VOL. L.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 17, 1881.

\$8,00 Per Annum, Postage Free.

NO. 13.

CÓNTENTS.

FIRST PAGE, - Correspondence: Spiritualism in Washing ton. Notes of Travel by a Visitor. Scances with Mrs. Pickering and Mrs. Fay.

SECOND PAGE. - Poetry: The Two Gates. Free Thought. Letter from Colorado, Foreign Correspondence: Matters in the Antipodes. President Arthur and the In dians. Words of Kindly Appreciation. Titled Foreign ers at the Clubs. The Spirit of Greed. The Reviewer A New Scientific Departure; Epes Sargent's "Scientific Basis of Spiritualism."

THIRD PAGE. - Literary Department: Out of the Depths markable Materializations at Terre Haute, Ind. Book Advertisements.

FOURTH PAGE .- Berkeley Hall: The Restoration of th Devil. Verifications of Spirit-Messages. Spiritualism in Charlestown, N. II.

FIFTH PAGE. - Banner Correspondence: Letters fro New York, Pennsylvania, Maine, Washington Territo ry, Michigan, Massachusetts, California, Illinois, Ohio, Connecticut, New Jersey, North Carolina and Missouri. Poetry: To Lotela. Obituary Notices, Prospectus, and Book Advertisements.

SIXTH PAGE.-The Watchman Re-endorses the Phenom ona, but Rejects the Philosophy, Interior Communica-tions, Compulsive Vaccination, Injustice to the Maeris, Borkoley Hall Meetings, Zöllner's Transcendental Physical ics, Holiday Books, How an Outsider Views an "Exposer, '1 etc.

SEVENTH PAGE.—Brief Paragraphs. Movements of Lec-turers and Mediums. The Secular Press Bureau. New Advertisements, etc.

EIGHTH PAGE. - Message Department: Invocation; Ques ns and Answers; Spirit Message- given through the Mediumship of Miss M. T. Shelhamer from Hervey Baker, John E. Bailey, Annie Tracey, J. C. Banfield, Wil liam Foster, Viola, Mrs. Louisa M. Wright, Amasa Thayer, William B. Reynolds, Lavinia Grace, Margaret Sanderson, Maria Cleveland, Hannah Anderson, Mrs. Mary E. Yauvey, Enoch Steere, Mrs. Anna O. Farley George Curtis, Jeremiah Allen, and Addison Wight.

NINTH PAGE. - Poetry: Past Days. Western Locals. Chil dren's Lycoums. Book Advertisements. TENTH PAGE.-Pearls. The Scope and Purpose of Phi

losophy. New Publications. Retail Agents for the Sale of the Banner of Light. Spiritualist Meetings. Spiritualist Lecturers.

ELEVENTH PAGE .- "Mediums in Boston," Book and Miscellaneous Advertisements.

TWELFTH PAGE. - Spiritualist Meetings in Boston. Boston Spiritual Conference Meeting. Spiritualist Meetings in Brooklyn: Brooklyn (N.Y.) Spiritual Fraternity. Spiritualist Meetings in New York: Hon. Warren Chase at Frobisher Hall. Philadelphia Meetings. Meet ings in Portland, Me. Meetings in Lynn. Meetings i Hanson. Meetings in Lowell. Meetings at Leoning ster, Mass. Foreign Items, etc.

Correspondence.

SPIRITUALISM IN WASHINGTON.

To the Editor of the Banner of Light:

Be it known that in addition to what an old farmer once called "a good remember," I also keep a scrap-book-now a bulky volume-of my contributions to the Banner of Light. By reference to this volume, I find it was just seventeen years ago that I wrote you from this city about the opening of a course of spiritual lectures here by Bro. Thos. Gales Forster.

The whirligig of time again finds me in this city with pen still in hand, which has never been idle, and, singularly enough, privileged and commissioned to repeat this very item of the long ago as applicable to Bro. Forster's present course of Spiritual Lectures, which he begun this month near the old hall, and before some of the same friends who at that day were interested in helping to prepare the way for the people to receive the blessings which come with a knowledge of the union of the two worlds-the natural and the spiritual.

Each called to work in his own field-you, Mr. Editor, the lecturer and the writer—has pursued the even tenor of his way during all the intervening years, and yet to-day each finds his own duty as incumbent, persistent and imperative as ever. Thus will it continue to be until the end of the chapter, when the work will be transferred to another sphere of existence, and, let it be modestly hoped, with added opportunities and improved conditions.

Was our reunion, our triune gathering in this city some weeks ago, a mere chance affair, without purpose or significance? The delightfully gentle and indescribably peculiar whispering that comes to my spirit-ear, heard by no one else, satisfactorily answers my almost involuntary question.

In this connection I am constrained to say that if you, Mr. Editor, were not so modest, and disliked personal display a little less, if, in short, your conscientious scruples or sense of propriety could have been even temporarily overcome, your many friends here would have felt honored if allowed to have extended to you a fraternal greeting where opportunity could have been offered, amid the social amenities of a public reception, for many others to have made your acquaintance.

Bro. Forster has spoken to the friends here during the past month, and will continue to fill the desk during December, and probably later. The following brief synopsis of his lectures gives but a faint idea of his richly-matured thoughts, and nothing of his many glowing and brilliant

His opening lecture, delivered without notes was entitled, "Spiritualism - the Grandest Theme of All the Ages"-in which the fundamental ideas of the material, philosophical and popular religious schools of thought, touching the character and destiny of the human soul. were fairly presented, and contrasted with the glorious conceptions of our own system, which he termed "Nature's Gospel of Demonstration" and by a close and extended line of reasoning, clearly established the claim made by him for Spiritualism, as to its supremacy over all other systems of ethical and philosophical reasoning, in behalf of the great fact of the perpetuity of individual consciousness, individual affection, and individual progress beyond the grave. The

stand successfully the closest analysis on the part of all honest opponents of our cause.

The second lecture was from the following text: "Ye have bodies, but ye are spirits." This effort of Brd. F.'s was thought by many who have listened to the speaker in past years, to be one of the most scientific and philosophical of his whole career, as well as an almost exhaustive argument in favor of the existence of man as an individualized spirit-entity even in this life. His reasoning, although replete with scientific facts and physiological data, was characterized by such precision as to applicability, and lucidness as to presentation, that the attentive listener found no difficulty in following in his groove of thought, or in reaching the conclusions he sought to establish. Such lectures are admirably adapted to satisfy the intelligent listener, at least, that our heavenborn system, so sadly and bitterly repudiated, is something more than the ephemeral or devilish superstition that Rev. Dr. Phelps and others would have the people believe.

The text of his third lecture was as follows Human Destiny-considered from the standpoint of Spiritualism." In this discourse he gave full expression to his views as to the defects of material metaphysics in relation to the two great principles of Nature - matter and spirit, and extended his remarks as to the facts and philosophy of our "whence and whither." The theory of the spiritual school, he said, touching the relations of spirit and matter, is preëminently superior to any other system in the entire range of human opinion. The mistakes of other schools of thought, he alleged, had arisen from the confounding of spiritual substance with the functions of spirit per se, or soul. And this error had proven the fruitful source of confusion throughout the entire class of metaphysicians, from Aristotle to Col. Ingersoll, of whom he said, "Although faulty, as Spiritualism demonstrates, in his conclusions as to the future possibilities of the soul, he is nevertheless doing much toward liberating the general mind from the ecclesiastical thralldom of the past, and in preparing it for the reception of those higher truths which his own logic, powerful as it is, fails to furnish." After point ing out the absurdity of the Orthodox idea of Heaven-located outside of the material universe, beyond the domain of facts and of human appreciation, when considered from a scientific as well as a spiritual point of observation, Bro. F. reached the main point of his argument in relation to human destiny, and descanted forcibly and eloquently upon the perpetuity of the individual soul beyond the grave, declaring, in accordance with the teachings of Spiritualism, that, when freed from the material encasement of the body by the phenomenon termed death, man shall live on in an endless progression of wisdom and in a boundless succession of altitudes in love and happiness, and the infinite cycles of eternity, "where sceptred angels hold their residence.

His discourse, Nov. 27th, which was preceded by a very pithy and appropriate poem, had special reference to the Thanksgiving season, what we should be thankful for, and how best to express it; historically considered the origin of Thanksgiving Day as arising from a sense of gratitude for temporal and spiritual blessings; alluded to the first occasion when the Pilgrims of Massachusetts publicly observed the day with religious ceremony in view of a plentiful harvest, and again when Gustavus Adolphus of Sweden, as leader of the Protestant forces in Europe, triumphed over his Catholic brethren. He affirmed the universal, innate character of the aspirational element in man, and that it was fostered by the benign influence of our translated loved ones, concluding with a comprehensive statement of the general views entertained by Spiritualists.

At the close of the lecture, Mr. Damon of the Boston Lyceum being invited to the platform, briefly addressed the audience very acceptably

The Wednesday evening social gatherings at the ever hospitable home of Dr. and Mrs. Mc-Ewen, are a valuable adjunct to the success and harmony of the public meetings. The utterances of the various speakers, the finely rendered songs of our spiritual "Sankey," Col. Rogers, the mirth-provoking recitations of that popular story-teller, N. Frank White, the welcome contributions, both personal and mediatorial, of Mrs. Dr. Rogers, the frequent musical volunteer offerings, the spirit of fraternal interchange, each and all serve to render these reunions a most attractive place of resort. These are to the Spiritualists what the prayermeetings used to be to the Methodists—a special

means of grace. As a matter of justice, as well as being both timely and pertinent, I feel to reproduce here part of what I wrote about Bro. Forster nearly twenty years ago. What was then a matter of common record, is, by the lapse of time, even

more applicable to-day than when it was first vritten in '64: "Our lectures for the season auspiciously began on the first Sunday evening of the month with an able discourse, a large audience and the best of attention. The widely known pioneer, Thos. Gales Forster, opened the course. Perhaps no one of our speakers has traveled so extensively, and spoken in so many places in the United States, under such varied and peculiar circumstances, yet ever with marked success, as has Bro. Forster. Beginning at St. Louis a dozen years ago (in 1852) he has been the entire circuit. From Maine to Texas, in every State, and in all the larger places throughout the land, he has stood upon the spiritual rostrum, and uttered the truths of the Spiritual Philosophy. The usually controlling spirit, Prof. method of reasoning, together with the force Dayton, is always happy, always felicitous in and character of the arguments presented in expression, intellectual, philosophical and susthis lecture, were admirably adapted to with- tained in power. Men of thought and culture | may it continue.

in other schools of training who accept not the |. I have paid two visits to that admirable soclaims of Spiritualism, are free to acknowledge this, on hearing him discourse.

"Bro. F .- often condemned without reason, himself and the cause he has so much at heart abused and insulted, false stories put in circulation by those claiming to be friends, no wonder that he at times has felt sadly depressed, and on the occasion of my second visit, when we had almost disheartened. Doubtloss this has been the painful experience of every public speaker in our ranks-and who can blame them? With not go more frequently and help the good work natures attuned and sensitive beyond the reali- forward. We Spiritualists ought to be the most zation of ordinary humanity, they are not only | philanthropic people; we know the need of resubjected to the processes of spiritualization form, charity and fraternal helpfulness, yet we constantly going on within, but to a far more are often charged with being coldly selfish and than average share of the conflicts without, indifferent. The Ladies' Aid is an answer to But I am glad that to day he remains firm and that charge, but it is often crippled in its usetrue to the faith, strong and earnest in the cause | fulness for want of means. Who will help it with which he has been so long identified, and and the Banner of Light Poor Fund, too, esin which he has done such sturdy, yeomanlike and blessed good. God bless our brave pioneers! Ever may their arms be sustained, their hearts encouraged, and their precious lives prolonged. And bless, too, none the less our true mediums of every period of service, and of every state of development." GEORGE A. BACON.

Washington, D. C., Dec. 5th, 1881.

NOTES OF TRAVEL BY A VISITOR.

To the Editor of the Banner of Light : It may perhaps interest your readers to know something of my doings, and I have long wanted to thank you for the generous and hearty way in which you have received and aided me in the performance of my mission to this country, as also to acknowledge the unvarying kindness I have experienced at the hands of Ameri-

can mediums and Spiritualists. Your country strikes me, as a stranger, as being new and undeveloped, but it also gives me the impression of boundless resources and imin the Camp-Meeting at Lake Pleasant, and extended my stay there to three weeks; such an assemblage of Spiritualists from all parts of the country cannot fail to impress the outside world and evidence the fact that we are no unimportant section of the community, and at the same time encourage the hearts of workers everywhere to continue their manful efforts to dethrone error and superstition, that knowledge and truth may reign instrud. From the Camp I returned to Boston, and received hearty welcome by the friends of W. J. Colville at his home, which I have been glad to avail myself of as headquarters, receiving much generous help from this active co-worker.

My next move was to Greenfield, for a month, where I rested and enjoyed the hospitality of the worthy Camp-Meeting President, Dr. Beals, and his estimable wife, and became acquainted with home-life in America, which is so justly

In spite of the many theories and schemes for issociated and community life, it seems to me there is nothing so natural or truly enjoyable as a happy home, where love and mutual help, respect and confidence reign; where husband and wife are truly help-mates, sharing alike the trials and joys, and living sober, thrifty, useful and happy lives. The Spiritualists in Greenfield are not a numerous body, but are earness and thoughtful. A little more public spirit and concord would increase their usefulness, and add enthusiasm to their work; the same remark applies to many other places. Unity is strength, friends; pull together, and success must follow. Leaving Greenfield, I paid a flying visit to Poquonock and East Hartford, Conn. devoting two evenings each to these places, and then on to Newburyport, Oct. 16th, having firstrate meetings at all places. I found Mrs. Flavia Thrall at Poquonock doing good work as a doctress. She diagnoses patients, either from locks of hair, or when personally present. She gave me an examination, describing my conditions most accurately, and prescribed for me herbal remedies which, while apparently making me worse, really effected good work, purifying my system, and I am now feeling strong and well in consequence of the relief gained. At East Hartford the friends meet in a beauti ful hall built by a gentleman in memory of his departed wife and daughter; although not Spiritualist, he gives its use free of charge to liberal, progressive and spiritual lecturers. A few earnest workers in Newburyport are sustaining the work bravely, and have a nice little hall capable of accommodating 250 or 300 persons.

From Newburyport to New York was my next move, where I was warmly welcomed by Mr. Weldon, the energetic President of the Second Society, and made at home as the guest of Mr. and Mrs. Henderson. The Sunday lectures were pronounced a success, hearty congratulations being given me by many veterans in the cause. At a reception the following Tuesday evening seventy persons crowded the parlors at Mr. Henderson's, and all were interested and pleased, if I may judge from their faces and words. Prof. Kiddle was one among them, and he has already testified in your columns his opinion of this séance. Among others I was pleased to meet and grasp hands with J. V. Mansfield, S. B. Nichols, Dr. Crowell, A. E. Newton and Capt. H. H. Brown. Back to Boston from New York, to supply the Berkeley Hall platform in the place of Bro. Colville, was next in order; and right glad was I to find Spiritualism represented by such a goodly company in a hall worthy of being devoted to our cause. (When, I wonder, shall we, as Spiritualists, own halls, and commodious, convenient and beautiful ones at that?) Bro. Colville has done good work in Boston, and the many friends who have rallied round him must feel gratified at the success which has attended their efforts. Long

ciety, "The Ladies' Aid," which so happily combines the benevolent work in which it is engaged with social enjoyment and spiritual experience, that it is no wonder it succeeds. It seems like going into a large happy family, and one of the most enjoyable times I have had was quite a Pentecostal time, and all felt "it was good to be there." My one regret is that I canpecially during the Christmas and New Year rejoicing and festivities?

Beverly was my next stop; there I found a small society struggling under difficulties, and mainly sustained by the exertions of two or three, notably Mr. and Mrs. Shaw. A little shaking and waking into enthusiasm would do good: the meetings are too cold: more fraternal and social feeling is needed. While there ! experienced much kindness, during a severe sickness that prostrated me for some days, from Mr. and Mrs. Shaw, whose guest I was, for which I shall always feel indebted to them. My public usefulness was impaired by my ill health, but the best was done that could be under the circumstances by my guides.

From Beverly to Worcester for two Sundays completed the month of November. I found many mediums at Worcester, and an active society fully alive to its public duty. Large audiences, numbering about three hundred, in the evening were secured, and great satisfaction given by my guides. The activity of the society mense reserve force. I was greatly interested has aroused the opposition of the local clergy, one of whom declared that the phenomena were produced by spirits that had never inhabited a human organism. How did he know that? Worcester is a most beautiful city; its people are intelligent, progressive, social and musical, and the Spiritualists are alive, fraternal and sympathetic; long may they continue so, and great good will be accomplished by them as a result. I was the guest of and received much kindness from Dr. and Mrs. Prentiss. The doctor is doing good work as a clairvoyant physician in a quiet way, and has been in practice for twenty years, yet the "Regulars" would stop him, and all others, if they could. Vested interests are great tyrants, but the people are

A return visit to Poquonock from Worcester was celebrated by a sociable and scance, in addition to two lectures, and a happy time experienced by all. The Spiritualists in this Connecticut village have set a good example by building a splendid hall capable of accommodating three hundred sitters comfortably. It is one flight up; below is a nice dining-room and kitchen, and ante-rooms for sociables and dances. May they long keep the interest alive. and make it thoroughly useful, spreading a knowledge of the truth, and living it out in daily life. Amen and amen everywhere.

Returning to Boston I was just in time to render service to the sorrowing relatives of Mr. S. Libby, who committed suicide in his father's office in a fit of despondency after six years' brave struggle with consumption. In conjunction with Bro. I. P. Greenleaf (whose acquaintance I was glad to make) I sang at the service in Boston, and after Bro. Greenleaf's address my guides added a few words. The next day, in company with the relatives, I went to Lebanon and conducted the final service in the Baptist church, the discourse by my guides giving great comfort and satisfaction to the mourners, while it puzzled the Calvinistic Baptists, and will no doubt set them thinking (for the first time in their lives, perhaps), and in a different direction than ever before.

Last Sunday I made acquaintance with Portland friends; and on Monday held a successful and well-attended reception at the home of A. P. Morgan, Esq. There are quite a number of Spiritualists in Portland, and many good mediums. The Sunday services are well attended, though a ten-cent fee no doubt shuts out many who would otherwise be glad to come. It is a question which is the best way to carry on meetngs and disseminate our gospel: whether by free services and voluntary contributions, or admission fee. I cannot decide, yet we want to reach the masses.

While in Worcester I heard very favorable reports of Dr. Monck's healing while there, and interviewed Mrs. Sibley, who had been deaf in her right ear fifteen years, and in the left five months. I found she was able to hear a whisper; and with the left ear closed could hear and repeat ordinary conversation when spoken at a distance of six or eight feet. Lameness, too, from which she had suffered for a long time, had been removed, so that she can now walk quite freely, and her general health is so much restored that she is better than for five or six years. That is good work. The deaf hear, the lame walk, and the sick are made strong. Go on, Doctor; it gives me pleasure to testify to vour success.

My letter is longer than I intended, but I want to congratulate you on the enlargement and increased success and usefulness of the Banner of Light. I hear it greatly praised on all sides. "The dear old Banner! I could n't do without it," is a universal feeling. Long Yours for truth.

may it be so. E. W. WALLIS. Dec. 8th, 1881.

It is said that all mankind are brothers, but many of them take a very curious method of proving the fact.

SEANCES WITH MRS. PICKERING AND

To the Editor of the Banner of Light:

Thave been greatly favored of late in witnessing materializations in Boston with different mediums, particularly with Mrs. Fav. of Dover street: but accounts of her séances having been given in the Banner of Light from time to time. by abler pens than mine. I will only say in passing that I shall ever feel grateful to her, and her angel band, for the evidences I have received at her scances of the ability of our loved ones to return to us, proving beyond a doubt that they still live and love us.

I have had three seances with Mrs. J. R. Pickering since her return to Boston, at 132 Chandler street, and would like to give a short account of some of the most striking things which occurred, without reference to the order in which they took place. Throughout all, the light was as good as is usual at such sittings, and sometimes better. From twenty to twentyfive full forms appeared each time-some walking out to the sitters, others calling their friends to the cabinet; some speaking in audible voices, others in whispers. Our daughter Chassie, who passed to the higher life about three months ago, seems to have great power to return. She came with her infant in her arms, allowing us to draw near, kiss and shake hands, and see the baby plainly. We returned to our seats, not expecting to see her again; but she drew the curtain far back, displaying the medium holding the baby in her lap, while the mother stood in full view, one hand holding the curtain, while with the other she was fanning the medium and baby with a fan taken from the table standing near thus disclosing to all the circle three living human forms, Several parties present were allowed to go near enough to see the baby's hair, and to perceive the movements of its hands and mouth. She next came out, and beekoning her father to approach, took his hand, when they together walked out near the sitters, she gracefully bowing to all, and particularly recognizing Mr. and Mrs. Moses Hunt of Charlestown, who were among the sitters, and at whose house she first materialized, very soon after her transition, with Mrs. Fay as medium.

On another occasion she came and beckoned her father to move his chair up near the cabinet, which he did, and she walked out and laid her baby in his lap, when the little one put up its tiny hand and played with his long white beard; after which he kissed it, and she retired into the cabinet.

Another daughter, many years in spirit-life, came, very beautifully attired and wearing a kind of wreath upon her head, and, with a most happy and glowing expression upon her countenance, motioned her father to sit near the câbinet. After he was seated she approached him, took the wreath from her head and placed it on his, seated herself in his lap, put both arms around his neck, and laid her cheek against his. She finally arose, took the wreath from his head, held it down for his inspection, pointed upward and retired.

Many spirits came to different members of the circle, and nearly all were recognized: several spoke in audible voices, and at the last sitting I think all were recognized. One gentleman who had recently passed over, from Boston, came very distinctly to a lady present, spoke audibly, and kept calling for more light, until he was fully recognized by his features. This lady saw several of her friends, of whose dentity she said she was certain.

Another gentleman came to his friend, walked out to where he sat, shook his hand heartily, and retired. A young man presented himself, a nephew of mine, who was accompanied by a little grandson about seven years old. The elder held the curtain back so that all could see the two spirits and the medium at the same time, some of the sitters arising and going quite near them. Two females were illuminated, one on her clothing; the face and hands of the other glowed as if inwardly lighted.

Those of us who were accustomed to sitting with Mrs. Pickering two years ago think her powers much augmented since then, and most, if not all, were convinced that their loved ones had returned from the great beyond, and their hearts were comforted and blessed; and I felt in this glorious presence of spirit-power that-There's no such thing as death to those who think

aright: 'T is but the racer easting off what most impedes his

MRS. J. C. HUNT.

Somerville, Mass., Dec. 8th, 1881.

There is a story that Mr. Garfield, when n lad of only six or seven years of age, while out at play, saw his father, then deceased, and talked with him; that among other things his father told him that if he would be a good boy he would make a great man of him, and then dis-appeared. Young Garfield then ran into the house and inquired, "Where is father?" His mother was surprised and asked him what he meant: The boy then told what he had seen and heard, and he knew that his father was in the house. We have this story from reliable parties, who were at that time neighbors of Mrs. Gar-

field, and had often heard the circumstances alluded to by the members of the family. It is, therefore, no newspaper sensation, but one of the facts of Spiritualism, for which we have a scientific explanation.—Old and New, Morrison, In regard to the longevity of the ancients, the German Huesler suggests that the ancients did not divide time as we do. Previous to the age of Abraham, the year, among some people of the East, was only three months, or a season; so that they had a year of spring, one of summer, one of fall, and one of winter. The

ter Abraham, and of twelve months after Joseph. Nothing that is not true can possibly be good. Charles Dickens.

year was extended so as to consist of eight months af-

THE TWO CATES.

A pilgrim once (so runs an ancient tale), Old, worn, and spent, crept down a shadowed vale. On either hand rose mountains bleak and high; On either man rise momentum break during a Chill was the gusty air, and dark the sky; The path was ingged, and his feet were bare; His faded cheek was seamed by pain and care; His heavy eyes upon the ground were cast, And every step seemed feebler than the last.

The valley ended where a naked rock Rose sheer from earth to heaven, as if to mock The pitgrim who had crept that tolisome way; But while his dim and weary eyes essay To find an outlet, in the mountain-side A ponderous sculptured brazen door he spied, And tottering toward it with fast-failing breath, Above the portal read, "The GATE OF DEATH."

Above the portal read, "THE GATE OF DEATH."

He could not stay his feet, that led thereto:
It yielded to his touch, and passing through,
He came into a world all bright and fair: "I like were the heavens, and balmy was the air;
And, lo! the blood of youth was in his velus,
And he was clad in robes that held no stains
Of his long pligrimage. Amazed, he turned:
Behold! a goiden door behind him burned
In that fair sunlight, and his wondering eyes,
Now justreful and clear as those new skles.
Free from the mists of age, of care, and strile,
Above the portal read, "The GATE OF LIFE."

—S. S. Conant, in Harper's Magazine for December.

Free Chought.

LETTER FROM COLORADO.

To the Editor of the Banner of Light:

In July last I sealed a letter directed to the intelligences controlling Mr. J. V. Mansfield, and registered it to his address in New York City, with three dollars and four three-cent stamps enclosed.

This letter requested the intelligences to give me instruction as to my development as a medium; and how I could come en rapport with good spiritual influences; requested a diagnosis of my disease, a prescription for its treatment, and regimen to follow for its removal; desired to be told the best climate for my development, and the best business for me to follow. I forwarded a specimen of ore, that it might assist in an examination and tracing of a mine, etc., etc. I also asked in this letter that my father in spirit-life would answer certain questions which I propounded. The result of this action on my part-i. e., the forwarding of this ernment to stamp out the postilence-no exletter to Mr. Mansfield-is set forth in the subioined correspondence:

TREELY BY THE SPIRIT.]

wise and good, perhaps it would not be out of place should I attempt to respond to your queries, although I may not be counted among the wise ones. But as no other one seems to notice your package I will attempt it, and should I fall short of satisfying you, then let It

1. In order to make yourself reciprocal to higher influences, you must bring your fleshly appetites under perfect subjection. Eat less rather than more. . I could not properly diagnose your physical con

dition; but see that your troubles are superinduced from disobeying the physical laws. 3. In order to obtain the most reliable physical and

spirit health you must strictly obey the laws of Na ture. Disobey those and death ensues.

4. The particle of rock, or what seems to be silver ore, I should say would yield sufficient not only to pay working, but leave you a nice margin.

5. The depth is somewhat considerable, but the deeper you blast the more valuable the ore. Could not give you an approximate depth. As to the Pilot lode I do not consider it worth working.

Overcome that petulant temper, my friend, by doing good. Think twice before you speak once.

Your father is not present at this time. Had you called him by name I would have sent a messenger for No doubt the dear spirit would have gladly talked with you.

I could not say if your father was at Beeche's or not; he would best inform you of that, and perhaps your mining operations as well; but you must call him by full name and relation. W. WILLIAMS.

J. K. P. Afflack August 20th, 1881.

The reader will see by the above that the spirit says if what he attempts to give fails to satisfy me, "let it go for naught." In returning my letter, Mr. Mansfield sent me his requirements, stating that the spirit should be addressed in full name, and the relation borne to the writer bo specified. I saw his card in the Banner of Light, but it does not say how a letter should be addressed to the spirits, though it should state how, if that is material to a correct reply- as it is not time to instruct a person as to the manner of the address after he has written and received an attempted answer.

[MR. MANSFIELD'S FIRST REPLY-VIZ., "DIRECTIONS."]

DR. JAS. V. MANSFIELD, No. 61 West 424 street, corner 6th Avenue, (42d street railroad station,) New York,
OFFICE REGULATIONS AND REQUIREMENTS.

One scance with one person, \$5. One scance of one half hour, with one person, \$3. Willing to one Letter per mall, \$3 and four 3 cent post

age, \$3.12.
In writing to the departed, the Spirits should be always addressed by full names, and the relation they bear the writer or one soliciting the response. SEAL YOUR LETTERS PROPERLY, but not stitch them, as it defaces the

AS Letters that are not accompanied with the above named Fee, must not claim the attention of the Medium. Have been absent from home four weeks from July 25th. Returned vesterday.

As Mr. Mansfield sent me his requirements too late; and as the spirit said if his reply failed to satisfy me (which it did), "let it go for naught," I addressed the same sealed letter to my father's full name, and registered it to Mr. Mansfield again, enclosing four more threecent stamps, and asking him to reply to it without an additional fee, as it had not been anwered—only in part.

His first reply contained but one rate of postage, and I had to pay three cents to get it from the office, and told him so. He sent my letter back the second time, making the following statement across the envelope:

[MR. MANSFIELD'S SECOND REPLY.] Do not propose to write the second time free of charge. I was not to blame for your mistake. I gave you precisely what the spirit gave me.

As to the postage I usually put on sufficient postage, but you say yours was short, so I return you four three-

I'made no mistake, as he claims, as I had no instructions to be mistaken in. He merely returned the four stamps I sent him the last time, and sealed them all so tight to the envelope across his little statement that I spoiled them in getting them off, and he might as well have kept them. I think less of that than the loss of three dollars, but his secretary may have done that. Mr. Mansfield will not deny the reply if he gave it; and if he has a secretary who answers sealed letters in his absence and can do no better than that, he ought to know it.

The spirit treated me fairly, but the public shall judge concerning Mr. Mansfield's course regarding me. I wish to place this matter before the public for the benefit of others who may save three dollars thereby. If some one had published a similar letter and reply, they would have saved me (a poor cripple) three dol-J. K. P. AFFLACK. lars.

Sunshine, Boulder Co., Col., Oct. 17th, 1881.

The only man who is absolutely sure that he is always in the right is the one who is known to be igno rant and narrow.

Foreign Correspondence.

Matters in the Antipodes. To the Editor of the Banner of Light:

It is announced that Mr. Charles Bright is to sail for America by the next mail steamer. He has for the past two and a half years kept together an audience that has filled to overflowing the largest theatre in the city of Sydney.

The Sunday Free Thought Platform has become a recognized institution, and all must ad mit how Mr. Bright has labored in the cause of progress and intellectual liberty, even to the breaking of his health, which necessitates his departure. Our American friends will doubtless have an opportunity of judging of his ability as a lecturer, hence I need say no more.

James Greenwood, M. A., formerly a Baptist clergyman, and more recently a member of the Colonial Parliament, has succeeded to the platform vacated by Mr. Bright. It seems but yesterday that this same James Greenwood-then Reverend-was loud in denouncing the modern heresies of Spiritualism and Free Thought. Only seven years ago, when John Tyerman first publicly introduced them to a Sydney audience, Mr. Greenwood was one of his clerical opponents; and now we have in him a-liberal coworker, if not a Spiritualist. If the gentleman is a Spiritualist it is not publicly known; this with him, I am sure, is only a matter of time. We gladly welcome him to the army of progress.

Our Sydney Progressive Lyceum is in a flourishing condition. It is now in its fourth year of existence, and is the only real representative organization of Spiritualists in this colony. Round its banners are gathered all the workers in this place, and it will be imperative soon to seek a larger hall for our Sunday morning sessions. The average attendance is about three hundred.

We have been somewhat alarmed at the sudden appearance of small-pox in our midst. A few months ago it made its first appearance in the home of a Chinese merchant, and since that time, in spite of the vigorous efforts of the govpense having been spared in the matter-and those of the whole of the medical faculty who have endeavored to assist to this desired end, it As you solicit no particular intelligence save the yet remains in our midst, and this week reports five fresh cases. There have been beween thirty and forty deaths from this epilemic, and many cases have had a fatal termination through neglect and fear. The Regulars have submitted a report to Parliament, wherein is recommended the introduction of a bill to make vaccination compulsory. With one exception the fifteen leading M. D.s who reported on the means to be adopted to stamp out the disease are in favor of vaccination, and many of them of re-vaccination, in fact. To our Regulars it appears that we cannot have too much vaccination! that is, in their estimation, the panacea for all small-pox ills.

No doubt our paternal Government will inroduce a compulsory law, but it will meet with a determined opposition both inside and outside the Parliament. The people of Sydney do not like compulsory laws. The truth is, the spirit of inquiry is abroad, and the people who question the parsons will doubt the doctors; and when "the demon" Doubt steps in who shall stop him? Every third person I meet is an honest doubter in matters theological; and the remark equally applies to matters pathological. This augurs well for the future of the Australian people who will surely follow truth and justice to a higher standard of morality than existing institutions have yet indicated.

Mrs. Ada Foye, unannounced, has made her advent here, and this morning, Sunday, Oct. 30th, at the Progressive Lyceum, received a cordial welcome to these shores. She addressed some kindly words to the little ones, full of wisdom, and expressed her pleasure at the wel-

come extended. There is a field here whitening for the harrest, and this lady will, I think, be one of the best reapers that has visited our shores, if the eports in the Banner of Light as to her medial gifts are true—"and I think they are." She is the very person wanted in these colonies, and I look forward to my next with feelings of anticipatory pleasure in recording the public dissem-

ination of the truth of spirit-communion. May the good angels who have directed her so unostentatiously to these shores quicken her gifts, so that she may be largely instrumental in elevating humanity in the way of justice, love and truth. GEO. GARTON.

Botany, N. S. W.

President Arthur and the Indians.

In the subjoined extract from his late message to Congress, President Arthur gives his views on the Indian Question. We recommend them to the attention of the thoughtful. The problem is before the American people for solution, and sure we are that no "settlement." which is not in harmony with justice can prove abiding: INDIAN AFFAIRS.

Prominent among the matters which challenge the attention of Congress at its present session is the management of our Indian affairs. While this question has been a cause of trouble and embarrassment from the inception of the Government, it is but recently that any effort has been made for its solution at once serious, determined, consistent and promising success. It has been easier to record the convenient makeshifts for the tiding of temporary difficulties than to grapple with the great permanent problem, and, acordingly, the easier course has almost invariably been pursued. It was natural at a time when the national territory seemed almost illimitable, and contained many millions of acres outside the bounds of civilized settlement, that a policy should have been initiated, which, more than aught else, has been the fruitful source of our Indian complications. I refer of course, to the policy of dealing with the various Indian tribes as separate nationalities, of relegating them by treaty stipulations to the occupancy of immense reservations in the West, and encouraging them to live a savage life, undisturbed by any earnest and well-directed efforts to bring them under the influences of civilization. The unsatisfactory results which have sprung from this policy are becoming apparent to all. As the white settlements have crowded the borders of reservations, the Indians, sometimes contentedly and sometimes against their will, have been transferred to other hunting grounds, from which they have again been dislodged whenever their new-found homes have been desired by the adventurous settlers. These removals, and the frontier collisions by which they have often been preceded, have led to frequent and disastrous conflicts between the races. It is profitless to discuss here which of them has been chiefly responsible for the disturbances whose recital occupies so large a space upon the pages of our history. We have to deal with the appalling fact that, though thousands of lives have been sacrificed and hundreds of millions of dollars expended in the attempt to"

SOLVE THE INDIAN PROBLEM, it has, until within the past few years, seemed scarcely nearer a solution than it was half a century ago. But the Government has been cautiously but steadily feeling its way to the adoption of a policy which has | firm by using Hop Bitters. Try it.

already produced gratifying results, and which, in my judgment, is likely, if Congress and the executive ac cord in support, to relieve us ere long from the diff. culties which have heretofore beset us. For the success of the efforts now making to introduce among the Indians the customs and pursuits of civilized life, and gradually to absorb them into the mass of our citizens, sharing their rights and holden to their responsibilities, there is imperative need for legislative action My suggestions in that regard will be chiefly such as have been already called to the attention of Congress, and have received, to some extent, its consideration First, I recommend the passage of an act making the laws of the various States and Territories applicable to the Indian reservations within their borders, and extending the laws of the State of Arkansas to the portion of the Indian Territory not occupied by the five civilized tribes. The Indian should receive the protection of the law. He should be allowed to maintain in court his rights of person and property. He has repeatedly begged for this privilege. Its exercise would be very valuable to him in his progress toward civilization. Second, of even greater importance is a measure which has been frequently recommended by my predecessors in office, and in furtherance of which several bills have been from time to time introduced in both Houses of Congress. The enactment of a general law permitting the allotment in severalty, to such Indians at least as desire it, of a reasonable quantity of land secured to them by patent, and for their own protection made inalienable for twenty or twenty-five years is demanded for their present welfare and their permanent advancement. In return for such considerate action on the part of the Government, there is reason to believe that the Indians in large numbers would be persuaded to forsake their tribal relations, and to engage at once in industrial pursuits. Their tribal days are over, and it is now for their best interests to conform their manner of life to the new order of things By no greater inducement than assurance of a permanent title to the soil can they be led to engage in the occupation of tilling it. The well-attested reports of their increasing interest in husbandry justify the hope and belief that the enactment of such a statute as I recommend would be at once attended with gratifying results. A resort to

THE ALLOTMENT BYSTEM

would have a direct and powerful influence in dissolv ing the tribal bond which is so prominent a feature of savage life, and which tends so strongly to perpetuate it. Third, I advise a liberal appropriation for the support of Indian schools, because of my confident belief that that course is consistent with wisest economy Among the most uncultivated Indian tribes there is reported to be a general urgent desire on the part of the chiefs and older members for the education of their children. It is an unfortunate instance of this fact that during the past year the means which have been at the command of the interior department for the purpose of Indian instruction have proved to be utterly inadequate. The success of the schools which are in operation at Hampton, Carlisle and Forest Grove should not only encourage a more generous provision for the support of those institutions, but should prompt the establishment of others of a similar character. They are doubtless much more potent for good than the day schools upon' the reservation, as the pupils are alto gether separate from the surroundings of savage life, and are brought into constant contact with civilization. There are many other phases of this subject which are of great interest, but which cannot be included within the becoming limits of this communication. They are discussed ably in the reports of the Secretary of the Interior and Commissioner of Indian affairs.

Words of Kindly Appreciation.

The following selections are presented as specimens of the good wishes which daily reach us from our patrons all over the United States. We are truly encouraged to receive such endorsements from those who regularly acquaint themselves with what the Banner of Light is really doing; and trust that we shall ever be able to continue to win like approbation as time proceeds:

MARLIN, TEX.-A. Conveyor writes : "I have been a reader of your valuable paper for several years, and take this opportunity of addressing you, to compliment you upon the bright tone and the everlasting truths which your noble Banner of Light unfolds to perfect humanity."

PAWTUCKET, R. I.-MIS. M. R. Fletcher writes Enclosed you will find remittance for renewal of subscription to Banner of Light. Cannot live without it. EAST BRIDGEWATER, MASS. - A. G. Blackman writes: "I am very much pleased with the enlargement of the Banner of Light. I feel that I must have and eagerly look for it every

NEW HAVEN, CT .- Ann M. Gibbs writes: "I am pleased to renew my subscription to your most interesting paper, the Banner of Light; it may well be called by that name. I expect to take the Banner as long as I can pay for it."

Titled Foreigners at the Clubs.

Speaking of fortunate foreigners naturally leads one to the fact of the great influx, especially of titled Englishmen, who have lately arrived to enjoy our civilization and make the waste places of the Knickerbocker Club to sing for joy. It is undoubtedly a delightful thing to have these glorious creatures to show us how to behave, enable us to learn their great lan-guage, and catch their clear accents, and so forth, but now and then some of them make us think them really quite mortal. At one of the clubs the other day, for instance, a foreign noble, who sat on the table and comfortably stowing his feet in a chair began to smoke a long pipe produced from his pocket, almost transcended the usual limits of hospitality—so much so, indeed, that to the regret of many the institution in queston has, it is said, thought fit to revise to some extent its hitherto very liberal system of invitations to strangers. Men who use their clubs to gratify mere steamship acquaintance, probably to show more their own importance than from any really friendly intention, are most to blame for this coming modification of our singularly hospitable club system. — The Evening Telegram, New York.

> [From the Two Worlds.] THE SPIRIT OF GREED. When will all men be freed when with an men de freed From the spirit of greed, And every one work as a brother! When we all are made whole, And true love rules the soul— Then shall we be just to each other.

A LUDICROUS BLUNDER.-In making up his forms the foreman of a Montreal paper mixed an article on Roman Catholic missions in Africa with a recipe for making tomato catsup. As published the article reads: - "The Roman Catholics claim to be making material advance in Africa. During the past three years they have obtained a firm footing in the interior of the continent, and have sent forth several misthe continent, and have sent forth several missionaries into the equatorial regions. They are accustomed to begin their work by buying heathen children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel; then place them in dripping-pans and bake them till they are tender. Then you will have no difficulty in rubbing them through a sieve, and will save time by not being obliged to cut them in slices and cook for several hours."

Dr. Thomas, of Chicago, is finally out of the Methodist Church "for good," and is henceforth to be numbered with the isolated preachers of our time. He has been definitely excommunicated by the Methodist Judicial Conference of Terre Haute, Ind., and does not propose to make any further appeal. He will continue the pastor of the "People's Church" in Chicago.

The vigor of youth given to the aged and in-

The Revielver.

A NEW SCIENTIFIC DEPARTURE.

To the Editor of the Banner of Light :

Within the year past a new work has been published in New York aiming to refute the modern scientific theories in relation to the imponderable agents of light, heat, electricity, gravity, etc., and the generally accepted theory that sound is due to wave-motions in the atmosphere; and also to refute the theory of evoution as interpreted by Darwin, Haeckel, Huxley, and others.

The author claims to have written the book in the interests of religion, and to demonstrate the immortality of the soul, and the existence of spiritual things by the methods of science. His work has created a great sensation in the religious ranks in the Middle and Western States, being endorsed by many ministers and religious papers in those sections.

It is entitled "The Problem of Human Life," by A. Wilford Hall. The author aims to show that mind, spirit, and all sentient being has a substantial existence; that human spirits are actual, organized substance; as much so as the physical organism, and of which the spirit is the perfect counterpart; that the difference between spirit and matter consists in the greater condensation of the latter, and the greater tenuity and refinement of the former; that our physical organisms are condensations of imponderable, substantial essences.

It will be seen from this that he advocates the philosophy that forms the great basis of Spiritualism, and it is a most hopeful and cheering sign of the times that his views are seized upon with such avidity and accepted and endorsed by so many ministers and people in the evangelical churches. Of course, they would not be so ready to accept them if they did not emanate from an Orthodox source, but the fact that they are ready to accept them under any circumstances is a great thing.

It is well known that the science of the day s based upon the theory that all so-called imponderable phenomena, such as light, heat, magnetism, electricity, chemical action, gravity, etc., are simply "modes of motion" of molecules and atoms of matter, and that all we can ever know of any and all phenomena are these "modes of motion." It is a significant fact that all the theories in relation to all these phenomena and their forces, are based upon the supposed demonstrated fact that sound is "wavemotions" in the air-scientists reasoning that light, heat, electricity, etc., must also be "modes of motion." The researches of Tyndall in his great work on "Heat as a Mode of Motion," vere supposed to have demonstrated this in relation to heat, as it had previously been believed to have been accomplished for light by the "undulatory theory." But the greatest work to establish these theories, by proving that sound was due to wave-motions in a medium that came within the scope of some of our external senses-the air-was performed by Tyndall and Helmholtz, in their most exhaustive and claborate treatises on "Sound." and "The Sensations of Tone." These were supposed to settle the matter beyond dispute in the case of sound, and by parity of reasoning for all imponderable phenomena by which nature addresses and impresses our sentient organisms. For their labors in this direction these two eminent scientists have achieved a world-wide reputation as scientific authorities. These theories, that all phenomena are the vibratory, undulatory, etc., "modes of motion" of material molecules and atoms, are the groundvork and constituents of materialism. But now comes Mr. Hall, and declares them

fallacies, and to prove his assertion attacks the doctrine of the wave-motions of air constituting sound, in an exhaustive and logical criticism of both Tyndall's and Helmholtz's expositions and assumed demonstrations of this theory. and most effectually has he accomplished task in the estimation of the writer of this review. He takes up the points, one by one, by which Prof. Tyndall illustrates and explains the different phenomena connected with sound, or his theory, and shows their absurdity and inadequacy. With masterly ability he completely demolishes the very foundations of the air-ways theory of sounds, and in his clear and animated style of writing shows its utter absurdity. The manner in which he performs this feat makes it most amusing and interesting reading, and if there are any Spiritualists who have felt aggrieved at the contemptuous manner in which Prof. Tyndall has always treated all spiritual phenomena, they can now have the satisfaction of seeing his scientific expositions of material phenomena held up to just and merited ridicule by this complete and thorough analysis of their intrinsic absurdity. But I believe there is no one with so hard a heart but would feel a sentiment akin to pity for the learned Professor, to read in this work the way his expositions of his favorite theory are torn to pieces.

The importance of a work like this cannot be too highly estimated, for the reason that almost the whole scientific teaching of the day is based upon the idea that all substantial existences which can in any way be subjects for scientific investigation, are inert material atoms and molecules and their "modes of motion"; this constituting the ultimatum of all scientific thought; and it will not admit of any such thing as a spiritual substance as having anything to do with the explanation of any mate rial phenomena; and, asstated above, the grand foundation and pivotal centre upon which this theory of the universe is based and around which it revolves, is the doctrine that sound probably the most complex and refined of all the senses by which the spirit of nature communes with the human soul, is a mere "mode of motion" of the air. It is no wonder that minds trained in such scientific ideas should scout at any spiritual phenomena, and that this is the mental status of a large proportion of all the educated classes in society, whose minds have been molded by the prevailing scientific teachings of the day. But, as is so well shown in this book, these scientific theories are the sheerest fallacies; they really explain nothing, and are totally inadequate to give us an intelligent comprehension of nature and her wondrous phenomena.

In the estimation of the reviewer, this work has a great mission to fulfill in opening people's minds who are outside the ranks of Spirit ualism (and in consideration of the fact that it emanates from Orthodox sources) to the reasonableness and beauties of the Spiritual Philosophy, who are prejudiced against Spiritualism solely for the reason that all their teachings, both scientific and religious, have kept them in ignorance of what a beautiful and every way reasonable philosophical basis all its

phenomena rest upon. The scientists, as a class, who have been the

great teachers and exponents of these prevailing scientific theories, have professed to regard all alleged spiritual phenomena with profound contempt, and not worthy of the least attention on their part. In answer to this Spiritualists have pointed to the phenomena themselves as a sufficient refutation of the attitude of these scientists toward spiritual manifestations, and as furnishing a complete proof of their reality. But so encrusted were they in their scientific theories, that they have been deaf and blind to any phenomena, that came in apparent collision therewith, and nothing short of an utter demolition of their scientific fallacies will ever break through this crust in which they have encased themselves and exhume them to the light of day. And this work of A. Wilford Hall accomplishes this object by showing the theories on which all their science is based to be not only without any foundation in known scientific principles of action, but nonsensical and absurd. And the greatest exponents of these theories will live to see them rendered as ridiculous as they have affected to regard spiritual phenomena. Not only have these dogmas in science con-

firmed them in their opposition to spiritual phenomena, but they have shut the door to all inquiry into the science of our sentient existence. If sentient or spiritual substance within the limits of our physical systems has no connection with spiritual substance outside of these limits, and all our sensations of the outer world are simply the result of impressions made upon us by wave-motions of the air in the cave sound, and other analogous "modes of motion" in our other senses, then are we shut up in a world so foreign to our own sentient natures that the real character of anything outside of us must remain forever unknown to us; and the dogma of Herbert Spencer, that the substance of mind is forever unknowable, is equally true of matter. And this is what he and Helmholtz and John Fiske and many other scientific philosophers hold, and to be consistent with their science, is the dogma that must be held.

But when we come to realize that the real medium by which we come in contact with all things through odor and light and sound, is not mere "modes of motion" of inert molecules, but veritable spiritual essences, which the physical molecules serve to reflect, the material world becomes translated into the likeness which our spiritual sensibilities put on, and the connection between them is rendered comprehensible, and we are no longer shut up in a universe so foreign to our own natures that no ray of intelligence beams in upon us from the world of our nativity.

With some of the theological views and conclusions of this book probably a majority of Spiritualists, including the reviewer, would essentially differ; but with its scientific principles, which form the basis of its philosophy, and which the author so ably and faithfully elucidates, they would find themselves in full accord. And the reviewer is confident that they would get new illustrations of scientific principles, and find much instruction as well as pleasure from its perusal.

·The author of this revolutionary scientific work commenced the publication of a monthly paper in September, principally devoted to a discussion of the ideas embodied in the book called "The Literary Microcosm," in which there are some very spicy controversies which he is carrying on with parties who profess to scientific attainments, in which he seems to have the best of the argument, and unless some of the original expositors of the "wavetheories" of sound, heat and light (Tyndall, Helmholtz and Mayer) come to the rescue, it looks as though he would complete their utter demolition. It is a well-printed and handsome sheet of eight pages, published at fifty cents a" year, by Hall & Co., 139 East 8th street, New FRANKLIN SMITH. York.

Dedham, Mass.

[From London Light, Jan. 22, 1881.] EPES SARGENT'S "SCIENTIFIC BASIS OF SPIRITUALISM.".

BY M. A. (OXON).

From the time when Mr. Epes Sargent published his "Planchette," down to his latest effort, which lies be-fore us fresh from the printer, his labors in the cause of Spiritualism have been ceaseless and unwearying. Probably it will never be known to what an extent the periodical literature of Spiritualism has been enriched by his pen; how much of solid, substantial instruction we owe to the man who knew, as few others do, the subject on which he wrote so voluminously, and who, in writing, never lost his head in an excess of enthusiasm, or was carried into impracticability by an out burst of unreasoning zeal. Mr. Crookes once described his first book as "the best to put into the hands of an investigator"; and in so doing he probably had regard to what was conspicuous by its absence, as much as to the actual contents of the volume. Mr. Sargent's writings-and this, his latest work, has the same distinguishing characteristics in a high degree -are marked by a keen appreciation of what constitutes scientific evidence. He instinctively puts aside weak points that would lessen the force of his argument, and marshals his facts and testimony in strong and orderly sequence. So completely is his mental vision filled with the necessity for care in this respect, that he sometimes does scant justice, as we are inclined to think, to subtler and finer shades of evidence which, though they make very strongly for his general conclusion, are of "the things spiritual, spiritually discerned," and, consequently, not to be established on the lines of scientific demonstration. He is resolute to present the Scientific Basis in a purely scientific manner.

The basis herests on the phenomena of Clairvoyance and Psychography; or, as he prefers to call it, Pneumatography. These two facts, representing the physical and psychical aspects of many analogous phenomena, he takes as typical, and as affording a firm basis for a Psycho-physical Science.

The evidence which he adduces for the reality of Clairvoyance, especially that connected with the name of Alexis Didier, is already familiar to most students of the literature of Spiritualism. A valuable letter of Robert Houdin, the most celebrated of French conjurers, testifies to his complete bewilderment at the results he witnessed. He played a game at scartl, bringing his own unopened pack of cards, the envelope so marked that he could be sure it was not changed. A skillful player, he put forth all his art. In vain: Alexis told him the cards he was going to play, and presented his own card face downwards, yet always right when turned up. "I have," says Houdin, "returned from this séance as much overwhelmed with astonishment as I could well be, and persuaded that it is altogether impossible that either chance or address could have produced effects so marvelous."

[p. 156.] Beyond the facts which he considers to form the basis, Mr. Sargent devotes some attention to Form-Manifestations, respecting which he adduces some very cogent testimony. But he wisely, as we think, lays most stress on the formation of the spirit-hand, a detached member governed by manifest intelligence, which has been observed under conditions perfectly satisfactory by so many competent witnesses. A very typical case is that recorded by Mr. Crookes, F. R. S.:

"Under the strictest test conditions I have more than once had a solid, self-luminous, crystalline body *The Scientific Basis of Spiritualism. By Epes Sargent. Boston: Colby & Rich.

placed in my hand by a hand that did not belong to any person in the room. In the light I have seen a lumi-nous cloud hover over a heliotrope on a side-table, break a sprig off and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about."

This testimony might be indefinitely multiplied. We ourselves have more than once been grasped by a large hand, of natural shape and temperature, which has pulled us up from a sitting posture to an erect one, then to the chair on which we had been sitting, and afterwards to the table, until the hand faded in our grasp at the celling. This in the presence of Mr. Williams, both on his own premises and in a private Where was the fulcrum there? There was no room for deception; and that constitutes for us the chief value of the experiment. In all such investigations it is first and especially necessary to clear the ground of the possibility of a "perhaps." Mr. Sargent is right in pointing to the evidence for the detached spirit-hand as strong enough to resist all fair assaults.

Into the philosophical rejoinders which our author makes to Professor Wundt, of Leipzig, and to Hartmann's dreary possimism, we do not enter. The argument in each case is a piece of clear and incisive reasoning which it would be impossible to condense, and which must be studied at first hand.

Scattered up and down there are some grand passages bearing eloquent witness to the author's appreclation of the philosophical and religious bearings of his subject. To these we may, perhaps, recur. They have a ring in them which tells of supreme conviction. and they derive an added weight from the consideration that they are the final deliverance, the last measured judgment, of a mind that for a long course of years had devoted its best energies to the critical analysis of the philosophy of Spiritualism, and which, when these passages were penned, was to all human likelihood losing its hold on time, and gazing into the future. To him, that which lies beyond was less hazy than to most of us: his vision had been trained to pierce the clouds that shroud for most men the entrance to the world of spirit. But, none the less, words such as these gain an immeasurable weight of added significance from the fact that they express the matured and final judgment of an expert who is near to the time when his opinion will be brought to the last great test, and his work be tried of what kind

It is:

"The facts of Spiritualism, rightly construed, hold out the loftlest inducements to a noble, beneficent life. It proclaims to us that we think and do in the sight of a host of wilnesses; it recognizes the supremacy of law, physical, moral and spiritual; it looks for no relief from the penalties of sin through the mystical sufferings of another; it teaches no vicarious advantage. It illustrates the efficacy of prayer, but teaches that the power of finite spirits is limited, and that the Divine Benightly is exercised in harmony with laws which it is for us to study and to obey. It proves that as we sow we reap, and that man is preparing his future condition while here, by his ruling thoughts, desires and acts, and is thus his own punisher, his own rewarder."—[p. 167.]

Literary Department.

OUT OF THE DEPTHS.

BY SALLIE L. MCCRACKEN.

"Out of the depths of sadness, Out of the sorrow and blight; Out of the mildew and darkness, Out of the curtains of night."

The song was broken in twain by the hasty call of a gay, boyish voice at the window:

"Come, Lou, don't be moping there, singing such dying ditties-come with me out to the clover fields, and down to the mill-pond, where I am going to fish this sunny afternoon."

The speaker was a lad of fifteen, and as he twirled his hat in the air, he hummed a gay tune in direct contradistinction to Louisa Nartford's sad refrain.

"Well, Will, I will come in a moment, for l know there is no use in saying no."

'I should think not, my lady, for you know I

never take no for an answer." Louisa uttered a faint sigh, as, closing the piano, she soon stood by the mischievous boybrother who had always been her pet and plaything. They were orphans, left in the guardian care of their father's early friend, Mortimer Cobden. As Louisa took her brother's hand, she yiewed with sisterly pride the fair round brow and bright blue eyes, wherein sparkled would bring a golden harvest of intellectual worth. They wandered on down through the clover-field, where the red blossoms scented the air with sweet perfume - where the bees hummed among the flowers and sipped their sweets-out to the edge of a large grove, where a stream wandered its way southward, winding on through the valley, murmuring its plaintive

All Nature seemed speaking sad tones to Louisa; the very air about her seemed burdened by some sad wail which she felt was but an echo from her own heart.

"Here, Lou," exclaimed gay Will, "is the very spot where I caught those prime fellows yesterday. Come, spread your wrap on these big stones and help me bait my hook: then you may go to sky-gazing or world-roaming, whichover you like.'

Louisa complied, smiling at the pet brother's eager abandonment to his favorite pastime. Then when he settled himself to his sport she took her seat apart under a large oak, gazing down the stream and wondering what life held in store for her on its troubled waters.

"It was but a few years ago, and life seemed so sweet," she mused sadly. "Father, mother, sister, lover, all gone over to the Land of the Leal.' Would I could penetrate the depths of that mystery, the other life. Oh! what a veil of darkness seems hung before my vision! Father of Heaven, hear my prayer, and grant me one glimpse inside the portal!"

A bird, swinging above her head, gave forth his carol of song; as he sang, a new joy seemed to be instilled into her being. The warble seemed to be saying:

"Father and mother are happy, Preparing a home for thee; They, with Mamie and Edgar, Will ever thy guardians be."

"Can it be that guardian spirits ever stop in their angelic lives to whisper peace and cheer to us, poor mortals?" "Even so," came the whispered words close to her ear. "God provides for all our wants, my child." And in the soothing accents Louisa recognized the soft tones of her mother's voice. She felt a gentle fanning on her brow; was it the zephyr's breath or was it a mother's tender touch? Another voice broke the stillness:

"Louisa, be calm; look upward to the great divine in all things; seek to enfold all true attributes within your soul, whereby happiness can be attained.

Thus the murmuring voice attested a father's love and care. Again another voice broke the stillness-this time the voice of a baby, who with cooing accents said, in love-tones sweet:

"Lulu, Mamie love 'ou." That baby voice of the angel sister-how it broke the bands of iron about her heart and led her to trust once more in the divine ! But oh! what loving touches are those from unseen fingers, bringing back so forcibly the last lovecaress of Edgar Merton; those touches which used to soothe her wayward spirit to calm re-

"My love, almost husband, is it you?" murmured Louisa.

"Yes, my own," came the whispering notes from the Summer-Land. "My darling, cheer up; let the dark clouds depart; remember we are not dead, nor sleeping, but resurrected unto life; an existence which is eternal and full of joy, when we plant the flowers of true beauty along the pathway of life. You have your mission to perform on earth; go forward; bind up the bruised reeds of humanity; give forth love, charity, kindness and aid to all who are struggling here below; then a crown awaits you on the other side. Believe me, we have the power to come, so we may do earth's children good; and that we seek to lift from the depths of despair our loved ones left behind."

The notes of love died away as a long, lingering kiss was bestowed upon the upturned lips of Louisa. But into her heart had sunk the words of love and guidance from the spiritshore; and with their loving influence came a balm to heal her sorrows. Around her they had left a benediction which lifted her from the depths of human woe in which she had been submerged. She arose, and over her face swept a ray of divine light, that God, in all his wondrous plans, had given a link of communion between the two worlds.

"Come, Lou," cried Will's gay voice, "you have been dreaming long enough; come and see my luck.'

Louisa obeyed, but she knew it was not a dream-it was a happy reality. "Why, Lou, your face looks radiant; had you

pleasant dream?" Louisa answered with a bright smile, the first one of its kind since the dead ones were laid beneath the sod. She took her brother's hands, and with beaming eyes, moistened with loving

sympathy, said: "No. Will, not a dream, but a revelation!"

REMARKABLE MATERIALIZATIONS AT TERRE HAUTE, IND.

To the Editor of the Banner of Light :

Having recently attended four séances of Mrs. Annie Stewart's, at Terre Haute, Ind., and there witnessing some of the most remarkable evidences of spirit-power over matter ever seen by me, I think your many readers will be interested in a recital of the facts. On the first evening numbers of spirit appeared, who were recognized and conversed with; some coming to their friends in the audience and seating themselves by them, giving such positive evidence as to convince them of their identity. This was also the case on the third and fourth evenings. I was also favored with two of my family appearing, whom I fully recognized, as on previous occasions (they having appeared a number of times before, both in Terre Haute and Chicago).

On the second evening the most important events occurred. The cabinet doors were opened by a most beautiful female, robed in glittering white, of an oriental fashion of ancient date. The medium was seen sitting at the left of the cabinet; at the right stood three forms also draped similar to the one outside the cabinet, yet somewhat different, but all looking as much like angels of a superior condition of life as mortals could well conceive of. I was strongly reminded of the picture representing Hope, Faith and Charity. The light by which this grand tableau was witnessed by the dozen or more present came from the top of the cabinet, at the entrance of the flue placed there for ventilation. The light was furnished by the spirits (no other being used, as the gas in the room was turned off). This light of the spirits seemed like that which a million of glow-worms might produce; it was enough to make the cabinet as light as the most clear, bright moonlight, perhaps much lighter.

We were permitted to view the scene for keen intelligence, and which she felt some day some time, when the one outside retired within the cabinet: and in a few moments George Powell came out, opening both doors so that the medium and again the three forms were seen; they had either changed their position or others had taken their place. George invited all present to come to the platform, close to the cabinet doors, and behold them thus near; this each one did, thus demonstrating to the mind beyond any question that four persons besides the medium were in the cabinet and outside of it. George then retired, and immediately Oskaloosa, the Indian daughter of Minnie (who controls the medium), came out. After showing the medium and the three forms again, she retired, and again appearing, showed us but two forms besides the medium. Again she retired, and when the doors were opened there remained within only the medium and herself, The light disappeared also.

> During all this time, at intervals, the peculiar voice of Minnie, the control, was heard. Her voice, and also George's, are both very different from Mrs. Stewart's.

> Thus closed one of the most beautiful exhibitions of angelic appearances ever beheld, unless a larger number seen at once would be considered so. Dr. Pence assures me that as many as ten spirits exhibited their faces and forms in the cabinet at once, when Judge Lawrence was there, a few days before. Mrs. Stewart's mediumship is evidently of a high order.

B. T. Young. 501 North La Salle street, Chicago, Ill.

Island, having orders to investigate the wholesale starvation of the natives. At the first village at which they landed all were dead; so,
also, at the second, where fifty-four dead bodies
were counted, nearly all full-grown males. At
another place one hundred and fifty persons—
men; women and children—were dead. At the
next settlement twelve dead bodies and at the
following thirty were found. All the inhabitants on the north side of the island where
whiskey traders sold liquor, are dead—not one
escaping. The general starvation occurred
two years ago last winter. Since then the presence of the Corwin in the Arctic has broken
up this inhuman whiskey trading. The empty
whiskey kegs were seen strewn all about. The
total number of dead bodies found on St. Lawrence Island was over six hundred. The sur-The Corwin landed on St. Lawrence rence Island was over six hundred. The survivors say that white traders from Honolulu sold whiskey which the natives bought and got drunk, remaining so during the season for laying in their winter supply of walrus and seal. Photographs of these groups of dead bodies as they yet lie about, frozen stiff, were taken.—Alta California.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Parents, do not use vile drugs or nostrums in your families, but use pure Hop Bitters.

New Books.

MODERN THINKERS SOCIAL SCIENCE: What They Think, and Why. BY VAN BUREN DENSLOW, LL, D.

With an introduction by ROBERT G. INGERSOLL WITH EIGHT PORTRAITS.

WITH EIGHT PORTRAITS,

CONTENTS.—Preface by the Author; Introduction by Robert G. Ingersolt; Sketch of the Life of Swedenborg; Emanuel Swedenborg, and the Origin of the Christian Ideas of Heaven, Hell and Virtue; Sketch of the Life of Adam Smith, Adam Smith, Founder of the School of the Economists; Sketch of the Life of Jeremy Bentham; Jeremy Bentham, the Aposte of Law Reform, and of Utilitarianism in Morals; Sketch of the Life of Thomas Palme; Thomas Palme, the Aposte of Chronic Revolution, in his Relations to the Declaration of Independence, and Democracy in America; Sketch of the Life of Fourier; Charles Fourier, the Philosopher of Passional Harmony and Cooperative Association; Sketch of the Life of Spencer; Herhert Spencer, a Review of his Theories of Evolution and of Morals; Sketch of the Life of Spencer; Herhert Spencer, a Review of his Theories of Evolution and of Morals; Sketch of the Life of Spencer; Herhert Spencer, a Review of his Theories of Evolution and of Morals; Sketch of the Life of Spencer; Herhert Spencer, a Review of his Theories of Evolution and of Morals; Sketch of the Life of Menckel; Ernst Haevekl, the Demoistrator of the Doctrine of Evolution; Auguste Comte, Founder of the Positive Philosophy and Fondiff of the Religion of Humanity, including a Sketch of his Life; The Authorship of Jundus, a Sequel to the Critique on Adam Smith.

Cloth, 12mo, 81.50, postage focusts.

For sate by COLBY & RIGH.

SEVENTH EDITION. THE LIFE-LINE OF THE LONE ONE: Or, Autobiography of Warren Chase,

> (The World's Child.) BY THE AUTHOR.

Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this autobiography of Warren Chase, who, struggling against the adverse circumstances of a "dishonomorable high, and the lowest condition of poverty and Key England slavery," conquered ignorance, obscurity, poverty and create inharmony, and rose to the position of legislator, public lecturer, spiritual teacher and trenchant writef.

Cloth, 300 nr. Price 100 positors to construct the construction of legislator, public lecturer, spiritual teacher and trenchant writef. Cloth, 310 pp. Price \$1,00, postage 10 cents. For sale by COLBY & RICH.

A Southerner among the Spirits:

A Record of Investigations into the Spiritual Phenomena.

BY MRS. MARY DANA SHINDLER. Author of "The Southern, Northern and Western Harns," "The Parted Family," etc.

Mrs. Shindler, the widow of an Episcopal dergyman, has investigated Spiritualism and its phenomena from Boston to Texas, with the most remarkable mediums, and has given her experiences in this work, which will be found to be very interesting to the reader. This book is printed on white paper, clear type, and contains 60 pages, Cloth, \$1,00, postage free.

For safe by COLBY & RIGH,

The ${f Truths}$ of ${f Spiritualism}$.

IMMORTALITY PROVED BEYOND A DOUBT BY LIVING WITNESSES.

BY E. V. WILSON, THE SEER. Complied from Twenty-five Years' Experience of what he Saw and Heard.

This is a volume of facts—tests from spirit-life given in every part of our country, and approved by those to whom they were given. They are but a few selected from many thousands registered in the author's dirry. The facts are given as they occurred, and can be vouched for by writing to any of the places referred to. Cloth, 12no, 400 pages, with portrait of author. Price §1.50, postage free.

For sale by COLBY & RICH.

THE TRUTH SEEKER COLLECTION

Of Forms, Hymns and Recitations. Of Forms, Hymns and Rectations.

Forms for organizing Societies, Forms for Constitutions and By-Laws, for Funeral Services, Marriage Services, Naming of Induits, Olituary Notices, Epitaplis, Wills, etc., Also nearly 500 Liberal and Spiritualistic Hymns, original and selected, for Public Meetings, Funerals, Social Gatherings, etc., etc. The whole supplemented by a fine selection of Recliations, comprising many of the finest poetical gens in the language. Over 500 pages at the extennely low price of 75 cents in cloth, postage 8 cents. The price is made very low, so that every family can have a copy. Let none fall to obtain it.

For sale by COLBY & RICH,

An Hour with the Angels; Or, A Dream of Spirit-Life.

BY A. Bridgham.

This charming book, as its title indicates, narrates a vision of scenes in the spirit-land, witnessed by the author in a dream. 'Four thousand years of angel ministries, of visions, and dreams, and the occasional appearance of the spirits of departed men, as recorded in the Bible, ought to be sufficient to establish the principle that spirit-communon is possible.'

Printed on fine tinted paper: cloth, 50 cents, postage 3 cents. ents. For sale by COLBY & RICH.

WHY WE LIVE.

BY SUMMERDALE.

This is a book that Spiritualists and others will read with deasure and profit. Written in the style of the old "Pil-This is a book that Spirituansis and omers will read with pleasure and profit. Written in the style of the old 'Pli-grim's Progress' of John Bunyan, it possesses the peculiar charm of that work, with added laterest and value from its treatment of higher states of being? It describes glowingly the beauties of the future He, its manstons of abode and, temples of worship, its fruitful groves, fragrant gardens, green valleys and crystal waters; povirays the happiness of families relatited, and the never-ending bilss of these who families refutled, and the never-ending bilss of Thoso who atter a weary pligrimage on earth, fall by the wayside, al-most disheartened, and waken to the enjoyment of rest in a life that is immortal.

Price \$1,00. For sale by COLBY & RICH.

PRICE REDUCED.

LIFE-HISTORY OF OUR PLANET.

BY PROF. WM. D. GUNNING. The story of Creation has been told in works intended for the general reader. This work is addressed to the same class, but is not written in the vein of "popular science," Cloth, Hustrated. Price 8, 50; postage 10 cents, For sale by COLBY & RICH.

THE FAITHLESS GUARDIAN Or, Out of the Darkness into the Light.

A Story of Struggles, Trials, Doubts and Triumphs. By J. WILLIAM VAN NAMEE, author of "In the Caps;" "The Unknown;" "Estelle Graham: a Prize Story;" "Woman's Love;" "Pride and Passion;" "Adown the Tide;" "Deep Waters;" "Guardian Angel," etc. (10th, §1,50, postage 10 cents.
For sale by COLBY & RICH.

DAISIES.

BY WM. BRUNTON. This beautiful book of Poems, from the pen of WM. BRUNTON, Esq., needs no recommendation from us, as those of our readers who have perused his poems appearing in the Banner of Light for many years past can testify. They are beautiful in thought and diction, and the reader will find in them a source of inspiration and strength.

Cioth, full gilt. Price \$1.50, postage 10 cents.

For sale by COLBY & RICH.

The Sabbath Question Considered by a Layman, showing the Origin of the Jewish Sabbath-How Jesus Observed II-The Origin of the Pagan Sunday-How it Became Christianized - and the Origin of the Puritan Sabbath. By ALFRED E. GILES. This little work is commended by A. J. Davis as being a convincing argument. "concerning the true meaning and wise observance of the Sabbath."

Paper, 10 cents, postage free; 25 copies \$1,50, postage 20 cents. cents.
For sale by COLBY & RICH.

Spiritualism as a Science. And Spiritualism as a Religion.

An Oration delivered under spirit influence, at St. deorge's Hall, London, Eng., Sunday evening, Sept. 21st, 873, by Cora L. V. Tappan. This is No. 1 of a series of racts entitled "The New Science." Paper, 5 cents, postage free. For sale by COLBY & RICH.

SPIRIT PEOPLE.

A scientifically accurate description of manifestations reduced by spirits, and simultaneously witnessed by the uthor and other observers in London, Eng. By WILLIAM I. HARRISON. Limp cloth, red edges, 25 cents, postage free. For sale by COLBY & PICH.

ECONOMIC SCIENCE; Or, the Law of Balance in the Sphere of Wealth. By oel Densmore, with Introduction by Lois Waisbrooker. A workingman's exposition of the law through which ealth centralizes in the hands of the few to the injury of

he many.
Paper, 25 cents, postage free.
For sale by COLBY, & RICH. American Communities. . BY WILLIAM ALFRED HINDS.

This pamphlet contains brief sketches of Economy, Zoar, Bethel, Aurora, Amaria, Iraria, the Shakers, Oneida, Wallingford, and the Brotillerhood of the New Life, Paper, illustrated. Price 60 cents, postage 5 cents, For sale by COLBY & RICH. OLD THEOLOGY TURNED UPSIDE DOWN Or, Right Side Up.

BY REV. T. B. TAYLOR, A. M., M. D.

The Resurrection of the Dead: the Second Coming of Christ; the Last Day Judgment—Showing from the Standing Common Sense, Reason, Science, Philosophy, and the Bible, the utter foily there is in the Doctrine of a literal Resurrection of the Body, a literal Coming of Christ at the End of the World, and a literal Judgment to follow.

Price, cloth \$1,25, postage free; paper \$1,00, postage free, For sale by COLBY & RICH.

New Books.

THE

APOCHRYPHAL NEW TESTAMENT:

BEING ALL THE GOSPELS, EPISTLES, AND OTHER PIECES. NOW EXTANT.

ATTRIBUTED, IN THE FIRST FOUR CENTURIES, TO Jesus Christ.

HIS APOSTLES AND THEIR COMPANIONS AND NOT INCLUDED IN THE

NEW TESTAMENT, BY ITS COMPILERS.

TRANSLATED, AND NOW PIRST COLLECTED INTO ONE VOLUME, WITH PREFACES, TABLES, AND VARI-OUS NOTES AND REPERENCES, FROM THE LAST LONDON EDITION.

FROM THE LAST LONDON EDITION,
Order of all the Books of the Apochryphal New Testament:

THE GOSPEL OF THE BRITH OF MARY, —In the works of St. Jerome, a father of the Church, who died A. D. 429.

THE PROTEVANGELION: or, an Historical Account of the Birth of Christ, and the perpetual Virgin Mary lifs Mother, by James the Lesser, Constitued New Lord Jesus, chief Apostle and first Bishopot the Christians in Jerusalem, Postellus Inought the MS, from the Lovant, translated it into Latin, and caused it to be printed at Zurich, in 1532.

THE FIRST GOSPEL OF THE INFANCY OF JESUS CHRIST,—Received by the Guosties, a sect of Christians in the second century, and translated into English by Mr, Henry Sike, Oriental Professor at Cambridge, in 1697.

THOMAS'S GOSPEL OF THE INFANCY OF JESUS CHRIST,—Printed by Professor Cotcherius in a note to big Works of the Apostlic Fathers, from a MS, in the King of France's library, No. 2279, and Bishop of Cæsarca, A. D. 315.

THE EPISTLES OF JESUS CRIBEST AND ARGARIES KING

Works of the Apostuc Fathers, from a MS, in the King of France's library, No. 2273, and Bishop of Cassarea, A. D. 315.

The Epistles of Jesus Christ and Abgares King of Edessa.—Preserved by Euschus, one of the Council of Nice, in his Ecclesiastical History. B. I. e. 13.

The Gospel of Nicodemus, formerly Called The Acts of Ponties Plate.—Published by Prof. Grymanus in the Ortholoxographia, 155, tonn, ii., p. 633.

The Apostles' Cheed in the Ancient State.—Without the articles of Christ's Descent into Hell, and the Communion of Saints. See it thus handed down in Mr. Justice Bailey's cultion of the Book of Common Prayer, 8vo, 1813, p. 9. Note: Also in Bingham's Antiquities of the Christian Church, follo, 1756. B. 19. c. 4, s. 12.

The Apostle's Cheed in the Courch of England.

The Epistle of Paul, the Apostle to the Laobites and Council MSS, in the Sorbonne, and the Library of bannes, a Virlardo, at Padua, See also Poole's Annotations on Col. v. 16., and Harl MSS, Ced. 1212.

The Epistle of Paul, and Harl MSS, Ced. 1212.

The Epistle of Paul, and Harl MSS, Ced. 1212.

The Epistle of Paul, and Harl MSS, Ced. 1212.

The Epistle of Paul, And Thecker, "From the Greek MS, in the Bodelan Library, copied by Dr. Mills, and transmitted to Dr. Grabe, who edited and printed it in his Spielegium.

MS, in the Bodlelan Library, copied by Dr. Mills, and transmitted to Dr. Grabe, who edited and printed it in his Spielicgium.

THE FRIST EPISTLE OF CLEMENT TO THE CORRETIONS: The Second Epistle of Clement to the Corinthians; The General Epistle of Barnabas; The Epistle of Itanabas; The General Epistle of Itanabas; The Epistle of Polycarp to the Phillippians; The Second Book of Hermas, which is called his Similitudes,—These are the "Genuine Epistles of the Apostolical Fathers; being, together with the Holy Scribtures of the New Testament, a complete collection of the most primitive antiquity for about a hundred and fifty years after Christ. Translated and published with a large preliminary discourse relating to the several Treathees, by the most Reverend Father in God, William (Wake) Lord Bishop of Lincoln, "afterwards Lord Archibshop of Canterbury, The authorities and proofs addiced by this crudite and honest pretate, will be found in great number in the Introduction and Discourses to the Edition of the Archibshop's Translation of these Epistles, published in 1817, by Mr. Bagster, Paternoster Row,

Cloth. Price \$1,25, postage 10 cents. For sale by COLBY & RICH.

NEW EDITION. THE RELIGION OF SPIRITUALISM;

Its Phenomena and Philosophy.

BY SAMUEL WATSON.

Author of "The Clock Struck One, Two, and Three," Thirty-Six Years a Methodist Minister. Author of "The Clock Struck One, 100, and Three, Thirty-Six Years a Methodist Minister.

Mr. Watson's long connection with one of the largest and most influential religious organizations in this country, together with his web-known character for integrity of purpose and faithfulness in the discharge of every known duty, combine to render this a book that will attract the attention and command the studions perusal of thoughtful minds. It contains the principal records of a critical investigation of nearly all phases of spirit manifestation through a period of twenty-seven years, commenced with a belief that Spiritualism was "the prince of humbigs," and a purpose to expose it, and ending with a conviction that it is a truth far transcending all others in value to modeling. "The book here presented will prove one of inestimable worth, not only, to Spiritualists but to those who, not lawing witnessed the phenomena, have no information of the facts which form the humovable foundation on which Spiritualists has not merely a belief but a knowledge of the reality of a future life. It is eminently well adapted to place in the hands of those whose attachment to the faiths and forms of the Church incline then to have nothing to do with the subject upon which it treats.

New edition, twenty pages added, also a spirit-picture as

New edition, twenty pages added, also a spirit-picture as frontispiece. Cloth, 329 pp., 12mo. Price \$1,25, postage 10 cents. For sale by COLBY & RICH.

Buddhism and Christianity

FACE TO FACE; Or, An Oral Discussion between the Rev. Migettuvatte, a Buddhist Priest, and Rev. D. Silva, an English Clergyman, held at Pantura, Ceylon, with an Introduction and Annotations

BY J. M. PEEBLES, M. D. Paper, 99 pages. Price 25 cents, postage free. For sale by COLBY & RICH.

INTIMATIONS OF IMMORTALITY.

A LECTURE, BY GEORGE A. FULLER, DELIVERED AT BEVERLY, MASS., AUGUST 15TH, 1840. Also SHADOWS FROM OVER THE SEA, POEMS by ELLA W. STAPLES.

Paper, pp. 31. Price 15 cents. For sale by COLBY & RIOH.

ACHSA W. SPRAGUE'S MARY CLARK'S

The First Ten Spheres of Spirit-Life. MEDIUM-ATHALDINE SMITH, OSWEGO, N. Y.

Paper. Price 20 cents. For sale by COLBY & RICH. The New Dispensation;

Or, The Heavenly Kingdom.

BY D. W. Hull.

An argument showing that the prophecies supposed to refer to the Millennium meet their accomplishment in Modern Spiritualism.

Paper, 15 cents, postage 2 cents.

For sale by COLBY & RICH.

Inspirational and Trance Speaking.

A paper read before the Conference of Spiritualists, held in Lawson's Rooms, 144 Gower street, London, W. C., Eng., by Mr. J. J. Morse,
This lecture will be read with interest, coming, as it does, from the pen of one of England's gifted mediums, who has lectured so satisfactorily in the United States. Paper, 5 cents, postage 1 cent. For sale by COLBY & RICH.

Biblical Chronology;

Contrasting the Chronological Computations of the Re-rew and Septuagint versions from Adam to Christ; Criti-al Essay on the Geographical Location of the Garden of Eden. By M. B. Chaven, author of "Crificism on the heological Idea of Diety;" "Mediators of the World," te., etc.

Paper, 10 cents, postage 1 cent. For sale by COLBY & RICH.

Original Researches in Psychology. BY T. P. BARKAS, F. G. S.

An address delivered to the Newcastle Psychological So-ety, on Monday evening, Oct. 2kl, 1876. Price 10 cents. For sale by COLBY & RICH.

A Friendly Controversy Between Rev. Mr. ——, a Baptist Minister, and J. B. ANGELL, author of "Why I am a Spiritualist, and Why I am not an Orthodox," It is rare that Orthodox has received a more just and thorough presentation than is set forth in these fifty-nine pages of friendly controversy. Paper, 20 cents, postage free. For sale by COLBY & RICH.

The Relation of the Spiritual to the Material Universe;

The Law of Control. Two papers, given in the interest of Spiritual Science, by the dictation of the late PROF, M. FARADAY, of Eng-

Paper. Price 10 cents. For sale by COLBY & RICH.

New Rooks.

THIRD EDITION.

SCIENTIFIC BASIS

SPIRITUALISM.

Author of "Planchette, or the Despair of Science."

Proof Palpable of Immortality," etc. This is a large 12mo of 372 pages, in long primer type, with

This is a large 12mo of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no hiea.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our spine-perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant preferee that it is outside of nature, is unselentific and unpinfosophical.

All this is clearly shown; and the objections from "scientific," electrical and literary denomers of Spiritualism, made since 1817, are answered with that penetrating force which only arguments, winged with incisive lacts, can impart.

which only arguments, winged with Incisive facts, can impart.

In all that it claims for its "basis" the book is purely scientific, proceeding by the inductive method from facts as well could med as rats in any other science. The postulate is fairly presented that other supersensual or preterious an facts, not included in the "basis," "are however made scientifically credible by its establishment.

Mr. Sargent remarks in bis preface: "Tho hour is complying and now is, when the more faining to be a philosopher, physical or metaphysical, who shall overbook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Splyitualism is not now the disspair of science," as I called It in the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

CHAP, 1.—The Basis, Charroyance: Direct Writing etc. Chap, 2.—Facts Against Theories; etc. Chap, 3.—Reply to Objections of Wundt, etc. Chap, 4.—Chairvoyance a Spritual Faculty, etc. Chap, 4.—Chairvoyance a Spritual Faculty, etc. Chap, 6.—Phenomenal Proofs: The sprit-Hody, etc. Chap, 6.—Phenomenal Proofs: The sprit-Hody, etc. Chap, 8.—Camulative Testimony. Sprit Communications, etc. Chap, 8.—Camulative Testimony.

ions, etc., CHAP, 9.—Discrete Mental States, etc., CHAP, 10.—The Unseen World a Reality, etc., CHAP, 11.—The Sentiment of Immortality, etc., CHAP, 12.—The Great Generalization, etc.,

Cloth, 12mo, pp. 372. Price \$1,50, postage 10 cts. For sale by COLBY & RICH. TRAVELS AROUND THE WORLD;

Or, What I Saw in the South Sea Islands, Australia, China, India, Arabia, Egypt, and other. " Heathen" Countries.

BY JAMES M. PEEBLES.

BY JAMES M. PEEBLES.

This intensely interesting volume of over four hundred pages, tresh with the gleanings of something like two lasserond edition.

As a work embodying personal experiences, description of Aslatic countries, and observations relating to the manners, customs, laws, religious and spiritual instincts of different radious, this is altogether the most important and shriling book that has appeared from the author's pen, Denominational sectarists will doubtless accuse the writer of studied efforts to impeat the Christianity of the Church, and include efforts to Impeat the Christianity of the Church, and include efforts to impeat the Christianity of the Church and include expert to meet at the hands of this character be must expect to meet at the hands of critics.

orthies.

Ourling this round-the-world voyage, Mr. Peebles not only had the advantage of previous travel, together with the use of his own eyes, but the valuable assistance of Dr. Dami's calivoyance and trance influences. These, in the form of spirit-communications, occupy many pages, and will deeply interest all who lithick in the direction of the Spiritual Philosophy and the ancient civilizations.

Printed on fine white paper, large syo, 44 pages, gift side and back. Price 22.0, pestage 16 cents.

For sale by COLBY & RICH.

OUR CHILDREN.

The Edited by Mils, H. F. M. BROWN.
The Editor says in the preface: "Another book for children! Yes, another. Why not worther, and still another. Little folks see the world in books. They call for the news: they want to know what is going on beyond the garden gate. Very likely they know that the future has something for thein to do, so the little deats are trying hard to see and to hear what the full-grown world is doing to-day." Price, single copies, 75 cents, postage 5 cents,

SKETCHES FROM NATURE, FOR MY JUVENILE FRIENDS.

BY MRS H. F. M. BROWN.

A new edition of this line book for children (which has been out of print some years) has been Issued by Colby & Rich. It is full of charming stoles and sketches for the little ones, written in attractive style.

Price, single copies, 75 cents, postage 5 cents,
For sale by COLBY & RICH.

THE CLOCK STRUCK ONE.

And Christian Spiritualist. Revised and Corrected. Being a Synopsis of the Investi-gations of Spirit Intercourse by an Episcopal Bishop, Three Ministers, five Doctors and others, at Memphis, Tenn., In 1855. By the REV. SAMTEL WATSON, of the Metho-dist Episcopal Church. Price reduced to \$1,00, postage free.

THE CLOCK STRUCK THREE; Belog a Review of "CLOCK STRICK ONE," and Reply to it; and Part Second, showing the Harmony between Christianity, Science and Spiritualism, By Revs SAMUEL

WATSON, "THE CLOCK STRECK THREE" contains a very abtreview of the first book by a master-mind, and a reply to the same by Dr. WATSON, Cloth, United paper, Price \$1.50, postage free, For sale by COLIV & RICH. IS DARWIN RIGHT?

Or, The Origin of Man. BY WILLIAM DENTON. Author of "Our Planet," "Soul of Things," etc. Anthor of "Our France," "Some Amore, see, and handsomely illustrated. It shows that man is not of infractions but of natural origin; yet that Darwin's theory is realically defective, because it heavesout hespiritual causes, which have been the most potent concerned in his production. It is selentific, pain, cloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for twenty years.

Price \$1.00, bostage 10 cents.

Price \$1,00, postage in cents. For sale by COLBY & RICH. THE AGE OF REASON: AN INVESTIGATION OF

TRUE AND FABULOUS THEOLOGY. Parts I, and II. By Thomas Paine, author of "Common Sense," "American Crisis," 'Hights of Man, "&c. Also, a brief sketch of the Life and Public Services of the Author. This work is published by the American Liberal Tract Society, and contains 213 pages, set in large, clear type, substantially bound in cioth, and is the best edition of the Age of Reason extant. The proceeds from the sale of this work are used by the Tract Society in issuing liberal tracts. For sale by COLBY & RICH.

What is Spirit? An Essay, by Clement Pine, of England. It is a maxim of one of our modern secants that the capacity to ask a question implies the corresponding power to answer it—a bold assertion, certainly. But, encouraged by such a statement in relation to the capabilities of the human mind, the author ventures to attempt the solution of the problem, "What is spirit?"
Paper, 5 cents, postage free,
For sale by COLBY & RICH.

Why I am a Spiritualist, And Why I am Not an Orthodox.

We get a most an Orthodox.

BY J. B. ANGELL.

We feel well assured that it is rare that an opportunity offers where one can get so much sound and useful thought for so small amount of time and means as in the purchase and mature consideration of this pamphlet.

Paper, 10 cents, postage free.

For sale by COLBY & RICH.

My Affinity, and Other Stories.

BY MISS LIZZIE DOTEN. CONTENTS.—My Affinity; Madain Bonnifleur and her Roses; Women and Wisdom; The Faith of Hasupha; The Bachelor's Refeat; The Great Carbuncle; Marrying for Money; The Prophet and the Pligrims; Mr. Silverbury's Experience; Geraldine; Dr. Purdle's Patient; The Sunshine of Love; The Elfin Spring.

Cloth \$1,50, postage 10 cents.
For sale by COLBY & RICH.

PRICE REDUCED.

Spring Buds and Winter Blossoms. BY MRS. JENNIE H. FOSTER. With a Lithograph Likeness of the Authoress.

This fine poetic work contains the outpourings of a heart outhed by the spirit-fingers of such as love freedom and umanity for humanity's sake. Price 91,00, postage 10 cents. For sale by COLBY & RICH.

Our Future Destiny.

Immortality elucidated and Job's question answered.

BY M. B. CRAVEN. Scientific Materialism refuted by the evidence of Spiritu

Existence.
Paper, price 10 cents.
For sale by COLBY & RICH.k....

Berkelen Ball.

The Restoration of the Devil. An Inspirational Lecture delivered by W. J. COLVILLE, In Berkeley Hall, Boston, Sunday, Nov. 20th, 1881.

(Reported for the Banner of Light.)

Our theme on this occasion is a somewhat startling and unusual one. "Why Does Not winter, when we endeavored to convince you that God does not destroy evil by any direct ex-The problem before us is hard to solve; the asheld only temporal evil and eternal good.

ence of sound is not disproved, neither can any of the blind and deaf materialistic assumptive fallacies of to-day shake the faith of the intelligent Theist in a God, almighty, all-wise, allloving and all just. He that believes on eviing witness cannot be silenced by any external sophistries. Those who have experienced the peace and joy which flow from belief in a perfeetly good God can never give up their knowledge of the existence of the fount of eternal goodness; for spiritual evidences convey knowledge to the sou and thence to the brain as certainly and conclusively as the reason and the bodily senses convince the intellect of the existence of material things.

When lecturing in New York last summer we spoke to a large audience, one Sunday evening, on the restoration of the Devil, and many of our friends expressed the hope that we would re-deliver our address and have it published. It is difficult to reproduce exactly any extempore production, but as ideas are as much more valuable than mere words, as men are of more account than their garments, we can readily give again the substance of our discourse. Though possibly some who heard us in New York meet an old friend in a new dress, still as we กหวานใ

wish to hand it to their friends in printed form. In alluding to the atomic theory, in expressing our faith in the essential goodness of every atom, and in referring you to the cardinal doctrine of our religion, the existence of one only perfectly wise and loving Deity, we simply paved the way for what is to come, and suggested to your minds certain causes for effects which must of necessity follow. Now if the atomic theory be true, and every atom in the universe be good, with an individuality of its own, evil can only be the result of atoms finding themselves in their wrong places; hence to induce every atom to quit another's place which it has usurped and fall quietly into its own, will be to destroy evil or restore the Devil to a condition of perfect innocence, purity, and obedience to the divine law. This work can be accomplished by human spirits both in and out of the material form, as they follow the higher instincts of their being and subdue the senses to the soul. The Grecian philosophers, in common with metaphysical thinkers and teachers of all ages, taught the doctrine of the preëxistence of the human soul. In glowing poetical and allegorical language they described the descent of the pure, innocent spirit of unfallen man from a world of celestial delights into the dark prison house of the physical body. They regarded matter as impure, as the foe of the spirit, as something for the soul to vanquish, and thus they recommended the severe mortification of the body that the soul might the sooner be liberated from its thralldom to the senses. This idea is common to all Oriental philosophies; it is at the root of the penances, prayers pilgrimages and sacrifices of the so-called Pagan and also of the modernized Pagan, viz., the Christian world.

Almost every Christian dogma is derived from Oriental or classic philosophy. The astronomical myths reappear in the history of the Saviour Christ, and while we are not among those who deny the personality of Jesus, we behold in the stories told of him fragments of genuine biography dressed up in the stage dresses of the actors in the great astral drama of ancient Egypt. In this stupendous play the Devil always figures largely. He is Draco or Scorpio, the autumnal dragon or scorpion of the skies, the zodiacal sign of the first autumn month, October. He heralds the reign of winter, with all its rains, and storms, and snows, and as the ancients were for the most part. We behold in this world the remedial and repoorly clad, and inhabited houses which illy pro- formatory properties of sorrow. As man adtected them from the strife of the elements. it. is not to be wondered that they imagined the wintry constellations to be the abodes of avenging powers who contended against their god, for both of the following ends: the reformation who dwelt in the sun, and who at midwinter seemed to be dying as the days became shortest, until, on Dec. 25th, the first appreciable lengthening of the days occurs, and this day is gust all injuries inflicted upon prisoners in dunthus appropriately dedicated in honor of the birth of a Saviour. And as the midsummer constellation, Virgo, reappears, and in proximity for the most part, though in all these institu-

that the incarnate God of Christendom should have his birthday fixed at this season, and that the virgin mother and foster father Joseph should figure so prominently in the representation of his nativity.

No superstition can be more readily accounted for than that of the belief in the Devil, so very natural was it for the ancients to attribute every phase of misunderstood phenomena to an adverse source. Temptations and trials are not usually acceptable to the unenlightened judgment of man; and yet, where is the sage who has profited by the discipline of sorrow, unwill-God Kill the Devil?" you will remember fur- ing to thank the Eternal for pain as well as for nished us with a topic for discourse early last | pleasure, for disappointments as for fulfilled hopes? Sorrows develop sympathy; they unbosom our hearts to our fellow-men; they make ercise of sovereignty; but good in man being us understand and love one another as we never the Alpha and Omega of his existence, will could were we not fellow-sufferers. The power eventually eradicate all imperfection and sin. to suffer is the power to enjoy; the ability to do wrong itself enables us to do right; we cannot tutest thinkers, the most erudite scholars in all eat of the fruit of the tree of the knowledge of ages, have found the question of evil hard to good-without also partaking of the produce of deal with; but all along the line of the ages we the tree of the knowledge of evil. Children can trace the footsteps of those greatest of all do not usually thank father and mother and great philosophers, who, acknowledging the di- teachers for the severity of the discipline to vinity of every atom in the universe, have be- which they subject them, yet how often in after years does the grown up child remember with The atomic theory of the universe, now al- deepest gratitude the parent's strictness, and most universally accepted by scientists and with sorrowful regret the over-indulgence, scholars, leads us to the conclusion that every which, while sweet as honey in the mouth, has solid hody is made up of a countless number of proved bitter as gall and wormwood after it has infinitesimal atoms, so minute that the ultimate | left the palate. It needs growth in wisdom to enaindivisible atoms cannot be seen with the eye; ble us to appreciate sorrow, and so does it need of man, or even clearly discerned by any scien- wisdom to make us see that every convulsion of titic instruments yet invented by human inge- nature, be it earthquake, cyclone, volcanic erupnuity. Metaphysicians are always asserting ation, storm or tempest, is absolutely necessary their belief in the non-reality of disease and I to play the prelude to the harmonious anthem pain, and sometimes we are inclined to lightly, yet to be sung by the choir of a completed unidispose of their fanciful theories by calling to verse. The Devil we dread is the embryonic your remembrance the positive and proved facts | blessing, whose benignity and beauty we are at connected with our daily life; but while all dog- a loss to perceive; the Satan, or adversary we marism is puerile, and while many would-be fear and shrink away from, is only the shadow philosophers are foolish and bigoted in their ad- of an approaching angel, coming to greet us vocacy of unproved negations, there is usually with costlicst treasure in his hand. Our friends underneath every theory a rock of fact; and in the darkness cast their shadows before them, could we only remove the superficial accretions; and we mistake them for approaching enemies; and reach the primal thought, ridicule would no as in a masked ball, enemies and friends are so longer be a weapon employed by us when at- veiled and mixed that we are at a loss to know in every one of them the spark of goodness tacking the errors of our times. The power of one from the other unless the gift of spiritual smoulders; and that spark the discipline of the soul is undoubtedly the absolute power; discernment enables us to penetrate within the pain will yet fan into a flame. matter is not intended by nature to be anything | veil, and by the subtle instinct of the soul demore than the servant of spirit. Intelligence is | teet the difference between the sphere of a displayed everywhere in the universe of mind; loved one and that of one inimical to our wel- | nite power and say that he cannot or will not and matter. Because some men are blind, no fare. The early dwellers on this planet were proof is brought forward against the existence like the earth itself, crude, chaotic, and in their is infamous to attribute to God actions which of color; because some men are deaf, the exist- crude state they attributed to a power of evil everything whose use they had not discovered. | potentate, however vicious. The blasphemy of

In our controversies with Atheists we always remind them that if they do not believe in God they must of necessity acknowledge the existence of the Devil. The Materialist of to-day de- | bleeding Saviour, an almost almighty Devil, and dence both the witness in himself, and this liv- | nies a personal Devil, but believes in an abstract | one. Week after week in the columns of atheistic newspapers arguments are brought forward to prove that no Supreme Power of Love, Justice and Wisdom can exist controlling all things, else affairs would not be as they are. When President Garfield passed to the spiritworld, even so near a neighbor of ours as the Boston Investigator brought forward the untimeliness of his transition as proof against the existence of a good God. Now if there be a remorseless energy in nature, personal or impersonal, conscious or unconscious-call it by whatever name you will, law, force, destiny, fate, chance-which does not deal equitably with all men; if men and women are unjustly dealt with by a power which they cannot control, but which brings them into existence and persecutes them while it favors others, then this capricious, partial, unjust and unmerciful power is the Devil. George Chainey, the regular lecturer in Paine Hall, calls optimism a delusion, and is an and may read the report of this lecture will out-and-out pessimist. No doubt he is soured in consequence of the hypocrisy he has beheld recognize our friends independently of their cos- in the churches, and as a come-outer from them tume, this discourse will no doubt be remem- is as much opposed to all he can possibly designate "priestcraft" as he was formerly in favor of the ministerial profession to which he belonged. His honesty as a man we do not question, but his opinions on religious questions are

only Calvinism run to seed. Materialism is a reaction from Calvinism, of which it is a modified form. It is preferable to Calvinism in many respects, as it is far better to believe in no God than in, a cruel and revengeful one: it is far pleasanter and healthier to deny man's immortality, than to preach the eternal felicity of an elect few and the everlasting misery of a large majority of human souls; but the failure of the materialist to behold the divine equity displayed everywhere, and to see even in every fiend an angel in embryo, is largely the result of early and inherited Calvinistic prejudice, which is only a system that personifies the blind, relentless force of nature believed in by the atheist. You are all thoroughly familiar, probably, with Danté's Paradise, Purgatorio and Inferno," also with Milton's "Paradise Lost" and "Paradise Regained," as well as with the "Heaven and Hell" of Emanuel Swedenborg. In all of these treatises you are introduced to fighting angels, and a perpetual conflict between angels and devils; according to these three noted authors evil is possessed of everlasting life. Dante's visions are all highly colored with Roman Catholic theology, and though he was no doubt a remarkable seer, all that he saw he beheld through the stained glass of the Romish church; the eyes of a Puritan, and Swedenborg never had in his earthly life all the Lutheran dust removed from his spiritual eyes. We do not deny to the visions of Danté a vivid reality; we do not question his seership, or imagine other than that he really beheld spirits in purgatorial pain, while others, whose lives on earth had been infamous, were writhing in the tortures of a hell of remorse; we do not deny that Swedenborg really saw the hells, or that in those infernal states he beheld spirits who showed no signs of amendment and no wish to advance: but to declare that these hells are to remain hells forever because they are such to-day, or were when these clairvoyants beheld them, is to argue as illogically as to declare that because you are now in this hall, and may be seen sitting here by a clairvoyant at a distance, you are to spend your eternity here sitting on settees listening to a lecture.

vances in the scale of civilization he becomes more and more convinced that no punishment in this world is justifiable unless it serve one of the offender, the protection of society. Thus the best minds of the age rule out capital punishment as inadmissable, and view with disgeons. The prisons of to-day are a disgrace to the world; so are hospitals and lunatic asylums

revolutionary a nature have been made as to give promise of a really desirable and effective class of reformatory and curative institutions arising in our land in the near future. What shall we do with Gulteau? Ask the mob from the lowest slums which defile your cities, and with one voice they vociferously shout: "Why, hang him! what else would you do with him?" And yet these people, many of them, who are so clamorous that Guiteau should be hung, are themselves in mortal danger of ending their own earthly lives on the gallows. Ask the refined, pure-minded ladies or gentlemen of culture and good-nature, whose every taste is refined, whose every act is eminently exemplary, and what say they? "Oh, do not wrest from another the precious boon of life you cannot bestow! You do not know the temptations to which the poor, misguided man has been subjected. Reform him if you can, certainly prevent him from dyeing his hands again in human blood; take from him the unfettered liberty he has so terribly misused; but whatever you do. better anything than that you should imitate him and commit a similar crime to his own, even though with greater provocation."

The tears of a mother, the mute pleading of the sorrow-stricken eyes of a heart-broken parent, have saved many a hardened sinner, while all the menaces of the law and threats of future damnation have failed to soften an obdurate heart. Love never faileth: it is infinitely powerful to rescue every spirit in all unierses, and the sole agent employed by celestial beings when dealing with the unfortunate and the sinful. The most degraded specimens of humanity are ever the severest, the most unforgiving, while the pure and noble are like the Christ on the cross, who, pitying rather than blaming his murderers, cried to heaven for mercy on them in those memorable words: "Father, orgive them; for they know not what they do.' Of one thing we are assured: that no matter how many devils there may be in the universe to-day, they will not always remain devils. No matter from what areadian heights of bliss they may have fallen; no matter in what depths of crime and wee they may now be plunged, with-

It is nonsensical to prate of a holy God who hates iniquity, and then endow him with infisave and redeem every soul he has created; it we would never dare to attribute to any earthly materialism sinks into impressive insignificance when contrasted with the creed of Orthodoxy, whose leading articles are: an angry God, a an endless Hell for the great multitude of the human family. Wonder not at the atheism of the nineteenth century when you read the history of the ecclesiasticism of the preceding centuries, which was a dualism that gave to its evil side far more power than it ever attributed to its good. In the theology of the Evangelical churches we cannot find a single trait in the character of God the Father to admire or even to respect, while Jesus is certainly the most remarkably self-denying and virtuous character imaginable. No language can do justice to our admiration of a type of character so philanthropic as that of the Christian's Saviour when he voluntarily bore the Father's wrath to save humanity from degradation and eternal sorrow: but how wretched he must be if he is conscious that his work has been ineffectual to save the larger number of human souls from that Father's fierce displeasure. Jesus in the churches has been set up between God and man to hide the Father from his creatures, and thus we are, and always shall be, the sworn enemies of Christolatry, while we deeply reverence and devoutly admire the hero of the Gospels; though according to the records themselves Jesus was neither or super-angelic personage, as the Arians of the fourth century believed him to be, then he did not need the discipline of earth, and all the courage and instruction to be gained from a contemplation of his life as simply a man is climinated from his biography, and he becomes a farcical actor in the great drama of human experience.

The revision of the New Testament is still exciting considerable comment, though the new version has scarcely continued to create the furore anticipated when, shortly after its publication, more than one hundred thousand copies were sold in a few days. Before the summer vacation we called your attention to many striking alterations in the text, which we decidedly regard in the light of very marked improvements. The famous though oit disputed passage in the epistle of John, "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one," has been entirely erased. This was a terrible blow to many an uncultured believer in the doctrine of the Trinity, though all scholars had been for many years disposed to regard the passage in the light of an interpolation, as it was not to be found in any of the oldest manuscripts. We know that some of the early Fathers of the Church recommended "pious frauds" when they wished to establish a doctrine which they considered agreeable to "the Word of God," and if in that Word (the Bible) while Milton saw the scheme of salvation with | they could not find sufficient evidence in favor of the doctrine, they coined evidence by circulating marvelous tales and introducing into the sacred text their own commentaries upon it, until after-translators readily believed that there was no imposition in the matter, but that these marginal notes were really part and parcel of the original scriptures. It is quite unnecessary to remind so highly cultured a congregation as the one we are addressing, that original manuscripts are nowhere to be found. Present translations from pretended "originals" are made by a diligent comparison of the three most ancient documents discoverable, but these are respectively three hundred and four hundred years nearer than they ought to be to be originals. We refer to the Vatican and Sinaitic manuscripts, dating back only to the fourth, and the Alexandrian manuscript only to the fifth century. These remarks are only introductory to a peculiar kind of restoration of the Devil, to which we now desire to invite your attention, and that is the restoration of the Devil in the Pater Noster or Lord's Prayer,

For many centuries Christians of every name have believed that they were using the exact words of Jesus when they prayed daily to be delivered from evil. Evil is so comprehensive and convenient a term, and so easily understood, every one moreover being ready to acknowledge the prevalence of evil, and all pure-minded people so anxious to be saved from it, that Chris-

ence of the Devil, and all who adopt the revision must pray to be delivered from the evil one, that is, from his Satanic Majesty, the prince of the powers of darkness. To us it is a matter of indifference as to whether this translation is correct or incorrect; we do not by any means believe in the plenary inspiration of the frequently altered New Testament, neither do we regard any man as infallible, or bow to him as to a supreme Lord and Master; but to the conservative Christian this change is fraught with stupendous consequences. To Christians of the school of Prof. Austin Phelps of Andover, who is very anxious to "resuscitate" the Devil, his ressurrection into the Pater Noster is no doubt a very encouraging sign of our times, as, without an arch-fiend, followed by a long train of imps, they cannot successfully wage war against Spiritualism, which, unfortunately for all materialistic theories invented to explain it away, possesses intelligence; but what can the Universalist and conservative Unitarians do with this restored Devil? Certainly the revision committee did right in substituting the clause. "deliver us from the Evil One" for "deliver us from evil." as the weight of evidence is in favor of the theory that Jesus taught the existence of a personal Devil and of many unclean demons, and told his disciples to pray to be delivered from the Evil One. Now the reformed Christians to whom we

have just alluded prove all they affirm by reference to the Bible; and the Universalists particularly call Jesus their Lord and Master, even their Saviour and Redeemer. If he be the infallible Son of God, even though not God the Son, if the New Testament be his inspired word, how can they escape condemnation if they refuse to believe in the Devil and pray to be delivered from him? No one reading the New Testament can possibly escape the conclusion that Jesus not only refrained from denying the existence of Satan, but continually spoke of him as having a real existence, and as being constantly on the alert to entrap the souls of men. "I beheld Satan as lightning fall from heaven"; "Ye are of your father, the Devil," and a host of other almost equally strong passages, prove conclusively that unless the New Testament is a forgery or an allegory, Jesus believed in the Devil. If it be a forgery no documents extant prove at all conclusively the existence of Jesus; and as to his teachings we can know nothing of them; if it be an allegory, then Jesus and the apostles were either, according to the celebrated French author, Dupuis, the sun and the twelve signs of the zo diac, or, according to Mr. James Burns, the editor of the London Medium and Daubreak, the human soul and the twelve powers of the mind. These fanciful and poetical interpretations may answer very well for skeptics and Spiritualists. The skeptic may agree with Dupuis, that Christianity is only solar worship in a new dress; the mystic, the Spiritualist and the Swedenborgian, who push the doctrine of correspondence to its utmost limit, may contemplate with delight the New Testament as a beautiful allegory, and be quite content; content to see Christ in his own soul, and his twelve apostles in the twelve powers of his own mind, while all the physical desires and functions are either a crowd of disciples, or a host of enemies, as they are obedient or disobedient to the commands of the soul.

Spiritualizing ancient histories is a very pleasant task, and taking into consideration the customs of Orientals, it is not at all improbable that allegory and parable constitute the largest part of all Eastern scriptures; but the Universalists of the West will have none of this poetry; to them Jesus was not only a real, but an infallible personage; he could not be mistaken, according to the Christian Leader, the Universalist organ published in this city. A Unitarian church in England is hardly worth supporting, because the Rev. Charles Voysey, who criticises the character and conduct of impeccable nor infallible. If he was a demi-god Jesus about as we do, preached within its walls. This newspaper, which wishes to be the leader of Christian thought in the world, objected to Mr. Voysey because he spoke of Jesus so "spitefully"; and yet there is probably no man in the world who has said more in favor of the stainless moral character of the Nazarene than this same "spiteful" Theist, who preaches every Sunday to one of the most refined and intelligent congregations of liberal religionists in the

British Metropolis. What is to be done with this terrible bête noir, the Devil, who will not be expunged from Christian theology, and who will maintain that Jesus recognized him and turned his colleagues out of the bodies of men into a herd of swine? Spiritualism alone can find the key to the real devils; they are unprogressed human spirits, but not one of them is irrevocably lost to goodness; for within each a germ of divinity is discoverable. Milton, founding his poem upon the enigmatical saying of the great teacher, "I beheld Satan as lightning fall from heaven," and also upon the apocalyptic account of "war in heaven," describes in the imagery common to poets the constant struggle between spirit and matter, and the descent of the spirit from pristine innocence and ignorance into a vortex of contending emotions. On the one hand is the divine soul and legions of angels, all good companions and wise advisers bearing the human spirit to celestial bliss; on the other, sensual desires, troops of undeveloped spirits and all bad companions tempting the expanding intelligence of the rational mind to sacrifice principle for what the world calls pleasure, and to barter virtue for sordid dust This conflict develops character; without it we should be spiritual babes with the innocence of babyhood, but forever without the wisdom of maturer years. Responsibility, the power of choice, is the prerogative and attribute of man, the result of his self-conscious entity, his intelligence. Without it he would be merely a beautiful piece of mechanism hav-

The grandeur of character is impossible to be obtained without struggle. Let us rest assured that no spirit, however fallen, is hopelessly lost, but that every soul in the universe will, after its passage through all needful discipline, be elevated to its true position of true spiritual manhood. The devil after all is not so black as churchmen have painted him. The Satan of the book of Job is only the accusing angel believed in by the Jews; an unpopular being with those whose characters would not bear inspection, just as a detective is not highly esteemed by a gang of evil-doers; but this Satan in the book of Job was never known to tell a lie. He tells God that Job ought not to be allowed to receive a reward due to merit unless he deserves it. His powers of endurance ought to be put to the test ere he is classed with the world's true saints. The Devil wishes to test the piety of Job. He tendom has always been united in its prayer does so; he afflicts him; and after he has enfor deliverance from evil; but behold the re- dured grievous sorrow, he is a wealthier and to her Bootes or Joseppe, it is not surprising | tions recent improvements of so marked and | vised Lord's Prayer! It acknowledges the exist- | happier man than he ever was before; thus

Satan turned out to be the best friend this notable servant of God ever had.

The Devil of Christendom is not only very respectable but very intelligent. To his Satanic Majesty have been attributed the marvelous spiritual power of Jesus to cure men's minds and bodies of insanity and sickness, besides every progressive idea, every scientific discovery, and all the blessedness of real communion with the unseen world. The Devil discovered America, invented the steam engine, the printing press and a host of other aids to civilization. He gave a new impetus to the science of astronomy, he discovered astronomical facts and he only, according to the church of bygone centuries. Luther and he were bosom friends, intimate chums, one never being mentioned without the other in Europe during the sixteenth century, even though, according to tradition, Luther once got angry with his friend and threw his ink-pot at him.

Let us meet this theological scarecrow face to face, and we shall find that he originated in days of human ignorance and fear, and that in after days he has been set up at the entrance to every rich harvest land, that the flock of birds known as the public may be frightened from plucking a single golden ear of that corn which an arrogant and selfish priesthood wishes to reap, and reserve entirely for its own use. Fear the Devil no longer, but rather fear your own unbridled lusts and passions; fear rather to disobey the beautiful laws of being, for if you are true to yourselves, to your highest conception of duty, evil spirits and evil men will have not the slightest power to triumph over you. When dark and unhappy spirits approach, even when vicious ones draw nigh, your atmosphere of moral purity will repel where it cannot enlighten them.

Let us all resolve-instead of seeking to carry men back to old world superstitions, to the restoration of belief in the Devil-to reform the Devil. if there be one; and certainly we may aid unhappy, earth-bound spirits to rise from their degradation by doing all we possibly can to relieve distress and correct wrong in our own vicinity. Do not seek to summon undeveloped spirits from invisible realms that you may reform them, but rather remember that they dwell amid the haunts of crime on earth, and that as you reclaim the sinner you help up the anclean demons who surround him. Go forth nobly to your daily tasks; rely upon the Infinite and Eternal Power of Goodness; go forth, clad in the armor of truth and purity, to do battle with all the vices of the age, and in the angelic sense you may all "restore the devil" to purity; and in that new paradise into which all souls enter who have fought the battle of life the wisdom of the serpent will be found conjoined with the purity and harmlessness of the dove.

Verifications of Spirit-Messages. MRS. KATIE II, HORTON.

To the Editor of the Banner of Light:

Having an interest to ascertain the facts in relation to the message from Mrs. KATIE H. HORTON, published in the Banner of Light, Nov. 19th, I called at the store of Horton & Brother, in this city, and inquired of Mr. II. if he ever knew a lady of that name. He replied that he had, and directed me to a lady behind the counter, saying, "That is her sister." I then went to her and called her attention to the printed message. As her eye fell upon the name she became much excited and said to a lady at her became much excited, and said to a lady at her side that she did not wish to read it. Mr. Horto then came to the counter, and both he and the sister of the communicating spirit were per-suaded to read the message. In answer to an inquiry from Mr. II., I told him I was a Spirit-ualist, and asked him if the lady's name before marriage was, as stated in the message, Katio H. Leader, and whether her father was a clergyman. He seemed to feel that I was endeav-oring to impose upon him; said he did not believe it was from the person it purported to come from and would give me no direct reply to my inquiries. This being the case, I inquired of another person present, and he fully confirmed the truth of the statement made in the message.

Providence, R. I., Nov. 30th, 1881.

THOS. F. ABBOTT AND OTHERS. To the Editor of the Banner of Light:

The communication from Spirit THOMAS F. ABBOTT, in the Banner of Light of Nov. 19th, I fully recognize as coming from our late townsman. I have been acquainted with Mr. Abbott for twenty years, and do not doubt the genuineness of the spirit-message, for it reads very much like him. He was one of our well-known active business men.

I have also seen in your Message Department several other communications, received a good while ago, which I recognized, and intended to have sent you verifications of, but have neglectnave sent you verifications of, but have neglected to do so. I will now mention some of them: Henry T. Brush was an architect, and lived in this city—fully recognized; Hiram Hills was a cousin of mine, and lived in Plainville, Conn.—also recognized; Mrs. Augusta A. Curker, of East Boston, Mass., the well-known brilliant spiritual lecturer—the message unmistakably speaks her sentiments; Henry C. Wright, the well-known earnest worker in the field of reform, and a zealous Spiritualist—his tield of reform, and a zealous Spiritualist—his remarks were addressed to myself, and I fully appreciate his kind attention, and trust he will

continue his watchful care.

The Banner of Light is doing a noble work and an immense amount of good to both mortals and spirits.

Fraternally yours, Augustus Day.

Detroit, Mich., Dec., 1881.

DAVID A. BRAYTON.

To the Editor of the Banner of Light: I visited the office of the Fall River Iron Works on South Water street, in this city, for the purpose of making inquiry regarding DAVID A. BRAYTON, whose message was published in the Banner of Light Nov. 19th, and ascertained that all the statements he therein made were correct.

Now 28th 1881. Works on South Water street, in this city, for

Providence, R. I., Nov. 28th, 1881.

Spiritualism in Charlestown, N. H.

To the Editor of the Banner of Light: In this quiet town in New Hampshire, about seven miles from Bellows Falls, our philosophy has excited of late considerable attention. George A. Fuller, of Dover, Mass., who has been lecturing frequently this fall in New Hampshire and Vermont, spoke in the Town Hall, Charlestown, recently, to very good and intelligent audiences. More recently still W. J. Colville, of Boston, has addressed the townspeople from the rostrum of that large and elegant structure. He spoke there Tuesday, Wednesday and Thursday, Nov. 29th. 30th, and Dec. 1st. On the first evening his subject was: "The Signs of Our Times": on the second, "Our Homes and Employments Hereafter"; and on the third, "Why I am, and How I became a Spiritualist." Each lecture was enthusiastically received—the hall being crowded on all three occasions, even though the weather on the last day was very unpropitious.

The lectures were delivered in this well-known speaker's ractest and happiest style. Though deeply philosophical the lectures were also in some parts decidedly amusing, and as the audience was largely composed of young persons we cannot but think the inspirers of our friend did well to combine recreation with instruction.

The lecturer enlivened the proceedings by ex-In this quiet town in New Hampshire, about

struction.

The lecturer enlivened the proceedings by executing several vocal selections in a very effective manner. His answers to questions, and poetic improvisations, also gave great satisfaction to his auditors. At the close of the last lecture his printed discourses sold freely.

The success of these meetings may be largely attributed to the indefatigable exertions of

and an irrepressible worker in the cause of Spiritualism. Though by no means a wealthy man, he spares neither time nor money in helping the public to a knowledge of the truths dear to his own soul. If some such worker were to be found in our ranks in every town, all prejudice against and ignorance concerning Spiritualism would quickly vanish out of the land—as it is the experience of every observant. land—as it is the experience of every observant worker in the spiritualistic field, that when Spiritualism is intelligently and attractively brought before the public the people are ready and willing to welcome it to their hearts and

Mr. Colville's lectures in Charlestown were attended by the most intelligent and influential residents. One distinguished gentleman, though not an avowed Spiritualist, placed ten dollars in the contribution box on the first evening. Should a thoroughly good test medi-um visit Charlestown now, he or she could be employed for a month, and water the seed that has been already sown until a copious harvest

Banner Correspondence.

New York.

TROY .- Mrs. I. E. Bussey writes, Nov. 29th: "In the last issue of the Banner of Light I noticed an article from Mrs. A. M. Fordtran, of Industry, Tex., in reference to Mrs. Annie Jackson, of Waco, Tex. It should have been Mrs. Annie Johnson. As there has been so little said of this dear, good and true medium, I wish to tell you something of her. She, with her husband (a genial Southern gentleman) and her little daughter Ettic, visited Lake Pleasant the past summer, where I had the pleasure of many pleasant intercommunions with her and many of our spirit friends.

You may recall an article printed in the Banner of Light several years ago, (about the time Mrs. Hollis-Billing embarked for Europe) in which James Nolan (Mrs. Billing's controlling spirit) said he was going South to develop a young medium there. Mrs. Johnson is that medium, and James N. has done his work well. He frequently controls her yet, and I was the fortunate recipient of a message from him. Her mediumship is truly wonderful.

She came frequently to my tent, and oftentimes for myself and for friends who would come in she would hold a slate on her lap (with a light shawl or cloth thrown over it to give the required condition of darkness,) and while conversing with us, message after message would be written without a pencil, and sometimes on both sides of the slate at the same time. She is also controlled to write mechanically, the same as Mrs. C. Twing. She hears clairaudiently, and gives many tests in that way; and being clairvoyant, sees and describes the spirits who are writing or speaking.

At one of our Fact Meetings, at the request of Dr. Beals, she kindly consented to go on the rostrum, and there, before the assembled multitude, to hold a slate that spirits might thus give a public proof of their power. Dr. S. J. Damon, of Lowell, Mass., left the audience, and at the store procured a new slate, that she might favor those looking for facts as a test of spirit return. There and then her spirit father, Dr. John Shaw, and E. V. Wilson, wrote mes sages of welcome to the people, without the aid of a pencil, the spirits rapping on the slate when they had finished.

In her pleasant Southern liome they get many strong physical manifestations; her mother, who is with her, being a medium, and her daughter Ettie, a child of ten, a rapping medium. At one time her mother, who had been ill some time with inflammatory rheumatism, was cured instantaneously by materialized spirit hands, and has never had a recurrence of the trouble. 'By their fruits ye shall know them.'

Now let me say how pleased I was to have my paper for my Thanksgiving feast. I had just been thinking I should have to wait till Saturday for it; I could not see how, after you had enlarged, and made so much of it, you could possibly give it to us earlier with a holiday out of the week. But the postman came, and said he had brought me something, and that 'something' was the dear Banner of Light, which was a light to me all day, as it made the day brighter."

WESTBURY.—"Enquirer," a close observer of current events, writes: "What wonders science does perform! The concentrated wisdom of all medical and surgical knowledge, as recognized by popular public opinion, after three months' application of unremitting effort to save the President's life to the nation, confessed, when forced to by the presence of death, that it was wrong. How long will the people submit to being imposed upon by ignorance just because it has a neatly framed diploma hanging up in its office?"

DUNKIRK .-- C. M. Benson writes: "At no time since I have lived here, twenty-one years, has there been so much interest in the subject of spiritual communion; but I find there are a great many of the Nicodemus stamp—as many in modern as in ancient times. Mr. Watkins, the slate-writing medium, was here and gave general satisfaction. We are in hopes of having a number of lectures here the coming winter. I feel happy in the knowledge that I have spiritfriends always with me, for it is their power that controls me when I have laid my hands on the lame and the sick and they have been healed, and to them be all the praise and honor. That our Father and Mother God may ever have you and the dear old Banner of Light and every department of it in kind remembrance and keeping, is my earnest wish."

SCHOHARIE.-Mrs. S. B. Stevens writes "I send the money for another year of the Banner of Light. There are so many good things in it that I know to be true from experience, that my heart leaps with joy at the sight of it. I may claim to be a veteran in the cause of Spiritualism, having been a believer in it from its advent, and done what I could from that blessed hour to the present to make known its precious truths."

Pennsylvania.

PHILADELPHIA. - A correspondent writing from Philadelphia under date of Nov. 30th, 1881, says: "Mrs. Amelia Colby lectured for the First Association of Spiritualists of this city during the month of September, and has just closed another engagement for November, very much to the satisfaction of all concerned. She is supposed to be very radical, but she has not harmed us; on the contrary she has filled our large hall to overflowing with very intelligent and appreciative audiences, whose interest in the lectures has been of the increasing rather than of the waning order. When a speaker can not only draw but hold an audience-composed largely of some of the most intelligent and thoughtful people of our city, it is evidence that the speaking is of a high order. These lectures have not only been an intellectual

Mr. J. B. Newman, a resident of this place. Iy aid in defraying the expenses of the Associand an irrepressible worker in the cause of ation. Mrs. Colby also gave a benefit lecture on a week evening which netted a handsome profit to the Association.

Contrary to the usual custom, on Sunday night, at the close of Mrs. Colby's last lecture, a resolution was offered and unanimously adopted by the Association and congregation, expressive of their appreciation of the excellent course of lectures just closed, and offering the thanks of the Association and friends of Spiritualism to Mrs. Colby and her friend, Mrs. Smith, whose musical preludes to the lectures have been so highly enjoyed.

I will only add that our hall has been insufficient to contain the people who have desired to hear Mrs. Colby, especially on Sunday evenings, when the aisles and vestibule have been densely packed, and many have been obliged to turn regretfully away, unable to gain admittance.'

HOMESTEAD .- Thomas W. Taylor writes 'Though personally a stranger to you, you are not so to me. Truly time waits for no man. On the first day of Aug., 1857, I left New York in the steamer Vanderbilt, bound for Southampton, England. Previous to sailing I had received wonderful communications from my departed wife, through Mrs. Conant, before she was connected with the Banner of Light. Mr. Wm. Berry gave me a large bundle of Banners to take to England. I scattered them among friends in London, and was almost nightly invited to tea in private circles, and with all the fervency of a new convert from Materialism to Spiritualism I preached the New Gospel, astounding many by relating my experience with the Davenport Boys, A. J. Davis, Charles Partridge. Prof. Mapes and others. 1 went into the cotton-mill districts of Manchester and there scattered the good seed, which I think took root. It seems but an event of yesterday that was distributing Volume I. of the dear Banner of Light, and you now issue Volume L., enlarged in size, as I hope it will be in circulation.'

HARRISBURG.-W. A. Roberts writes: "I have been a constant reader of the Banner of Light for over five years, and would not be without it. It is, indeed, a welcome visitor to me in this section, where superstition and old fogyism predominate to the detriment of all who believe in progression. May the dear Banner continue to spread the glorious truths of Spiritualism throughout the length and breadth of the land, and its editor receive the reward so richly merited for the defense of the grandest truths ever vouchsafed to men by angels. God prosper the cause."

Maine.

PORTLAND.-An account of the first appearance of Mr. E. W. Wallis in Portland is furnished us by H. C. Berry, who writes: "A good audience assembled in Mercantile Hall, Sunday afternoon, Dec. 4th, to welcome Bro. E. W. Wallis, of England. His subject was, 'Man a Spiritual and Progressive Being,' the subject being considered from a scientific standpoint. After the lecture he improvised a fine poem on 'Human and Divine Love,' the subject having been given by one of the audience. In the evening he was greeted by a much larger audience, who listened with strict attention for an hour to a most eloquent discourse upon 'A Ratio al View of the Future Life.' After showing the fallacy of the Christian heaven and hell as taught by the churches of to-day, he stated in substance that the future life is a continuation of this, and that we make it a heaven of peace or a hell of remorse to us, by our own notions and acts here. After the lecture he improvised one of the finest poems we have ever heard. Having called for four words from the audience, four persons gave him each a word-Right, Duty, True and Wrong-which he wove into a combination poem, using one of the words in each line, until he had employed them all; then beginning with the last word used, he wove them in again and again, making a poem of three verses in all. In fact, it was the best effort in the poetry line we have ever had in this city. He also gave a poem on 'Faith, Hope and Charity,' subjects from the audience. Mr. Wallis's first appearance in Portland was a decided success."

STEUBEN .-- Sylvia G. Baker writes: " Having just finished reading what Prof. Phelps says about treating Spiritualism as diabolical, I am led to believe that if the lowly Saviour should return to-day (as I believe he has, Spiritualism being the 'second coming' of which he spoke), 'his own' would receive him not. If the so-called Christian ministers follow Prof. Phelps's advice, Spiritualists may congratulate themselves that they have begun to hold meetings in groves, God's own temples-for temples made by man will not contain the multitudes who will wish to hear the truth. I fear, too. that the churches will be more empty than when Christ drove the money-changers out, saying they had made his Father's house a den of thieves."

Washington Territory.

SEATTLE.-D. S. Smith writes upon renew ing his subscription: "I would as soon think of not providing the means to supply my table as to dispense with the Banner of Light, for it has become an absolute necessity with me; and allow me to render my small tribute of praise for the enlargement. I was somewhat surprised at Mrs. Lake's notice of Henry S. Lake's communication given at the Banner of Light circle, and published Sept. 17th, 1881; for when I read it I thought it was exactly what he would give, judging from what Mrs. Lake had told me of him and his constant watchfulness over and inspirations to her. You perhaps remember of my writing to the Banner, and in my letter speaking of her lectures here. She read her lectures from manuscript, and said that every word was inspiration from him. He was a Catholic priest when she married him, and in consequence of the marriage he was excommunicated from the Catholic Church.

Please find enclosed postal order for my year's renewal. I am now in my seventy-fifth year of life on this planet, and I may have the pleasure of perusing the blessed old Banner a number of years yet. Since its enlargement I enjoy it more than ever. Those discourses are a great treat to me in my lonely hours, and the eighth page is really one of the best pages of the paper. There are many Spiritualists in this city; all we need is a lecturer with good organizing capacity to come and stay with us, conduct meetings and start our Lyceum."

Michigan.

GRAND RAPIDS.-A two days' quarterly meeting was held at this place the latter part of November, during which Mr. J. W. Kenyon delivered five lectures. Of the meeting and the treat but a financial success, inasmuch as they general state of Spiritualism Mr. K. writes:

the surrounding places, among them Dr. Soule. ation. Mrs. Colby also gave a benefit lecture of Ionia, who has a fine reputation as a healing medium, and Dr. O. W. Knowles, of Grand Rapids, who is now treating with great success a lady from Indiana, whom the regular M. D.s. had pronounced incurable, her disease being paralysis of the spine. Though she had not borne her weight oh her feet for several years and was even so weak that she could not sup port her body in an upright position, she can now stand up and is rapidly recovering her health and strength. The Spiritualists of northwestern Michigan have taken some steps toward forming a camp-meeting association, and intend to complete its organization at their regular quarterly meeting at Rockford."

Mr. Kenyon was intending to attend this meet ing Dec. 10th and 11th, from whence he would move eastward, and would be pleased to corre spond with those desiring his services in Indiana and Ohio. His address is 11 Ionia street, Grand Rapids, Mich.

Massachusetts.

LEOMINSTER.-Mrs. Fannie Wilder writes: Three years and a half ago circles were started in my home, which interested the Spiritualists and investigators in this place; so much so that in a short time we formed a society called 'The Ladies' Union,' which met afternoon and evening. We had not met long before we were compelled to take a hall and start Sunday meetings in order to give every one a chance to learn more of our blessed truth.

The meetings were kept up under the management of the 'Ladies' Union' two years and a half. Last year some others became interested, and came forward to assist in the good work, and we started on a new basis, chose new officers, and called the society the 'Leominster Spiritualist Society.'

Our ladies' meetings entirely ceased, as well as the circles, which had been held once a fortnight in our little hall for the development of home mediums, and the energies of all were exerted in another direction. We have now a nice new Mason & Hamlin organ, which we are in hopes, touched by skillful hands, will again inspire the noble and generous speakers and mediums who have in the past kindly rendered us their services; and we hope many new ones may be brought into our midst."

SHREWSBURY .- A correspondent, "L. S. N." writes: "Our adjoining city, Worcester, has been very fortunate in having good speakers on its Spiritualist platform, and the result has been the liberal sowing of good seed. Large audiences gathered to listen to the lectures of Mrs. Abby N. Burnham, of Boston, the most fluent, concise and practical speaker it has been my fortune to hear. Mrs. B. also gives, if requested to do so, at the close of the lecture, various psychometric tests, character readings and other tests that seem to hold her audiences spellbound. She comes again in January to Worcester, where she has many friends. We expect the interest in the cause in this town will also demand more lectures from Mrs. B. and others."

MILFORD.-Of Mr. Rothermel's scances C. P. Pratt writes, Dec. 1st: "During the past two weeks Mr. A. W. S. Rothermel, of Brooklyn, N. Y., has held six séances at our house, at tended by highly appreciative audiences; and though many of those present were very skeptical in regard to all spiritual phenomena, they admitted that under the conditions which the medium was placed the power must have come from some unseen force. His little spirit control, Emma, is very entertaining in the scances, and never makes mistakes in collecting and distributing the handkerchiefs, on which communications are written, giving in many instances the strongest proofs to those who need to be convinced, that their spirit friends are with them. We wish Mr. R. the success that he

California.

SAN FRANCISCO.-T. B. Clarke writes: "The question is so often asked, especially by members of the Christian Church, 'What good has Spiritualism done?' that for one I am glad to call attention to facts which have lifted men's souls toward higher realms. Some three years ago a gentleman resided in this city, whose intellectual thought had carried him upon the sea of materiality-wife, children and grandchildren, one by one were dropping away to the unknown; and to his mind there could be no justice in the providence of God in thus destroying his happy domestic circle. In this hopeless, desponding condition he visited a medium Father and brother and sisters, wife and children and grandchildren, identified themselves as yet living realities. From that moment a new world was spread out before him; and during the many weeks he has not failed to rejoice in angelic companionship and love. Being of an orderly mind he immediately adopted system in his investigation and communion. With Mrs. Lewis he has had a regular weekly sitting, and through her mediumship he has received grand instruction upon various topics. These messages he has regularly reported, andafter being read by many friends, myself thankfully among the number-stored for future ref-

With Miss Clara Mayo he has also had one regular weekly sitting, who, under the control of his relatives in the spirit world, has given him messages of love and wisdom rarely equalled. These he has also reported, and kindly read to many a listening mortal: and thus for three years have been weekly given to him and to many others inspirations from the higher life to bless and open wide the pearly gates,' that we may view the real land of the hereafter."

Illinois.

WAUKEGAN .- Frank T. Ripley writes: "The people here say that the Banner of Light is the best spiritual paper in the world." We endeavor to make it so, and hope that the friends who are subscribers will induce their friends also to subscribe. When we obtain additional patrons, enough to warrant the outlay, we shall again enlarge its already goodly dimensions.

AURORA.-Mrs. M. M. Pratt writes that she s now located in this place, employing her time in furnishing, mediumistically, spirit pictures, symbolic and other tests, and in healing the

Ohio.

HUDSON.-Mary Foster, upon renewing her subscription, Nov. 21st, writes: "I wish to thank you for notifying me that my subscription had nearly expired, as I should be very sorry to lose a single number. I enjoy reading the Banner of Light very much, and have read again and again the lectures entitled 'My Heavenly Home.' I wish to contribute a portion of have interested a class of people who cheerful- !"There was a large gathering of people from the enclosed amount to 'God's Poor Fund.' It quired. Ten words make a line.]

is but a trifle, yet a great number of small sums | Enlarged from Eight to Twelve Pages. will make a large one."

Connecticut.

NEW HAVEN. - A correspondent writes: Possibly there may be some among the great multitude of those who read the Banner of Light who would be glad to learn through its columns that the five hundred Spiritualists of our city. are alive and well. After six years of public services, having during that period presented to our citizens the very best talent in the spiritual ranks, we concluded to suspend our Sunday exercises and take a rest. The result is, we have been in a resting and thinking condition for the past two years; but have now reorganized on a practical basis.

The Rev. Dr. Monck responded to our invitation to come and help us dedicate and consecrate our new hall. He not only did it well, but gave us stirring lectures, afternoon and evening, closing the evening lecture by healing the sick. His audience was large, and at the close of the exercises voted unanimously that he be invited to come again; and he will come."

New Jersey.

VINELAND.-J. V. Aldrich, upon remitting the amount of his subscription for the coming year, writes, Nov. 29th: "We are p'oncer subscribers to the Banner of Light, having taken it from its first number; and each year its columns grow brighter and brighter. Long may its pages be before the world to enlighten mankind in the knowledge of a higher and nobler life, and lift them up out of the dark valley of old theology and superstition.

That veteran speaker in the spiritual field, Hon. Warren Chase, of Santa Barbara, Cal., was here during the last three Sundays of this month, and gave six very interesting lectures on 'Evolution, as Related to the Past, Present and Future of Mankind."

North Carolina.

FAYETTEVILLE .- Upon renewing his subscription J. II. Farrar writes: "I cannot live without the Banner of Light. It is a rich mine of golden treasures. I no longer doubt the reality of Spiritualism, although I have never witnessed its phenomena but hope to be able so to do soon. God grant that the time may not be far distant when the light of Spiritualism may shine into every heart, and convince the world of its reality and truth. Speed the Banner of Light!"

Missouri.

GALENA .- W. Patton writes that there is great need of a good materializing medium in this place, and that one disposed and able to visit it would be amply remunerated and instrumental in accomplishing much good. He would be pleased to correspond with any one in regard to such a visit.

> For the Banner of Light. TO LOTELA. FROM OUINA.

Your message came as starry snow-flakes come, Or spring-time showers, or summer blossoms fair, Or wings of doves that circle o'er our home. Or music breathing on the heavenly air!

saw it in our world, your world and mine, Before it took the form of human speech: It was a garland there of flowers divine, Fashioned of thoughts whose radiance might reach

The shadows of the outer world, and show How lovingly we each our labors share, How constantly our hearts together flow Making, like dual streams, one fountain there. saw it there; but "Water Lily's "heart

Is strengthened by such loving messages; And when I here must labor—do my part— It helps, you know, to have a word like this. Lotela, in our world no mists can come, No night or storm divide those who are true;

And as we watch above each earthly home. We bring the heavenly light more to their view. And those who dwell in shadows of dull pain Or sorrow, see the light and seem less sad;

While hopes immortal spring to life again, And soon each weary heart shall be made glad. Your thoughts are flowers, your deeds are starry rays

That bless the hearts and eyes long used to tears; And if we labor thus for many days, The world grows brighter for the harvest years...

bless you and your chosen instrument : And "Water Lily" blesses both, beside; With her, through life, your kindly message sent By the white Banner ever shall abide.

Blessings on her who is the voice for those Who have no other way their friends to reach; Gainst whom the gates of death and terror close On earth to be restored through her in speech.

live to your medium "Water-Lily's" love, Give her Onina's love and blessings too. And you, Lotela, come to me above: I have a sweet gift in my home for you. [Given through "Water Lily," (Mrs. Cora L. V.

Richmond.) Chicago, Sundown, 12th Moon, 6th Sun.

We know Hop Bitters are above and beyond all as a nutritious tonic and curative.

Passed to Spirit-Life: From Boston, Nov. 30th, Mr. John H. Wright, aged 45

Brief funeral services were held at his late residence, 76 Brief lungral services were not at his late residence, the morning of Friday, Dec. 2d, when his remains, under the care of Mr. Nahum Marshall, a brother of Mrs. Wright (who is an officer of the National American Association, of which the deceased was a member), were taken to East Unity, N. H., to be laid by the Sidu of his kindred, whose spirits awaited him the other side.

ido.
Funeral services were held on the afternoon of the 3d st., at the old homestead—which has been occupied by our generations of Wrights—conducted by the writer. The exercises received the close attention of a large assembly of relatives and friends, whose presence testified to heir regard for him, and their deep sympathy for the be-saved.

reaved.

Bro. Wright leaves a loved companion, an only son, five brothers, one sister, and a very large circle of relatives. Many of them are earnest workers in the cause of progress, and, like his companion, have the assurance of an eternal regulon, whote the golden links in the chain of soul-love will remain unbroken forevermore.

71 Leverett street, Boston.

J. H. CURRIER.

From Felton, Santa Cruz Co., Cal., Nov. 14th, M. G.

Ashley, aged 20 years and 3 months.

The parents of Mr. Ashley have been firm and true Spiritualists for innny years, the son following in their footsteps. His was a most remarkable and impressive leaving. Just before his going he sang, in a clear and beautiful voice, two verses of "The Sweet By-and By," his father and a lady friend joining in the chorus. He would drop into the bass, then commencing another verse, would sing soprano. Yet his breathing was but in short gasps. His mother, a medium, said he was controlled by his brother, gone before. Thus departed, singing his farewell, a good son, by the light of our inspiring philosophy. The funeral was under the direction of Harmony Division No. 310 of the Sons of Temperance. The writer addressed the numerous friends gathered at the home of his parents. Santa Crux, Cal.

From Botany, near Sydney, N. S. W., Alice Grisdate Garton, oldest child of George and Margaret Jane Garton, aged 13 years.

Henry Gale conducted the funeral services. The Lyceum the Lyceum choir sang appropriate music, and William Westman delivered an excellent trance address suitable to be occasion. Her return from the spirit-world to communicate the glad idlings of joy unspeakable to her sorrowing earthly parents that she still lives, is a fact in their experience which a knowledge of Spiritualism alone can bring. G. G. AND M. J. G.

From Webstuck, Dutchess Co., N. Y., Nov. 23d, 1881, Asabel II. Haviland, (of heart disease,) aged 70 years.

Cobituary Notices not exceeding twenty lines published eratultously. When they exceed this number, toesty cents for each additional line, payable in advance, is re-

BANNER OF LIGHT:

THE OLDEST AND LARGEST JOURNAL IN THE WORL DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

INNUED WEEKLY At No. 9 Montgomery Place, Boston, M COLBY & RICH,

Publishers and Proprietors. ISAAC H. RICH......BUSINESS MANAGER, LUTHER COLRY......EDITOR, JOHN W. DAY...... ASSISTANT EDITOR, Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of TWELVE PAGES - containing SIXTY COLUMNS OF INTER-RESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, OORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects, EDITORIAL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

In remitting by mail, a Post-Office Money-Order on Boston, or a Braft on a Bank or Banking House in Boston or New York City, payable to the order of Collay & Hill, is preferable to Bank Notes. Our patrons can result us the fractional part of a dollar in postage stamps—ones and twos ortebred.

ADVERTISEMENTS published at twenty cents per line for the first, and affect cents per line for each subsequent insertion. sertion.
Subscriptions discontinued at the expiration of the time paid for,
said Specimen copies sent free.

COLBY & RICH

Publish and keep for sale, at Wholesale and Retail a com-plete assortment of Spiritual, Progressive, Reformatory,

and Miscellaneous Books. Among the authors are Andrew Jackson Davis, Hon Robert Date Owen, Dr. James M. Peebles, Henry C. Wright, Giles B. Stebbins, D. D. Honne, T. R. Hazard, William Dentor. Rev. M. B. Craven, Judge J. W. Ed-monds, Prof. S. B. Brittan, Alben Putnam, Epes Sargent, W. F. Evans, Kersey Graves, A. B. Child, P. B. Randolph, Warreu S. Barlow, J. O. Barrett, Mrs. Emma Hardingo Britten Miss Lizzle Doten, Mrs. Maria M. King, etc. Any Book published in England or America, not out of print, will be sent by mail or express,

Catalogues of Books Published and for Sale by Colby & Rich sent free.

Publishers who tracet the above Prospectus in their respective journals, and call altention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this office.

WITCHCRAFT OF NEW ENGLAND

MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ.,

Author of ''Bilde Mayrel Workers,'' ''Natty, a Spirit,'' ''Mexmerism, Spiritualism, Witcheraft and Mira-cle,''' 'Agassiz and Spiritualism,'' etc.

While producing this work of 482 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Sphilinalism, and found that in origin While raft them and too day is supermundane phenomena are the same; and found also that intervening Wikeheraft historians, lacking or shutting of too day slight, left unnoticed, or lingleally used, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Pytnam, well known by our readers, (and, as stated in the book, a pative of the parish in which salem Witcheraft had its origin, and descended from actors then and there,) in this interesting and fustructive work has dono much to disperse, the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shorteomings and misleadings by the historians, flutchinson, Upham and others who foolow their lead.

The work is worthy of general perusal.

CONTENTS.

PREFACE. References. Explanatory Note-Definitions, MATHERAND CALEF.

ROBERT CALEP.
THOMAS HETCHINSON,
C. W. UPHAM,
MARCARET JONES, Winthrop's Account of hor, etc.
ANN UPHAM,
MARCARET JONES, Winthrop's Account of Ann, etc.
ANN UPHAM,
Intelhinson's Account, etc.
ANN COLE. Intelhinson's Account, etc.
ANN COLE. Intelhinson's Account, etc.
ELIZABETH KNAPP. A Class of spiritualism, etc.
MOHSE FAMILY. Physical Manifestations, etc.
GOODWIN FAMILY. Hutchinson's Account, etc.
SALEM WITCHCHAFT. Occurred at Danvers, etc.
TITUBA. Examination of her, etc.
SARAH GOOD. Her Examination, etc.
DOHCAS GOOD. Bloss with Spirit-Teeth, etc.
SARAH OSHORN. What seen spectrally, etc.
MARTHA COREY, His Herolsm, etc.
GLIES COREY. His Herolsm, etc.
GLIES COREY. His Herolsm, etc.
MARTHA CARELER. Was seen as an Apparition, etc.
MARTHA CARRIER. Examination, etc.
MARTHA CARRIER, Examination, etc.
GEORGE BURHOEGHS. HIS Susceptibilities and Character, etc.
STANABLY. Number executed. Subits proved to have

or, etc.

SUMMARY. Number executed, Spirits proved to have een Enactors of Witcheraft.

APPENDIX.
CHRISTENDOM'S WITCHGRAPT DEVIL.
LIMITATIONS OF HIS POWERS.
COVENANT WITH HIM.
HIS DEPENCE.
DESIONOLOGY AND NECROMANCY.
BIBLICAL WITCH AND WITCHGRAPT.
CHIGISTENDOM'S WITCH AND WITCHCRAPT.
SPIRIT, SOLL AND MENTAL POWERS.
TWO SETS OF MENTAL POWERS—AGASSIZ.
MANUEL AND SPIRITALISM.

MARVEL AND SPIRITUALISM. INDIAN WORSHIP. Cloth, 12mo., pp. 482. Price \$1,50, postage 10

For sale by COLBY & RICH. Spiritualism as a New Basis of Belief BY JOHN S. FÄRMER.

Chap, 1—The Existing Breach between Modern Culture an the Popular Faith.

"2—Modern Thought vs. Modern Facts,
"3—The Arthude of the Religious World toward Modern Spiritualism.
"4—The Popular Faith and the Claims of Spiritualism as a Renewal of Revelation.

5—The New Bases of Belief.

6—Inspiration and Revelation: Their Nature and Source,

* 7-The Identity of Bible Facts and Spiritual Phe-

nomena.

** 8-Popular Errors and Objections to Spiritualism Explained and Answered.

** 9-Immortality in the Light of Modern Spiritualism. This work has just been received from England, where it as been halled with great favor.

Price, cloth, \$1.50; postage 10 cents.
For sale by COLBY & RICH.

SIX LECTURES.

Including Invocations and Peems, MRS. CORA L. V. RICHMOND.

MRS. CORA L. V. RICHMOND.

These Lectures were given by Mrs. Richmond during the months of February and March, 1877, and, embrace the following topics: "The Risks and Progress of Free Masonry, as Analyzed by Spiritualism:" The Conditions Necessary to Secure the Fullest and Freest Communication with the Spirit-World:" "The Religion of Spiritualism as Compared with the Ancient Religions;" "Further Evidences of the Love of Gold;" "The Transmigration of Souls:" "The Sphere of Wisdom," (as described by the spirit of Judge J. W. Edmonds.)

W. Edmonds.)

Price 40 cents, postage free.

For sale by COLBY & RICH.

The Gadarene; or, Spirits in Prison. BY J. O. BARRETT AND J. M. PEEBLES.

BY J. O. BARRETT AND J. M. PEEBLES.

The motio of this critical work indicates its general drift
—TRY THE SPIRITS!

It demonstrates the moral ratios of life; the parallels of ancient and modern obsessions, and the uses and abuses of mediumship. It covers a vast extent of religious and scientific history. It is mercliess to evil, charitable to the good, forgiving in its spirit to the falien. It points out the way of release from obsessing influences, and pleads for a higher order of inspiration and culture. It invites the thoughtful mind to the eternal registry of life's events, to the beautiful and solemn relations of the cartily and heavenly worlds, and to the means of attaining the ever-longed-for rest of soul with the wise and holy of angel ministry.

Bound in cloth, 22 rages, §1.25, postage 5 cents.

For sale by Colley & RICH.

Is It the Despair of Science?

BY W. D. GUNNING.

This pamphlet is very pleasantly written, suggesting the possibility of solving the mysteries of spiritual manifestations by tracing the analogies offered by the subtler forces of Nature.

Paper, 15 cents.

For sale by CULBY & RICH.

TO BOOK-PURCHASERS.

Colby & Rich, Publishersand Booksellers, No. 9 Mont-omery Place, corner of Procincestreet, Boston, Mass., explor sale a compacte assertment of Spiritual, Pro-cessive, Reformatory and Miscellaneous Books. I Wasterale and Estail.

at Wasterate and Reviel. Terms Cark, "Or has for Books, to be sent by Express, must be accompanied by allor at least half cash. When the money forwarded is not sufficient to fift the order, the halfner must be paid (O.D. Orders for Books, to be sent by Mark must be paid C.O.D. Orders for Books, to be sent by Mail, must marriably be accompanied by eash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps one sand twos preferred. All businessoperations looking to the sale of Books on commission respectfully decided a Any Book published in England or America (not not print) will be sent by mail or express.

**Probabilities of Books Published and for Sale by Cally & Rechard free.

Colly & Richaent free,

SPECIAL NOTICES.

**PECIAL NOTICES.

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

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

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

Banner of Bight.

BOSTON, SATURDAY, DECEMBER 17, 1881,

PUBLICATION OFFICE AND BOOKSTORE, No. 5 Montgomery Piace, corner of Province street (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH. PUBLISHERS AND PROPRIETORS.

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

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

The Watchman Re-endorses the Phenomena, but Rejects the Philoso-

A few weeks ago we noted an editorial appearing in The Watchman, the Baptist organ located in Boston, wherein the conductors of that paper endeavored to come to the assistance of Prof. Phelps, of Andover, in his "demon" crusade. At that time we stated that the testimony given in favor of the reliability of Henry Slade as a medium, by the Watchman editor himself, in his efforts to prove that "the devil" for some of his subordinate imps) and not Dr. Slade performed the wonders he (the editor) witnessed while attending a séance with him (S.), proved too much for the narrow line of a churchman's argument, and we therefore copied the statement, and adopted it as additional evidence in favor of spiritual manifestations-at the same time thanking The Watchman for its contribution to the mass of corroborative testimony already in.

The matter rested there for awhile; but week before last a correspondent of The Watchman, a Rev. Edward A. Stone, of Galion, O., having evidently perused what the editor of that paper had said in the way of an effort to render Spiritualism and "diabolism" synonymous terms, hastened to inform the trembling sentinel on the walls of the creedal Zion that it was not "the devil" whose presence and power he (the editor) had witnessed in Slade's presence (or any other person's), but only an exhibition of elever trickery on the part of mortals, not to be dreaded as the apparition of a fiend. nut merely missed with the light laugh which waits on the culmination of the professed conjurer's artifice.

Perhaps Mr. Stone is a Baptist progressive, and refuses to look backward to Satan and his imps for allies, choosing rather to fight the nineteenth century fight on nineteenth century methods, and to take that horn of the dilemma, viz: "delusion and trickery," which seems to him most in accordance with his individual reason. however misguided his judgment may be-as it evidently is-in the premises. Be that as it may, the editor of the Watchman returns to the charge in his last issue. He is sure Dr. Slade did not deceive him: In his first article, endorsing the reliability, as far as the mortal side was concerned, of the phenomena then seen, he said:

"The writer of this article had an opportunity during the past summer to visit Slade and witness some of the weird things which attend his sittings. The most remarkable of the things done in the presence of the German professors at Leipsic were not done in our presence. But those which were done were such as we cannot explain on the hypothesis of sleight-ofhand. The writing on a closed slate which we ourselves had purchased a few minutes, before at a bookstore: the lifting of the table into the air: the break ing of a slate into a score of fragments; and other events as curious were sufficient to convince all who witnessed them that we were in the presence of a mysterious power which did not reside in the man through whom it was manifested."

And now he further reiterates his conviction of the verity of the manifestations he saw, in the following language, which we quote from his editorial in the Watchman of Dec. 8th:

"Our correspondent promises to demonstrate that

the things done at the sittings of Dr. Slade are tricks,

provided he can be allowed to prescribe the conditions under which they are performed. But it is surely worth considering that one of the most skillful sleight of-hand performers in Europe says that they lie entire ly outside the domain of his art. Such is the verdict of the Court conjurer of Germany, after careful consideration. What conditions would our friend establish? Of course it would be possible to require tests to which Dr. Slade would refuse to conform. But we think the conditions under which he gives his sittings may be accepted as fairly scientific. When we saw him the sitting was in broad daylight. He did not ask who the four visitors were, and, for aught he knew, they might have been the most distinguished scientific mer in the world. He did not seem to have anuthing to conceal, but on the contrary permitted us to examine his table thoroughly, and to turn it upside down. There were no cabinets or curtains to suggest decention. The double slate which we had brought had not been out of our sight for a moment after we entered the room. It was placed, not under the table, but on the arm of one of the visitors, and Slade merely touched the frame with his finger-tips. Of course it would have been gratifying had the slate been left open, and had we been permitted to behold the bit of pencil moving without visible hands to use it, and forming the letters of its ownaccord. But after all, we do not see how that would have helped the matter at all, as it would be just as easy to explain such an occurrence as the one which actually took place. The party of four who

followed the party of which the writer was a member

saw this slate sail out into the room, curve upward in

the air, and alight on the table. Does our correspond-

ent know of any trickery by means of which this can be done? Does he know of any conjurer who can cause it to be done, or even seem to be done, in full

These are point-blank queries, and absolutely defy an answer from those who, like Mr, Stone, hold to the "delusion and trickery" theory regarding them. Any one who honestly examines into the physical phenomena of Spiritualism is convinced, and that quite speedily, of the truthfulness of the assertion that they owe their presentation to an intelligent, invisible power outside the medium and sitters; and the editor of the Watchman is a direct example in this direction; and any one who has thus honestly observed, is at once seized (as was the Watchman editor evidently in the case of Mr. Stone) with a sort of pity for the deplorable ignorance manifested by those who ascribe them to the domain of the prestidigitator.

The Watchman editor is sure the events narrated by him were true, the phenomena real. Therefore the next question in his mind is as to their cause. And what better way of frightening the Evangelical sheep-who are now in such numbers leaping the barriers of the church fold - back to their old-time confinement, than to follow the late Elder Knapp, and ascribe what he (the editor) has seen (and what so many thousands of church members all over the land are seeing frequently in the privacy of their own homes, and sometimes even amid the sanctity of their own household band) to THE DEVIL! We cite Elder Knapp, because it was he who years ago in the course of "a revival" held by him in Tremont Temple, Boston, took the broadest ground in this matter-declared his honest belief in an individual and indefatigable Devil, and ascribed all the teachings and the phenomena of Spiritualism to him as being the results of his demoniac efforts to win the souls of men and defeat the objects for which the vicarious atonement was instituted.

We shall refer to this again, further on; but in passing from this-the first-division of his editorial (for it contains two) we desire to thank our brother of The Watchman once more for his testimony in favor of Dr. Slade's mediumship. whatever his object in placing it so prominently before his readers. Now for the second portion of his article, in which, since the Banner of Light is specially mentioned by name, it is presumable that we might feel particularly interested: We give his introduction to this section, which runs as follows, premising on our own part that the discourse he in so lame a fashion endeavors to reply to was delivered by W. J. Colville in Berkeley Hall, Boston, recently, under the claimed control of Spirit E. V. Wil

"If what our correspondent has said has led us to referate our belief in the reality of some things that the mediums do, after making allowance for the undemable trickery of many of them, the discourse in the Banner of Light illustrates well the second part of our article, in which we expressed our belief that the marvels were produced by wicked intelligences. This discourse, professing to come from the spirit of a deceased medium, and to defend Spiritualism, as it is held by pure spirits in another world, utterly misrepresents the article of Prof. Phelps, a synopsis of which we gave. We shall quote a few specimens of these misrepresentations."

Why did The Watchman print a synopsis (however close) instead of the main article in full? Could it have been that by so doing, and keeping at least to a straight line, its editor escaped parading before his readers the contradictory ssertions with which Prof. Phelps's article abounded? It would appear so. Having endorsed Prof. P.'s assertions by saying "these are wholesome and timely words" of "special weight as coming from a distinguished teacher in the theological school at Andover," and one who "had in his youth abundant opportunity to acquaint himself with facts which cannot be laughed away, or set aside as delusions or as tricks of men in the flesh," The Watchman editor is particularly offended with Spirit Wilson for daring to assert through Mr. Colville's organism that:

"Prof. Phelps advocates a course of duplicity by telling the clergy to preach the devil, though they are not at all sure of the existence of a devil; and that while they may have their own doubts as to the existence of his Satanic Majesty, they are to treat their congregations as though they had no such doubts."

If The Watchman had printed the essay of Prof. Phelps in full, its readers would have been able to peruse the following, which we extract from it as printed in the Congregationalist, which excerpt, if it does not teach the duplicity spoken of above by the spirit, has no meaning whatever:

"Do we not need for present use some simple, yet philosophical explanation which shall commend itself to the common sense of men, and to the biblical prepossessions of the people; even if our respect for science compels us to hold it as only a probable hypothe And do we not find that explanation in the plain teachings of the Bible respecting the malign realm of the 'Prince of the power of the Air'? We might not venture to create such a solution on our own authority, but finding it, as we do, ready to our hand, may we not use it as a tentative and probable hypothesis, till science shall extend our knowledge, if it can to something more satisfactory?'

The great defect in Prof. Phelps's line of procedure in regard to his advisory paper concerning the query "How shall the Pulpit treat Spirtualism?" was in his giving publicity in the Congregationalist to this article at all. To have been really effective it ought to have been secretly printed in a form suitable for private distribution, and sent only to the ministers themselves, for their perusal and acceptance, or otherwise. Then these gentlemen might have had meetings and exchanged their views on this "temporary" (?) explanation, by which means they could have arranged the best methods of hoodwinking their followers; but now that he has come out boldly before the world the whole plot is exposed, and many thinking minds in the Evangelical church-membership will, if they use the power of thought on the above extract, see that, paraphrased, it runs much after this fashion:

"The manifestations of Spiritualism are accomplishing a bad effect on our church organizations by attracting the attention of many of our members, who subsequently become believers in the Spiritual Philosophy itself, and hence their presence is lost from our ranks, and their shekels are missed from the creedal treasury we need for present use (by-and-by we can either invent another, or may be we shall not need to) some simple form of explanation, which shall commend itself to the prepossessions of the people, which prepossessions we have in the past so carefully cultivated; and while, since even our own minds as ministers have become enlightened to that degree that we would not venture to so insult our own intelligence as to reate such a solution as that the 'Prince of the power of the Air' is the cause of it all, yet he is a convenient evasion to be used in the present emergency, and has the added advantage of having been manufactured ready to our hand, by a past age-thus saving us the trouble and men-

tal disquiet necessary to his production. Byand-by we, the ministry [for the average reader knows how fond (?) the church has always been of adopting the revelations of science in the pastl, can get up something new, if needed."

Spirit Wilson we maintain was, therefore, correct when he charged Prof. Phelps with urging the ministry to preach a thing for present use, even though they might not be interiorly satisfied that it was the truth.

The Watchman is troubled again in another way by Spirit Wilson's utterances, and quotes from him to the following effect:

" Prof. Phelps clearly teaches that the good spirits must remain shut up in heaven, and be satisfied to relinguish all interest in human affairs, leaving humani ty and their own dearest friends in charge of the

"And it appears that the stock in trade of the Orthodox churches to-day, according to Prof. Phelps, is His Imperial Highness, the Devil."

The Baptist editor shrinks back from his own position when presented in plain terms, and groans out: "It is almost needless to say that there is not one word or whisper in the article of Prof. Phelps that teaches these things"; and is convinced that "no good spirit in the flesh would depart so widely from the truth, and whether this discourse came from a spirit in the flesh or out, the spirit is wicked"; but let him read Prof. P.'s article again, and see if he is not mistaken in this sweeping and really baseless ondeavor to shield his principal, who has not even the honesty of Elder Knapp, to whom we refer above, but openly admits that he would preach "a devil" of expediency rather than a real and permanent one such as the great revivalist pro-

With a desultory and commonplace group of objections to Spirit Wilson's strictures against Orthodox Christianity," etc., the Watchman closes its article-which it prefaced with the half-hearted assertion that "We do not want to say too much on this subject" [Spiritualism]and resigns itself to the mercy of its readers. Let us hope they will be as lenient as possible in the premises.

Interior Communications.

"My cousin cannot give them this knowl edge," said a spirit recently, in one of our reported séances, "because her experiences are of the inner life; they do not pertain to outward manifestations." That simple reply starts a whole circle of reflections in the mind. How many at once realize the truth of the above an swer in its intimate relation to themselves. To how many does not the revelation instantly come from it, that all that they receive from the other world is impressed upon them direct ly, and without the help of an intermediary.

There are a great many persons who are recipients of light from spirit sources in a mysterious way. There are times when they know for a certainty that they are guided by an unseen power; that they have thoughts for whose origin they are unable to account: that they do what some intelligence outside of themselves must have suggested; that they are me diums, and have only to become receptive and patient, practicing the habits of humility of spirit, to receive impressions and guidance direct from the spirit-world. They are of the number who obey spirit influences habitually, while in very many instances they would not consent to sit with a medium.

They would not, either, in many more in stances, be successful in obtaining communications if they did consult a medium. The truth is, in their case, they do not require the ser vices of a medium, for they receive their im pressions and influences direct from the spirit world. Their "experiences are of the inner life," and "do not pertain to outward manifestations." It would be wiser if more persons thought of this matter, to discover how far it may be true in their own cases. They might become surprised to find that in no other way can they account for what comes to them unsolicited and in unexpected moments, than by attributing it to the direct and silent operation o spirit-intelligences.

It is a solemn and yet a very sweet and con solatory thought that we live thus in familiar companionship with those who are wiser than ourselves, but who nevertheless feel an intense interest in our every-day actions and occupations, and are near at hand to supply our minds with a fund of thoughts exactly suited to our necessities, and whose chief delight consists in ministering to the people of earth in their brief but often blind career. This experience of the inner life is more precious than any other, and should be coveted above all other gifts which the present life has to bestow. By it we are insensibly drawn to an exalted condition which makes life always fresh and new.

During our visit recently to New York City we called at the rooms of J. V. Mansfield and were much gratified by an examination of some of the curious and artistic contents of his rooms and cabinets. The description of several of the items of his collection-for the Doctor has a venchunt for this work, and now has quite a museum at his residence-was very interesting to us. Many of these articles came to him by direct donation-sometimes, he informed us, from parties who were strangers to him, but who were led to do so really through spirit influence, though they had not the slight est knowledge of Spiritualism per se: his own special spirit-friends and their own uniting to cause the articles to be deposited in his rooms in order to act as magnets to draw the donors there in time, as investigators of the Doctor's development. Among the curiosities shown us at that visit may be specially mentioned a golden crucifix which was worn by Josephine at her marriage with Napoleon Buonaparte, in 1786; it was presented to F. Wiley by Napoleon Bertrand; and came in regular and authentic form to Dr. Mansfield. We also saw in this collection a silver tankard, over one thousand years old, which was taken from one of the mounds of an Inca in Peru, South America. Dr. Mansfield has also in his possession a small statue of party who gave it to him informing him at the time of presentation that there was not another of the kind in the United States.

Mr. Sour, the medium so highly spoken of by the late Epes Sargent in his "Scientific Basis of Spiritualism," has just located in Cincinnati; O. E. D. Babbitt writes us under date of Dec. 7th from that city: "The coming of Mr. Sour here is an important matter for Spiritualism, and multitudes must be converted to our ranks through him. He is to-day about the most reliable medium on the planet, I think, and one who will help the cause by his good life." We shall print a "Letter from Cincinnati," by Mr. Babbitt, regarding this and other themes, in our next issue.

See 9th page for interesting "Western Locals" by Cephas.

Compulsive Vaccination.

Hudson Tuttle, in The Two Worlds of the 10th inst., upholds compulsory-vaccination statutes. He demurs to certain positions taken by Mr. Giles in his pamphlet on The Iniquity of Compulsory Vaccination, advertised in our columns, and says, that though it exhaustively presents both the medical and legal aspects of the matter, yet it "makes a galling side issue against physicians in general." Spiritualists in Massachusetts, and in certain other States, have no cogent cause for gratitude to regular physicians, for it is that class that has plotted again and again against the health and medical liberty of the people, and it is the same sect that most persistently upholds the vaccination statutes. Not all doctors are of their way of thinking. For instance, the Connecticut Eclectic Medical Association, at its semi-annual meeting last November, in New Haven, adopted the following resolution by an unanimous vote:

Resolved, That the Eclectic Medical Association of Connecticut hereby declares its convictions against the practice of Vaccination and all legislation making it compulsory; and asks the Legislatures of the sev eral States to pass laws prohibiting Sanitary Boards, School Boards and other local authorities, from mak ing and enforcing regulations for that purpose.

Let our readers who may be interested in the matter read the anti-compulsive argument in Mr. Giles's pamphlet. Mr. A. J. Davis has recently written to a friend that he has not the least doubt that that "strong, logical, brave, and cohesive argument, based on facts, will exert widely among the intelligent the influence' its writer wished it to have. "Of course," continues Mr. Davis, "the 'compulsive' side of the question is quite repugnant to the great gospel of individual liberty which I am constantly proclaiming."

A queer argument, that of Mr. Tuttle's, that because a State has a right to suppress a nuisance, therefore it has a right to compel universal vaccination, as if every perfectly healthy person in the State were a nuisance, if so be that he is unvaccinated. Let our Massachusetts friends who desire a repeal of the statutes-an act which would leave it to the option of every citizen to be vaccinated, or not vaccinated, as he might prefer-make and circulate petitions to that effect, and present them to the Legislature at its ensuing session.

Injustice to the Maoris.

There is a prospect of trouble between the English Government in New Zealand and the Maoris, the aboriginal inhabitants, who appear to be under about the same rule as the aborigines of our own land. It is questionable whether the Governor of the Colony can check the usurpations of the ministry upon the rights of the natives; if not, war is imminent.

Lands belonging to the Maoris are taken and confiscated by the Government, and any move made by their rightful owners to regain or occupy them is met by arrest and imprisonment; and this is what the authorities there term "justice to the Maoris." According to the Echo, a crisis is rapidly approaching. The ultimatum of Sir James Prendergast, issued in the form of a proclamation, is: "If the Maoris do not surrender lands they believe to be their own, the small reserves left to them are to be taken away, and they are to be left landless. They have [Oct. 29] only fourteen days to decide!" Meantime drilling and recruiting were going on, and war threatened.

The Echo sees no cause for war. The natives have committed no crime; they claim only what they consider, and what undoubtedly is, their own, and ask merely their rights. "We protest against war," says the Echo, "because it is unjust and unrighteous. If gone on with, it will forever be a blot on our names as colonists, and we hope the love of humanity will be strong enough to prevent the Government killing the Maoris. Appealing even to self-interest, a Maori war is a mistake. It can do the colony no good. It will be costly. Many homes glory? Let us hope that the good feeling of the colonists will prevail, and that the Governor, in his attempts to preserve the Maori race, will be aided by all good colonists."

Berkeley Hall Meetings.

On Sunday last, Dec. 11th, W. J. Colville de ivered an instructive and forcible inspirational discourse on "The True Basis and Best Methods of Spiritual Organization." The address was a powerful plea for liberal organization on a spiritual plane. As the lecture will soon be published, we offer no abstract. In the afternoon a temperance meeting was held, the opening speech being made by Mr. Colville, who, prompted by his spirit-guides, uttered a vehement protest against intoxicants of all kinds, and urged all friends of humanity to abstain for example's sake, if on no other ground. Following his remarks, short addresses were made by several earnest workers in the cause of temperance, fully endorsing the views of the first. speaker, At the suggestion of an elderly gentleman who delivered a very forcible address, all present who favored total abstinence were requested to hold up the right hand. Nearly every person complied with the request, and thus publicly avowed themselves in favor of the temperance movement. In the evening Mr. C. lectured in Lynn, the audience being very large, many seeking admission failing to obtain entrance for want of room. His subject was, "The Bible of God and the Bible of Man."

On Sunday next, Dec. 18th, in Berkeley Hall, at 10:30 A. M., Mr. Colville will resume his remarks on Organization. At 3 P. M., he will speak on six subjects presented by the audience, and in the evening, at 7:15, lecture before the Spiritualist Society at East Braintree.

Christmas Notice.

The friends of the cause are cordially invited to a Christmas Party and Entertainment to be given in the spacious parlors of W. J. Colville's residence, 30 Worcester Square, Robert Emmet, which was made in Europe; the on Saturday, Dec. 24th, at 8 P. M. 'All who can conveniently bring a folding-chair for their own use during the evening will confer a great favor, by doing so.

On Christmas Day in Berkeley Hall several members of the Germania Orchestra will accompany the organ in the performance of both services. Eminent professionals will render the vocal parts.

Mr. Colville can be engaged to lecture out of Boston on week day evenings by parties desiring his services, on moderate terms. Address for particulars 30 Worcester Square, where he is now delivering a course of Friday evening readings, lectures, &c., on "The Wonders of the Land of Egypt," at 8 P. M.

The reader's attention is especially called

Holiday Books.

The Holiday Season is now rapidly drawing near, and gifts of all kinds are being prepared on every hand as the indices of friendly feeling, one with another, in the household band and in the ranks of society at large.

What is better than a good book for a Christmas or New Year's present? It will tell its tale of loving recollection, and deliver its practical moral, long after the holiday it came to commemorate is numbered among the things that were.

Colny & Rich therefore take pleasure in calling the attention of all lovers of spiritualistic free thought and miscellaneous literature, who may contemplate the making of Holiday Gifts, to the fine stock of published works by eminent authors, (some of which are noted in advertisements on our fifth, ninth, and tenth pages,) which they offer for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston: confident that all who may purchase therefrom, either by personal call or by order, will be satisfied with their action, and confer a lasting pleasure upon those on whom the volumes are

ET A COMPLETE CATALOGUE of all their publications will be sent by mail to any one on application

How an Outsider Views an "Exposer."

The editor of the Plymouth (Mass.) Free Press. though not a Spiritualist, exercises his common sense, and gives a so-called "reverend exposer" of Spiritualism the advertising benefit of his columns to the following extent:

"Mr. Walte, a wide-awake, brazen-faced individual, coming among us in the garb of a servant of God, to denounce a religion other than that of which he professes to be a guiding shepherd, drew a full house. He started off with calling all mediums cheats and frauds, and all believers in Spiritualism, a deluded, weak-minded set of individuals. Now we do not pretend to have an 'abiding faith' in the doctrine of Spiritualism, but we are acquainted with quite a number who are firm, and we think honest believers in it. and whom we would trust full as far and respect a great deal more than the Rev. Mr. Waite." Some idea of the amount of trust which can

be safely reposed in this man Waite, can be gained by a reflection that in his printed advertisements he has not scrupled to announce as one of his assistants or "prelude"-ists, "Dr. Cadwell, of Cadwell & Carpenter, the great mesmerists of the day," thereby conveying the impression that Prof. J. W. Cadwell, a firm Spiritualist, whose name is known as a mesmerist all over New England, is with him-which is false. Prof. Cadwell, who at time of writing was in New Jersey, has addressed a letter to us, stating that he (J. W. C.) is the only Dr. or Prof. Cadwell who ever was with Prof. Carpenter, and that Waite knows him personally, at least well enough to prevent any one from deceiving him (Waite) by a false claim to be Dr. C .- and denouncing this disreputable action (to say the least) of the Rev. (?) Mr. Waite in such terms as it rightly deserves. Will somebody please read as a hint to Mr. Waite the following apothegm from the Boston Herald of Dec. 12th: "Tortuous paths are not made for honest men"?

Zoellner's Transcendental Physics-Price Reduced!

A fine edition of this excellent and satisfactory treatise on the "Fourth Dimension," the phenomenal marvels witnessed by Prof. Zöllner in presence of Dr. Henry Slade, etc., is offered for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. The work is printed on tinted paper, with all the illustrations; and while identical in character of contents and engravings with the English edition, which sells in that country at \$3, it has been heretofore held by its American publishers, Colby & Rich, at \$1,50 per copy.

It will now be seen by an advertisement on our eleventh page that the price has been reduced to \$1 per copy, at which figure this valuable work should receive an additional and wide-spread circulation.

Marriage of Dr. J. R. Buchanan.

This well-known gentleman was united in marriage, Dec. 12th, with Mrs. Cornelia H. Decker, both of New York.

We shall speak more fully concerning the services next week, contenting ourself at present with the statements that one hundred guests were present, among whom were to be noted many prominent and representative minds in fields spiritual, scientific and medical: that the words of Prof. S. B. Brittan, who officiated, were eminently appropriate; and that the whole occasion was fraught with food for brilliant and happy memories. Our best wishes go with the couple thus so auspiciously made

Bigotry Rampant in Cape Town.

We are in receipt of The Cape Argus, Cape Town, South Africa, of Oct. 31st, in which the editor, in a lengthy leader, excoriates the bigots who would not receive a charity donation from Mr. Walker, the English lecturer, because he was a Spiritualist! We shall publish the article entire in our next issue, as evidence that bigotry is still rampant among the South African churchmen, the same as it is among those of the New England Orthodox churches. The editor of the Argus was justly indignant at the treatment of Mr. Walker, and all Liberals the world over will honor him for his frank utterances in behalf of truth and justice.

Dr. Monck is receiving such numerous invitations from all parts of the country to give materialization séances, in consequence of the recent publication of Judge Dailey's statement regarding the materialization of his daughter unexpectedly and in the light, without cabinet, through the doctor's mediumship, that he desires us to state he is unable to accept such offers, as his power is now concentrated in healing, which occupies the whole of his time, and renders it impossible for him to reply by letter to his kind correspondents.

Dr. Monck continues to heal with remarkable success at 205 East 36th street, New York, daily, except Sundays, Mondays and Thursdays. Office hours, 9 A. M. to 5 P. M. Later by appointment only. Thursdays from Q A. M. till 7 P. M. at 402 State street, Brooklyn. Dr. Monck heals through the post.

A. J. Cranstoun, Esq., writes us from Lucerne, Switzerland: "I am very glad you have been able to increase the size of the Banner of Light. - What an admirable discourse was that to the interesting correspondence on our first of Mr. Colville in the paper of the number for Nov. 5th."

The Bliss Mediums.

Thomas R. Hazard writes to us under a recent date concerning a séance attended by him and given by Mr. and Mrs. Bliss in Providence. Some twenty or more form materializations presented themselves," he says, "and among them the full form of the late Gen. Burnside, wearing a military coat with metal buttons. The General appeared plainly to the full view of all present, shaking hands with some of us. A gentleman who accompanied me to the sitting, (who was not a Spiritualist, and who had been present at but one séance before,) agreed with me that no one who, like ourselves, had ever seen the striking, stalwart figure and marked countenance, hair and beard of the late General, could possibly mistake the identity of the spirit, which was a perfect fac simile in every particular of Gen. Burnside."

An Appeal from the Conductor of the Cleveland (O.) Lyceum.

To the friends in Cleveland and vicinity (viz. all the United States), who wish to make it possible for "Santa Claus" to visit our Lyceum children at Christmas, I would say, donations, either of money or suitable presents, will be thankfully received at 105 Cross street, due acknowledgment of which will be made through the Banner of Light.

Thos. Lees, Conductor.

["Cleveland Notes," including a report from the Herald of that city of a session of the Lyceum and exercises commemorative of the decease of one of its members, will appear in our columns next week.]

Wo We tender our sincere thanks to the well-known trance-medium, Mrs. Katie B. Robinson, of Philadelphia, for a most excellent photograph likeness of herself, and have assigned a place in our Public Free Circle-Room for it. It is a capital likeness. The interviews we were privileged to hold with many of our spirit-friends through her mediumship during our recent visit to that city, gave us renewed assurance of her remarkable medial gifts, and the occasion is one we shall always hold in grateful remembrance, as will also the New York friend who was present with us.

We are in receipt of an interesting letter from our English agent, J. J. Morse, and shall print it next week for the delectation of our readers. Patrons on that side of the Atlantic are notified that Mr. Morse has now established his Progressive Literature Agency at No. 4 New Bridge street, Ludgate Circus, London, | in the milk!" E. C., Eng., where he is ready to receive subscriptions for the Banner of Light; he will also supply parties wishing them with single copies of this paper at fourpence each; single copies sent by post 41d. We wish him the fullest measure of success in his new location.

The Index wishes Rev. O. B. Frothingham to cease enacting the role of a propounder of enigma, and speak out in meeting himself, as to his real sentiments. That is what its religious editor, "W. J. P.," means when he says in a recent issue of that religio-non-immortalist paper:

"If Mr. Frothingham shall see fit, as it were to be wished he might, to express his present views of the religious outlook in his own way, he will be entitled, whatever the views may be, to a most respectful hearing, and would certainly receive it from all his old friends and co-workers."

A correspondent writes from Delphi,

"Do you know anything about Prof. Star, alias Dr. Thomas, alias Dr. Robinson, etc., etc.? It has been here on an "expose" mission. He stated here that the Banner of Light said he was the best medium in the world. Let us hear what the Banner knows about him."

The question is easily answered: We know nothing whatever regarding this Star Professor of Aliases; and if he is going about the country reporting that he has received an endorsement from this office, he is making claims which are not borne out by the facts in the case.

A correspondent writing from San Francisco, Cal., says: "I hear but one opinion expressed in relation to the Banner of Light, and that is that it is a grand paper. The wonder is how you can afford to give so much for so little. There are more copies of the Banner sold in this city than all other spiritual papers combinedprobably it would be safe to say double the number. The Banner is on sale at all the prominent periodical dépôts."

A correspondent, writing from Botany, N. S. W., on the second page, present issue, speaks of the intended speedy departure of Mr. Bright from Sidney. As we go to press information reaches us that the gentleman has arrived in California. The Morning Call (San Francisco) for Dec. 5th alludes to his advent as follows:

"Charles Bright, late of the Melbourne Argus, is in the city. Mr. Bright is one of the noted literateurs of Australia."

THE FIRST SOCIETY OF SPIRITUALISTS OF New York City holds meetings every Sunday in Republican Hall, 55 West 33d street, at quarter before 11 A. M., and quarter before 8 P. M. Henry J. Newton, President; Henry Van Gilder, Secretary. Children's Progressive Lyceum meets at quarter before 3 P. M.; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

W. Harry Powell, slate-writing medium, of Philadelphia, is, we are informed, meeting with marked success in Detroit, Mich., where he will remain about ten days longer. From thence he will go to Cincinnati, O. Friends between Cleveland and the above-named city wishing to make arrangements with him en route can address him at Cleveland P. O.

At a séance given by Dr. Slade at Fall River on the evening of the 30th ult., twentytwo well known and reliable gentlemen were present" out of mere curiosity," says the Daily Sun, all of whom were fully satisfied that there was no deception in the surprising phenomena

Maud E. Lord, the excellent medium whose séances have been largely attended during her recent tour in the West, contemplates visiting the Eastern States at an early day: She is a most useful evangel of Spiritualism.

It gives us real pleasure to be able to chronicle the announcement by its publishers, that with the beginning of the New Year the number of pages of Light, the new London journal, will be increased from twelve to sixteen.

Mrs. Anna Kimball (psychometric healer) will lecture in Kansas City, Mo., on Sunday, Dec. 18th, and will continue to speak there during the season.

Dr. J. K. Bailey writes from St. Louis, Mich.: "Accept congratulations upon the enlarged and increased work of the ever popular Banner of Light."

BRIEF PARAGRAPHS.

BANNER

While a pathway is unlighted, While a soul remains benighted, While a life remains that's blighted, While a wrong remains unrighted, Battle manfully. MILTON H. MARBLE.

An Orthodox exchange, which evidently believes in a "literal" place of "eternal uneasiness," comes to us with the following couplet. "A great moral lesson" is really embodied somewhere therein: 'Cold weather wanted:

'Here lies a man who beat the printer, Oh, how his soul doth long for winter !"

The worthlest people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at.—Swift.

The American Minister, Hamlin, has arrived at Madrid, Spain, and will be received by the King the

Over seven hundred persons perished by the burning of the Ring Theatre, at Vienna, Thursday night of last week. It was an appalling catastrophe.

The Bishop of Manchester, Eng., in a recent sermon at Oldham, in which he referred to the visit of Messrs. Moody and Sankey, added that he feared the effect of startling excitement passed away as rapidly as it was produced. Where, he asked, are the tens of thousands who rushed to hear Moody and Sankey at Mau-chester? They must not suppose that because a man could cry "glory, hallelulah!" he was saved.

A telegram informs us that London was in complete darkness on the 9th inst., a dense fog having enveloped the whole city. A dense fog envelops it all the time, spiritually.

Plymouth Church, Brooklyn, has a membership of 2401, an increase of 181 over last year. Receipts for the year from all sources, \$57,000.

> A PRINTER'S PROTEST. Part II. Part II.
>
> What a human eye is without sight
> Is an t without a dot.
> J's are such curious, crooked things,
> We recognize them not.
> K ought to stand for kindest deed,
> But comes in well for kick.
> The I's and m's are mischievous,
> While n's just raise Old Nick.

-[Albanu Press. Lottery swindlers have come to grief in New York.

Berved 'em right. A woman who carried around milk in Paris said a halve thing the other day. One of the cooks to whom she brought milk, looking into the can, remarked, with surprise: "Why, there is actually nothing there but water!" The woman, having satisfied herself of the statement, said: "Well, if I didn't forget to put

A colliery explosion at Brussels, Belgium, killed sixty-six persons.

A new party has arisen in some of the Swiss cantons which calls liself the Winterthurerhandwerksburselhenvorwarisgrupp. It is not every language, says the London Echo, which is so noble and exhaustive as the German. Here, in a single word, these people tell us that they are immigrants of German race, that they are artisans and apprentices, that they hold advanced political opinions, and that they have constituted themselves into a party.

Gen. Judson Klipatrick, United States Minister to Chili, is dead at 45. He graduated at West Point in '61, and won great distinction in the civil war.

Prof. Phelps evidently thinks the Devil is "a goodnough Morgan" to be used to account for Spiritualism till the creed expounders can hatch up some new explanation.

One hundred and fifty thousand copies of "HELEN'S BABIES" have already been printed and sold, and the demand for it continues as lively as ever. It is a book that all should read, old and young. It is published by T. B. Peterson & Brothers, Philadelphia, Pa., price 50 cents in paper cover, or \$1 in cloth.

Land-grabbers want Secretary Kirkwood to grant them the right of way to the St. Louis and San Franeisco Railway through the Choctaw Nation's RESER-VATION in the Indian Territory. A big steal !

The disturbed condition of Ireland continues, and arrests under the coercion act accumulate.

> MODERN COMMENTATORS. "Some [*] say the devil's dead And burled in Kirkca'dy, Others [t] say he 's up again Dancin' the ' Heeland Laddie.'

[* Rev. Edward A. Stone, of Gallon, O., et als.] [†Editor of The Watchman, Boston; Rev. Prof. Phelps, indover Seminary, et als.]

There have been more murders committed in the New England States the past year than during the same time in Ireland, notwithstanding the "dis-

turbed" condition of the latter locality. Electric lights should shine o' nights in every public square in Boston. The greatest thoroughfare is Haymarket Square, and one should be there- anyhow.

Saturday the weather was cool but comfortable in Boston; not a cloud could be seen in the sky, and the ladles were out in full force purchasing goods for Christmas presents. It was a lively occasion for the

dry goods dealers. The eigarette smoker on the rear platform has been mensurably suppressed by the advent of cold weather, but his place is more than supplied by the ulster-clad athlete who stands beside the driver, and keeps the door open while the conductor takes his fare out of a five dollar bill.—Boston Evening Star.

The Cincinnati Enquirer thinks the king of Ashantee gets his bloody mortar idea from Shakespeare: Imperial Gesar, dead and turned to clay, Might stop a hole to keep the wind away."

The Emperor of Japan announces that in 1890 he will give the country over which he reigns a Parliament and a constitutional government.

In Holland 66 miners were killed one day last week by an explosion.

If Prof. Phelps reads the Banner of Light and is amenable still to the law of evolution, he must outgrow some of his old ideas, as its folds wave over him.

—The Two Worlds, New York City. The variegated Index has dropped what it terms its

'awkward handle," viz., "Free Religious," and now appears as plain Index-though it is not at all plain to many minds as to what the index points out. The pastor of the Congregational church at Stratford, Conn., used the revised New Testament. The

officers sent him a written order to return to the King James version. "The ignorance thus shown by a people to whose enlightenment I have devoted myself," says the minister, "so disgusts me that I will no longer read any scripture for their benefit. I have resigned."

A number of Chicago men, including a Jewish rabbi, Bishop of the Reformed Episcopal Church, and the pastor of a Unitarian society, have addressed a petition to the Board of Education asking that the first forty minutes in each school day be devoted to instruction in unsectarian ethics and psychology.

The charlatan who has been figuring in some portions of the West as "Dr. Charles Slade," aiming to have the public infer that he was the veritable Dr. Henry Slade, has come to deserved grief. No class of people are more desirous of seeing humbuggery stripped of its mask than are honest Spiritualists themselves.—Votce of Angels.

Mrs. Abbie N. Burnham delivered an eloquent address for the Spiritualists last evening. Their association is prospering, and even the Herald now announces their meetings among its religious notices for Sunday.—The Valley Visitor, Newburyport, Mass., Nov. 14th. Nov. 14th.

"Statistics show," says the Church Union, "that fewer people attend church in Liverpool now than twenty years ago. The ability of the people to appreclate good preaching has probably increased without a corresponding improvement in the sermons."

STORES THE SERVICE STORES

Movements of Lecturers and Mediums

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

Lyman C. Howe will lecture in Binghamton, N. Y. Dec. 18th and 25th. N. S. Greenleaf, so writes C. R. Maxim, spoke in

Wakefield, Mass., Sunday, Dec. 11th, and is to be there again next Sabbath. Mrs. Sarah A. Byrnes lectured recently in Haverhill Mass., to good acceptance.

Dr. J. K. Balley reports that he has been speaking and healing during October and November at various points in Indiana and Michigan, closing the latter month at St. Louis, Mich., where he may be addressed

in care of P. O. Box 306, until further notice. Mrs. Clara A. Fleld spoke in Newburyport, Mass. on Sunday, Dec. 4th. The Daily Germ (Newburyport of the 5th referred to her services there in the follow-

ing commendatory strain: "Mrs. Clara A. Field, of Boston, lectured for the Spiritualists at Temple of Honor Hall, yesterday afternoon and evening, greatly to the satisfaction of all in attendance. Mrs. Field is a very entertaining speaker, by far the best who has visited our city this season, and her readings and tests are also of a superior order."

Mrs. Field will lecture in Newburyport-same time and place—next Sunday. She may be addressed by all desiring her services, at her office and residence, 19 Essex street, Boston.

Great success, so it is reported, has attended the abors of Frank T. Ripley at Omro, Wis., and the Spiritualists there were so highly pleased with the work he accomplished that they have engaged his services for the months of February and March.

E. W. Wallis lectures for the Spiritualist Society in Manchester, N. H., Sunday, Dec. 18th.

Magnetized Paper.

To the Editor of the Banner of Light: Twelve years ago I discovered that I possessed in my organism a susceptibility that enabled me in a large degree to receive, also to transmit to parties at a distance, by and through the vehicle of paper, letters, and other materials, the subtle forces known as electric vital or spirit-magnetism. Much skepticism and opposition have been shown, but to-day those who were the most bitter in their condemnation of this idea, recognize the power as a fact in nature.

To allow the merits of this natural "force" to be better known and appreciated, I will-on receipt of full address and stamp to prepay postage-for the next ten days, send magnetized paper free to the sick who are not able to pay for it. Here is a chance for invalids residing in States that have medical restrictive laws, to try this mode of treatment without fear of prosecution.

A. S. HAYWARD, Magnetic Physician. 11 Dwight street, Boston, Dec. 19th.

A Card.

To the Editor of the Banner of Light:

Your letter of inquiry is received. I am glad of this opportunity to refer to the false reports of my illness and death, recently in circulation. The name of Dr. Robert S. Newton, who lately passed away, has no doubt been mistaken for my own. I am in my usual health, and continue to heal the sick by magnetized letters. This healing influence is strong and powerful, and I am assured by the hosts of spirits working through me that I shall retain and exercise this gift as long as I remain in the form.

Yours very truly, J. R. NEWTON. 256 West 55th street, or Station G., N. Y. City, Dec. 12th, 1881.

M. A. W. S. Rothermel, materializing medium for manifestations in the light, is holding séances in Boston and vicinity. On Saturday evening next he will hold one in the parlors of Mrs. J. W. Barrett, Stoneham, Mass. His present address is 45 Pleasant street, Boston; after the 20th Inst. Brooklyn P. O., N. Y.

A Card.

During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this county, who, if some friend would put them in the way of earning two or three hundred dollars during of earning two or three hundred dollars during the winter months, would be grateful for a life-time. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honor-able and legitimate (no peddling or book can-vassing), \$50 per month and expenses paid. So, if you are out of employment, send your name and address at once to the Wallace Co., 60 War-ren street. New York.

ren street. New York.

The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is

the best ever made to the unemployed."
The Wallace Company make a special offer to readers of this paper who will write them at

The Secular Press Bureau.

PROF. S. B. BRITTAN, MANAGER.

once, and who can give good references.

Present Address, 29 Broad street, Newark, N.J. This Bureau was established in 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that Prof. Brittan may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881. From Jan. 1st to Sept. 30th. (inhis months)....... \$1415,000

| Mrs. A. E. Morrill, Philadelphia, Penn | 3,00 |
|---|---------|
| S. A. Morse, Philadelphia, Penn | 8,00 |
| Louis Horton, Somerville, Mass | 1,00 |
| Friend, Reading, Mass | 1,00 |
| Chas. D. Printle, Charlotte, Vt | 2,00 |
| C. E. T., Concord-N. H. | 1,00 |
| Andrew Thom. Fort Reno. I. T | 1,75 |
| Moses Hunt, Charlestown, Mass | 20,00 |
| G. B. Crane, St. Helena, Cal. (received through the | , |
| agency of The Two Worlds), | 10,00 |
| A. P. Andrew, Jr., La Porte, Ind | 25,00 |
| Mrs. Almeda Fordtram, Industry, Tex | 3,60 |
| Henry Train, Morgan City, La | 5,00 |
| Mrs. C. B. Marsh. E. Calais, Vt | 2,00 |
| Andrew Thorm, Santa Fc, N. M | 4,00 |
| Andrew Thorm, Santa Fc. N. M | 2,00 |
| E. Spaulding, Forest City, Cal | 10,00 |
| Mrs. Mary J. Evans, Canonsburg, Pa | 1,00 |
| Augustus Day, Detroit, Mich | 3,00 |
| Augustus Day, Detroit, Mich Prof. Joseph Rodes Buchanan, M. D., New York | |
| Olty | 20,00 |
| Mrs. M. C. Woodward, Orsborn, Ohio | 2,00 |
| Eliza I. Staples, Old Orchard, Me | 2,40 |
| CASH PLEDGED. | |
| Melville C. Smith, New York | 25,00 |
| Alfred G. Badger, 179 Broadway, New York | . 10,00 |
| M. E. Congar, Chicago, Ill | 2,00 |
| B. F. Close, Columbia, Cal | 3,00 |
| Oak Leaf and Helping Hand | 5,00 |
| Charles Partridge, New York | 50,00 |
| | , |

To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the Banner of Light. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now

Special Notice.

In conjunction with his professional work as lecturer, CEPHAS B. LYNN will act as our renresentative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel. COLBY & RICH.

Read "Zoellner's Transcendental Physics." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

That furred tongue, bad tasting mouth and miserable feeling, says you need Hop Bitters.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence, 4 New Bridge street, Ludgate Circus, E. C., London, England Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us. COLBY & RICH.

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT, W. H. TERRY,
No. 81 Russell Street, Melbourne, Australia, has for sale
the works on Spiritualism. Liberal AND Reform
WORKS, published by Colby & Rich, Boston, U. S., may
at all times be found there.

II. NNOW'S PACIFIC AGENCY.

Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Gobby & Rich, and other books an I papers of the kind, at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Ixora Hall, 737 Mission street. Catalogues furnished free.

MAN FRANCISCO BOOK DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Reformatory Works published by Coby & Rich.

NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, Keeps for sale the Npiritual and Reformatory Works published by Colby & Rich.

DETROIT, MICH., AGENCY,
AUGUSTUS DAY, 73 lagg street, Detroit, Mich., is agent for the Branner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich. Also keeps a supply of books for sale or circulation.

PROVIDENCE, R. I., BOOK DEPOT.

JAMES A, Billss, 47 Greenwich street, Providence, R.

J., will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich.

PHILADELPHIA HOOK DEPOTS.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RIGDES, M. D., at the Philadelphia Book Agency, Rhodes Hail, No. 505k North 8th street. Subscriptions received for the Banner of Light at \$3.00 per year. The Banner of Light can be found for sale at Academy Hail, No. 810 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the Bunner of Light, and will take orders for any of the Apprium and Reformatory Works pub-lished and for sale by Colny & Rich.

BATTIMORE, MD., AGENCY.
WASH, A. DANSKIN, 59 North Charles street, Battinore, Md., keeps for sale the Banner of Light. Parties destring any of the Spiritual and Reformatory Workspublished by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

CLEYELAND, O., BOOK DEPOT. LEES'S BAZAAR, 105 Cross street, Gleveland, O., Cfreelinting Library and dépôt for the Spiritnal and Librard Books and Papers published by Colby & Rich,

ROCHESTER, N. Y., BOOK DEPOT.

JACKSON & BURLEIGH, Booksellers, Arcado Hall,
Rochester, N. Y., keep for salo the Spiritual and Reform Works published by Colby & Rich.

WANHINGTON BOOK DEPOT.

'RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keepsoustantly for sale the BANNER OF LIGHT, and a supply of the Notice and Reformatory Works published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT.
THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and Mo., Reeps constantly for safe the BANNER OF LIGHT, and a supply of the **Spiritual and Reformatory Works** published by Colby & Rich.

HARTFORD, CONN., HOOK DEPOT.
E. M. ROSE, 57 Trumbull street, Hartford, Coun., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

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

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first sind subsequent insertions on the sevents page, and fifteen cents for every insertion on the eleventh page. Special Notices forty cents per line, Minion, cach insertion. Business Cards thirty cents per line, Agate,

each insertion.

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

Payments in all cases in advance.

AT Electrotypes or Cuts will not be inserted,

A? 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 whereon they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis.

DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise ment in another column. O.1.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms. \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O.1.

ADVERTISEMENTS.

PAIN AND SUFFERING ARE OVERCOME THROUGH THE MAGNETISM OF Raymond's Vegetable Penetrator,

APPLIED TO THE HOLLOWS OF THE PEET AND HODY. TRESPECTFULLY ask SUFFERING HUMANI-TY. PHYNICIANS, MATERIALIZING MEDI-UMS. PUBLIC SPEAKERS, etc., to investigate this VALUABLE REMEDY and know its true merits. Cor-respondence solicited. E. A. W. RAYMOND, Druggist, 93 Summer street, Worcoster, Mass., U. S. A. Prices: Perdoz-en, 82,00 and 84,00; Betail, 25 and 50 ceuts for lox. Nov. 5.—4teowis

Mr. and Mrs. Jas. A. Bliss, OF Providence, R. I.. will hold Materializing Séance of every Saturday and Sunday evening at the residence of W. J. Colville, No. 30 Worcester Square, Boston, Mass. W. J. Colville, No. 30 Worcester Square, Boston Mr. Bliss will give private sittings on Sundays from to 6 P. M. D

70 ALL NEW STYLE CHRONO Cards, beautiful designs, name on, 10c., 50 Elegant new decline, or 25 Extra large Chromos 10c. Gordon Frinting Co., Northford, Ct. The American Health College.

SPRING Term commences first of March, at which Physicians, Healers and Mediums can graduate with highest Diploma and fullest Protection. Apply to its President Proof. J. B. CAMPBELL, M. D., V. D., Fairmount, Cinclinati, Ohio.

Dec. 17. NERVOUS DEBILITY PILLS. The most remarks and effective Toute Remedy of the age. Thousands cured by their aid. Price & Der box: 6 for \$5, postpaid. NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, Ms. May 14.—1yls

VIN 140 New, no 2 alike, Chromo Cards, name 40 on, 10c., worth 25c., warranted best pack sold. Agents wanted. L. JONES & Co., Nassau, N.Y.

TENNIE R. WARREN, Test Medium, can be seen at 31 Worcester Square, Boston. Mrs. W. has the

PROF. BEARSE, Astrologer, 259 Meridian street, East Roston, Mass. Your whole life written; horoscope thereof, free of charge. Reliable on Business, Marriage, Disease, and all financial and Social Affairs. Send age, stamp, and hour of birth it possible. Dec. 17. LOVE OF LIQUOR CURED. Secret Free. Address A. WILLIS, Parkville, L. I., N. Y. 3wis Dec. 17. 40 Large Chromo Cards, no 2 alike, with name, 10c. Postpaid. G. I. RKED & Co., Nassau, N.Y. Dec. 17.

CEPHALINE.

THIS Invaluable Nerve Food has been tested and approved by more than 100 New England Physicians. It is an immediate, permanent and infallible cure for Sick, Nervous and Billous Headaches, Epileptic Fits, Dyspepsia, Liver Troubles, Nervous Prostration, Sleeplessness, Vertigo and all Nervous Disorders. Is an unequalled Tonic for the whole system; renews and nourishes the Nerve, Tissues, and Imparts Insting vital force. It should be at hand in every household. Urge your Drugglet to get it, or wo will mall it postpaid on receipt of price, 50 cts. per box, 6 boxes \$2,50. Send for Authentic Proofs.

Address, H. F. THAYER & CO., June 18.—1yls 13 Temple Place, Boston, Mass.

KNABE

PIANOFORTES. UNEQUALLED IN

Tone, Touch, Workmanship, and Durability. WILLIAM KNABE & CO.,

Nos. 204 and 206 West Baltimoro Street, Baltimore No. 112 Fifth Avenue, New York.

SYMPATHETIC IMPRESSIBILITY.

SYMPATHETIC IMPRESSIBILITY,

And Psychometry, or Soul Rending.

The undersigned, by nature a "sensitive," by long pertersonal experience and large observation, deeply sympathetic and impressible in the affectional nature; possessed
of the "slath sense" in a remarkable degree, and having
made a specialty of the study of marifal Intelleity, its causes
and cure, added in development thereto by the best agencies
both in the form and unseen. Is prepared to extend the
services of her Gittin those who are not harmoniously married and such as would become so. Also the usual psychometrical definentions of character, Correspondence solicited, Confidentially treated and satisfaction assured. For,
\$1,50. Mrs. C. CHALLENGER, 209 East Main street,
Bridgeport, Conn. iw Dec, 17.

THE VITAL REGENERATOR, The Great Kidney and Bladder Tonle.

CURES Inflammation or Catairh of the Bladder, Diabetes, Incontinence or Retention, Gravet, Sediment. Brick Dust Deposit, Stene in the Bladder, Stricture; Mucous or Purulent Discharges, Discasses of the Priostate Gaud, Bright's Discase. It cannot be too highly recommended to those of either sex affilieted with any disease of the Kidneys or Bladder. Price per bottle \$1, 66 (5), Address NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, U. S.

[1918—May 11.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for salu, ALBERT MORTON, 210 Stockton street, Nov. 15, -- listf

MRS. A. S. WINCHESTER, Psychometric, Clairwoyant, Clairmollent, Rapping and Trance Modlum. Examination of Minerals a specialty. Letters by mall from lock of late or photograph, 3, 733 Rush street. Address letters. Box 1997, San Francisco, Cal.

MISS KNOX, Test Medium. Circles Wednesday and Sunday, 7% P. M. 21 Dover street, Boston.

WORKS OF E. D. BABBITT, D.M. The Principles of Light and Color.

Contains 576 royal octavo pages and over 200 heautiful engavings and colored plates, superbay bound and stamped in black and gold. This work develops not only the mysteries of the Light and Color that appeals to ordinary vision, but those more expussing grades of light and color which reveal the worders of the spiritual forces.

"Contains more remarkable discoveries than any other work of modern times. "A new word in the troubknown to medical mentishere opened up." Narmal Teacher, Indiana.

"A marked or work." N. R. L. Williams, Tabolo, "Dr. Batbitt, in his great work, explains the constitution of all marter, and throws a light upon science heryond comparison greater than it has received be four." Franklin Smith. "Comes to usine a new revelation,"—F. M. Odell, M. D., Nie Fork.

Thee, postpaid, \$1.00.

The Wonders of Light and Color.

A heautiful pamphlet, with heavy illuminated cover illustrating Harmony of Colors, a Compend of Chromopathy or Color-Healing. a bill account of instruments for Color-treatment, and answers as an excellent introduction and appearly to the large work.

Hetter than gold, for each of six departments is alono worth the 25 cents charged, * C. L. Packer, M. D.

Price, postpaid, 25 cents.

Religion as Revealed by the Material and Spiritual Universe.

This work presents the subline scheme of the universe, and the belife laws by which it is governed, he a new and original way, and develops a broad and poyous world's resident which rises above creeds and re is on a basis of naterial and spiritual scheme.

"A heautiful and glorious gospel, "--Dr. (i. 0. Stooldard "The work above named bespeaks its issuance from a

"A heautiful and gloriousgospel,"—Dr. 0. 0: Stoomara
"The work above named bespeaks its issuance from a
mind bread in range of thought and sweeped comprehenson, generous and reverential, well stored to secular knowleedge, scientific, logical, apt at illustration, then and perspicuous in style of communication." All in Patanum.
Price, in cloth, 12mo, pp. 365, with clegant illustrations,
\$1.50, postage free.

The Health Manual.

Devoted to healing and human upbuilding by Nature's Higher Forces, including the old Health Guide, revised and improved; also a chapter on the Flue Forces; a triet Outling of Chromopathy, together with Vital Magnetism the Life Foundain, being an Answer to Dr. Rown Seiparal, etc., Illustrated with beautiful plates, and contaming 216 pp. 12mo.

Hustrated with beauthor places, and containing 216 pp. 12mo.

"Worth several times its price, "..., J. J. Dutch, M. D., "Dr. BARBUTT: Dear Sir-1 have examined your Health Guide, etc., and cannot refrain from expressing to you my conviction of the inestimable value of these works. They must form the tect-hook of the new school of Therapenties which physical science is sorie to evolve, and should be studied in every family, "...A. E. Newton.

Price, in cloth, stamped in cologs, \$1,60, postpald, or in paper covers, 50 cents.

The Chart of Health.

beautiful Chart, with colors, rollers and bluding, over a yard long.

"Tought to be suspended in every dwelling and school-room in the land, made the tople of daily lessons until its rules are familiar as household words."—A. E. Newton.

Price, postpaid, 50 cents. For sale by COLBY & RICH.

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable author.
This little Book also contains a Catalogue of Books published and for sale by COLBY & RICH.
Sent free on application to COLBY & RICH.

INTUITION.

BY MIS, F. KINGMAN.

This volume of some two hundred and fifty pages (12mo) ought to have been named "A Beam of Light," It will certainly prove a star-gush to many a mind wandering in the maze of old dogmas, and observing superstitious rifes. It points the way to the true Christian life clearly, and opens up the vistas of the better land invitingly. The author is certainly very gifted and high-toned, and evidently understands the currents in which the age is diffting. She caters to a high need, and answers the sensational demand at the same time. The book is having a large sale, which will continue as it becomes understood by those who want metaphysics and romance blended.

Cloth, \$1.25, postage to cents.

For sale by COLBY & RICH.

IF, THEN, AND WHEN,

From the Doctrines of the Church. BY WARREN SUMNER BARLOW, Author of ." The Voices," and other Poems. Ali who have read the author's 'The Voice of Nature,' 'The Voice of a Pebble,' 'The Voice of Superstition,' and 'The Voice of Prayer,' will find this Poem just suited to the times.

Frice 10 cents.

For sale by the Publishers, COLBY & RICH

The Question Settled;

A careful comparison of Biblical and Modern Spiritualism, By Rev. Moses Hull, formerly a noted Second-Advent Minister.

CONTENTS.—The Adaptation of Spiritualism to the wants of Humanity; The Moral Tendency of Spiritualism; Bible Doctrine of Angel Ministry; The Three Pillars of Spiritualism; The Birth of the Spirit; Are we Infideis? Are we Deludded? Objections Answered.

Cloth, §1,25, postage to cents.

For sale by COLBY & RICH.

God Dealing with Slavery. God's instrumentality in emancipating the African Slave in America, Spirit-messages from Franklin, Lin-coln, Adams, Jackson, Webster, Penn, and others, to the author, THOMAS RICHMOND. Cloth, §1.00, postage 6 cents.

INAUGURAL ADDRESS OF Prof. John Tyndall, D.C.L., LL.D., F.R.S.

Delivered before the British Association for the advance-nent of Science, at Belfast, Aug. 19th, 1874. Paper, 25 cents. For sale by COLBY & RICH.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of
Province stret and Montgomery Place, every TUE-DAY
and FRIDAY AFTENSOON. The Hall (which is used only
for these scances) will be open at 20 clock, and services
commence at 4 o clock precisely, at which time the doors
will be elecal, allowing no express until the conclusion of
the scance, except in case of absolute necessity. The public are condibilly invited.
The Messaces published under the above heading indicarte that spirits carry with them the characteristics of their
earth-life to that beyond-whether for good or evil—consequently those who pass from the cartify sphere in an undeveloped state, exentually progress to a higher condition.
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his or
her rea on. All express as much of truth as they perceive
no more.

no more.

Air it is our earnest desire that those who may recognize the messa ces of their spirit-friends will verify them by informing us of the fact for publication.

Air As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings. We invite written questions for answer at these

Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she re-ceive visitors on Tuesday. Wednesday for Friday, in \$\tilde{x} = \text{Letters of inquiry in regard to this department of the Benner should not be addressed to the medium in any case, LEWIS B. WILSON, Chairman.

Messages given through the Mediumship of Miss M. T. Shelliamer.

Scauce held Nov. 8th, 1881. Invocation.

Angels of Light and Peace; ye Blessed Ones who delight to perform the service of our Father God! we havoke your assistance, sympathy and love this hour. We ask for your presence here in our inidst, and pray that ye will hear mnto sorrowing hearts some gleam of light and comfort, some morsel of strength which will sustain and encourage and cheer those who mourn. We look may are to the fieler realism of life which will sustain and encourage and cheer those who mourn. We look toward to the higher realms of life and behold the beauty and grandeur of well-doing. We reach upward for more knowledge, more truth, and we be heave that ye will satisfy our wants and our crayings. And as we come together at this time we most carnestly ask of the Divine Father of all Life and being, that this piration which will thrill our souls anew, quicken our better impulses and lead us to go forth and labor in love for humanity's sake. We ask that we may receive strength to perform the duties of life, fullifiathe missions assigned to us, and heart to heart and hand to hand work for those who are in need. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are in order, Mr. Chairman.

QUES.—Is there a difference between knowledge and wisdom? If so, in what does it con-

Ans .- By consulting the dictionaries the ques-

tioner will learn that to attain knowledge one must acquire information; learning; the perception of truth; the facts in life; an illumination of the mind, and so forth. And to attain wisdom one must exercise a sound judgment, not only in the application of the knowledge obtained to the daily affairs of life, but in the prevention of evil and the accomplishment of good. An individual may possess a vast amount of knowledge and may be highly educated, and yet be unwise, inasmuch as he may subvert the knowledge. unwise, inasmuch as he may subvert the knowledge which is his to base uses, by exercising his power to the injury of himself and others. A wise man understands how to apply the knowledge he possesses, whether it be much or knowledge he possesses, whether it be much or-little, to the best advantage for himself and the good of his fellows. Ignorance is the oppo-site of knowledge, and folly that of wisdom. One may be very learned, and yet be very fool-ish in his transactions in life. One may be wise, although possessing knowledge to a small degree: but, it wise, his ignorance will soon vanish away. A wise man is always discreet; he who hath knowledge is not always so. Knowledge and wisdom combined in the one individual go to make up a perfect whole.

individual go to make up a perfect whole.

Q:—Is a moderate development of all the human faculties more desirable than a remarkably full development of any one?

A.—To have one faculty abnormally developed at the expense of the others, is to render the individual one-sided; to narrow his sphere the flictividual one-sided; to narrow his sphere of action, no matter how grand and powerful he may be in his one particular department of labor. The individual who wisely cultivates all the faculties of his being will find himself self-poised rounded out, and in due time arriving at perfection. The perfect soul has all its faculties and every organ of its being fully developed.

veloped. Q.—Is it probable that the materializing form of manitestation will so increase that the mass of people, those of moderate means, will be able to witness it, and thus meet and converse with their spirit friends?

A.—As spirits are continually attaining knowledge of the laws of nature, so they are constantly caining power over matter, and thus the possibilities of one spirit may become the possibilities of every spirit. We have no doubt that the time will arrive when the denizens of the higher life will be enabled to enter your homes and sit by your hearth-stones in visible, tangible form. In the meantime, while awaiting these developments, it is the duty of mortals to seek to acquire spiritual unfoldment for themselves; to reach out for something higher in life than they have known before. In brief, it is a duty to provide favorable and suitable conditions for spirits to return and make their presence known.

Controlling Spirit, for other Spirits.

Mr. Chairman, as the condition of the atmosphere this afternoon renders it somewhat un-favorable for the individual control of spirits unfamiliar with the organism of the medium, we propose, in place of devoting our time and exhausting the power for the benefit of the very few spirits who could take personal control, to occupy the time devoted to our service by announcing the names and giving the messages of as many spirits as it is possible for us to do:

We come into communication with the spirit of an elderly gentleman, who would have us speak as follows: "I passed away from the earth upon the first Sabbath of the present year. I resided in the body for seventy-live years. I wish to announce myself to my friends in order to call their attention to my life in the spirit-world, and if possible to enter into closes communion with them. I would be remembered to each one. Please to assure my friends that I am not feeble in the spirit-world powers are strong, my organs are well rounded to out and able to perform their functions. My name is Hervey Baker. I am from Duxbury, Mass."

Another spirit now approaches, who gives his name as JOHN E. BAILEY. He says: "I passed away from the earthly condition in Marblehead. I was thirty-nine years old. A good many months have elapsed, and I am yet unable to reach my friends. I trust that by reporting myself from this place I shall be recognized and I hove to see a walcame extanded to nized, and I hope to see a welcome extended to me, and a request for me to come again. This is all I desire to say."

A young lady desires to make herself known to her friends. I will repeat her message: "I am Annie Tracey. My friends live in Buffalo, N. Y. I have a great deal to say to them, but I fear I cannot make it known from this place. I wish my brother and his wife to give place. I wish my brother and his wife to give me an opportunity of coming in private. There are many little matters concerning my earthly life which I desire to speak of; I cannot do it here. I wish to say that I feel very grateful to my friends for their kindness to me in the past. I appreciated every little attention. I shall try to repay them in the future, when I meet them in the spirit-world." The spirit holds up a white rose and a carnation pink and says: "These flowers were placed in my hand after my decease by a very dear friend, who came from a distance in order to attend the funeral of my body. I wish to say that I was present at the time. I beheld all that was taking place, and when my friend was alone with my body, I and when my friend was alone with my body, it beheld all that passed. I send my love, and I will strive to enter into communion with that friend, and others, if they will give me an opportunity of doing so."

An elderly gentleman speaks to his friends: "I was well-known in Holliston, Mass., being an old resident of that place. My form and fea-

turn, but I desire not to do so frequently. Occasionally I come to those near to me, in order to see how they are getting along. I have a business in the spirit world. My faculties are employed; they were so, to a large extent, while in the body; they are more fully so at this time. J. C. BANFIELD."

Another spirit approaches. In the distance we perceive that he bears the impress of youth and vigor, but as he nears the material conditions his aspect changes, and we perceive the marks of age and feebleness. We learn from this that the spirit inhabited a mortal form for many years; but having possessed a many, many years; but, having possessed a knowledge of spiritual life, and becoming early adapted to his new surroundings in the spirit world, he has been able to throw aside the marks of age and weariness, and to assume an appearance of vigor and perfect healthfulness. The spirit desires to speak, and says: "I have children in the form, unto whom I wish to send my love and assurances of my well-being. more than satisfied with my condition in the spirit-world, for, as I passed from the body, my eyes opened upon a scene of beauty and of joy. I beheld dear members of my family, all ap-pearing bright and joyous, and ready to extend pearing bright and joyous, and ready to extend a loving welcome to me. They conducted me to a bright and natural home, where I found repose and peace. I am now at work in the spirit-world, employing my abilities to the best use for those who are with me, and for the un-folding of my own being. I send my love to those near and dear to me in the form. I have dear ones in Connecticut. I have a well-loved son, William, in Providence, R. I. I visit each one, seeking to bring strength, happiness, and an influence of peace. I trust I may be over able to bless and assist them. My name, friends, is WILLIAM FOSTER." The spirit adds: "Allow nie to say a few words more. My dear wife desires also to send her love to our beloved ones. Although passing away many years ago, she still retains her interest in and affection for those near to her here. She joins me in all expressions of sympathy and affection."

We now observe a female, bright and beautiful, not the companion of whom the male spirit spoke, but one connected with the family, or with one member of the family of this old gentleman. She appears to be a guardian spirit, and accompanies the first mentioned intelligence, in order to impart assistance to him, and to receive strength from this place and the friends gathered here, for the purpose of performing a work which she has in view. Clothed in garments of spotless hue, she presents a most beautiful appearance, and has the name "Vio-LA," stamped in letters of brilliant light, just

A lady spirit speaks in this wise: "I do not and spirit speaks in this wise. I do not understand a great deal concerning this spirit und life, and the power of spirits to return to earth and manifest to mortals, for it is only about one month and four days since I departed from the body. I am already anxious to communicate with my friends, and I am here for that purpose. I am yet scarcely thirty-four years old. I wish to send my love to my family and to my friends, and I feel that some spiritualistic person in Worcester, where I resided, will see my name and take my message to my friends. My name is Mrs. Louisa M. Wright."

An elderly gentleman tells us that he lived in the body for very nearly seventy-four years, and passed away less than two years ago. He says: "I do not wish to control your medium and speak for myself: I simply desire to have my name announced in your paper, that my friends may see it and await my message, which shall be brief. I resided in South Braintree, Mass. Please to tell my friends, and all of those who know me, I am anxiously desirous of learning something of life. I had many expe-riences while in the body; experiences which pertained to material existence, and as I look around me in the spiritual world, I feel that I know but little of myself: I know searcely anything of humanity, of life, and I am desirous of learning; I wish my friends to turn their desires in the true direction. I will not be the true direction. their desires in the true direction. I will seek to impart to them any knowledge which I receive, if they care to listen. I am ready to return and to make my presence known. AMA-

Another spirit speaks to his friends: "I was known as William B. Reynolds. My home was in Seymour, Conn. I wish to reach my friends and my fellow associates. I send my love and greeting to my family and dear ones, and extend the hand of friendship and fraternity to those who were connected with me in the Order to which I belonged. I was one of the fraternity of 'The Knights of Pythias.' I held a position in the lodge to which I belonged. I have something to say concerning that Order I have something to say concerning that Order and its interior workings to my fellow-labores, if they will give me an opportunity. I will, however, state that I have found similar institutions in the spiritual world. I have been Enoch Steere. allowed to enter within them, and I find that there all the labor is conducted upon one universal plan, its object being the enlightening, benefiting and alleviating the distresses of humanity. In the future I shall be glad to return if I have an opportunity."

A female spirit gives the name of LAVINIA Grace, and says: "I was in the cars when an accident occurred. It was on the West Jersey railroad, at May's Landing, the accident happened, in the summer of 1880. I was not instantly killed, but I died of the injuries received. I have tried more than once to speak through a medium in Philadelphia, and send messages to those who knew me, but I have not succeeded. I shall still seek to do so. I think I will be able to manifest in Philadelphia, and in other parts of Pennsylvania, before a great while; at least, I have been encouraged to still strive, by spirits who seem to understand these things. Please to send my love to my friends."

A female spirit is present, who, it seems, was very aged before she left the material form. She says: "I lived in the body more than one She says: "Inved in the body more than one hundred years. I have not been 'dead 'very long. I want my friends to know that I am all right. I am happy now. The body which is now mine is young, strong and active. I come back sometimes to see what is going on. I lived beyond my time, in the body, because I could not get used to the new ideas and new notions of receipt in these days, but I begin to see along. of people in these days, but I begin to see clear-er now, and I expect, by and by, to know as much as the most of folks. I come from Wal-tham, and I am MARGARET SANDERSON."

We have the power to devote to one more in-telligence, and a lady appears upon whose coun-We have the power to devote to one more intelligence, and a lady appears upon whose countenance anxiety is strongly manifested. We feel that we must give her an opportunity of making herself known: "I am MARIA CLEVELAND. I resided, during the latter part of. my earthly life, in the various towns of Florida, but my home was in New York. I left my New York home for a residence further south, because of my health, which became enfeebled. I could not regain strength and vitality, and after a period of years of suffering and weariness I passed away to the spirit-world. I have never yet had an opportunity of conversing with my friends who are still in the body. I wish very much they would provide me with an instrument for my use. I do most earnestly desire to communicate with them. I wish to speak concerning the care and the rearing of my little son. I perceive that he is very delicate, and needs careful and peculiar training. I perceive that his spiritual faculties are in the ascendant, and unless due attention's paid to him he will become ill and be a great sufferer. It will not deferant rear training that my little are any real strain to be algeed upon him or become ill and be a great sufferer. It will not do for any real strain to be placed upon him, or upon his mind, for some time to come. I am fearful that the physic I will break down and his lot will be years of pain and distress. I would much rather draw him at once to the spirit-world, but I have not that power. I ask my friends to give me a hearing, and I will bring to them such evidence of my identity, and with information concerning that which they such information concerning that which they desire, that I know they will be more than re-paid for attending to me. I think if I can reach Francis Cleveland and Jennie E. Cleveland, of New York, my desires will be fulfilled."

Séance held Nov. 11th, 1881.

Hannah Anderson.

I am an old lady, but I wanted to come very an old resident of that place. My form and features were familiar to many who still abide there. I have many friends whom I would like to reach. Please to tell them I am happy and well conditioned in the other world. I can re
Tou will excuse me for produce in health. We hardly know how to express mixed of hair or filled hardly know how to express mixed of hair or filled hardly know how to express mixed of hair or filled hardly know how to express mixed of hair or filled hardly know how to express mixed that have with straw are the best materials for the body er's name is Mrs. Sarah A. Allen, and she lives to repose upon.

Q.—What is the significance of the statement of that hardly know how to express mixed to produce in health. We hardly know how to express mixed to consider that mattresses made of hair or filled hardly know how to express mixed to repose upon.

Q.—What is the significance of the statement of that hardly know how to express mixed to produce in health. We hardly know how to express mixed that leave with straw are the best materials for the body er's name is Mrs. Sarah A. Allen, and she lives to repose upon.

Q.—What is the significance of the statement of that mattresses made of hair or filled hardly know how to express mixed that mattresses made of hair or filled hardly know how to express mixed to produce in leath. We hardly know how to express mixed that mattresses made of hair or filled hardly know how to express mixed to repose upon.

"We will assist you to manifest, if you wish, this afternoon." I have not much of a story to tell. I have been away from the old body a little time; it seems to me to be as many as a dozen years; and I suppose my friends have lost all interest in me, thinking that I am dead and buried, and unable to know what is going on. That's just where they are mistaken! I have seen strange doings in my life, and I must say I have seen very strange actions on the part of some whom I know and who knew me very well, since I departed the mortal life. I do not at all understand why they should go on very well, since I departed the mortal life. I do not at all understand why they should go on as they have done. I did not come here to preach a sermon, or to call any one to account; but I must say that if they knew what is before them they would act very differently, especially toward that little one in whom I was interested while in the body; and I am just as much interested in her now, if she has grown up to be a young lady. I want those who are nearly connected with me to do the right thing. They know very well what that is; and not to brow. know very well what that is; and not to brow-beat any more; not to make a drudge of that

child. It is altogether wrong.
Well, I have freed my mind on that score.
Now I wish to say that I have seen my friends
many times: I have entered their homes and sat by their hearth-stones, and tried to make myself familiar: but it was like going into a house of the dead, where all were sitting around like corpses. I didn't feel dead at all; but they all appeared to me to be dead, for they didn't take any notice of me whatever. So I concluded the best thing for me to do was to go away among the spirits, where I could be understood, and where I could learn something. So I have been away for the last few years, most of the time. Now, when I come back, I find many changes have taken place. My old friend Sarah has become laid up with the rheumatics. And I find some of the young ones grown up and narried, others dead, as you call it. Nothing looks like old times at all. Well, I suppose change is in the order of things, and I must submit. If my friends will only realize that I am alive and watching over them; that I am ready to speak out my mind when needful, and ready to help and assist them whenever I can, if they will do what is right, I shall be happy. I am Hannah Anderson, and I think my mesorgo will be soon by cortain individuals in Newark, N. J. If it do n't, and I get a chance (as the old gentleman says I will), I will come again and say something more.

Mrs. Mary E. Yauvey.

[To the Chairman:] I feel that I would like to come to day, and seek to manifest to my family and my friends. I lived in the body until very mearly sixty years of age; that is, I would have witnessed my sixtieth birthday in a very few weeks—but I perceived that anniversary from the spirit side of life. I do not know as all the spirit side of life. I do not know as all spirits are as anxious to convince their friends of spiritual truth as I am, but I seek to do so at all times and places. When I find a truth, I not only wish to enjoy it myself, but I desire to impart it to all my friends; to spread it wide and broadcast. I have found Spiritualism to be a truth. It is something more than belief, it is translets. There were the truth of the spiritual spi knowledge. I have been able to return to my earthly home, and to see my loved ones there; I have been able to pass in and out, day after day, and week after week, and to know that I had a consciousness of material things, of that which pertained to the welfare of my earthly friends. And when I found this true, I set myself to work to try and impart it to those who lived in the body. In pursuance of that labor I to my friends, to assure them that I live and love them still, and shall ever do so; that I have met dear friends in the spirit-world, parents and relatives, and loved ones not connected by earthly ties, and that the old relations of life have been renewed, only they are sweeter and brighter than they ever could be in the body, because no misunderstandings arise between spirits who dwell together. I have met my fa-ther, and by him have been taught many things concerning the spiritual life. Of course, he knew but little of them at first, but his desire to gain truth was so strong that his mind became illuminated, as he terms it, so that he could perceive knowledge, and gather it unto could perceive knowledge, and gather it unto himself; and so he has been teaching me, and I feel rejoiced that it is so. My father is Thomas Clark. He desires me to send his regards to any old friend of his who may remain in the form. Most of his friends have passed to the spirit-life, but there are those remaining yet in the body who remember him, and whom he would like to greet. I wish to send my love to my friends, and tell them I shall work diligently as the weeks and months roll by, seeking onas the weeks and months roll by, seeking op-portunities of returning at home, and manifest-

[To the Chairman:] Well, sir, do you welcome all comers? [Yes, sir, we cordially welcome you all.] I thank you for it. I have been somewhat stirred up and annoyed in the spiritual life. I heard the remarks of the first speaker concerning the appearance of spirits, and I have the supportance of spirits. thought if any one could see me as I approached materially, they would consider me a dark-looking spirit; and yet I am not inclined to evil. I, of course, am not unfolded in spiritual things, but I hope to be after I have remained in the spiritual world a little time longer. I had material affairs and interests which troubled me somewhat while in the body, previous to passing away. These affairs were to me somewhat complicated. I was not so successful during the latter part of my career as I could wish, and I became what is called "insolvent." Of course complications arose; there were meetings and debates, and they affected my spirit to a certain extent, drawing me back and mixing me me up in the turmoil, so that I could not perme up in the turmon, so that I could not per-ceive the glories which you tell about being beyond. I have been trying to throw these things off, but have not succeeded as well as I could desire, and I thought that it would be well for me to seek opportunities of returning to physical life and manifesting to my friends. I have sought to do so in my own city, and in other places: now I am here and by and by I have sought to do so in my own city, and in other places; now I am here, and by-and-by I shall be elsewhere, striving to make myself known, and to explain one or two little matters which, however, are ever present with me. I have not a great deal to say; my friends would not desire me to make extended remarks in public. I assure them I think of them at all times;

Inc. I assure them I think of them at all times; I am drawn to them frequently, rather more so, perhaps, than is for my spiritual good; but wherever I go I trust I shall be able to take them with me—I mean in spirit. If I ascend higher, I want them to follow after. I send them my affectionate regards and remembrances, and shall be ready to respond to any sell they are directed to make upon me in the call they are disposed to make upon me in the future. Enoch Steere, of Providence, R. I.

Séance held Nov. 15th, 1881. Questions and Answers. Ques .- Are feathers or cotton, in close prox

imity, a hindrance to the passing out of a spirit at the time of its departure from the earthly body?

body?

Ans—Feathers and cotton, and more especially silk, may retard the free passage of the spirit from the body for a certain period of time, but not long. Those spirits who cling to the mortal are the ones held by such coverings. Loosely-woven woollens or linen are the best of materials for the covering of the sick, and those about to pass from the body, as they allow the free exit of the spirit, and also of the magnetic emanations from the form.

Q.—Does not the material a person reposes on at night affect favorably or otherwise that person's mediumistic development?

A.—Whatever is most conducive to health

A .- Whatever is most conducive to health affords the best conditions for the development of mediumistic powers; therefore it is best always for those endowed with medial gifts, as well as for all others, to repose upon that bedding which contributes most to health. The use of feathers and of beds filled with down is to be deplored; these overheat the physical system, irritate the various organs of the body, prevent the natural secretions from passing off through the pores of the skin, and in many other ways tend to produce ill health. We consider that mattresses made of hair or filled with straw are the best materials for the body

length of time required in most cases for the complete separation of the spirit from the body? A.—Many spirits are held, as it were, by an invisible cord to the body, for three days after dissolution has taken place; many other spirits are immediately freed from the body upon passing out: others again are held for hours and days. The presence of a powerful medium in the apartment where the dissolution occurs will tend to assist very strongly the spirit to free itself entirely from the body. We have known instances where the spirit has been confined, as it were, to its old covering until decomposition has suddenly set in; we have known many other spirits to pass immediately away from the body without any interference whatever. It is best, always, for some friend length of time required in most cases for the away from the body without any interference whatever. It is best, always, for some friend of the spirit, who is magnetically endowed, to make passes over the corpse just previous to the hour of interment. This will assist in separating the spirit from the body, and in many instances give it instant release.

Mrs. Anna O. Farley.

I am here to express myself as best I can. I was not old when I died. I lived on the earth for thirty-eight years, and they seemed not long to me; but I am young in the spirit-world, young in spiritual experience, and I do not feel prepared to make any statements concerning the manner of living there, further than to say that I have found all thirty affectory. that I have found all things of a satisfactory nature. I have met friends and relatives who are congenial to me, and I am pleased with my new home, which appears to be natural and tangible, and similar to the home I had in earthly life. I desire to send my love to my husband, to my family and my friends. I would so much like to communicate to them in private. I have sought to make myself known away in the West, but I have not succeeded. I have visited mediums in Cleveland, but I could have visited mediums in Cleveland, but I could not make them see me nor hear my voice, and I came from there to visit my childhood's home. While there I was directed by a spirit to visit this place, having been told that from here I could at least send my love and assure my friends that I am happy and well. I am not ill nor suffering; I am strong and active. My father was known as Deacon Cheever, of Chelsea, Mass. He is with me in the spirit-world. He desires me to return his love to friends on earth. desires me to return his love to friends on earth, and tell them he is ready and willing to com-municate with them at any time, and to impart the information he has received concerning the spirit-world to those who care to learn of it. I am Mrs. Anna O. Farley. My husband is Thomas S. Farley, of Cleveland, Ohio.

George Curtis.

[To the Chairman:] I have not a great deal to say, sir. I simply wish to report myself as doing well, and to assure my friends that I have often visited them since the decease of my old body. I was pretty well known in Quincy, Mass. I have friends and relatives in that place whom I often visit. I seek to arouse their attention to my presence, and to spiritual things generally—but I do not succeed to my satisfaction. I come here to report myself, in order to see if that will not awaken my friends to some interest in the spiritual life. Having passed out of the body I am not disposed to be forgotten. I know that my friends think of me at times, but not as one who is alive and present with them; rather as one who has passed on; whose labor is done, and whose interest in mor-tal things is abated. It is not so. I have passed on, only as one passes from one room to another; from a dimly-lighted room to one brilliantly lighted, where he may perceive all that is present, and if he will, learn many lessons from the open books before him. My interest in mortal friends and in material things is not abated one jot, as I can convince my associates if they will give me opportunity. And my laif they will give me opportunity. And my la-bor is not done; it opens before me wider and fuller than ever before. It is not similar to that more of a spiritual nature; yet it is as truly labor. and taxes my powers and abilities as fully as though it was here upon the earth. I lived to the age of fifty-eight years in the mortal. My name is George Curtis.

Jeremiah Allen. [To the Chairman:] Have you room for a rov-

[10 the Chairman;] Have you room for a roying fellow? [Yes, you are welcome.] Well, I thank you, and I am glad to come. You see, sir, I have an old mother on the earth who is in a bad way about me. I left her when quite a young lad, and although she heard from me once in a while, yet I never returned to her home. The last she heard of me was a number of years are when I was weaking in Abburn of years ago, when I was working in Auburn, N. Y. I left that place and went to the West You see I was a dissatisfied sort of chap, never contented with well enough, but wanting something better. I would go from place to place, hunting up that which I thought I ought to have, and so I never accumulated much of anything, and was always behind-hand and below water. I cannot say that I am sorry for that; I got along very well, in an easy sort of a way, and if it was not for my old mother I would n't care a sixpence about my past life. I have come here to tell her, and others who knew me, that I am well enough off. I might be better off, but I don't feel dissatisfied at all. There are some pious people whom I have seen shake their wise old heads and not at each other as much as to ive. and so I never accumulated much of any old heads and nod at each other, as much as to say, "That careless scamp of a fellow, Jeremiah say, "That careless scampor a tenon, seems had Allen—and that's me—has come to some bad end." I've heard more than one say that they end." I've heard more than one say that they had no doubt I was dead I was pretty sure to be in hell. And now, like a bad shilling, sir, I have turned up. I want to say that I am not in hell, and I never expect to be; and if these canting people—for I do feel hard toward them, they have made my poor old mother's heart ache more than once with their sayings—if they are only as sure of escening the savings-if they are only as sure of escaping the smoky place as I am, they are pretty well off. And I am here to invite them to attend to their own affairs and let mine alone. I know what will be said. I know very well that Deacon Jackson—oh, my! won't his face lengthen out if he ever sees that!—will say that's just like

Jackson—on, my! won't his face lengthen out if he ever sees that!—will say that's just like that scamp, Jerry, to turn up when he isn't expected nor wanted. And so it is.

You see how it is, sir: my mother was left a widow when'I was a child; she is an humble woman, but minds her own business, I am glad to say, and was obliged to support herself and me by the use of her needle. Well, she could n't attend to me as much as she desired, and I had considerable time at my disposal, which I employed by roving around the neighborhood. I don't know that I performed any really bad acts, but I was fond of prying into orchards and hen roosts, and so forth, and so won myself a bad name; I presume you have heard of such cases before. When I grew up I went to a place to work, but I was n't satisfied. The man I worked for was hard and exacting, and disposed to be miserly; and one day I quarreled with him and gave him a "tiff" over the ear. Well. that made the neighbors more censorious than'ever, and I was glad to leave town. I wrote to my mother occasionally, but after a while I drifted shout here and there. wrote to my mother occasionally, but after a while I drifted about here and there. I did n't pick up that money which I expected in my odd jobs, and so I would n't write and let her odd jobs, and so I would n't write and let her know how I was getting along. I worked in a shop in Auburn a little while, as I said. From that place my mother heard of me, but never since. Now I will say that I went to the West, and came to my death in Texas; not because of any violation of the law. I put that in for the satisfaction of those plous people, or for their information, rather; but I don't know as it will satisfy them. I came to my death by taking a heavy cold—and it is just as well as it is.

I wish to send my love to my mother: to tell I wish to send my love to my mother; to tell her I am well off—very well off. I am not roving as much as I was, for I have found my father. He is a staid old fellow, and has a nice little place in the spirit-world, where he is allittle place in the spirit-world, where he is al-ways working around to make it brighter and pleasanter against the time when she will come over—for he knows and I know that she will need rest and a home very much by that time. I am with father a good deal; we are happy to-gether, and have no trouble; so I send my love and his to mother. Tell her we will be ready to welcome her to a beautiful spirit-home, one that she will appreciate and find to be a home indeed.

indeed.
You will excuse me for being so prosy;
You will excuse me for being so prosy;
My moth

manages to get along—and I will say that kind neighbors have helped her; and I bless them for it; they are not the pious ones, though. My name is Jeremiah Allen, though I was always called Jerry. [Do you think your mother will get your letter?] I think so. I came here for that purpose. If not, I will tell the gentleman who is helping me how to have it addressed, if you will kindly send it.

Addison Wight.

[To the Chairman:] Good afternoon, sir. This is a novel experience to me. I was sent out of the body very suddenly I had no thought that my time upon the earth was limited to such in time upon the earth was infinited to such brief duration. I was young in years and strong in body, and I expected to remain upon the earth for a long time to come, to perform a work and elaborate plans which I had in my mind; but man proposes, and God disposes, and so I find myself now outside of a material frame, yet an active, conscious spirit; and I desire to reach my fether and my friends these of our yet an active, conscious spiric, and I desire to reach my father and my friends, those of our family circle with whom I delighted to gather, that they may know I am still with them, and ready to join with them in any work which they have on hand. I have entered a new school. I have on hand. I have entered a new school. I am seeking to prepare myself to enter a college in the spirit-world, somewhat different from the schools and academies of earth. It is true I had gained an education, as man calls it, when in earth-life; but I find another side to my nature uneducated, and I am seeking those teachings which will be of most advantage to me. Immediately after my departure from the body, that is, as soon as I could collect my scattered senses and understand where I was and how senses and understand where I was, and how conditioned, I returned to my home, and found my loved ones and and sorrowful. As I listened to the words spoken, they seemed to convey a gloom to my spirit which I could not shake

But when I was drawn higher, away from the material, and welcomed by spirits, some of whom I once knew, and others I had never seen, the shadows disappeared, and I began to realize that, in spite of the suddenness of the affair, in that, in spite of the suddenness of the affair, in spite of all that was unpleasant and sorrowful, it was well with me. I listened to my father's voice as he gave forth words of instruction, and delivered what he believed to be messages to the souls of his people, and yet I now know that he has not attained the light which he should have, in order to lead those people onward. He should be a light-bearer to those who follow after him. I came here in order to draw the attention of all who knew me, and whom I knew, to the spiritual life, in order that they may receive light from beyond, that they may attain ceive light from beyond, that they may attain glimpses of the truth concerning immortality and the destiny of every soul, so that they may prepare themselves to dwell in harmony and in conformity with natural law, when they pass to the spirit-world.

conformity with natural law, when they pass to the spirit-world.

My name, sir, is Addison Wight. My father is a minister, a Presbyterian. I do not know as these spiritual things will be welcomed by those who knew me, but I feel it my duty to come and speak of them. I feel that if they can realize that I do return, that I love them, and am interested in their welfare, and that I hope and expect to meet them by-and-by, in another world, where we shall all know each other, they will become themselves interested in Spiritualism. I shall ever be ready to communicate with

will become themselves interested in Spiritualism. I shall ever be ready to communicate with them if they will give me opportunities.

I was walking with a companion through a tunnel when two trains, coming from opposite directions, appeared. One was an express and the other a freight train. I was caught between the two trains, and my death ensued. I am satisfied with my change. I would not have it otherwise, for I behold so much of grandeur and beauty which I may attain, and which I never would have known had I lingered in the body, that I cannot regret what has passed. I feel my nowers and abilities stirring within me more fully than I ever did in the form. I know that I have a mission, and that there is a call for me; and I wish to develop my powers in order to answer the call and accomplish the for me; and I wish to develop my powers in order to answer the call and accomplish the mission well. I am glad that my sister was saved. I say glad, although I am satisfied at my own change, because had she been taken a gloom would have fallen over the household which I fear we could not have penetrated. As it is, the thoughts of thanksgiving which ascended from hearts in the form, seemed to open the pathway through which spirits could return and minister to the suffering and the lonely; therefore I rejoice to feel that all is well. I lived in New Hamburg, N. Y. I thank you, Mr. Chairman, for permitting me to approach and speak. proach and speak.

MESSAGES TO BE PUBLISHED.

Nov. 15,-Mrs. Lavina Tirrell; Mrs. Phelemia Cole; Leb-(Y Arnout.

Nov. 18.—Lotela, for Joseph Brooks, Mrs. Patty Spauldlng. Benjamin W. Lord, Mary E. Lyons, George Sparlawk, Abbie Frances Clarridge, Margaretta A, Gore, Frank
Wolcott, Elizabeth Allen, Charlie Shepard, Annabel, Dewdren. Nov. 22.—L. J. Pardee; Jonathan Danlels; Jennie Par-ter; Charles II, Martin; Elizabeth Taylor; William Hal-

ler.

Nov. 25.—Rev. O. H. Tillotson; Lizzle Burgess; Henry
M. Williams; Charles M. Pierce; Austin Sweetland; Col.
William Viali; Ichabod.

Nov. 29.—Children's Day.—Arthur K. Bancroft; Gracle
H. Alden; Emelia Parndis; Sadle Butler; Edgar S. Nicols;
Mamie Ellis; Millie Gertrude Richards; Charlie Strong;
Rosebud; Lotela, who spoke for John Henry Joseph Wormald, Emil H., Nellie Fletcher, Naolecta, Lucy, Cora Witter.

ald, Emil H., Relife Fietcher, Radicus, Lucy, Cola Wister.

Dec. 2.—Jesse B. Ferguson; Mrs. Sarah H. M. Edminstor;
Mrs. Lois W. Beal; William Mitchell; Rosie Martin; Frank
Mr. Milliam H. William Mitchell; Rosie Martin; Frank
Menell; Amos Tucker.

Dec. 6.—Charles Wesley; Mrs. Lucy Howe; Dr. James
Keith; William H. Simmons; William Tilden; B. D. Bingham; Charlie Adams; Annie T. Gilfeather; James L. Horr.

Dec. 9.—J. C. Smith; Mrs. Sarah Mains; E. J. Forstall;
Lydia Perkins; Sydney P. Hall; Mrs. Sarah E. Michener;
Katle, to Mary E. Clark; William W. Cooper.

Spirit-Communication to Thomas R.

Hazard. (From a Brother-in-Law.)

Whatever of persecution or opposition may be brought to bear against you, we rejoice to find you faithful and uncompromising in the performance of what you know to be your duty. I honor you for this, and I am proud and happy to come to you whenever possible. Through death I have found life eternal; through trial and tribulation all souls may reach the kingdom of happiness.

The fiercer the fight, the greater the victory. I am glad to be enrolled among the soldiers who wage battle with the enemies of truth. compromise is my motto, as it is the motto of a noble soul I recognize here to-day—Charles Sumner—and who wafts you greeting. He is a noble worker for freedom, right and justice for all, irrespective of color, race or creed. I admire him for his konesty and steadfastness of

purpose. Such souls win the victories of life and grasp the crown of well doing.
Go on in your way; angels defend you; those of your own household sustain and strengthen you: God himself will bless you.
Yours, LLOYD MINTURN.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

"THE SCIENTIFIC BASIS OF SPIRITUAL-ISM," BY EPES SARGENT—HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

PAST DAYS-A BEAUTIFUL LYRIC. BY EPES BARGENT.

We will not deplore them, the days that are past; The gloom of misfortune is over them cast; They are lengthened by sorrow and sullied by care; Their griefs were too many, their joys were too rare; Yet now that their shadows are on us no more, Let us welcome the prospects that brighten before!

We have cherished fair hopes, we have plotted brave

schemes, We have lived till we find them illusive as dreams; Wealth has melted like snow that is grasped in the

And the steps we have climbed have departed like sand ;

Yet shall we despond while of health unbereft, And honor, bright honor, and freedom are left!

Oh! shall we despond, while the pages of time Yet open before us their record sublime! While ennobled by treasures more precious than gold. We can walk with the martyrs and heroes of old; While humanity whispers such truths in the ear, As it softens the heart like sweet music to hear?

Oh! shall we despond, while with vision still free, We can gaze on the sky and the earth and the sea; While the sunshine can waken a burst of delight, And the stars are a joy and a glory by night; While each harmony running through nature can raise In our spirits the impulse of gladness and praise?

Oh! let us not longer, then, vainly lament Over scenes that are faded and days that are spent; But by faith unforsaken, unawed by mischance, On hope's waving banner still fixed be our glance; And should fortune prove cruel and false to the last, Let us look to the future, and not to the past !

Western Locals, Etc.

New York,

Hasty Judgments of Spiritualism—Rochester—Conversa-tion with Prominent Spiritualists—Comments of a Veteran Journalist-Memoranda.

Spiritualism has won its case in the court of civilization. As a fact in human history it is destined to mold the convictions and purify the lives of humanity.

Constant itinerating has brought the writer into close fellowship with Spiritualists in all parts of the country. What report is to be made of the condition of the cause?

This interrogation should not be answered hastily. Superficial people, judging Spiritualism from a sectarian standpoint, affirm that the movement is on a decline; and to confirm such a view, the fact of the decay of a large portion of the Spiritualist societies, which were in successful operation a few years ago, is cited.
It is true that hundreds of our societies have

ceased to exist; but it does not necessarily fol-low that Spiritualism has declined. It is not a foregone conclusion that the genius of Spiritualism will inevitably manifest itself in producing a duplication of the machinery of

ecclesiasticism.

Spiritualism means something more than a new sect. The theological standard is not applicable to Spiritualism.

As Artist Ransom said at Lake Pleasant, the

medium is the teacher of the New Dispensa-All classes of society are studying Phenome-

All classes of society are studying Phenomenal Spiritualism. The cardinal fact of spirit-communion is being accepted. The spiritual idea is permeating existing institutions.

Spiritualism never was making such rapid strides as at the present time; but avowed Spiritualists do not seem to coöperate with enthusiasm, which is something that can be improved upon. However, one should always distinguish between the idiosyncrasies of individuals and a great movement like Spiritualism. viduals and a great movement like Spiritualism. It should be regarded as a high privilege for Spiritualists to revive the prostrate societies, and call mediums and speakers to the front.

Reader, will you count one in your town in such a work?

Local spiritual societies can accomplish a

Local spiritual societies can accomplish a grand work; such organizations meet the present exigency in the world of thought.

ROCHESTER.

The Banner of Light commissioner had the honor of addressing a large company in the spacious parlors of Mrs. Post, the veteran Spiritualist and reformer. Many inquiries were made by the friends relative to the health of Messrs. Colby and Rich. The utmost satisfaction was expressed with the recent enlargement of the Banner, and the brethren seemed to feel that one of the duties of the hone was to rally around and strengthen the journalism of Spirit. around and strengthen the journalism of Spirit-

The history of Spiritualism in Rochester is familiar to all. What excitement there was in the early days of the movement! How nobly many earnest Spiritualists stood by the banner of the new cause! All honor to them for their

Of late, Mrs. Nettie Pease Fox and Mrs. Colby have lectured for the Spiritualists. Mrs. Fox is a good speaker; her discourses are constructive; and the general tenor of her inspiration is in the line of a rational devotion and orderly

worship.

Mrs. Colby is a bold, vigorous and radical iconoclast, who does valiant service in the destruction of theological idols; her work is valuable, and there will be need of such laborers so long as a human being is in slavery to creeds and superstitions.

and superstitions.

The spiritual platform has great versatility: its ministrations are adapted to all mental grades. Let the good work go on, each apostle doing his own work in his own way.

There are many believers in Spiritualism in Rochester among citizens high in social and civil life. The Banner of Light reporter met eminent judges, lawyers, doctors, journalists and prominent business men, who were enthusiastic Spiritualists. In an extended conversation with quite a large number of local celebrit sastic Spiritualists. In an extended conversa-tion with quite a large number of local celebri-ties, the writer had the pleasure of listening to detailed statements of convincing personal ex-periences in phenomenal Spiritualism; com-mendations of the spiritual press were frequent; mendations of the spiritual press were frequent; Zöllner's late work was pronounced invaluable; Sargent's "Scientific Basis of Spiritualism" was declared to be unanswerable; lecturers were spoken of in the highest terms, and the treatment of Spiritualism by the recent Church Congress in England was declared to be a most remarkable event.

There will be a revival of Spiritualist meetings in this city, probably, in the near future. There is certainly a chance to do an efficient work from the platform, which will aid in intensifying the public sentiment already predisposed toward Spiritualism.

A VETERAN JOURNALIST. R. D. Jones, Esq., of the Rochester (N. Y.) Democrat and Chronicle, called on the Banner of Light missionary at the Brackett House, and expressed his admiration of the Banner's course. He said: As a journalist, I pronounce the Banner of Light a model newspaper. I know something of the cares of journalism, and therefore can appreciate the work which devolves upon Mr. Luther Colby. Please give him my compliments. I have never visited the Banner office, but I intend to do so another summer, when I shall go to Lake Pleasant, Onset Bay, and other compumenting.

camp-meetings.

Mr. Jones spoke of the early days of Spiritualism in Rochester: of the quality of the local believers, of which he was proud; of the grand work of the mediums; and of the necessities of

the hour among Spiritualists.

He dwelt with special emphasis on the work of Spiritualism inside the Church, and narrated

of Spiritualism inside the Church, and narrated many interesting personal interviews which he had enjoyed with prominent clergymen.

To the cry of the conservative Christians that Frothingham had recanted liberalism, he said: Mr. Frothingham needed a standing-place such as the Spiritual Philosophy furnishes. His dreary negations possessed no spiritual vitality. All thinkers must go either to Spiritualism or Materialism.

Materialism.

Referring to the recent Church Congress in England, Mr. Jones exclaimed: How happy Prof. Hare must be! He plead with the haughty dignitaries of the Episcopal Church (which his family attended,) to examine the facts of Spiritualism; but they rejected his appeal with scorn.

Time is the great reformer. The recent Congress replies to Prof. Hare. CHIPS.

W. White, M. D., has rooms at 136 East Eagle street, Buffalo, N. Y. L. J. Alexander, 478 Hamburg street, Buffalo, N. Y., heals the sick.

A nice Christmas present - the Bunner of Light for one year. A hint for Mr. Santa Claus. Miss Inez Huntington, of East Randolph, N. Y., is highly spoken of as an excellent writing medium.

Editor Pease, of the Saratoga (N. Y.) Sun, recently pronounced, in a public assemblage, a glowing eulogy upon the work of the Banner.

H. T. King, 21 Ward street, Rochester, is an outspoken Spiritualist. He always extends a cordial greeting to the apostle of the New Move-

Mrs. S. A. Burtis, of Rochester, is a veteran Spiritualist. The *Banner* reporter is indebted to her for kind assistance in his professional work in that city.

Mrs. H. Wilcox, clairvoyant, business and test-medium, is receiving many callers profes-sionally at 203 Main street, Buffalo, N. Y. She is highly commended as a reliable medium.

People who sneer at Spiritualism would be greatly astonished if they knew the names of persons occupying exalted positions in military and civic life in this country who are enthusiastic Spiritualists.

George II. Geer has been lecturing in Geneth he spoke in Norwalk, Ohio. Mr. Geer is a practical speaker and his work is of a high order. Societies, keep him busily employed.

A. B. French, Esq., of Clyde, Ohio, is lecturing in Alliance, Ohio, to crowded audiences. This veteran speaker is a man of great power on the platform. His discourses abound with passages of marvelous beauty, and his exposi-tions of the Spiritual Philosophy are rational and scholarly.

Mrs. M. G. Foreman, writing medium, has re-

moved from LeRoy to Buffalo. Her gift is to furnish inspirational letters in answer to questions from sitters. The messages are literary models and inculcate the noblest teaching. Mrs. F. can be addressed at 18 South Division street, Buffalo, N. Y.

The value of the Banner of Light as an advertising medium was recently made plain to E. F. Rogers, Esq., of Troy, N. Y. His card in the advertising columns of the Banner, for simply two insertions, brought letters from Florida and other distant States and countries. word to advertisers is sufficient.

Rev. Myron H. Adams (Cong.), of Rochester, has had the good fortune to be excommunicated for heresy. He is now a free man, and is at liberty to preach just what he believes, which is not the ordinary pleasure of the ordinary minister. Mr. Adams's congregation are de-lighted with the new order of things. Next minister, advance.

The Progressive Age (monthly), of Atlanta, Ga., is a neat-looking magazine. Terms, twenty-live cents per copy; \$2,50 per year; Rev. W. C. Bowman, editor. The initial article in the December number is an able sermon by the editor. The selected articles are first-class in every respect. Dr. Peebles, Rev. Mr. Watson, and other able writers, will contribute for The Progressive Age. Success to this new venture.

J. W. Chadwick, the radical preacher of Brooklyn, N. Y., is not at all disturbed by O. B. Frothingham's recent utterances. Felix Adler also holds aloft the flag of rationalism. The famous Collyer (formerly of Chicago), who was always more genial than logical, thinks Frothingham's confession was "brave and sweet and true." Some of Mr. Frothingham's doubts could be annihilated by the facts of Spiritualism.

Drs. K. C. and M. M. S. Dussenberg are successful physicians. Their establishment at 65

cessful physicians. Their establishment at 65 Chestnut street, Rochester, N. Y., is neat and cheerful. Mrs. D. is a fine psychometrist. In time a "cure" will be in full operation at this place. Mr. and Mrs. D. are sensible and honorable people, and parties who are ailing can rely upon their advice and have the utmost confi-dence in their mothod of treatment. For par-ticulars address as above. Cephas.

[From the Cleveland (O.) Leader Nov. 28th.]

Children's Lyceum.

McDonald the Sculptor, Speaks to the Little Ones on Natural History—Zither Playing and Calisthenics.

Westerday was a gala day at the Lyceum which meets in Weisgerber's Hall, and the attendance of visitors was somewhat larger than usual, owing to the fact that Mr. Wilson McDonald, of New York, the artist who is temporarily at work in this city on the bust of Gar-Gold was to address the little one. Mr. Thomas field, was to address the little ones. Mr. Thomas Lees, Conductor of this Sunday school, called the Lyceum to order promptly at 11 o'clock, and proceeded with the usual exercises, singing, silver chain responses, mottoes, and the calisthenic exercises peculiar to this school. The latter movements are performed to music, and, the calistic movements are performed to music, and, and the calistic movements are performed to music, and, and the calistic movements are performed to music, and, and the california of the calif

latter movements are performed to music, and, being done with force and precision, are both beautiful and beneficial. The children were then given opportunity to sing and recite. Particularly noticeable was the speaking of Miss Ethel Fenn, and the singing of little Miss Jennie Brower, and of the Musical Director, Mrs. Ella Williamson.

Mr. McDonald, in a particularly felicitous manner, spoke to the children for over half an hour. He chose for his subject, "Sketches from Natural History," telling, from the age of the truant boy to manhood, how remarkably fond he had been of studying into the habits of fond he had been of studying into the habits of the animal creation, particularly those of in-sects, birds and fishes. He described minutely the liabits of the ant and beaver, and the peculiar anatomical construction of some birds. He showed all through the lower animal creation how closely instinct was allied to reason, and how difficult it was to tell when one left off and how difficult it was to tell when one left off and the other began. The little ones paid strict attention, and seemed particularly pleased. When Mr. McDonald concluded by the deduction of the pointed moral of kindness to dumb brutes, and a commendation of the useful career of that humane man, Henry Bergh of New York, to whom he paid a high compliment, the children demonstrated their liking for the presider and the subject by hearty amplanes as speaker and the subject by hearty applause as he took his seat. Following this speaker was some beautiful zither playing by Mr. Geo. Walker, who showed himself master of that peculiar and pretty instrument. After a word of thanks from Mr. Lees to the two gentlemen who had contributed so much to the instrucwho had contributed so much to the instruction and entertainment of all present, the exercises concluded as usual, with a grand march by the entire school to the inspiring music of Mr. Charles Palmer, Mr. Hatcher and son. During the services the death of Mr. Lutie Van Scotten, a former member of the Lyceum, who passed to spirit-life from Denver, Col, November 17th, 1881, was announced by the Conductor. Messrs. Hatcher and Collier were appointed a committee to draft resolutions of respect and sympathy to forward to the bereaved family. reaved family.

(Mr. McDonald has been a Spiritualist for thirty years, and was given a reception at the residence of Mr. Thos. Lees, on the evening of Nov. 25th.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

Read "Zoellner's Transcendental PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Monigom

New Rooks.

PSYCHOGRAPHY. HOW TO MAGNETIZE:

ILLUSTRATED WITH DIAGRAMS.

BY "M. A. (OXON.)" SYNOPSIS OF CONTENTS.

List of Works bearing on the Subject. Preface. Introduction.

ntroduction. Sychography in the Past : Guldenstubbé—Crookes, 'ersonal Experiences in Private, and with Public Psy

Chies.

General Corroborative Evidence.

1.—That Attested by the Senses:

1. Of Sight—Evidence of—Mr. E. T. Bennett, a Malvern Reporter, Mr. James Burns, Mr. H. D. Jeneken.

2. Of Hearing—Evidence of—Mr. Serjeant Cox, Mr. George King, Mr. Hensleigh Wedgwood, Canon Mouls, Baroness Von Vay, G. H. Adshead, W. P. Adshead, E. H. Vatter, J. L. O'Sullivan, Epes Sargent, James O'Sargent, John Wetherbee, H. B. Storer, C. A. Greenleaf, Public Committee with Watkins.

11.—From the Writing of Languages unknown to the Psychic:

Ancient Greek—Evidence of Mer. P. 1818-6.

Committee with Watkins.

11.—From the Writing of Languages unknown to the Psychic:

Ancient Greek—Evidence of Hon, R. Dale Owen and Mr. Blackburn (Slade); Dutch, German, French, Spanish, Portugness (Slade); Russian—Evidence of Madame Blavatsky (Watkins); Elomaic—Evidence of T. T. Timayenis (Watkins); Climes (Watkins); Climes (Watkins);

111.—From Special Tests which Preclude Previous Preparation of the Writing:

Psy thes and Conjurers contrasted; Slade before the Research Committee of the British National Association of Spiritualists; Slade Tested by C. Carter Blake, Doc. Scl.; Evidence of—Rev. J. Page Hopps, W. H. Harrison, and J. Seaman (Slade); Writing within Sates seemely screwed logether—Evidence of Mrs, Andrew and J. Monia; Dietation of Words at the Time of the E. of theart—Evidence of—A. R. Wallace, F. R. G. S., Hersbigh Wedgewood, J. P., Rev., Thomas Colley, W. Oxley, George Wyld, M. D., Miss Kishingbury; Writing in Answer to Questions Inside a Closed Box—Exidence of Messis, Adshead; Statement of Circumstances under which Experiments with F. W. Monck were conducted at Reighbey; Writing on Glass Conted with White Paint—Evidence of Benjamh Coleman. Letters addressed to The Times, on the Subject of the Prosecution of Henry Stade, by Messis, Joy, Joad, and Prof. Barrett, F. R. S. E.

Evidence of W. H. Barrelson, Editor of The Spiritualist, Summary of Facts Narrated.

Deductions, Explanations, and Theories,
The Nature of the Force; Its Mode of Operation—Evidence of C, Carter Blake, Doc. Scl., and Conrad Cooke, C. E.

English edition, cloth, 152 pp. Price \$1,25, postage 10

English edition, cloth, 152 pp. Price \$1,25, postage 10

For sale by COLBY & RICH. FROM ENGLAND.

HIGHER ASPECTS:

SPIRITUALISM.

ILY M. A. (OXON),
Author of "Psychography" and "Spirit Identity."

Author of "Psychography" and "Spirit Identity."

Contents.—Present Position and Future Needs of Spiritualism in England—What is a Spiritualist? Philosophical Spiritualism; Religious Spiritualism; Spiritualism is a Revolution; The Agency at Work; Conditions of Public Association; Spiritualism deals with Vexed Questions; Unity in Multiformity; Lessons of the Past; Cabine's to be Abrished; Exposures of Fraud and their Elect; Lessons of the Future; Desideranda. Spiritualism in some of its Religious Aspects—Judatsm and Jesus Christ; The World at the Birth of Christ; John Baptist and its Message; The Mission of the Christ; John Baptist and its Message; The Mission of the Christ; Modern Christianity and Modern Spiritualism; Objections Theu and Now; The Hible Mixelessand the Phenomena of Spiritualism; Spiritualism is not Necromancy; Spirits are Tricksy or, Evil; The Devil, his Genesis and Growth; On Spirit Communion; The Hible Mixeles Warrant for it; Appeal to Hible Students; Spirit Facelings, The God Idea; Man's Future Desting; Pandsament, Heil; Reward, Heaven; The Old Creed and the New; Religion and Science; A Practical Religion; What have we Ganed and what have we Lost by the New Creed; Skepticism; The God-Man and the Typical Man; Resurrection of the Body; The Gail-Man and the Typical Man; Resurrection of the Body; The Gail-Man and the Typical Man; Resurrection of the Body; The Gail-Man and Freschilles (1988). The God Great, The God, Man and The New Creed; Skepticism; The God-Man and Freschilles (1988). The God Great, The God Mission of Henry Stade.

Hue Coby, The Gail Spirit Identity and "Psychography." Friee \$1,25, possage 10 cents.

THE GOSPEL OF NATURE.

THE GOSPEL OF NATURE

BY SHERMAN & LYON, Authors of "The Hollow Glabe."

This book contains many startling ideas that are calculated to dispet the mystification and unravel the numerous difficulties by which thinking minds have been environed concerning the great problems of human existence. The contents are divided into ten different subjects, as follows: The Soul of Things; intelligence; Intellect; Discords; Progression; Justic; The Science of Death; The Confounding of Language; Spirit Abodes; Spirit Biography. Cloth, \$2,00, postage free.

THE HOLLOW GLOBE;

The World's Agitator and Reconciler.

A Treatise on the Physical Conformation of the Earth. Presented through theorganism of M. L. Sherman, M. D., and written by Win, F. Lyon.

The author says: "We are deeply impressed with the thought, and venture to predict, that this book will do very much toward adding humanity in their toilsome progress from the darkness of mental Slavery to the broad sunshine of enlightened Freedom, for which they have so long struggled, but struggled apparently in vain."

Price 2.00, jostage free.
For saie by COLBY & RICH.

Two Important Works from Australia.

SPIRITUAL PHILOSOPHY

Wise Words from an Exalted Spirit Intelligence knows when on Earth by the name of SWEDENBORG. Also, Practical Teachings from an Ascended Pastor. The teachings contained in this volume are presented to the thoughtful reader in the hope that they may assist the spiritual growth and development of all aspiring souls, and awaken in many utilists a consideration of the possibilities of their higher and spiritual nature. Clotti, pp. 160. Price 75 cents; postage free. For sale by COLBY & RICH.

Thoughts on the Life of Jesus.

The author says: "We propose to lay before our readers such jottings of thought as may help some, we trust mony, of our fellow-beings in the pathway of a wise, loving and happy development, strengthening in them the purp se to live more effectively, and thus to authorate beyond the range of earth-life a brighter, more undful, and a happier enterer."

carear."
Cloth, pp. 95. Price 50 cents; postage free.
For sale by COLITY & RICH.

VOICES FROM LIFE'S THITHER SIDE. IS MATERIALIZATION TRUE? With Eleven other Lectures of Great Interest.

Given in Chicago, Ill., by and through the trunce-medium-ship of MRS. CORA L. V. RICHMOND.

CONTENTS:

CONTENTS:

Is Materialization True? If so, its Philosophy?

Materializing Possibilities.

The Fraternities of Disembodied Souis,
John Wesley's Sareth for Heaven,
John Wesley's Parewell to Earth.

The Occupation, Capabilities and Possibilities of Disembodied Spirits.

Lecture by Spirit Robert Dale Owen.

The New Nation.

The Tree of Life—its Spiritual Significance.

A Sermon for the New Year.

If Evil as well as Good is part of the Scheme of Infinite
Wisdom, then What is Sin, and What Right and Wrong?

Christ's Successor; His Mission on Earth, and Time and
Mann 'rof Manifesting lils Presence to Mankind,

Pric, cloth, 75 cents; papercovers, 50 cents; postage ree,
For sale by COLBY & RICH.

A NEW REVELATION. The History of the Origin of All Things.

BY L. M. ARNOLD.

BY L. M. ARNOLD.

This book contains chapters on the following subjects: The History of Man from his Creation to his Finality: The History of the World and of the Divine Influx; The History of the Spiritual State of Man, and Counsel, Advice and Instructions for the Present Life; A History of Spirit-Life and of Paradise; A History of the Relations of Mart's Spirit in the World of the Future; The Life of Jesus of Nazareth, describing His Essence, His Concess with God, and His Oneness with His Brethren.

It is claimed that the above were written under inspiration. The first edition was published twenty-six years ago and long since exhausted. A new edition is now issued. Price in one volume counsite, \$2.00, postage free.

For sale by COLHY & RICH.

VARIOUS REVELATIONS: With an Account of the Garden of Eden, and the Settlement of the Eastern Continent,

As related by the leaders of the wandering tribes. From the Age of Enoch, Seth, and Noah, to the Birth of Jesus of Nazareth, as related by Mary, his Mother, and Joseph, the Foster Father, with a Confirmation of his Crucifixion and Resurrection, as related by Priate and the different Apostles, Also, an Account of the Sottlement of the North American Continent, and the Birth of the Individualized Spirit which has followed.

Gloth, pp. 391. Price 2,00, tostage free,
For sale by COLBY & RICH.

The Development of the Spirit After Transition

BY THE LATE M. FARADAY. THE ORIGIN OF BELLGIONS.

And their Influence upon the Mental Development of the Human Race. Transcribed at the request of a Hand of Ancient Philosophers, by the late M. FARADAY, of England.

Paper, 10 cents. For sale by COLBY & RICH.

New Books.

Magnetism and Clairvoyance.

A Practical Treatise on the Choice, Management and Capa-bilities of Subjects, with Instructions on the Method of Procedure, etc.

BY JAMES VICTOR WILSON.

BY JAMES VICTOR WILSON.

There has been, and is, a growing demand for information on the subject of Magnetism and its application. This has led to the publication of this little work, which contains in a condensed and concles form more information than can be found in many of the larger works. A correct lilea of the nature and scope of the work may be formed from the following synopsis of the Table of Contents:

The Simpletty of the Art; Magnetism Available as a Remedial Agent; Asa Tamer of Lunatics and Beasts; Antimals Charm Animals; Animals Infatuate Men; Man Fascinate's Animals; Magnetism Instinctive to Animals and Man as a Curative; Itiman Influence, Mental and Physical; Philosophy of the Power; Its Consistency with Nature; Ali may be Magnetized; Ill Health Predisposes to the Action; What Subjects are Best; Modus Oberandt; To Charge the Subject; To Abstract the Nervous Ania from Hin; How to Process during Somuligathy; How to Wake Hin; How to Process during Somuligathy; How to Wake Hin; How to Develop His Interior Faculties; To Magnetizh between Natural Sleep and Death; Objections to Charvoy ance Met; Councels and Cantlons; Influential and Controlling Causes; Danger to Subjects and Pathents; Magnetizh between Met Councels and Cantlons; Influential and Controlling Causes; Danger to Subjects and Pathents; Magnetizhing; Who can Magnetize (Qualities Favorable to Success; Magnetic Pathology; His Action upon the System and the Diseases'il is peculiarly suited to; Other Medical Systems owe some of their Success Indirectly to this Agent; Self-Magnetizhing; Who can Magnetize (Qualities Favorable to Success; Magnete States, with Phenomena of Each; Distinction between Sommaminitism and Chairvoyance, etc.

From theabove titles, selected from the Table of Contents, it will be seen this little manual is very comprehensive. Persons having an interest in the subject should send for this book.

nook, Dimo, paper. Price 25 cents, postage free, For said by COLHY & RICH, PRICE REDUCED.

THE YOUTH'S LIBERAL GUIDE

Moral Culture and Religious Enlightenment. BY PROP. H. M. KOTTINGER, A. M.

By PROF. H. M. ROTTINGER, A. M.

Five years ago the author published a Text Book for the Sunday Schools of the German Free Religious Congregations in America ("Lefttaden für den Unterricht in den Sonntagsschulen Freder Gemeinden, Milwauke, Wis,") It was authorized by their Supreme Board, and has been since in general use in most of those schools. This work laving subserved so valuable a non-pose in the liberal education of the German youth, the lauthor was encouraged to attempt the publication of an English collition. It is alberal guide for the moral education and mental enlightenment of children. It aims at the destruction of erroneous theological views, and is adapted to the principles and development of liberal science. It contains: first, A doctrine of human reason, and illustrated by examples collected from standard English and American authors, both in prose and verse; secondly, the history of the principla religious; thirdly, a criticism of the most important liberal marradives; fourthly, Views of the Universe, represented in the fiberal writings of the English, French, Genman and American natural philosophers, such as Parwin, Huxley, Tyndall, Spencer, La Place, La Marck, Humbeldt, Buechner, Fenerbach, Felke, etc.

Cloth, 178 pp. Price \$1,60, postage 10 cents.

For sale by COLBY & RICH.

SPIRIT WORKS;

Real but not Miraculous. A Lecture read at the City Hall in Roxbury, Mass., on the Evening of Sept. 21st, 1853.

BY ALLEN PUTNAM. This lecture, delivered in Roxbury, Sept. 21st, 1853, and repeated at the Melodeon, in Boston, Nov. 1st, same year, though preceded by several addresses by Leroy Sunderland, A. E. Newton, J. M. Spear and others, in similar rooms, and on more private notices, was the first Lecture on Sphittualism in this vicinity to which the 4 the was invited through the press and by posters, and the first to be printed and issuedlin pamphlet form. Though the author says that it seems crude now, and contains some albusions to local and transfent events. It is interesting and valuable because of its connection with the hirraduction of Sphittualism.

[Faper, 22 pp. Price 25 cents, postage free. Paper, 62 pp. Price 25 cents, postage free, For sale by COLBY & RICH,

STATUVOLISM;

STATUVOLISM;

OR, ARTIFICIAL SOMNAMBELISM: hitherto called Mesmertsin, or Anhual Magnetism. By WM. BAKER FAINE-STOCK, M. D.

Containing a brief historical survey of Mesmer's operations, and the examination of the same by the French Commissioners. Phreno-Somnambulism; or, The Exposition of Phreno-Magnetism and Neurology, A new view, and division of the phrenological organs into functions, with descriptions of their nature and qualities, etc., in the senses and faculties; and a full and accurate description of the various phenomena belonging to this state; he hadding its division into two distinct conditions, viz., the waking and sleeping, with practical instructions how to enter and awake from either. The blentity of these conditions with other states and mysteries, together with an account of several obstetrical cases delivered while in this state; the proper method of preparing subjects for surgical operations; their management during and after the same, and the latest and best method of curing disease, etc., in those persons who are in that condition.

Cloth, §1,50, postage free.

For safe by COLBY & RICH.

THE BOOK OF RELIGIONS.

Comprising the Views, Creeds, Sentiments or Opinions, of all the principal Religious Sects in the world, particularly of all Christian Denominations in Europe and America; to which are added Church and Missionary Statistics, together with Blographical Stetches. By John Haywanth, author of the "New England Gazeticer," etc. This work contains 438 pages, and, as a book of reference, is invaluable.

Cloth, \$2.00, postage free, For sale by COLBY & RICH. THEODORE PARKER IN SPIRIT-LIFE.

A Narration of Personal Experiences, Inspira-tionally given to F. L. H. Wills, M. D. The well-known reputation of Dr. Willis, and his unimpachable integrity as a medium for communication between the two words, is smillering guaranty of the gradineness of the spirit messages. The work is issued in pambilot form plifet form, Paper, 15 cents, postage free, For sale by COLBY & RICH,

A Brief History of the American Revolution, Written by Thomas Paine while he was at the head of the American army with Gen. Washington, during the seven years' war with Great Britain, from 1776 to the close, 1783 Paper, 10 cents, postage free. For sale by COLBY & RICH.

A Reply to William T. Dwight, D. D., ON SPIRITUALISM.

Three lectures. By JABEZ C. WOODMAN, Counsellor

Paper, 25 cents, postage 2 cents, For sale by COLBY & RICH, Rules and Advice

For those desiring to form Circles, where Media may be developed, through whom they may commune with Spirit-Friends; together with a declaration of Principles and Bellet, with Hymns and Songs designed for Circle and Social Singing. Compiled by James H. Young. Paper, 48 pages. Price 15 cents, postage free. For sale by COLBY & RICH.

THEOSOPHY AND THE HIGHER LIFE; OR,

Spiritual Dynamics and the Divine and Miraculous Man. BY G. W...., M.D.

The work contains chapters on the following subjects; The Synopsis; The Key to Theosophy; Spiritual Dynamies: Man as a Spirit; The Divine and Miraculous Man; How Best to Beroome a Theosophist, Can Amesthetics Demon-strate the Existence of the Soul? The British Theosophist Soulory Figlish edition, cloth. Price \$1,25; postage 5 cents. For sale by COLBY & RICH.

THE APOCRYPHAL NEW TESTAMENT Being all the Gospels, Epistles, and other pieces, now extant, attributed, in the first four Centuries, to Jesus Christ, His Apostles and their companions, and not included in the New Testament by its compilers. Translated, and now first collected into one volume, with prefaces and tables, and various notes and references. From the last London celltim.

Condon edition. Cloth, \$1,25, postage 10 cents. For sale by COLBY & RICH.

Parturition without Pain; Or. A Code of Directions for avoiding most of the Pains and Dangers of Child-bearing.
A work whose excellence surpasses our power to commend.—New York Matt.,
Cloth, 41,00, postage free,
For sale by COLBY & RICH.

THE ANGEL OF HOREB.

A CRITICAL REVIEW OF Biblical Inspiration and Divinity. BY M. B. CRAVEN. Paper. Price 10 cents. For sale by COLBY & RICH.

ORTHODOX HASH,

WITH CHANGE OF DIET.

BY WARREN SUMNER BARLOW, Author of "The Voices," "If, Then, and When," "Pro-gress of Manhatlan Isle," and other poems. Paper, 10 cents; postage free. For sale by COLBY & RICH.

New Books.

The Psycho-Physiological Sciences

AND THEIR ASSAILANTS.

BEING A RESPONSE BY
ALPRED R. WALLACE, OF ENGLAND,
PROF. J. R. BUCHANAN. OF NEW YORK DARIUS LYMAN, OF WASHINGTON; EPES SARGENT, OF BOSTON,

TO THE ATTACKS OF PROF. W. B. CARPENTER, OF ENGLAND,

PROP. W. B. CARPENTER, OF ENGLAND,

AND OTHERS.

Those who have followed the course of the crushing review of Dr. Carpenter which Dr. J. R. BUCHANAN has from week to week Fontributed to the columns of the Rasher of Light:

Those who have perused the well-weighed arraignment of this would be explainer of Spiritualism which Prior. A. R. WALLACE has given to the world:

Those who have enjoyed the reading of the clear-cut sentences in which DARIU's LYMAN, E-o., has given atternance to his thought in this connection: and
Those who cherish pleasant memories of the telling blows dealt by Erris Sarageat, E-sq., in its admirable brochure, "Does Matter do it All?":

Will be, we are sure, glad to find all this body of Eprimalism together with much new matter on the same topic welded into a substantial mass in this neatly executed volume.

And those who approach the book without having had such preliminary reading, will find in it a mine of rare information clothed in attractive and readable form.

The work is one which to student of the Spiritual Philosophy and no pathle or private advocate of its teachings can adout to elass without a thorough, a censer utive and a careful reading. It should be circulated far and wide, Faren 26 pages. Price Sevents, postage free.

For sale by COLBY & ELCH.

Works by A. E. Newton.

THE MINISTRY OF ANGELS REALIZED. A Letter to the Edwards Congregational Church, Boston, 183, giving an account of the author's conversion to Spiritualism. With an Appendix containing facts Bussitative of Angelic Ministry, and a Reply to the Congregationalist. Pamphlet, 72 pages, 25 cents; perfage 2 cents.

ANSWER TO CHARGES preferred by the Church, with Account of Trial: Pamphlet, 56 pages, 45 cents. LESSONS FOR CHILDREN, on Auatomy, Physiology and Hygiene. Cloth, 44 pages, 69 cents; postage 3 cents.

THE RETTER WAY, an Appeal to Men in behalf of luman Culture through a Wiser Patentage. Pamphlet,

PRE-NATAL CULTURE, being Suggestions to Par-ents, especially Mothers, relative to Methods of Mothing the Tendencies of Offspring before birth. Pamphlet, 67 pages, varents. THE MODERN BITTHENDA, or The Glft of Heading Restored, being an Account of the Life and Labors of Dr. J. R. Newton, Healer, with a fine Portraft. Also con-taining Observations on the Nature and Source of the Heal-ing Power, the History and Conditions of its Exercise, etc. Choli, 322 pages, octavo, §2.00. For safe by COLBY & RICH.

AN EXPOSITION OF SOCIAL FREEDOM. Monogamic Marriage the Highest Development of Sexual Equality.

of Sexual Equality.

By the author of VITAL MAGNETIC CURE and NATURES LAWS IN HUMAN LIFE.

Nature's Laws, Principles, Facts and Traths, are eternal and immutable. Society, Customs, Conditions, Circumstances and Opinions, are constantly changing: therefore, to be consistent, we should weigh and judge both sides of the subject.

The fascinating leachings are contrasted with their opposites, the curtain is drawn, their effects shown, also the causes which produce inharmony; the remedy is suggested; "Social Freedom" teachings are either beneficial or detrimental. Which? Every family should know for themselves as to its moral headency and practicability.

It is designed as a "two-edged-swort" redoinder, to send individuals who accuse Spiritualism of leading to the doctrine. Send il broadcast.

72 pages, Price 25 cents, postage free,
For sate by COLBY & RICH.

SEVENTH EDITION. SEERS OF THE AGES.

Ancient, Mediæval and Modern Spiritualism. BY J. M. PEEBLES.

This volume, of nearly 40 pages, octavo, traces the phenomena of Spirity Alexa through India; Egypt, Phonicia, Syria, Persia, Orece, Rome, down to Christ's time, Treating of the Mythic Jesus; Churchal, Jesus; Natural, Jesus; Natural, Jesus; Where was be from twelve to thirty? Washe an Essenian?

Modern Spirity alexa. The wave commencing in Rochester, Its poseni Additude: Admissions from the Press in its tayor; Testimonics of the Poets; Testimonics of its Truth from the Clerky; Beecher, Chapha, Hepworth, etc. Its Doctations Systematized. What Spiritualists bedieve concerning foot, Jesus Christ, the Holy Ghoat, Baptism, Faith, Rependance, Inspiration, Heaven, Rells, Evil Spirits, Judgment, Panishment, Salvadon, Progression, the Spirit-World, the Nature of Love, the Genius, Tembency and Destiny of the Spirita Movement, Bound in beyeled beards, Price \$2.00, postage 12 cents, For sale by COLBY & RICH.

Experiences of Samuel Bowles.

TATE EDITOR OF THE SPRINGFIELD, MASS., REPUBLI-CAN, INSPIRIT-LIPE; OR, LIFE AS HE NOW SEES IT. CAN, IN SPIRITED TO BE THE AS HE NOW SEES IT.

Written through the Mediumship of Carrie E, S. Twing

Schitzers.—Mr. Bowles's Entrance to Spirite Life, People Retain their Tastes and Ambitions After Death. Life's
Bills of Sale. The Effects of War and Sudden Death by
Accident on People Entering Spirite Life. Heaven is Work.
The Chelling of Spirits. Spirits are Interested in our Po-The Clolling of Spirits. Spirits are interested in our confitted Elections. Churches: Places of Amusement; Schools in Spirit-1-life. The False Religions of Earth. The Law of Spirit Control. Mr. Bowles's Spilit-10me.; Inventors; Artists in Spirit-1-life. What Houses are Made of. The Spiritual Congress. How to Help our Loved Ones Die, Their Should Bea Medium in Every Family. How to Make

Paper, Price 20 cents, For sale by COLBY & RICH. BOUND VOLUMES SPIRITUAL MAGAZINE.

BY SAMUEL WATSON. (Formerly published in Memphis, Tenn.) VOLUME ONE, —Bound in cloth, 8vo, 1p. 552, and con-aining a steel-plate engraving of Samuel Watson, Price \$1,50, postage 15 cents, VOLUME TWO.—Bound in cloth, quarto, pp. 376, Price \$1,50, postage 15 cents,

VOLUME THREE. Bound in cloth, quarto, pp. 381. Price \$1,50, postage 15 cents. For sale by COLBY & RICH. NEW EDITION.

CHRIST, The Corner-Stone of Spiritualism. BY J. M. PEEBLES, M. D.

Discussing—"Talmudic Proof of Jesus's Existence;"
"The Distinction between Jesus and Christ;" "The Moral
Estimate that Leading American Spiritualists put upon
Jesus of Nazareth;" "The Commands, Marvels, and SpirItual Gifts of Jesus Christ;" "The Philosophy of Salvation
through Christ;" "The Belief of Spiritualists and the
Church of the Future." hrough Christ; " "The Belief of Burch of the Future," Paper, Price Bocents, postage free, For sale by COLBY & RICH,

The Federati of Italy.

A Romance of Cancasian Capityly, By G. L. Ditron, Member of the American Oriental Society, New York Historical Society, Albany Institute, &c.
This is a romance of the most exciting character, and full of stirring incidents. It is skillfully conceived and constructed, its wide variety of characters affords constant excitement and pleasure, and its progress among a train of pleasurable incidents is abnown like the poster vision of the tripping of the rosy hours. As a piece of romantic and sentimental characterization, it is worthy of special remark, and will provoke a favorable comparison with some of the most praised romances of the time.

Price 41,50, postage 6 cents,
For sale by COLBY & RICH.

THE SPIRITUAL PILGRIM.

A Biography of J. M. Peebles. BY J. O. BARRETT.

"My name is 'Pilgrim;" my religion is love; my home is the Universe; my sole effort is to educate and elevate humanity, ''
The book contains a fine steel portrait of Mr. Peebles, engraved in London. ngraved in London, Gloth, \$1,50, postage 10 cents, For sale by COLBY & RICH,

REASON AND REVELATION.

A DISCOURSE. BY HENRY KIDDLE.

This eloquent and scholarly pica in behalf of mental freedom, will attract the studious attention of all friends of civil and religious liberty, and is published in pamplet form at a low price, in compilance with the desire of many who have read it and wish to give it a wide circulation. Paper. Price 5 cents.

For sale by COLBY & RICH.

A Manual of the Antiquity of Man. BY J. P. MACLEÂN.

BY J. P. MACLEAN.

The author's object has been to give an outline of the subject sufficient to afford a reasonable acquaintance with the facts connected with the new science to such as desire the information, but cannot pursue it further, and to serve as a manual for those who intend to become more proficient. The work is freely linstrated, and contains a fine likeness of Prof. T. H. Huxley. Cloth, \$1,00, postage free.

For sale by COLBY & RICH.

MY WEDDING GIFT. Containing a Man's Idea of Perfect Love. Plain, flexible covers, 25 cents; gilt, flexible covers, 50

For sale by COLBY & RICH

Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Spatche forever.

DEAR MOTHER. The eyes I oftenest caused on earth to ween, In heaven for me their ceaseless vigils keep.

Without labor and seriousness, the best good of the world dies. Wear only the harvest wreath of action.

DREAMING. Thus only in a dream we are at one, Thus only in a dream we give and take The faith that maketh rich who take or give; If thus to sleep is sweeter than to wake, To die were surely sweeter than to live, Though there be nothing new beneath the sun. - Christina Rossetti.

Oh, God, never let me ascribe thy eternity to any one time, except the most blissful; joy is eternal, but not pain, for this last thou hast not created. - Richter.

AUTUMN TIME. Where spring first hid her violets 'neath the fern, Where summer's fingers oped, fold after fold,

The leaves of gold. The loftlest hill-the lowliest flowering herb-The fairest fruit of season and of clime-All wear alike the mood of the superb Autumnal time. - George Arnold.

The odorous, wild red rose's heart, now burn

A great part of our lives is occupied in doing something or other which is purely useless, because our remote ancestors dld the same thing when it had some

> OLD AND YOUNG. They soon grow old who grope for gold In marts where all is bought and sold; Who live for self- and on some shelf. In darkened vaults, hoard up their pelf; Cankered and crusted o'er with mould For them their youth itself is old. They ne'er grow old who gather gold Where spring awakes and flowers unfold: Where some arise in loyous skies. And fill the soul within their eyes. For them the immortal birds have sung; For them old age itself is young.

Fame is not, won on, downy plumes nor under, cano ples; the man who consumes his days without obtaining it, leaves such marks of himself on earth as smoke in air, or foam on water. - Dants.

THE SCOPE AND PURPOSE OF PHI-LOSOPHY.

To the Editor of the Banner of Light :

It is not extravagant to affirm that countless centuries have passed away without the attainment of any comprehensive understanding of life, which might properly be called philosophy. That which has generally been called philosophy among the literati has been chiefly empty and verbose speculation after the Greek fashion, made current by Plato and Aristotle-a style peculiarly objectionable to Lord Bacon, and to all who seek substantial knowledge. Greek speculation was rightly denounced by Lord Bacon as "idle loquacity," and an "apotheosis of folly"; and Locke, speaking of the metaphysicians of his day (followers of the Greeks), said: "To break in upon this sanctuary of vanity and ignorance will be, I suppose, some service to the human understanding."

That empty utterance of self-sufficiency, which constitutes the greater portion of metaphysics, is not philosophy, but merely the struggle arising from a blind desire to be philosophic, and to evolve philosophy from our own consciousness by speculation.

Nor do the largest conceptions of physical science attainable by a Humboldt, a Cuvier, a Newton or a LaPlace rise to the plane of philosophy, although they make a valuable preparation for it.

Nor does the biology of medical schools contain much of the philosophic element, since it is little more than strictly physical science, chem- minds. ical and dynamic, and physical science is only | Real philosophy becomes the supreme guide a preparation for philosophy. When it assumes of thought and action, blending with all the to be a complete science of life it is thoroughly unphilosophic.

The word Philosophy, though etymologically meaning the love of wisdom, has become established as meaning wisdom itself; and wisdom implies the broadest comprehension and highest truth. It implies a comprehension, as far as of all social correlations on which social harpossible to man, of the lines of causation; and as these lines extend into spiritual infinities, wisdom is essentially spiritual knowledge-but spiritual knowledge embodied in physical ultimates and instruments, or, as scientists would regard them, the physical bases of life.

The knowledge which reaches from the physical cosmos to its Divine Wisdom and Power, and comprehends their relations, is wisdom or philosophy; but these are infinities beyond our grasp. Neither the physical nor the spiritrual cosmos can be apprehended by man; he stands upon the isthmus of their connection. and perceives only their contiguities. That isthmus he may possibly comprehend, and a small portion of the adjacent continents; but the immensities which he cannot explore are far greater than all he may aspire to compre-

Human wisdom is therefore not so much the comprehension of these infinities as the comprehension of their relations and interaction. That interaction belongs to our own spiritual realm-the world of man here and hereafter. This is the proximate sphere in which we are to find the elements of wisdom or philosophy.

The Divine comes to our cognition in the human, and in the human sphere we observe its relation to matter. Life, which ever surrounds and interests us, inviting our investigation, is the interaction of the Divine spirit with material forms and forces. The science of life is therefore the centre of the sphere of philosophy. But in the midst of this sphere we recognize a barbaric encampment of materialistic scientists who desolate the field they should cultivate, and would reduce it to a barren rocky desert. Knowing nothing of life itself-indeed publicly denying its existence as an entity or power -their doctrines expel the eternal spirituality, love and beauty, which are the essentials of all life, and leave only a physical remnant which is but a skeleton. The preoccupation of our literature and our colleges by this barbarian party is a serious hindrance to the development and progress of philosophy, which has no other home than in the science of life.

The invasion of the true province of philosophy from the side of physical science by those who would make the physical supreme, is not the only hindrance to the evolution of the truth. An equally formidable invasion comes from the spiritual side-from those who profess knowledge of the spiritual cosmos, and who come with still greater arrogance than the materialists, threatening imprisonment, death and every variety of cruel punishments against those who do not passively receive their dicta. If theologians had been as faithful and hon-

est in the investigation of spiritual science as the materialists have been in the investigation of the physical, they would have made a much nearer approach than the latter to a just conception of philosophy, as they would have gone vastly further on the line of causation by grasping and tracing spiritual powers; but theology has always been unscientific and more or less insincere. It has been controlled by bigotry and dogmatism, by the crafty ambition of leaders and the superstitious stupidity of the masses. It has been so intermingled with the sphere of political power, material interests and social ambitions, as to have lost all capacity for the pure and disinterested pursuit of truth. The fierce and stolid higotry of theology has been the most formidable and cruel enemy of philosophy, although an honest theology might have been its foster mother.

Thus mankind have been arrayed in two hostile camps, each sustaining its own dogmas, and both intensely hostile to philosophy. The fair territory of philosophy has been, like ancient Rome, invaded from both north and south, but, unlike Rome, it has been unable to defend itself and has lain prostrate under its invaders, who think they are its permanent masters and whose expulsion is the work of the coming century-a work already begun-

The honest philosopher (wisdom-lover) rejects these ancient bigotries, knowing that the spiritual cosmos must be investigated as fully and extensively as the physical, and that even when this has been done the chief labor of philosophy remains, for no examination of either side of the universe by itself reveals its philosophy. Philosophy is reached only by the comprehensive view of both sides, and of their union and interaction.

Their union is in man, in whom is represented germinally the psychic potentiality of the universe, in close relation with all material forces, and in extensive connection and interaction with all that is near in both spheres.

Therefore the science of man, in its most comprehensive sense, is itself philosophy. It is not a subordinate or special departmental science, but is the supreme science and philosophy, and whatever else has claimed heretofore to be the supreme philosophy was necessarily a false philosophy, as I have shown in detail in my review of philosophy and philosophers.

But the science of man is not the ethnology or palcontology or physiology of the schools, which are beginning to assume the title of Anthropology without just claims. 'The world's literature has no Anthropology, and could not have had it, for the reason that the centre and basis of Anthropology was unknown or neglect-

Anthropology is the science of the eternal man or soul (not the transitory), and its operation in the human form; but what are the relations between the soul and the form has not been known, because physical scientists have not recognized the soul at all, and the theologians who did recognize it were so fond of mystery as never to have studied its nature and traced its operations in the human form, with the structure and functions of which they were unacquainted.

Thus it is that philosophy has remained an affair of the future-a something hoped for without sufficient understanding even to know where to look for it. Not only has its sphere been unknown, but it has been so entirely foreign to the prevailing modes of thought as to be an object of intense hostility to both medieal and theological theorists. It is received with the same stolid hostility as , the doctrines of Copernicus and Galileo. Nevertheless, in the empire of intelligence truth is the final supremacy, and the bigotries of an imperfect civilization, however panoplied in power, are ephemeral. Philosophy is too charming in its harmonious consistency, and too demonstrable in its basis, to be resisted by well developed

noblest impulses of human souls-leading them to the realization of their purposes. It is a sunshine illuminating every sphere in which man is interested. It gives us all the laws of life that concern human happiness and the health which is its basis. It gives us the laws mony depends. It gives the laws of educational development and social progress, and the principles that govern the careers of masses and of individuals. It gives the philosophy of art, eloquence and literature, with the canons of criticism for each. It gives us fully and minutely the laws of eternal progress and elevation which constitute religion, and the laws of spiritual correlation throughout the universe. Moreover, it shows us how to develop in man and how to use the divine faculties which guide us wisely when the external intellect fails, and which are the interior foundation of all intellectual and social progress. It places the illuminating power of psychometry in the posses sion of millions, and brings about the cooperation of heavenly and earthly intellect.

That the Divine Philosophy which we neces sarily call Anthropology will do all this, and that it is, in fact, the intellectual initiation of a higher life for all humanity, will be understood by the old readers of the Journal of Man (which was published at Cincinnati) and of my "System of Anthropology." To others I can but say that we find in the brain the revelation of all the powers of the soul, and all the relations of its life to its earthly sphere. Consequently we are led by this route into all knowledge which has a direct relation to human life and destiny. The sciences are approached by a new route and viewed from a different standpoint from any occupied at present.

To this vast sphere of knowledge and progress the Journal of Man was devoted; comprehending in cyclopediac view the sciences of Cerebral Physiology, Pneumatology (or Spiritualism). Phrenology (an amplification and correction of the doctrines of Gall), Physiognomy, Sarcognomy, Psychometry, Animal Magnetism. Insanity, Education, Expression, Ethics, Religion, Sociology, Hygiene, Dietetics, Medicine, Therapentics, and the sciences of the imponderable and occult energies which glimmer on the hori-

zon of knowledge. There is at present no channel for this knowledge, because it is new and revolutionary; and it is only in spiritual journals that I have been permitted to express that portion of the science which concerns the future life. The remainder is excluded from medical journals by professional bigotry and from our fashionable magazines by the profound ignorance of their conductors upon such subjects.

It is therefore indispensable to establish again the Journal of Man as the organ for the expression of such science, and its view from a higher standpoint of all that concerns human progress and interests good men.

My friends, appreciating this necessity, have

organized a stock company (\$30,000 capital) for the publication of the Journal, and such volumes as are devoted to its themes, and I would be happy to receive the names of all who are interested in this movement and the subscriptions to the stock of those who are its earnest

I am profoundly sensible that it is impossible in this brief essay to make any reader not previously acquainted with these great themes familiar with their magnitude, their interest and their importance. They appeal to every enlightened Spiritualist with irresistible force, being the organization in a demonstrable form of that vast mass of science and philosophy of which Spiritualism is an integral part, and without which it can gain no satisfactory footing in the realms of science and literature.

They appeal also to all philanthropists by offering the chart of human progress and efficient methods of realizing all their aims. Anthropology, in short, organizes the transcendental sciences of the mysterious and infinite, in close connection with all the practical affairs of every day life-its health, education, investigation, invention, science, literature, politics, religion, reform and progress.

JOSEPH RODES BUCHANAN.

New Publications.

From Canal Boy to President; or, The Boy-hood and Manhood of James A. Garfield. By Horatio Alger, Jr. Illustrated, 16mo, cloth, pp. 334. New York: John R. Anderson & Co., pp. 334. New Tork, cond in Boston by Estes 17 Murray street. For sale in Boston by Estes & Lauriet.

The author of this volume has gathered together such facts in the career of our late President as, in his view; might interest young readers, and at the same time present an example worthy of their emulation. In this he lays no claim to originality, having made free use of such materials as came within his reach, including incidents and reminiscences made public during the last summer. It begins with a bare footed, sturdy boy of four years issuing from the door and gives a panoramic view of the path he follows until all that remains of him visible to mortal eyes is borne to the grave followed by a world in tears. We regret to note that (probably because of the hasty manner in which books of this kind are usually pre pared) the author failed to see that in his fulsome and adulatory treatment of the inexperienced Col. Garfield as a victorious military strategist, he does great injustice, both by direct implication and the parallels drawn by him from every-day life, to the veteran (but unfor tunate) Confederate commander who was pitted against his hero. The work, as a whole, however, is drawn up in an attractive style, and will doubtless satisfy many of its readers.

UPTHE RIVER; or, Yachting on the Mississippi.
By Oliver Optic. With eight illustrations. 16mo, cloth, pp. 364. Boston: Lee & Shepard, publishers.

This is the sixth and last volume of "The Great Western Series," and is an interesting narrative of a much diversified experience on the coast of Florida, in the Gulf of Mexico and on the Mississippi River, closing with the return of the hero, by a route not often taken by tourists, to his home in Michigan. Those who have read the previous volumes and become in terested in the adventures therein graphically portrayed will at once put themselves in possession of this, and those who have not will find in all or any one of the series much to interest, amuse and edify them.

THE POCKET RIFLE. By J. T. Trowbridge. Illustrated. 16mo, cloth, pp. 274. Boston: Lee & Shepard, publishers.

However great the expectations any young person may entertain of "having a good time" upon taking one of Mr. Trowbridge's books in hand, they are al ways sure of being fully met in the experience that follows. A prize of a pocket rifle is won by Chase Atway in close competition with Worth Lankton, two boys that before this event had been the most intimate and loving of friends. The success of one and the failure of the other bitterly estranged them and made them seemingly the most irreconcilable of enemies. The story shows upon what a slight provocation, and even that a misunderstanding, those who are really one in their sympathies may, in the externals of life, be driven apart. It teaches a good lesson in a way that is intensely interesting, and will leave an enduring impression upon the mind of the reader.

RALEIGH: HIS EXPLOITS AND VOYAGES. By George Makepeace Towle, author of "Vasco George Makepeace Towle, author of "Vasco da Gama," "Pizarro," "Marco Polo," etc. Illustrated. 16mo, cloth, pp. 273. Boston: Lee & Shepard. New York: Chas. T. Dillingham.

No historical character of modern times presents in the record of his life, pages of more absorbing and ex citing interest than Sir Walter Raleigh. He was one of the most scholarly men of the proud court of Queen Elizabeth; at the same time one of the wittiest. His excellent mind was shown in his fondness for books, and as an author he held an exalted position in a more than ordinary intellectual age. On the field of battle and in naval coeffict his courage was severely tested and the spirit of adventure with which he was imbued led him into many perils. At length, though the hostility of rivals, the intrigues of Spain, the caprices of Elizabeth, and the insurmountable dislike of King James, could not dampen his courage, or smother the fire of his patriotism, they resulted in his death on the scaffold. "Show me the axe," said he, to the headsman. Raleigh took it, kissed its glittering edge, and said: "This gives me no fear; it is a sharp and fair medicine, to cure me of all my troubles. . . . When I stretch forth my hands despatch me." Raleigh knelt, gave the signal, but the executioner was con fused, and hesitated; seeing which the doomed man exclaimed: "What dost thou fear? Strike, man, strike!" In another instant the stout old here was no more of earth, and the crowd separated slowly, muttering and crying against his enemies; while his friends who were present departed with tearful eyes.

CHRIST THE LORD: A SACRED CANTATA. By W. Williams. 8vo, paper, pp. 88. Boston: Oliver Ditson & Co.

Three or four rehearsals will perfect any choir in the mastery of this musical composition for Christmas performance. It is in three parts, comprising scenes in the life of Jesus, and closing with solos, duets and choruses of rejoicing in recognition of the resurrec-

THE IDEAL; A Collection of New Music, consisting of Duets, Quartets, Hymn-Tunes, Anthems, etc., together with a Full and Complete Course of Elementary Instruction, designed for Singing-Schools, Musical Institutes, Conventions, etc. By L. O. Emerson, Long 8vo, bds., pp. 192. Boston: Oliver Ditson & Co. son & Co.

The long experience of Mr. Emerson with choirs, singing-schools and conventions, has fitted him for the preparation of a book of this kind, and rendered him better qualified than any other, man in New England to supply a want that its publication indicates to exist. The score or more of books of his compilation already before the public have made for him a good reputation in his specialty which this will doubtless largely aug-

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

"THE SCIENTIFIC BASIS OF SPIRITUALism," by Epes Sargent—his last great work PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

"THE SCIENTIFIC BASIS OF SPIRITUAL-ISM," BY EPES SARGENT—HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

RETAIL AGENTS FOR THE SALE OF THE BANNER OF LIGHT.

BOSTON, MASS. NEW ENGLAND NEWS COMPANY, 14 Franklin THOMAS MARSH, 919 Washington street (south of Pleasant street). LUTHER W. BIXBY, 2167 Washington street. T. F. WITT, 235 Tremont street (corner Ellot). G. G. WHEELER, Boston and Maine Dépôt, Haymar-

A. HALL, 17 G street, South Boston Dist.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 232 Broadway, Chelsea, Mass, G. D. JOHNSON, 5 North Main street, Fall River, Mass, E. W. KEAN, Main street, Greenfield, Mass. NEW YORK CITY.
THE AMERICAN NEWS COMPANY, 39 and 41 Cham-

bers street,
J. C., J. H., & H. G. TYSONS, 100 West 14th street,
corner 6th avenue, 246 6th avenue, near 16th street; and 745
th avenue, near 42d street,
WM. S. BARNARD, Republican Hall, 55 West 33d

freet. W. H. Lifecti, 631 Hudson street. S. M. HOWARD, 14 West Hith street, near Broadway. BIENTANO'S LITERARY EMPORIUM, 39 Union TITUS MERRITT, Cartler's Hall, 23 East 14th street.

BROOKLYN, N. Y. C. R. MILLER & CO., 17 Willoughby street, FRATERNITY HALL, corner Fulton street and Galla-tin Place. Friday evenings and Sundays. EVERETT HALL, 398 Fulton street, nturday evenings nd Sundays. WM. H. DENIKE, 555 Bedford avenue. BOSTON STAR AND CRESCENT CO., 439 Fulton st.

ROCHESTER, N. Y. WILLIAMSON & HIGBIE, 62 West Main street. JACKSON & BURLEIGH, Areade Hall.

OSWEGO, N.Y. GEORGE H. HEES, west end Iron Bridge.

WASHINGTON, D. C. RICHARD ROBERTS, 1019 Seventh street.
J. B. ADAMS, 527 Seventh street, and 814 F street,
S. M. BALDWIN, 920 F street, N. W.

PHILADELPHIA, PA. WILLIAM WADE, 526 Market street, G. D. HENCK, 446 York Avenue,

LEES'S BAZAAR, 105 Cross street, Cleveland, U. WASH, A. DANSKIN, 70% Saratoga street, Baltimore, 11. N. CHOYNSKI, 34 Geary street. San Francisco, Cal. SMITH'S PERIODICAL DEPOT, 122 Dearborn street,

SATH'IS PERIODICAL DEFOT, 122 Dearborn Street, Chicago, Ill.
PERRY & MORTON, 162 Vine street, Chiclinnati, Ohio.
E. M. ROSE, 56 Trumbull street. Hartford, Conn.
C. H. MATTHEWS, Central News Stand. Northeast corner Broad and Thomas streets, Columbus, Ga.
P. F. MULLIGAN, 227 Broad street. Newark, N. J.
THE LIBERAL NEWS COMPANY, 620 North 5th street St. Louis Wo. WILLIAM ELLIS, 130 Wisconsin street, Milwaukee,

Wis.
D. A. PEASE, P. O. Bookstore, Moberly, Mo.
D. R. LOOSLEY, New London, Conn.
E. J. CARPENTER, Brattleboro, Vt.
DR. B. F. BROWN, Lewiston, Me.
B. DOSCHER, Charleston, S. C.
M. V. THOMAS, Newsdealer and Stationer, 324 Larimer street, West Denver, Col.
W. F. RAYBOULD, 152 Main st., Salt Lake City, Utah, COtherporties who keep the Ranger of Light regularity on Other parties who keep the Banner of Light regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.

For Sale at this Office:

THE TWO WORLDS. A Record and Exponent of Modern Spiritualism in its Higher Aspects. Published weekly at New York City. Per year, \$3,00. Single copies, 8 cents. The Religio-Philosophical Journal. Published weekly in Chicago, Ill. Price-centsper copy, \$2,50 per year, Voice of Angels, A Semi-Monthly, Published in Boston, Mass. \$1,65 per annum, Single copies 7 cents, MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,15. MILLER'S PSYCHOMETRIC CINCULAR, Published by C. R. Miller & Co., If Willoughby street, Brooklyn, N. Y. Single copies 10 cents,

gle copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly at Newton, lowa, by D. M. and N. P. Fox. Per year, \$1,00. Single copies 5 cents.

THE PROGRESSIVE AGE. Devoted to the science and ethics of a class of subjects which, above all others, are most intimately connected with the organization, development and destiny of man, together with phenomenal facts in every department of what is known as Spiritualism. Published monthly at Atlanta, Ga. Per year, \$2,50. Single copies, 25 cents.

25 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE. Published monthly in New York. Price 10

CULTURE. Published monthly in New York. Price to cents.

THE SHAKEH MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH: Utica, N.Y. A monthly. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

LIGHT FOR ALL. Published monthly at San Francisco, Cai. Single copies, 10 cents.

THE COMMONER. Published weekly. Greenback and Labor Reform. Single copy, 4 cents. \$1,50 per year.

Subscriptions Received at this Office

THE OLIVE BRANCH. Published monthly in Utica, N.Y. per annum. GHT FOR ALL. Published monthly at San Francisco, \$1.60 per annum. BHT: A journal devoted to the Highest Interests of Hu-ty, both Here and Hercaster. London, Eng. Price manny, noth Here and Hereatter, London, Eng. Price \$3.00 per year.

The Medium and Daybreak: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents,
The Theosophist. A Monthly Journal, published in
India. Conducted by H. P. Blavatsky. \$5.00 per annum.

To Foreign Subscribers.

The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months, sent to any oreign country embraced in the Universal Postal

SPIRITUALIST MEETINGS.

BEVERLY, MASS. - The Spiritualists' Union holds neetings every Sunday at 2½ and 7 p. M., in Union Hall. 'harles Ho'den, President: E. T. Shaw, Treasurer and secretary. The public cordially invited.

Secretary. The public cordinaly invited.

CH14(AGO. LLL.—The Progressive Lyceum meets in Union Park Hall, on Madison street, near listing Court, at 12:30 and closes at 2:30 r. M. every Sunday. All are invited. Z. T. Oriffen.

A Heeting of Spiritualists and Mediums will be held at Grimes Hall, 13 South Halstead street, Sundays, at 3 r. M. J. Mathew Shea, M. D., principal speaker and test medium, assisted by other well known clairvoyants and test mediums. Strangers and others cordially invited. Geo. Mostow, Chairman.

Strangers and others cordially invited. Geo. Mostow, Chairman.

The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner State and Randolph streets, at 7:45 o'clock. Bible interpretations in Martin's Parlor, corner Wood and Walnut streets, at 10:45 A. M. every Sunday. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets irregularly in Welsgerber's Hall, corner Prospect and Brownell streets, at 7½ P. M. Thomas Lees, President; Tillie H. Lees, Secretary. The Children's Progressive Lycoum meets in the same place at 10% A. M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian, Strangers and visitors cordially invited free. Correspondence of the above Societies can be addressed to Tillie H. Lees (Watchman), 106 Cross street, Clevoland, O. CEDAR RAPIDS, 16 WA.—First Society of Chris-CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7½ P. M., at Enos Free Library Rooms, Iowa Avenue. Inspirational speaking, Dr. J. L., Enos, President; Mrs. Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer,

Tresident Dr. Hamilton warren, secretary and Treasurer, HANSON, MASS.—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer, INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 86% East Market street, every Sunday at 2% and 7% P. M. J. R. Buell, President; S. D. Buell, Secretary.

LENIN, MASS.—Nectings are held in Mechanics' Hall.

S. D. Bueil, Secretary.

LYNN, MASS.—Meetings are held in Mechanics' Hall, 100 Market street, every Sunday, at 12 M. and 7 P. M., under direction of Dr. George Dillingham.

The First Society of Progressive Spiritualists holds meetings every Sunday morning and evening at Templars' Hall, 30 Market street. G. W. Fowler, President.

LEONINSTEH. MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6% o'clock P. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fanne Wilder, Corresponding Secretary.

me Wilder, Corresponding Secretary,
LOS ANGELES, CAL.—The First-Shiritual Society
meets overy Sunday at 2P. M. at Good Templar's Hall, Main
street. All couldally invited, especially strangers. President, J. Tilley, Vice-President, J. H. Cotton; Secretary,
Mrs. Nettle C. Welr; Treasurer, F. Lindguist,

LOWELL, MASS.—Meetings are held every Sunday, at Grand Army Hall, afternoon and evening. MANCHESTER, N. H.—Spiritualist Society holds public circles every Sanday at 6½ P. M. in its hall, No. 14 Opera House Block, Hanover street. As Emery, President; Joseph Freschi, Vice President; G. F. Rumrill, Searctory. NEW HAVEN. CONN.—New Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2% and 7% o'clock. Speakers and mediums desirous of visiting Portland under the suspices of the Society, will address H. C. Berry, 70 L proin street. ncoln street.

PHILADELPHIA. PA.—The First Association of

Spirituality holds meetings every Sunday at 10% A. M. and 7% a. m., at the hall corner Spring Garden and 8th streets. W. W. Chris, President; Dr. James Truman, Vice President

dent: W. H. Jones, Treasurer; James Shumway, Recording and Corresponding Secretary.

The Keystone Association of Spiritualites holds a Spiritual Conference very Sunday at 2% P. M. at the hall corner Spring Garden and 8th streets. Everyloody welcome. The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Cherch. below Front, James Marior, President; Charles W. Yard, Secretary. SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and séance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third, Also meetings for lectures and séance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

NALEM, MANS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

and 7 P. M. S. G. Hooper, President.

VINELAND, N. J.—Weetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents: Mary D. Howe, Recording Secretary; Susan Cornell, Corresponding Secretary; Mrs. Portia Gage, Treasurer, Children's Progressive Lyceum meets at 12½ P. M. Charles E. Greene, Conductor. WORCESTER, MASS. - Meetings are held at St. corge's Hall, 460 Main street, every Sunday at 2 and 7%

WEY MOUTH LANDING. MASS.—The Braintree and Weymouth Spiritualist and Liberal Association holds meetings every Sunday in Williams' Hall, Weymouth Landing, at 2 and 7 o'chock P. M.

SPIRITUALIST LECTURERS.

REV. WILLIAM ALCOTT. SWITTRIVER, Cuminington, Ms. J. MADISON ALLEN. Matifield, Minss., box 26, Mins. N. K. Andridos, Itanice speaker, Delton, Wis. C. FANNIE ALLIN. Stoneham. Mass. Miss. R. ALGUSTA ANTHONY, Albidon, Mich. Miss. M. G. ALLBEE, inspirational, Derby Line, Vt. WM. H. ANDREWS, M. D., Cedar Falls, Ita. REV. CHARLES ANDRUS. Flushing. Mich. Miss. Rev. Charles Andriver Fushing. Mich. Miss. Emma Hardinge Britters, The Lines, 1 Humpherey street, Cheetham Hill. Manchester, Eng. Miss. Nelled. J. T. Brightam. Colerain. Mass. Miss. Nelled. J. T. Brightam. Colerain. Mass. Miss. Nelled. J. T. Brightam. Colerain. Mass. Miss. N. Elled. J. T. Brightam. Colerain. Mass. Miss. R. W. Scott Bridges, West Winfield, N. Y. Bishop A. Beals. Jamestown, Chaudauqua Co., N. Y. Miss. Phiscilla Dotty Bradberly, Fairfield, Me. Capt. H. H. Brown, 100 Nassau street, New York. Miss. E. Burr. Inspirational, box 7, Southford, Ct. Addie L. Balley, care R. P. Journal, Chleago, Ill. WM. S. Bell., 73 Fourth street, New Bedford, Mass. J. B. Bleell, 73 Fourth street, New Bedford, Mass. J. R. Buell, 73 Fourth street, New Bedford, Mass. M. B. Lieb, A. B. Front street, Worcester, Mass. Miss. A. P. Brown, St. Johnsbury Centre, Vt. C. A. Blanke, St. Front street, Worcester, Mass. Miss. S. A. Byrnne, Bis Webster st., East Boston, Mass. J. Frank Baxter, Bil Walnut street, Chelsea, Mass. Miss. L. E. Balley, Balle Creek, Mich. A. B. Brown, hox 744, Worcester, Miss. Miss. L. Barnicoat, inspiritional creiter, New York, W. J. Colville, Inspirational orator and poet, 30 Worcester Square, Boston. Mass.
WILDIAM Emmette Coleman, Chile-Quartermaster's Office, Presidio of San Francisco, Cal.
Warnen Chase, Sania Barbara, Cal.; or care Banner of Julyla.

WARREN CHASE, Santa Barbara, Cal.; or care Banner of Itaht.

DR. DEAN CLARKE, Portland, Ore.
MRS. BLETTIE CLARKE, trance, 57 Dover street, Boston, MRS. S. E. CROSSMAN, 5 Temple Place, Boston, DR. J. H. CURRIER, 71 Leverett street, Boston, Mass. George W. CAMPENDER, Kendallville, Ind.
MRS. M. H. ETTAF, CROSS, Trance, W. Hampstead, N. H., MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn. MRS. Belle A. CHAMBERLAIN, Eureka, Cal.
DR. JAMES COOPER, Bellefontaine, O.
DR. L. K. COONLEY, S07 Essex street, Lawrence, Mass, MRS, AMELIA B. COLBY, Laona, N. Y.
REV. A. C. COTTON, Vinciand, N. Y.
EBEN COUR, Inspirational, 182 Castle street, Boston, MRS. LORAS, CRAJG, Keene, N. H.
J. W. CADWELL, 320 COOK Avenue, Meriden, Conn.
REV. NORWOOD DAMON, 62 Warrentonst., Boston, Mass, ALFRED DEN FOR CRIDGE, Wellesley, Mass.
MISS LIZZIE DOTEN, Pavillon, 57 Tremont street, Boston, MRS. LOZZIE DOTEN, Pavillon, 57 Tremont street, Boston, MRS. ADDIE P. M. DAVIS, Birmingham, Ala.
A. E. DOTY, Illon, Herkimer Co., N. Y.
A. H. DARROW, Waynesville, Ill.
A. BRIGGS DAVIS, Brentwood, L. I., N. Y.
MRS, C. A. DELAFOLIE, Hautford, Ct.
MRS, C. A. DELAFOLIE, Hautford, Ct.
MRS, C. A. DELAFOLIE, Hautford, Ct.
MRS, CARRIE E. DOWNER, trance, Baldwinsville, Onon-

on, Mass. Miss Caurie E. Downer, trance, Baldwinsville, Onon-Co., N. Y. N. Eames, inspirational, Boston, Mass. J. Enos, Cedar Rapids, Iowa. MAS GALES FORSTER, 211 West Lombard street, Baltimore, Md. J. W. M. FLETCHER, care *Banner of Light*. Boston, Mass. REV. J. FRANCIS, inspirational, Sacket's Harbor, N. Y. MRS. CLARA A. FIELD, inspirational, 19 Essex street, Boston, Mass.

ieston, Mass.
MRS. MARY L. FRENCH, Townsend Harbor, Mass.
MRS. M. A. FULLERTON, M. D., Buffalo, N. Y.
GEORGE A. FULLER, trance and normal, Dover, Mass.
KETTE M. P. FOX. Inspirational, Newton, Ia.
MRS. M. H. FULLER, Saratoga, Santa Clara Co., Cal.
A. R. EPENCH, Clyde, O.

NETTIE M. P., FOX. Inspirational, Activity, A.S. MRS, M. H., Full-Ler, Saratoga, Santa Clara Co., Cal, A. B., FRENCH, Clyde, O. P. A., FIELD, Bernardston, Mass.
MRS, ADDIE E., FRYE, trance medium, Fort Scott, Kan, DR. H. P., FAIRFIELD, WOTCESter, Mass., P. O. box 275. KERSEY GRAVES, Richmond, Ind.
N. S. GREENLEAF, 29. Indiana Place, Boston, Mass., ISAAC P., GREENLEAF, 29. Indiana Place, Boston, Mass., ARAM GRAVES, Inspirational, Grand Rapide, Mich. MISS LESSIE N. GOODELL, Inspirational, Amherst. Ms. CONNELIA GAIDNER, 68. Jones street, Rochester, N. Y. DR. E., G. GHANVILLE, Terre Haute, Ind. MRS, M. C. GALE, Inspirational, North Lansing, Mich. ELLA E., Grisson, Barre, Mass.
GEORGE H. GEER, Inspirational, Farmington, Minn. MISS E. M. GLEASON, trance, Geneva, Ohlo.

COUGE H. GERR. Inspirational, Farmington, Minn. (688 E. M. GLEASON, trance, Geneva, Ohio. ANNE HINMAN, West Winsted, Ct., box 323. (MAN C. HOWE, Fredonia, N. Y. F. HAMMOND, trance, Box 671. Worcester, Mass. (88, S. A. Horton, Galveston, Tex. (87). H. HARTER, Anburn, N. Y. L. E. B. HOLDEN, Inspirational, North Clarendon, Vt. 18, F. O. HYZER, 433 E. Baltimore st., Baltimore, Md. 18, L. HUTCHISON, Inspirational, Owensylle, Cal. 18, M. A. C. HEATH, Bethel, Vt. NNIE C. TOHRY HAWKS, Memphis, Tenn. LLLAS, HASTINGS, Inspirational, East Whately, Mass. NNIE B. HAGAN, West Royalton, Vt. 188, HAGAN, West Royalton, West Royalton, Vt. 188, HAGAN, West Royalton, West Royalton, West Royalt HATTIE W. HILDRETH, 12 Linwood Place, Wor

cester, Mass. _Mrs. M. Carlisle Ireland, 94 Camdenstreet, Boston, cester, Mass,
MRS, M, CARLISLE IRELAND, 94 Camden street, Boston,
Mass,
Susie M, Johnson, 317 Firstay., So. Minneapolis, Minn.
Mary L. Jewett, M. D., trance, Rutland, Vt.
Mrs. S. A. Jesmer, Amsden, Vt.
Mrs. S. A. Jesmer, Amsden, Vt.
Mrs. S. A. Jesmer, Amsden, Vt.
Mrs. J. W. R. Joscelyn, trance, and Mrs. Dr. J. A.
Joscelyn, inspirational speaker, Santa Cruz, Cal.
J. C. P. Kellogg, East Trumbull, Ashtabula Co., O.
Mrs. R. G. Kimball, Lebanon, N. H.
Mrs. Nellel, J. Kenyon, trance, Woodstock, Vt.
Mrs. Laura Kendutck, 1044 Washington st., Boston,
Mrs. Anna Kimball, box 21, Dunkirk, N. Y.
J. W. Kenyon, Grand Rapids, Mich.
Ws. F. Lyon, Adrian, Mich.
Mrs. F. A. Logan, 224 First street, Portland, Orc.
Cephas B. Lynn, care Banner of Light, Boston, Mass,
Mrs. M. W. Leelle, inspirational, Boston, Mass,
Mrs. M. W. Leelle, inspirational, Boston, Mass,
Mrs. R. Shepand-lille, 99 Prospect Place, Brooklyn,
N. Y.
P. C. Mills, Slony Rapids, Iowa.

MRS. R. SHEPARD-LILLE, 99 Prospect Place, Brooklyn, N. Y. C. MILLS, Sloux Rapids, Iowa.
MRS. E. H. FULLER MCKINLEY, San Francisco, Cal.
F. H. MASON, Inspirational speaker, No. Conway, N. H.
MRS. NETTIE GOLBURN MAYNARD, White Plains, N. Y.
MRS. METTIE GOLBURN MAYNARD, White Plains, N. Y.
MRS. MINNIE MERTON, Brentwood, L. I., N. Y.
DR. F. W. MONCE, 128 West 34th street, New York City,
are Dr. Newborough.
CELIA M. NICKERSON, 261 West Fifth St., South Boston,
J. WM. YAN NAMEE, M. D., 135 First St., Nowark, N. J.
J. WM. YAN NAMEE, M. D., 135 First St., Nowark, N. J.
J. MR. L. H. PERKINS, trance, Kansas City, Mo.
THEO. F. PRICE, Inspirational, Monon, White Co., Ind.
LYDIA A. PEARSALL, Disco, Mich.
MRS. A. E. MOSSOP-PUNNAM, Flint, Mich.
MISS DORCAS E. PRAY, Augusta, Me.
DR. G. ANOS PEIRCE, trance, Box 129, Lewiston, Mo.
MRS. L. A. PASCO, 137 Trumbull street, Hartford, Conn.
JOHN G. PRIEGEL, Stanberry, Mo.
LYSANDER S. RICHARDS, East Marshfield, Mass.
MRS. C. L. V. RICHMOND, 64 Union Park Place, Ohica70, IM.

LYSANDER S. RICHARDS. East Marshfield, Mass.
MRS. C. L. V. RICHMOND, 64 Union Park Place, Chicago, Ili.
SARAH HELEN M. ROUNDY, Springfield, Vt.
FRANK T. RIPLEY, GURNES, Ili.
M. L. SHERMAN, trance speaker, box 1205, Adrian, Mich.
MRS. K. H. STILES, 146 Pleasant st., Worcester, Mass.
THOMAS STREET, Lockland, O.
MRS. FANNIE DAVIS SMITH, Brandon, Vt.
MRS. P. W. STEPHENS, trance, Sacramento, Cal.
JOHN M. SPEAR, 2210 Mount Vernon st., Philadelphia, Pa.
MRS. S. A. SMITH, trance speaker, Athol, Mass.
GILES B. STEBBINS, 226 Henry street, Detroit, Mich.
DR. H. B. STORER, 25 Indiana Place, Boston, Mass.
JULIET H. SEVERANCE, M. D., Milwaukee, Wis.
MRS. JULIA A. B. SEIVER, Tampa, Fla.
JAMES H. SHEPARD, SOUTH ACWOTTH, N. H.
MRS. ALMIHA W. SMITH, POTIAND, Me.
MRS. JULIA A. B. SWAIN, inspirational, Union Lakes, Minn,
J. W. SEAVER, inspirational, Byron, N. Y.
JOSEPH D. STILES, Weymouth, Mass.
AUSTEN E. SIMMONS, Woodstock, Vt.
MRS, JULIA A. SFAULDING, 12 Front st., Worcester, Ms.
C. W. STEWART, Geneva Lake, Wis.
E. W. SLOSSON, Alburgh, Franklin Co., N. Y.
T. H. STEWART, Kendallville, Ia.
MRS. H. T. STEARNS, Salt Lake City, Utah,
MRS. FANNY W. SANBUIN, trance, Scranton, Pa.
OPHELIA T. SAMUEL, trance and inspirational, 429 West
Randolph street, Chicago, Ili.
MRS. L. M. SPENCER, 470 East Water st., Milwaukee,
Wis.
A. B. SPINNEY, Detroit, Mich.
DR. C. D. SHEMMAN Greanwood, Webseled Meas.

Randolph street, Chicago, III.

Miss. L. M. Spencer, 470 East Water st., Milwaukee,
Wis.

A. B. Spinney, Detroit, Mich.
Dr. C. D. Sherman, Greenwood, Wakefield, Mass.
GEO. W. Taylor, Lawton's Station, Erie Co., N. Y.
J. H. W. Tooiley, 167/8 Broadway Square, Ohelsea, Ms.
Thomas B. Taylor, inspirational, Milford, Mass.
William Thayer, Corful, Genesee Co., N. Y.
C. M. A. Twitchell, 120 Prospectst., Somerville, Mass.
Anna Middlebhook Twiss, M. D., Manchester, N. H.
ELIZABETH L. WATSON, Titusville, Penn.
Susie Nickerson White, trance speaker, 148 West
Adwind Street, Roston, Mass.
James J. Wheeler, Cedar Lake, Herkimer Co., N. Y.
Dir. E. B. Wheelock, Berville, Mich.
Mirs. Elvira Wheelock, Berville, Mich.
Mirs. Sopilla Woods, Eden Mills, Wis.
E. W. Wallis, trance, care Banner of Light.
Mirs. Sopilla Woods, Eden Mills, Vi.
Mr. And Mrs. M. L. Wheat, Colfax, Iows.
Margenus R. K. Weight, Middleville, Mich., box 11.
Warren Woolson, inspirational, North Bay, N. Y.
Mes. Mary E. Withee Mariboro', Mass., box 522.
Mrs. Andre W. Whither, Montpeller, Vt.
R. Witherell, Chesterfield, Mass.
Mrs. N. J. Willis, 228 Broadway, Cambridgeport, Mass.
Geo. C. Waite, Sandy Point, Me.
Sarah A. Wiley, Rockingham, Vt.
E. S. Wheeler, Hill North Ill hetreet, Philadelphia, Pa.
Mrs. M. S. Townsend Wood, West Newton, Mass.
Dr. D. Winder, Wyoming, Ohlo.
Mrs. H. P. Wells, Highland Av., Salem, Mass.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

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

Office 58 North Charles Street, BALTIMORE, MD.

DURING fifteen years past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

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

Application by letter, enclosing Consultation Fec. \$2.00 and two stamps, will receive prompt attention.

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

is an unfailing remedy for all diseases of the Throat and Lungs. THERICULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH. A. DANSKIN, Baltimore, Md. Oct. 1.

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

Care Banner of Light, Boston, Mass. Dr. Wills is permitted to refer to numerous parties who have been cured by his system of protice diled. All letters must contain a roturn postage stamp.

J. R. NEWTON, HEALER, CURES all Chronic Diseases by magnetized letters. Requirements are: age, sex, and a description of the case, and a F. U. Order for \$5,00. In many cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1,00 treatment will be continued by magnetized letters, at \$1.00 each. Post-Office address, Station G, New York City.

AN INVESTMENT IN THE

Gonzalez Mining and Development Co. MORTGAGE BONDS, FOR SALE AT PAR,

Is a secured interest-bearing loan. The purchaser of a bond receives also a liberal interest in the shares, which are of unmistakable value, as a bonus.

I will be pleased to send the story to any one wishing it (the mining connection need cause no hesitation, as it is fundamentally different in construction from any other Company); and, if I am any judge, it will be no waste of time to read it.

JOHN WETHERBEE,

Dec. 3.

No. 24 Mank's Building, Boston. No. 24 Monk's Building, Boston.

Nerve and Brain Diseases. PRESON MEST'S NERVE AND BRAIN TREATMENT: a specific for Hysteria, Dizziness, Convulsions, Norvous Headache, Mental Dopression, Lossof Memory, Premature Old Age, caused by over-exertion or overindulgence, which leads to misery, decay and death. One
box will cure recent cases. Each box contains one month's
treatment. One dollar a box, or six boxes for five dollars;
sent by mail prepaid on receipt of price. We guarantee six
boxes to cure any case. With each order received by us for
six boxes, accompanied with five dollars, we will send the
purchaser our written guarantee to return the money if the
treatment does not effect a cure. Guarantees issued only
when the treatment is ordered direct from us. Address
**MMITH. DOCLATTLE & SMITH.
**General N. E. Agents.
**24 and 26 Tremont street, Boston, Mass.
**Sopt. 10.—1y

AGENTS WANTED for the only fine large Steel

GARFIELD.

THE WEEKLY CAPITAL is an EIGHT-PAGE, 48 COL-UMN paper, published at Topeka, Kansas, giving Full and Reliable State News, Crop and Weather Reports from every County. \$1,00 per year. Sample Copy Free. Nov. 19.-6w

DOCTOR YOURSELF

With Nature's Elements. The greatest invention yet. Magnetized Electric Capsicum Pinsters. Four in one. Will positively cure took or tame backs, Rheumatsm, Neuralgia, Heart, Liver and Kidney troubles. Can be used as Electric Belt without sticking. Thousands sold, and not one failure reported. Price, by mail, it per pair. DR. S. J. DAMON, 07 Merrimnek street, Lowell, Mass. A book, True Guide to Health, sent free. Oct. 29,-3m

Oct. 20.—3m

AGENTS WANTED EVERYWHERE to sell the best ever invented. Will knit a pair of stockings, with HEEL and TOE complete, in 20 minutes. It will also knit a great variety of lancy work for which there is always a really market. Send for circular and terms to the Twombiy Knitting Machine Co., 183 Tremont street, Boston, Mass.

6m—Sept. 3.

\$100 to 250 per month guaranteed sure to new Silver Mould White Wire Clother Line. Selling our readily at every house. Samples free. Address GI RARD WIRE CO., 482 North Third street, Philadelphia, Pa.

(h)7 A DAY paid male and female agents to sell D Turkish Rug patterns. Address with stamp, E. S. Oct. 8.—0m

Scientific Astrology,

NATURAL LAW.

NATURAL LAW.

**OTHE universe is governed by law," were words fitly spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestie-board of the Solar System by the hand of Nature and the inspiration of Omnific power. Nothing in the universe over did or ever will impen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptics, and thereby make business for myself, I will make the following propositions, viz.: Any person sending me the place, sox, date of birth (piving hour of the day), and 63-ct, postage stamps, I will give them in return a personal test and proof of the science.

Any person sending me 31, with same data as above, and one postage stamp, I will write briefly in answer to any six questions that may be submitted. Any person sending me 32, data as above, and two stamps, I will write an outline of nativity comprising the principal events and changes of life, viz.: Sickness, its character and time, also its result. Business, years past and future, good and bad. Partnerships, whether good or unfavorable in their results. Marriage, its condition and time. In fact, all important turns in the highway of human Hig. More desailed nativities written at prices proportionate to the labor required. I will write a nativity for any one outhout charge who will secure me three (\$2\$) nativities and forward me 80.

The most sensitive may be assured that no statement will be made touching the length of life unless by their request. I will point out to such the places in the pathway of the future where flowers may chance to spring.

For my own profit and the public good, I solicit a test of the science.

OLIVER EDUCED.

Address Box 1644, Boston, Mass.

PRICE REDUCED.

PRICE REDUCED. THE WRITING PLANCHETTE,

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of them "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely nacked in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S

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

Dec. 3.

and the second s

Mediums in Boston.

DR. M. H. CARLAND. MAGNETIC PHYSICIAN,

TREATS ALL DISEASES IN A SATISFACTORY MANNER.
CHRONIC or other cases of Catarrh and other Itumors oured by Dr. M. H. GARLAND. No fee until after you are satished. Consultath-us free, Omee 8½ Montgomery Piace, off Tremont street, Boston. Office hours 10 A. M. The poor treated every Wednesday without money or price.

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

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

Dr. Main's Health Institute. AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

Oct. 15.

MRS. J. R. PICKERING, MATERIALIZING MEDIUM, is now located at 132 Chandler street, Boston, Mass., where she will hold Scances every Tuesday and Saturday evening, at 8 o'clock. Parties will be received on other evenings or afternoons, by provious engagement.

DR. J. N. M. CLOUGH.

MAGNETIC and Electric Healer, 64 Clarendon street, near Columbus Avenue, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Bruin and Lungs, specialties, Will visit patients.

Dec. 10.—4w*

I. P. CREENLEAF,
TRANCE AND INSPIRATIONAL SPEAKER,
Will attend to calls to speak at short notice. Also
Funerals attended on notice. 29 Indiana Place, BosNov. 5.

MRS. I. A. BROWN. BUSINESS AND TEST MEDIUM. Will attend Private Circles. Hours from 9 A. M. to 5 p. M. No. 70 Pleasant street, Boston.

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE, 157 WEST NEWTON STREET. Hours from
10 A. M. to 4 P. M. Will visit patients.

Oct. 1.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Hoston, Mass Office hours from 10 A. M. to 4 P. M. Examination from lock of hair by letter, \$2,00.

MRS. FANNIE A. DODD.

MAGNETIC PHYSICIAN, Test Medium, 04 Tremont Street, between Tremont Temple and Mentgomery Pl. Dec. 17.-1w

MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant. Psychometric Readings by letter, \$2,00; age and sex. 19 Essex Street.

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 329 Tremont street, Boston. Nov. 12. -6w*

Frances M. Remick-Putnam, TRANCE MEDIUM for Spiritual Communications and Healing of Spirit and Body. 747 Tremont St., Boston. Dec. 3.-3w*

MRS. H. W. CUSHMAN, Test, Business, Rapping, Writing and Musical Medium, 15 Lexington Avenue, Charlestown, Mass, Take Bunker Hill cars, Circles Monday evening and Thursday afternoon, Dec. 3.—3w*

MRS. L. F. WALKER, Business, Test and Medical Clairvoyant, No. 9 Washington Square, Charlestown, Hours, 9 A. M. to 8 P. M. Circles Tuesdays, 2:39 and 7:30 P. M. No. 21 Dover street, Nov. 26. – 6 W

Nov. 28.- 5w*

DR. ANNIE FRANKLIN delivers a Free Course of Medical Lectures to ladies only every Wednesday and Thursday afternoon, at 3 o'clock, commencing Dec. 4th. 898 Washington street, Boston. 2w*-Dec. 10.

MRS. C. N. BROWN, MEDIUM, 24 Concord street, Charlestown, Office hours From 10 A. M. to 6 P. M.

C. A. FRAZIER.

MAGNETIC HEALER, 468 Shawmut Avenue, corne West Concord street, Boston, Mass. Dec. 17.

Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, 73 Dartmouth street, Boston. Hours 9 to 5. 13w - Dec. 17.

A. S. HAYWARD, Magnetic Physician, 11

A. Dwight street, Boston. Office hours 9 to 4. Other hours will visit patients. Two packages of his powerful Vital Magnetized Paper, sent on receipt of \$1,00. Oct. 1. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps, 37 Kendall street. Boston.

TOSEPH L. NEWMAN, Magnetic Healer, No.

MRS. J. L. PLUMB, M. D., will visit the sick and answer all kinds of letters for \$1,00 and stamp. 63 Russell street, Charlestown District. iw-Dec. 17. MRS. REBECCA B. CASEY, Trance Medium, 189 Harrison Avenue, Boston. 4w*-Dec. 10.

MAGNETIZED PAPER. To Heal the Sick or Develop Mediumship.

Special Notice from "Bliss' Chief's" Band. ME, Red Cloud, speak for Blackfoot, the great Medi-love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go, Go quick, Sond right away." people well. Where paper go, Blackfoot go, Go quica, Sond right away."
All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1,00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1,00. Address, JAMES A. BLISS, 47 Greenwich street, Providence, R. I. (Communications by mail, \$1,00 and 33-ct. stamps.)

SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

M. 18. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and tuture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, Full delineation, \$1.00.

Address, MRS. A. B. SEVERANCE, Centro street, between Church and Prairie streets, Oct. 1.

White Water, Walworth Co., Wis.

Consult Prof. A. B. Severance, IF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upen any subject pertaining to practical life. Sond lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis.

S. C. TURNER, DSYCHOMIST, has unparalleled success with Chronic diseases. No drugs used. 231% Washington street, CLEVELAND. OHIO. 3w*-Dec. 10.

SALLIE I., MECRACKEN, Psychometrist and SAILLE I. MECRACKEN, Psychometrist and Symbol Clairvoyant Readings of Character and Life-Line Symbol, \$1,00. Business questions answered ten cents apiece. Life-Line Landscape Symbols in oil colora \$1,00, for reading which will be deducted if a painting is ordered; price according to size and subject. Requirements for all the above, lock of hair, age, sex. married or single in applicant's own worlding. Also the following general symbols, painted to order on academy board, lox12 inches, for \$5,00 apiece. Two mate pictures, "Spirit Communion" and the "Triumph of Spirit Return." "Celestial Harmonies." The "spiritual Progress of the Ages," The latter holds too much to paint on so small a space, but will be painted at reasonable terms on canvas of different size and price. Address, 30 Willard Place, corner of Randolph street, Chicago, Ill.

Dec. 17.

Genfleman's Best Low-priced WATCH on the FREE for sample to Agents only. Send name or PENNSYLVANIA WATCH UO., 482 North Third street, Philadelphia, Pa. 460w-Nov. 19.

A PORTRAIT

HUMBLE NAZARENE,

Executed through the Mediumship of G. FABRE, of Paris, France, the Artist said to be SPIRIT RAPHAEL. France, the Artist said to be SPIRIT RAPHAEL.

"Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without cashing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jrsus."—Renan.

Price of cabinet photograph, 35 cents, For sale by COLBA & RIGH.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stone. For sale at this office. Price \$1,25; cleth-bound copies, \$2,50. Jan. 4. Miscellancous.

THE TWO WORLDS.

A Record and Exponent of Spiritualism in its Higher Aspects.

ISSUED WEEKLY AT 100 NANNAU STREET, NEW YORK CITY. EUGENE CROWELL, PUBLISHER.

THE TWO WORLDS is a first-class eight-page Jour

THE TWO WORLDS is a first-class eight-page Journal; is printed in new and clear type, on superior paper. It is ably edited, and has among its writers most of the prominent thinkers in the ranks of Spiritualists. It is a trusty and discriminative record of spiritual phenomena, and a rational exponent of their significance. It puts on record in each issue trustworthy accounts of phenomena believed to be of spirit-origin, and all genuine and useful mediumship is encouraged and defended.

THE TWO WORLDS will aim especially to meet the difficulties and remove the prejudices of the religious world, by showing that this great modern spiritual awakening, in its better interpretation, is neither atheistic nor irreligious in its tendencies, but, on the contrary, points to a worther, nobler, and more spiritual conception of religion, and is calculated to satisfy the highest aspirations of the spiritually enlightened in all religious communions.

The Scientific, Philosophical and Practical bearings of true Spiritualism also receive a due share of attention.

Torms of Subsaription, Invariably in Advance.

Terms of Subscription, Invariably in Advance. Per Year, 83,00. 8 Months, 82,00. 4 Months, 81,00.

POSTAGE FREE.

To Foreign Subscribers the price will be \$3.50 per year, sent to any country embraced in the Universal Postal Union.

In remitting by mail, send Post-Office Order or Draft on N.Y. City, payable to order of Publisher of Two Worklos, or send Registered Letter. Remittances in any other manner are at the risk of the sender.

Subscriptions discontinued at expiration of time paid for,

AN Business Letters and Remittances should be addressed to PUBLISHER OF THE TWO WORLDS, 100 Nassau Street, New York City. Dec. 3.

The Spiritual Offering, A Large Eight-Page Journal, devoted to the Interests of Humanity, from a Spiritualistic and Scientific Standform. Issued Weerly at Newton, Iowa. D.M.& NETTIE P. FOX, Editors and Publishers.

D. M.& NETTIE P. FOX, Editors and Publishers. THE OFFERING will be conducted independently, line partially. Nothing looking to man's netferie will be deemed attent to its pages. Oftensive personalities and indelicacy of language will be wholly excluded. In its editorial conduct, the truth, beauty and utility of Spiritualism in its higher phases will be advanced. It will not, in any particular, be a secturian journal, but broad, progressive and liberal—will give fair and equal expression to all forms of thought. Above all things it will take to be therefore, to be devoted to Spiritualism in its broadest, highest, most extensive application.

Among its contributors will be found our oldest, ablest writers. In it will, be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects; Spirit Communications and Messages. In No. 1, Vol. IV., of date Sept. 3, a new Implicational Story will be commenced, entitled "Mystruties of The Bondern Lands on, The Unconscious Sidk of Conscious Life," by Mrs. Nettle P. Fox.

TERMS OF SUBSCRIPTION:

Per Year..... Six Months..... Three Months...

Three Months. 25

Upon the above terms the Oppening will be sent for the time-paid for to all who subscribe during the first six months. If our circulation shall have then reached 5,600, it will be continued at the fame price; if not, the price will be advanced to one dollar and lifty cents per annum. By carnest effort and filteraid of friends, we confidently expect to get at least the 5,000, 'Address, D. M. & NETTIEP, FOX, Newton, Iowa. II—Aug. 20.

A New, High-Class Spiritualist Journal.

LIGHT:

Weekly Journal devoted to the highest Interests of Humanity both Here and Herenfter. "LIGHT! MORE LIGHT!"-Goethe. The contents of the new paper comprise:

(1.) ORIGINAL ARTICLES on the science and philosophy of Spiritualism.
(2.) RECORDS OF FACTS AND PHENOMENA, both physi-

(2.) RECORDS OF FACTS AND PHENOMENA, both physical and mental.

(3.) MISCELLANEOUS LITERATURE connected with the movement, including Poetry and Fiction.

(4.) REVIEWS OF BOOKS.

(5.) A résumé of the Periodical Press, both British and Foreign, devoted to Spiritualism and ailled subjects.

(6.) QUESTIONS AND ANSWERS.
Subscriptions will be taken at this office at \$3,00 per year, which will be forwarded to the proprietors, and the paper will be sent direct from office of publication; or the subscription price of 10 shillings and 10 pence per annum, post free, can be forwarded direct by post-office orders to ED-ITOR OF "LIGHT," Is Whitefriars street, Fleet street, London, E. C., England.

AND MARKETS.

MIND AND MATTER.

WEEKLY INDEPENDENT LIBERAL SPIRIT-UAL JOURNAL, DEVOTED TO THE Advocacy of General Reform and Progress. A PAPER especially original in its character, and largely devoted to the DEFENGE OF MEDIUMS against the misrepresentation and persecution of their enemies. It ecognizes the right of the spirit friends of Spiritualism To Lend and Direct the Spiritual Movement, and insists on the recognition of the subordinate duty of Spiritualists to aid in every practicable way the spirit work-ers in multiplying the proofs of the

TRUTHS OF THE AFTER

and resists all interference with the operation of spirits in the production of the manifestations. It is published every Saturday morning at 713 Sansom street, Philadelphia, Pa. SUBSCRIPTION PRICE,—\$2,00 per annum; \$1,00 six months; 50 cents three months.

AS Sample copies to any address free.

Address J. M. ROBERTS, Editor, 713 Sansom street, Philadelphia, Penna.

Boston Investigator,

Tile oldest reform journal in publication.

Price, 83,00 a year,

8 cents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.

Address J. P. MENDUM.

Investigator office.

Paine Memorial,

April 7.

Boston, Mass.

THE HERALD OF PROGRESS, A Weekly Journal devoted to the Teachings and Philosophy of Spiritualism,

IS conducted on purely coöperative principles; contains original atticles by the most eminent writers; lectures, trance and normal; Notes of Progress; Open Council, General Nows, Poetry, &c. A. T. P., the Recorder of Historical Controls, W. Otley, Esq., author of "The Philosophy of Spirit," and others, contribute to its pages. Price id. Sent one year post free to all parts of the United States, 8s. 8d. in advance, Newcastle-on-Tyne, England, 29 Blackett street, Aug. 7. Aug. 7.

THE SPIRITUALIST NEWSPAPER

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1889. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARRISON, 23 British Museum street, London, is \$3,75, or through Messrs, COLBY & RICH, Banner of Light office, Boston, \$4,00. May 4.—tt

Light for All." A MONTHLY JOURNAL, devoted to the interests of Modern Spiritualism. Terms—\$1 per year; 3 copies, \$2,75; 5 copies, \$4,50; 10 copies, \$3,50; 20 copies, \$15. MR. and MRN. A.S. WINCHIESTER, Editors and Proprietors, San Francisco, Cal. P. O. Box 1997. Dec. 25.

THE INFIDEL PULPIT, Weekly Lectures delivered by George Chainey in Paine

Memorial Hall, Boston, Mass. TERMS \$1,00 A YEAR.

"Your lectures stimme like trumpets. They are elequent, logical and poetical. They are as welcome and refreshing as the breeze of morning on the cheek of fever.—R. G. Impersoit.

Address GEORGE CHAINEY, No. 8 Union Park, Boston, Mass.

CELESTIAL VISITANTS. JOHN SHOBE, Artist.

JOHN SHOBE, Artist.

A young student is seen sitting in the parlor at eventide listening to the voice of his "dearly beloved," who, transformed into an angel of light, is sitting at his right hand communing with him. Another and venerable-looking spirit is seen approaching, who with uplifted hands is ready to bless them, while some other spirit friends are sliently leaving the apartment through the open door.

In this beautiful picture, the principal figure is the returning spirit, and all the accessories, etc., are kept more or less subordinate.

Printed on fine plate paper, 19x24 inches, and sent on rollers, free, to any address on receipt of 25 cents, by COLBY & RICH.

Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to cure Disease; How to Dress; How to Eat; What to Eat; How to Sleep; How to fiathe, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature.

Price, 50 centa, postage 10 cents
For sale by COLBY & RICH. LIBERAL TRACTS. A sample package of 50 assorted Liberal Tracts (36 numbers, four pages each,) will be sent post-paid for 25 cents. Per hundred, 55 cents. For sale by COLBY & RICH.

New Books.

LIGHT

Great Reduction!!

\$1.00---Price---\$1.00

Former Price, \$1.50.

An Account of Experimental Investigations

from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZOLLNER. Professor of Physical Astronomy at the University of

Leipsie, etc., etc. Translated from the German, with a Preface and Appendices, by

CHARLES CARLETON MASSEY,

Of Lincoln's Inn, London, England, Barrister-at-Law

CONTENTS.

Translator's Preface. Author's Dedication to Mr. William Crookes, F. R. S. CHAP, 1.-Gauss' and Kant's Theory of Space, The Practical Application of the Theory in Experiments with Henry Slade. True Knots produced upon a Cord with its

CHAP. 2. - Magnetic Experiments. Physical Phenomena. Slate-Writing under Test Conditions.

ends in view and scaled together.

CHAP. 3.—Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. Slade's Abnormal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Be-CHAP, 4 .- Conditions of Investigation, Unscientific Mer

of Science. Slade's Answer to Professor Barrett. CHAP, 5,-Production of Knots in an Endless String. Further Experiments. Materialization of Hands. Disappearance and Reäppearance of Solid Objects. A Table Var

ishes, and afterwards Descends from the Celling in Ful CHAP. 6,-Theoretical Considerations. Projected Experiments for Proof of the Fourth Dimension. The Unexpected in Nature and Life. Schopenhauer's "Transcendent Fate."

CHAP. 7. - Various Instances of the so-called Passage of Matter through Matter.

CHAP, 8,-The Phenomena suitable for Scientific Re search. Their Reproduction at Different Times and Places. Dr. Friese's and Professor Wagner's Experiments in Confirmation of the Author's. CHAP, 9, -Theoretical; "The Fourth Dimension," Pro-

fessor Haro's Experiments. Further Experiments of the Author with Slade. Coins Transferred from Closed and Fastened Boxes. Clairvoyance. CHAP, 10.-An Experiment for Skeptics. A Wager Slade's Scruples. A Rebuke by the Spirits. An Unexpect

CHAP, II .- Writing through a Table. A Test in Slate Writing Conclusively Disproving Stade's Agency. CHAP, 12 .- A "Fault" in the Cable. A Jet of Water. Smoke, "Fire Everywhere,!" Abnormal Shadows, Ex-planation upon the Hypothesis of the Fourth Dimension, A Seance in Dim Light. Movement of Objects. A Luminous Body.

CHAP. 13.-Phenomena Described by Others.

ed Result. Captions Objections.

APPENDICES.

APPENDIX A .- The Value of Testimony in Matters Ex-APPENDIX B .- Evidence of Samuel Bellachini, Court Conjurer at Berlin.

APPENDIX C .-- Admissions by John Nevil Maskelyne,

and other Professional Conjurers. APPENDIX D.-Plate X. LIST OF ILLUSTRATIONS. FRONTISPIECE.-The Room at Leipsic in which most of

the Experiments were Conducted. PLATE I.—Experiment with an Endless String.

"II.—Leather Bands Interlinked and Knotted under

" III.-Experiment with an Endless Bladder-Band and

Wooden Rings. " IV .- Result of the Experiment.

V .- Ditto, on an Enlarged Scale. " VI.-Experiment with Coins in a Secured Box. " VII.-The Representation of Conditions under which

Slate-Writing was Obtained. "VIII.—Slate-Writing Extraordinary. " IX.—Sinto-Writing in Five Different Languages.
" X.—Details of the Experiment with an Endless Band and Wooden Rings. Large 12mo. Illustrated. Cloth, tinted

paper. Price \$1.00, postage free.

IN ENGLAND THIS WORK SELLS FOR 4,00. We have received a few copies of the English edition of the above work, which we will send by mail for \$4,00 per

For sale by COLBY & RICH. NINTH EDITION.

THE VOICES.

BY WARREN SUMNER BARLOW.

The author has revised and enlarged the Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Parable of the Prodigal's Son," of vicarious atonement, etc., in this part of the work, is of especial interest.

The VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF NATURE represents God in the ignt of Reason and Philosophy—in Ills unchangeable and glorious attributes.

THE VOICE OF A PERBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their toord, and proves by numerous passages from the libble that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Caivary!

THE VOICE OF PHAYER enforces the idea that'our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Ninth edition—with about one-fourth additional matter; with a new stippled steel-plate engraving of the author from a recent photograph, Printed in large, clear type, on beauliful tinted paper, bound in boveled boards.

Price \$1,00; full glit \$1,25; postage 10 cents.

For Persons purchasing a copy of "THE VOICES!" will receive, free, a copy of Mr. Barlow's new pamphiet entitled "ORTHODOX HABH, WITH CHANGE OF DIET," "It bey so order.

they so order.
For sale by COLBY & RICH.

THE LATE KPES SARGENT'S MASTERPIECE! HARPER'S CYCLOPÆDIA

BRITISH AND AMERICAN POETRY.

EPES SARGENT. This elegant volume of nearly 1000 pages is a wonderfully perfect work, combining rare judgment and knowledge of English literature; and, as the labor of the last years of Mr.

Sargent's life, is fitly his crowning work.

Cloth, illuminated cover. Price \$1,50, postage free.

For sale by COLBY & RICH. cam—Dec. 17. Beyond the Veil.

A very neat and entertaining volume, giving beautiful descriptions of life, occupations, etc., in the spirit-world. Dictated by the spirit of Paschal B. Randolph, through the mediumship of Mrs. Frances II. McDougail and Mrs. Luna Rutchinson, of California.

As the copies of this work sent us are sold solely for the benefit of Mr. Randolph's daughter, there will be no discount to the trade from the retail price.

Cloth, with a steel-plate engraving of Dr. Randolph, \$1.50, postage free.

For sale by COLBY & RICH.

From Am. Journal of Medicine.

Dr. Ab. Mescrole (late of London), who makes a specialty of Ephlepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing we have heard of cases of over 20 years' standing successfully cured by him. He has published a work on this disease, which he sends with a large bottle of his wonderful cure free to any sufferer who may send their express and P. O. address. We advise any one wishing a cure to address.

Dit. Al. MESEROLE, No. 90 John Street, New York, Nov. 5. - 8w

New York Advertisements.

D. LANCELL'S

ASTIMA AND CATARRII REMEDY.

HAVING struggled 20 years between life and death with sleins and receiving no benefit, it was compelled during the last five years of my illness to sit on my chair day and night gasping foor breath; my sufferings were beyond description, in despair I experimented on myself by compounding roots and herbs and harbing the medicine thus obtained. I fortunately discovered this WONDERFUL CURE for ANTHEM, or CATARRHI, warranted to reflece the most stubborn case of Asthma in FIVE MINUTES, so the patient can lie down to rest and sleep control tably. Any person not fully satisfied after using one third of a box, can return the remainder to the projector and the money will be refunded, or send me your address for a trial package FREE OF CHARGE. Should your druggist not keep the remedy, I can send it by mail on receipt of the pict, 81,00. For sale by all Druggists. Address D. LANGELL, Proprietor, Wooster, Onio, or ALBERT I MIGARD, Manager, 46 Astor House Offices, New York City. 6(cow*-Nov. 5.)

FITTS

**A Lending Loudon Physician establishes an Office in New York for the Cure of

EPILEPTIC FITS. From Am. Journal of Medicine.

ASTHMA Quickly and Permanently DR. STINSON'S Asthma Reme GURED
dy is unequaled as a positive After
after and Cure for ASTHMA and DYSPEPSIA, and all their attendant exists. It does not merely afford temporary relief, but is a permanent cure. Mrs. B. F. Lee, of Retmore, O., says of it: "I am surprise of at the speedy effects of your remedy. It is the first modicine in six years that has boosened my couph and made expectoration easy. I now sleep all night without couphing." It your druggist does not keep it, send for treatise and testimonials to

H. P. K. PECK & CO.,

853 Brondway, New York FOR THE DEAF

DR. PECK'S ARTIFICIAL EAR DRUMS PERPECTLY RESTORE THE HEARING and perform the work of the Natural Brum. Always in posttion, but invisible to others. All Conversation and even wilespeech earl distinctly, Avorefer to those using them. Sond for descriptive circular with testimonials, Address, H. P. R. PECK & CO., 853 Brandway, New York.

DR. T. A. SLOCUM, 151 Pearl Street, New York Nov. 5, -13w THE MODERN BETHESDA.

Dr. J. R. Newton, Healer.
EDITED BY A. E. NEWTON,
THIS important work is for sale by the NEWTON PUB.
CO. No. 291 Broadway, New York; also by J. R.
NEWTON, Statton G. New York. Sent postpaid on rerelipt of price, §2.00.

Mrs. Lizzie Lenzberg,

MAGNETIC TREATMENT, Test and Business Mu-ultum, 231 West 29th street, near Broadway, New York. DR. DUMONT C. DAKE,

CLAIRVOYANT and Magnetic Healer, III West 11th Street, New York City. MRS. DR. WRIGHT.

TIEST and Medical Medium. Communication and diagnosis of disease from lock of bair, 20 cents, Magnetized Paper, 25 cents. Scances daily at 137 East 18th Street, New York. Basement entrance. 3w-Dec. 3. 583 sold by one agent in two days, 4100 in 13 days, World Manufacturing Co., 122 Nassaust., N. Y. Nov. 26.—8w

What will the Weather be To-morrow? ARmometer and Thermometer combined, that tortells roserly any changes in the weather twelve to twenty-four bours. Warranted Perfect and Reliable, Wo will send it, deflected free, to any address on receipt of One Dollar. The Rest Wenther Indicator in the World. Just the thing for a CHRIST-MAS PRESENT. Agents wanted everywhere, Send for circular. Bourge of indications. OSWEGO THERMOM-

ETER WORKS, Oswego, N. Y. RUPTURES

CURED in 30 days by my Medical Compound and Rubber Elastic Appliance. Send stamp for cheular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. Oct. 1, -13w*

THE MAN JESUS.

A Course of Lectures

BY REV. JOHN WHITE CHADWICK.

The work contains chapters on the following subjects:

No. 1. SOURCES OF INFORMATION. ** 2. THE PLACE AND TIME.

** 3. BIRTH, YOUTH AND TRAINING.

" 4. JESUS AS A PROPHET,
" 5. JESUS AS MESSIAIL.

" 6. THE RESURRECTION. " 7. THE DEIFICATION. "A masterly plece of work," is the criticism of a distinguished man of letters. "A very interesting and remarkable book," this biography of Jesus, heginning "with a critical examination of our sources of Information in regard to him; then follows a charming chapter on Palestine at the time of the appearance of Jesus, and the story of his life. It is strange that the familiar inclidents can be made so fresh; that the life of Jesus can be so written that it seems new, and the reader is carried on through the days of cheerful hope and love to those of suffering and sadness, till his sympathy with Jesus is so loving, so human, that the crucifixion brings a grief as passionate as if it were a cruci wrong that had just been committed," Cloth. Price \$1.00: nostave 10 cents.

Cloth. Price \$1,00; postage 10 cents. For sale by COLBY & RICH. The Rosicrucians:

Their Rites and Mysteries, with chapters on the Ancient Fire and Serpent-Worshipers, and Explanations of the Mystle Symbols represented in the Monuments and Talismans of the Primeyal Philosophers. BY HARGRAVE JENNINGS. A volume of startling facts and opinions upon this very mysterious subject. Crown 8vo, 316 wood engravings. Price \$2,50, postage 16

cents.
For sale by COLBY & RICH.

The Gist of Spiritualism. Viewed Scientifically, Philosophically, Religiously, Politically and Socially, in a course of Five Lectures, delivered in Washington, by WARREN CHARE, author of "Life Line of the Lone One," "The Fugitive Wife," and "The American Crisis," American Crisis. "
This is the fourth edition of Mr. Chase's lectures on the above subject. The work has been out of print for several months, but all desiring a copy can now be sapplied.
Paper, 50 cents, postage free.
For sale by COLBY & RICH

THE FUTURE LIFE;

As Described and Portrayed by Spirits, through Mrs. Elizabeth Sweet, with an Introduction by Judge J. W. Edmonds.

Scenes and events in spirit-life are here narrated in a very pleasant manner, and the reader will be both Instructed and narmonized by the perusal of this agreeable volume. Cloth, §1.50, postage 10 cents. For sale by COLBY & RICH.

NORA RAY, The Child Medium.

A CAPTIVATING BOOK,
This is a story of remarkable Spiritualistic power and
beauty, depicting in glowing language the wonderful events
in the life of the child Nora, and the phases of mediumship
which she manifested.
Paper, 170 pages. Price 30 cents, postage free,
For sale by COLBY & RICH

A treatise, showing that measureism is a key which will unlock many chambers of mystery. By ALLEN PUTNAM, author of "Spirit-Works," and "Natty, a Spirit," Paper, 30 cents, postage free. For sale by COLBY & RICH.

Mesmerism, Spiritualism, Witcherast and Miracle.

Banner of Bight.

BOSTON, SATURDAY, DECEMBER 17, 1881.

Spiritualist Meetings in Boston.

New Ern Hall. - The Shawmut Spiritual Lyceum meet this hall, 15 (Tremont street, every Sunday at 10°2 A. M. R. Hych, conductor, n this had, to be been street, every Sunday at 10g A, M, B, Hach, Conductor.

THE SHAWMUT SEWING CIRCLE, conducted by the la-fies of this Levenin, meets in Park Hall, 176 Tennont street, in Thursday afternoon of each alternate week, at 3 o'clock, ientlemen, tilends are invited to the evening exercises, Mrs. C. L. Hatch, Secretary.

Mrs. C. L. Hatch, Secretary,
Mrs. C. L. Hatch, Secretary,
Prine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at log o'clock. The public cordially invited. F. L. Union, Conductor.

necession maken, F. L. Union, Conductor,
Rerkeley Hall, 4 Berkeley street (Old Fellows'
Building: Free Spiritual Meetings every Sanday at 10:30
A. M. and J.P. M. and every Wednesslay at 7:44 P. M. Sacred
Concert first Sanday in the monthat 7:59 p. M. Free-dentand
Lecturer, W. J. Colville (residence 3) Worcester Square);
Treasurer and Secretary. Timothy, Higolow, 3 Hancock
Street. The public cordially invited to all the services.

Engle Hall — Snirtual Meetings can half a reference.

Fingle Hall.—Spiritual Meetings are held at this hall, 616 Washington Steet, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Eben Coob, Speaker and Conductor, Meetings also held Wednesday afternoons at

Pythian Hall, 176 Tremont street, - Meeting every unday afternoon at 2% o'clock, Dr. N. P. Smith, inspira-Science Hall, 712 Washington street. Spiritua oscines every Tuesday, at 3 P. M. W. J. Colville replie

nse ints, every Traeslay, at 3 P. M. W. J. Colville replies requestions under influence of his spirit guides.

Reckeley Hall.—There will be held every Wednesday, it quarter befores P. M., at this place, a Free Social and lengthus Conference Meeting for the consideration of all arbitech, he with z to the clevation of the race, to which all (bendes) he manaity, without regard to sector party, are in-cited.

39 Woreester Square, W. J. Colville holds a pul-P. M., and Jectures and answers questions of Maryels of the East Tevery Friday, at spin Endles' Vid Parlors, 715 Washington street. Th Spiritmans: Undfost Aldesschety meet in Their Partors every Friday afternoon and evening. Business Meeting 19, m. President, Mrs. A. A. C. Purkins: Secretary, Mrs. A. M.

H. Tylet. MERTYGS beldevery Sunday. A425, 6'clock. Test Circle by promuent medians. Exeming, at 75, 6'clock. Confer-ence meetings. All modiums and speakers are most cor-dualty invited. Miss Amanda Bailey, organist. New Ern Wall, - Spiritual meetings are held in this hall, 156 Tremont street, every Sunday, at 2% and 7%. Mr. J. E. dail, Manager.

Mystic Hall, Charlestown District, - Meetings are held at this hall, To Main street, every Sunday atternoon, at

Chelsen. The Spiritual Association holds meetings at and 7% P. M. in Temple of Honor Hall, Odd Fellows' Bulldling, opposite Bellingham Car Station.

NEW ERA HALL.-The exercises on Sunday Dec. 11th, were witnessed by a large and appre ciative audience, and were as follows: Overciative audience, and were as follows: Over-ture by orchestra: singing by pupils: Silver Chain recitation, led by the Assistant Guardian (owing to the continued illness of Mrs. Biggs); recitations, etc., by Frankie Winslow, Bessie Brown, Mamie Henley, Little Blanche, Eva Conkey, Harry Hall, Carrie Huff, Frankie Hall, Daisy Ellis, Ernest Fleet, Hannah Nottinger-concluding with a violin solo by Mr. Cable. The Banner March, as well as the physical ex-ercises and Target March, were finely executed. Thus closed another successful session of the Lycenn.

Active preparations are being made for the Active preparations are being made for the Christmas festivities, which will occur on Sunday, Dec. 25th. The morning will be set apart for a special service. In the evening "The Christmas Tree," with its load of gifts for the scholars, will be unveiled, and the fruit distributed. The Lyceum has issued a little card, which has been placed in the hands of members in order to obtain donations of one dime to assist in this enterprise. Copies of a pretty Christmascard have also been distributed among the Spiritualists of this city as a gift from the children, wishing all a merry Christmas Enclosing these cards are copies of a circular soliciting donations of any amount as an offering from those who love the children; dona tions received for this object will be acknowl edged in the weekly report. Donations thus far have been received from Mr. John Davis, Watertown: Mrs. L. J. Chase, Mrs. Murray, of Cambridge. The Lyceum has offered, as an incentive for active work, to the pupil who shall on or before Dec. 25th return the greatest amount of dime donations, a prize of a silver cake-basket. J. B. HATCH, JR., Secretary. cake-basket. J. B. HATCH Shawnott Spiritual Lyceum.

"This circular reads as follows:

(*This chrouar reads as follows:

"A M-rry Christmas!" It is nearly four years since we made our first appeal to the public for financial aid to support a spiritual sunday-School in Bosten; and during that time, as years toll away, we find we have not labored in vain, as we have ever found ready support, for which we return many thanks. In making our annual appeal allow us, in behalf of the pupils, to present you with the enclosed Christmas Card, trusting our record during the past has given satisfaction, and that we can still rely upon that aid which we have always received from a generous public, Remember we are working hard for the interest of the young, and as we have no organization to support us, we depend entirely upon Voluntary Aid. If you feel disposed to assist in our work, you will pleasedeposit in the enclosed Envelope such sum as you deem proper, and it will be acknowledged in the columns of the Ranner of Light.

In behalf of the Shawmut Spijitual Lyceum.

J. B. HATCH, Conductor,

C. F. RAND, Assistant,

MAY L. Blogs, Guardian,

CAIRRE L. HATCH, Assistant,

PAINE HALL.-The 11th of December was a beautiful day; the keen air of the early morning influenced with infusing vigor both old and ing influenced with intusing vigor both old and young; there were nearly one hundred in the March, which was finely conducted. The Lyceum is now full, well officered and equipped, and is enjoying a prosperity which it cannot be too thankful for. The Banner of Light, which gives publicity to our work, has done much toward our successful establishment, for which we tender our heartfelt, thanks. After the March there was a good response to the call made for selections wherein occurred the word "Home"; a new feature, and a beautiful one in our exercises.

in our exercises.

Recitations were given by Alice Souther, Fred Young, Mamie Havener, Flora Frazier, Sadie Peters, Peter Reinstein, Arthur G. Cook, Joseph Cook, Fannie Kurtz, and Willa Bell; a piano Cook, Fannie Kurtz, and Willa Bell; a piano solo by Etta Parr, song by Louis Buettner, reading by Helen M. Dill, and a dialogue written by D. N. Ford, finely rendered by Jennie Bicknell, Jennie Smith and May Waters, the subject of which was, "How Easy to be Mistaken." A recitation and encore was given by Mr. John Kelly. Remarks were made by Mr. Street, of New York, which were short, and to the point, and, by Mr. Somers, an old worker in the Lyceum cause in Salem, which were listened to with marked attention. Mr. Danforth read some progressive answers and questions. The Conductor made remarks soliciting aid for the Christmas Festival, to which the people present liberally responded; then the calisthenics came, iberally responded; then the calisthenics came, and the Target March, at the close of which the Lyceum adjourned. F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1.

EAGLE HALL, 616 WASHINGTON STREET.-Our meetings still continue to draw together a host of inquirers who listen with attention and profound respect to the varied phases of thought delivered in the interest of spiritual truth. delivered in the interest of spiritual truth. John Wetherbee opened for his hearers a rich sheaf of facts pertaining to materialization. Bro. J. B. Hatch, of Shawmut Lyceum, was present and pleaded eloquently in behalf of the children in connection with the Lyceum movement. Mrs. Maggie Folsom spoke earnestly for advance of the higher light, and gave many proofs of spirit-return. Mr. J. T. Sell was highly entertaining and instructive in his explanations of symbolic designs shown him by spirit. tions of symbolic designs shown him by spirit-power, and his tests were in every case recogpower, and his tests were in every case recognized. Inspirational addresses were delivered by Mr. Street, of New York, Miss Jennie Rhind, Mrs. Dr. Perkins, Miss Maggie Keating and Dr. Garland. Excellent tests were given by Mrs. F. A. Bray, Mrs. L. W. Litch, Mrs. L. F. Walker, Mrs. Leslie, Mrs. Dr. Court, Mrs. Henley and Mis. Charter. EBEN CORB, Conductor.

tions sung by Miss Amanda Bailey, of Salem (who, by the way, has been secured by this Society for the coming season to sing and preside at the organ), were adapted to the occasion, and were well rendered. were well rendered.

were well rendered.

The attendance at the evening conference and circle was nearly as large as in the afternoon. The subject for consideration was mediumship and its different phases, and it was ably handled by Mr. Dooling, Prof. Milleson, Dr. II. B. Storer, and others. Mr. Emerson was then called upon, and gave many tests of marked distincting a sund reliability.

storer, and others. Ar. Emerson was then called upon, and gave many tests of marked distinctne s and reliability.

He remains in Boston this week, and holds circles at the Ladies' Aid Rooms Tuesday and Friday evenings, and also Sunday afternoon and evening, Dec. 18th. He will meet his friends during the week at Hotel Van Rensselaer, suite 1, 219 Tremont street.

The Fair now being held by the Ladies' Aid will remain open until Dec. 24th. The entertainments of next week will consist of the following: test circles by different mediums; Wednesday evening, Dec. 21st, Miss Lucette Webster and pupils will give an entertainment for the benefit of the Ladies' Aid in their parlor. The Fair Committee join in thanking their friends for their patronage thus far, and hope to see them often until the closing night, when the grand disposal of prizes will take place. the grand disposal of prizes will take place. A. A. C. P.

Boston Spiritual Conference Meeting.

ect of discussion on the evening of Dec. 7th. Mr. Colville, under the influence of his guides, said: "Some mediums endowed with exceptional gifts may be able to fight their way through all obstacles, and need not the aids we would throw around the more sensitive; but would throw around the more sensitive; but we should give those not thus favored strength and encouragement. No medium desires pay for the exercise of his gifts, but if he devotes his entire time to the work, he cannot at the same time earn his daily bread in any other way. It is as proper to hire a medium to sit for you as it is to hire a musician to play for you, you as it is to hire a musician to play for you, or an artist to paint your portrait. One who exhausts his vitality in mediumship has a right to be recompensed. But the highest phase of mediumship is produced by the sublimest self-abnegation; and the medium who thinks the least of remuneration will obtain the greatest spiritual power. It is highly desirable that the gifts of healing, so convincing of the truth of Spiritualism, should be freely bestowed upon the poor, and rich Spiritualists should enable worthy mediums to exercise those gifts freely. If they did this, Spiritualism would receive an impetus, and its course would be resistless."

Mrs. Clara A. Field forcibly advocated the proper remuneration of mediums, and warmly endorsed Mr. Colville's remarks. Mr. Milleson entertained the audience in a speech of great

entertained the audience in a speech of great power upon the topic under consideration. He power upon the topic under consideration. He believed the time was coming when this earth would be so highly developed that we should find our heaven here, instead of looking for one hereafter; also that spirits would expose crim-inals, it hanging was abolished. Dr. Wellington then spoke in his usual forcible style, and was replied to by Mr. Colville, who said that no disturbing influences would come to us if we cultivated high and noble sentiments, instead of giving way to the ignoble ones. The meeting closed at 10 P. M.

Boston, Dec. 8th, 1881.

Meetings in Charlestown.

Mysric Hall, No. 70 Main street, Sunday, Dec. 11th.—Mr. F. A. Heath and Mrs. L. W. Litch occupied the platform in the afternoon, at the usual hour. An interesting discourse was delivered by the controls of Mr. Heath and listened to with marked attention. After the discourse Mrs. Litch gave several excellent tests to various persons in the hall, describing spirits, giving names, &c., which were recognized as correct. The exercises concluded with a song by Mr. Heath which was improvised and sang from subjects taken from the audience. Next Sunday, Dec. 18th, Mr. F. A. Heath and Mrs. M. W. Leslie will occupy the platform in this hall at 3 P. M.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society bolds meetings at Evenett Had, 398 Fulton street, every Sunday, at 3 and 3 p.m. H. W. Benedlet, President. Regular speaker, Mrs. F. O. Hyzer. Conference, Saturday, at 8 p. M. Prof.

Brooklyn Spiritual Fraternity.—Sunday services in Large Hallof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry. During December, Mrs. R. Shepard-Lillie will speak under spirit control at 3 and 7 p. m. Prof. J. T. Lillie, an accomplished planist and vocalist, has charge of music. Conference meetlingsheld in Lower Hall of Brooklyn Institute every Friday evening, at 7360 clock. Dec. 18th., "Organization," A. E. Newton, editor of Two Worlds: Dec. 23d., "The Gifts of Newton, editor of *Two Worlds*; Dec. 23d, "The Gifts of the Spirit," Rev. Dr. F. W. Monek, with healing from the platform; Dec. 30th, an Experience Meeting, S. B. Nichols, President.

The Eastern District Spiritual Fraternity meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. Cole, President. The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light: The lecturer of Dec. 9th was Judge William Coit, one of the original members of our Fraternity, and his very able and instructive address was listened to with marked attention. It was the outcome of Judge Dailey's lecture upon the same subject, "Worship." He said sub-stantially: "The word worship has a certain stantially: "The word worship has a certain significance that does not fall harmoniously upon the sensibilities of those who are born into the light, liberty, and manhood of the New Dispensation; and yet the worship of a Supreme Being is not objectionable, but on the contrary to be commended and encouraged. It has existed in all ages and among all nations, so far back as history reaches. And when we go to prehistoric times, we discover temples, shrines, and other evidences, showing that worship was even then paramount to every other thought and passion.

and passion. From the universality of this sentiment the existence of a personal God has been inferred and argued; and the argument is not without weight. But my proposition to night is that this worship has always been and now is unin-telligent, gross, selfish, and wholly unworthy of God or man. Of course there are exceptions. I speak of the dominant idea. There are thou-I speak of the dominant idea. There are thousands of devout souls to-day, who stand before God in the profoundest reverence, and whose lives are the expressions of justice, of truth, and of the love of neighbor, because these are the characteristics and qualities of the divine life; but with most the paramount question is, 'What shall I do to be saved?' 'How shall I worship God as best to secure his favor?' How shall I obtain the rewards he can bestow and escape the punishments he can inflict? The struggle is to become recipients of God's grace and to avoid the rigor of his justice. This is a marked feature in existing Christian theology. The joys of heaven are not to be counted on as resulting from a life formed and established in the highest principles of rectitude, but must be resulting from a life formed and established in the highest principles of rectitude, but must be received rather as free gifts, given not because they are deserved, but because God chooses to bestow them. This sentiment so tenderly cher-ished, and which constitutes so essentially the basis of worship in the Christian Church, is al-together human in its origin. It is none other than the relation which the absolute potentates of the earlier ages sought to establish between themselves and their enclayed subjects, the rethemselves and their enclaved subjects, the re-lation of universal obclience on the one point

and capricious grace on the other.
There can be no more interesting study than the origin of the religious dogmas which are so much esteemed and cherished in our own time. er, Mrs. Leslie, Mrs. Dr. Court, Mrs. Henley and Mrs. Charter. Eben Corb, Conductor.

Ladies' Aid Parlor, 718 Washington Street.—As previously aunounced, Edgar W. Emerson, of Manchester, N. H., occupied the platform in the Hall adjoining the Ladies' Aid Parlor, Sunday, Dec. 11th. The Hall was filled to its utmost capacity, and many remained standing the entire afternoon, so interested were they in the exercises. Mr. Emerson during the afternoon gave very many satisfactory, tests. Mr. David Brown assisted in giving very clear and reliable communications. The selective in the selection of the control of the steemed and cherished in our own time. The way in which usages, customs and ideas travel down through the centuries is something quite extraordinary. Nations rise and fall; travel down through the centuries is something and plauded, and subsequently congratulated on the success of the control. It was announced that the same spirit would control next Sunday morning, Dec. 18th, "The Other Side of Life" being the subject. In the evening, an hour before the lecture, every available place was occupied, and hundled in the success of the control. It was announced that the same spirit would control next Sunday morning, Dec. 18th, "The Other Side of Life" being the subject. In the evening, an hour before the lecture, every available place was occupied, and hundled the success of the control. It was announced that the same spirit would control next Sunday morning, Dec. 18th, "The Other Side of Life" being the subject. In the evening, an hour before the lecture, every available place was occupied, and hundled the same spirit would control next Sunday morning, Dec. 18th, "The Other Side of Life" being the subject. In the evening, and being the subject. In the evening, and the success of the control. It was announced that the same spirit would control next Sunday morning, Dec. 18th, "The Other Side of Life" being the subject. In the evening and the subject would control next Sunday morning, Dec. 18th, "The Other Side of Li

temple his rams and bullocks; and it may equally offend both Jew and Christian to tell them that they are alike borrowers in this respect of the worship of ancient heathenism. But it is nevertheless true that the Pagan, the Jewish and the Christian conception of God and his worship is essentially the same, subject to such modifications as have resulted from vary-ing conditions and civilizations. Paganism wor-ships many gods; Judaism one God; and Christianity three Gods in one. This worship has been more or less gross or refined, according to the degree of cultivation which has existed. But there seems to have been one underlying idea as a common basis of worship for Pagan, Jew and Christian, namely, that there is a su-preme power controlling the destinies of man, with whom man was in a state of antagonism; and that, in consequence of such antagonism, man was exposed to such punishments as the offended deity might be disposed to inflict upon his rebellious subjects; hence the object of all worship has been to appease the divine wrath, and avoid punishment." and avoid punishment. The speaker alluded to the efforts made to accomplish this by sacrificial offerings, and ar-

gued that such worship was based upon ig-norance and selfishness. He also argued that there can be no atonement as taught by the Christian Church; that no innocent person can suffer for the sins of another; that the suffering must come to the wrong doer, and the only true growth into a divine life is by ceasing to do evil Boston Spiritual Conference Meeting.

To the Editor of the Banner of Light:

The question, "Should Mediums Receive a Stipulated Sum for their Services? and if not, How Shall They be Supported?" was the subject of discussion on the graphing of The Stipulated Sum for their Services? The Supported of the New Dispensation should be personal responsibility. Everyone should feel that for every act and thought of his life he should be accountable to himself, accountable to his neighbor, accountable to the community in which he dwells, and, in the community in which he dwells, and, in short, accountable to the whole universe of being, from the lowest to the highest intelligence therein contained. And it should be known and felt that this accountability is a very exacting one. It is not vindictive, but just and sure, and there can be no possible escape from it. It is the result of omnipotent and unchangeable law. Truth and beauty and joy unspeakable are the fruits of the higher and divine life, and degradation and sorrow are as surely the consequences of our refusal or neglect to obey the will of the Father.

Whether reformed Christianity or Spiritual-

Whether reformed Christianity or Spiritualism should be the name of the New Dispensation, the future must determine. But whatever may be the name which we bear, let us stand in may be the name which we bear, let us stand in the great Temple of Nature, reverent and devout students, ever seeking higher truth, ever invoking the Supreme Power to strengthen and sustain us in a pure and just life." [Applause.] Short addresses were made by J. A. Wilson, Deacon D. M. Cole, Mrs. Mary A. Gridley, A. E. Newton, and Mr. J. B. Duff. A large number of strangers were with us from the larger Fraternity—The Brotherhood of the Race—among whom were Dr. Dibble, the healer, of Middletown, Conn., Mr. George Whitcomb, of Buffalo. town, Conn., Mr. George Whilcomb, of Buffalo, N. Y. Mr. A. E. Newton is to give our conference lecture Friday evening, Dec. 16th, on "Organization." S. B. NICHOLS. 357 Flatbush Ave., Brooklyn, Dec. 10th, 1881.

The band of spirits controlling Mrs. R. Shep ard-Lillie announce that Spirit Theodore Par-ker will lecture in the large hall of the Brook ker will lecture in the large hall of the Brooklyn Institute Sunday evening. Dec. 18th, on "Worship." Spirit E. V. Wilson will, after the lecture, also control Mrs. Lillie, and demonstrate that he still possesses those wondrous medium-powers that he had in his earthlife. Question-meetings at 3 r. m. Spirits seen and described at both meetings.

Brooklyn, Dec. 13th, 1881. S. B. Nichols.

Removal.

The Eastern District Spiritual Conference has removed from Phoenix Hall to a larger and more commodious hall, Fourth street, corner of South Second street, and have changed their time of meeting from Wednesday to Monday evening.

DR. W. H. COFFIN, Sec.

204 South 8th street, Brooklyn, E. D.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 1034 A. M. and 74 F. M. Henry J. Newton, President; Henry Van Gilder, Secretary, Children's Progressive Lyceum meets at 23 F. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monek lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East 8th street, every Wednesday, at 75 p. M. After each lecture, Dr. Monek publicly and freely heals the sick poor from the platform.

The Second Society of Spiritualists holds fromeetings every Sunday morning and evening, at Frobishe Hall, 23 East 14th street. Mrs. Milton Rathbun, Secretary

Hon. Warren Chase at Frobisher Hall, New York. To the Editor of the Banner of Light:

Sunday morning, Dec. 11th, the subject of Warren Chase's discourse was "The Gods, An-cient and Modern." The first Gods, he said, were worshiped through fear, and were made of wood or stone, in the likeness of the terrible animals that man feared and could not control.
When man's intellect was sufficiently developed to overcome these by the use of weapons, his admiration and gratitude were added to his fear in making up his religious feelings, and the objects of worship were transferred to the heavens, and the sun became the chief object of worship, as the creator of life and giver of food, while the moon and constellations were food, while the moon and constellations were lesser gods, and then for ages we had the astronomical religion from which our present Christian worship is largely drawn. He said the Lord's Prayer, originally dedicated to the sun-god, had been stolen by the early Christians, and much more of Christianity was drawn from the astronomical religion: but another phase of devotion had intervened, in which the gods were imaginary persons, of which there were hundreds. Many of them are still extant, and even in polytheistic Christianity three are retained, the Jehovah of the Jews, the Christ of the early Christians; and the Holy Ghost of the later Christians. He could not see much difference between Jehovah and Jupiter, except that the latter had the best character given him; nor could he see much difference between Christianity and Grecian Mythology except what science and civil law had done for the former. His discourse was closely followed with deep interest but he intelligent wideness. the former. His discourse was closely followed with deep interest by the intelligent audience. His address in the evening, on "The Water Lily," was well received by a large audience, who expressed their approbation in unmistakelle terms.

able terms.
On next Sunday, Dec. 18th, he will discourse On next Sunday, Dec. 18th, he will discourse, in the morning, on "Evolution in Ideas," and in the evening on "The Contrast between Spiritualism and Christianity." At the close of the evening lecture Dr. J. V. Mansfield, the well-known medium, will take the rostrum and describe the spirit-forms he may see, give names, incidents, etc.

Alfred Weldon,

Pres. Second Society Spiritualists, New York.

23 East 14th street, Dec. 12th, 1881.

Philadelphia Meetings.

To the Editor of the Banner of Light:

The announcement that Mr. J. W. Fletcher would lecture under the spirit-influence of Stephen Girard, the well-known liberalist and founder of Girard College, drew together a large audience, who listened with almost breathless attention to a discourse upon the subject, "Does Religion Teach a Man What is Right?" The personality of the spirit was manifest from the first, and his remarks were in accordance with his avowed belief when upon earth. There was throughout the entire discourse an appeal for humanity to look within; to study the laws of life, and live in accordance with individual revelation. It would be impossible to give a synopsis of the lecture in our limited space. The speaker was frequently applauded, and subsequently congratulated on the success of the control. It was announced that the same spirit would control next Sunday morning, Dec. 18th, "The Other Side of Life" being the subject. To the Editor of the Banner of Light: ...

all recognized. The press was largely represented, and the best of feeling prevailed. The speaker was warmly applauded, and there were many expressions of approval as the large au-

many expressions of approval as the large audience filed out.
Thursday evening, Dec. 15th, Mr. Fletcher will lecture in Academy Hall upon the "Miracles of To-day." He will give tests and be assisted by Mrs. Suydam, the fire-test medium. On Wednesday last Mr. Fletcher lectured in Cosmopolitan Hall, Vineland, N. J., upon "Christianity and Spiritualism." The lecturer was warmly received, and pleasant mention made of the speaker in the daily papers. The lecture the speaker in the daily papers. The lecture was followed by tests, which were recognized in

every instance.
On Thursday evening Mr. Fletcher was extended a public reception by the Spiritualists in the same hall, which was a very enjoyable affair.
Mr. Fletcher can be engaged for 1882. Address him care Banner of Light.

Meetings in Portland, Me.

To the Editor of the Banner of Light;
Monday evening, Dec. 5th, Mr. E. W. Wallis
held a reception at the residence of Mr. A. P.
Morgan, 307 Cumberland street, whose parlors were filled by a select company of those inter-ested in the spiritual movement in this city. The exercises commenced with singing, followed by a recitation by Mr. Wallis, instrumental music by Miss Allie Hatch and Mrs. Paul; after which Mr. Wallis's control answered rau; after which Mr. Wallis's control answered a large number of questions in a very intelligent and satisfactory manner. "Light Heart," an Indian spirit, improvised some fine poems upon subjects given him by persons present, and gave several psychometric readings and tests. Mr. Wallis was also influenced by a spirit giving his name as Thomas Joyce, who entertained the company for some time by his quaint savings and parables. The exercises quaint sayings and parables. The exercises closed with singing by Mr. Wallis, and the company dispersed well pleased with the evening's entertainment.

pany dispersed well pleased with the evening's entertainment.

The supper and sociable at Army and Navy Hall, Thursday evening, Dec. 8th, was a very enjoyable affair. After all had partaken of the good things provided, they adjourned to the ante-room and spent a very pleasant hour in listening to the exercises, which consisted of singing by the choir, an invocation by Mr. Berry, singing and recitation by Mr. Wallis, and a short address by his controls, after which they answered a number of questions. "Light Heart" improvised several poems in a pleasing manner. The meeting closed by singing "Nearer, my God, to Thee."

Sunday, Dec. 11th, despite the piercing cold, a good audience assembled in the afternoon to listen to a discourse upon "The Parentage of Spiritualism; is it of God, or the Devil?" In the evening a larger audience listened for over an

evening a larger audience listened for over an hour with close attention to an able discourse upon "Revelation, Inspiration, and Trance Mediumship." After each lecture Mr. Wallis gave an impromptu poem on subjects presented by the audience. He will give a literary entertain-ment in the hall Thursday evening, Dec. 15th.

Meetings in Lynn.

To the Editor of the Banner of Light:
The meetings held in Mechanic's Hall are highly successful. Many mediums are taking part in the noon conference, among them Mrs. Hammond, Mr. Trask, Mrs. Dr. Dillingham and Dr. Orne. The tests given are readily recognized by friends. Our noon meetings are devoted to the development of home mediums, whom the spirits controlling these meetings are en-deavoring to bring into a more public work. There seems to be a loud call for more public test mediums, and societies should meet and devote a part of the day to assist in developing mediums for the platform. We have but a few mediums who are able to stand before an audiwe do not give them a chance for development at home. Commence at home, and we shall soon have plenty of mediums who will be able to appear on any platform.

W. J. Colville lectured to a very large audi-

ence and was listened to with marked attention last evening, Dec. 11th. Mrs. J. Francenia Dillingham, test medium of Lynn, will occupy the platform next Sunday evening, Dec. 18th. Very respectfully, George Dillingham.

Meetings in Hanson.

To the Editor of the Banner of Light: An increasing interest is being strongly manifested in this place. With a small society the Spiritualists of this vicinity have held meetings in Hanson Town Hall, on alternate Sundays, since April 24th, and have been successful in obtaining competent lecturers and test mediums. At the last regular meeting, Sunday, Nov. 20th, we were favored with the services of J. Frank Baxter, of Chelsea, who greatly interested a large audience, afternoon and evening, with large audience, afternoon and evening, with songs, recitations and lectures, at the close of which some very satisfactory tests were given. So great was the desire expressed to again hear Mr. Baxter, that on the evening of Dec. 8th he gratuitously gave for the benefit of the Society his services in a Musical and Literary Entertainment. A large audience assembled, and with a small admission the occasion netted the Society over thirty dollars.

with a small admission the occasion netted the Society over thirty dollars.

It is generally hoped that we shall be able to have Mr. Baxter with us again. The members of the Society extend to him their sincere thanks for so kindly rendering his services in their behalf. E. W. Wallis will lecture in Hanson Town Hall, Wednesday evening, Dec. 28th.

MRS. I. L. MCCLELLAN, Sec.

Meetings in Lowell, Mass.

To the Editor of the Banner of Light: We have just had a most enjoyable Sunday. Miss Lucy Barnicoat, of Chelsea, Mass., has been with us through the day. In the afternoon Miss B. gave us a very interesting discourse on "The Duty of Spiritualists One to Another." At the close of the lecture some fifteen gloves, handkerchiefs, etc., were submitted to the lady to be read psychometrically, which was done correctly in each instance. In the evening, after reading a poem entitled "Eternal Justice," the lady gave an excellent trance lecture on "Justice and Compensation," at the close of which she entertained the audience by many fine tests in psychometry. At least twenty-five articles were submitted, and after the reading nearly every owner publicly We have just had a most enjoyable Sunday. after the reading nearly every owner publicly acknowledged her delineations to be true in every particular. Miss Barnicoat, although a new worker comparatively, is destined to be a valuable acquisition to the ranks of Spiritualism.
Next Sunday Mrs. A. L. Pennell, of Boston,

Meetings at Leominster, Mass. To the Editor of the Banner of Light:

Sunday, Dec. 11th, our society was favored with the presence of Dr. H. P. Fairfield, of Worcester, and addressed by his wonderful control. We had a well-attended meeting in the afternoon, but a larger one in the evening. People not in a habit of coming out to meeting reopie not in a natit of coming out to meeting came to hear him. Some of our evangelical friends present were astonished and highly pleased at the wonderful rapidity with which he proved our doctrine by the Bible, as well as by spirit power. If in any place our friends are in need of a revival I think they will never do better than to send for Dr. Fairfield; we heartly recommend him to all societies and have enrecommend him to all societies, and have engaged him for another Sunday.

MRS. FANNIE WILDER, Cor. Sec.

"BANNER OF LIGHT," VOLUME FIFTY.—Having been readers of the Banner of Light for years, and noting from time to time the terrible vicissitudes of fire and of public opinion, and other ordeals through which it has passed successfully and of the product and it has passed successfully and of the product and it has passed successfully and of the product and it has passed successfully and of the product and it has passed successfully and of the product and it has passed successfully and of the product and it has passed successfully and of the product and it has passed successfully and of the product and it has passed successfully and of the product and it has passed successfully and of the product and it has passed successfully and of the product and it is not product and it is not product and it is not produced by the produced by the product and it is not produ other ordeals through which it has passed successfully, and of the great good it has done in its course onward and upward, we take this occasion to say that its spirit band and the mortal publishers are deserving of the heartfelt thanks of the civilized world for the untiring energy and zeal with which they have pushed the grand, noble work of enlightening the hundreds of thousands upon the subject of eternal life.—

The San Francisco Spiritual Reasoner.

Boston is to have a statue of Theodore Parker. He deserves to live in marble or bronze, for few braver souls have been hereabouts in this generation.—The Valley Visitor, Newburyport, Mass.

Foreign Items.

From the Echo, published at Dunedin, New Zealand, we learn that on the 15th of Oct. last the corner-stone of a building dedicated to freedom of conscience, intellectual and social liberty, and that high morality which results from obedience to the laws of Nature, was laid with appropriate ceremonies, in presence of an audience of more than three thousand people. An orchestra of forty performers furnished the instrumental, and the choir of the Children's Lyceum the vocal music. Mrs. Logan, one of the earliest workers in the cause of Free Thought, was presented with a silver trowel, with which she gave the final touch to the laying of the stone. Eloquent addresses were made by Mr. Braithwaite, chairman of the building committee, and Mr. Stout. There were many in attendance from a distance, and the occasion will be long remembered as a memorable one in the annals of liberal thought in the Southern Colonies of Great Britain.

Mrs. Emma Hardinge Britten is to deliver two lectures in Manchester, Eng., Jan. 8th, in behalf of the Manchester and Salford Society of Spiritualists. Prior to that she is to fill several engagements in the north of England.

At Melbourne, Australia, the materialization séances of Mr. Spriggs are increasing in interest and give much satisfaction. On one occasion a physician requested to be allowed to feel the pulse of a spirit-form. The spirit readily complied, and the doctor distinctly felt the pulsation, the medium being seen in his chair immediately after and whilst the spirit was outside the cabinet.

The Harbinger says that associations for the investigation of Spiritualism, and kindred subjects, are forming in all directions throughout Australia, the last of which is The Brisbane Psychological Society. Arrangements were being made by the Victorian Association of Spiritualists for a social gathering to welcome Mr. and Mrs. Walker, shortly to arrive from South

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

No. 1: All Things Made New. Delivered Sunday morning, Sept. 18th, 1881. Single copies 5 cents.

No. 2: Why was our President Taken Away?

Delivered by Spirit E. H. Chapin, Sept. 25th, 1881. Single copies 5 cents.

No. 3: President Garfield Living After Death.

Delivered Sunday morning, Oct, 2d, 1881.

No. 4: The Spiritual Temple: And How to Build It.

Delivered Sunday morning, Oct. 9th, 1881. Single copies 5 cents.

No. 5: Houses of God and Gates of Heaven.

Delivered Sunday morning, Oct. 16th, 1891. Single copies 5 cents.

No. 6: The Gods of the Past and the God of the Future.

Delivered Sunday morning, Oct. 23d, 1881.

No. 7: Spirit E. V. Wilson's Answer to Prof. Phelps.

Delivered by Spirit E. V. Wilson, Sunday afternoon, Nov. 6th, 1881. Single conles 5 cents.

No. 8: In Memory of our Departed

Friends.

Delivered Sunday morning, Nov. 6th, 1881. Single copies 5 cents.

No. 9: The True Gift of Healing; How We May All Exercise It.

Delivered Sunday morning, Nov. 20th, 1881.

The demand for Mr. Colville's Lectures, on the part of the public at large, has been so great that the publishers have decided to issue in pamphiet form certain of the series to be delivered by him in Berkeley Hall, Boston, during the season of 1881-2. son of 1881-2.

These discourses will be brought out at a price which will barely cover the cost of publication—thus enabling all in sympathy with the advanced and progressive thought therein embodied, to circulate them broadcast over the land without great pecuniary outlay.

Paper, single copies, 5 cents; 6 copies for 25 cents; 13 copies for 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postage free.

free.
Published and for sale by COLBY & RICH, Banner of Light office. Also, for sale by TIMOTHY BIGELOW, Esq., No. 3 Hancock street, Boston.

RAPHAEL'S PROPHETIC ALMANAC

PROPHETIC MESSENGER, Weather Guide and Ephemeris, FOR 1882:

COMPRISING A VARIETY OF USEFUL MATTER AND TABLES, Predictions of the Events, and the Weather, THAT WILL OCCUR IN EACH MONTH DURING THE YEAR. Riots and Strife! War and Sedition! Earthquakes!

A LARGE COLORED HIEROGLYPHIC. By Raphael,

The Astrologer of the Nineteenth Century. CONTENTS.

Sixty-Second Annual Address,
Monthly Calendar and Weather Guide,
Symbols, Planets, Moon's Signs, &c.
Royal Tables, &c.
Useful Tables, Weights and Measures,
Post-Office Regulations,
Eclipses during 1882,
Periods in 1882 when the Planets are best situated for observation.

servation.

The Voice of the Heavens for each Month.
Iceneral Predictions.

cellpses.
Astrology and Medicine.
Table of Celestial Influences for 1882.
Explanation of the Hieroglyphic for 1881.
'ulfilled Predictions.
The Crowned Heads of Europe.
Jesful Data.
Jesful Notes.

Useful Notes,
The Comets of 1881.
Hints to Farmers.
Hints to Gardeners.
Hints to Gardeners.
The Moon and the Weather,
How do the Planets affect us?
Astrology: What is it?
How Astrology could be Utilized.
How Valuable Lives could be Saved,
Astrology and Scripture.
Raphael's Publications.
Raphael's List of Books for Sale.
Price 35 cents, postage free.

Price 35 cents, postage free. For sale by COLBY & RICH.

JUST PUBLISHED.

THE INIQUITY COMPULSORY VACCINATION

Unconstitutionality of its Statutes. BY ALFRED E. GILES. This neat ramphlet of some eight pages presents the latest article of a correspondence between Mr. Giles and "a Regular" in the columns of the Norfolk County (Mass.) Ga-

The right to seek for and to preserve the bodily health is The right to seek for and to preserve the bodity neatms of the first importance to all—a privilege with which the State has no just grounds for interfering by legal enactments specially framed in the interests of the traditions of any school of medicine: Those wi o agree with these premises will read Mir. Giles's pamphi it with the greatest satisfaction; while those who do not, will obtain much lights to the weakness of their own position by a careful examination of his arguments.

Single copies 10 cents.

For sale by COLBY & BICH.