of us, in our ordinary circumstances, probably not prome in contact with principlic contact in a dissimilar." Inasses of real ording upon in calse ? Does the perfect over one acts with clear and certain purpose and determina-et us in all these wells." Like the burget itself. The mean of a hundred musicians depend upon exact similarly tion: our decisions are the results of sensibilities, emotions," sets in other, Robelie vol in by them, they, reliable and wars, e Reliable and war drave been very spece will east in specific strengther of a strengther of the second wards. Relies a and war shave been very "The action of the will depends on the antecendent action smoothers like like which used men. Estable subset with the companion's path appendix producting. As our bodies of the sensibilities," I infer that in this operation of our that in the floods. We can see that impulse, sensation, are stherily as true as true and the mystery of life, nor that marvel of a thought and its and the will solve all the mystery of life, nor that marvel of a thought and a polycopy out apported from the first of possivity and preditity under the efforts of any audacious with the Arabical interaction for the polycopy of the state of the st and the surger to written by the affaire when the to get y testind money of this place mine the public. All ar on the quine nate scale class is seen in a specific original to the quine it, without quignent, and after its the design of the state of the damping double have seen a force is spend in impolse the same individual campet control a dynamic in the damping the first his event when a last original's guard, although he remains unchanged. Speake they reference to be the test the test were consistence in y receiver our great usean of social psychical receives it is not true to the "Markins insufficient for the surface to the a I believe the solution the Holy Ghost invoked by religious devotees is a real thing, not an Imagination or hyperic. I have heard a structy man, a Methodistrapon his knees in a public meeting, at a religious revival, as his streaming eyes were lifted and his hands outstretched toward heaven, aver that he was receiving "shock after shock." We are magnets, but, not insulated magnets.; A medium of Eduction surrounds us to lead off our power, or to charge us with powers. We must know this law to hold our own and compel others to hold theirs. Now in the physical world we have proved that we see by vibration, hear by vibration, and that the course of sensation from the exterior senses through the nerves to the sensorium is by vibration ; that the cept as created by vibration. These are recent discoveries in physical science. Have we to stop there? Mare there more laws of vibration to be discovered? Physical objects vibrate to the mind : may not the odud vibrate back to physhell objects by a reducir wave? Deny that a hound will find his lost master along the crowded pavement of a city, or that this magnet sends its-force, through glass, before you'deny that the powerful magnet of the human brain can send its influences directly to whatever it wills. In Chambeas's Information for the People there is the remark on the subject of electricity that " future discoveries will teach us how to regulate electricity for bodily health and comfort as we now do heat." We can all see that as regards this, elélife itself, there has been but little progress in human knowledge. We know that the action of the body evolves a personal electricity that we might to conserve, as it is our direct and immediate nerve force, that we are rendered helpless or imbecile as we lose that force, just as we are when we lose our animal heat, or are wearied with the labors of a day." When 'we have spent our force we are in no condition to encounter, other men. Electricity is proved to be like any other material as to quantity, volume, transmissibility. At may sometimes be in one place and sometimes in another; it may be thin or thick, feeble or strong, cumulated or dispersed. Just before a rainstorm, when the clouds gather electricity from the atmosphere, many people feel distressed, feeble in circulation of the heart. After the storm, when the electricity is discharged back into the atmosphere, they are all right again. So animal electricity will leave negative people and accumulate in the crowd or the audience, or if leaves a negative person to, aid a strong person, who is like an invisible vampyre. Beware of them. A knowledge of these facts will forewarn us.

at something the bas at the second will yes, there is the influence person as you would with a bayonet at your back. The for the body is decomposed? Why not? This conforms to speak on that very thing to be a solution of the charging line that lifts a coward into apparent here. will of the negative man, if resolutely summoned, may Saint Paul's theory that we are "sown a natural body, without saving a work of the charging line that lifts a coward into apparent here. will of the negative man, if resolutely summoned, may Saint Paul's theory that we are "sown a natural body, without saving a work of the charging line that lifts a coward into apparent here. Will of the negative man, if resolutely summoned, may Saint Paul's theory that we are "sown a natural body, without saving a work of the charging line that lifts a coward into apparent here. Will of the negative man, if resolutely summoned, may Saint Paul's theory that we are "sown a natural body, without saving a work of the charging line that lifts a coward into apparent here. Will of the negative man, if resolutely summoned, may Saint Paul's theory that we are "sown a natural body, without saving a work of the charging line that lifts a coward into apparent here. altheut saving a w 16. 11d by the mere part of the diversal in the sport of work of the poor resist a stronger win as it wond resist apperite and templa-and raised a spiritual body." Well, it this spiritual body well, it the spiritual body derive stehleral used for a state of the second of the sec below hid introducion which we analyzed the averagizes and agitates our gross body, the investigation morals and upset the fabric be felt in life; it energizes and agitates our gross body, the unconformation we are something of electric speeches of Chy or Henry by the most improved electricity. This will and this magnetic power are no more if felt, why not seen? What is seeing but sensing? An beel unconfortable. We an nave subjects the the istervite as they and Henry did? Without some law of identical than will and nuscular power are. Out of a thous objective house before you is seen according to the law ship is particle for the solution is, and we have a contain raw we as and nonry dust without some law of electron man with and muscular power are. Out of a thous objective house before you is seen according to the law which there have a solution to be shown as and nonry dust without some law of electron among such of us, in our ordinary circumstances, probably not of optics, but the seeing is only a sensing on the sensomasses of teeple acting upon in culse? Does the perfect over one acts with clear and certain purpose and determina- rium of the brain by peculiar vibrations that go along he pes, fears, prejudices, motives, stimulants, circumstances. These all give our intellects and our wills a bias, and then " The action of the will depends on the antecendent action the answer of the height of the day. There is a new the gamens, and are instructing. As our notices of the ensionities, it is dreading in the dyn the rest in this operation of our standard provide the discusses around us, so are appende to the discusses around us, so are appendent of the discusses around us around us around us around us around us around the discusses around us around the discusses around us ar The state of the positive person suffuse of the negative person is the state as the state of the son being aware of it until it is formed : then follows his mind on that subject, and then his will, and so practically the back of the states that extractly and the his will, and so practically by the formation of the states of the s we see the insidious power of this mesmerism, we are consoled in knowing the fact that magnetism is an elastic substance and can be resisted: that the mind can intrench A subscript with appendent with matter. The very extent of the

extent of some of these philosophies gives them opacity to . . . MMORTALITY.

It is enough for us now to prove that this psychic force is transmissible like any other material, and that it does not dissolve with the body, but remains forever the spouse of the mind by voluntary selection.

Religions philosophers tell us that the creation of a human mind, with all its hopes, affections, love of existence, dread of annihilation, and splendid powers to be annihilated by the accident of physical death, and from slight causes, would be contrary to our known laws of being, not in analogy with the other works of the Creator, and not reconcilable with any constructions or character of the human mind. Then by assuming that there is existence of the mind after physial dissolution, the only remaining question is what form it exists in 2 Whether it has a substantial body, like the spirit r refined essence the body evolves, or does it exist alone as care mind? If it does exist alone, we may ask what becomes f matter ? Does it drift about as dead wood in the uniersy purposeless, useless? We can hardly realize that, We may ask why the Creator first found a necessity in liffking mind with matter. He has done it here : will be do it there, or shall the rule cease? Can the mind select a spiritual repsychic body or individuality there as here? It may be similar to and kindred with but not a part of the universal ether or electricity, as the animal body is similar to and kindied with all matter, but still an individual body. Has the linking of mind to matter been an arbitrary whim of the Creator without utility, to be given up at one time, and allow pure mind to exist and pure matter to exist forever divorced throughout the universe and throughout eternity? That is not in accordance with our views of universal utility and law. That would be a divine stultification. When the material universe shall be dissolved, so far as we individually are concerned, is our mind still to be linked to any original element of matter as it is at present? .

ITS CULTIVATION.

Now the question arises whether we can cultivate posiiveness, throw out a personal influence of our own, and resist such encroachment from others. It is generally supposed that this power may be cultivated like any other the pigmy can never be a giant ; but the weak-willed may be made stronger, as the memory may be cultivated and all the intellectual faculties improved by exercise. All the writers upon the will-power and Mesmeric force agree in the opinion that the moral virtues, temperance and good health, as well as self-possession, industry and concentration of will, are essential to this power. Sergeant Cox says, That health of body, temperance and exercise create this nerve force." De Puysegur says, "A firm will to do good, a strong belief in one's power, and good health, make animal magnetism." Bain says, "Moral habits improve the will-power." And if we go to Holy Writ we shall see that the most signal example of magnetic and personal force was He of the greatest purity. All observation and reading will show that the natural action of the bodily functions, screnity of mind, absence of corroding vices, approved hygienic habits, regularity of sleep, proper bodily exercise, good digestion and assimilation of food will produce a quiet ecstasy, a kind of natural intoxication and enthusiasm that will elevate the tone, power and effectiveness of character which if carried down through a succession of families could produce a personal power so great, so far beyond our present degree, as to explain the wonderful power of ancient priests, kings and chieftains over the uneducated mass. In Appleton's Encyclopædia are these words : "The highest professors of magic have always claimed it is fit only for kings and priests; it requires superior intelligence, the severest study, an audacity which no peril can daunt, a will which no resistance can bend, and a discretion, devotion, and habitual silence, undisturbed by the temptations of the world. The man who has demonstrated his fearlessness amid of inlagration, tempest, shipwreek and darkness, can terrify gnomes and sylphs and can invoke them." I have read somewhere else, but omitted to cite the name of the authority, that the magician should be "impassible, sober, chaste, disinterested, inaccessible to prejudice and terror, and without physical defect."

DECEMBER 27, 1879.

this nerve-essence in the optic nerve. Why may not this nerve-essence recognize its own kindred essence without the aid of the optics, by some occult laws of its own? If the the optics? Saint Paul again speaks of things "spiritually seen." I know nothing about the practices of your mediums-never got a communication nor saw a medium that objects.

This analogical reasoning, which has been the parent of nine-tenths of allour sciences, seems to me to be rational, and to set up before the faith and conscience of mankind the sublimest philosophy yet discovered-your SPIRITISM.

THE ELDERS AND THE CHILD.

Softly fell the touch of twilight on Judea's silent hills; Slowly crept the peace of moonlight o'er Judea's trembling rills. In the temple's court, conversing, seven others sat apart; Seven grand and heary sages, wise of head and pure of heart. " What is rest?" said Rabbi Judah, he of stern and steadfast gaze. " Answer, ye whom tolls have burdened through the march of many days."

'To have gained," said Rabbi Ezra, "decent wealth and goodly Without sin, by honest labor-nothing less and nothing more." To have found," said Rabbi Joseph, meckness in his gentle eyes, A foretaste of heaven's sweetness in home's blessed paradise." To have wealth and power and glory crowned and brightened by

Of uprising children's children," Rabbi Benjamin replied. " To have won the praise of nations, to have worn the crown of fame," Rabbi Solomon responded, loyal to his kingly name. "To slt throned, the lord of millions, first and noblest in the land," Answered haughty kabbi Asher, youngest of the reverend band. " All in vain." said Rabbi Jarus, "If not faith and hope have traced in the soul Mosale precepts, by sin's contact uneffaced."

Then up rose wise ltabbi. Judah, tailest, gravest of them all : "From the hights of fame and bonor even vallant souls may fall; Love may fail us, Virtue's sapling grow a dry and thorny rod, If we bear not in our bosoms the unselfish love of God."

In the outer court sat playing a sad-featured, fair-haired child; His young eyes seemed wells of sorrow-they were God-like when he smilled.

One by one he dropped the filles, softly plucked with childish hand ; One by one he viewed the sages of that grave and hoary band. Step by step he neared them closer, till encircled by the seven. Then he said, in tones untrembling, with a smile that seemed of

heaven: "Nay, may, fathers! Only he within the measure of whose breast incides the human love with God-love can have found life's truest way rest;

" For where one is not, the other must grow stagmant at its spring, Changing good deeds into phantoms—an unmeaning, soulless thing, " Whose holds this precept truly, owns a jewel brighter far Than the joys of home and children—than wealth, fame and glory are;

" Fairer than old age thrice honered, far above tradition's law, Pure as any radiant vision ever ancient prophet saw. "Only he within the measure-faith apportioned-of whose breast Throbs this brother-loce with God-love knows the depth of perfect

rest." Wondering gazed they at each other: " Praised be Israel evermore; He has spoken words of wisdom no man ever spake before !"

Calmiy passing from their presence to the fountain's rippling song, Stopped he to uplift the lilles strewn the scattered sprays among. Faintly stole the sounds of evening through the massive outer door; Whitely lay the peace of moonlight on the Temple's marble floor,

Where the elders lingered, silent since he spake, the Undefiled— Where the Wisdom of the ages sat amid the flowers a child ! MARY E. MANNIX,

MRS. PICKERINNG IN HAVERHILL.

To the Editor of the Banner of Light : The month of November was a very interesting one in Haverhill to those inclined to give careful and candid observation to the phenomena of materialization through the manifestations occurring in the presence of Mrs. John R. Pickering, whose mediumistic powers have so often been not only submitted to very severe crucial tests, but faculty, and as distinctly as any other bodily function. The bave latterly been constantly exercised under peculiar test condi-Ethiopian cannot change his skin nor the leopard his spots ; tions, conclusively proving at once the genuineness of her mediumship and the integrity of this medium in its exercise. In addition, her visit here has afforded some opportunity to practically observe the yet incomprehensible mystery of materialization, and to note how it is possible for those who are attempting to advance into the light which is sufficient to bring and sustain conviction of its reality, to defeat their own purposes by attempting in their own crude ways to suddenly grasp a fact which has existence only in connection with the highest and most delicately operating laws which govern matter, and which in their movements open to the vision of man the fact of the practical union of spirit or mind with matter, so that the invisible intelligence can again, for a brief time, demonstrate its continued existence to the comprehension of mortal vision and the complete satisfaction of the human mind. Learned men, scientific men, ought to have been taught before this by their late discoveries in the "higher law" which rules over matter, and the invisible force which lives in matter, as illustrated by the telegraph and telephone, that there may yet be much for them to learn. Such men cannot afford to hold the position of "roughs" as they stand before this great mystery. Coming to Haverbill in the early days of November, Mrs. Pickering soon made preparations for a succession of seances, all of which she was fully conscious of being able to give under test conditions of so natural, simple and conclusive a character as to carry conviction to fair-minded and reasonable observers. These tests are not such as have been forced upon her, or even suggested by rampant skepticism, but have come in the natural line of development and by the suggestion of the intelligence attending this invisible power. The first four scances given by Mrs. Pickering occurred November 10th, 12th, 14th and 15th, with the medium sitting entirely outside the cabinet and without any concealment or shrouding whatever. These were attended only by the manifestation of as much power as could be exercised under the circumstances and the relations of the medium to the operating force. The manifestations consisted of a show of faces and hands from the cabinet, which were critically observed by parties approaching close to the cabinet, and in situation to look down upon the full form of the medium beside them, while they looked into faces at the aperture of the cabinet, and clasped hands thus extended to them. There were also the playing upon instruments, and the doing of many things requiring strength of muscle and dexterity in the use of fingers-all of which supplied conclusive evidence of the existence of a power independent of Mrs. Pickering. The next five séances were given Nov. 19th, 20th, 21st, 22d, 23d, all but one of which were cabinet seances, the medium sitting inside and the forms walking out into the room, and at each scance being able to put the curtain aside and show the medium sitting inside in a trance condition. One of these séances was on Wednesday alter-noon, Nov. 19th, before a very intelligent and critical party of ladies and gentlemen from Lawrence, who were deeply interested in what they saw and instructed by the facts brought to their comprehension.

GENERAL INFERENCES.

By admitting this philosophy much becomes clear in social matters that has been mysterious. As social beings we are linked mentally as we are materially. Sympathy means contact, not similarity. We are not as independent of each other as the marble statues in an art gallery. The mind, or soul, is not a thing alone, abstracted from the swhole universe : it is a part of the universe, and subjected to all the laws that govern the universe, material as well as spiritual. mutually interchanging influences with the material world. I cannot suppose the mind's only means of enlightenment to be through the ordinary physical senses, nor that our social harmony depends upon the conventional signs we have adopted in speech and writing. Mind was before language: consciouRness is superior to expression. Human minds have an occult power of understanding each other and working upon each other beside through the old-fashioned five ways commonly supposed. Is there not more in the bond of Christian fellowship than the doctrine? Yes, there is a

IS THIS PREDESTINATION?

No., When we reflect that the will is a mental action and is not substantial, as we commonly speak, the question arises how immateriality can impinge against materiality? It is said that the will, which is a wish, a desire, a determination, a preference, a thought, cannot act upon another will, as steam pushes machinery. We know will acts upon matter and matter acts upon will. It is through a material medium that will reaches will. It is not suggested in this theory that the will is absolutely under mechanical and physical law, as certain and invariable as the relations of grosser weight and force, nor that a weak will must absolutely succumb to the strong will, as one pound will be certainly weighed down by two pounds. The will is in the ultimate) enshrined in its own free agency, when it is forewarned and has time for self-possession: it may retire securely to its own castle and throne. It may resist or dee.

"In you is placed a power whose warning voice Should still the threshold of the will defend.'

The laws of the land, of all mankind in all ages, hold

IN CONCLUSION.

I am aware that this argument has been somewhat speculative and, at most, analogical. I am aware, also, its main truths are familiar to Spiritualists-particularly the mesmeric power. But Spiritualists spend their time too much among the branches and fruit of the tree. This article has designed to shape the common sense and experiences of mankind into a thesis that the common understanding will adopt and study out.

There is a spiritual corollary to these analogies. We will agree that mind, intellection, consciousness, sentient life, is not matter. But the question is, can it exist without mat ter, or convey expression to another-soul without matter ? Are mind and matter a duality? Whoever claims annihila tion of soul must first prove the destructibility of matter. We are familiar all the time with the marvel of thought coming in contact with nervous electricity: we have demonstrated if by the knife of the anatomist, and the channels through which this mind-agent runs-the wondrous nerve telegraphy. This electricity is in the body. It is identical with the electricity throughout the universe. This nerve fluid, that all anatomists and physiologists believe exists, can be parceled out in quantity and place like any other substance. Now although the compound mortal body may be dissolved into its original elements or gases, of which there are seventeen, it is a familiar fact that those original gases are not further decomposable. Is this electricity one of the refined essences that the body has evolved, and that cannot be further decomposed? It must be a substance in order to affect substances. This is a rational belief. Now us responsible for the exercise of our own wills and of if the soul selects that essence for its companion and agent 'sacred fire." Is there not more in soldierly gallantry than | free agency. It won't do to plead duress from a positive | in the body, may the soul not continue that selection af- | Investigator.

Another was given on the following Thursday evening, before a Groveland party, equally intelligent and equally well pleased with what they saw, and savingly illuminated by the facts brought before them.

The details of these scances would be highly interesting, but would necessarily be a presentation of much that has already been given in connection with the description of other seances. At every full materializing séance she came out near the close, sat outside the cabinet, and gave an example of the power working from the inside of the cabinet by a show of faces, hands, the writing on slates and in other vays. This attended every séance here.

Mrs. Pickering is now in Boston, and such as would fairly and candidly investigate can see these manifestations if they desire. None but fair-minded people ought ever to go into the presence of this mys E. P. H. tical power.

"THE BANNER OF LIGHT," the spiritual organ of this section of the country, has begun a new volume. It is a very handsome-looking paper, and if its material appear-ance is in any way due to the "spirits," we must give them the credit of being good judges of neat typography. Spirit-ually or immortally, the Banner appears to be on a high plane, from what we hear, for we express no opinion of the incomprehensible; but we are glad to see that earthward it is liberal reformatory kind and courteous. On account of is liberal, reformatory, kind and courteous. On account of these good qualities long may it vare, and if it can diffuse any light supernal into Infidel brains, it will accomplish what no Christian paper can. Published by Colby & Rich, and edited by the former at No. 9 Montgomery Place.—Boston

For the Banner of Light. THE CHILD'S APPEAL.

BY MARY DANA SHINDLER.

My Father! My God! Thou friend of the friendless! Thou home of the homeless, on thee do I call; Oh! come and dwell with me, thou comforting Spirit! I long for thy presence, my infinite All!

Ever a refuge for earth's weary children Pining for sympathy-Father, art thou; Not an abstraction born of a dogma,

But a kind, loving Father, who dwell'st with me now Vet still do 1 long for a far greater influx

Drawing me nearer, kind Father, to thee; Making me daily and hourly purer, And bringing thee nearer, kind Father, to me.

My trust is in thee; I am safe in thy keeping: On no other friend can I fully rely; Thy fatherly tenderness never will fail me,

So 'mid all earth's troubles to thee will I fly.

I'm weak and I'm erring, a frail child of nature; I must have a Father to whom 1 can flee; And no evolution, no dietum of science, Shall ever deprive me, my Father, of thee.

There are those who deny thee, who feel not thy presence:

Poor, confortless, fatherless children are they; If they honestly doubt, in the truthful hereafter The night of their darkness will change into day.

Michigan Spiritualist Convention.

[Reported for the Banner of Light.]

The First Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists was held at Fenton Hall, Filut, Genesee Co., commencing Friday, 1:30 r. M., there were present the officers of the Associa-tion, Dr. A. B. Spinney, President ; Miss J. R. Lane, Secretary; L. S. Burdick, Director. Mr. Burdick occu-pied the chair, and presided during the entire meeting. There were present the following speakers ; J. H. Burn-ham, Saginaw City; Chas. A. Andrus, Finshing ; Mrs. L. A. Pearsal, Disco ; Mrs. Mary C. Gale, Film; Mrs. H. Morse, E. B. Wheelock, and Dr. A. B. Spinney. The affernoon was spent in a general conference, short speeches and discussions, with songs by Mrs. Olie Childs. The afternoon passed of very pleasantly, and at 4:50 he andience was dismissed, to, meet again at 7:50.

Childs. The anternoon passed on very pleasanity, and at 4:50 the audience was dismissed, to ,meet again at 7:30. Friday Evening Session.—Dr. Spinney was the first speaker. He said he did not expect to speak, and had no subject, but in the course of half an hour's talk per-haps he might find one. He spoke for nearly an hour on general toples—the taxation of church property, re-ligion in the schools, and like subject, and gave some very good thoughts. After a song, J. H. Burnham, of Saginaw, spoke, taking for his subject, "What shall we do with our Thoughts?" His address was short, but, as ever with him, whatever his subject may be he always makes it interesting, and his hearers always feel that he has said something to be remembered. Closed with a song by Mrs. Childs. Saturday Morning.—A moeting of the officers and speakers was called at 9:20. There were some matters of business to be looked after. A petition having been drawn up at the semi-annual meeting at Nashville, and signed by the officers, speakers and members of the State Association, asking the Raincads to grant to our speakers and missionaries half-fare rates on their roads, several letters had been received from the different roads (which were read before the meeting) stating that they were willing to allow to our speakers. A motion was then made to appoint a committee to draw up form stating who and what they were, to be presented to the railroad officials on application for half fare or reduced rates. A committee was appointed, consisting of Dr. A, B. Spinney, J. H. Burnham and Mrs. M. C. Gale: Dr. Spinney, in some remarks, referred to the unit-

Gale: Dr. Spibney, in some remarks, referred to the unit-mg of the two elements—Spiritualism and Liberalism— in the State Association, stating that it was by a vote of the Association that they were united, and if there were any who did not favor the union and wished a dissolution it could be brought about in the same way, by a majority vote of the Association; and those who do not favor the union let them vote against it on the next, March March March March March March Next, March March March March March March next,

the tail of the theorem is the training of the tail of the training in the training in the training of the tra time. (Can be obtained of the Secretary, on applica-tion to her by mail, at 312 Woodward Avenue, Detroit, at five cents per copy.) Saturday Afternoon.—Conference for one hour. Mrs. M. C. Gale was the first speaker for the afternoon. Her subject was, "What are we Doing, and Whither are we Drifting?" She speaks rapidly, and with a great deal of enthusiasm, and never lacks for words. Her address was well received. After a song she was followed by E. B. Wheeleek, once a Universalist.mh-ister, and still carrying the church on bis back—who has evidently never yet got entirely out of it, and prob-ably will not for some time to come. He took for his subject, "If Spiritualism is True what Good can it Do"." After the close of his discourse attention was called to the hooks on sale, Spiritual. Liberal and Sci-entifie works, as a means by which the truth could be brough before many who would never go out to hear a lecture; they could read a book without any one seening them, but they would hear the risk of being seen if they went to a hail where such thought was advanced. she says : seen if they went to a hall where such thought was advanced. Saturated to a hall where such thought was advanced. Finite Section opened with a song by Mrs. Childs. Charles A. Andrus, of Flushing, was in-troduced. He presented an invocation, and read one of Lizzie Dolen's poems, given through the inspiration of the spirit of Edgarda. Poe. He then addressed the an-dience, speaking for over an hour to attentive listen-ers. Mrs. Childis sang a song which was heartily en-cored, and there was a general call for another, which she sang, and the audience was dismissed. Sunday, 10 A. M.-Session opened with singing by the Lapeer choir, "While the Days are Going By." The President amounced Mrs. L. A. Pearsall as the first speaker for the morning. She spoke on "Spirit-nalism and Materialism." Her discourse was replete with interest, and was listened to with marked atten-tion. Mrs. Childis sang a song entitled "The Dayn of Freedom." J. H. Burnham was the next speaker, and took for his subject "Design." He said there was no one argument used by Theism in his defense upon which greater confidence was placed than the argu-ment so called from design. The Theist claims design and the creation of the universe out of nothing. After showing the nature of design in the creation of the universe, he asked If any one could see the existence of a God with the attributes which Theism claims--a God infinite in goodness, justice, power and wisdom? At the close of his lecture there was an intermission or a Gou with the attributes which Theism claims—a God infinite in goodness, justice, power and wisdom? At the close of his lecture there was an intermission of twenty minutes, after which the afternoon session was called to order by Dr. A. B. Spinney. The Commit-tee on Camp-Grounds was called upon to report. J. II. White, of Port Huron, as acting chairman of said Com-mittee, reported as follows: The Committee on Camp-Grounds constants of a preserves.' White, of Port Huron, as acting chairman of said Com-mittee, reported as follows: The Committee on Camp-Grounds, consisting of S. L. Shaw, J. H. White and A. A. Whitney, met, and after canvassing the various localities visited by the Com-mittee, concluded that either of two places would an-swer the purpose: one at Goguae Lake, near Hattle Creek, and one at Pine Lake, near Lausing—both cen-trally located and with good railroad facilities. The Committee have decided to make an effort to purchase eighty acres of land owned by Mr. J. L. Foster, at Gognae Lake. We have the refusal of the land until next spring for sixteen thousand dollars. This amount is to be raised by subscription of stock sufficient to pay for the land in eash by March first, 1880. We have secured the services of Mr. J. M. Potter, of Lansing, to get subscriptions of stock. The Committee have fur-ther decided to make the capital stock for the camp-ground enterprise fifty thousand dollars, divided into shares of twenty-five dollars each, ten per cent, of the stock taken to be paid when subscribed for, and liable to further assessment at the conton of the Com-mittee, when money is needed either for purchase of land or for improving the same. If the Committee find the proposed plan will not work, and enough money cannot be raised to pay for the land, we shall abandon the selection and continue our purpose and secure grounds at Pine Lake, if possible, or elsewhere, at a much less cost of first purchase of land. The im-provement of grounds will cost no more at one place than another. We earnestly invite all Spiritualists and Liberalists to join in the work and help to raise the necessary funds to make the enterprise adhelp to raise the necessary funds to make the enterprise. After re-citing a poem, she jook for her subject " Religion,"

March 24th, and continuing (m) Thesday, March 30th, 1880.
Committee on helegates—Chairman, David G. Brown, Nankin ; N. P. Wadsworth, Laper ; S. P. Allen, Flint. Committee on Membersibp—Chairman, A. A. Whitney, Battle Creek ; J. H. White, Port Huron ; Mrs. Lottie M. Warner, Paw Paw.
Committee on Literature — Chairman, Miss J. R. Lane, Detrolt ; E. A. Chapman, Lowell ; Mrs. 1da A. Mella, Kalamazoa.
Committee on Organization, Revision of Principles, Constitution and By-Laws—Chairman, J. H. Burnham, Saghaw City ; S. C. Coffinberry, Constantine ; Daniel Earle, Plahwell ; Mrs. L. A. Pearsall, Disco ; Mrs. A. B. Spinney, Detrolt.
Committee on Publication of Records—Chairman, Miss J. R. Lane, M. E. Matthews, S. B. McCracken, Detrolt.

Committee on Resolutions—Chairman, J. M. Potter, Lansing; C. A. Andrus, Flushing; O. D. Chapman, Perrinsville; Mrs. M. E. French, Greenville; Mrs. M. C. Gale, Flut.

Lansing ; C. A. Andrus, Finshing ; O. D. Chapman, Perrinsville; Mrs. M. E. French, Greenville; Mrs. M. C. Gale, Filmt. Committee on Finance--Chairman, J. V. Speneer, Battle Creek ; James II. Haslett, Fort Huron ; Mrs. R. Shaffer, South Haven. Committee on Anditing - Chairman, E. Chipman, Nashville ; E. L. Warner, Paw Paw ; Mrs. Daniel Earle, Plahwell. Committee on Memoirs--Chairman, George H. Geer, Battle Creek ; Will H. Clark, Lansing ; Mack Worces-ter, Decatur, Committee on Scances, Best Methods of Investigation of all Forms of Spiritual Phenomena. Examination of Mediums under test conditions ; with reports of the Phases of Mediumship and the Reliability of the same --Chairman, Gibes B, Stebbins, Detroit ; Alfred Keyser, Kahmazoo; J. P. Whiting, Milford; Mrs. Sarah Graves, Grand Rapids ; Mrs. John Dexter, Evart. There was also an Investigation of papers at the semi-annual meeting held at Nashville, Aug. 27th to Sept. 1st, a report having heen circulated to the effect that the President and Secretary were Instrumental In suppressing a package of *Mind and Matter* sent to said meeting for free distribution. Upon investigation if was clearly shown that the report was without founda-tion ; that all papers were alike impartially distribu-ied – no favors being shown to one over another, but all receiving alike notice, and Inpartial justice. The meeting then adjoured to the hall, where the Sunday evening session convened at 7 o'clock. It was devoted to twenty minute speeches. E. B. Wheel-ock was the first speaker ; Mrs. Morse followed him; after a song by Mrs. Childs, Mrs. Pearsali addressed the meeting . J. H. Burnham was the next speaker, and took for his subject, " What is the Final Destiny of Mankind." He said it was a broad subject, and could scarcely be answered in twenty minutes, but that the Christians had already answered it for us, so there were but fow words left to be said by him. Following his remarks was a song, after which the subjoined reso-lution was offered : Recoded, That we, as a State Assoc

Resolved, That we, as a State Association of Spiritualists and Liberalists, fully appreciate the efforts, sympathy and hospitality extended to us by the Fifut Society, Coundities of Arrangements, and etitzons of Flut.

bespitabily extended to us by the full Society, Countifice of Arrangements, and citizans of Film. The resolution was adopted. Mrs. Childs sang a temperance song, by request, and Chas. Andras was then listened to for twenty minutes. He was followed by Mrs. M. C. Gale. After the close of her remarks, Dr. Splinney occupied the few infuttes assigned him by giving some interesting and well-timed hints, which were well received. He gave some ideas relative to the belief of Spiritualists and Liberalists, what they did believe and what they did not believe. A song closed the exercises for the evening. Mrs. Childs's songs were very much admired, and add-ed much to the enjoyment of the meeting. Perfect harmony prevalled throughout the entire meeting, and every one present felt that they had enjoyed a feast of good things. Miss J. R. LANF, Secretary Michigan State Association of Spiritualists and Liberalists.

Spiritualism in New Zealand.

From late New Zealand papers we learn that Mr. J. Tyerman and Mrs. E. H. Britten are doing noble work in that far-off portion of the globe. The Dunedin Evening Tribune of Mon-day, Sept. 20th, says : "The talented spiritualistic lecturer, Mr. J. Tyerman, lectured at the Princess Theatre last evening to a crowded audience. The title of the lecture was 'Mediumship, or how to communicate with departed spirits, with a narrative of personal experi-ences," and furnishes its readers with a lengthy report of the discourse. On the following Sunday he gave another lecture, entitled, "Is there a Devil? or the Scarecrow of Christendom Unmasked," a large portion of which was printed in the Tribune of Oct. 7th.

The Nelson (N. Z.) Evening Mail of Oct. 27th says that "Mrs. Britten's lecture last night on 'The Origin and Destiny of the Human Soul, attracted one of the largest audiences we have ever seen in the Theatre Royal, and was a real intellectual treat. Her facility of speech, exquisite choice of language and beautiful illustrations all combined to fix the altention and to cause the time to pass so swiftly that at the

Spinney, President: Miss J. R. Lane, Secretary; L. S. Burdlek, Director; J. H. Burnham, Mrs. L. A. Pear-sall, Charles A. Andun, Mrs. M. C. Gale, speakers. The following committees were appointed to act in their several capacities at the next annual meeting, to be held at Battle Creek, commencing Wednesday, March 20th, and continuing till Tuesday, March 20th, controls her, said she would give me no personal tests ; first, because I did not need them, and second, what would be tests to others would not be to me, as my pen had rather uncovered or made public many of my personal spirit surroundings-all of which is quite true, and to me it makes no difference, as I am one of the true believers, and do not now require any external

portal to the world of spirits, but still am always happy when one opens anywhere, and presuming others are too, I have reported this ex-Joux WEITHIGHE perience of mine.

THE GREAT PYRAMID AGAIN.

Fo the Editor of the Banner of "Light:

Since the publication of my statement revisus Mr. Colville, concerning the Great Pyramid, in your issue of Nov. 22d, I have received several letters of inquiry on the subject, and 1 and that much interest has been awakened among your readers, to know more concerning that grand old marvel, which was once reckoned among the "seven wonders of the world." As I am unable to answer in detail all the questions that have

annog the "seven wonders of the world." As I and the intersect of the Thereeded to make the propose to write one (xinded statement, which is propose to write out so soon as i can obtain a little propose to write out so soon as i can obtain a little and now, we must really take you to task. You, so expression for a more extended statement, which is any few words in reply to the "topiy" of Mr. Colville, and the words in reply to the "topiy" of Mr. Colville, and the words in reply to the "topiy" of Mr. Colville, and the words in reply to the "topiy" of Mr. Colville, and the words in reply to the "topiy" of Mr. Colville, and the words in reply to the "topiy" of Mr. Colville, and the word is a brief sketch in your issue of the convert is an off the dister was high a brief sketch in your issue of the convective and the statements is words for the origin to distro the quietable of the public on the top of the origin to the gates of this deformation in the origin to the statements is words. The origin to distribute the the public on the top of the origin to the gates of this deformation in the origin to the statements is words. The other reason I leave to be gates from the gates of the convertion. The word is a process of from the gates in the distribute to be inderstond. The other reason I leave to be gates from the gates in the state mether is the gates of a powerful the other reason I leave to be gates from the gates induces the prostile of the state mether is the distributed. If it is the interior of the pramid was the resort of a powerful reast induces for the worder is the distributed of this scheder is the distributed. If will place your correspondent 'was writing to you about I in London, the ''little monthly ''had the there of the pramid was the resort of a powerful to the worder of the state in the interior of the pramid was the resort of a powerful reast induces formed and properties ('state in the interior of the pramid was the resort of a powerful to the state in this Brooklyn lecture, as he now s fell that I had no right fo disturb the quietude of a seemingly satisfied andience by the statements I would have been compelled to make, as well as the questions I would have been compelled to make, as well as the question. I have positively no recollection that Mr. Colville stated in his Brooklyn fecture, as he now states, that the Great Pyramid was built by order of a powerful momarch. I do, however, distingly recollect his stating that the Interior of the Pyramid was the resort of a secret Order or Society, who in its chambers found refuge from the persecutions of its chambers found that its ablitted purposes, if not its only purpose. This again would imply that it was built effort by some one who was deeply in bis interest, and hence probably a member, whether monarch or otherwise. It has declet the "now-ever, to accept his present Order. I deem it fair, however, to accept his present Order. I deem it fair, however, to accept his present Order. I deem it fair, however, to accept his present Order. I deem it fair, however, to accept his present Order. I deem it fair, however, to accept his present explanation about the "now-efful monarch," if that will do him any good. And now, in this whole aspect of the two statements. I connot see that I have, oven unwithingly, misrepresented Mr. Colvible does not now contradiet my report of his statement in his Brooklyn feeture, that "the Great Dargon would pass the she is the the "the Great Dargon would pass the she has the resort of the two statements of the statement in the "form of the type is the she has the secred for the type is the she form the the form the form the statement in the statement in the secred for the type is the she form the statement in his Brooklyn feeture, that "the Great Dargon would pass the she form the secred for the type is the she there the state then has the statement in his Brooklyn feet

Mr. C. in any particular that is essential to the case. Mr. Colville does not now contradiet my report of his statement in his Brooklyn lecture, that "the Great Dragon would pass the shaft of the Pyraidid in 1881," but is reported to have put forth, in his Boston lecture, the following curions asseveration : "Drateouis showe directly down the shaft of the Pyraidid in 1270 (2002). F. and will again is best, theogh its position will then be seen times here; in the heatens, Drateouis is a star in the Dragon's tail," (The half-it-ing is mine.)

Protocols is a store is a few runs taken for the indexisting for a set of the few responsibility. "Chechallelishing is mine." What kind of language is this for selence? In the first place Mr. C., or his "guide," ought to be informed, as he does not seem to know, that the Lath word "draconts" is the genitive case of the word "dracon," and means "of the dragon," Hence every single stars of the Dragon, of which there are about eighty, is equally a start "draconts." What kind of the dragon, "Hence every single stars of the Dragon, of which there are about eighty, is equally a start "draconts." Which one of these stars in "draconts" does Mr. C. mean? We hope he and this "guide" will kindly if not thankfully accept the heforemation, even from us growelers upon the carth, that many of the stars of the different constellations are designated by letters of the Greek alphabet : thus, of the careled by letters of the draconts, of alpha draconts, by gamma draconts, of delta draconts, be and use in the pragon's tail." This is really a stars sometimes erroneously call the stars by the second coll, a considerable distance from the fragon's tail." If was this same star Thuban, or Alpha of the Dragon's tail." If was this paper about one the whole length of the entry on, which at its lower cumination, one in twenty-four hours, shone down the whole length of the composition for several hundred years before and after that period, and will occup the same position with reference to the true pole of the heavens again at the close of the grand precessional year. That is to say, it will alpha dracons, it was the same position for several hundred years. That is to say, it will alpha the composition for several hundred years. That is to say, it will alpha dracons of the pragon's the the the of the error and after that period, and will occup the same position with reference to the true pole of the the aver. That is to say, it will alpha the dracons of the the pragon the same position for several hundred years. That is to say, it will a

sisting of about twenty-live thousand solar years. That is to say, it will shine down the "shaft" of the Pyra-mid again in about twenty-nee thousand years from this time, but not before. The Pyramid is almost per-fectly oriented; in other words, it faces almost exactly north and south, cast and west, and now, as then, the enfrance passage "points 3' 42' helow the true pole of the heavens, while the star Alpha draconis is now nearly 25' out of that line, and changes its relative po-sition so slowly that a long series of years are required to make the change perceptible. For this star to shine down the entrance passage of the Pyramid again in 1884, as Mr. C. says it will, or to "pass the shaft of the Pyramid," then, in any other sense than that in which it has for centuries passed it every day, it would be necessary for a power greater than that which be in ceessary for a power greater than that which be in the or till it up on one side. What the "many ladies and gentlemen who meet Mr. Colville's guides regularly at their Friday evening re-ceptions emplatically state" respecting the "consist-cney" of Mr. C.'s guides, and the points concerning which they beg leave to inform me that they agree or disagree with me, are of very little consequence in a question of *facts and mathematics*, in which merceojan-tons are excluded. But while I am not disposed to "believe every spirit," especially when they fell that which is demonstrably unture, but to "try the spirits," I am certabily willing that the kindly, and in the pres-ent case apparently much needed, testimonial of these "many ladies and gentlemen" to be consistency of Mr. Colville's "guides," should pass for all that it may be worth. As these "guides," have childed me for not asking

course of the Splittualists. I asked Mr. Garrison If he ? lence, is to be found all that one will ordinarily care was willing I should, state these facts to the andience, and he readily consented.

In the presence of over fifteen hundred people 1 told the story of this experience, as he told it to me at his [tains the living gerner of a genuine philosophy. Of the own home. I met him last in Philadelphia, at the Centennial, in June, 1876, and went to the Longwood Yearly Meeting of Progressive Friends, at Ivennett, with him, where he again conversed with me, and affirmed his | will, for the first time, open to a large class of minds insphing fallh, his knowledge of facts of spiritpresence.

He used good judgment, aimed to see only reliable mediums, kept all his thought and ideal on this great matter in the realm of tine morals and spiritual culture, and was carnest in expression of the neace, and strength, and Joy, and the clear views of life and its work and duty, which Spiritualism gave him. In Portland, Me., I was told of his lecturing for the Splittualists several times, but my testimony is that of direct personal intercourse. I know that William Lloyd Garrison was and is a Spiritualist.

GILES B. STELENS. Truly yours, Detroit, Mich., Dec. Sth, 1879.

Banner Correspondence.

Rombay, India.

To the Editor of the Banner of Light : In your issue of Oct, ith, in the "London Spiritual Notes," from your Special correspondent, "Fidelity," I find the following :

• More, Bayariski appears in a new r/r_{c} namery, as the alter of a paper prime 1 in the interact of the Theorem is k is a north hills manifold, but will convers be uppreciated by SpirPluaist spenerally.

Massachusetts.

Massachusetts. IIAVERHILL—W. L. Jack, M. D., writes, Dee, Ith: "I feel it not only a duty, but a pleasure, to ac-knowledge the recognition of my friend's spirit, who so trainfully and characteristically communicated through Miss M. Thereas Shellamer, or the 1sth of 10th month, at *Bornner or Light* Free Circle," I allude to Mr. C. C. Spirng, of Worcester, Mass., whom I well knew, and had otten given sittings to him, he being a hellever in the truths of Spiritualism. To me the message gives proof of his Identity. When in his company some years ago, he said that when he passed on he would commu-nicate through the *Bornner*, and only a few months ago he communicated to a friend of his through me, stating that he would go to the *Bornner* Circle and comstating that he would go to the *Banner* Circle and communicate to his friends at large, and nobly has be done

it. The sentence which reads: '4 wish to say to a par-ticular few that all is well, there is no wrong done,' is well understood by me and the others for whom it was intended. It is also true, as he says, that he was inter-ested in railroads."

esten in rationals, HOPEDALE, --Mrs. H. N. Greene Butts writes: "The sudden departme of our good friend, B. H. Ober, was a great surprise to me. Joourn for his loss as that of an invaluable friend, Lost, did J say? So good and, true a man as Renhen H. Ober cannol he lost, the will not leave us' confortless, but will come again, J an sure. He was a devoted Spiritualist, a friend of peace and woman's suffrage, and of every other struggling reform that had for its aim the elevation of manklud. Somewhere he must still be working for the good of the race." race,

Texas.

Wexas. (IEMPSTEAD, -A correspondent forwards us the following from the editorial department of the *Daily Conrier* of this place under date of Nov, sthe, with the express wish that it be copied into our columns as a merited irbuit from a secular source to an earnest worker in the cause of Spiritualism and reform : \cdots Con. We t, Boor preservice to the forwars Spir-inalist and Liberal Association as their Pre-ident to serve during the ensuing year. This is the third time tool, booth tas been elected to the position, and right work and worthally full be the place: Tool, Booth is a man of comprehensive views, and has a big and reader heart. This whole being is thermality saturated with the highest attributes of the better purchless of Chris-

to know concerning the mysterious class of religious devotees whose days are so far separated from ours, It is a story profounder, than mere romance, and conrites of these beings of the past and the mysteries that surrounded their observance, intelligent descriptions arothere furnished, with a key to their meaning which secrets which they never before thought worth inves-tigating. Published by J. W. Bouton, New York.

WHAT IS A GUNTLUMAN T'IS the eatching title of a small quarto book, in which the question is answered by the natural development of the story. The characters are a wide awake English boy at a boarding school, his mother his chum his teacher and his father. A series of letters passes between Harry and his parents, which turish at the last the required answer to the above interesting question. Published by Loring, Daston Boston.

Room con ONT MORE, a fresh story by Mary Thacher Highnson, is a book whose title nearly enough explains its character. The circle of affection is wid-evolution in the strategiest of the state of the state of the interesting story tarry begins. It abounds with pathos and builded the strategiest of the state of the state of the interesting story tarry begins. out respect to are . If appears at just the right time for a holiday book, and is published by Lee & Shepard.

You so, for axis OTHER Boys, by J. T. Trowbridge, is another of this author's essays in the domain of boy existence, and will immediately attract while attention. The boys always like a tresh and new thing, and Mr. Trewbridge means to furnish it, although his inventions and lonions are at times tar fetched and strained, as it he were bound to interest you whether or no. He knows the boy nature clear through, howor no. The knows the toy nature clear through, how-ever, and can depict it with real skill and telicity, young doe will at once become a favorite and a com-panion with all the other floys, and his sayne stand doings will delight nearly an one who can readily sym-pathize with his floar, and his experience. This fittle book will make a fine holiday gift for a boy, published so attractively by Lee & Shepard.

LITTER ROSED O'S MUNIGEREE and MERRY SONGS YOR MURRY SINCERS are fwo very pretty and seasonable little books, infended for very little, tolks and to combine annisement with histraction. The former treats of the appearance, nature, and habits of wild-animals, and abounds with charming tull page engravings, with which are afternated pages containing ancedotes illustrating the characteristics of the creatures when endstanding the characteristics of the creation from some which children may size, the music being turnshed with the words. There are few new pieces among them, but they are more the worse for that. The book is well illustrated. Both are from the press of R. Worthington, New York, and for sale by A. Williams & Co., Roston.

ODDMENTS OF ASDIAN DIPLOUVEY is the either queer fitle of a book, the object of which is to cheourage the construction of a railroad from Hudson's Bay to the Straits of Magellan, of course following the line to one strans or vagenan, or course following the line of the great western mountain range in the valleys which it makes on either side. The author is Mr. Hinton Rowan Reper, who ofters for the best fro-essays, three of which are to be in prose and two in verse, that shall be written in promotion of the sevenic, a prize of five theurand dollars. The book is built as odd as its title and the ofter it contains. Published by W. S. Rayan, St. Louis.

YOUNG FOLKS' IIUROLS OF HISTORY ADVLS TURES OF MAGELLAN: Is another of the new and attractive series of historical blographies of an American character from the pen of George M. Towle, and ranks with its favorite predecessors. The story of the adwith its favorate predicessory, the story of he and venturer who give his name to the further Straits of the continent is well worth the careful reading of the younger portion of the community, and will not fall to interest and instruct the older ones. This series by Mr. Towle has alteraty established its forthig and is radds by gaining a while populatity. If is executed with the elative mean encoder the series to addice with the ability and superior literary (aste and finish. Pyblished by Lee & Shepard.

"THE BREAKING WAVES DASHED HEAR" Lee & She pard, Nos, 11-45 Franklin street, Boston, Jurnish us with a copy of a new work which, as its title subaests, is a typographic rendition of Mrs. Felicia Hematis's curand noom on the landling of the Pilgrin Fathers at Plymouth, Each year this enterprising time bilings Trymonth, "Each year has the priving him turnes out a book of the character - the list having already embraced "Neater. My God, to The ("" fagl, of Ages," etc., etc., and the present tohume, superby il-ustrated with appropriate and highly suggestive de-signs by Mes L. B. Humphery, is a worthy conflour-tion of the series ; and one which would make a bighly-ly-appreciated holiday gift in any order of society.

SPIRITUALIST MEETINGS.

REGORDN'S, N. Y. Society of Spiritualists ne Brooklyn Instrume, eenter Washington a reets Sundays, Lectures at 3 P. W. and 75 harbes R. Miller, Pie ident; Benvanin, C. 5 esoneur, r.) of Hashin, Sorte ensmer, Chaldren's Progres M., Jacob David, Conducto admetor: Mr., C., E. Smit ekenson, Assistant Guardian

LIGHT. BANNEROF

free Chought.

close of the lecture few could believe that they had been listening to this wonderfully clever woman for more than an hour and a half." In the same issue is a letter from the Bishop (A. B. Suter), who attended, criticising the lecture : and in the Mail of the 28th Mrs. Britten replics to the Bishop's trivial objections to her discourse scriatim. Touching his strongest point,

"Finally, Bishon Suter declares he went 'to hear and receive more light and he did not catch a gleam.' But what of that? Is he not a Chris-tian Bishop? and, as such, has he not already all the light that ever did, or can, exist in heaven or on earth?' According to his belief, did not God come down from heaven in person, expressly to enlighten him? and, having this di-vine and almighty source of light at command, who could expect to receive more light from one who only professes to communicate with the spirits of frail mortals who have not talked with God in person, and who deem it blasphe-my to believe that finite beings have ever done so? The flickoring rays of Spiritualism never claim as their source the central sun of exist-ence; never teach that the Infinite Being was born, lived and died as a finite creature, or that the Creator of the universe came down from his seat of government to be done to dealh at the hands of his own creatures! In short, my mission is to those that are sick, not to those that one which any single domine to the new some that are whole; and since, despite the many cen-turies during which Christianity has killed off the thousands it could not convert, more thouands still remain unconverted, infidels' who, according to Bishop Suter's faith, are doomed to eternal perdition for their unbelief, let him not grudge me the pleasing task of opening up to them a path to heaven and immortality, even though that path may be a by-road, not leading through Christian paddocks or ecclesiastical

Lottie Fowler.

To the Editor of the Banner of Light:

I saw the communication of Florence Marryat (the writer, and daughter of Capt. Marryat, who used to amuse us by his writings in our youth,) in a late Banner of Light, and noted what she said of the Fletchers in England, and the very complimentary reference made to Miss Lottie Fowler. I had never seen the latter lady, but so creditable a report from such a somewhat eminent source made me feel as though I would like to interview her, or rather any spirits who might come through her. Noticing by her card in the Banner that she was in this city and could be found at No. 10 Davis street, I paid her a visit.

From notices in the papers of New Haven, Conn., (where she had lately been staying,) and elsewhere, I found that she was quite popular, with considerable reputation for prophetic gifts, having so correctly foretold the explosion of a factory in Bridgeport a few years ago.

In this brief notice I did not propose to write out any of her experience; she seemed to feel quite pleased with Mrs. Marryat's notice of her, Mrs. Morse then addressed the audience. After re-citing a poem she took for her subject "Religion." and spoke of the religion of Spiritualism, contrasting it with the Christian religion. A song from Mrs. Childs closed the exercises for the afternoon. Sunday, 4 P. M. The Executive Board and speakers met at the office of the President. Fresent, Dr. A. B.

As these "guides," have childed me for not asking questions on a previous occasion, I will turn questioner now, and ask them, When did Prof. Plazzi Smyth change his opinion concerning the Great Pyramid? as

how, and ask them, When did Prof. Plazzl Smyth change his opinion concerning the Great Pyramid? as you state that he has changed it; and what was his opinion before and after the change? I trust they will kindly excuse me for being a little pressing in my de-mands for an answer to these questions. In conclusion, I may be permitted to remark that I regard the symbolism of the Great Pyramid, as lately discovered and partially interpreted by John Taylor, Plazzl Smyth, Wm. Petrie and others, as a most rich and important heritage designedly transmitted by an-clent science and is phration to the human race of these latter days. It is moreover an inheritance which, though calculated to enrich the whole world with new light and knowledge, can be comprehended in its deep-er arcana by none so well as by the rational, deeply thinking, sefentific spiritualists, who will yet find in it a needed aid to the development of a far nobler, richer, and more expansive spiritual and religious philosophy than any of which they have hithered areamed. But before we can hope to make much progress in this di-rection, we must rid ourselves of a vast amount of false science, false philosophy, false theology, and false re-light, which have unfortunately become woven in the otherwise spottess web of Spiritualism. Way, FISHMOUGH.

829 DeKalb Avenue, Brooklyn, N. Y., Dec. 7th, 1879.

Wm. Lloyd Garrisoy a Spiritualist-Testimony of G. B. Stebbins.

To the Editor of the Banner of Light:

In a late Bunner of Light I see mention made that Mrs. Caroline Dall denies that Mr. Garrison was a Spiritualist. A woman who has done so much good work can spend her time to much better purpose than in such poor denial. On page 2856, in his Liberator, he declared his conclusion that the manifestations were from and by spirit-intelligences and persons, and has never swerved from that conclusion since. I remember, some ten or twelve years ago, at his house, listen ing to his narration of some interesting experiences at Worcester. After the departure of his old and cherished friend, Henry C. Wright, he told me of remark able messages from him, afterwards verified, in regard to the final resting-place of the body. Three times within some six years I have visited him at his home, and on each visit Spiritualism was a leading topic, made so by his warm interest in it. He showed me a spirit-pholograph of Charles Sumner, taken at Mum-ler's, nine days after the funeral of the distinguished senator, and told me how he sat alone, and both figures came on the plate in such a way as to give the idea of genutueness. It was on Saturday, and I was to speak in Music Hall in-Boston the next day in the lecture

. : .

Col. Booth is a man of comprehensive views, and have big and leader heart. Alls whole being is theroughty saturated with the highest attributes of the better principles of Chris-thanhy, and entirely free from the spirit of digotry and per-secution which, undertimately for manifed to other dis-figures and mars the doctrines of Him where, incute dion-were, 'Peace on equils, and good will to all men'. On the platform last Sunday night be gave utterance to semilinents of magnanimous forgiveness, of which mest men, and we among the number, thought the binnan heart incapable of practicing. The pergiving spirit which he ex-hibited we are sure commanded the unputfilled admintation of every one who heard bim, and elevated him to the high-est summit of esteem."

New Jersey.

New Jersey. BRICKSBUIG.-F, M. Marston writes Dec. 15th: "Mrs. Nelle J. T. Brigham spoke in the Baptist church in this place Friday evening, Dec. 12th, to a crowded house. Subjects furnished by the audience: "The Spiritualist's View of the Trinity." The Blood of Christ Cleanseth from All Sin, "The Star in the East, Ke., were ably discussed. The attention of the audience was completely absorbed by the speaker, notwithstand-ing the unconfortable position of many on account of the crowd. Thanks to Mrs. Brigham. She is a gener-ous soul, and an excellent speaker; and we feel certain that she has sown seed in Bricksburg that will spring up and bear fruit."

To the Editor of the Banner of Light :-

To the Editor of the Banner of Light: Maine—Waldo County Spiritualists' and Liberatists' Association. Geo. C. Walte, instead of White, was Chairman of the Committee on framing our Constitution and By-Laws, Art. 8 should commence : This Constitution, li-stead of Association, may be amended, etc. "The Waldo County Spiritualists' Association formed a union with the Liberalists on Study forenoon, Dec. 10th, by changing the first two articles of the Constitu-tion to read, with the changes in fitnles, as follows : Art. 1. This Association shall be known as the Waldo County Spiritualists' and Liberoitist' Association. Art. 2. This Association shall be known as the Waldo County Spiritualists' and Liberoitist' Association. Art. 2. This Association endorses the inter-commu-nication between persons inhabiting the physical form and those who have passed through the change called death, or the defense of all persons in its honest inves-tionion association.— The Chairman called the meet-ing to order, and 1 gave the regular address. Subject.

Approved as a session, -- the charman cancer the meet-ing to order, and I gave the regular address. Subject, "The March of Spiritualism and Liberalism.", Short speeches were made by Dr. Byron Merrill, Albert T. Stevens, and others, after which the meeting adjourned for four weeks. Swarellle, Me., Dec. 15th, 1879.

New Publications.

CASTLE FOAM, or, The Heir of Meerschaum, by H. W. French, takes the story-telling art on a rather new side. It is a picture of successive dreams and imaginings, and a book that has already called forth much inquiry. Published by Lee & Shepard.

RODERICK ASHCOURT, by Daniel Wise, D. D., will strongly invite to its enjoyment the class of readers to whom it is more particularly addressed, and will fully satisfy the curlosity which it has aroused in them. It is a successfully planned and skillfully told story, whose author imparts to it a responsibility beyond what attaches to merely flying fiction. Published by Lee & Shepard.

. FROM BEHIND THE BARS IS the name of a book made up of letters from the place of his present confinement by D. M. Bennett, which were addressed to the readers of the Truth Secker through the columns of that paper. They are characterized by all the writer's well-known vigor of expression, and are filled with thoughts, reflections and illustrations such as might beexpected to come from a man in like circumstances. and rendered indignant by similar treatment. The book is published by D. M. Bennett, at the Truth Secker office, New York.

THE ROSICEUCIANS; THEIR RITES AND MYSTEnigs, by H. Jennings, is a work by the hand of an English writer on a themo which will never cease to interest the meditative and dreaming minds, of which there are far more in the world than people suppose. In this handsome volume, sufficiently compact for conven-

Hardweiser, Chartman, S. The Sphritually, Ind Construc-ency Sublaval Bell's Half, at 2 and 7 ar, w. Constave ency Sublaval Bell's Half, at 2 and 7 ar, w. Constave (Due), Presided 3, R. Lassoni, Vies-Pre-ident, M., 177a W. Storika, Societary and Treasuret, Crebesciever Webbescher, Construction, Bernard, Construct, Construction, Inc. mples, Secretary and Transuret, Circle every Weihnedg yoning in the same half at a second ock. Misself di Door, me

dium, CHECAGO, LLI., The First Society of Spiritualists fields regular meetings in the Third Unitarian Charten, con-net of Laffmand Montoe streets, every sunday at least va-and 75 p. 87. Dr. Long forshoell, President A. By Tuttle, Vice President; Miss Nettre Bushnell, Treasurer; (joiling Vice President; Miss Nettre Bushnell, Treasurer; (joiling)

Eaton, SeePelaty.
 CLAIVELAND, OHLO. Spiritualists' and Afforal-ists' Sunday School. The Unders's Progressive Lycenar meets regularly every Sunday at 2 (20). Market Lycenar Meth. Guidens' Market Collier, Conductor: Mey, P. 1. Rich, Guidens, M., George Benedict, Secretary, The pub-lic are condully invited.
 Circles at effective Year Side Society every Sunday at Mey, R. at Hall So. 375; Fourier Secretary, Sinth, Tousing, President L. G. Turner, Secretary: Sinth, Tousing, President L. G. Turner, Secretary: Sinth, Tousing, President; L. G. Turner, Secretary: Sinth, Tousing, President; L. G. Turner, Secretary: Sinth, Tousing, President; L. G. Turner, Secretary: Sinth,

TEDART CEDAR RAPIDS, TOWA, Society of Spintardials meets in Post-office Book every Similar, at 7, r. w. In-spirational speaking. Dr. W. N. Bambieton, President Mrs. Nambe V, Watten, View-President; Goo, H. Beck, Treasurer, Dr. Bambion Watten, Secretary, Allace or dialty invited.

(half invite).
(18) DEMA POLIS, IND. The First Society of Truth-Sockers medis fortr-figleness tylecal Sockers mail Mayler street, every Sunday at 25 and 75 P. St. J. R. Bueil, President: S. D. Bueil, Secretary.

avery Sinday an 2-y and (2) F. G. J. R. Kneil, President:
 S. D. Buell, Sectorary.
 LYNN, MANS, Spiriturel meetings are held every sundary alternoon and evening at Templates' Hall, Market street, under the direction of Mes. A. E. Conningham.
 NEW 'YORK CITY, The Society of Progressive Spiriturality holds meetings every Studied in Tennor Hall, on Hrondway, hetween (2) and 3:elsteets, at bey A. y. and 7'y F. M. (2), Corne, Sectorary, of Weel Bith street. Children's Progressive Lacenn meets at 2 P. M.: Charles Dawson, Conductor: William (Dudi, Assistant Conductor) William (Dudi, Assistant Conductor).
 The Steenart C. R. Perkins, Corresponding Sectorary.
 The Steenart Resistor of Spirithealist holds meetings a Republican (Interface) of Spirithealist holds meetings a Republican (Interface) of Spirithealist holds meetings a Stanson (Interface), Sectorary and Treasuret C. R. Perkins, Corresponding Sectorary.
 The Neonard Koviety of Spirithealist holds meetings a Republican (Interface), 50 (1), 50 (2),

(reasilier), The First Hermonial Accordation holds (reasonable ser-lessevery Sinday, at H y, M, in the Masle Hall, No, H isst 14h Street, between Fifth Avanue and Union Septare, naliew Jayleson Davis, speaker for Decomber.

PORTLAND, 'ME: The spiritual Fraternity meets very Sunday attention at 2⁺, o'clock in Congress Hall, for centres and conference, T. P. Jeats, President; W. E. mith, Vice President; U.W. Hatch, secretary and Treasner, Seats free to all,

mer. Scals free to all, PHILA DELPHIA, P.A. The Keystone Association of spiritualists meets every Sunday at 2/2 P. N. at Lyrie Hall, 250° North Ninfestreet. The First Association of Spiritualists of Philadelphia holds meeting stevery Sunday at P. A. M. and 7/2 P. N. at Hall 80° Sping Garden street. H. B. Champion, Pred-dent: Mis. Dr. Samuel Maxwell, Vice Pre-blent J. H. Jones, Treasmert J. P. Lanning, Scretcary. Hall DETER. X. Y. Smithed maximum are held in

ROCHESTER, N. Y.-Spiritual meetings are held if he Academy of Music, No. 10 State street, every Sanday a ab A. M. and C. P. M. Mrs. Nettle Peace Fox, permanent peaker, Meetings free, Strangers visiting the city at ordinally invited to arread.

SUTTON, N. H., Society holds meetings once in two weeks. Chas, A, Fowler, President; James Knowlton, Sec

penary, SPRINGFIELD, WASS. The Free Religious Society (Splitualists and Liberalists) holds incefing severy Sunday at 25 and 75 P. M. J. S. Hart, President; S. C. Chapla, Vice President: Mrs. J. H. Cock, Mrs. E. M. Lyman, Mrs. M. A. P. Chark, Prodential Committee; W. H. Jordan, Treasurer; F. C. Coburn, Collector.

Treasurer: F. C. Colum, Collector, SAN FRANCINCO, CAL. The First Spiritual Uniot Society holds a conference and scance every Sunday at 7, M., at What B'rith Hall, on Eddy street, above Masch, Also meetings for features in the evening, "The Unidern", Progressive Lyceum meets in the same half at 19 A, M.

Progressive conservices in meteromag., The Children's Progressive Lycenin meets in the same half at 0.4 M.
 SANTA BARBARA, CAL. Spiritual Meethings are held every Sunday at Crane's Hall. Children's Progressive Lycenin meets every Sunday at same half at 0.5 P. M. Con-unctor, Mrs. H. F. M. Brown: Assistant Conductor, Mrs. Mary A. Shley: Guardian, Mrs. Mart'F. Hunt: Secretary, Mr, Geo, Childs; Musical Director, Mrs. Emma Scarvens, SALEM, MANS, Conference or heires every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President,
 VINELAND, N.J. Abeetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susa P. Fowler, Vice President; Drs. J. W. Allen, Corresponding Secretary, Children's Progress-ive Lycenin meets at 125 p. M. Dr. D. W. Allen, Con-ductor.

netor. WORCENTER. MASS.—Meetings are held at St corge's Hall, 460 Main street, every Sunday at 2 and 7.

LIGHT. BANNER OF

Parker Memorial Hall.

TO ROOM PURCHASERS.

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TO ROOM PURCHARENS. COLDY A RULL, PATRONAMENT, No.5 Monte-genery Plates, comparing a connection of the source o that says take to possible possible possible to be the transmission of transmission of the transmission of the transmission of transmission of transmission of transmission of the transmission of transmi Addistantiques inclused Chetas Electrony for t Inclusion en est (and fur we protection). As a bound is superflat-ness and the Case for a main on the properties. Basis polycological in the two for America ways because by the or or mathematics. Badealtslei, "Any flack polyachede of a gash for America (not out of print) with be smithly in a sole of expression and the largest of Rocks. Public of an I for Sile by Poly & Rich sent free.

NPECIAL NOTICES.

(1) A.J. SOCIACIES, (he) B.S. SCHOOF, I.D. HOUTE care should be between editor of arthless and the social station wave of course patheness. In the second second second from 40-1 1. 1.5 n an turi A china b In the end of the product of the Weiger of Control (1) but the product of the product of the theory of the th 8 m - W estat. Kenster

(c) a set of a set of a warding notices of ophrical models (keeping) and a set of contrast, whips we be termonical factor for the set ophrase of the set of the set of the set. (a set of the set o the probability Marchae

Banner of Light.

BOSTON, SATURDAY, DECEMBER 27, 1679.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street Easter Floor,

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

& W.Frank'an Street, Instan THE AMERICAN NEWS COMPANY, 3) and \$1 (Combers Storet, New York.

XCOLBY & RICH.

PUBLIC REPORT OF AND PROPERTIES. Wyrness Manasail. Palaisen. Nesterskir Fritten.

By Brokins & Lotters, should be addressed for his a self. By an Byrner of Logar Broking House, Borton, Mark, Market Strees, well communications should be forwarded to Li titkin Corna.

Summits Arten to the design of the weight function the tensor of the set of

8.3 We shall print next week an elogipent disaddred' specially reported for our glumns, de-Rivered through the trance medianiship of Mis-Cora L. V' libbuoud by Spirit W. F. Channing, - the result being a shock to the system which in leage, and having for its themet .

"The LIGHT OF HIELAGES"

What Spiritualism Does.

We published on the first page of the B mner very recently a feeture on Solutualism, by L. E. Harens, delivered before the members of the Adelaide, South Australia, Secular and Free Discussion Society, some parts of which richly deserve repeated readings. What the gifted decturer has to say of Spiritualism as an aid to progress is particularly worth attending to, . It. incubates, he asserts, all the virtues of goodness and jurity, not the vices of batred and badlives. Its cole of mogality is a sublime one. It teaches men to do right ton the sike of right, that they and the universe muy by these right altions be devated to a blober state of grozness. sion of perfectibility than they now enfoy.

These are the initial fruits of the tree, by which it is too lef Budgedlin. No good tree can be in. fortheest fruit, a truth which all Spiritualists may politably take, bone to themselves. Results such as the above named cannot be thought the proceed from evil influences. If they do, death seemed to stand by the bed of the little As evidence that this instrument is producing then, said the scale, the devil has been growly suffered; that the father determined to avail, a marked effect on the public mind, we cite the libeled, and he is tempted to express his regrets that there are not a few more of the family. What are the trug results of Spiritualism? The late Judge Edu and structus reply to Bisliop Hopkins, summed then up thus ""Spiritualism preyents hyportisy, it deters from crime ; it reclaims the infidel pit proves the immortality of the soul, it recognizes one tool, and man's responsibility to him; it enforces the great law of the Creater by inducements hitherto unknown to manual heals the sick lit gives sight to the blind; it cutes the lame; it comforts the mournit teaches that charity which rather mourns, over than rejoices at the failings of our fellowmortals) and it reveals to us our own nature. and what is the existence into which we are to pass when this life shall have ended." All the revelations which it has so far given b man are contained in the single term-spiritprogression. We are in clouds and thick fogs here, but beyond all opens freshly and clear to the spirit's vision. The lecturer with great effect quoted from a sermon preached by Bishop Clark, of Rhode, Island, in 1852; it is a passage that gives his ideas of the future life "the same ideasas are held by Spiritualists, and which are repeatedly charged as coming from the devil. "What," asks the Bishop, "are the conditions of our future existence?" And he proceeds with his own answer. "In the first place," says he, "provision will undoubtedly be made hereafter for the culture and, the exercise of all the intellectual and moral faculties of our nature." Thèn, teo, adds the Bishop, "Heaven will not be a monotony. All which belongs to our nature that is not sensual and sinful will there find free scope for its development." Nothing which we learn here is lost. No elevated taste is cultivated in vain. No healthy affection withers under the touch of death. There are strains of melody, and sights of beauty, and holy friendships in the spiritual world. Everything which untouched by sin, is only a symbol of something greater and more resplendent in reserve for the holy hereafter. What music will be heard in heaven! What prospects will charm the eve! emotions will be kindled there ! What variety of enjoyments, and yet nothing servile, nothing selfish ! How is it, then, that we shrink from the future ? Why does eternity come before us a cold, blank void-a sea without a shore, moaning and groaning under a starless sky, where the soul floats like a holmless wreck solitary and despairing? Because there is a stain of corruption on, the soul which inceds to be washed out -because the sense of sin makes us afraid." In the second place, says Bishop Clark, to the and unending progress. The law of this progress may be essentially the same as it is now, only it will operate under greatly improved conditions. We shall never reach a point where we shall stop and make no further advance, for out occupation. The existence of mortals be- i early day.

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ing limited, they are of course capable only of a limited improvement. "Man must advance then thought ourselves so wise."

as we close it here. "There is no such thing as separating the man from his character, and there is no such thing as separating the char-acter from the destiny." Now all this is genuine Spiritualism, whether it came by earlier mediums or later ones. The phenomena of Spiritualism amply sustain and support its doctrines, which are elevating, liberalizing and purifying. The list of his experiences with the phenomena which were given in Mr. Harcus's decture are of extreme interest and full of instruction. One cannot accept the doctripes. and accept the phenomena which make them plain. The two are for purposes of mortal instruction and improvement indissolubly bound together, and form a single body of behef. which works continually in the life and clearae-

Healing by Laying On of Hands-Remarkable Instances of its Success.

-

We have several, times of late taken occasion to bear witness to the value of the gift of magnetic heating which is possessed by Dr. Webber, of ~; Montgotaery Place, Boston; and desire at present to adduce additional evidence in this direction--not for the purpose merely of augmenting the Doctor's remedial reputation, and therefore the extent of his practice, but for the broader purpose of emphasizing the fact that valism as affording a basis of and for its sei-"healing by laying on of hands" does actually exist in the world to-day- and is efficaciously exercised by numerous ladies and gentlemenwho have the power developed within their organisms)---and that the instances we now put on record are potent reasons, among a multitude of others, as to why the utmost liberty of action in the field of medical practice should be allowed, and that no efforts should be made, either by the imposing of social or legislative restrictions or penalties, to deter either the free-thinkeis in medicine or the angel-gifted clairvoyants | leged to listen to on that occasion. or healing mediums from ministering as they may desire- and be desired-to the suffering and health-seeking in community wherever found :

The first gase of which we shall speak may be summed up, as to its details, as follows : The ditthe son laged seven years of Mr. William Boyce. of 52 Rutland Square, Bostony, while engaged in play had a fall, on a Tuesday evening recently, bef ac the First Solie gof Spiritualists of Chi-seffect paralyzed and rendered totally inactive the abdominal intestines. Violant fever set in, and from Wednesday morning following the accident to ten o'clock on Saturday night of the week in which the trouble arose, the patient they would like to dispose of for the benefit of ontinued to grow worse-his symptoms increas-

ing in their unpromising character till he became delitions; his pulse was at a hundred and forty, and he was apparently sinking under the pressure of his malady.

closely and anxiously attended by a medical the Senate and House of Representatives of that gentleman, who Mr. Boyce assured our reporter State, and prepared under the auspices of A.S. (who called upon him to obtain the facts in the Hudson, M. D., of Stockton, for the repeal of case was one of the most erudite and skillful what we of Massachusetts are wont to call the physicians in Boston, but the patient experi- 1" Doctors' Plot Law," now extant in that part enced no perceptible relief from his prescrip- of the nation, was in course of promulgation tions, and finally the stomach of the boy reached there, and we coupled the statement with the a state of sensitiveness wherein it refused to re- following recommendation : "Circulate the doctain any remedy whatever. The physician de- uments, friends-you who receive them-amongeided that nothing could save the lad but, the . your kindred, neighbors and townsmen, and at inducing of a state of perspiration, but found as early a moment as possible (certainly by Jan. the line of procedure, usually successful, in his 10th, 1880 forward these petitions with such sigin tice, in producing this condition, to fail natures as you can obtain to the address thereutterly in the present instance. It was then, at the critical moment, when Cal.'

himself of the services of Dr. Webber-of whose fact at the present writing that the San José provers as a magnetic healer he had heard pre- (Cal.) Weekly Mercury prints it in full, and backs vious mention. At ten o'clock on the Saturday | up its action with editorial comments running evening above referred to be sent for Dr. Webber, and in five minutes following the first treatment-by him (by laying on of hands) the boy began to show signs of the needed condition of perspiration which the attendant physician had declared all important, and which no known means existed, in the then state of the patient, of inducing. A marked improvement was soon apparent in his case, and after a few visits paid er; itenjoins upon all the utmost putity of life; subsequently by Dr. Webber, the boy was able to be about againg and is reported by his father to be steadily regaining his strength and spirits. There is every reason to decide that the exercise of the magnetic gift possessed by Dr. Webber was the instrumentality which greatly assisted in saving the life of the afflicted lad.

Notwithstanding the "cold wave" of wintry And, finally, we shall begin our life-hereafter dress by Prof. S. B. Brittan, of New York, who in Parker Memorial Building, this city.

selection by the choir, after which George A. | ences of the spirit side of existence. We use the Bacon, chairman, took occasion to refer to the term sad advisedly, because what can be more varied and long continued service which had sad to the lovers of the cause who yet struggle been performed by the lecturer about to address the present audience. He spoke of Prof. Brittan as having occupied, among other prominent positions, that of being one of the editors of the selves it is a period of triumph, wherein the whilom Universatium, the first paper (as to date of its institution) dedicated to the spread of changed for the crown and the repose of a welldistinctively spiritual knowledge which the world of modern thought had seen-a paper which antedated even the "Rochester rappings"; in passing Mr. Bacon also paid fa well-merited compliment to "Man and his Relations," and other standard works to which the pen of Prof. Brittan had given objective expression.

Brittan proceeded to deliver an able and latterly an impassioned discourse, which from first to last held his audience in close sympathy with his uttered thought. In his remarks the speaker made an extended survey of the field of spiritual inquiry, but gave special attention to the importance of the phenomena of Spirituence and philosophy. As this discourse-or its main points, at least-will be presented in a future number of the Banner of Light, we abstain from further mention of it at this time, save the comment that it was eminently worthy the previous reputation of this distinguished veteran in the spiritual movement, and created a profound impression on all who heard it-quite a number of persons having already expressed themselves to us individually as pleased in the highest degree with what they had been privi-

W. J. Colville-Mrs: Cora L. V. Richmond.

Mr. Colville (trance speaker) will occupy the platform at this, hall next Sunday afternoon, previous to his departure for Chicago, where he will for the month of January take the place of Mrs. Cora L. V. Richmond as lecturer for the First Society of Spiritualists there. Mrs. Richmond will during the Sundays of January speak in Parker Memorial Hall, and as there will undoubtedly be a great desire to hear her, the attention of our readers in Boston and vicinity is called to the fact that the Committee still have on hand several desirable reserved seats, which this Free Lecture Course Fund.

"A Bad Law."

In a recent issue of the Bünner of Light we gave notice to our readers in California that a During all this time the little sufferer was petition addressed to the honorable members of on printed, viz., "P. O. Box 'No. 324; Stockton,

> in the following vein and headed "A Bad Law": "Petitions are being circulated throughout the State for the repeal of the law known as 'An Act to regulate the practice of medicine in the State of California.' This is the law which The State of Valuational This is the divergence places the entire practice of medicine in this State under the control of two or three State Medical Societies, representing the Allopathic, Homeo-pathic, and we believe the Eelectic Schools of Med-icine. The first named school look upon the second as arrant quarks, but they are obliged to tolerate them because they had a State Society, and would not stand any nonsense. The vari-ous medicos and healers not represented by a State Society had to go to the wall; and so wo were left to the desperate alternative of taking our pills and nostrums according to law, or else escaping death on our own account. But very fere doctors of established reputations fell the need of any such special protection. They could take care of themselves; hence, many of our best or any such special protection. They could take care of themselves; hence, many of our best physicians opposed it. The coming Legislature will be asked to repeal the obnoxious law; and here is a copy of the petition the people will be asked to sign, copies of which for distribution may be found at this office."

Gone Home.

One of the early band of spiritual mediums forever because he lives forever. The time will atmosphere which swept over Boston last Sun- who began her work as a highly developed undoubtedly come when we shall look back on day, rendering any effort at going out of doors trance subject, passed on to the higher life, Dec. all that we have acquired and done in this to attend a meeting a pure act of self-sacrifice 15th, from Philadelphia, Pa. . A private letter world as we now regard the experiences of our regarding comfort on the part of the person received by us from Mr, E. S. Wheeler conveys earliest infancy, and we shall wonder that we making it, a good (and also an enthusiastic) au- the sad intelligence that on the morning of that dience assembled at this hall to listen to an ad- day his loving wife, Sarah, who (as well as Mr. Wheeler) is well and favorably known by a host was on that day the speaker engaged by the of friends in this vicinity and in various parts Committee of Management for the course of of the country-notably New York, Philadel-Spiritualist dectures now in order of procession phia and Washington-has at last removed from the plane of the mortal life, after a sojourn The service for the afternoon opened with a thereon of thirty-nine years, to the experion in the earthly furrow, than to see the oldtime workers dropping down one by one; though to those enfranchised workers themdust and exhaustion of the conflict are exearned victory !

In the early days when The Sunbeam was published at Batavia, N. Y., by Dr. Chauney Griswold, Sarah E. Griswold (afterward Mrs. Wheeler) was to that excellent original journal what Mrs. J. H. Conant was to the Banner of Light. As the niece of Rufus Griswold, of literary ce-After another song by the quartette, Prof. | lebrity, she became familiar in girlhood with a circle in New York City, which included Alice and Phebe Cary as well as many others of like character. Of late years the exercise of her remarkable mediumship has been rare but very reliable, though exercised strictly in private.

During the eleven years of their married life Mrs. Wheeler was an affectionate partner, and a faithful nurse when her husband's health assumed (as our readers well know) a critical aspect ; and has everywhere and in every department of life elicited the respect and appreciation of all with whom she has been brought socially in contact. Truly says the afflicted husband, in his letter announcing her demise :

"She that was a woman is now an angel. An invalid for several years and a great suffer-er for the last fifteen days, she bore her troubles like a stoic, and passed away from the mortal with the philosophic calmness of an intelligent Spiritualist. . . One of the saints and primi-tive martyrs of our cause has been lifted higher. What she gave to Spiritualism, from first to last, cannot be stated. Those who tread the fail to rightly estimate the work of these whose suffering and sacrifice opened the present may fail to rightly estimate the work of those whose suffering and sacrifice opened the road; but 'God understands,' and the angels know, and she has gone to her reward. If you and I meet on as high a plane hereafter we shall be happy at last.

Our deepest sympathies go out to Bro. Wheeler in this hour of his heart-trial, which is indeed heavy and grievous to be borne. May the consoling light of spiritual truth, which he has been in past years so useful and indefatigable in publicly disseminating, rest now in added measure within his own soul.

The Editor-at-Large Project.

The intelligences of the spirit-world often have more disinterested, liberal and comprehensive views than short-sighted mortals whose judgments are liable to be warped by some private interest, personal consideration, inordinate self-conceit, or otherwise by a selfish ambition. That the Editor-at-Large project originated with the spirits, and that it will be carried forward to a successful termination, is now more than ever manifest to us. Only last week they brought us-as we have reason to believe-a noble friend who subscribed and paid the handsome sum of Five Hundred Dollars (\$500), which, with other smaller sums, was duly acknowledged in our last issue. We confidently anticipate the receipt of other subscriptions, and trust the good work will go forward rapidly to its completion.

We shall soon print and send out a Letter-Press Circular to a number of friends who may not often see the Banner of Light, and we hope at all who may receive the same will conside themselves especially invited to contribute to the Fund, and that they will solicit the subscriptions of other persons who may have an unselfish interest in the progress of liberal and spiritual views. Those who are overlooked in the distribution of the Circular, and may have read the articles in our" paper on this subject, will please take the matter into serious consideration, and no longer wait for a more direct and personal invitation to subscribe. Mr. Brittan will make his own announcement in our next issue, and trusting from present indications that the subscriptions will be increased to a sufficient amount, will enter at once upon his important work.

DECEMBER 27, 1879.

Gifts for the Holidays.

The festive season which crowns each twelvemonth with the pleasant memories incident to CHRISTMAS and the advent of the NEW YEAR is drawing nigh, and we doubt not that, in observance of the olden custom, many gifts will be interchanged among friends and relatives. Such being the case, we take occasion to call the attention of the reader to the large stock of Spiritualistic, Reformatory and Miscellaneous Works which COLBY & RICH offer for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, confident as we are that a volume selected from the choice display there exhibited would make a most appropriate remembrancer of the holiday season. We respectfully recommend this idea to the careful reflection of our patrons and the public generally, hoping that it may be by them adopted as good, and be speedily reduced to practice.

Among the mass of intellectual gems which so illuminates the counters and shelves of the Banner of Light Bookstore, we cite the following as specimens worthy, in our opinion, of extensive circulation and careful perusal. In addition to those enumerated, Colby & Rich have a full line of miscellaneous and juvenile works:

THE SPIRIT-WORLD, a new, entertaining and thought-awakening volume, just published by Colby & Rich-its author being Eugene Crowell, M. D. Also THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM, a sterling work by the same talented writer.

PROOF PALPABLE and PLANCHETTE, by Epes Sargent. These works elucidate in a masterly manner the phenomenal phase of Spiritualism.

MAN AND HIS RELATIONS, by S. B. Brittan. One of the finest works in the English language. It should have an extensive sale.

DEBATABLE LAND, FOOTFALLS ON THE BOUNDA-RY OF ANOTHER WORLD, and THREADING MY WAY, by Robert Dale Owen. PSYCHOGRAPHY, and SPIRIT IDENTITY, by M. A.

(Oxon.)

AROUND THE WORLD; or, Travels in Polynesia, China, India, Arabia, Egypt, and other "Heathen" Countries-a thrillingly interesting book-by J. M. Peebles.

BIBLE MARVEL-WORKERS, and the Power which Helped or Made them Perform Mighty Works, and utter Inspired Words. By Allen Putnam, A. M. MENTAL CURE, MENTAL MEDICINE, and SOUL AND

BODY, by W. F. Evans. ARCANA OF SPIRITUALISM, ARCANA OF NATURE,

etc., etc., by Hudson Tuttle. PRINCIPLES OF NATURE, and REAL LIFE, by Maria

M. King. VITAL MAGNETIC CURE, and NATURE'S LAWS IN

HUMAN LIFE, by a Magnetic Physician. THE NEW GOSPEL OF HEALTH, a book of great merit, by Andrew Stone, M. D.

BRANCHES OF PALM, and ALLEGORIES OF LIFE, by Mrs. J. S. Adams.

DISCOURSES through the mediumship of Mrs. C. L. V. Richmond.

NATURE'S DIVINE REVELATIONS, by A. J. Davis. A beautiful edition of this wonderful work for the holidays. Price \$12,00.

ISIS UNVEILED, by H. P. Blavatsky. CLOCK STRUCK ONE and THREE, by Rev. Samuel Watson.

INTUITION, by Mrs. F. Kingman.

PEOPLE FROM THE OTHER WORLD, by Col. H. S.

Olcott. TRUTHS OF SPIRITUALISM, by E. V. Wilson.

OUR PLANET, and RADICAL DISCOURSES, by Prof. Wm. Denton.

THE LIFE HISTORY OF OUR PLANET, by Prof. Wm. D. Gunning. Z STARTLING FACTS IN MODERN SPIRITUALISM, by

Dr. Wolfe. SKETCHES FROM NATURE, by Frances Brown.

OUR CHILDREN, by Mrs. H. F. M. Brown.

THE BIBLE OF BIBLES ; OF, Twenty-Seven "Divine" Revelations," and THE WORLD'S SIXTEEN CRUCI-FIED SAVIORS; or, Christianity before Christ. Both books by Kersey Graves.

THE PRINCIPLES OF LIGHT AND COLOR : including, among other things, the Harmonic Laws of the Universe, and the General Philosophy of the Fine Forces, together with Numerous Discoveries and Practical Applications. Superbly illustrated. By Edwin D. Babbitt.

POEMS FROM THE INNER LIFE, and POEMS OF PROGRESS. Tenth edition. Comprising the gems of inspirational utterances given chiefly before public audiences, under direct spirit influence. By Lizzie Doten. DAISIES. By William Brunton. A beautiful book of Poems, from the pen of this gifted author. THE VOICES. Poem in Four Parts. By Warren Summer Barlow, with new and elegant steel plate portrait of the author. Of the earnest eloquence and sturdy utility which are combined in this volume it is not necessary for us now to speak. Seven editions of the work having already been exhausted, some idea of its hold on the popular estimation may be formed. POEMS OF THE LIFE BEYOND AND WITHIN. VOICES from Many Lands and Centuries, saying, "Man, thou shalt never die;" also CHAPTERS FROM THE BIBLE OF THE AGES. Both volumes edited and complied by Giles B. Stebbins.

The wonderful success attending his treatment of the boy caused the wife of Mr. Boyce to consider the feasibility of employing Dr. Webber's services in restoring a lameness of one of her feet which was at the time troubling her greatly. Some four weeks before the accident which befel her son, Mrs. Boyce had, as she supposed, sprained an ankle-the hurt proving to be of a more serious nature as time went on, and her efforts to obtain medical relief seeming to be fruitless of beneficial, results-and at the time of her son's severe illness, she, filled with maternal solicitude, had painfully dragged herself-about, to minister to his wants as only a mother can do. Her lameness attracted the attention of Dr. Webber, who on being finally asked to treat the injured member felt an answering certainty of impression that he could relieve it. After giving the first treatment he was informed by his medical spirit-guide that the trouble was really in the foot, a small bone in which had been forced from its place by the shock to which it had been subjected, and that during the next treatment he (the spirit) would God has made on earth, and which man has left find this bone, and cause the Doctor's hands to close in upon and re-set it in place. This promise the guides faithfully discharged the next time the patient was visited-she (without having been informed of what the spirit had said) What thoughts will be uttered there! What quickly affirming that she experienced the sensation of something moving in her foot, much as if a displaced bone was sliding back into its proper position. Under the effective treatment of Dr. Webber this lady has been permanently relieved of what, under other circumstances. and without the aid of spirit-vision and the power of the impressional magnetic healer, would in all probability have become a permanent trouble.

These cases, as herein set forth, are supported by the endorsement of the principals and the righteous the future will be a state of constant witnesses of the cures as well (all resident in Boston), who can be consulted by any one wishing to know at first-hand concerning them.

2 The report of the Cleveland "baptismal exercises," furnished us by T. Lees, as given in then there would be before us an eternity with- | the Plain Dealer of that city, will appear at an

"The End of the Ages."

Wm. Fishbough informs us that: "About eleven months ago I was aided, by the energizing presence of invisible ones, to complete a work entitled 'The End of the Ages : with forecasts of the approaching political, social and religious reconstruction of America and the World." He adds in explanation of "the aims of this proposed book :

posed book : "I trust that, to those who know me, it is unnecessa-ry to say that this work is not the product of a heated imagination, but rests upon what is humbly submitted for a strictly lockal and scientific basis, and principal-ly upon a newly discovered Law of Uyeles in History, and upon the arithmetical demonstration that the vortes of different nations, and the grand cycle of the world, all end about these times—which fact is also proved by all the concurrent 'signs of the times'—the whole showing that the old civilizations are about to pass away, and that the world is about to enter upon a new and universal civilization, and a new and uni-versal form of religion. My friends, to whom I have read portions of my manuscript, have never failed to curring in the opinion that the work should be pub-lished quickly, and circulated as widely as possible." The want of a suitable financial assistant The want of a suitable financial assistant (whom he would be pleased to secure), he states: at present delays the appearance of this volume, but he cheerily asserts at the close of his communication : "I have faith that the book will be published by some means, in God's own time, which will be exactly the right time."

Thomas Gales Forster.

We had fondly hoped to hear once more at least this gifted speaker and veteran Spiritualist declaim from the rostrum in Boston. He was invited to do so by the First Society of Spiritualists of this city. But he was obliged to decline the invitation, having previously engaged to regularly occupy the desk on Sundays at the Universalist Church in Baltimore. What is Boston's loss is the Monumental City's gain.

For Read the report of the Michigan Spiritualist Convention on our third page.

THE BRITTAN FUND. . Amount Received.

 A. Friend of the Banner of Light.
 500,00

 J. Downing, Jr., Concord, N. H.
 10,00

 A. Friend, Boston.
 50,00

 Mrs. Flora B. Cabell, Washington, D. C.
 10,00

 C. Pollock, Virginia City, Nev.
 3,00

 F. P. Upton, Derry, N. H.
 5,00

 Mrs. Almira P. Thayer, Vernon, Vt.
 2,00

 Amount Dialogd
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 Amount Pledged. 10,00

Mrs. E. Bruce												
Wm. Luther				•.	•	 ί.						
H. Brady, Benson, Minn						 						
Nelson Cross, New York City												
E. Samson, Ypsilanti, Mich.												
E. C. Hart, Oberlin, O	Ċ.	ľ			•			Ĵ		'		
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Total to date......\$772,00

The Psychological Review

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10,00

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For December has the following table of contents: Spiritualism in Some of its Religious Aspects-A Comparison and a Contrast, M. A. (Oxon); Principal Tulloch on Table Rapping, Dr. Nichols; Voices from the Ages-The Alchemists and their Teachings, P. Davidson; Philosophy of Spiritualism, G. R. Tapp; The Pocasset Tragedy, J. W. F.; A Catholic Faith. This magazine is published by Edward W. Allen, 11 Ave Maria Lane, E. C., London, Eng. For sale at this office, twenty cents per copy.

ET Our Australian correspondent, Mr. L. E. Harcus (a letter from whose pen we shall print soon), is G. W. C. Templar of the Grand Lodge of South Australia. Independent Order of Good Templars, and represented that Grand Lodge at the session of the Right Worthy Grand Lodge held at Louisville, Ky., in 1876. He was also in attendance at the Centennial Exhibition as Special Correspondent for the South Australian Advertiser, one of the principal papers published in Adelaide.

857 We are informed that Mrs." Carrie L. Walker, wife of Mr. Wm. B. Walker, of this city, passed to the higher life on Thursday, Dec. 18th, aged fifty-one years, after a long and painfull illness.

85 Read the card in another column concerning the reduction of the price of "Spring Buds and Winter Blossoms."

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VISIONS OF THE BEYOND, by a Seer of To-Day ; or, Symbolic Teachings from the Higher Life. Edited by Herman Snow.

THE SPIRITS' BOOK, by Allan Kardec. Translated from the French, from the Hundred and Twentleth Thousand, by Anna Blackwell.

BOOK ON MEDIUMS ; or. Guide for Mediums and Invocators, by Allan Kardec. Translated from the French by Emma A. Wood.

HOME : Femme Heroic and Miscellancous Poems, by Jessee H. Butler, of San Francisco, Cal.

BIOGRAPHY OF MRS. J. H. CONANT. This book contains a history of the Mediumship of Mrs. Conant from childhood up to within a short time previous to her translation; spirit messages, essays and invocations, etc. A fine steel-plate portrait of the medium adorns the work.

FLASHES OF LIGHT FROM THE SPIRIT-LANDA through the Medlumship of Mrs. J. H. Conant, combiled and arranged by Allen Putnam, A. M.

THE FEDERATI OF ITALY. A Romance of Caucasian Captivity. By Dr. G. L. Ditson.

IMMORTELLES OF LOVE. By J. O. Barrett.

KT A catalogue of the publications of COLBY RICH will be sent free to any applicant, and the public is earnestly invited to call and examine our stock, where will be found the alphabet of the new faith and philosophy, and the records of its latest discoveries and developments. To all liberal persons such a list of publications as we offer ought to be a boon, for the opportunities are few for finding so wide and rich a collection.

"Tests."

When pure-minded people, whether Spiritualists or otherwise, possess sufficient wisdom to hold spiritual circles solely for the holy purpose of spirit communion, no tests of any kind will be needed or in order. Then, and not before, the manifestations will be so thoroughly convincing that those present will be filled only with holy fervor, and bless God that they are thus permitted to commune face to face with their translated loved ones.

EF Spirit Indian chiefs have said many times that if the people of these States were not more just to their Indian brethren in the mortal, the time would come when the powers of the spiritworld would intervene, and cause anarchy and bloodshed among the whites in different sections of the country. The warning has not been heeded, and the outlook seems to tend in that direction.

The Ponca Indian Committee.

At a meeting of the Ponca Indian Committee. held recently at the office of Mayor Prince chairman, it was voted that the accounts of the Secretary, Mr. B. W. Williams, be vouched for and approved as correct. It was further voted that the Treasurer be instructed to pay all money on hand to Rev. Mr. A. F. Sherrill of Omaha, the Treasurer of the Ponca Indian Fund for the United States. Voted, that any money which may be received by Mr. Eben D. Jordan for the benefit of the Indian Fund be paid over to the committee appointed by order of the recent meeting at the Merchants' Exchange, of which Mr. W. H. Lincoln is chairman. Voted, that the committee do now disband, in the belief that all matters pertaining to the Indian cause will be faithfully attended to by the committee appointed at the Merchants' Exchange, of which Mr. W. H. Lincoln is chairman.

"Spiritual Stray Leaves," etc.

An admirable article from the pen of our esteemed correspondent, A. E. Giles, Esq., was put in type for this issue, but for want of space we reluctantly defer its publication till next week. In this essay Mr. Giles gives his views concerning that thought-awakening pamphlet, SPIRITUAL STRAY LEAVES, by Peary Chand Mittra, of Calcutta, and also another which has called forth so much inquiry since its publication, viz: "BUDDHISM AND CHRISTIANITY FACE TO FACE "-the two furnishing the writer with powerful arguments versus the practice of sending so-called Evangelical missionaries to India with the hope of "converting" the more spiritually enlightened people there residing. Our readers will, we feel sure, peruse the essay with interest on its appearance.

To the Editor of the Banner of Light :

Your editorial in the Banner of Light of Nov. Book, "Magie Mother Goose Melodies." 15th, relating to the clandestine manner in which many obtain their spiritual reading, is justifiable, and there should be something done to prevent or break up the practice. But as "misery loves company," it is said, I must tell you that you are not alone in suffering from this abuse. Almost every newspaper publisher is thus afflicted. It arises in part from a false education, and in part from a desire-that always prevails in society everywhere to a greater or less extent-to get something for nothing. In the case of the Banner of Light, though, there are some additional reasons for the wrong complained of; one of which is the unpopularity of the cause which the paper advocates. Many people who would be actually ashamed to subscribe for it borrow it and read it with the greatest eagerness. I know this to be a fact. Nearly all of such cases are those of churchmembers, who fear their pastor or their friends to such a degree that they would not wish to have it known that they were ever curious concerning Spiritualism. Timid Peters, priest-ridden unfortunates they are; and while they are such I expect you and I will have to help feed them. It would be real nice if all were alike free and independent, daring to think and to express their thoughts. But it is n't so, and as I long ago calmly concluded to accept the inevitable, I will on the 1st of January, 1880, be-'come "responsible" for one of these timid ones for a year at least. Yours for the cause, CHAS. W. GARDNER.

Portsmouth, N. H.

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1937 A correspondent on another page of this issue gives an account of late séances with Mrs. Pickering in Haverhill, Mass., fully indorsing this lady's mediumship. Having had a sitting with Mrs. Pickering at her home in Rochester, N. H., some time since, of such a convincing character as to leave no doubt in our mind of her reliability as a genuine medium, we did not hesitate then, and do not now, to endorse her mediumship. When the proper conditions are strictly adhered to, there is no gainsaying the fact that spirit-forms are materialized and seen at her circles. Inharmony alone is the princi pal cause of unsatisfactory results. Then it is that the skeptic cries "fraud." Notwithstanding a thousand doubting Thomases declaim against the wonderful phenomena which, more than anything elsc, prove beyond doubt that our departed friends can and do return to bless us with their presence, this great truth will be made more and more apparent to mortals in the immediate future, when all will exclaim in great joy, "Oh, death, where is thy sting? Oh, grave, where is thy victory?" ET The New York Star of a late date informs its readers that "the City of New York has many so-called Spiritualistic mediums, and the public at large know but little of the numerous séances held nightly in high social and private circles. A few days ago the reporter attended one at an elegantly furnished mansion in Madison avenue. About fifty guests were present, and it was plain to be seen that many represented some of the wealthy families of the metropolis. Most of the select and fashionable audience were believers in Spiritualism, but among them were half a dozen skeptics who came to look after 'humbug,' and were determined not to be imposed upon. In the company was a tall, thin, elderly gentleman, with a frowsy beard, a hollow chest and a severe cold. Presently he indulged in conversation with an aged matron near him. He said he had been a member of many sects in his time, but had become an atheist; but the manifestations of Spiritualism had lately convinced him that he had a soul."

BRIEF PARAGRAPHS.

THE NEW YEAR. To all of our patrons, both young and old, Those who are poor, and those who have gold, We send a greeting, a word of good cheer, That health may attend you through the NEW YEAR.

The man who sends a newspaper to an editor peronally, and fails to mark the article to which he desires to call the attention of the recipient, makes the editor angry and adds an unread newspaper to the plle on the floor.

LEAVING THE COUNTRY .- The agitation of the subject of Chinese immigration and the hostility aroused against such immigrants, have had a tendency to reduce the number of arrivals and increase the number of departures. During the year ending November 1st, 1870, the number of Chinese arriving was 6128, while the number departing was 8746. It is estimated that the number of Chinese now living on the Pacific coast is 60,000, while at the beginning of the Chinese agitation there were over 100,000. It therefore seems evident that no legislation is needed to prevent the dread-

ed Mongolian heathen from overrunning the country.

If you wish to see a flight of ducks, turn a mouse oose in a sewing-circle.—Post. Why are certain selfish men like the inside soles of

ale-shoes? Because their souls are shoddy.

Have Hope. Though clouds environ now, And gladness hides her face in scorn, Put thou the shadow from thy brow— No night but has its morn. Have Faith. Whereby a bark is driven— The cahu's disport, the tempest's mirth— Know this: God rules the hosts of Heaven, The inhabitants of carth.

Have Love. Not love alone for one, But man, as man, thy brothers call, And scatter, like the circling sun, Thy charities on all. Thus 'grave these lessons on thy soul--Hope, Faith and Love, and thou shalt find Strength when life's surges roughest roll, Light when thou else were blind.

G. W. Carleton & Co., the publishers, have already sold 135,000 copies of their new Children's Picture-

Charles Francis Adams, jr., thus prophesics : " I am fully persuaded, from all I see as I go over this country, that at no time was it so prosperous as it is to-day, and that it is now going into a period of prosperity in the next ten or fifteen years greater than it ever had before. I could go further and say that we were getting into a period of prosperity greater than any people ever saw before-a period when all these great causes that are now working here in this room, the combination of telegraphs and railroads and other appliances have got to work with greater energy and produce greater results than we have ever dreamed of or seen. any cause to dream of in past history."

The harvest in England, according to statistics, has not been so poor since 1816. It is estimated that England will be obliged to expend forty-seven millions of pounds sterling to make good the deficiency in her crops.

OLD-TIME "WEATHER TOKENS." No. 2.

The evening red, the morning gray, Are sure signs of a pleasant day; But the evening gray and the morning red Make the sailor shake his head.

Many of the Colorado people are land-grabbers. That's why they hate the original owners of the soil The hatred is mutual.

Only think of it ?-- a new 7-stop organ for \$46 ! See advertisement on the seventh page.

If you should aspire to meddle with fire, beware of its ire ; and do n't use camphene unless you are green or you can't be seen-after an explosion.

Duluth Christians are long-headed, for, remembering the scriptural injunction, to make friends of the mam-mon of unrighteousness, they built their churches so that, when the city began to grow, God's houses would be turned into grain elevators. This moves Mr. Hal-stead to reflect upon the short-sightedness of the Chris-tian people of Baltimore.—*Boston Horald*.

There is talk that the United States Mint is to be re moved from Philadelphia to New York City, and that the Gothamites are eager for the change!

The Chicago Tribune, with a reckless disregard for the feelings of its female subscribers, says ?

- "It was a high school graduate "It was a high school graduate Who biscuits tried to make, Ahready having tried her hand At a batch of pig-lead cake. She stirred away quite faithfully, Until did ache her bones; But the product of the long day's toil Was sold for naving-schoos?"

OF LIGHT. BANNER

THE First Society of Boston[†]Spiritualists

HOLD FREE MEETINGS EVERY SUNDAY AFTERNOON

> PARKER MEMORIAL HALL. The public respectfully invited,

Next Sunday the rostrum will be occupied by the wellknown and popular lecturer,

MR. W. J. COLVILLE. Good singing will be furnished on this occasion by a Quariette Choir under direction of MISS NELLIE M. KING.

Services commence at 2% o'clock.

27 C. B. Lynn will speak in Worcester, Mass., Jan. 4th, 18th and 25th; in East Dennis, Mass., Jan. 11th; in Philadelphia during April; in Stafford, Conn., during May and June-up to the time of the Sturgis (Mich.) meeting. He is ready to make engagements for February and March. Address per appointments, or Banner of Light office. Mr. Lynn's success in Troy, N. Y., was exceptionally marked. He should be heard in Washington, Cincinnati, St. Louis, and other large cities, where his peculiar talent as a platform orator, coupled with his organizing power, could be advantageously used in reviving an interest in the public presentation of the truths of liberalism and rational Spiritualism. Keep him at work.

107 The January number of the Popular Science Monthly contains an admirable article (from Belgravia) on "Premature Burials," in which G. Eric Mackay cites many notable cases of those who have been entombed alive, and have either been rescued or found afterward in positions indicating that they had regained consciousness after burial, only to perish in the grave their own friends had made. Too much importance cannot be bestowed on this topic; and no person should be interred till the fact of decease is proved beyond question.

107 As announced last week, the present number of the Banner of Light, on account of Christmas, was put to press on Monday, Dec. 22d, instead of Tuesday, 23d. In consequence of this necessary action on our part several correspondential favors intended for this issue are unavoidably delayed till our next. Among them is the regular report of the Everett Hall Spiritual Conference, Brooklyn, N. Y.-Bro. S. B. Nichols's account of its meeting for Dec. 20th arriving at so late an hour on Monday as to preclude the possibility of using it. It will be printed in the Banner of Light for Jan. 3d.

ED⁻Theodore Tilton is the author of a volume of poems entitled "Thou and I." The New York Sun critic says of this work, "The proportion of genius to the amount of writing is so small as to make it doubtful whether it is worth while for the author to give much time to verse-making." This is exactly our opinion of Theodore Tilton as a poet. His inordinate self-conceit almost entirely drowns his poetic gifts, besides making him one of the most ungentlemanly characters of human kind.

Everett Hall Spiritual Conference, 398 Fulton Street, Brooklyn, N. Y.

These-meetings occur at 7½ P. M. of the dates mentioned. The themes for consideration thus far decided on are as follows :

Dec. 27th, "Our Conference—Its Work, Alms and Possibilities," by S. B. Nichols. Election of officers for 1880, personal experiences, etc. Thirty minutes are allowed the first speaker, followed by ten-minute addresses by members of Conference. S. B. NICHOLS, Chairman.

ET In order to prevent any misunderstanding in regard to the present reduced price of the Banner of Light, we inform our patrons that it is \$3.00 per year, instead of \$3.15, as formerly. As we prepay the postage we actually receive

CURE FOR COUGH Y SHOSCHOOR. CURE FOR COUGH OR COLD. - As soon as there is the slightest uncasiness of the Chest, with difficulty of breathing, or indication of Cough, take during the day a few "Brown's Bron-chial Troches."

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the list, and diffeen cents for every subsequent in-

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AP For all advertisements printed on the 5th page, 20 cents per line for each insertion.

AT Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English betweer, will act as our agent, and receive subscriptions for the **Banner of Eight** at fitteen shiftings per year. Parties desiring to so subscribe can address Mr. Morse at his residence. Bin Tree Perface, Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

LONDON (ENG.) AGENCY. J. WM, FLETCHER, No. 22 Gordon street, Gordon Square is our Special Agent for the sale of the Bunner of Light, and also the Spiritual, Liberal, and Reforma-fory Works published by Colby & Rich. The Banner will be on sile at Steinway Hall, Lower Seymour street, every Sunday.

AUNTRALIAN ROOM DEPOT, And Agency for the BAN SER OF LIGHT, W. H. TERRY, No. 81 Russel: Street, McHontre, Australia, has for said the works on **Spleitunilism**. LINERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all thues be found there.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, II O'Farrell street, keeps for sale the Spiritual nud Reformatory Works published by Uolby & Rich. -----

PACIFIC AGENCY, SAN FRANCINCO. The Branner of Light, and all the publications of Colby & Rich, also all other standard Spiritualist, Liberth and Re-form Works, Catalogues and Circulars mailed free, Ad-dress ILERMAN SNOW, P. O. Box 117, San Francisco, Cal.

NT. LOUIN, MO., BOOK DEPOT. MRS, M. J. REGAN, 620 North 5th street, St. Louis, No., keeps constantly for sale the BANKER of Light, and a supply of the Mpiritual and Reformatory Works published by Coby & Rich.

THOY. N. Y. AGENCY. Partiesdesiring any of the Npiritumi and Reformatory Workspublished by Colby & Hitch will be accommedated by W. H. VOSBURGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work destreet. Introduction. Infrometion. CHAP, I.—The Spirit and Soul: Death, the Birth of the Spirit: Temporary Describer of the Body by the Spirit. CHAP, 2. General View of the Heavens, CHAP. 3. The Low Heavies or Spheres. The Earth Sphere: Condition of Bigoted Sectarians. ----

CLEVELAND. O., BOOK DEPOT. LEES'S HAZAAR, 105 Cross street, Cleveland, O., Cle-enlating Library and dopit for the Spiritual and Liberal Books and Papers published by Colby & Rich.

THE SUN

For 1880.

THE SUS will deal with the events of the year loss in its rows fashion, now pretty well understood by everybody. From January 1 to December 31 if will be conducted as a new spaper, written in the English language, and printed for the people. As a new spaper, THE SUS believes in getting 31 the news of the world promptiv, and presenting it in the most intel-lighter shape. The greatest hierest to the greatest to keep well absend of the greatest interest to the greatest number that is the law controlling its daily make-up. It how has a cut ulation very much larger than that of any other Amer-can new spaper, and enjoys an memory which it is readers. People of alt conditions of the and all ways of thinking buy and read 110. SUS 1 and they all derive satisfaction of some soft from its columns, for they keep on buying and read-ing it.

SPECIAL NOTICES.
 SPECIAL NOTICES.
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of Bity-six columns, the price is 65 cents a month, or 77.79 a year, postage paid. The Sunday edition of Titt: SUN is also furnished sepa-rately at N1.20 a year, postage paid. The price of the WELKEY SUN, eight pages, fifty-six col-umns, 1881 a year, postage paid. For emiss of ten sending 810 we will send an extra copy free. Address

I. W. ENGLAND, Publisher of "The Sun,"

Dec. 27. 4w NEW YORK CITY, **IDEAL AND NOTING PILLES** ANY MPTOMS are most used of the second particularly at marking the state most used of the second particularly at marking the second particularly at marking the second particularly at marking the second particular second particular second particular second particular second sec

THE SPIRIT-WORLD:

ITS INHABITANTS.

NATURE, AND PHILOSOPHY

BY EUGENE CROWELL, M.D.,

Author of "The Identity of Primitive Obristianity and Modern Spiritualism, ...

CONTENTS.

837 Benj. Leavitt writes us from Grand Rap-ids, Mich. : "I recently returned from a visit to my friends at Terre Haute, Ind. I attended while in that place about fifteen séances ; I have seen spirits and mediums at one and the same time: have had tangible proof of the presence of the medium, Mrs. Stewart, in the cabinet, and have talked with 'Minnie,' who controls her, while I held a beautiful spirit-form by the hand, just inside the cabinet, the door being half-way open. I could see as well as feel the spirit and medium. Laura Morgan I have tested in the most satisfactory manner-spirits appearing at her séances illuminated, and the medium seen at the same time, and I have not the shadow of a doubt of their both being genuine mediums."

ED The Spiritual Record, of Chicago, gives to its readers each week a choice lecture delivered through the trance mediumship of Mrs. Cora L. V. Richmond, together with inspirational poems, reports of "Ouina's" receptions, and other matter of interest and profit to the reading public. Latterly its "Children's Cor-ner" has had a charming Christmas story, which must have been very acceptable to the little ones. The Record is published by Griffen Brothers. under the auspices of the First Societv of Spiritualists; all orders should be addressed to Collins Eaton, Secretary, 14 S. Canal street, Chicago.

Was sold for paving-stones."

As Father Scully, of Cambridgeport, is afloat, he had better go to See !

Over 60,000 copies of Marion Harland's "Common Sense in the Household" have been sold, and her new book. "A Talk with Mothers about their Daughters," will probably enjoy the same popularity.

"When I was a boy," said a very prosy, long-winded orator to his friend, "I used to talk in my sleep." "And now," said his friend, " you sleep in your talk." But somehow that didn't seem to be just exactly the point the orator was going to make.

INGRATITUDE.—It is an old saying that if you do a man nineteen favors, and for any reason decline to do him the twentleth, he will forget the nineteen requests you have granted, and only remember the one that you have refused—and for that refusal will hate you ever afterward.—Ex.

This paragraph, which is now going the rounds of the secular press, is true in the fullest sense. Let any one who doubts its correctness identify himself for even a brief season with the journalistic profession, and his skepticism will vanish instanter.

A glass of liquor sells for a dime and is consumed in a minute. It free the brain, and deranges and weak-ens the physical system. On the same table lies a newspaper. It is covered with half a million type; it brings intelligence from the four quarters of the globe. The newspaper costs less than half the glass of stimu-lant; but it is none the less true that there is a large number of people who think whiskey cheap and news-papers dear.—Washington Market Index.

If the people of Colorado and other points on the Western border do not wish to encounter "hostile" Indians, why do they sell them, ad *Hbitum*, rifles and fixed ammunition? Will some of their papers please explain this conundrum.



837 Mr. J. F. Coles called on us last week, looking hale and hearty, to prove that he has not yet "ascended," as was stated, through misinformation, in our paper of Nov. 1st. Mr. Coles has done good service in the field of reform, and we are glad to know that he has not yet laid off the harness.

A. B. Pratt writes from Albany, N. Y., in the course of a letter renewing subscription: "I admire the candor, impartiality and fairness with which mediums are treated by the Banner of Light, and believe that its course must challenge the admiration of all earnest seekers after truth."

ED Our Canadian neighbors are at last begin-ning to have trouble with their Indians, who are said to be starving, and who resemble our own redskins in objecting strenuously to that form of extinction. "Feed us or fight us," they say to-the Canadian Government. Old Crow, the chief of the hungry Blackfeet, seems to be an aboriginal humorist. He captured one of the mounted policemen, and kept him without food for four or five days, simply to show him what the sensation was like.—New York Sun.

Oh, how refreshing, palatable and reviving is a draught of cool water with Hop Bitters in it, to a fever patient.

RETAIL AGENTS FOR THE BANNER OF LIGHT. THE AMERICAN NEWS COMPANY, 39 and 41 Cham-bers street, New York City. NEW ENGLAND NEWS COMPANY, 14 Franklin Street Borton

NEW ENGLAND NEWS COMPANY, 14 FRAMM irreat, Boston. "THOMAS MARSH, 919 Washington street (south of Pleasant street), Boston. A. HALL, 17 G street, South Boston, Mass. MRS, M. J. REGAN, 620 North 5th street, St. Louis, Mo. RIGHARD ROBERTS, 1010 Seventh street, Washington, D. C.

7. C. D. ATKIN, Ju., 58 West älst street, between Broadway and 6th avenue; also at Grand Hotel, Broadway and älst treet, New York City. W.M. S. BARNARD, 71 Horatio street, New York City. S. M. HOWARD, 51 East Twenth street, New York City. W. A. & C. S. HOUGHTON, 75 and 77 J street, Sacra-nento, Cal.

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Ohlo, WILLIAMSON & HIGBIE, 62 West Main street, Roch-ester, N. Y. JACKSON & BURLEIGH, Arcade Hall, Rochester,

N. Y. G. D. HENCK, 446 York Avenue, Philadelphia, Pa. WASH, A. DANSKIN, 70/2 Saratoga street, Baltimore. Md.

Md. I. N. CHOYNSKI, 31 Geary street, San Francisco, Cal. SMITH'S FERIODICAL DEFOT, 122 Dearborn street, Chicago, Ill. PERRY & MORTON, 162 Vine street, Cincinnati, Ohio, S. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HEES, westend iron Birlage, Oswego, N.Y. J. B. ADAMS, 527 Seventh street, and 814 F street, Wash-hadron, D. C. ngion, D. C. WILLIAM ELLIS, 130 Wisconsin street, Milwaukee

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For Sale at this Onice: THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, III. Price 5 cents per copy. \$2.50 per year. Voice for AxeELS. A Semi-Monthly Spiritualistic Jour-nal. Published in North Weymouth, Mass. \$1,65 per an-num. Single copies 8 cents. MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,16. THE HERALD OF HEALTH AND JOURNALOF PHYSICAL CULTURE, Published monthly in New York, Price 10 cents.

CULTURE, Published monthly in New York, Price 10 cents, THE STAKER MANTESTO, (official monthly) published by the United Societies at Shakers, N, Y, 60 cents per an-num, Single copies 10 cents, THE OLIVE BRANCH. A monthly. Price 10 cents, THE PSYCHOLOGICAL REVIEW. Published monthly in London, Eng. Single copies 20 cents, THE THEOSOFHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

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Pa. 42, 15 per annum. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eug. Price \$3,00 per year, postage \$1,00. THE MEDIUM AND DAYBURAK: A Weekly Journal de-THE MEDIUM AND DAYBURAK: A Weekly Journal de-Debus fundom restrances postage 50 cents.

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Mary A. Charter,

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BY LEO MILLER,

The author says, in his proface: "This Work is not an Essay on what is technically understood as Woman's Bights, One could hardly do note than glean in such a field, after it had been harvested by reapers like Mary-Wollstoneeraft, John Stuart Mill, Elizabeth Cady Stanton, George W. Curlis, Lucy Stone, Susan B. Anthony, and many others, But, notwithstanding so much has been written and said on the particular subject of Woman's Rights, the Woman question is by no means exhausted." Floth, \$1,25, postage 5 cents, For sale by COLBY & RICH.

CHAP, 6. Higher Howevers continued). Sunday Observ-ance: Titles and Names in the Heavens; The Personal Ap

ORAP. 4. The Higher Heavens. The Indian Heavens; Description of the Higher Heavens; The Negro Heavens; Mr. Owen's Visit to the Higher Heavens.

CITAP, 5. The Higher Hence Instant Heavenly Mansionsor Homes; Garments, Ornaments, and other On-perts; Employments of Spirits, Means of Supplying other Wants.

ance: Thiss and Names in the Heavens: The Personal Appearance of Spirits: Language in the Heavens: Prevision of Spirits: The Insune (Spirits). The Result of Spirits Differ, Marriag in the Heavens: Family Relations in the Heavens: Children in the Heavens: Family Relations in the Heavens: Children in the Heavens: Antimals in the Spirit-World. CHAP, S. The Movements of Spirits: The Return of Spirits to Earth; Do Ancient Spirits and Spirits from other Worlds Visit the Earth?

Communicate; Difficulties Attendant on SpiritsInters

conrect TAP, 16, The Philosophy of Spirit-Intercourse; The Memory and Knowledge of Spirits.

(IAP), B. - VIsual Perception of Material Objects by Sphilts: The Ability of Sphrits, to Hear and Understand our Con-versation: Power of Sphrits to Pass Through Solid Matter: Sphrits in Relation to the Elements.

[HAP, 22] Materialization Form Manifestations: Phan-tom Ships and Raliway Trabs: Rappings and Moving of Material Objects; Trance and Visions.

(nAr, 13, "Spirits in Relation to Animals: Do Spirits In-terest Themselves in our Business Athales? There is Room in God's Universe for All. 'onclusion,

Conclusion, The author, in his introduction, says: •• The problems of the ages have been. What are we? Whence came we? and Whitner are we/ound? Of these the last is the most mo-mentous, and I is the object of this work to ald in the som-tion of this problem, so that other investigators may be as-sisted in advancing a step further, and in their turn en-lighten the paths is or other who may succeed them in ex-ploring the realities and mysteries of that world to which we are all hastening, and of which ever a fittle how dege may be of service in preparing us for our introduction to it. The medium who has been the channel of commute atten-with my splitt instructors is CHARLES B. KENNEY, of Biookkyn, N. Y., who is controlled even when I am indebied for the revelations contained in this volume. These are my failes, and there are three other spirits to when I am indebied for the revelations contained in this volume. These are my failes, and there are three other spirits to when a cotton and shipping merchant at New Orleans, from which place he passed to spiritifie about forty years ago. Chin, Tame, Price (1.5), pastage for ents, For sub by COLBY & RICH, PODING, e.

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With a Lithograph Likeness of the Authoress, This fine poetly work contains the outpoining of a heart ouched by the spirit-flagers of such as love treedom and unmanity for humanity's sake. For sale by COLBY & RICH,

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Dec. TO LET,

BANNER LIGHT. OF

The Free Circle-Room. REPLIES TO OULSTIONS.

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- By a reader. What is a physical medium "

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The piles would, who have not arrived at the degree of (the test angeihead, have no power to give birth to sculis) (to of the thus your spiritual parents are those who have Let any completed their earthly experience and are now here your in the celevial healths, united together in bends divertions of elemal, indissoluble spiritual marriage. Let here the their environment and how will parents of a binst the weather environment.

accident or by disease, but will be liberated from it when it is no longer of any use to you. In the most perfect state of affairs on earth, persons will live a thorsand years, if need be, until their earthly work is completed, and when they no longer dwell in a physical form which contines them to carth, they will have power-dver matter to materialize and dematerialize at will; thus in their inamortality they will be able whenever they please to manifest in a material form upon any earth which they desire to visit; they will not be continued to the limitations of they will not be confined to the limitations of any physical structure when they have outgrown the necessity for such incarnation.

SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings Are held at So BANNI, E. OLI, LIGHT OF FLEF, corner of Provises street and Modelagiary Place, every TCESDAY APTERNOOS. The Hallwill be open at 2 c clock, and ser-verse commerce at 3 oblicks predsch, at which time the dense will be doed, heither are while cottaine nor egress initial discondingues of the object the above heading hull-coresity. The publicary constantly inrifed. The Messages published order the above heading hull-cate that sparts carry with the at the share breaking hull-ristic the sparts carry with the at the above heading hull-velocity these who passion the carry by done in an unde-velocity these who passion to early by solve in an unde-velocity in these columns that does not competit with his of 1 c reased. All expressions that does not competit with his of the new columns that does not competit with his of the new columns that does not competit with his of the new columns that does not competit with his of the new columns that does not competit with his of the new columns that the of the form the precedence of the new columns that the source who the perfective.

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our Circle-Room table, we solely donations of such the friends in earth-life who may leel that it is a pleas-opage upon the aftar of spar(tabit) their flotal offers

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Messages given through the Mediumship of Miss M. Theresa Shelhamer.

Mary Kinsey.

. How beautiful, how sweet it is, that with the dight of truth and love we can return from our shomes beyond to those dear souls who linger yet in material life? How beautiful it is that from the feavens above we can draw down inspiration and power, and can lead these onward who still with the infant still. I wish to say that the in-fant child develoes and expands in spirit, grows into the full naturity of manhood or womanhood: therefore each tiny blosson that has passed out from life grows in the future world, passed out from life grows' in the future world, grows and develops into a beautiful blossom that shall being light, perfume and beauty to souls' that yet remain here. Mr. Chairman, I-would like my message to go to my dear father, Mr. Joseph Kinsey, of Cincinnati, Ohio. My dame is Mary Kinsey. Please to say that Katie is here with me, that uncle Oliver also sends out a blessing at this Thanksgiving time. We have heard so much about that time approaching, I would say it will indeed be a Thanksgiving to those not only in the immortal world, but to dear friends in the mortal. The gales and storms of life do not attest the spirit : they are but physspiritual realms are sweet and beautiful. Oh, there are depths of harmony which mortals can never, explore : there is melody in the spirit-life to which mortal cars cannot attain. From those realms on high we breathe over the spirits of those who linger here, in strains of harmony that shall uplit them into a subere of smith of the strains of the Banner of Light, and I shall of that shall uplift them into a sphere of purity, peace and divine love toward humanity. Nov. 25.

me she returned here many years ago, through another organism. So I am blessed, for I know now that because she has done so I am able to 'do so likewise, at this hour. My husband is John Sharland, of Hoston, Nov. 25.

Frank Jones.

) register my name as Frank Jones, one who would like to reach friends in Phoenix, N, Y, -1aun somewhat pressed for breath, in coming here in this way, but I think it will pass off, and I am glad to come. Say to my children that their mother and myself are with them, guiding them; that we make our presence known when-ever it is possible, and although days and weeks may page without their weakings one tobar of ever it is possible, and although days and weeks may pass without their receiving one token of our presence, still we have not left them, but return daily from our spirit-home. In the twi-light hour of evening we throw over them an influence that shall be of good, that shall direct influence that shall be of good, that shall threet their thoughts upward toward, the home where their friends, await, them. My wife, Lydia, is here, and she desires me to give her love to her host of friends. I would say that we have friends host of friends. I would say that we have friends who read your valuable paper, and who will, 1 think, be pleased to take notice of my communi-cation. Bro, Barnes has met us, and joined us on this side. With him we explore the realms of spirit-life, and attend some of its good old-fash-ioned circles, for we have them there, Mr. Chair-man, to get ready for those that you are to have in the future here. (Is it Orris Barnes to whom you refer?) Yes. There is a work to be done on earth, the importance of which cannot be magnified. All earnest spirits are working to the end that they may see this work accom-plished. What they want is to see the fear of death rolled away from every soul, and the light death rolled away from every soil, and the light of knowledge and of sweet hopes blossom in the hearts of those who linger here. I tell, you it is a mighty work, and Bro. Barnes enters into it heart and soul. He destres me to give his re-gards to you and the members of this institution, because he was ever deeply interested in it, and to say that he is still working for you on the other side. Nov. 25. - Link

John Hatch.

I am attracted here to-day, Mr. Chairman, by one who is sitting in the andience. Perhaps it is wrong for me to take the place of some other

DECEMBER 27, 1879.

friends at that place, that the time is speedily coming when their efforts will be more appreci-ated than they have been in the past, when they will indeed find a return for all they have done for humanity. I wish to have a word with Bro. Geo. A. Ba-

con in private. I have been visiting some med-ums in Boston (though they do not know it.) in ums in Hoston (though they do not know it,) in spirit, and have been seeking to operate upon their organisms. I find that I can control Mrs. Rockwood, and if Bro. Bacon will go to her at any time when most convenient to him, with a desire to converse with me, I will put in an ap-pearance—and indeed expect to have a most glo-rious season with him, recalling the old times, speaking of the work in which both he and I are interested. Now, my friends, once more I am glad to meet you, and to send out to my co-workers my fra-

Now, my friends, once more I am glad to meet yon, and to send out to my co-workers my fra-tornal greeting, my blessing, and the assurance that all will go well with them, if they are but faithful to the work that has been assigned to them by the higher powers. I would tell them that in the days to come there will be an ad-vance in spiritual fournals, but which will in-deed lift Spiritual journals, but which will in-deed lift Spiritualism upon a higher and purer platform in the mortal world. To my amaquensis I would say, Go on; I shall be with you, as in the nast, giving you that

be with you, as in the past, giving you that strength which you most need; and encouragement shall be given you through the interest and love that mortals show you in your work on earth. L. Judd Pardee. Dec. 12.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED, Nov. 25, seelesté, i. e. Henry Latroly, Joseph Bradford ranny Burtanik Velen, Lateka, Diel, 2, Flitz, Etake, Henry Bleeser Mary E, Gordon; Annie Pooler, Roste P, Collings; Leander G, Russell; Abble Mason; Dolphus Skinner; Mattie Haven; John Lamb, Diel, 9, Mary K, Mann; Dr. H. F. Gardner; Buby, to George; William Bowley; Henry T. Brush; Rufus E, Pat-ten; William Smith, Selestin Streeter; Oslakink, Diel, 12,--Dr. Danlei Kellegg; Edizabeth Jarvis; Mahel Woodhury; Francis Smith, Albert F, Wilcomb; William Brown; Eva F, Cartnell; Sasle Williams, Good; Sarah M, Thompson; Etta Harzeh; Mary Kelly; Cartie E, Priest; Dr. d. C. Wright; Aggle Davis Hall; Charlie Morton,

Messages given through the Mediumship of Mrs. Saeah A. Dauskin, in Rattimore, Md.

John Gordon.

John Gordon, of Hydesville, Montgomery John Gordon, of Hydesville, Montgomery County, Maryland. I was in my seventy-ser-enth year. It is to those whom I have left be-hind that I send this message. I died in Jesus and I lived in Jesus. He was kind to me when in the flesh, and he has been bountiful to me now in the spirit. Were I to speak otherwise my friends to whom I am speaking would not accept it or realize it; consequently, though I have been enlightened, still I must speak ac-cording to what I was taught, lest the friends object.

cording to what I was taught, lest the friends object. My grand motive is to inflow spirituality into their minds, and I think I am the better judge how to do it. I say to those friends, though a man die and passes out of sight, still he has life beyond the grave, with all his faculties quicken-ed; therefore do as I would have you do, for if you do not I shall be unhappy. I know your desires are for my eternal happiness. I have spoken as much as I can at present.

Maria Howland.

Marin Howland. 1 passed away at Malden, Mass. Maria How-land. 1 came from Lynn, and was in my forty-sixth year. No superstition or fiction passed over myanind, for I clearly felt the inspirations flowing from the other world. I knew by dem-onstration-taking my judgment from Nature and Nature's laws-that Spiritualism, in all its variety, was sustained and upheld, given out and taken in by the Author of our being. Mag-netically I drew those around me who loved and esteemed me. Magnetically now I dive down through the atmosphere of earth, play upon the brain, use the organs of speech of the medium, and make known to the children of earth that, though physically dead, I am spiritually alive,

and make known to the children of earth that, though physically dead, I am spiritually alive, with motive and purpose of action. The spirit-world is a true state of existence; it is true in all its lines—true in beauty and rich with harmony. It is beautiful to pass through the valley and find no shadow, but all bright and beautiful, and to hear the welcome ex-clamation of many voices. Oh, dear ones and kind and tender friends, I found no sting in death, but a most beautiful sleep, from which I awoke and was refreshed by the balmy breezes blown over me by the invisibles. I am happy, most happy in my new home, where there is manght but harmony. I thank you, kind spirit, for bringing me hither to speak the sentiments of my heart to those

to speak the sentiments of my heart to those who knew me and those who will cherish the few simple words which I have been capable of giving.

led astray when surrounded by antagonistic methodoles, Q.—The Scripture says, "God worketh in us to vill and to do,". If s_0 , why do we do wrong? A. •That is a text incomplete, or a text with-jout a context. God worketh in us to will and to do his good pleasure—with these qualifying words at the end the statement is facerely this; due to do his good pleasure with the statement within human that there is a divine element within human nature which communicates with the Godhead, and that through this divine, interior portion of your nature, you are capable of performing that which is pleasing to the Deity. Pleasing to the Deity means in accordance with the law of the due to the set of performing the base of the best of the base of Ged or the law of nature. Man has within him a divine soul, as well as a nature which he shares in common with the lower orders of life. This divine element in man ensures his final salvation, or final explication -salvation literal-In meaning redemption from all error and im-perfection, and an introduction into a kingdom in which there will be no necessity any longer for salvation, because you will be safe from whatever can lead you astray. You can only be led astray by an interior propensity in your being, which will act in concert with a sugges-tion from without. You cannot be seduced un-less there be a power within you which acts in harmony with a seducing spirit; thus a temptbe led astray by an interior propensity in your being, which will act in concert with a sugges-tion from without. You canpot be seduced un-less there be a power within you which acts in harmony with a seducing spirit; thus a tempt-er may come to Jesus, or to any one who rests upon his spiritual dignity, who is fortified by spiritual purity, and the tempter will find no corresponding element in him. The divine

for them, and these parents treat them unkindly during the entire course of their lives. Does the child require to know the mother who has

the child require to know the mother who has shown him no maternal affection? or the father who was a besofted drunkard, who beat his wife because she gave birth to the child, and then deserted his own offspring?. Yet such eases occur frequently. You have only to look around in your vicinity, to find parents who up-pears to possess no parental love. Children of such when they pass out of the body will find themselves drawning subares where such as themselves drawn into spheres where spirits care for them far more than their earthly parents did, and who will guard them, and lead them onward. The the that binds spirits together is the the of aftection. If you truly love another person his spirit will come to you in the future. You will not meet your child because he is your child, but you will meet him because you loved him-the love-cord will bind you together. You will not meet a certain man because he was your brother, or woman because she was your or woman because there is love between you. Affection survives the changes of external form. If you merely love your children because of the If you merely beauty of their external appearance, you may detest them if they become pitted with the spall-pox, and cease to regard them with affection when they become old, when the boly shows signs of decay: then any accident which distigures them would rob them of your affecdistignies them would rob them of your affec-tion; but if you love the mind and spirit, then you are linked together in indissoluble chains. Kindred minds always recognize each other— the external condition is nothing to the spirit. Those who will be with you in spiritual life are your spiritual relations; if they have been your material relations, well and good; if not, it is of no consequence. You oftentimes may love one not related to you by they and blood. ne consequence. Your oftentimes may nove one not related to you by flesh and blood, more than those who are. The adopted child may love his adopted parents with an immense wealth of affection, such as he never could bestow upon the natural parents who set him adrift upon the-world, and cared nothing for his existence. If world, and cared nothing for his existence. If you have affection, be sure you will meet the objects of it: if you have not affection, would you wish to meet in the spirit-world? There are many parents who ought to be ashaned if they or did near the shift to be ashaned if they ever did meet their children in spirit-life. If they do meet them they certainly will not find

Martin L. Whitcher.

Were I in the mortal form, and believing as I did when here, I-should as soon think of attend-ing I hardly know what as a spiritual séance, but I have modified my views since passing on. I am glad and thankful for the privilege of re-turning and manifesting in this manner. I turning and manifesting in this manner. I would like to send a message to my friends in earth-life, Mr. Chairman, I have a son living whom I would like to reach. He does not be-lieve in this philosophy-neither did I. I don't blame him. I was a member of the church, and thought this was a contrivance of the devil to get souls into his unholy kingdom. So, believ-ing as I did, I don't blame others for the same opinions : but, sir, I would like to try with all my power to change that belief, and for that purpose I am here. I request my son and others who take an interest in me to visit some medi-um. I care not who, for I don't know who to di-rect them to, but if they will visit some medirect them to, but if they will visit some medi-um I will try my best to manifest and to convince them that I am alive and not away in a far-off heaven, but close beside them. I want to say to my son that his wife is by my side, anxious that I should reach him, thereby hop-ing to be able to reach him, herself. She sends her love. She is happy; her capacities are ex-panding; she is engaged in her profession now as formerly. That will strike him as very pecu-liar. We have professions in the other life, I am happy to say. My name is Martin L. Whitchan happy to say. My name is Martin L. Whitch-er. I passed away at Hyde Park. It is about ive years ago. I believe. I was called out very suddenly: I have had opportunities to learn something during that time, something that would have made my hair stand upon end had I dreamed of such a thing when in the body. I have met odd neighbors and friends; some of them are well off, some are not, but each one has to take what he or she themselves have. them are well off, some are not, but each one has to take what he or she themselves have brought upon them; therefore I don't hear much growling, I am glad to say. I want my-message to go to Mr. Frank Whitcher, of the same town. Thank you, Mr. Chairman, for your kindness. Nov. 25.

they will give expression to music that will stream out upon every soul. The sweet harmonies of life are not pent up or lost, if they do not express themselves now. By-and-by that sweet spirit who has sung her songs of gladness sweet spirit who has sung her songs of gladness before, will develop into a beautiful spirit that shall bless humanity, that shall uplift the strug-gling and the weak, giving strength and cour-age to every one, drawing, attracting spirit after spirit, to give out strength, power and bless-ing. John Hatch, who passed away suddenly some years since, who lived on Appleton street, Boston. To Samuel Hastings. Nov. 25,

L. Judd Pardee.

To the Chairman.] I shall be glad to send out a word from here, my friend, to the host of friends I have in mortal all over the United States. It is n't the first time I have spoken in this circle-room, although I have not been able ways continue to do so. I have warm friends in the spiritual cause

who are sometimes anxious to hear a word from me, and who wish to know if I am, of a truth, interested in the little paper that calls me its spiritual editor. I want to say at this place that I am, in connection with other spirits in the eternal world, one of whom was your be-loved spirit president, Theodore Parker, I took a warm interest in the birth of that little jourhal, and from that day to this I have been con-fined there somewhat in the work that has been performed through that paper, and 1 am as proud of it as of any work 1 ever performed while in the mortal form. I can very readily assure my friends, one and all, that if they choose to have me come to them through any private medium they may suggest. I will give them such evidence of my i ' utity and my work in the spirit-world, that they will not doubt any longer. There is a host of individual friends, who would like to hear from me, yet it would take more time than'l have to spare, and more strength from the medium than she has to give, strength from the medium than she has to give, for me to name each one, so I will say to them that I remember each one with love and graft-tude, and when my labors will permit I visit them in spirit and give them such consolation and strength as is in my power. I always have a warm interest in them and a kind feeling in my heart that will never know any change. True friends are indeed to be prized. To Broth-er and Sister Davis I sand ny more than frater. er and Sister Davis I send my more than frater-nal greeting. Sometimes, when my labors permit, I find myself by their congenial irreside, and I bring to them tidings of the world be-yond, and an inspiration that gives to them new strength to go forward. Sometimes it is Sister Davis whom I influence with my impressions, and then again it is through the inspirations which I think best calculated to perfect their spirits. I refer to Brother and Sister Davis, of

Chicago. The friends at Belvidere, N. J., I would also have know that I am still with them, warmly and earnestly interested in all that is to them of I feel young and have got a young body.
 I feel young and have got a young body.
 I feel young and have got a young body.
 I feel young and have got a young body.
 I feel young and have got a young body.
 I feel young and have got a young body.
 I feel young and have got a young body.
 I feel young and have got a young body.
 I feel young and have got a young body.
 I feel young and have got a young body.
 I feel young and have got a young body.
 I haven't been gone very long.
 I do n't know
 I have of time where I am, as I dld when here; but it is only a short time.
 I am glad I
 I have gone through the change, and that I am

Aug. Rieman. I lived on East Fayette street, Baltimore. I died suddenly. I was sixty-six years old. Aug. Rieman. My wife is named Augusta. I left her behind. The certainty of death comes to every. man. It is known by all, but realized only by a few. There is no vengeance in the elements constituting that place which has ever been called heaven. It is a place of tranquil peace and harmony, free from material strife and big-otry. Any one who has ever deeply thought of death and of the ruling power that ordered and sustains it, will never fear to pass under it, for he must comprehend that he who gave him life in an earthly form will sustain him in the spirin an earthly form will sustain him in the spiritual.

Going out quickly, I could not, when first I came to consciousness, understand in a moment what had overcome me. I looked around me, and all faces were strange. The place was not familiar to me. But little by little my senses quickened; I commenced to understand that I had changed the mortal for the immortal, and then in a few moments loneliness came over me being without my wife, the one whom I had looked up to for comfort and consolation. At last I bowed my head and clasped my hands and said: Thy will, not mine, be done. Beautiful indeed is it to be in heaven where angels are in attendance. Make no tearful eye; let not the heart be sorrowful; rejoice to know that I can be with you.

MESSAGES TO BE PUBLISHED. Emma Friedbrine : Quintan Knowles ; Adeline Ludd Jideon ; William Rawles ; Ellen Springer.

Passed to Spirit-Life:

From Groveland, Mass., Dec. 10th, Moody Ordway, aged 70 years,

70 years, He was a good and consistent Spiritualist, a kind and de-voted husband and father, and was an active participant in all reformatory movements. Functal services were held at list late residence. After the singing of "Nearer, My God, to Thee," Mr. W. J. Colville delivered a very appropriate discourse, closing with a poem. Remarks were also made by the writer. W. L. JACK, M. D.

Oblinary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in ad-yance. A line of ugale type averages ten words. Poetry inadmissible in this department.]

Special Notice to Spiritualists of Ohio.

Special Notice to Spiritualists of Ohio. Brithren and Sisters, Friends of our Noble Cause: What are we doing to assist the spirit-world in their grand mission of love? A rew edding our part in this grand work of promulgating the most the portant treths, the most glo-rions general trees of the second state of the second state proclaumed on certh? Your careful consideration is carn-estly solicited to these questions, and your attondance asked at a bushess Conference to be held in Cleveland on Saturday, the 27th of December, to be continued from day termine. It is specially desirable that inserve been and old workers in Northern Ohio be prompt in their attend-ance, and that every Spiritual Society be well represented. Let every town and village where there is no organization see to it that one or more delegates are on hand to represent them. This is to be a Spiritualist Convention or Business Conference, and not a mass meeting to discuss all of the time be occupied by long lectures or set speeches. All who are willing to be publicly known as Spiritualists are contin-by invited to be prosent and participate in the business. The Cheveland friends will make all necessing arrangements to make the meeting a success, and to husing a pleasant and profitable time to all. Now, friends of the Cause, let us have a good attendance from all parts of the State. *Bitterwey*. *Alliance*, 0., Nov. 25th, 1579.

The Vermont State Spiritualist Association Will hold its Quarterly Convention at Waterbury, on Fri-day, Saturday and Sunday, Jan. 2d, 3d and 4th, 1880. Be-sides a large amount of State talent, E. V. Wilson will be present and hold two public scances, and also speak during the Convention. The different railroads will grant free reurn checks to all wishing to attend the Convention. Board W. H. WILKINS, Sec'y. and lodging \$1 per day. W. H. W. South Woodstock, Vt., Nov. 25th, 1979.

DECEMBER 27, 1879.

BANNER LIGHT. OF



Care Banner of Light, Boston, Mass. D. R. WILLIS may be aldressed as above. From this and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and sarehing psychometric power. Dr. Willis claims especial skill in trading all diseases of the blood and nervois system. Cancers, Sciofula in all its forms, Epilensy, Paralysis, and all the most delicate and complicated diseases of both serves. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others and failed. All betters must contain a return postage stamp. Sendyfor Circulars and References. Oct. 4.

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The Orient Mirror,

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PSYCHOMETRY. Oct

FRANCES M. REMICK, Tranco Medium, Spir-tuat and Physical Healing, 65 Clarendon street, Boston, Dec. 6.8-tw DR. ABBIE E. CUTTER, HAVING returned from a professional tour through the South and West, her address will be Lock flox 408, Wa-tertown, Mass, She is more successful than ever in her reatment of Cancers and Timors, Paralysis, Rheumathan, Nervous Debility, and all diseases incident to women. Pa-tients accommodated with beard and rooms while under treatment. Dr. C. will be at the Hygiente Institute, fol flawthorne street, Chelsea, Mass., every Wednesday, from 9 A, M, to 4 P. M.

CLARA A. FIELD,

Susie Nickerson-White,

MRS. E. J. KENDALL,

LEST AND BUSINESS MEDIUM, 49 Berwick Park. Boston. Hours 9 to 3. Dec. 27.

MRS. W. H. HILL, B1.1ND Medical and Business Medium and Magnetic Phy-sician, 22 Winter Street, Boston, Room 12 (up one flight). Rours 10 A, M, 105 P. M. Dec. 20,

Diff. A. H. RICHARDSON, one of the oldest office, No. 42 Winthrop street, Charlestown, Oct. 4.-EW*

DR. E. A. PRATT, Clairvoyant Physician, of Milford, Mass., can be consulted every Saturday at 45% Green street, Boston, from 9 A. M. to 4 P. M. Dec. 13.-4W*

MISS LOTTLE FOWLER, Medical and Busi-ness Medium, 10 Davis street, Boston, Hours II A. M. Ull S P. M. Medical examinations by letter only. Cancers curred.

The standard stands when the standard standard stands and the standard stands when the standard stands and the standard stands and the standard stands and the standard stands when the standard stands and the standard stands and the standard stands and the standard standard

MRS. IDA RANDOLPH, Tests and Magnetic Dec. 13,-48*

SAMUEL GROVER, Healing Medium, 162 West

7 Concord street. Dr. G. willattend fu Aug. 30. – 13w*

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TRANCE and MEDICAL MEDIUM, 14 West News street, Boston. Hours 9 to 4. 26w - Aug. 16

I. P. GREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER.

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EDITED BY A, E, NEWTON.

EDITED BY A. F. NEWTON. This is the title of a work just issued from the press. The fame of Dr. Newton as a heater of the slek, during the last twenty years and more, has surged throughout the elvillzed world; and many theorem of sufferers, "affilted by all manner of diseases," in this and foreign lands, have borne eager and grateful testimony to the relief, more or less mar-velous, that they have received literally from his hands. In thisbook a great number of these testimonies, many of them given under the solemnity of a legat oath, are put on mermanent record, with the numes and residences of multi-udes more who have declared themselves cared by the same ageney of "various lifs that fields is helr to". These testimonies are from all classes of people-Clergy-men, Physicians, Editors, Lawyers, Legislators, Mer-chants, Manufactureris, Parmers, Teachers, Laborets, Christians of various communions-the rich and, the poor, the high and the low-all with one consult bearing witness to the "mighty works" which have been wrought in our own thme, and showing beyond all question that a For XT OF HEALING VIETUE, a BETHERDA for more capachous and available than was that in Anelent Jerustion. Isoper for

own time, and showing beyond all question that a For Sr or HEALING VIETUE, a BETHESDA far more capacious and available than was that in Ancient Jerusalem, isopen for-modern humanity. The work contains, in its introduction and elsewhere, nu-merous citations from ancient, mediaeval and modern his-fory, to show that healing by the laying on of kands, &e., has been practiced to some extent not only in various branch-es of the Christian church ever since the days of the Apos-tes of the Christian church ever since the days of the Apos-tes of the Christian church ever since the days of the Apos-tes of the Christian church ever since the days of the Apos-tes of the Christian church ever since the days of the Apos-tes of the Derivation whole adduces an overwhelming mass of evidence, much of it from living witnesses, in favor of the REALITY OF THE INLALING FOWER, at the same time giv-ing rational and heid explanations of the nature and sources of that power-showing it to be (not, as has been commonly supposed, a '-infractionic gift, '- specially conferred on a few individuals in a long past age for the confirmation of certain religious dogmas, but j a hoos Y or YV kinst AL fur-MANITY. from the imparital Source of all good, and avail-able to all who believe in its scalty, and comply with the necessary conditions of its oxerelse or reception. A sketch of the early iffor 4 Pr. N., showing the gradual steps of preparation by which he entered upon his remarking ble public career, is given in the book; and the marative of his more active labors embraces many Affecting incidents, Thriffing Scenes and Marvelous Demonstrations of A M as The those when he appendent to their friends and neigh-bors whom they desire to become a equalited with one of the most remarkable and plaiply beneficient product and hear bey when they desire to become a contained so it we conthents, The book embraces a doand your bone conthe of the most remarkable and plaiply beneficient product and hear bors whom they desire to become a equ

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- LY LOWIN D. LAUBLIT, D. M.

Although my office is in New York, my residence is W Drugse, N. J. so that I cannot, attend, the lectures, at are given in the city each sumday by well-known. the given in the city each subday by well known steakers, and machines. I learn, however, that the may be in anticipation of the happy time in store for them. Through the kindness of the Ly-ceim we shall be able to present to each child some token of our appreciation of the in citrist oplease and the Brookien neighting from Brooklyn informs me a large, Dom Speen and materialistic man of the steal is course of children with have been inade glad at who have constributed in any way to this end, and we happlness that always follows the conselousness of having performed a noble and generons deed. The in-having performed a noble and generons deed. The in-seal is completed two or more at once to provide for the the Monday following the speed the whole day in looks the Monday following the spend the whole day in look-

and power are so great that the whole/duffence are sometimes in tears, and at the evening meetings I statistic. They are alming to gain fundation on stript a handsome spiritual church building, and I trust they

sides. A single paper will some times have an abdience of a million of more of people. The tide of free thought , and my effortion is right higher than ever before, and when Goddwin Smith and Fightle both speak of the hing in makes residences in a factors to bef that its now going on the paper, it of even topon in condition in the least, for they large both skell of an historical a newledge. The The formation of the path out inferential more in all doubless for the track and the secular papers, though shally awardly and a mediant with his speet to the higher pliths gday of late as an eliqued by Spanta dism, are yet adually become more and more tolerant on the subport 7. They are still based and undiscriminative in all such matters, and are constantly statute as facts of alwang correspondents to state that which is grossly false, or attenst polored. Now we need a man, above all fidnes who will go to our reading toons, peruse the "Jopers from all parts of the Union, and when our Mes respond to points the third of the territory of the particle to the resolution which with set matters straight When a case at a Molly Earpher comes up, which opens This is a base base too too wear a subject of a mark too a start of a latery yater let him mark to be too be below with a set of a mark block protocol of a latery yater let him mark to be end of the theorem of the control of the reaction of the end of the effect of wonder athereise pre-that it can shey not liker law. Here full and there warn the latten had physician behildes

a the beaver of the again, the next test again of Senter press () papers copying the se statements, some of the moment-introduction of the second sec splate the laws of tarmer y or to shock the delicate opies me so reely any well posted spiritualist in the last December days, and ring in with the couling New , of only representative men, and fairly known even in the secular world for his literary ability, he would be to let the machine tun down . Here it goes, but for able to gain admittance to many papers which would otherwise be closed against him. Men of financial power, men of grand souls, will you let this opportuuity pass? Then will heaven let the opportunity of blessing your own souls and the souls of others pass Way also, Before closing 1 would say for the information of audience. nany inquiters that 1 have concluded to revise, im-Next Sunday, bee, 28th, Mrs. Mary C. Bagley will Speak and give tests in this ball at 3 p. M. — C. B. M. AWAY Also. many inquiters that I have concluded to revise, improve and enlarge the Health Goude, and publish ft early in January as the Hearth Manual, at \$1, or the same price as when published in its smaller form. It will include all the best points of the Health Guide, my treatise on "Vital Magnetism" in "answer to Dr. Brown-Sequard, together with a brief synopsis of Chromopathy, or the new science of Color-Cure, which last is already achieving surprising results, and answering as a delightful co-worker with the spiritual forces in healing disease. It will also touch upon some of my later discoveries with reference to the chemical, elec-), the present issue. This magazine will; begin with its trie, magnetic and psychic forces. Some of the books will be in paper covers at 50 cents each. 15 Clinton Place, N. Y.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL. The First Society of spinitualists hold meetings at the parce on Sunday after-nesses at 25 obtook. The particle reliably insided, theory A. Bacon, Manager, AINE MEMORIAL HALL, children's Progress Lyceum No. 1 holds its sees the every Sonday mortung

(1) count No. 1 holds fits count over Sounday non-large this half. Appleton street, conjucts in at here o'clock, is public cordially hysted. (D. N. Ford, Conductor.) AMORY HALL, Children's Prigressive Lyceam No. meets in this hall, context west of Washington streets, ery Sunday at left A, M. J. B. Hach, Genductor.

(c) Consistent and A. M. J. P. Presch symptotic strategy at 10⁴, M. In this half, A Berker's stress poster of Trement role, W. J. Contributions of the pressure of the course, the weed by an original poem.

we see sy an original point. **KENNEDY IEAL**, which have so every society hold their actings in this half, where is strong every society at 75, 50. We do to tylic between and account operations under diagnee of his spirit guides.

annuence of his spirit guides. EAGLE HALL, Spiring, Weylings for tests and speak-ing by well-known speakers with medianer are held at this bain 666 Washington street, ether of bases, every Sunday, at heg w. M. and 25 and 55 p. 9. Evendent quarterite sing-ing provided.

PATHORN HALF, The People's Spiritual Meeting formerly held at Eagle Hall its removed to Pythian Hall, The non-the street, Services voirty Sounday morning and formon. Good mediums and speakers always present.

EVENING STAR HALL. Meethes are held in fills all, No.7 (hy Square, Charlestown District, every Sun-to at 3.9, M. NO. 157 TREMONT STREET. The Solvitualist La-

And Southly meets every that only afternoon and even a Day place, up one grate to Bosters meeting at 4 se Mrs. John Woods, President: Miss M. L. Barrett, secretary.

PAINE HALL-At the near approach of Christmas the faces of the little ones bilghten up with gladness their eyes glisten and their little voices make merry overflow

We doubly provide the spectrum where may in provident the parties, who had received these tests, and high reparties, who had received these tests, and high reparties who had needed the second in every instance, and the saw that the matter was not preconcerted. He is admitted that he could not account for it. Having some rate a speaker, but previous the second had needed to be a speaker, but previous the second had needed to be a market to be a market by the spectrum where the admitted of her power as a speaker, but previous the second had needed to be a market by the spectrum where the admitted previous the second where every sentence seemed to car, but he admitted that be the admitted previous the administication. The second warmed up to be the admitted previous the administer of the second warmed up to be the admitter of a market by the transfer to a the admitter of a market by the spectrum and the administer of the second warmed up to be the administer of the second warmed up to be the admitter of a market by the the admitter of a market by the transfer of the second warmed up to be the admitter of a market by the transfer of the second warmed up to be the admitter of the second warmed up to the the admitter of a market by the transfer of the tra The exercises to-day were as follows: Overture, sing

AMORY HALL-How thankful we all ought to be that we are allowed to live in a land where free thought is permitted and Children's Progressive Lyceums are is primited as consistent of regressive hyperims are recognized as schools of progression. All who attend-ished, must be very hard to please, for it was conceded by every one present that the please ant hours passed in our hall with the children were well spent. Our offi-cers must indeed be happy to witness our steady in-crease in numbers. To day we had the honor of being visited by many of the old domers in the satisfund field, among whom we

the old ploneers in the spiritual field, among whom we wish to mention the name of Miss Reberch Bowker, of the Highlands, whose kind words from a noble heart will ever be cherished by us all. May her days be

the Highianos, woose constraints all. May her days be many theore earth. Our everthese to-day consisted of "an overture by the orchestra"; reading of selection from A. J. Davis's Manual, by the Conductor: silver Chain recital ; sing ing by the choir; Banner March: recitations, vocal-and instrumental music by the following opplis: 1da Brown, Gracie Burroughs, Ag tha Smith, Minnie Smith, Neille Latz, Albert Eand, Alice Wesser, Lizzle Lambert, Erzie Hunter, Chaille Lothrop, Hattie Yonng, Mande This, Hattie Morcan, Fairey bolicare, Cora Hastings, Mi, James, Mis, M. A. Catters, temarks by Mrs. Hattie Thebards; original essay, Mrs. Wells, of Salem, We are all anticipating a brilli int refoleing on Christinas— a full report of which we will furnish in due season. J. B. Havie I., Ju, Secretary (Differn's Priorieslice Lycium No. 2, Easton, Dec. 21st, 1870.

CHALDRES'S PRODRESSIVE LACTEN, No. 2. Roder conners. J. B. Haleb, Conductori C. Frank Rand, ssistant Conductor; May L. Biggs, Guardian; Hattle Sheldon, Assistant Guardian; L. Dawkins, Musical F. Sneldon, Assistant Guardian; E. Dawkins, Musleal Director: (ora Hastings, Assistant Director; Josie Stevens, Monitor of Groups; Guards; H. L. Whitney, H. C. Ramard, B. T. Buttrick, W. Brown; Sentinel; W. Shelden, Teachers: Liberty Group, Persis Pear-son; Temple, J. W. Doble, Finlon, H. Stevens; Evcel-stor, H. E. Wilson; Starr, M. S. Hatch; Bearon, K. F. Hartwell; Banner, Jende Bough; Ocean, J. Thomp-son, See, M. Madden; Lake, J. Browar, River, M. J. Muchall, Fountalo, E. J. Rand; Treasurer, Hattle E. Wilson; Sceretary, James B. Hatch, jr.

EVOLUTIES Our meetings on Sunday last in this place were characterized by an unusual interest throughout the day, and notwithstanding the terribly

to the barbarous process of "Vaccination." The article on the "Doctors' Plot Law" is full of the right spirit. This magazine is now on its second volume, with excellent prospects before it.

BRENTANO'S MONTHLY MAGAZINE for Decemberpublished at 59 Union Square, New York City-has for a frontispicce the diagram outlines of three famous yachts; among its varied list of attractions it also has several engravings illustrative of the workings of Fetherston's patent propeller; some directions as to lee yacht sailing are given, with appropriate figures, and other plates are presented concerning details in billlard playing. Charles A. Peverelly is editor, and all who are in love with field or water sports, etc., will do well to read the result of his labors, as regularly presented in the pages of this well printed periodical.

RECEIVED : THE AMERICAN BUILDER for December, a fournal of industrial art-Charles D. Lakey, publisher, Fred. T. Hodgson, editor, 176 Broadway, New York City.

THE MANUFACTURER AND BUILDER for Decenber, a monthly journal devoted to the advancement and diffusion of practical science-H. N. Black, publisher, P. H. Van Der Weyde, M. D. editor, 37 Park Row, New York.

Movements of Lecturers and Mediums

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

Dr. H. P. Fairfield would be glad to answer calls to lecture wherever his services may be required. Ad-dress him, Greenwich Village, Mass.

J. Frank Baxter spoke in Camden, N. J., again Wednesday evening, Der. 17th, and on the following Thursday evening gave an "extra" in Philadelphia, and Friday evening a lecture in Marshalton, Pa. Tuesday evening, Dec. 23d, he addressed the people in Tyrone; on Wednesday, Dec. 24th, he will lecture in Spruce Creek, and Thursday evening. Dec. 25th, in Tyrone again, which places are in Huntingdon Co., Pa., near the great " Horse Shoe Bend " of the Pennsylvania Central Railroad. Friday evening, Dec. 26th, he probably will speak in Vineland, N. J., and will complete his Philadelphia Sunday engagements on Dec. 28th when he will return to New England, stopping on Monday evening. Dec. 29th, for a reception tendered by the Spiritualists of Brooklyn, N. Y. He is ready to make engagements for spring, and in consequence of the murder and robbing of Mr. James J. Norris of Bradley, Me., Treasurer of the Spiritualist Society and Lyccum of that place, the Sundays of February and March are disengaged. Possibly February may be taken in Bangor, Me. Address, till Christmas, care James E. Shum way, 507 Minor street, Philadelphia, Pa., but after, as usual, 13 Walnut street, Chelsea, Mass.

hr John H. Currier lectured in Brainfree for one Sunday in October and two Sundays in November; in Lawrence, one Sunday of November, and one also at Newburyport. The second and third Sabbaths in January he speaks in Bockland, Mass. He would be deased to deliver trance lectures at any point within easonable distance of Boston, where his services may be required. Address him, 71 Leverett street, Boston. The engagement of Bishop A. Beals at Patch Grove Wis., will continue during December. He can be ad-

dressed at that place for the present. W. L. Jack, M. D., of Haverhill, Mass., hopes to be in

Norwich, Conn., as soon as his engagements elsewhere are filled. Notice through the Banner of Light will be given the friends as to location, we.

E. V. Wilson will be at the Waterbury, Vt., Convention, which holds sessions Friday, Saturday and Sunday, Jan. 2d, 3d and 4th. Giles B. Stebbins and wife have located in Washing

ion, D. C., for the winter. Mrs. Emma Hardinge Britten left New Zealand by

steamer, Dec. 9th, for San Francisco, where she has probably arrived ere this date. Her address is care of Mrs. Ada Føye, 126 Kearney street, San Francisco.

Frank T. Ripley has had and is now having good success in Davton, O. His lectures are supplemented by public tests, and are reported as calling together fair audiences. He goes to Sheboygan Falls, Wis., in January, and will return to Dayton in February for a two months' stay.

J. William Van Namee, M. D., will give sittings in Lockport, N. Y., and will lecture for the friends in that city, Sunday, Dec. 28th ; he goes, from thence to Buttalo, where his address will be at the Fillmore House."

A correspondent writes us from Toronto, Canada Mrs. H. N. Hamilton-who lectures in the trance state, and gives tests after her discourses—has been here. under the auspices of the First Society of Spiritualists, for three months. She has given general satisfaction, and built up a splendid Society."

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

HOLIDAY BOOKS!

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DECEMBER 27, 1879.

down from the research and to work the laboring chakers. unduffine even d color of a light of the poetry h must

have been prove Tong at the hose ment ere to set we ter even on some all attempted to run mextension and wave resource provide accompany to run a rhything also where. The movement was always eminently mean distant. If which polistosition to either serves at destinations of the cultivated reader. We took an early of portrady to suspend that justness, We resolved to eave it jobatore short gifted in this We produce to an are in an one without in this office the force of the source of the world. Goder the open windows of the Morian's Land, this other worlds, it was determined to postione postry ater deave, the true art of versification fer a heaverly as practice

For many years that manche has been tald away in The dusty store boots of a selessing dusts, and regarded as so much, worthless dancer ("Stratege to say while" Hereining in the other for the port's bolls, it suddenly a started some spirit periods with a constitutional disposition to experiment may have wourd up the same for a purpose. And now as there remain a veral characters and things we should like by this out with these Year-thing, stufffed by the port-laure ite me propose obvious reasons the reader may never be able to discover the perfectmensure of the movement.

Hing out the drope swh soft Kirdpers

- White others takes at the paper. All stagmant source to source provide
- thing out the storgest has be goes.
- The men who taxes and dy stravasti-
- Ring out the well that have fores it,
- Ring out the wrangle to one and ad-Who nothing - are and little know; -And won't be sented here below -Bing ont fler gröneblets, by ge and smail;
- Blug in brave weakers by the secre-
- Who seldom stop to feel a pain And never mind the cold as I rain. Ring in the triffers nevermore.
- Blug in the man where becaling thought Dispets the shadows of the Night And floots the world with Morning light Bing in the men by Angels trught.
- Ring to the hope of endless youth. And noble deeds of loving fren Who-help their brothers now and then Ring in the souls that live the truth;
- fling new, sweet believed poyfal eldine; Loud bells, that wake the world from Night: Chor let's, that welcome in the light Of days that make the world sublime

but rhythmleal numbers and the artistic combinaflons of accordant sounds are at best but feeble interpretations of the grander harmonies of the Universe. Nature is a sweet-toned lyre with chords immeasurable as space, that vibrate beneath the touch of the Infinlte ;

" And music more impollous than the spheres "

breaks over the astral bars-out of the heavens of angelic song-and through the inner temple of the soul. This great harmony, not yet understood, is alone to be sought and found in the loving service of mankind. We are trained to greater proficiency in this ennobling service by the rational indulgence of fraternal sympathies, and by willing sacrifices for the common welfare. The great struggle among men is for wealth. It is a golden motor that moves the millions to intensest action. And yet the currency of this world is utterly worthless in the great life to which our steps are rapidly tending. It is the liighest wisdom for the rich man to dispose of so much of his wealth as he does not need. for such "bills of exchange" on the better country as introducing into France Dr. Franklin's lightning rods. will secure to him a profitable investment in the Beau- Does Orthodoxy favor science?

Good Words from Our Subscribers.

WAUKESHA, WIS .-- W. D. Holbrook renews subscription, and says : "I cannot do'without the Banner of Light, though 1 cannot read it, or hear but a small portion of it read. A cataract growing in one eye ren-ders it impossible for me to read much, but I get the headings and some little of the reading matter." PERRYCENTER, N. Y.-Mrs. Mary McEstee writes:

Please accept from an old reader a word of approval for the dear old Banner of Light. From its pages I have culled many truths, and from these truths wisdom, which to me has been the spring of untold blessings. That the Banner may continue to prosper, is my heartfelt prayer."

PATOKA, ILL .- Mrs. K. J. Knight renews subscription, and writes : " Although it is a very hard matter for me to raise the means necessary to keep the Banner of Light by my side (as the sure channel of communication with my future home, where all my dear ones have preceded me, to that bright and better land, still I cannot, no, I CANNOT do without it ! I wish I could place the Banner of Light in the hand of every person in the land that would read it."

of Frenchmen arrested on an acquisition of heresy for

EVENING STAT HALL+CHARLESTOWN DISTRICT.-Sunday, 1966, 21st, a very interesting meeting was held in this hall in the afternoon at the usual hour. After a in the data to adverte the blind muslcian, remarks, were mane by Dr. A. H. Richardson, Mrs. E. M. Hickok, Mr. J. H. Bickford, Mr. M. V. Lincoln and Judge Ladd, which were very interesting and instructive, and were listened to with marked attention by a very intelligent multime.

December Magazines.

THE PHRESOLOGICAL JOURNAL for December reaches us from its publishers, S. R. Wells & Co., 737 Broadway, New York. Its first illustration is a portrait of Henry Kiddle, Esq., late Superintendent of the New York City schools ; a brief sketch of his life and characteristics accompanies the limning ; various articles in prose and verse combine to fill out the pages of January number the 70th volume of its existence, and the promises made for the new year show that the publishers intend to make that volume a worthy number in the long series. Among the attractions annonneed are a series of papers on the Life and Work of Dr. Spurzheim, by Dr. Nahum Capen, and another on Comparative Phrenology, founded on Dr. Vimont's great work.

THE HERALD OF HEALTH for December-M. L. Holbrook, M. D., editor and publisher, 13 and 15 Laight street. New York City-has a good table of contents, chief among the items in which is the article entitled " Marriage and Parentage." This number ends a vol-ume, and among the announcements of good things to come in the one about to be opened in January, the editor states that " During the coming year we shall discuss in a series of papers extending through twelve months, two new subjects of special interest to every person. One will be entitled 'The Secret of a Clean Head'; the other is a topic equally interesting, and will be called 'Common Mind Troubles.''

THE SHAKER MANIFESTO for December-published by the United Societies, at Shakers, N. Y., G. A. Lo mas, editor-is received, and is as usual full of interesting matter pertaining to the views, religious and otherwise, to whose advancement it is pledged.

THE MEDICAL TRIBUNE for December, a monthly One of the first important law cases which Robes- Sciences, edited by the theory and the Collatera plerre ever was engaged in, was to defend a company | Robert A. Gunn, M. D., and issued by Nickles Publishing Co., 697 Broadway. New York City, has a varied and valuable table of Contents, in which among other good things Prof. Alexander Wilder pays his respects

Henry M. Fenno writes from Rochester, N. Y., Dec. 15th : "It being my good fortune to happen into the Academy of Music in this city yesterday morning, I had the pleasure of listening to a most eloquent dis course by Mrs. Nettle Pease Fox, on 'The Effect of the Revelations of Science upon Theology.26 I trust that Mrs. Fox may long be spared to thrill the hearts of her hearers with the truths of Spiritualism, which she so ably advocates."

Saturday evening, January 17th, Mr. Henry Kiddle, late Superintendent of the New York City Schools will lecture on "The Christ Spirit " before the Brook lyn Conference, over which Bro, S. B. Nichols presides. We hope to have this discourse reported for our columns." Mr. Kiddle will lecture for the Second Society of Spiritualists in Republican Hall, New York City, at 10:45 A. M. and 7:45 P. M., Jan. 4th.

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