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## Spiritual Affirmation.

The American Spiritualist Alliance, NEW YORK CITY.

In Response to "The Invitation" of the American Institute of Christian Philosophy.

The circular issued a few weeks since by the American Institute of Christian Philosophy,\* is a very suggestive document. We are informed through it that "disbelievers in Christianity have become defiant, and are endeavoring to have become defiant, and are endeavoring to array the laws, facts, and recent discoveries of science into godless systems"; that there is a prevailing indifference to religion (meaning the religion called *Christian*); that the clergy are, with the exception of a select few, "unable to cope with the giants of negation or materialism," and are "unprepared to disprove the systems" of the latter, "for their own satisfaction or for the assurance of others"; that "infidelity is becoming holder every hour, and rationalism President Noah Porter, in the Christian Philosophy Quarterly for October, says: "We may conceive, if we do not believe, that faith in Christianity as a supernatural force should die out, and the strength and beauty of modern life should remain; but we can neither conceive nor believe that faith in the truths of Christian philosophy should fail, and this fair structure should escape the dry rot which must closely sap its strength, or the swift ruin which would attend its sudden fall." The New York Evangelist commends the efforts now being made "to readjust religious methods to modern condi and asserts the importance of endeavor ing to "utilize the playtime of ministers and

Thus all these representative Christian think

ors and expositors of Christian thought seem to realize the great need of special effort at this time to counteract the tendency of this age to-ward what is called infidellty or rationalism, and ward what is called infidelity or rationalism, and to restrain the worldliness of the people, caused by their indifference to spiritual things. The American Spiritualist Alliance, an organization recently formed and incorporated, for the purpose of "promoting the diffusion of spiritual science and true spiritual religion," is also awake to the need of ameliorating the condition of society, and ennobling the principles and inawake to the need of ameliorating the condition of society, and ennobling the principles and incentives that characterize human conduct, by diffusing a knowledge of spiritual truth among all classes of people. They, too, are shocked at the "worldliness" that prevails so widely—both among Christians and anti Christians—and they feel impelled to ask, who is responsible for this? Has there not been a terrible failure thus far in the Christian agencies designed to preserve virtue and spirituality among manking When a disease is found to exist, a correct diagnosis is a necessary preliminary to cure. when a disease is found to exist, a correct diagnosis is a necessary preliminary to cure. When they whose vocation it is to prevent or remedy the evils of human society acknowledge that they have failed, and that the agenor remedy the evils of human society acknowledge that they have failed, and that the agencies they have employed have proved ineffect ual, it is time that others, more effective, should be sought. Is not this failure a mournful reality at the present time? While every city, village and hamlet in our country is dotted with Christian churches; while thousands of religious teachers are devoting themselves professionally to impress upon the minds and hearts of the people the ethical and spiritual principles of Jesus; while the liturgical and ritual ceremonies of so many Protestant and Catholic churches and Jewish synagogues are daily performed by the priesthood, and observed punctiliously by millions of the laity: why do selfishness, vice, and crime everywhere, not simply exist, but actively prevail? Why is the spirit of Jesus—pure, self-sacrificing, loving, tender, charitable, full of brotherly kindness, looking not to the things of earth but to those of heaven—why has this spirit, seemingly, almost vanished from the souls of men, and left them in the darkness of practical materialism? Can it be simply because the intellectual "glants of negation"—the upholders of theoretical materialism, find so few in the Christian ministry able "to cope with them." as this circular indicates? How comes it that the intellect has been able to "quench the spirit"? This is the question that demands an answer at this time. There are those who will press that this time. There are those who will press that

The American Institute of Christian Philosophy, Charles F. Deems, D. D., LL. D., President, Vice-Presidents John Bascom, D. D. LL. D., Presidents, Vice-Presidents, John Bascom, D. D. LL. D., Kemp P. Battle, LL. D., Wu. C. Cattell, D. D., LL. D., Wm. M. Green, D. D., LL. D., R. D. Hitchcock, D. D., LL. D., Mark Hopkins, D. D., LL. D., R. John F. Hurst, D. D., LL. D., Thomas A. Jagger, D. D., John F. Hurst, D. D., LL. D., Thomas A. Jagger, D. D., P. H. Mell, D. D., LL. D., Francis L. Patton, D. L. L. D., Noah Mell, D. D., LL. D., William A. Scott, D. D., LL. D., Noah Porter, D. D., LL. D., William A. Scott, D. D., LL. D., Noah Porter, D. D., LL. D., William A. Scott, D. D., LL. D., William O. McDowell, LL. D., Prof. J. A. Paine, Secretary, William O. McDowell, LT. D., Thomas, Membership Committee.

question, while they press other questions sub-ordinate to it:—(1) Why has crime increased in such fearful proportions in the civilized society of this century and this country, so that the journals teem with reports of murders, suicides, robberies, defalcations, swindlings, larcenies, etc.? (2) Why has modern society become per-meated with vices of the most loathsome and debasing kind—vices almost as hideous as those which disgraced the Roman civilization of St. which disgraced the Roman civilization of St. Paul's time, or that brought the Corinthians under his apostolic censure? (3) Why has the social system sunk so low, as indicated by the social system sunk so low, as indicated by the myriads of cases of intemperance, family dissensions, conjugal infidelity, unhappiness and strife, rendering the obtaining of divorces one of the most profitable specialties of the legal profession? (4) Why has the political system become utterly debauched by selfishness, venality, and the darkest kinds of corruption. swarms of plunderers fastening on the body politic, and sucking the very life-blood of the politic, and sucking the very life-blood of the nation, while the people, who have the power to control the government, seem to be devoid of the moral and religious stamina requisite to enable them to throw off these detestable parasites? (5) Why has the educational system, so costly and thoroughly equipped with a teaching corps, degenerated into but little more than a machine for sharpening the intellects of the young, leaving their hearts nearly barren of moral incentives, and their spiritual nature almost totally destitute of culture (2) Why. moral incentives, and their spiritual nature almost totally destitute of culture? (6) Why has the commercial system become impregnated with selfishness—an anti Christian struggle ed with selfishness—an anti Christian struggle of man against man—often a direful engine for the oppression of the many by the few, the latter hearding up their millions by means of a gigantic system of legal chicanery, fraud and swindling—gambling even in the necessaries of life, and wringing from the hard hands of toil the meager pittance which wealthy capitalists allow them—barely sufficient "to keep soul and body together"? (7) Why is the religion of Jesus thus made effectual—only in keeping up an adherence to certain forms and observances, an attendance on prayers and preaching ances, an attendance on prayers and preaching on Sunday, while during the remainder of the on Sunday, while during the remainder of the week, devout Sabbath keeping Christians continue their businesss deception, their selfish struggle with each other in the purauit of money-getting, their gambling in stocks, cotton, flour, etc., etc., their social vices, vanities and iniquities, apparently regardless of every precept which it is the office of the Church of Christ to enforce? (8) Why is that dreadful monster, intemperance, permitted to carry its hell into the life of mankind, and bring forth its hideous progeny of vices and crimes almost unchecked, unless by the legal license or permission, granted to the venders of distilled poison by Christian legislators? (9) Why, finally, are those who are arrested and convicted of crime to so great an extent the very persons who, as members of Catholic and Protestant churches, have been the recipients of the teachings and the influence which they impart? It dest of all), why, not unfrequently, are the min-isters of the gospel themselves found among the convicted felous, the seducers of innocence, the selfish competitors for worldly treasure or worldly fame, the angry partisans in synod, press, or pulpit, the abettors of worldly schemes, the apologists of fashionable vices, and the advocates of earthly prosperity as against spiritual purity and progress, and the panderers to human pride and vanity? Is it not painful to see the professed ministers of the lowly Jesus flaunting their gayety and fashionable display before the faces of the poor and humble Christian, for whose religious instruction little or no provision is made, while the elite sit on velvet pushions in million-dollar church edifices, lulled by the strains of venal music, and charmed with the delicious oratory of twenty-thousand-dollar preachers? Such seems to be the pretentious mode of "following" the precept and example of the humble Nazarene, approved to a great extent by the present generation of Christian extent by the present generation of Christian ministers, in contemplation of which we may ask the Christian philosophers of the Institute if they think this is the "type of faith" which is to "confront the evils" of the present age and "neutralize their influence." Will such an example multiply "church-members whose consecrated hearts and lives shall illustrate the excellence of the reliable they represent the entire of the reliable they represent the example.

John calls "the lust of the flesh, the lust of the eyes, and the vainglory of life"?
Truly is it desirable to "utilize the playtime" of the ministers of the gospel; for vast is the harvest to be gathered, while the laborers, if not few, are confessedly unequal to the task of not few, are confessedly unequal to the task of gathering it.

Where is the Master's spirit to-day — that spirit which poured forth the mighty pentecostal flood so many years ago, that transformed the persecuting Saul into a most worthy, courageous, and successful apostle, that inspired the early preachers of Christianity, and realized in part, by the manifestation of his presence, the promise, "Lo, I am with you alway, even unto the consummation of the age!" Where is that spirit through which the Gospel of Jesus overpart, oy the maniestation of his presence, the promise, "Lo, I am with you alway, even unto the consummation of the age!" Where is that spirit through which the Gospel of Jesus overcame the mighty system of Greek and Roman paganism, propagated, as it was, with a power and rapidity that amazed the world? How has this spirit been lost? How can it be regained? These are important practical questions, especially to those who claim to be the special ministers of Christ. Will the delivery of a few clearned essays by the intellectual "giants of Christian philosophy," or their publication in the Christian Philosophy Quarterly, serve to infuse into Christendom new light and new life? Will this reach the millions to whom the very word Christian has become an abomination—who are filled with disgust at the inharmony and inconsistency, the selfishness and the hypocrisy, that now characterize professional Christianity? It is not "theistic philosophy" that is required in these days; it is spiritual truth built on demonstrable facts—facts strong enough to overwhelm scientific skepticism, materialistic negation, and agnostic indifference; facts proving to mankind that their lives do not end at the grave, but that the so-called dead still live in spirit, and are able, under certain conditions, to manifest their existence and their presence with us; that the earth sphere is now, as formerly, open to the visits of angels, who bring to us a knowledge of the future life, its conditions and responsibilities, as well as its awful retributions, and are ever pouring out on all mankind who will receive it a blessed influx of spiritual light and strength. There is, in deed, now the very pentecostal outpouring of spirit power which, the ministers say, the

excellence of the religion they profess "? Will it not rather still further intensify what St.

churches need, while they are willfully closing their eyes to it. Significantly did Jesus ask, "Howbeit, when the Son of Man cometh, shall he find faith on the earth?"

The intellectualism of the mightiest of the Christian Titans will prove of little avail in arresting this march of the spirit, which alone can bring the reform needed by this age—a reform like the metanoia preached by John the Baptist of old. There must come a mighty impuise to the minds and hearts of man, which will sween away passion, pomp, pride, and every kind of selfishness, with the force of the torrent that rushes down the mountain side. A new spiritual power must come from heaven, whence all previous outpourings have come. Jesus did all previous outpourings have come. Jesus did not gather to himself the intellectual leaders of not gather to himself the intellectual leaders of Jewish ecclesiastical thought, though there were "glants of negation," in and out of the Sanhedrim, at that time; though there were Sadducean scoffers at immortality, who wrote on man's tomb, Death is an eternal sleep. Jesus claimed no intellectual superiority; he was but the carpenter's son; and the instruments he chose to confound the pride of intellectualism were not the learned rabbis and doctors, the D. D., LL. D.'s of that period, but a few poor fishermen—men who, though without intellectual culture, possessed the "gifts of the spirit," as the Master wisely discerned when he chose them (though "one of them," as he afterward said, "had a devil"). How different this from the plan of the Christian philosophers of this time! Scorning the "spiritual gifts" which St. Paul cherished and commended; spurning all additional evidence, of man's immortality, though the mellin is ringing with the glad St. Paul cherished and commended; spurning all additional evidence, of man's immortality, though the welkin is ringing with the glad volces of angels, that are now bringing that blessed assurance to humanity; trying to explain away the very foundation of men's faith in the facts of Christianity, while discowning or discrediting those facts as supernatural, they yet talk of "readjusting religious methods to modern conditions," thus pandering to the materialistic spirit of the times, while they admit that "what is needed most of all is a bringing that and neither the derision of the press nor the gates of the pulpit will avail to close the gates of heaven against the angels of the New Dispensation, who now come to the earth with power, bringing the same message as of old: "Glory to God in the highest, peace on earth, good will toward men." "He that hath ears to hear, let him hear." Adopted by the American Spiritualist Alliance, at a meeting held on the 11th day of December, 1882. that "what is needed most of all is a bringing back of the spirit of the pentecostal period."

The American Spiritualist Alliance presents these considerations in no unkind, censorious, or condemnatory spirit: it issues this circular for the purpose of emphasizing the necessity of instituting the best practical measures to effect

instituting the best practical measures to effect reforms so much needed in the social, political, educational and religious systems of our time and country, and to call the attention of all who appreciate that necessity to the remarkable, but not unprecedented, means afforded through the spiritual outpouring of these days for the accomplishment of this object. Sairt through the spiritual outpouring of these days for the accomplishment of this object. Spiritualism, it is true, like early Christianity, has its abuses and incongruities; it has come rather from the manger than the palace, and some of its disciples have carried into it many ideas, principles and theories foreign to its general purport and intent; yes, have even sometimes perverted it to pander; to their vices. But it has nevertheless brought a revelation of spiritual truth which millions of every rank, grade and profession have received with satisfaction to their best judgments and highest intuitions; for they have found in it both: a means and an or for the assurance of others"; that "infidelity is becoming bolder every hour, and rationalism challenging the citadels of our holy faith"; while "worldliness is lessening the vitality and force of the body of Christ." "What we need most of all," say the committee of the General Assembly of the Presbyterian Church, "is a baptism of the Holy Ghost upon the Church and all connected with it, pervading them with purity and power, and bringing back the spirit of the Pentecostal period. Except as we make our Christianity progressive and aggressive, spiritual and powerful—a thing of life, a thing of God—we cannot fulfill our mission as a Church." And President Noah Porter, in the Christian Philopann of the Christian Ph pised source of spiritual enlightenment is pre-sented the demonstrated truth required to sented the demonstrated truth required to overcome the materialism and agnosticism now so prevalent, and to show to all mankind the true relations between this world and the next—the world of matter and the world of spirit. This, and this alone, can check—has, indeed, already checked—the efforts of those who "are endeavoring to array the laws, facts and recent discoveries of selected into redders extense." discoveries of science into godless systems"; for it affords the basis of a counter science—the science of spirit—against which the waves of materialism and infidelity to spiritual truth will dash themselves in vain. This, and this only, offers to the churches that vitalizing ele-ment which those who issue this circular say from the "dry rot" which is now, confe saddy, bringing about their decline; for this revelation gives demonstration instead of more faith. and substitutes fact for sentiment. Faith alone, as St. James says, will not save mankind; they must, in the words of St. Peter, "add to their faith virtue, and to their virtue knowledge." In the infancy of the human mind might be content to receive, without the exercise of reason the sacred mysteries of which priviles were son, the sacred mysteries of which priests were supposed to be the custodians; and it is not many centuries since it could be said, with the early Christian fathers, certum est quia impossi-bile est [it is true because it is impossible]; but that time is rapidly passing away. Religious truth, like all other truth, must be reasonable, or it will not be accepted; and no invectives against rationalism will avail to compel the reasoning, thinking minds of this age to accept as true what shocks their understanding. The age of mysticism has departed, though its shadage of mysticism has departed, though its suadow still remains. Inconceivable mystery can no longer be accepted as revelation; for, if inconceivable or unintelligible, it is unknown; and if not known, how can it be revealed? There is profound wisdom in what the Rev. J. K. Funk, D. D., has recently said: "The developed spirit is its own spiritual touchstone for spirit truths." In the enunciation of this, perhaps the grandest fruth of the present age, is haps the grandest fruth of the present age, is sounded the knell of ecclesiasticism and sacerdotalism, for it makes every man his own church and his own priest. It proclaims the death of authority, and makes the individual mind and conscience its own supreme judge, responsible to God alone. Mankind cannot b carried back to the old Israelitish state, which could be reached only by arbitrary precepts and commands. "Thou shalt or Thou shalt not was the only form of authority that the Israelite could acknowledge, and this must be enforced by threatenings and commands. This, on the contrary, is an age of Truth as authority —Truth in its form of living light shining in the mind, not of words spoken in the ear. Words with the real man of this age from whatever source, have no authority, and they should have none but as they are the mediums of intellectual truth—the real living light of the rational faculty; for man is now coming to be man—Godlike man—which he had never been

before."

It is in the full recognition of this great fact that Christianity is to be made truly "progressive," and that religious methods are to be "adapted to modern conditions." No "theistic philosophy" that ignores or contravenes the spirit of the age—that concerns itself with ideas which the human mind has outgrown—can be which the human mind has outgrown—can be effectual in promoting or guiding the progress of mankind, either intellectual or splittual.

That those who profess to be the ministers of Grd should permit the "supernatural" to

\*Edmund A. Beaman, Swedenborg and the New Age (Philadelphia, 1891).

eclipse the spiritual, is truly amazing; and also that one of the "glants" of Christian intellectualism should be able to "conceive that Chrisualism should be able to "conceive that Christianity as a supernatural [spiritual] force might die out" without impairing "the strength and beauty of modern life." But against this remarkable statement it is proper to cite that of another exponent of progressive and aggressive Christianity (Rev. J. K. Funk, D. D.): "During the past thirty years, not any one cause has contributed more to the stupendous impulse which materialism has manifested than the recoil of the church from the supernatural, through its abhorrence of spiritualistic phenomena. As has been strongly said, we have wellnigh cut the throat of Christianity to get rid of Spiritualism." The spiritual, as well as the physical universe of God, must be recognized by Spiritualism." The spiritual, as well as the physical universe of God, must be recognized by those who would be fruly his ministers and servants; and they must see in the phenomena of the former, as in the latter, the operation of eternal, unchangeable law; not special, makeshift interpositions of supernatural power, designed to supplement or correct the imperfections of infinitely perfect Wisdom and limitless Beneficence.

tions of infinitely periect Wisdom and Hintless Beneficence.

Spiritualism to-day is, it is true, despised; but not so much as Jesus and his teachings when he prophetically declared, "The stone which the builders rejected, the same is become the head of the corner it his is the Lord's data and it is marging in our area." The doing, and it is marvelous in our eyes." The day of the general recognition of this spiritual revelation will surely come: the people who sit in darkness have begun to see the great light:

HENRY KIDDLE, Pres. HENRY J. NEWTON, 1st Vice Pres., CHAS. PARTRIDGE, 2d Committee. NELSON CROSS, Treasurer, S. B. BRITTAN, M. D.,

### The "Message Department" of the Banner.

To the Editor of the Banner of Light: Among the various experiences I enjoyed during my recent week in Boston (to which Hub my penultimate visit had dated back to over forty years ago), none was more interesting than my visits to your "Free Circles," conducted under the mediumship of Miss M. T. Shelhamer, and to that young lady herself at her residence. I was able to appreciate what must have been your justly indignant feelings when, about a couple of years ago, New York Spiritualist attacked the genuineness of the communications given at these

Free Circles" of the Bunner. In Paris I have occasionally attended the weekly meetings of some of the societies or "Cercles" of the French Spiritists. These are associations having a President and one or more mediums among their members. Respect able strangers are made freely welcome. Their object is to receive and listen to any spirits who may choose to present themselves, and if their name was not Legion they were always many. Often they had been there before, and were remembered and recognized. Often they represented themselves as being sent or brought there by other friendly spirits for the comfort and aid they would there find for their needs. They seemed generally to be wandering, earthbound spirits, coming in as to an open door of sympathy, help and comfort. They were conversed with, advised and prayed with (the President being spokesman on the mortal side), and they frequently represented themselves as having been greatly aided to progress and rise in condition through their anterior visits to these sympathetic friends in the flesh. I do not remember of their sending messages to absent relatives or friends, which seems to be one of the chief objects of the spirits similarly flocking to your Banner circles. The French Spiritists seemed to regard these séances as of a better and higher character than those in England and the United States, for phenomenal tests and manifestations. The analogy, however, between them and yours is manifest, and is a corroborative testimony to the genuineness

Indeed, our system of public séances held by mediums announced by advertisement, supported by fees and aiming at propaganda through phenomena, chiefly of the physical order, is, I may say, unknown in France and generally in the countries which have received from her, as an evangel, the Spiritism developed in the writings of Allan Kardec, of which large editions have been published and translations made into many other languages. In France and in most foreign countries, the police authority is too powerful as well as hostile to all Spiritualism. The receipt of money for such exhibitions, however conclusive may be the self-demonstration of their reality and truth. is held by the always hostile judges to be not merely primafacie but conclusive proof of 'Escroquerie, or getting money under false pretences. In Paris false pretences could not be alleged against the Davenport Brothers, for they professed nothing, advanced no theory, nor claimed anything but to give an exhibition from which every spectator might draw his own inferences. Count de Bullet's famous séances with Fir-

man, of which I have been merely witness and historiographer, were only possible because they were so strictly private, at his own liberal expense, and were simply experiments of a wealthy philosopher deeply interested in psychological studies. And in spite of all the prudence we had to observe to afford no possible pretext for police molestation, I doubt not that some means would have been found to break them up if the marvelous results obtained had been published in Paris instead of as correspondence by an American to the London fore he will not try the experiment.

Spiritualist. Liberty is not so wholly a mere name now in France, and mediums can now visit Paris with safety, under the auspices of the Société Psychologique, of which M. Leymarie, editor of the Revue Spirite, is President. But even to this day he could not prudently do so and receive fees from promiscuous audiences.

I have been led into this digression through my desire to point out the analogy between your Banner Free Circles and those familiar to the French Spiritists. They both have in common the fact that when the door of opportunity is opened to the spirits who crowd around our daily walk in life, they are glad to enter in and resume sympathetic intercourse en rapport with us, their fellow-spirits still in the flesh.

The Banner has now been publishing these reports weekly for over twenty-five years, there being two of your circles held every week. This represents over 2700 of those scances. A fair estimate of the average number of messages from spirits is seven per scauce, making about 20,000 utterances from as many spirits of what they desire to say. Most of these contain messages to relatives or friends whom the spirits are desifous of reaching with the glad tidings of the real truth that they still live and love them, and are anxious to impart to them this renewed evangel of the immortality of the soul. These spirits almost all tell of where they had resided, who and what they had been, and often indicate identifying domestic names and circumstances. Their former homes had been often in obscure places, in all the States of the Union, (and sometimes in foreign countries.) How could the New York Spiritualist above referred to have imagined such a vast confederation of fraud, through so many thousands of correspondents sending all these names and identifying circumstances to the Banner to serve as material for fraudulent communications to purport to come from some 20,000 different spirits of all ages and in all conditions of life? What enormous amounts of money would have been necessary to pay such an army of accomplices, both to send such materials, and forever after to keep the secret of it !-over and above the expenses of maintaining a medium and a room for this sole purpose, of stenographers to report, of compositors to print, and of a whole page of the Banner devoted to these messages! And a still greater absurdity would have been to suppose Luther Colby, so honorably known to the community in which his life; from youth to age, has been spent, aside from his editorship of the Banner of Light, personally capable of collusion with the fraud imagined by the New York Spiritualist whom I abstain from

The responses given through the medium to

questions on numerous points of Spiritual Philosophy are, moreover, far beyond the unaided powers of that young lady, bright as is the in telligence she combines with so much sweetness of character, as is manifest in her domestic life. Her guide and control for the purpose is now the spirit of John Pierpont, with whom. in private, I discussed several interesting points started by my inquiries. His extemporaneous disquisitions were far beyond what could have been her simple natural powers. I regretted that no stenographer was present to record that conversation of about an hour and a half. In the course of it arose accidentally a curious test and proof that it was John Pierpont, and not the young lady medium who was conversing with me. I know him to be one of your guides. Some two or three years ago I wrote you two long communications, the latter in the form of a postscript to the former, because there was much reason to doubt whether you would publish that latter one, though on a subject cognate to the topic of the former. I requested you to consult Epes Sargent about it before deciding against it. In the private sitting with Miss Shelhamer, I interrogated Mr. Pierpont upon that subject. He did not agree with my theory upon it, but only said he did not think so, but had no positive knowledge about it; yet that what I supposed might possibly be true, and that much could be philosophically pleaded in its favor. I was then surprised with this from him, through the lips of the medium: "I remember to have seen, about a couple of years ago, a letter written by you on this subject, in which you made a strong case for it, But it was not published, because it would have been more suitable for a medical journal." Now this was true, as I well knew, though I had thought that the subject—though a delicate one—was treated with a delicacy, and on such purely scientific grounds, that it might have been printed without offense to any intelligent reader. I afterward asked you if you had ever shown Miss Shelhamer that letter (which was returned to me). . "Certainly not," you answered. "What has she to do with the editing of the Banner? I never spoke to ber about it." Yet Mr. Pierpont, one of your own constant guides, was fully cognizant of it and its contents, and gave the reason for which he had impressed you adversely to its publication. If ever I finish the book in which I hope to record my Spiritualistic Experiences, I shall certainly publish it, the more so as Mr. Pierpont does not declare absolutely against my theory stated in it, while several other high spirits have concurred in it. I will only say here that it relates to the mystery of the birth of Jesus. I submit, however, that this was an interesting test of the genuineness of the inspiring spirit behind the mediumship of that sweet, innocent and lovely young lady, Miss Shelhamer, as satisfactory as it was surprising J. L. O'SULLIVAN.

Chicago's sensible mayor says that any attempt to make the people of that city pious by enforcing the Sunday laws would fail; there-

### THE SELFISH RICH MAN.

BY JOAQUIN MILLER.

The gold that with the similght lies
In bursting heaps at dawn:
The silver spilling from the skles
At night to walk upon;
The diamonds gleaming with the dew
He never saw, he never knew.

He got some gold dug from the mud, Some silver crushed from stones. The gold was red with dead men's blood, The silver black with groans. I And when he died he moaned aboud: They'll make no pocket in my shroud."

### Iowa Conference of Spiritualists. ? Held at Ottumett, Nov. 27th, 28th and 29th, 1882.

[Reported for the Banner of Light.]

The call for a State Convention of the Spiritualists of Iowa was responded to by a large number of the most active workers in the State, who met at Union Hall, in the city of Ottumwa, Friday afternoon, Nov. 27th. Col. D. M. Fox called the meeting to order. Tife choir of the Society at Ottumwa gave an opening hymn, which was succeeded by the following impressive invocation by Mrs. Cora L. V.

Richmond:
Infinite Presence! Thou Spirit of all life and light!
Thou all-pervading power within our hearts! quickened by the spirit of thy love, we turn to thee. There
is the 'altar, there is the shrine of our meditations
with thee for truth and wisdom, and our aspiration
for the highest good. Upon the altar of that infinite
love—that love that is for us revealed in the glory of
the sky, that reveals itself alike in the blooming flowers, in the starry heavens, we would lay our offerings; upon the altar of that love within the human
spirit, where all truth abdoes, where the sanctuary of
life is awe would lay every tribute of devotion, every
hope for hum unity, every thought uplifting the world,
every power of ministering spirit and guarding angel,
knowing that these alone are lighted by truth. This
is the spiritual temple. Oh, all-pervaling light! Oh,
light from within! illumine our meditations. May the
deliberations here be ever of the spirit; may the light
of that love which kindles the universe and thrills
from star to star, from world to world, also yibrate
upon the heart and mind of man; may the individual
be absorbed in the theme; may the personality he
spirit as the rose shapes itself to the aura\_that is
willin, or as the tone of music shapes itself to the
spirit as the rose shapes itself to the aura\_that is
willin, or as the tone of music shapes liself to the
theme; so may these deliberations shape themselves
to the alm we have in view, the spiritual upliffing of
the world. May we never fall in this—that we shall
have spiritual alms; for the spiritual makes its home
in every heart where truth and love may abide;
makes room for the angels to minister words of truth,
for the inpouring of the spirit among the habitations
of man; for all that cheers the world, makes the world
grow better and wlser. May all here morge in the
spirit of that love that kindles in the world the five
of immortality, linking the lowest child of earth with
angels who sing in heaven their songs of rejoleting,
sling in deeds of Richmond: Infinite Presence! Thou Spirit of all life and light!

On motion of Dr. J. L. Enos of Cedar Rapids, Col. D. M. Fox of Ottumwa was made temporary Chairman of the Convention, and Mrs. S. C. H. Sutherland, Secretary. A. F. Carr moved the appointment of a Committee on permanent organization, which was carried, and the Convention named the following as the Committee: W.F. McCarroll, O. K. Carr, Dr. J. L. Enos, Mrs. Nettie P. Fox, D. Sturdevant, O. H. Jackson, C. W. Stewart, Col. D. M. Fox and Dr. Juliet II. Severence. The remainder of the afternoon was devoted to speaking.—Mr. C. E. Stewart was the first speaker. He introduced the topic of media and their treatment. His remarks were practical and well timed.

REMARKS OF MRS. CORA L. V. RICHMOND. Mr. Chairman and Friends—In "starting the ball rolling" our brother has touched the keynote of Spiritualism. If Spiritualism is of any value, if it has any meaning, it is for what it brings to the individual concerning the spiritlife, as the only method for bringing that truth to the world. These facts are either to you or to the world. These facts are either to you or through another human being to you, through mediumship; then it seems to us that the most reasonable course for all Spiritualists to adopt toward one another is to treat each other. think that mediums should be considered as either more or less than human; they have been treated as dogs, they have been treated as impostors, they have been treated as criminals. with this difference: the criminal has been allowed to have the benefit of the doubt of his guilt until proven guilty, but mediums have not been allowed to have the benefit of the doubt; they have been pronounced impostors before it was proven. But there are two phrases in the spiritualistic vocabulary which hope they will one day have the courage to torever abolish; one is fraud and the other is test conditions. True Spiritualism, or Spiritutest conditions. True Spiritualism, or Spiritualism as a fact, had no origin in human thought; it came into the world. How much could "test-conditions" have brought about if the spiritworld had not caused the manifestations to appear? How many of the manifestations have pear? How many of the manifestations have test-conditions been able to drive away? The spirit-world has been the only power that has made "test-conditions"—and these are not on the side of oppression. The truth is, spiritual manifestations will come when the spirit-world changes, where there is a medium changes there is a medium changes. chooses; where there is a medium chosen by the spirit-world, the manifestation will be expressed, and no amount of tests on your part will bring them or prevent their coming, and you have to receive them if they come. If they do not come what will you gain by your test-comeditions? The expression has no more to do with mediumship than you have to do with the sunshine—if it shines, light is there. We do not see that the phrase "test-conditions" is applicable to mediumship. Spiritualistic scances, so called, are with the

manifestations, and all that you are expected to do is to observe, receive or object. Fraud can have no more connection (à priori) than it has with a business transaction. You do not take the sheriff when you go to trade with a proposition to said him and the sheriff when you go to trade with a take the sheriff when you go to trade with a merchant to seize his goods and take possession of his store, before he has been accused of any dishonorable dealings, nor do you take a detective to your home. Those who forestall a manifestation by suspicion of "fraud," are responsible; they bring suspicion of fraud in the very atmosphere that creates the deception if any is expressed. Now the word "fraud," as the stated is synonymous with and corollary we stated, is synonymous with and corollary to "test conditions." There is not a medium of any value before the world at the present day, not spontaneously developed by the spiritworld; there is no medium to whom any "test condition" ever could have been applied, since no one knew in what way the manifestation was to come. "Fraud," or "test conditions," have never yet developed mediumship of any have never yet developed mediumsnip or any kind. The spirit world, its laws, alone have chosen their instruments, and the revelation was from the spirits alone. They alone knew, or those above them, the conditions necessary to develop them, and in accordance with those conditions they proceeded with the development of mediums. But what your privilege is, is to vitness the manifesiation and either accept or reject it as it appeals to you. Certainly no conditions imposed by the world can bring, or alter, or remove mediumship, though they may make all difference with the happinessor unhappiness the medium: they may have much to do in of the medium; they may have much to do in bringing sensitive hearts suffering; but mediumship, is that which cannot be induced save by spirit power; nothing in the word "fraud," or the thought of it, can do other than bringharm to the scance. It is an insult to the intelligence of the individual and to the circle in which the investigator sits. We do not feel called upon to say "we do not approve of fraud." Because you do not charge every man called upon to say "we do not approve of fraud." Because you do not charge every man with being a robber or murderer do you approve of murder? Do you stop every man on the street and ask him to define his position

own deception? Do you help to declare if you have been receiving tests, or are they only for

Spiritual truth is in existence. Every time Spiritual truth is in existence. Every time one makes a misstatement or mistake we do not feel called upon to exclaim, "We are no friends to fraud." Truth, honesty, purity—these reveal themselves: Writing purity upon a label and attaching it to impurity, will not make it clean—these speak for themselves. Spiritualism speaks for itself. If any mountebank or charlatan or impostor attaches himself or herself to this level, his epheneral imposition can live but a moment in the light of position can live but a moment in the light of Spiritualism, any more than a sham sun can imitate the sun in the sky coming between the sunlight of truth and yourgaze; the light burns the feeble wings of the imitator, and he dies from the very presence of that truth that he imitates. Therefore we say we trust you will never feel called upon to label yourselves truthful, to label yourselves pure, honest or sincere. Your truthfulness will shine through your lives. It is the presumption in all well-regulations. lated Governments that you are a good citizen until you have violated the laws of the land where you reside. By being perpetually on the defensive you perceive an offense. Let Spiritualists no longer busy themselves proclaiming what we are not; let us be what we are—the world will find out its mistake sooner or later.

Let your work no longer be asking what you shall do with mediums; but in the name of heaven, let there be an association that shall treat them as human, as sensitives; and a perpetual wall of defense that shall hedge them around about with sympathy. If the sensitive cannot bear calumny and slander, we should try what sympathy, love and kindness can do—the gifts will grow, grow more perfect, and they will not longer have to contend with the demon of persecution. There is no proof of immortality that the materialist can discover outside of Spiritualism. Shed its knowledge abroad in the world for what it is worth, and may this beautiful State of Iowa worth, and may this beautiful State of lowards possess the leading organization worthy of the name of Spiritualism. As temperance and other reforms have flourished here may it take its place side by side with them. May your Convention be a perfect ray of spiritual enlightenment, until bigotry shall not seek to hold a bandage over your eyes, nor materialism to blind your vision, but all shall know that Spiritualism is a living fact, for which they have only to make and prepare the way—not obstruct and to make and prepare the way—not obstruct and keep back the steam-horse of spiritual progress: not tear up the rails, because it will not travel at their dictation. Let all who are here assembled respond to the thought expressed by the brother, that the organization is only for work. Church and State are loaded with organization. Let yours be so simple, that the moment there is inspiration it will express itself, through the form; do not throw around about the work of the spiritual a vast complication like political machinery. Let it be a power within itself, not an impediment to that which it represents: the voice of the spirit-world to man.

Dr. Juliet II. Severance followed in the same channel of thought. Her remarks were in tensely practical, and elicited the warm applause of the audience.

NIGHT SESSION.

The first evening session was devoted to a lecture by C. W. Stewart, on the "Philosophy of Consciousness," which commanded the attention of a large audience. His arguments were logical and illustrations plain.

SATURDAY MORNING SESSION.

The Chairman called the Convention to order at nine o'clock. After music by Miss Edna Douglass and an invocation by Mrs. Richmond, Dr. Juliet II. Severance, from the Committee on Permanent Organization, reported the following Constitution, which was, after due consideration, adopted:

CONSTITUTION OF THE IOWA CONFERENCE OF SPIRITUALISTS.

OBJECTS AND NAME.

We, the undersigned, inhabitants of the State of Iowa and vicinity, wishing to avail ourselves of associative effort for our advancement in truth and goodness, and for the promotion of general intelligence, good morals, liberal religious sentiments, for mutual moral support and financial aid in times of adversity, affliction and death, do hereby agree to form ourselves into a body corporate under the name of

THE IOWA CONFERENCE OF SPIRITUALISTS. Respecting in each other and in all the right of in-tellect to be free, and holding it to be the duty of every one to keep his mind and heart at all times open to receive the truth and follow its guidance, we open to receive the truth and follow its guidance, we set up no theological conditions of membership, and neither demand nor expect uniformity of opinion, asking only unity of purpose and to seek and accept the right and true according to the highest moral conception of each, and an honest effort and aim to make these the rule of life.

Recognizing the brotherhood of the human race and the equal rights of all, we make no distinction as to the condition and rights of membership in this conference on account of sex, color or nationality.

MEMBERSHIP. '

ARTICLE 1. Any person, without regard to place of residence, may become a member of this Conference by signing or causing his or her name to be signed to this Constitution, and paying annually the sum of one dollar.

OFFICERS. ART. 2. The officers of this Conference shall be a President, Vice-President, Treasurer, Secretary, and six Trustees, who shall be elected at a meeting held for that purpose in the City of Ottumwa, State of Iowa, on the 18th day of November, 1882, and at each annual meeting thereafter, except as herein otherwise provided, and shall perform the customary duties of their respective offices.

their respective offices. ANNUAL MEETINGS.

ART, 3. The Conference shall hold its annual meeting on the third Friday in September, at such hour and place as the Executive Board shall direct, due notice thereof being given at least one month prior to the time. The Board shall also appoint the time and place for holding a semi annual meeting. ELECTION OF OFFICERS.

ART. 4. The officers shall be elected by ballot unless otherwise directed by the unanimous action of the meeting at which they are to be chosen, and a plurality vote shall elect. All officers shall continue in the discharge of their duties until their successors

are chosen.

At the first election under this Constitution, two of the trustees shall be elected for three years, two for two years and two for one year, and annually there-after two trustees shall be elected to serve three years.

EXECUTIVE BOARD.

EXECUTIVE BOARD.

ART B. The President, Treasurer, Secretary and Trustees shall compose the Executive Board of the Conference, five of whom shall constitute a quorum for the transaction of business. The Executive Board shall have control of its business, financial and otherwise. It may employ agents to act in the interest of the conference, in soliciting membership, disseminating the teachings of Spiritualism through its phenomena and philosophy. It is specially provided, however, that debts shall not be contracted. Agents and other instrumentalities shall only be employed to the amount of collections made to sustain them.

The Executive Board may district the State so as to form circuits, the better to supply the people with lecturers and melitums at the lowest possible cost, and, upon application from other States, may include said district for the purpose of codperative work.

The Executive Board shall publish a semi-annual report, containing full statements of receipts, from what severes activated sheet all any analysis.

port, containing full statements of receipts, from what sources obtained, also all expenditures and for what purpose. The Treasurer, if requested to do so by the Board, shall give bonds in such amount and character as the Board may approve.

VACANCIES. ART. 6. In case of death or disability of the President, the Vice President shall serve as President the unexpired term. In case of death, resignation or inability on the part of both President and Vice President, the senior Trustee shall fill the vacancy during said unexpired term. Other vacancies may be filled by the Board, the appointees to hold until the next regular meeting of the conference.

AMENDMENTS. This constitution may be altered or amended at any regular meeting of the conference, notice of such alteration or amendment having been filed with the Executive Board at least thirly days prior to such regular meeting. And notice of such proposed atteration or amendment shall be incorporated in the call for the annual or semi annual meeting next following.

Immediately following the adoption of the Constitution, the following persons became members of the Conference, viz.: Dr. J. L. Enos, B. J. Bolton, Webster Ellison, Col. D. M. on theft?

Is Spiritualism founded on a negation? No; it is an affirmation—it is not on the defensive. Is every one that comes into the movement an impostor? Are you aiding and abetting your Wilson, Mrs. Emily Phillips, Mrs. S. C. H.

Sutherland, Dr. J. Lockwood, Mrs. L. M. Lockwood, W. P. Reese, A. E. Reese, M. Larkin, Mrs. E. Baker, Carrie Tillotson, Wm. Hart, Eli Walker, Louisa Walker, J. T. Johnson, Dr. J. A. Snodgrass, Dr. F. A. Grove, Dr. O. G. W. Adams, C. W. Stewart, E. P. Goodhue, Dr. Juliette H Severance, W. F. McCarroll, Dr. T. J. Gile, Mary McCarroll, Jacob Millisack, Mrs. E. Reed, Mrs. Clara Dixon Davidson, Joseph M. Rogers, Mrs. Sarah A. Rogers, Dr. T. J.

SATURDAY EVENING SESSION.

After the appointment of a Finance Committee, consisting of Dr J. A. Snodgrass, Dr. A. B. Dobson, Dr. O. G. W. Adams, C. F. Weston and W. Walker, the Conference proceeded to the election of officers.

On motion, the viva voce method of election was adopted. Dr. J. L. Enos, of Cedar Rapids; arose and said:

At this stage of our proceedings it is well to pause for a moment and consider the quality of the material we shall use in the structure of the temple whose foundations we have laid, as lythink, with care and a good degree of correctness. In selecting our standard bearers—those who are to take the front and bear the banner of Spiritualism to the world—we cannot be too considerate.

I desire to present the name of a man for the position of President whom you all know and respect; a man who has made sacrifices for truth; and whose record is one, whether it refer to his labors in society, or with pen or with voice; of which none of us may be ashamed A man too much wedded to justice to be partial too intelligent and honest to be sweened tial, too intelligent and honest to be swerved by prejudice. I name for President of this con-ference, Col. Dorus M. Fox of Ottumwa.

The nomination was immediately seconded by

J. L. Enos, Cedar Rapids; Treasurer, M. Larkin, Oskaloosa, Trustees-Dr. John A. Snodgrass, Clarinda, and Mrs. S. C. 'II. Sutherland Mitchellville, for the term of three years; O. H. Jackson, Clinton, Dr. T. J. Douglass, Ottumwa, for two years; C. F. Weston, Fort Dodge, and Mrs. J. H. T. Severance, Milwaukee, for one year. This order of business being closed, after a song by the choir, Mr. C. W. Stewart delivered a very eloquent and earnest lecture, after which the conference adjourned until the night ses-J. L. Enos, Secretary,

Iowa Conference of Spiritualists.

### New Publications.

FORTY YEARS IN PHRENOLOGY. Embracing Recollections of History, Anecdote and Experience. By Nelson Sizer, Professor of Mental Science, and Associate Editor of the Phrenological Journal. 12mo. cloth, pp. 413. New York: Fowler & Wells, 753 Broadway. Boston: For sale by Lee & Shepard. ton: For sale by Lee & Shepard.

The author of this book has for more than thirty ears been the chief examiner in the office of Fowler & Wells, and the record he here gives of his experience with people of varied talent and peculiar charac ter, reads more like a romance than what it is. There are droll and notable incidents which sparkle with wit, glow with fun or melt with pathos. Hence no matter what one may think of phrenology, he will find enough of human nature on its pages to make its perusal pleasant and profitable. THE PROBLEM OF THE POOR. A Record

Quiet Work in Unquiet Places: By Helen Campbell, author of "The Easiest Way in Housekeeping and Cooking." 16mo, cloth, pp. 244 New York Fords, Howard & Hul-bert. Boston: Lockwood, Brooks & Co.

A record of experiences among the lower classes of New York City in efforts to aid in their elevation from poverty and degradation. The author, realizing that the poor are rapidly being led into criminal practices, believes that "something beyond preaching is required to bring order out of the chaos which threatens us"; and, looking to industrial education as the only means of accomplishing this, gives in the closing chapter hints for its practical application. The book contains facts of every-day life surpassing in interest the inventions of fiction, and few who read it will fail to see the duty they owe to those less favored than themselves, and feel urged to its performance.

Oun Boys in India. The Wanderings of Two Young Americans in Hindostan, with their Exciting Adventures on the Sacred Rivers and Wild Mountains. By Harry W. French, author of "Castle Foam," "Ego," etc., with 145 illustrations. 8vo, bds., pp. 494. Boston: Lee & Shepard.

The personal experiences and close observations of the author, and photographs taken of the people, obfects and scenes described, have combined to furnish material for the construction of one of the most interesting and instructive books of the season. The de scriptions of the natives, the snake-charmers and jugglers, royal personages and mountaineers, encounters with tigers, elephants and other animals are graphic and abound with wonders that will enchain the attention of the young and prove attractive to those of older growth. It is a capital book for all.

DIVORCE. By Margaret Lee, author of "Doctor Wilmer's Love," etc. 16mo, cloth, pp. 411. New York: John W. Lovell Company, 14 Vesey street.

There is enough in this book to arouse the indignation of any one against the wrongs that usurp the place of right in some phases of social life. It is realistic, absorbing and seasonable. Its pictures of what occurs behind what to the world is a fair exterior of analloyed happiness, are given with vivid force; and, notwithstanding the seeming impossibility of such events, the author claims to have written only the truth. It is a stilke for reform where reform is much

THE CLEVERDALE MYSTERY; or, The Machine and its Wheels, A Story of American Life. By W. A. Wilkins, editor of The White-hall (N. Y.) Times. 16mo, cloth, pp. 287. New York: Bords Haward and Hulbart. York: Fords, Howard and Hulbert.

The writer of this book, though a prominent politician, gives no indication on its pages to what party he belongs, but describes in humorous yet effective touches the "American boss" as he is attached more or less to, all political organizations. There is food for both laughter and serious reflection in the story he has woven, showing as it, does the working of what is known as "machine politics," not only among the politicians, but in the daily life of all con nected directly or indirectly with them. For sale by Lockwood, Brooks & Co., Boston.

PAUL AND PERSIS; or, The Revolutionary Struggle in the Mohawk Valley. By Mary E. Brush. 16mo, cloth, pp. 228. Boston: Lee & Shepard. New York: Chas. T. Dillingham. A story of a hundred years ago, picturing the happy, healthful life of the early settlers of this country, suddenly changing to the terrible scenes that follow the footsteps of devastating war. A good book for children, leading them to appreciate more fully the blessings of peace with which they are surrounded, and to learn somewhat of the struggles of those who by their lives and efforts bequeathed them to us.

THE LONGFELLOW CALENDAR for 1883 is received -Houghton, Millin & Co., publishers, Boston. This Calendar possesses in my features which ought to render it specially popular—to wit, a very fine portrait of the grand poet, together with several scenes in minlature from his works, and carefully chosen selections from his inspired thoughts arranged for every day in the year.

The most brilliant shades possible, on all fabrics, are made by the Diamond Dyes. Unequalled for brilliancy and durability. 10

## Spiritual Phenomena.

MATERIALIZATIONS AT MRS. J. R. PICKERING'S.

To the Editor of the Banner of Light:

Having been favored with a few private sittings with Mrs. J. R. Pickering, since her return to Boston-where she is now located at 37 East Concord street-and the manifestations being of such a high order, I should feel that I was greatly remiss in my duty, and ungrateful to the spirit-friends, who are so lavish of their blessings to us, did I not try to impart to others less favored a knowledge of some of the heautiful and wonderful things there witnessed. cannot trespass on your space for more than a brief account of some of the most striking oc currences at the last scance, which was held on the afternoon of Nov. 22d, 1882. There appeared from twenty-five to thirty full forms, of all ages and sizes. Among others, one tall Indian, y richly dressed, walked out and seated him-in a chair next to a gentleman, bowed around to all, called attention to his fur-lined and trimmed cloak, and opened it to disclose his righly decorated robe underneath, then, after an undoubted Indian sound, retired. Four after an undoubted indian sound, retired, Four-female spirits came at different times and occu-pied the chair. One, after manipulating the drapery about her head, took it off, and threw it over herself and the gentleman, some of it fall-ing on myself, which I handled, it appearing of a peculiar fabric. Two others brought out beautifully decorated strips, about one-eighth of a yard wide, and three-fourths of a yard long, placing them sometimes about the liead of the gentleman, sometimes walking round of the gentleman, sometimes walking round the circle with him, placing them across his breast, then waving them about, that all might see. His mother came plainly, kissed and blest

him, crowned his head, pointing upwards, and

a number of members, when Dr. Enos moved that Col. Fox be elected by acclamation. A feeling of the deepest earnestness pervaded the conference, and the vote was full and unanimous.

The following were then unanimously elected to the several positions named: Vice President, Mrs. Emily Phillips, Ottumwa: Secretary, Dr. J. L. Enos, Cedar Rapids; Treasurer, M. Larding the most beautiful materialization was a young girl, in a short, stylish—costume, with white gaiters: She was very sprightly and full of grace: walking up to me, she announced herself as "Daisy," the control of a lady present. She came out five or six times with great power, bringing a banner which she kept waving around as she passed near all in the circle, embracing and dancing with her medium repeatedly, in eyident glee, and all regretted her deedly, in evident glee, and all regretted her de-parture. As many as four or five times during the sance the spirits drew back the curtain, so that all plainly saw Mrs. Pickering and the spirit at the same time, the light being remarkably good. Some friends were recognized without a moment's hesitation. One very marked was a soldier with cap on, blue clothes and brass, buttons. A lady who had never been there before, and with no experience of spiritual phenomena, was called to the cabinet and und phenomena, was called to the cabinet and brought face to face with two spirits at once, an old lady—her mother, and a young sister, apparently about thirteen or fourteen years of age. Afterwards two girls were presented, of nearly the same height, of perhaps ten or eleven years of age, then a little boy and girl of about seven. The first we recognized as a grandson who has come to us many times and grown quite strong. My husband and myself were allowed to approach very near and he being in dutie strong. My husband and myself were allowed to approach very near, and he, being in advance of me, saw another and larger figure standing behind the children, who reached for ward a hand and patted him. As he bent over to the children the little boy reached out a little hand and grasped his heard, giving it a little hand larger hand his face to grand. smart pull, then lovingly laid his face to grand-pa's. He indicated that he had brought a little It is the custom of Mrs. Pickering, at the close, to sit outside of the cabinet, when hands are shown, articles are taken inside and returned, the music box taken in and wound,

handed back, and many other things done, such as the chair thrown out, etc. These manisuch as the chair thrown out, etc. These manifestations are very convincing to most persons, as they see the medium sitting outside with the rest. For myself, I never visit any place for spirit communion without being deeply impressed with the great pains that are taken by the denizens of the spirit world to do all in their power to prove their continued existence, love and beneficent care, for all of which they have my unbounded love and ever-increasing gratitude.

MRS. J. C. HUNT.

Somerville, Nov.,24th, 1882.

BEFORE AND AFTER TRANSITION. INTERESTING FACTS OF RECENT OCCURRENCE.

Within one mile of this town resides Francis M. Vance, one of whose sons, George H. Vance, eighteen years of age, lay seriously ill of fever, and died on the night of Friday, Nov. 3d, 1882. Jeptha Dunn, a schoolmate of about the same age, residing about three miles from Vance's. was visited on the night previous by George at his bedside, who said he was going to die, and in the course of conversation made an appealin the course of conversation made an appealing request that he, Dunn, should drink no more (it is known that Dunn has an inherited appetite). He did not promise; but Vance came as before the following night, or rather the morning of Saturday, and said: "I am now dead, and want you to promise me never to drink only more thought of the I want want to the contract the said of the contract the contract the contract that the contract drink any more strong drink, for I want you to be a pall-bearer at my funeral, and I cannot have any one that drinks. I shall not leave you until you promise." Dunn promised; and when he arose told his family of the communications.

he arose told his family of the communications. His sister, Miss Dunn, went that morning to Picton, and there met a brother of young Vance, who began to tell of his brother's death. "Oh!" said she, "we know it. He visited Jeptha and told him he was dead." In the meantime Jeptha Dunn had gone over to Vance's and offered his services to Mr. Vance as a pallbearer. Mr. Vance had already arranged for heavers among his son's schoolmeter but leaked. bearers among his son's schoolmates, but lacked one, and was at a loss whom to obtain, when the vacancy was thus strangely filled by Dunn's

Just prior to his death Mrs. Vance asked her son if he was afraid to die. He replied: "Why should I be afraid, mother? Everything is all right with me; there is an angel waiting for me; she stands there now, near the stove," and he described to his mother the appearance of the angel. For truth only, For truth only, John S. Barker. Picton, Ontario.

MATERIALIZATION IN FULL DAY-

LIGHT.

To the Editor of the Banner of Light:

A materializing séance was recently held at the residence of Mr. J. B. Roberts, Seymour Avenue, in this city (Utica, N. Y.), at which forty ladies and gentlemen were present, Mr. Henry France being the medium. Mr. France had determined to give a public séance, but one of his guides strongly objected to his doing so, and insisted that he should confine himself to private parlor sittings; and further, that he should hold a scance for materialization on the afternoon of Friday, Nov. 17th, in full daylight. He did so, and several forms appeared. Sunday, Nov. 19th, another scance was held. At this a small child, the medium's spirit daughter, came, sat on her father's lan kissed him netted

this a small child, the medium's spirit daughter, came, sat on her father's lap, kissed him, patted his cheeks, and exhibited other manifestations of delight in being able to do so. She then came from the cabinet into the room, drew a, small rocking chair along, seated herself on it and rocked, the same as any child would do; then dematerialized within five or six feet of those forming the circle, and materialized again, not in the abinet, but at the same place from which we had just seen her vanish, and near which we were all seated. This materializing and dematerializing immediately in front near which we were an seased. In a materializing and dematerializing immediately in front of us was repeated three times, by request of as many persons. Next came a little boy; he sat astride a rocking-horse, and did many other things with all the ease and naturalness that a how in this life would arbible.

boy in this life would exhibit.

Mr. France is certainly one of the best and fairest mediums we have of whom I have any knowledge. J. C. Rowe, Jr. Utica, N. Y., Nov. 24th, 1882.

STINGING irritation, inflammation, all Kidney Complaints, cured by "Buchupaiba." \$1.

Be Sure and Read This.

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

· Allan Kardec gave his entire life for many years to the discovery and dissemination of years to the discovery and dissemination of spiritual truth; and for keenness of observation, painstaking literary ability and extreme perspicuity of style, he has very few equals in the literary world. The original French manuscripts have been put in my possession by warm friends of the spiritual movement, who have spent much time in Paris, and have enjoyed close personal acquaintance with the gifted author. These kind friends have themselves generously remunerated me for the great amount of time and application necessary to complete a translation of a work consisting of between four and five hundred closely printed octavo pages. In making this translation I have received invaluable assistance from one of the finest Freuch scholars in Boston, and after its completion have gone over it thoroughly—my guides inducing me to make such corrections and alterations as were necessary to transform the highly idiomatic style of the original into

clear and correct English.

I have no hesitation in pronouncing it at the present time an excellent and thoroughly faithful, free translation; not an idea has been changed in any instance, though whenever the original style of composition was incapable of little and the property of the the work now stands it is without exception the fullest elucidation of the Spiritual Philosothe volume is composed of choice communica-tions from exalted denizens of the spirit world; the remainder is devoted to a most careful and

searching analysis and explanation of the doc-trines taught by the spirits.

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

alted inspiration. This splendid work will be issued as soon as five hundred names have been sent to Messrs. Colby & Rich, the publishers. The subscription price is only \$1,25; after the work is out no copy can be sold under \$1,50. As nearly two hundred subscribers have already been obtained, I confidently trust to three hundred of my personal friends and others to send in their names im-mediately, that the work may be brought out without any further delay. mediately, that the work without any further delay.
In the interests of truth, I remain the friend wisher of all, W. J. COLVILLE.

### Maine Spiritualists' Camp-Meeting Association.

To the Editor of the Banner of Light:

A meeting of Spiritualists was held at Buswell's Grove, Etna, Me., Dec. 5th, for the purpose of forming a legal organization under the caption of "The First Maine Spiritualist State Camp-Meeting Association." All preliminaries were gone through with necessary to make the calling of the meeting legal. The following officers were duly chosen by ballot for the year ensuling, and legally sworn:

President—Cyrus Chase, Monroe.

Vice-President Dr. S. I. Emery, Glenburn.

Treasurer—Daniel Buswell, Etna.

Secretary—Charles M. Brown, Glenburn.

Trestees—Andrew J. Farmer, Garland, B. D. Newcomb, South Newburgh, Mrs. Olive Emery, Glenburn.

Directors—Andrew, J. Farmer, Garland, B. D. Newcomb, South Newburgh, Francis Garland, North Newburgh, Mrs. Olive Emery, Glenburn, Mrs. Glenburn, Mrs. Georgie A. To the Editor of the Banner of Light:

Mrs. Olive Emery nburn, Mrs. Georgie A.

Fields, Dexter, Mrs. C. H. Smith, Corinna.

A new lease was then drawn up, giving the Association the use of the ground for twenty-five years, and as much longer as they may want it for Camp-Meeting purposes. The lease specifies that all parties now owning cottages, and all parties intending to erect them on the grounds began a series intending to erect

owning cottages, and all, parties intending to erect them on the grounds, have a perfect right to remove them at their own pleasure. The grounds are to be enlarged, and a suitable well dug the coming season. The pavilion already erected is the largest and most commodious in the State, its seating capacity being over a thousand.

The coming Camp-Meeting will undoubtedly be the best ever held in the State, as the Spiritualists of Maine are now alive to their wants, and stand united as a body behind a breastwork which cannot be pulled down or run over. The best speakers are to be procured, and it is to be hoped that all free thinkers in the State will heartily take hold of the work and help roll the wheel of progression along. The Association is now entirely out of debt, and stands upon a legal and solid basis.

CHARLES M. BROWN.

I, for One, Object.

To the Editor of the Banner of Light: I notice in the Banner of Light of Nov. 25th the

following announcement: "MEDIUMS' HOME ASSOCIATION.

"MEDIUMS' HOME ASSOCIATION.

Owing to the failure to receive the amount (\$5000) necessary to commence operations, in connection with the serious iliness of its President, Mr. George Rail, it has been determined to turn over all cash subscriptions of the Mediums' Home Association to the Children's Progressive Lyceam, of Cincinnati, Ohio. Subscriptions can receive the same by addressing the Secretary.

125 Hopkins street, Cincinnati, Ohio."

Ag I was one of the first to agitate the question of

As I was one of the first to agitate the question of founding a Home for worn-out mediums, and was able to obtain several dollars for the fund, I claim a right

to obtain several dollars for the fund, I claim a right to object to this disposition of the money raised, as proposed by the Secretary The money was not raised for the benefit of the Cinciunati Spiritualit so e for their Children's Lyceum, and I cannot see why it should be given to them.

The money was raised for the benefit of our mediums, and the proper place for it to go is to the papers that are disposed to be friendly to mediums, that is, if it cannot go to the object for which it was originally raised. The money should be equally divided between the Banner of Light, Mind and Matter, The Mediums' Friend, The Spiritual Offerian, Voice of Angels, The Monthly Review and The Psychometric Circular; and I. for one, call upon the Secretary to make this distribution of the money that was contributed by Mrs. Bliss and myself, also the proceeds of the benefit seance we held some years ago for the fund. "Fair play is a jewel," and should be shown by the officers of the Mediums' Home Association. I fail to see what right they have to appropriate this money to their own benefit. Respectfully JAMES A. BLISS:

Lock Box 14, Wakrfield, Mass.

The Illness of Dr. Amanda Harthan.

The Illness of Dr. Amanda Harthan.

The many friends of this excellent lady and physician will learn with regret that she has for nearly two years been prostrated by a severe attack of spinal disease; and that she is in this time of trial and suffering wholly without means, consequently dependent upon the charity of friends, and at the present time in extreme need of help.

I confidently hope this statement of her case will be sufficient to excite the sympathy and generosity of her numerous friends in the Spiritualist ranks, and will meet with a ready response in the form of contributions, large or small, for her rellef. Money sent for this purpose may be directed to Mrs. J. H. Cook, 625 Main Street. Springfield, Mass. Mrs. Cook has taken great interest in her, and will faithfully deliver all that may be sent for Dr. Harthan.

Springfield, Mass.

\*\*"Durability is better than show." Durability of health is worth more than the wealth of a Vanderbilt. Kidney-Wort is man's colaborer in maintaining health. With healthy liver, bowels and kidneys, men and women will always be in good health. If the bowels are torpid, if piles torment, if the back is full of pain, get a package of Kidney-Wort and be

cured without more suffering.

Written for the Banner of Light. WINZOLA.

[Birthday lines to my little daughter. I send them to you, dear Banner, as a Christmas gift for the parents who fread your pages and love, as I do my own; their little darlings,—CAPT. H. H. BROWN.]

There's a little maid I love -Beyond power of words to tell; But I hold by all that's pure above That my heart doth love her well,

She is rare as June's best days, When the resebud 'gins to part; When our joyful lips must utter praise, For a song is in the heart.

The clearest noonday skies, Of the deepest, tenderest blue, Are reflected in her soulful eyes, And she is as sweet and true.

The Christmas snow's pure white Mates with her forehead fair, And the peaceful sunset's golden light With the brown of silken hair.

The rose and the tinted shell Have the brightest color given To the cheek of her I love so well: Who is my "Breath from Heaven!"\*

I'm a brown and bearded man, But my love afresh doth flow For her whose life's bright course began One little year ago!

She came o'er the jasper wall As a gift of angel-love. God heard my heart in its hunger call And sent thee, heavenly dove!

\*The name Winzola is Oriental, and is interpreted by our spirit-friends, who named her, as "A Breath from Heaven," or "Zephyr of Love."

## Banner Correspondence.

Colorado.

DENVER.-G. D. Henck writes: "In my tour from Philadelphia to Denver I improved every opportunity to ascertain the actual condition of Spiritualism. As a general thing I found many Spiritualists lukewarm and indifferent, not having any conception of the grand and glorious object which the philanthropists of the spirit world have in view. One great object the spirits have, in asking mortals to make conditions favorable so they can come and freely spirits nave, in asking mortals to make condi-tions favorable so they can come and freely communicate with us, is that we shall assist them in elevating humanity to a higher civili-zation than any the world has ever known. Why is there such an unaccountable apathy pre-vailing in many places? What are the causes that have produced these results? One of them may be the selfishness of those who, hav-ing investigated and become satisfied of the truth of Spiritualism, so far as they are contruth of Spiritualism, so far as they are concerned, drop it through fear that it may injure their business or popularity. This course of proceeding would naturally make all their friends think that Spiritualism was not of much importance if they could be induced so easily to keep silent or indifferent in regard to it. keep silent or indifferent in regard to it, is timidity and indifference on the part of Spiritualists encourages the opponents in their opposition to denounce slander and misrepresent the truth. But the greatest obstacle to the spread of the truth is in some Spiritualists following the advice of journals to suspect all mediums and believers of being frauds and deceivers, condemning those who do not join them in their wholesale denunciations, producing discord and division in our ranks and virtually assenting to the doctrine of total depravi-

The remedy for all these difficulties is to return to the original method of promulgating the turn to the original method of promulgating the cause of Spiritualism, by forming private oircles, and receiving revelations direct from the spirit-world. If a circle is formed by earnest seekers after the truth they very seldom fall in obtaining satisfaction. The first circle formed in Philadelphia obtained excellent manifestations after patient and persistent perseverance. The news of the glad tidings that people could hold sweet communion with those gone before soon spread among their friends, and they eagerly sought for admission, which was granted on special occasions. The investigators genereagerly sought for admission, which was granted on special occasions. The investigators generally received good evidence that they were conversing with their spirit-friends, and they naturally desired to have more opportunities of doing so. The spirits would direct them to form circles, and they would prepare mediums for them. This was done successfully, and soon there were thirty circles formed during the winter, with from twelve to twenty members winter, with from twelve to twenty members each. Some of these circles belonged to a Union, where twelve circles would meet togeth-

or once a month, and spend an instructive and pleasant evening.

These circles laid the permanent foundation of Spiritualism in Philadelphia, and their influence continued unbroken through all the conflicts, trials and oppositions, both internal and external. The same result will follow everywhere, if the friends will only persevere in this grand and glorious work."

California.

ENCINITAS .- J. B. Elliott writes: "I am much pleased with the Banner of Light, and its much pleased with the Banner of Light, and its defence of mediums. I think the sitters at a seance, instead of the medium, should be tried and tested to see if they bring fraud with them, for in nearly all cases of so called exposure, it is plain they have tried to put blame on the medium. I fully agree with Prof. Wallace in regard to seizing the spirit, and think that care should be taken to prevent such rash, ignorant proceedings, for if we do not protect our materializing mediums, we may lose the best proof of immortality and spirit-communion, and have the heavenly gates closed against our loved ones appearing in the mortal material form. That mediums may be sustained and protected, is my prayer, and I hope you will be assisted in defending them until all shall know how to appreciate the chosen ones, cease this unnatural, unreasonable mode of investigation, and allow conditions for mediumship as well, readily and reasonably as they do for growing corn, raising stock, or anything else where natural law and conditions are required. Let us have peace and harmony, so that the angel-world may become one with us and remove our crude, unspiritual conditions to the uplifting of mankind. I shall try to get subscribers to help you proclaim the true light to the world, and may the spirits of all just men, and women too, give you their hearty support.

I also have another item of which I wish to defence of mediums. I think the sitters at a

Cleveland, O.,) I commenced reading the Banner of Light, and have not missed a number since. I think it contains (in addition to much that in terests and instructs) more true religion to the square inch than any other paper I ever saw."

New York.

TROY.—Samuel McCleary writes that while J. Frank Baxter was describing spirits to an J. Frank Baxter was describing spirits to an immense andience at Lake Pleasant last summer, he said: "'I now see Dr. Hill;' then after a pause he suddenly exclaimed, 'I see Dr. Emery Hill in full; says he died in 1866. Attica says his wife's name is Abigail Hill; says she died Oct. 26th, about six months afterward; they say they did not come here to be recognized on this occasion; they died in Canastota, N. Y.' Now the reasonable probability is, there was not one in all that audience who ever knew the man, or it would have been manifested at the time, for he made no objection to recognition; he simply stated that that was not the object of his coming. Now for the sequel. I had a daughter residing almost within the shadow of Canastota, N. Y., whom I was expecting to visit at the close of the meeting, and did so; and of course I made it my first business on my arrival to get track, if possible, of Dr. Emery Hill and his wife Abigail. Judge of my astonishment, as well as gratification, to have every particular of Baxter's description verified to the letter by strangers who had never heard of Baxter! and at nearly the first house I entered, that of Tryon & Gee, and the very one, too, where they died, and had lived the seven preceding years. They left no family, hence their memory had nearly faded out; and I said to myself, and say to all. Verily, death does not end all! It was plainly evident to me that Dr. Emery Hill was with me at Lake Pleasant Camp-Meeting, knew my thoughts, that I was soon to go to Canastota, and planned it there and then to answer the off-repeated question, 'Does death end all?'" immense audience at Lake Pleasant last sum-

Maine.

PORTLAND .- A correspondent, "B.," writes: Sunday, Dec. 4th, Mrs. H. Morse-Baker spoke in this city upon 'Spiritualism and its Work,' strongly advocating the keeping of spiritual strongly advocating the keeping of spiritual meetings open, stating that they were batteries from Which spirits could influence those occupying the church pulpits, thereby, presenting our truths to people who would not listen to them from the Spiritualist platform. She prefaced her lecture by giving a fine poem. In the evening questions presented were answered by her in an acceptable manner. Wednesday evening she held a circle at the residence of Mrs. Scammon, at which a large number of the friends were present, and pleasantly entertained until a late hour by her controls. Thursday evening we held a meeting in the hall. Mrs. Baker related her experiences as a medium and aventual and continuents. Mrs. Baker related her experiences as a medium, and answered questions very satisfactorily. On the afternoon of Sunday, Dec. 10th, she gave an excellent discourse upon 'The Importance of Prayer'; in the evening, upon 'Spiritualism—its Facts and Religion.' At the close of the lecture she described several spirits presenting themselves to her vision. Mrs. Baker has a large circle of friends in Postland."

Illinois.

BLOOMINGTON. - A correspondent, "E. S.," writes: "I had the gratification of listening to addresses delivered by Mrs. Anna Kimball in Peoria, last month, and cordially endorse the words of a writer in the Evening Journal of that city a day or two after, who said: 'The wonderful power of the speaker, her command ing presence gave me the impression of a revival of the early apostolic and prophetic power.... It has never been my fortune to gather so much of the grand and beautiful in so brief a time. Mrs. Kimball is certainly one the most remarkable of the teachers that to day are leading the grand army of progress"

Missouri.

VICTORIA. - Dorothy Bonnell writes that she has derived great benefit through the healing powers of Frank Howard, of Austin, Tex, whom she has never seen, the relief being obtained by correspondence.

Treatment of Diphtheria.

To the Editor of the Banner of Light:

In cases of diphtheria much depends upon good nursing. Too much is left to doctors. It is a disease which comes on with a chill and fever, causing a rapid circulation of the blood, the pulse increasing to one hundred and upward. The first two days a vigorous course of treatment is absolutely necessary. Last winter I attended two children sick with it in one family, and in making the last visit 1 felt a chill come on. In two hours I was suffering with the chill, a severe pain in the left arm, and pressure in the jugular vein, about the throat.

I began treatment of myself, as with my pa-I began treatment or myseir, as with my patients, but was obliged to go further than in most cases and resort to the wet pack for I could not bring the pulse down, or induce perspiration, opened the pores of the skin, took the poison from the blood, and restored the pulse to a normal condition. I was sick seven days and lost twenty-one pounds, which shows the real wasta attending the disease. As the days and lost twenty-one pounds, which shows the rapid waste attending the disease. As the muscles are subsequently very weak, it is necessary to be careful of bloating and of muscular rheumatism, the lubricating secretions having been used up by the high fever. I am sure the throat trouble would not be the cause of death if the rest of the system was properly cared for.

In my experience all preparations of cin-

In my experience all preparations of cin-chona are disastrous; as they send the blood to the head and increase the inflammatory action

the head and increase the inflammatory action about the throat, causing deafness, ulceration of the ears, and other ill effects. The course of treatment I follow, and which, in a practice of twenty years, has been in every case successful, is as follows:

1st. Give a mild cathartic, a dissolvent, and remove all the secretions from the stomach and bowels, as the food taken into the stomach the day before the attack becomes an acid poison.

2d. Bathe the body all over with hot saleratus water, one tablespoonful to a quart of water; then place the patient in bed, with a jug of hot water (not a stone or a rubber bag) at the feet. For the throat, one egg beaten to a cream, thickened with one cup of fine salt. Two tablespoonfuls of the mixture on a cloth bandage is enough at one time, changing every three or soribers to help you proclaim the true light to the world, and may the spirits of all just men, and women too, give you their hearty support.

I also have another itom of which I wish to write, and that is learned to this country. We are thinked and that is learned to this country. We are thinked and that is learned to this country. We are thinked and that is learned to this country. We are thinked and that is learned to this country. We are thinked and that is learned to the sought by Spiritualists and the sought by Spiritualists and the search of San Diego, on the throat. Secure the bandyng up over the ears. 3d Mix Tincture Veratrum of the throat. Secure the bandyng up over the ears. 3d Mix Tincture Veratrum of the throat. Secure the bandyng up over the ears. 3d Mix Tincture Veratrum of the original to the ears and sought by Spiritualists and dispersance that here they will find immediate bandyng the result of the series of the grand of the series of the grand of Pacific Opean. The climate is continued to the surface of the grand of Pacific Opean. The climate is continued the surface of the grand of Pacific Opean. The climate is country is full and promising. There is some government land yet to be hadd; many fisher the first wenty-four hours, for the first twenty-four hours, and the surface of the promising the system of the continued the surface. No harth wenty of the grand of Pacific Opean are the continued the surface of the surfac

from the poisonous secretions in the bowels. Injections of sweet oil will prevent these. Diuretics in the form of herb-teas should be given freely to carry off the poisonous secregiven freely to carry off the poisonous secre-tions from the kidneys and prevent such states of ulceration as I have known to result from other treatment. I will give to those who call upon me any further information on this sub-ject which they may wish, free.

DR. JULIA CRAFTS SMITH.

486 Tremont street, Boston.

"THE BATTLE-GROUND OF THE SPIRITUAL REFORMATION," by S. B. Brittan, M. D. (New York; published for the author by Colby & Rich, 9 Montgomery Place, Boston), is an able presentation and advocacy of the assumed truths of Spiritualism. Dr. Brittan says that the history of the development of religious ideas furnishes no parallel to the progress of Modern Spiritualism. "The springs of our immortal life and the eternal laws of its development all have their archetypal forms in the heavens. Such a cause needs no carnal weapons in its defense." The Spiritualists evidently have a strong and fearless champion in the author of "The Battle-Ground of the Spiritual Reformation." — Cleveland (O.) Plain Dealer, Dec. 8th.

Quick Work.

The heart of a human being fills and empties itself about seventy-five times in a minute. To increase or retard this operation is too often prima facie evidence of some disorder and, generally speaking, disease. Dr. Graves's Heart Regulator will correct all disorders and cure all diseases of the heart. All druggists sell it for one dollar per bottle.

A Nlight Cold, if neglected, often attacks the lungs. Brown's Bronchial Troches give sure and almost immediate relief. Sold only in boxes. Price 25 cents.

Special Notice.

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

The Vermont State Spiritualist Association will hold a Quarterly Convention in the Town Hall at Brattleboro', on Friday, Saturday and Sunday, Jan. 12th, 13th and 14th, 1883. Geplass B. Lynn, the popular platform orator, will be present on Friday and Saturday only, he having been proviously engaged to speak in Providence on Sunday. Edgar W. Emerson, of Manchester, N. H., and Mrs. Gertrude B. Howard, of Wallingford, Vt., test mediums, will give nubile séa. ces.

Mill give public soar ces, of Rockingham, Mrs. Lizzle S. Mrs. Sgrah A. Wiley. of Rockingham, Mrs. Lizzle S. Manchester, of West Randolph, Mrs. Emma L. Paul, of Stowe, Mrs. Fannie Dayls Smith, of Brandon, Mrs. Abhie W. Crossett, of Duxbury, and Albert E. Stanley, of Lebester, will be present; and other sprakers and mediums are

cer, will be present; and other sprakers and mediums are expected.
Good nausic will be furnished by the citizens of Brattlebero'; and the usual contresy extended by ratiroads.
Board at the American and Brattleboro' Houses \$1,00 per day, and all due arrangements matured to make this one of the best Conventions ever held in the State.
The citizens of Brattleboro' are to provide a good hall, well warmed and lighted, furnish excellent singling, entertain six or more speakers, and do the local advertising, etc., on condition that we charge no fees at public scances.
Therefore, it is important that all the members of the Association who baye signed the pay-roll should be punctual in forwarding their quarterly dues and arrears to the undersigned. CHARLES THOMPSON, Sec. and Treas.

St. Albans, Vt.

Messrs . Editors: — The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is sealously devoted to her work, which is the outcome of a lifebusy devoted to her work, which is the ductions of a hie-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medioine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physcians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Lencorrhoea, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new

life and vigor, 'It, removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the tion, General Debility, Sleeplessness, Depression and Indi-gestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its It will at all times, and under all circumstances, act in harmony with the law that governs the female system. It costs only \$1 per bottle, or six for \$5, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be ob-tained by addressing Mrs. P., with stamp for reply, at her

home in Lynn, Mass. For Kidney Complaints of either sex this compound is unsurpassed, as abundant testimonials show.

"Mrs. Pinkhain's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Billous-ness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line, and bids fair to equal the Com-pound in its popularity.

All must respect her as an Angel of Mercy whose sole mbition is to do good to others. Philadelphia, Pa.

FOR THE PERMANENT CURE OF CONSTIPATION.

No other disease is so prevalent in this country as Constitution, and no remedy has ever equalled the relebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case this remedy will byercome it.

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

If you have either of these troubles PRICE \$1. | USE | Druggists Sell

HEART TROUBLES ONE IN THREE HAVE THEM

And think the Kidneys or Liver are at Fault. HYPERTROPHY, or enlargement of the Ven-

ricles. Dr. Graves's Heart Regulator meets the demand.

Case. Dr. Graves's Heart Regulator meets the demand. WATER in the heart-case. (Accompanies Dropsy. Use Dr. Graves's Heart Regulator. It acts promptly. SOFTENING of the Heart. (Very common.)
PALPITATION. Dr. Graves's Regulator is a sure

ANGINA PECTORIS, or Neuralgla of the Heart. Dr. Graves's Heart Regulator shows immediate results. AS A STARTLING FACT! Heart troubles in the aggregate are interior only to consumption in fatality. Dr. Graves's Heart Regulator is a specific. Price \$1 per bottle, six bottles for \$5, by express. Send stamp for eminent physicians' treatise on these diseases. In Nervous Prostration and Siceplessness, Dr. Graves's Heart Regulator has no equal.

F. E. INGALLS, Sole Agent in America, Concord, N. H.

43 Sold by all Leading Druggists. CA

# FREE! PREMIUMS! FREE!

## Commencing December, 1882, UNTIL FURTHER NOTICE,

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE. No. 9 Montgomery Place, Boston, Mass., 83,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, or a choice of one of the following Books, of his or her own selection. For each additional Engraving 50 cents extra.

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

# BANNER OF LIGH

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

# "NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her lusky robes. The chaped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the sort light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches; engraved surface. 16x21 inches

### "LIFE'S MORNING AND EVENING."

Ariver, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so. "That when their barks shall float at eventide." they may be like "Life's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's haspired teaching. From the original painting by Joseph John, Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x2s inches; engraved surface, 15x20 inches.

### "THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the births of the fearful cataract the children were stricken with error, and thought that death was inevitable, Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistests impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quite delty in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in decrair felt toward his hereic sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x2s inches; engraved surface, 15x20 inches.

### "HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day," " " " from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and heanty to the pleture, in one hand she holds wild flowers, in the other grass for "iny coit." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. Stein, copied in black and two thus. Designed and painted by Joseph John. Size of shoot, 22229.

### "FARM-YARD AT SUNSET."

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

## "THE DAWNING LIGHT."

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

### "WOODLAND HOURS."

Offered as a Premium for the First Time.

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

### "THE HARVEST LUNCH."

Offered as a Premium for the First Time.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter, "All kindled graced burning of the color her check." From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and gird are passing a lunch to brother and sister frolicking on the loaded hay. Stein, copied in black and two thats from Joseph John's noted painting. Size of sheet, 22x23 inches.

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SPECIAL NOTICES.

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We do not read anonymous letters and communications. The name and address of the writer are in all cash collapses and communications. The name and address of the writer are in all cash collapses are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a fine around the article he desires specially to recommend for perusal.

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

# Banner of Pight.

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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 less mankind .- John Pierpont.

### The "Alliance" to the "Institute."

Let not a single reader of the present issue of the Banner of Light fail to carefully peruse the response, on the first page, of the American Spiritualist Alliance to the "Invitation" of the American Institute of Christian Philosophy. It deals with a subject in which all others are fairly comprehended. It is an open and free discussion of the alleged growing worldliness of the present time, and the increasing indifference to spiritual things. We need not say that this response is a powerful presentation of the whole case. It takes up the complaint of ecclesinstical and pulpit religion, investigates thoroughly the grounds of it, makes the attempt to understand why selfishness, vice and crime everywhere prevail and the spirit of Jesus has been supplanted by the spirit of materialism, and considers the whole series of subordinate questions which attract the attention of the common mind in place of the remoter causes from which they naturally take their rise.

The Response of the American Spiritualist Alliance constitutes a record of the progress of free inquiry, and the growth and development of larger views and beliefs. It makes no effort to palliate the temporary sufferings which ensue from the rapid disintegration of things long thought to be established, but accepts every passing result as a part of the inevitable, and always as leading up to a higher elevation of thought and of life. In fact, it is a clear and as public or promiseuous scances for physical well-defined map of the situation about us, and one whose outlines and boundaries it is well for us all to have constantly in our minds.

By reading it, one sees at a glance what it is that the American Institute of Christian Philosophy really charges and complains of, and why it is so grievously dissatisfied and discontented. "Disbelievers in Christianity have be-'come defiant, and are endeavoring to array the laws, facts and recent discoveries of science into godless systems." The clergy are "unable to cope with the giants of negation or materialism," and are "unprepared to disprove the systems" of the latter either for themselves or for others; "infidelity is becoming bolder every hour, and rationalism is challenging the citadels of our holy faith"; and "worldliness is lessening the vitality and force of the body of Christ." This is a picked summary of the difficulty. What the complainants want to do is, to "make our Christianity progressive and aggressive, spiritual and powerful, a thing of life -a thing of God." They firmly believe that modern life will die of "dry rot" and "swift ruin," unless "faith in Christianity as a supernatural force should remain." Hence they are making a struggle "to readjust religious methods to modern conditions." In other words. they cannot understand how it is that modern life has silently escaped from the clutches of ecclesiastical control and superstitious influences, and gone on its own free way without asking of its former masters and tyrants either what way it is going or what way it should go.

The American Spiritualist Alliance comes to the front at the right time to answer the alarming inquiries of the Institute writers, and to make a thorough diagnosis of the disease which it is necessary to cure. The ecclesiastics having at last openly acknowledged their failure, both in respect of their comprehension of the situation and of their methods of remedying what does not require a remedy so much as intelligent and inspired guidance, the Spiritualists come forward to correct the errors into which they have fallen, and to show them the only way out. With so many Christian churches dotting the landscape and lining the streets; with priestly ceremonies and laity worship on every hand, still vice and crime increase until they become prevalent, and the spirit of Jesus is disappearing and departing The Spiritual Alliance explains the reason of all this, and shows to what it inevitably is tending. The questions it asks, only to answer them with unerring precision are such as it makes one shudder to contemplate, conscious of the fact that they are questions which actually require answers in this our day and generation. If these exclusive Christians do not find their questions met and matched by other questions. which contain all the answers they require, tlien we are sure they never will.

Well may the Alliance ask the philosophers of the Institute, if the evils of the present age thus sketched and recited are the result of the "type of faith" which they would inculcate as alone necessary to "confront the evils" of the age and "neutralize their influence": whether a better way is not to be sought out for the ap-

plication of Christ's spirit to the lives of men. Well may they ask what has become of that spirit, and if it he not possible for it to be regained; how it has thus been lost, and how it is to be recovered? And well and truly may they tell these self-styled Christian teachers, as they do tell them, that what is wanted in these days is "spiritual truth built on demonstrable facts-facts strong enough to overwhelm scientific skepticism, materialistic negation, and agnostic indifference; facts proving to mankind that their lives do not end at the grave, but that the so-called dead still live in spirit, and are able, under certain conditions, to manifest their existence and their presence with us; that the earth sphere is now, as formerly, open to the visits of angels, who bring to us a knowledge of the future life, its conditions and responsibilities, as well as the awful retributions, and are ever pouring out on all mankind who will receive it, a blessed influx of spiritual light and strength."

This pentecostal outpouring is taking place even now, but the churches willfully close their eves to it. It is a new spirit whose power cannot be withstood even by the mightiest intel-

The clergy are reminded that Jesus-their Jesus—did not collect about him "the intellectual leaders of Jewish ecclesiastical thought," and that he did not himself claim intellectual superiority. He chose for his immediate disciples, not the learned and powerful, but the poor and unlettered, who possessed the "gifts of the spirit." The Alliance would call the attention of all who appreciate the necessity of instituting measures to effect reforms so much needed in the social, political, educational and religious systems of the time, to the "remarkable, but not unprecedented, means afforded through the spiritual outpouring of these days for the accomplishment of this object." Its characterization of Spiritualism deserves a thoughtful reading. Its statement of it as the science of spirit is the profoundly true and exact one.

And the saying of another is approvingly quoted, that "the developed spirit is its own spiritual touchstone for spiritual truths," which the Alliance asserts to be perhaps the grandest truth of the present age, sounding the knell of ecclesiasticism and sacerdotalism, and making every man his own church and priest: proclaiming the death of authority, and making the individual mind and conscience its own supreme

udge, responsible only to God. It is pronounced amazing that professed ministers of God permit the supernatural to eclipse the spiritual. It is really the Church's abhorrence of spiritual phenomena that has imparted such a stupendous impulse to materialism. The spiritual universe of God is to be recognized as well as the physical. Unchangeable law is to be discerned in the former as well as the latter, not "makeshift interpositions of supernatural power." The Alliance firmly believes that the day of the general recognition of the new spiritual revelation will surely come!

### A Singular Document.

We are in receipt of a copy of a circular recently forwarded by the Central Association of Spiritualists (formerly the B. N. A. S.) from its office, 38 Great Russell street, London, W. C., England, which, after starting out with the remarkable assertion that "Few Spiritualists can have failed to note, with regret, the deterioration which has of late years taken place in the conditions under which physical phenomena have been sought in public séances"; and following it up with the declaration that "These conditions-so favorable to fraud on the part of dishonest mediums, and so calculated to excite suspicion in the minds of observers-have led to the most disastrous results"; proceeds to remark as follows regarding "what are known manifestations": "These," it avers, "have been generally marked by the following characteristics: (i) The séance has been conducted in imperfect light, or in total darkness. (2) The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. (3) The sitters have been, either wholly or in part, unacquainted with the subject and with each other. (4) There has not infrequently been a manifest want of harmony. consequent upon differences of opinion as to the nature and value of the tests employed."

As a vanacea for this state of affairs, the producers of this circular virtually recommend an abandonment of "mixed" circles (i. e., we suppose, séances where investigators and confirmed Spiritualists convene together for experimental inquiry into the phenomena), the entire abolition of dark circles, etc. They, in fact, state definitely that "in the early days of Spiritualism public dark circles were the exception, and there is no need for them now." (Italics our own.) We will not question the first half of this sentence as it applies to England, but will state that in America the holding of dark circles has from the first occupied a most important place in the line of the spiritual propaganda; while we give it as our candid opinion that the assertion "there is no need for them [dark circles] now," is either the pedantic utterance of learned (?) ignorance, which does not understand the laws governing the production of any special order of phenomena, or the language of a Pharisaic bigotry which is unwilling, while it knows those laws, to allow them to be fulfilled in this regard.\*

The framers thereof conclude the document with these words:

"In view of all these considerations, believing that fraud is not of the essence of this confessedly obscure subject, but rather an accident dependent on faulty conditions of research, feeling that Spiritualists have the remedy for the evil in their own hands, and that without its conscientious application they cannot hope to maintain a fair reputation before the world : we earnestly recommend-that in all public circles held for physical phenomena the medium be so placed, and in such light, as to be continuously under observation by each member of the circle."

Appended to this document are the names of nearly one hundred English Spiritualists,† to

The Herald of Progress (Newcastle,-Eng.) says in this connection—showing that we are not alone in our inference:

"Ostensibly, the circular calls for improvement in methods of managing public physical scances, whereas it actually means their destruction entirely, inasmuch as they have line what they could to discredit the present methods without offering even the shade of a new suggestion of better ones."

† The Herald of Progress remarks concerning this docu-

ment and its signers:

"First and foremost is the notable fact that out of the largest industrial centre in the world, London, with its nearly four millions of inhabitants, only some thirty-nine comparatively unknown p rsons have been found to sign the circular, while Manchester shows five, Glasgow four, Newcastle three; while Liverpool, next in importance to London. furnishes one person—and only forty-one persons from all the towns, villages, hanilets and districts of England and Scotland, making a total of ninety-three persons—and they call this a representative document. So much for the quantity represented; let us now see to the quality. In looking over the list of names, if we except Mr. S. C. Hall, there is not another single name known in the literary world, while A. R. Wallace's name, is the only one known in scientific circles, and even he has signed the circular with such a qualification as to amount to a practical rebuke of those men who endeavor to stamp Miss Wood's mediumship as fraudulent.

Not only the English, but the entire American spiritual press, with one exception, condemn most emphatically this circular, its authors, aiders and abetors." nent and its signers:

do, for we sincerely believe that were such riage such as God approves. Husband and wife action as the closing clause of this circular proposes to be taken by Spiritualists, it would re- the old-time love and sympathy and spend all sult in the destruction of a very useful phase of mediumship, and in preventing a large mass of physical phenomena as produced by spiritual power, from being brought to mortal recognition and acceptance.

The entire pith of the article before us lies in this sentence: "We carnestly recommendthat in all public circles held for physical phenomena the medium be so placed, and in such light, as to be continuously under observation by each member of the circle." We hold that with many of our best mediums this cannot be done without destroying the conditions under which their spiritual bands work; therefore were such action to be taken as recommended by the British Central Association of Spiritualists, we should only succeed in driving some of our noblest and strongest workers from the field.

No better medium is to be found in this country for the dissemination of knowledge of an immortal life than Mrs. Maud E. Lord. This of the speaker's able remarks. lady's circles are thronged with anxious visitors who long for tidings of their loved ones who have passed to spirit-life. It is no uncommon occurrence at these circles to find some strong man bowed in tears as a well-known voice which he had thought forever hushed falls. upon his ear, repeating to him words and sentences peculiar to the translated loved one, or revealing facts in his own experience which convince him beyond a doubt of the identity of the spirit thus addressing him.

Probably no medium in the world has given more satisfactory evidences of spirit-existence than Mrs. Lord, yet the scances of this lady are held in the dark, and we have reason to be lieve that the conditions requisite for the production of the marvelous phenomena which occur in her presence could not be maintained in a lighted room.

Mrs. Annie Lord Chamberlain has for many years been well and favorably known as a medium for the physical phenomena. We have had wonderful experiences in the circles of this lady, as the files of this paper will show on examination—the results of our experiments proving conclusively that the manifestations produced in her presence were the work of powerful spirits; yet these circles are held in the dark, and we have still to meet any attendant upon them who questions their genuineness in consequence. Some of the most satisfactory phenomena of which we have ever become cognizant were encountered by us in the presence of the English medium, William Eglinton, the apartment being dark at the time; the character of the manifestations produced precluded the possibility of deception-upon the part of the medium or any of the sitters present; and those in attendance joined with us in expressions of confidence in and satisfaction concerning the verity of what then transpired.

Knowing these facts as we do, and feeling assured that the spiritual world understands its work and plans-that it is quite competent to guide and direct its instruments, and that interference with its labors on the part of ignorant or over zealous mortals will only prove disastrous in its results to those who seek to take the guidance of the work out of the hands of its spirit operators, we not only decline to append our name to the document circulated by the Central Association of Spiritualists, but must emphatically protest against any action being taken on the part of Spiritualists that will prove detrimental to the production of any phenomena the spirits desire to present. Let the way be left free for the spirits to work: let our mediums feel that they have a right to provide the conditions their spirit-guides re-The truth will make itself felt and recognized. We have no need to apprehend that error-imposture—will reign; all such is perishable; it is counterfeit, and will not be accepted as genuine coin by any intelligent person; therefore it will become eliminated from our ranks and go to the wall as it deserves; but the true, the genuine, will live forever, and all that we have to do is to give it the widest scope and freest opportunity to grow and to develop the best powers that it has to put forth.

### The City Pulpit Sermons

Last Sunday were unusually interesting. Rev. C. A. Bartol discussed Mr. Herbert Spencer's theory of "over-worked Americans." The speaker emphatically dissented from the latdiscourage the creative energy of the mechanic, artisan and artist. Our great danger is from intemperance in its varied forms; we have the testimony of the most eminent physicians that tobacco is poisonous, and that more vital power is exhausted by its use than by all the forms of

alcohol." etc., etc. The Rev. Julian K. Smith, of the Swedenborgian Church, said: "How unsatisfactory are many of the current conceptions, such as that the future life is a constant holiday; that it is to be devoted to continual ascriptions of praise; that it is to be an existence of rest from active labors, and that angels are ærial. shapeless, disembodied minds, sexless and celibate, with no concrete form." He characterized these conceptions as unsatisfactory and untrue to the yearnings of human nature; that heaven must be a world of blessed reality—just what Spiritualism teaches—with full opportunity for development, for constant activity, for free doing of good at all times; that man is held to be a substantial entity; that he has a spiritual body, with parts and organs-eyes. ears, a mouth, hands and feet; that it is the soul which thinks and feels, and the earthly senses are only the instruments here; that the soul is substantial, and in body like the human; that the spiritual body is to the natural body as a transparent veil to a solid substance; that angels are never decrepit or deformed; that they never grow old; that there are numberless types of heavenly beauty—and so we shall be able to recognize our friends. The learned speaker then said: "It is common to think of heaven as a vast gathering of angels, without order of arrangement. The New Church does not hold to this belief. It is absurd to suppose they are an indiscriminate collection. They are divided something as tribes, nations and finity, and so all distinctions of caste are done due time make Spiritualists of every one. away. Some are more inclined to intellectual lives, others to lives of affection, and these form a basis of association."... The preacher also affirmed the existence of intimate friend-

which list we are invited to add our own name | neither marry nor are given in marriage was (at least the line making such request is not directed against the low, lustful, selfish and erased in the copy sent u.). This we cannot sensual marriages, not against the pure marwho are truly united here will meet again in all eternity together. "What do spirits do in heaven?" is frequently asked, to which the peaker replies: "A purpose underlies the life of every angel. It cannot be doubted that men are attended by guardian angels. They guard and warn us, but never encroach upon our spiritual freedom. They are sent to every one, and the holiest are sent to little children. Employments in heaven are similar to those on earth, but they are spiritual and relate to the development of the soul. Here, then, seems a perfect heaven of perfect joy, peace and love, filled with opportunities of use. No creed is required for admission to it. It rests with the persons themselves."

Rev. E. C. Towne's lecture-"The Doctrine of Creative Motherhood Applied to the Origin of Man"-was in one sense a reiteration of the Darwinian doctrine of evolution. Our limited space will not allow us to give even a synopsis

### The Methodist Church Loses One of its "Shining Lights."

Rev. J. D. Shaw, a prominent Methodist clergyman, and, until recently, pastor of a society discovery to secure possession of it, together in Waco, Texas, whose public renunciation of | with a large tract of the surrounding land, for certain dogmas of his church we referred to a the establishment of a cattle ranche. The wrifew weeks since, appeared last month before a Conference called to consider his case, and made a statement of his present belief. The points upon which he has been forced to modify his views are: the inspiration of the scriptures; the divinity of Jesus Christ; vicarious atonement; and the punishment of the wicked.

Of inspiration he says, that whatever the Bible contains of "pure morality, as loving God and loving one another, 'feeding the hungry, clothing the naked and visiting the sick, forgiving our enemies, and doing unto others as we would have them do unto us, carries upon its very face the force of inspiration"; but whatever is found therein "of a vicious character may be a true or a false statement of fact, but should not be regarded as having been inspired of God." In this remark he, by implication at least, admits that the "Holy" Scriptures do contain passages of the character last alluded to. He further says that "statements of a historical, chronological or scientific nature should be interpreted by the developments of historical, chronological and scientific truth; and statements of a marvelous or supernatural nature be left to every one to interpret to the satisfaction of his own faith and reason." Further: "No one form of unchangeable words should be made the standard of belief for all men in regard to that which none can understand. Just to what extent those who wrote the Scriptures were inspired or illuminated by the Divine Mind, we are not able to say; then, just how much of it men should believe to have been inspired, we ought not to say."

He regards Jesus Christ as "the son of God by adoption, and that he showed the divine nature by conjunction." As to the dogma of "vicarious atonement," he doubts that Christ suffered in our stead. He was rather our friend than our substitute; one whom God, "seeing our need of a saviour," sent because he "was willing to come to us in our sins, and show us how to overcome them." Christ, in his view, is a saviour, in that "he saves us from our sinful ways by teaching us the way of righteousness and giving to us the example of a pure

With regard to "the punishment of the wicked," he says, "that God punishes those who | On Wednesday evening, Dec. 13th, was very eternity of future punishment upon the quespunishment."

Having made a statement of reasons why he felt constrained to sever his connection with the church and return his credentials as a minister, Mr. Shaw delivered his farewell address to the Conference, after which a resolution was adopted expressing regret in parting with him, and praying that "his future may be so directed of God as to make him both happy and useful."

### Spiritualism in Indianapolis.

The Indianapolis (Ind.) Sun of Nov. 22d gave a report, nearly three columns in length, of a seance held with W. Harry Powell in that city, ter's views. He said: "This ridiculous idea of at which were present three reporters of that the danger from overwork too often tends to paper and several others, most of whom were non Spiritualists. Preliminary to the report, the writer says:

"Whatever of truth or error there may be in the the ories of the Spiritualists, true it certainly is that very many sensible, practical people believe in them, and that the number so believing is increasing with a rapidity that very few persons probably are aware of. It is only when one sets himself to the work of investi gating it a little, as the Sun has done for the purpose of giving the results to its readers, that an expression is likely to be obtained from the thousands who hold the bellef, more or less firmly, that our friends can and do return, after the death of the body, to communicate with those still upon earth;

As yet it is not popular; what is not popular is not freely given expression to by the multitude, and the writer acknowledges to being surprised at the number of men and women in all classes of society, who have, in reply to his more or less confidential queries, expressed a belief in the theory referred to. Some clergymen are among the number, and those too who regularly fill the pulpits of some of the first churches of the city."

Following the above is this expression of opinion in regard to the duty of the press, which, we are pleased to know, is becoming quite generally adopted, and must be admitted. by every candid mind, to be the only one that can be honestly entertained:

"The object of the Sun, in the series of articles which will appear in its columns, is not to argue pro or con., but simply to fulfill its mission as a newspaper giving facts and phenomena as they present themselves to the eye and ear of the reporter, believing that all things and all men are entitled to an unprej udiced hearing and having no sympathy with those who would hide from the masses anything which is not strictly in the line with old theories and old ideas.

It is unnecessary that we should give the details of what occurred at the séance referred to; suffice it to say that numerous evidences of the presence of relatives and friends of each inraces on the earth, only much more perfectly. | dividual were given, and they all entered upon They are arranged according to the law of af- a line of thought and investigation that will in

"MEDIUMS IN BOSTON."—Under this caption, on the seventh page, will be found the addresses of a large number of reliable mediums in this ships and of marriages of men and women in city, representing the various phases of the heaven. Christ saying that in heaven they | Spiritual Phenomena.

### Holiday Books.

There is no present more clearly fitted to embalm the lesson of the HOLIDAY SEASON than a choice volume, filled with progressive thought and spiritual unfoldings. Colby & Rich make announcements in this regard in various parts of the present issue, which the reader will do well to consider thoughtfully.

### A Grievous Wrong Threatened the Zuni Indians.

Under the above caption a correspondent of the Boston Herald, writing under date of Dec. 1st, makes some startling statements in reference to a prospective infringement upon the rights of the Zuñis. It appears that in close proximity to the Zuñi reservation, and until recently thought to be included in it, is a pastoral valley watered by Nutria Spring. This spring, which is more precious than gold in that dry country, the Zuñis have held undisputed possession of for centuries. In the midst of the valley is their pueblo of Las Nutrias, and it doubtless stood there as long ago as when the Spanish conquerors came into the land. It is now stated the discovery has been made that by some inadvertency the reservation lines have not included the spring, and that steps are being taken by those who made the ter says it is difficult to believe that those interested in the movement can be aware of the consequences that must follow:

"It means nothing less than threatened famine to the Zunis. Their best wheat fields are at Las Nutrias. Zuni has three outlying agricultural pueblos-Las Nutrias, Pescado and Oja Callente. These are all probably much older than the present Zuni, but are now only occupied as summer houses by those owning the irrigated fields round about. The Nutria Valley is called the best of these, and its taking away would probably reduce the agricultural resources of the Zunis nearly one-half. Sometimes it seems as if it were the deliberate policy of the Government to do its best to discourage Indians in their efforts for improvement, reduce self-supporting tribes to pauperism, vagrancy, and drive them into hostility."

### "Merry Christmas."

To all the readers of the Banner of Light we send Christmas greetings out of a full heart. May the holiday season now opening, brief as it is, be filled with joy and delight for them every one. May their eyes gladden with the fresh Christmas pictures, of which childhood is everywhere the most life-like and prominent. It is well for us that this holiday festival named Christmas comes around with annual regularity to renew within us the fountain of childhood's feelings and restore the blush and bloom to our affections and hopes. All things would become stale and stagnate, unless the sources of the heart's life were reëxplored and found once more.

Christmas brings gifts of all kinds with it. If, above all, they are also accompanied with fresh "gifts of the spirit," blessed indeed are they who are the recipients and possessors. This annual celebration of the nativity of Jesus, the being who represented the spirit of love nearly twenty centuries ago to the human race, well befits an age and a time when Love is preached as the conqueror of all hearts and the sublimest of revelations to man. Let-the day not pass without every token possible of its presence, that it may shed its sweet blessings on us all by awakening a new and a better spirit, namely, that of love one for another without ceasing.

## The Reception to J. Frank Baxter,

willfully violate his laws, I have no hesitation interesting to those who weathered the storm quire, and we need have no fear whatever but in believing. I have only been led to doubt the to meet him on that occasion. Mr. C. N. Thayer, with his choir of boys, gave some of tion of a finite creature, upon the abuse of a | their best efforts in bringing out the full effect brief probation, being subjected to an infinite of his training. Messrs. Baxter and Sullivan (C. W.) gave the audience a treat in song that was fully appreciated. To complete so interesting an occasion, after readings by Miss Dinsmore and addresses by Mrs. Colby and others, was left to Mr. Baxter, in his description of visions, voices and names that were presented to him. The recognitions were good in every case. We are not surprised that his engagements for the winter and spring are full, when he takes so well with his audiences. We hope to hear him again sometime-perhaps the "Temple" will tender him another reception some pleasant

The Sunday News, of Charleston, S. C., takes the "scientific men" to task for the little attention they have given to the spiritual phenomena, "which," it says, "occupy a large part of the field of popular belief." The writer gives it as his opinion that the contempt of the average scientific man for spiritual appearances is only equalled by the superstitious veneration with which they have been regarded by some in past ages, adding, "there have been logicians who have maintained that the contempt is at least as 'irrational as 'the veneration." That seems to be a point where extremes meet, and it is evident to every reasonable mind that the only sensible position is the middle ground, where observations can be had of the entire field, and truthful conclusions arrived at. But. unfortunately for those whorely on the News for information or guides to belief, the writer does 'not take this ground, but commits the very same error he blames others for committing, and through an article of a column in length slurringly speaks of the experiments of such men as Alfred Russel Wallace; suggests that the London "Society for Psychical Research" offer a reward for the capturing of "ghosts," in order to determine where they get their clothes and of what they are made, and otherwise displays a total ignerance of the subject he attempts to discuss, and a lack of spiritual perception. When a teacher knows less than those he professes to instruct it is high time that the school be dismissed.

A communication has been received by the President of the United States, from Prof. E. Stone Wiggins, LL. D., Astronomer of the Canadian Finance Department, announcing that a great storm will occur next March; that it will first appear in the Gulf of Mexico on the 9th, cross the meridian from the west at noon of Sunday, the 11th, and that "no vessel" will be safe out of harbor, and none of small. tonnage can hope to survive the tidal wave and fury of this tempest." He further says that the planetary force of the wind will submerge the lowlands of the American coast, and that the New England States will suffer severely from winds and floods. The purpose of the communication to the President is to advise the ordering of all United States ships into safe harbors not later than the 5th of March.

### Losing Caste in Gotham.

Mr. Stuart Cumberland is not entirely successful in his expose of Spiritualism, says the New York Herald: "He rather expected to sweep all before him, but the ghosts and goblins of America are a little too much for him. Dr. Beard has one or two mind readers or muscle-readers who are as expert as Mr. Cumberland, and there is something almost ludicrous in his attempt to palm off certain feats as wonders and surprises which half his audience knew all about, and could themselves perform at least ten years ago. Rip Van Winkle was a good soul, but the people couldn't help laughing at him.

Have you ever heard the rappings,
Have you listened to the tappings.
To the strange, mysterious clappings
That are going on in town?
How the deuce it is they do it,
Or what the clew is to it. No one knows or can see through it,

But it's done, and done up brown.

A bad man will be sure to find himself sooner or later in a quandary. He resembles the fat man who sent to the stage coach office for two seats as one was not enough, and who found to his dismay that he was booked for two seats indeed, but one was outside and the other inside."

### A WORD FROM MR. PHILLIPS.

To the Editor of the Banner of Light:

No doubt you have already been informed of the presence here of the great Stuart Cumberland, mind-reader and exposer of Spiritualism. I attended one of his exhibitions, and of course it would be superfluous for me to say that he only succeeded in exposing his own ignorance. He comes to this country with a profusion of English press encomiums, not to mention the "moral support" of princes, dukes, nobles, lords, scientists, doctors, ministers, and a host of less important dignitaries. Not satisfied with the "moral support" of the English churches, he has succeeded in utilizing the cloak of Plymouth Church to sauctify and promote his nefarious business. If he were honest in his convictions I would femain quiescent. But he is not; for he comes with an aggressive spirit toward Spiritualism and mediums. He has repeatedly exemplified it in my presence.

Last week he brought two representatives of the press to show how easily he could discomfit me. I need not add that he was the one to be discomfited. In his flaming circulars he pretends to expose the tricks of Foster, Slade and Mrs. Fox-Kane. Now he never saw Slade nor Foster, nor any of their manifestations, and yet he has been exposing them in England for the past five years. I merely intercalate the fact for the benefit of the gentlemen who so earnestly commended him at the Harvard Rooms Conference His explanation of the unique raps given through Kate Fox was ludicrous in the extreme. And strange as it may seem to you, the mass of the audience actually swallowed it (not the rap, but the explanation).

In producing his raps he would oscillate like a pendulum of an old antiquated Dutch clock, or, to be a little more explicit, like the contortions of the Rev. De Witt Talmage, when under divine pressure of the holy spirit, in depicting the agony and suffering of the poor sinner in hell. He boldly and assumptively denies that any mortal has the power to read opaque substances. Mr. Geo. M. Beard was in the audience; but I regret to say that he lacked the "moral cour age" to confute such a bombastic assertion-for, as you know, he publicly avowed his belief in clairvoyance, as demonstrated through the mediumship of Mrs. Carpenter. And yet this pedantic erudite was awed to silence by an incipient prestidigitator.

At the Harvard Rooms, Cumberland was mainly the subject of discussion. One gentleman thought his presence here would be productive of good. I fail to understand it, particularly when he invests himself in the cloak of religion.

I will add in conclusion, that his manifestations are on the same plane of those of Waite, Fay, Bishop, Cook and Cecil, whom the Banner of Light and Jour nal have so often disavowed. 161 West 36th street, New York. A. H. PHILLIPS.

### Endorsement of Mr. Caswell.

To the Editor of the Banner of Light:

We have recently been favored in Gotham with a visit from that highly-gifted medium, Mr. D. T. Caswell of your city, who came to New York on the special invitation of Judge Nelson Cross of the latter place. Mr. Caswell gave privaté sittings at the resi dences of several persons, including Judge Cross, Mr. and Mrs. Hatch of Astoria, L. I., and the undersigned. dium; for his controls are usually of an exalted grade of advancement, and their utterances beautiful and impressive from their wisdom, refinement, and spirituality. "Rosie," his little Indian familiar, that so often makes her presence known, shows a remarkable sprightliness, humor, and intelligence; and frequently, under the inspiring influence of higher spirits, gives utterance, in her peculiar quaint manner, to much sound, practical sense, mingled with many convincing tests. At a materializing séance of Mrs. Williams, she showed herself very plainly, and spoke to her me dium and to the undersigned, in her characteristic style. Mr. Caswell's gifts ought to find constant employment in the city of his residence by those who aspire to true spiritual culture. HENRY KIDDLE. New York City.

We fully endorse the above statement in regard to Mr. Caswell's mediumship, having had a sitting with him not long since, at which he gave us several remarkable tests of spirit identity. Among others of our celestial visitors was Mrs. Jennie S. Rudd-formerly employed by us in the capacity of medium for our Free Circle-Room—who passed to spirit-life a few years ago. She identified herself in a most remarkable manner—giving us fact after fact of her earthly experiences which the medium, Mr. Caswell, could not possibly have been cognizant of. Spirit Theodore Parker also communicated, speaking words of wisdom and encouragement to us. Mr. George A. Bacon, of Washington, D. C. was present at the time, and will unquestionably corroborate what we say if called upon to do so.

"THE PSYCHOLOGICAL REVIEW" (London) in its December number gives the fifth chapter of "Researches," by M. A. (Oxon), also a continuation of "Psychography," by the same writer. The daughter of William Howitt relates some very interesting experiences of her father in "William Howitt and his Spiritualism." The remaining articles are, "Augustus De Morgan," "Difficulties of Belief in the Incarnation of the Word," "St. George Stock's Essays," "The Great Kingsbury Puzzle," and the usual Summary, Notes and Comments.

"D. A. K." writes us from Baltimore, Md.: "Thomas Gales Forster has lectured the last three Sundays in Green-street Universalist Church. On Sunday, Dec. 17th, the theme was "The Resurrection." Mr. Forster will also lecture on Sunday, Dec. 24th, in the same church. — The man mentioned in the last Banner of Light, viz., Stuart Cumberland, entertained (?) small audiences in Masonic Hall last week. I think Spiritualists should be wise enough not to assist him in gaining a financial success."

The FACT MEETING in Horticultural Hall last Saturday was presided over by Mr. Jacob Edson, in Mr. Whitlock's absence on account of his continued sickness. The audience was entertained and edified by several, among whom were Dr. McClellan and Prof. Clayton. Mr. Whitlock is convalescent, and anticipates resuming his immediate charge next Saturday afternoon, at three o'clock.

### Closed for Christmas.

Monday, Dec. 25th, being "Christmas Day," the Banner of Light establishment will remain

### closed throughout that date. Funds Received in Aid of Charles H.

Foster.

We cordially thank the above named donors for the amounts placed opposite their respective names in aid of our unfortunate brother, and take this occasion to earnestly solicit more funds for future use, as Mr. Foster's father is too old to labor, and in straightened circumstances pecuniarily. The Boston and New York subscriptions were handed to us by Mr. J. W. Fletcher, who has taken great interest in this particular case, and we hope others will "go and do likewise."

The materializing séances of Mrs. Pickering continue to be very fully attended by the most intelligent classes of this city and vicinity, and remarkable phases of spirit-power are of common occurrence at them. Last Saturday evening, we are informed, three spirit-forms and the medium were distinctly seen at the same moment, the former being those of an adult, and two children standing side by side. The harmony prevailing at the séances is a subject of comment; and while strict compliance with a few simple requirements is insisted upon, every opportunity is afforded honest truthseekers to satisfy themselves of the genuineness of the manifestations.

cently, on the occasion of the funeral of a Baptist woman, an act of so sacrilegious a kind in the eyes of the vicar that he caused the grave to be made in a marked-off corner, and from north to south instead of east to west, as usual. He also locked up the regular gates and caused a separate entrance to be opened for the mourners. The latter behaved with propriety, though it must have been an effort for them to do so, but an attending crowd, much excited, took the gates from their hinges in contempt of the vi-

There was a near approach to a serious

conflict in a churchyard of Harlow, Eng., re-

Mrs. H. V. Ross, the highly successful materializing medium, paid us a brief visit on Tuesday last. She is now located at 172 South Main street, Providence, R. I., and her séances there are largely attended, forty-six persons being present at the one held on Sunday evening, Dec. 17th. Some of the best people among the citizens of Providence and vicinity, correspondents assure us, are becoming interested in the phenomena and philosophy of Spiritualism, in consequence of remarkable test experiences met with at her seances.

car's doings.

Last Monday morning's papers announce that the new Sunday code is virtually extinct in New York City: which is just as it should be. The bigots of Gotham—who were so cleverly 'shown up" in Puck's telling cartoon recently -have made the discovery, on trial, for their own part, that it is too late to restore the Puritan Sabbath in this country.

Mr. J. Sherman, wife and daughter, of Astoria, N. Y., accompanied by Mrs. A. Angell of Topeka, Kan., were in the city last week, and visited one of our public Free Circles. Mr. Sherman and Mrs. Angell are both very successful magnetic healers.

Mrs. Fannie A. Dodd, magnetic physician, has removed to 169 Tremont street, two doors from Mason street. See her card in another column.

W. L. Jack, M. D., of Haverhill, Mass., owing to declining health is obliged to relin-

Thanks to Mrs. A. Dwinels for a beauti- | First Society in Republican Hall, corner 34th street ful bouquet of flowers for our Public Free Circle-Room Table.

### Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets this half. 176 Tremont street, every Sunday at 10% A. M. Il friends of the young are invited to visitus, J. B. Hatch, onductor.

Donateur.

Paine Memorial Hall.—Children's Progressive Lyseum' No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Conductor.

Eagle Hall.—Spiritual Meetings are held at this hall, 16 Washington street, corner of Essox, every Sunday, at 0% A. M. and 2% and 7% P. M. Eben Cobb, Speaker and lonductor. Meetings also held Wednesday afternoons at o'clock.

3 o'clock.

\*\* Harmony Hall, 34 Fasex Street (ist flight);—Spiritual meetings in this new and beautiful hall every Sunday, at 10% A. M. and 2% and 7% P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Unsiman.

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

The Ludies' Aid Society meets every Friday, at 2:30 P. M., at 1031 Washington street. Business Meeting at 4

M., at 1031 Washington street. Business Meeting at 4 clock. Mrs. M. V. Lincoln, President; Mrs. A. M, H, yler, Becretary. Meetings for tests, efc., will be held at its place every Sunday afternoon at half past 2 o'clock. Chappel Hall.—Spiritual Conferences will be held regu-arly in this hall, 818 Washington street, each Sunday, at 4% and 7%. Good music. Mediums and speakers invited to attend. Dr. Ira Davenport, Sen., and E. J. Robbins,

Mystic Hall, Charlestown District.—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 3 o'clock. C.B. Marsh, Conductor.

The Chelsea Spiritual Association holds meetings every Sunday at 3 and 7½ P. M. at Odd Fellows' Building, opposite Bellingham street Horse Car Station. Next Sunday afternoon, experience meeting; in the evening, Mrs. Bagley, the well-known test medium, will occupy the ros-

trum.
THE LADIES' HARMONIAL AID SOCIETY meets every Friday afternoon at 20 clock in the same hall. Business meeting at 44. Entertainments in the evening. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

NEW ERA HALL.-Shawmut Lyceum held its session on Sunday, Dec. 17th, with a large audience and a good array of talent. Prof. Haines's orchestra filled the hall with a harmony which was participated in by all present. The exercises that supervened consisted of reading, singing, marches and physical exercises, which, together with the following, occupied over three hours in a manner highly enjoyable by all: Recitations by Bessie Brown, Carrie King and Sadie Gorham; duet by Mr. and Miss Singleton (encored); recitations by Emma Winthrop and Ernest Fleet; plano solo by Lillie Singleton; recitations by Lillie Armstrong, Bessie Pratt, Emma Ware and Mrs. Jenny. Remarks were made by President Hatch and Mrs. Maud E. Lord, who also gave tests to some forty or fifty people, and will conaudience and a good array of talent. Prof. Hatch and Mrs. Mand E. Lord, who also gave tests to some forty or fifty people, and will con-tinue the same next Sunday.

J. A. Shelhamer,

Secretary Shawmut Spiritual Lyceum,

Office 81 Montgomery Place.

PAINE HALL, Dec. 17th.—On this beautiful morning our Lyceum numbered nearly one hundred, with a full audience in attendance. The session was opened by reading and singing and the regular march; the recitations were rendered by Freddie Stevens, Sadie Peters, Mamie. Havener, Flora Frasier, and Aaron Lowenthal; songs by Etta Parr and Eva Morrison; duets by Mrs. Jones and Mrs. Halden, Miss Helen M. Dill and Miss Alice Messer, also Miss Helen M. Dill and Miss Alice Messer, also Miss Rosenthal and Mr. Stone (visitors). Mrs. Jennie Potter, a former member of the Lyceum, gave us a fine reading; also Miss May Potter, The session was opened by reading and singing

who years ago spoke so often in Rochester Hall, recited "A Soldier's Reprieve," descriptive of an incident which took place in the life of our good President Lincoln. A beautiful song by Mrs. M. B. Woodward, a visitor, a short address by our aged worker in the cause, Allen Put-num, and Wing Movements by Benjamin Weav-

er closed this session.

Since we last met in this hall Mrs. Mary E. Souther, a leader and member of our Associa-

Souther, a leader and member of our Association, has arisen from her worn-out body to that higher condition, spirit-life. [Remarks upon her life and closing obsequies are unavoidably deferred until next week.—Ed. B. of L.]

Next Sunday, the day before Christmas, there will be an interesting session. "Christmas Carols," written by our Conductor, D. N. Ford, will be recited by twelve or fifteen children belonging to the Lyceum. On Monday afternoon an entertainment for the children will be given, and in the evening a grand ball and supper under the auspices of the Lyceum.

Alonzo Danforth, Cor. Sec.

Children's Progressive Lyceum No. 1.

800 Tremont street.

EAGLE HALL, 616 WASHINGTON STREET.-Our meetings continue to draw together a high class of minds, intent upon investigating the Spiritual Philosophy. On Sunday last we were favored with a fine discourse from our learned advocate of truth, Judge Ladd, of Cambridge. John Wetherbee gave us a sparkling olio of unique thought, seeming to draw much from inspiration. Dr. Street served very satisfactorily as Conductor of the evening meeting, and snoke warmly for our gloring cause. Prof. and spoke warmly for our glorious cause. Prof. W. W. Clayton, of Philadelphia, was highly instructive and entertaining in his relation of phenomenal facts. Mrs. Maggie Folsom spoke with words earnest and sincere. Our stranger friend, William S. Braithwait, of the British West Indies, received a hearty greeting from the audience; he was truly eloquent. Excellent tests and readings were given by Mrs. A. E. Cunningham, Mrs. Leslie, Mrs. Coffin and Mrs. Eldridge. EBEN COBB, Conductor. Mrs. Eldridge.

CHAPPEL HALL.—The dedication of this hall (818 Washington street,) for spiritual conferences, on Dec. 17th, was a grand success; the opening remarks were made by Dr. Ira Daven-port, Sen., followed by Mr. E. J. Robbins, Dr. H. B. Storer, Dr. Baker, Dr. Wright (of Sarato-go Springs), Elder Grosvenor, Mrs. Goodwin, Mrs. Merrifield, Prof. Franklin, of London, Canada West, and others. Good music was dis-coursed by Miss Flavia Colle and Miss Minnie Hosmer. These conferences will continue every Sunday at 2:30 and 7:30. Test mediums and speakers are invited to attend.

DR. IRA DAVENPORT, SEN., Chairman.

FAIR. — The series of entertainments conducted by the Ladies' Amateur Dramatic Club at the hall 1031 Washington street, Boston, Dec. 12th, 13th, 14th, 15th, embraced remarks, inspirational poems, readings, (psychometric and elocutionary,) etc., etc., in which Mrs. Maggie Folsom, Jennie B. Hagan, and others participated. Also Prof. F. E. Hansell, whistling soloist. The Fair ended Dec. 16th.

CHARLESTOWN, MYSTIC HALL.-On Sunday, Dec. 17th. Mrs. C. Mayo-Steers, test-medium, occupied the platform at the usual hour. A good audience listened with marked attention to the tests and readings (a large number, given, all of which were recognized as correct Mrs. Steers will occupy the platform next Sunday, Dec. 24th, at 3 P. M. C. B. M.

### Movements of Lecturers and Medium:

[Matter for this Department should reach our office by uesday morning to insure insertion the same Dr. I. P. Greenleat's address is No. 9 Mt. Vernon

street, Salem, Mass. Mrs. A. H. Colby and Mrs. O. K. Smith will occupy the rostrum in Paine Hall, Boston, the last two Sun

day evenings of December. Address 20 Berwick Park, Boston. C. B. Lynn is addressing large audiences in Philadelphia this month. January 7th and 14th he will meak in Providence, R. I.; Jan. 28th, in East Dennis,

fass.; the first two Sundays of February in Haverhill. Mass. Mr. Lynn will respond to calls in any part of the country for the balance of the season Permanent address, care of the Banner of Light office. Mrs. Nellie J. T. Brigham, regular speaker for the First Society of Spiritualists of New York City, will exchange with Miss A. M. Beecher, and speak in the Church of the New Spiritual Dispensation, Brooklyn, N. Y., Clinton Avenue, below Myrtle, Sunday, Dec. ith, at 7:30 P. M. Miss Beecher will speak for the

and 6th Avenue, New York, on that evening, at 7:30 P. M.: Mrs. Milton Rathbun, of New York City, will address the Brooklyn Spiritual Fraternity on Friday evening, Dec. 29th. Subject, "Watchman, tell us of the Night, What the Signs of Promise are,"

Rev. J. Jeffreys will give the opening address at the Brooklyn, N. Y., Fraternity Conference Meeting, Friday evening, Dec. 22d. Subject, "Peace on Earth, Good Will to Men "-a Christmas meeting.

Miss L. Barnicoat lectured and gave tests for the Spiritual Society of Manchester, N. H., on Sunday, Dec. 17th. She will occupy the platform of the 'Ladies' Aid Society," of Boston, on Sunday, Dec. 24th. Her address is 475 Broadway, Chelsea, Mass.

Miss Nellie J. T. Brigham lectured with great success in Union Hall, Winsted, Ct., on Tuesday evening, Dec. 12th.

J. William Fletcher will be in Boston, Dec. 29th and 30th, at 2 Hamilton Place.

Bishop A. Beals, it is reported, is lecturing in Stockton, Cal., to large audiences. He is expecting to speak in Modisto, Ceres, Los Angeles, Riverside, Santa Barbara, San Diego and other towns on the coast, and then return to Oakland to fill an engagement.

Mrs. N. J. Willis will lecture in Pelham Hall, Cambridgeport, Sunday evenings, Dec. 24th and 31st. J. Frank Baxter will next Sunday, Dec. 24th, resume nis lectures in Providence, R. I., in the afternoon giv

ng a lecture commemorating the Landing of the Pilgrims, and in the evening a lecture and exercises pertaining to Christmas. Hon. Warren Chase lectured in Ixora Hall. San

Francisco, Dec. 10th and 17th; he speaks again in the same hall on the 24th and 31st, and Jan. 7th; Jan. 14th, 21st and 28th, and Feb. 4th, he will lecture in Ploneer Hall, Sacramento. His address is 822 Mission street, San Francisco, Cal.

Frank T. Ripley, trance lecturer and platform test medium, has been officiating of late, we are informed, withfexcellent success in Colfax, Williamport and Ma nilla, Ind. He would like to make other engagements. Address, 821/4 North Pennsylvania street, Indianapolis, Ind.

We desire to call attention to the adverisement of the Boston and Gila River Cattle Company, which will be found in this week's ssue. Having seen the cattle and ranches of the Company while visiting that section of the country, and having a personal acquaintanceship with the officers of the Company, we have no hesitation in recommending the enterprise to our readers, believing that those who will look into their statements will find everything as represented, and an investment that will pay handsomely, far more than they have promised. in their advertisement. ISAAC B. RICH:

### The Grand Reception

The Grand Reception

To W. J. Colville, given him by the Boston
Spiritual Temple on his return after an absence
of six months, will take place at Horticultural
Hall on Saturday evening, Dec. 23d. The exercises will consist of remarks by several prominent speakers, singing and reading. A very interesting occasion is anticipated.

The small fee of ten cents, to help pay the expenses, is charged for admission, that all may
share in the reception.

W. A. D.

### God's Poor Fund.

Amounts received since our last acknowledgment: From Jas. Ellis, Chicago, Ill., 15 cents; Amos Hutchins, Medford, Mass., 50 cents; S. J., New London, Conn., \$2.00; Mrs. Lucy James, Danielsonville, Conn., \$1,00; Solomon Eagle, Marblehead, Mass., \$2,00; W. B. B., East Somerville, Mass., \$2,00; A Constant Reader of the Banner of Light, \$2,00; Jas, Hobbs, Concord, N. H., 50 cents; H. Sumner, Burlington, N. J., \$1,00; Friend, Scranton, Miss., \$2,00; Horaco Leonard, Glover, Vt., \$2,00; Hannah C. Hatton, Phoenix, Ore., 60 cents; L. S. F., Boston, Mass., \$1,00; Jas. Kühn, Biloxi, Miss., \$1.00; Jona, Hatch, Eaton, Me., \$1.00; P. E. Weaver, Saltillo, Pa., \$1,00; Friend, \$1,00; A

Friend, Newport, R. I., \$50,00. \
Thanks, friends, for your kind remembrance of the poor and destitute sufferers at a season of the year when their necessities call the most urgently for a lit tle assistance, in order to keep body and soul together. Blessings from grateful hearts and the spirit-world are yours.

### A Knabe in the White Honse. [From the Baltimore American.1

There was seen vesterday at Messrs. Knabe & There was seen yesterday at Messis. Knabe & Co.'s factory a magnificent concert grand, just finished by them for the presidential mansion. President Arthur, who is a thorough connoisseur of music, in selecting a piano for the White House decided in favor of the Knabe Piano as his preference, and ordered accordingly the in-strument referred to. It is a concert grand of beautiful finish in a richly carved rosewood case, and of superb tone and action—an instrument worthy in every respect of the place it is to occupy. It was shipped to its destination vesterday.

One of Boston's representative business houses is the firm of Jones, McDuffee & Stratton. Their well-known establishment at 120 Franklin street, corner of Federal street, contains one of the largest and most attractive va tains one of the largest and most attractive varieties of china goods, while in glass and pottery ware an enchanting display is made. The lover of the beautiful could most profitably pass the morning in examining the elegant goods at this store, and even then he would be inclined to feel loth to leave, as some new and striking article is constantly engaging one's attention. At this season of the year, when the weather reminds us the holidays are near, there is a large demand for articles for presentation and for demand for articles for presentation and for household use. Jones, McDuffee & Stratton offer an enticing variety of goods admirably adapted to all purposes, including novelties in dinner, tea and tollet sets, duplex lamps, plaques, um-brella vases, etc. These goods may now be ex-amined, and we advise our readers to make an early inspection.

We would call attention to the prospectus, in another column, of the Banner of Light, the leading exponent of Spiritual Philosophy in the world.—The Perry (Ia.) Pilot.

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and lifteen cents for every insertion on the seventh page.

Npecial Notices forty cents per line, Minion, each 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.

Ag Electrotypes or Cuts will not be inserted.

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

### SPECIAL NOTICES.

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

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

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allowing no eggess and accessity. The proofecture correct in case of about necessity. The proofe are correct in case of about necessity. The proofe are daily instead.

The Messages published under the above heading indicate 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 earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comput with his or her readen. All express as much of truth as they perceive no more.

to more.

11 Isour earnest desire that those who may recognize he messages of their spirit-triends will verify them by instrning us of the fact for publication.

12 Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit onations of such from the friends in earth-life who may set that it is a pleas are to place upon the altar of Spiritually their floral offertigs.

their floral offeriogs.
The We invite written questions for answer at these

seances.

(Miss Sheihamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

\*\*Electers of inquiry in regard to this department of the Bann - should not be ad irosed to the medium in any case, Lewis B. Wilson, Chairman.

### SPIRIT MESSAGES.

OIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

[Report of Public Séance held Nov. 7th, 1882.] Invocation.

Spirits of Truth, of Wisdom and of Love! ye bright denizens of immortal spheres; whose souls are immortal spheres; whose souls are immortal spheres; whose souls are immortal the desire th. bless and clevate human hearts, draw nigh unto us at this hour, that we may feel the uplifting fifthenese of your power and inspiring strength. Oh! may our lives be kindled anew with the divine fire of zeal and carnestness which such bright and beautiful beings as you feel within your souls, and which you send forth to illuminate the hearts and the homes of others. May we, at this moment, feel and realize what it is to come into communication with angels, with the ministering spirits of those who have gone before; of the righteons and those who delight to benefit the weak and the weary, to uplift the fallen, and to bring a blessing unto all. May our own souls become stimulated anew to live a better, holter and purer life. May we perceive the light of truth shining through the darkness; may we behold the benign band of love guiding us onward and upward, beyond all care and turmoil all woe, may thy human children be given strength to press forward unfalteringly, feeling that if they only seek to do right, to follow that Golden Rule which doeth unto all others the, same as they would be done by, they will in time reach the angelic world and join in the praises of the angels forever.

### Questions and Answers.

CONTROLLING SPIRIT.-We await your ques-

QUES:—{By Sumner Wallace, Worcester, Mass.} We have been taught that God is infinite in all his attributes; that with him all things are possible. We know that whatever is, is possible; but how muck, if any further, are

e warranted in adopting the theory?

Ans.—From the fact that they have had or have an existence, we know that whatever has been or whatever is, is possible, from the fact that we know infinitude mbraces all things is boundless in its power, limitless in its capacity and scope, else it would not be infinitude; while finiteness would infer that with infinity all things are possible. Not understanding all the laws of the universe, nor their operations, we cannot say that anything is impossible. It must be true that all thinkable things, all thoughts that man can conceive, must be possible; else the finite mind would be greater in its speculative imaginings than would infinitude itself.

Q.—{By Fannie E. Crocker.] Thirty-six years ago I saw Dr. E. B. Pusey, in England, and heard him preach. On a night in September last I clairvoyantly saw him, and said to a friend, "I see Dr. Pusey; he has on a white surplice and black cassock, just as he looked when leard him preach in Devonshire, England."

A day or two after I received the Banner of Light, announcing his demise, the first information to me of it. Please explain why it was that though having seen him but once in the form Lebould so plainly see him the spirit.

I should so plainly see him in the spirit.

A.—We do not understand that the spirit of the eminent divine visited the lady who beheld him in clairvoyant vision, but we think it pos-sible that the spirit of the lady medium may have gone out from the body, as the spirits of certain mediumistic persons can do and have certain mediumistic persons can do, and have encountered the newly risen spirit of the Rev. Dr. Pusey; or some spirit friend of the lady may have brought the vision to her clairvoyant sight, without calling her spirit from its proper abiding place. This is very readily done by certain spirits who can bring the representation of any person or thing before the minds of their mediums, and in this way present to the mediumistic organism a faithful delineation of something which is taking place, or of a vision of some spirit whom they wish to present to his

Q.—Is there a difference in the nature or attributes of inhabitants of the spirit-world, constituting two classes known as "angels" and "spirits"? If so, please state the difference.

A.—All angels are spirits, but all spirits are not angels. The word angel, in its literal sense, means messenger. Many spirits are messengers, all spirits are not. We use the term angel not only to designate a messenger spirit, but also a good spirit, one who is exalted and pure. Angelic beings are those advanced intelligences who have subdued all selfish propensities, and who delight in ministering unto others. All spirits are not angelic beings; many of them are still surrounded by the conditions which belonged to them in earthly life; they are weighed down by the effects of those conditions and bound, to a certain extent, to the physical existence. Such spirits as these have no desire to put away their selfish attributes and to become pure and exalted; they care not, to any extent, for the welfare of others, but rather seek to gratify their own personal ambitions. These spirits are not angels. Angels and spirits are not two distinct, separate classes of beings. We discriminate between an angel and a spirit as we would between a good and an evil individual, or between one whose asplinations are high and pure and one whose ten-dencies are toward the immoral plane. All spirits, when they have advanced above the earthly condition, and have thrown aside the effects of wrong doing, become messengers of light, ministrants of good unto others. Then they enter the state of angelhood.

### John Pierpont.

We have to-day a great pressure of conflict-ing magnetisms; a conflict of opinions is surg-ing throughout the atmosphere. Agitation is rife on every hand. Spirits who are interested in the political welfare of the country are congregating in great numbers in your homes and throughout your streets. The influence of these spirits is of a positive nature: it is very marked, and exerts its power upon all mediumistic organisms. Spirits not interested in the political questions of the day find great different istic organisms. Spirits not interested in the political questions of the day find great difficulty in making their way through the various magnetisms emanating from the positive spirits of whom we speak, consequently it may be that you will not receive those messages from the spiritual world which you would have done were the day and the occasion any other than what it is. And yet I, for one, am interested in the doings of this day; I feel that it marks an important era in the history of the State and of the country. Not that I have any predilection for any particular candidate, but because I feel that every day and every occasion when the best energies of the voting population are called into activity, marks the important era in the history of the country; and for that reason I feel to give my influence unto those era in the history of the country; and for that reason I feel to give my influence unto those spirits who are struggling to make their power felt for the best possible good of the people and of the nation. Studying these questions from our spiritual standpoint, I still feel to express myself as I did when in the body: I still feel a desire to take my position, upon the same ground that I occupied when here. It seems to me that, if every intelligent, enlightened man will but exercise his influence and power for the purpose of creating a public sentiment that will place only the wisest and best men in our offices of State, we will have no need to fear for the interests and welfare of the nation.

If in the domesticity of the home circle you

best interests of the community; and you need have no fear that the community will become oppressive or a disgrace to the country so long as you look well to the merits of your officers of State, of city and of town; for surely, if your States are wisely governed, ruled by men of noble principle, by men of honor, the nobility of the nation will remain secure and imperishable. It is precisely the same with your country as it is with a fine machine; let it be well constructed in all its parts; let them be united; let each particular portion perform its functions well, and you need not fear for the soundness of the whole—you need not fear for its utility or for its life. So if every man who is utility or for its life. So if every man who is entitled to vote does his duty manfully, bravely — every man who is enlightened, educated, and who has outgrown the ignorance of early child-hold—will see to it that he does his part in selecting and electing only those officers of Government who will do their duty to the best Government who will do their duty to the best of their ability, you need not fear for the future welfare of the country; it will spread and grow, becoming a grand and noble nation, which will open its arms to all mankind.

I do not come before you to discuss the merits or the demerits of any man whom you shall to day elect to a public position; but I have an interest in my country, and as an important portion of the country, a vital interest in my State. I feel it to be my duty to urge upon all the citizensof this State—not at this time alone, but at any wing in the future—to use their in-

but at every time in the future—to use their in-fluence and exercise the right of suffrage by placing before the people men of honor, of pro-bity—those who will, under all circumstances, do that which they feel to be for the best good of the community.

of the community.

I know—so far as we can know anything of
the future—that woman will be recognized as
the equal of man, and be allowed the right of
suffrage, and to exercise her influence in all the departments of life as freely as does her male companion to day; that she will perform her whole duty, when occasion presents itself, in promoting the political life and interests of her

country.

It is lamentable that any man of noble principles should hesitate to cast his vote simply be-cause he thinks his influence will be of little service to his country, or that his one vote will make but little difference in the results of the ballot! It is strange that so many lionest men-in our own city remain away from the polls— refrain from doing their duty—instead of ex-erting their influence to place the best men in

office.
The time will come when men and women will feel the importance of using their influence to the greatest extent, making the best possible to the greatest extent, making the best possible use of it, for the purpose of creating a public sentiment that will declare any and every manwho is imeure in principle and dishonest in action unworthy to be a candidate for political position. They will do all in their power to create a sentiment which will declare principle, not partly, to be the standard. When I behold any large the control of the control Garrison, John A. Andrew and others, who in the hour of trial never shrank from performing their duty, returning to earth-life in such an hour as this, seeking to use their influence for the welfare of the people. I believe the time is coming when the power of such noble spirits will be felt and recognized by the people of this nution... When those of the mortal life seek to cooperate with such spirits as those of whom I speak, the welfare of the people will be increased a thousand-fold.

But I must not take up your time. I will now

leave the control of the medium, having opened the way for others who desire to manifest their presence to-day. Whatever the influence may be that is brought to you this afternoon, I trust you will accept it as representing the opinions of you will accept it as representing the opinions of spirits who desire to manifest because they feel that some good may be accomplished in private ways, and because they feel they will themselves become benefited through the experience. John Pierpont.

### Peter C. Brooks.

[To the Chairman ] As one, sir, who was for merly known as "one of Boston's solid men," return from the spirit-world. I do not come to announce my presence for the special gratifica announce my presence for the special gratification of any individual in the body, for I do not believe that my words will be accepted as coming from myself. It may be that a few who formerly knew of me may believe that I have returned to your Circle Room, but others who have been connected with me during the past will scout the idea that it is possible for me to return from the spirit-world and speak in this manner. I come for my own private satisfaction. It may seem to you, who do not understand the case, that I am very selfish in thus coming for my own personal gratification, but coming for my own personal gratification, but it seems to me that I will be able to outgrow one more of the confining garments that have cramped me during the past, and not only to outgrow it, but to fling it aside. That is my excuse and reason for coming to-day. I knew what it was to be recognized in the streets of what it was to be recognized in the streets of your city as one possessed of a large amount of material means; but to day, as I return from the spirit-world, I am shorn of all such possessions; I come as one who is in need of your sympathy, of your assistance. Not that my condition in the spiritual world is a very lowly one, not that it is very unplagant to my spirit for I not that it is very unpleasant to my spirit, for find many things in that beautiful world are soothing, elevating, strengthening and glori-fying to my being; but when I look back over my earthly career, and perceive my shortcom-ings as plainly as I now do, and recognize, as I can, the many instances where I nright have can, the many instances where I might have done a great amount of good, but failed in doing so, where I might have performed so much more than I did, it seems to me as though, if I could live over the mundane existence, with the knowledge I now posses, I would pass out of the mortal life a poor man. Not that I believe in bestowing alms indiscriminately, not that I believe in endowing individuals with wealth, for it seems to me that every man, and every woman-too, who is healthy and strong every woman-too, who is healthy and strong should be allowed to work out their energies and activities. A great many individuals will not do this unless they are obliged to do so by the force of circumstances. Necessity is a great master, for it urges one on to the commission of those things which he never would have performed were it not for the spur which necessity gives to the human mind and the physical system; energies are unfolded, activities are developed, which would never have seen exist

But I know positively, from my present stand-point, that I had no right to accumulate such a large amount of material wealth, for by doing so some one else was obliged to suffer in a cor-responding degree. It seems to me that no man has a right to acquire more than what will provide him and those dependent upon him with a comfortable living, and give him not only the necessities of life but many of its lux-uries and privileges, and allow him to enjoy the opportunity for the unfoldment and growth of the best part of his being. But when we ac cumulate great stores of wealth, and lay it aside for future use, then we are doing that which will, in the future, cramp and confine our spirits, draw us down, bind us to the material life, because such wealth becomes like a great weight upon our spiritual natures. We feel so much interested in the disposal of that material means that we lose sight of the spiritual wealth which lies beyond. Having passed through some of those experiences I know whereof I speak, and so I return in order to call the attention of some of our man of means. call the attention of some of our men of means to this great fact: that while it is their duty to acquire all that is necessary for themselves and for those dependent upon them in the days that are to come, when weakness and perchance illness overtake them, yet it is a duty they owe to themselves not to weigh down their spirits

to themselves not to weigh down their spirits with a great load of material wealth which will seem to cover them up and keep them from contact with all that is elevating, purifying and glorifying, of a spiritual nature.

I do not return to say that I ame unhappy in the spiritual world, but that I view matters from a different standpoint than I did while in the body. I consider these questions, and I am trying to solve some of the problems of life. As these feelings come to me, one by one, I As these feelings come to me, one by one, seem, for the moment, to shrink before them and yet had I the power to return to mortal life and live out an earthly existence, I would travel a road different from that which I trod when here before

If in the domesticity of the home circle you here before.

foster the attributes of love, of peace and of law, you will at the same time keep alive the to those who are friendly toward me, who re-

member my name and recall the fact that I feel like a youth. That may not be expressing once moved in these streets and was known in business circles, but if any friend, any one who has thought kindly of me, cares to receive it, rience, wisdom and growth. But I have been

into association with; and so, although 1 perceive that suffering, pain and sorrow are to come to those friends with whom I do at times come into association, yet I feel that through these experiences my friends and co-workers will ultimately arrive at the kingdom of peace and happiness, where they will be able to look back upon their course in life and perceive to the utmost extent the reason why these things have been allowed. I come because I feel it important to send a message to a few friends important to send a message to a few friends with whom I frequently come into association. They will understand to whom I refer. What we call shadows, that is, trials, are to come to them. them; they already feel the presence and pressure of these trials and of the turmoil which surrounds them; but by-and by these shadows will be banished; they will flee away before the rising sun of truth; the persecutions which have come to my friends in the past will be swept aside. Their own souls are growing in strength and vigor, in spite of the oppression which has come to them; they are growing upward, as the flower grows upward from the ground; they are becoming strong and enduring to brave the tempests and storms, and to raise their heads above the clouds, in order to emerge into the shining light of day. I say to my friends: Persecutions have been bitter and severe—they are still pressing upon you; and for a time, for months, ay, even for a term of years, you will still be surrounded by those unpleasent conditions; but offers time they years, you will still be surrounded by those unpleasant conditions; but after a time they will break, they will pass away; your lives will become free and more beautiful, because you will be able to expand and give forth of your powers unto others who are in need of the light and truth which can be given through your instrumentalities. So wait with patience; be brave, be cheerful in heart and spirit, for your friends of the higher life are with you, to strengthen and bless; they are seeking to enfold your lives with peace, endeavoring to bring to you from the realms of supernal life the affection which will stimulate and strengthen your hearts through every time of need. Underyour hearts through every time of need. Understand that although at times we cannot give to stand that although at times we cannot give to you those messages which we desire, yet you are not forsaken by your angel loved, ones; they still come to you, bearing their tokens of affection and seeking to enfold your lives with peace. My friends will understand my message, for they have desired to receive something from their spirit-friends. They know I frequently manifest my presence to them, and I have given to them words from the spirit-world.

Just as it is with individuals, when through suffering they attain the kingdom of perfection and of wisdom, so it is with countries, with nations or communities. As the experience of suffering comes to the community, to the State, or the nation, so do the individuals comprising these bodies always learn by experience lessons of wisdom and of truth. As our good Brother Pierpont has said of the doings of the hour, I believe that there will be done that which will believe that there will be done that which will bring experience to the community at large. The people will not find their pathway surrounded by beautiful flowers; they will find that those individuals they have selected or elected to office, will not give them all the power, all the favors which they have thought to possess. The government of these individuals will not be so propitious for the welfare of the State or the country as they have thought, but by experience these individuals and communities will gain wisdom, will attain knowledge, which will be a guiding star to them when they again endeavor to do as they have done to day. And so it seems to me that an All-Wise, Infinite Spirit permits these experiences to come to individuals and to communities, for the purpose of unfolding their powers and drawing out those attributes that need strengthening as a guide in the future. By-and-by they ing out those attributes that need strengthening, as a guide in the future. By-and-by they will be able to exercise their powers and functions, knowing that they are working by proper methods and in the right way. I speak of this particularly, and pause to do so, because I have seen in the minds of individuals the question arising: "Why is it, if such spirits as Garrison, Sumner, Andrew, and others are able to return at this time, and use their influence or exercise their power in political affairs, they do exercise their power in political affairs, they do not influence mortals to select the most worthy persons to fill official positions, those who are honest and noble in their natures, and out spoken in their opinions?" I believe it is because individuals and communities must work out their own salvation; must exercise their own powers, independent of the will of others. They may be guided and impressed by others to a certain extent, but if any spirit subjects an individual to his complete control, exercises his positive will over him, the individuality of the man is destroyed at once, and he becomes a mere nothing, less than a mere machine, which I believe the Infinite never will allow.

But I find I must pause, I only mention these things in passing. My object in returning these things in passing. My object in returning was to bid my friends be of good cheer, that the future is full of promise for them. When the time arrives, they will be able to perceive that the things of which I have spoken have been for the good of all. Rosa T. Amedey.

### James A. Bickham.

[To the Chairman:] I come back, sir, seeking to reach my friends. I have been dead a year, and yet I am not dead, if to be dead means to be lifeless and unconscious of all things, for I am more conscious of things now than I ever was before, but I do not understand my new life very well. The year which I have passed in the spirit world has slipped rapidly away, and of all the lessons that have come up before and of all the lessons that have come up before me it seems as though I have gained a comprehension of but a very few. I do not comprehend all that I would like, but if my friends will only give me an opportunity of coming to them I think I will gain power, and no doubt will be able to give them an inside view of the spiritual world; that is, I will be able to tell them of things concerning the life of the spirit of which they have never dreamed. I was a young man when I passed away. I had reached my twenty sixth year and was passing on to my twenty-seventh. The experiences which I had attained on this side of life seem to have been very fleeting; they present themselves dimly very fleeting: they present themselves dimly before me. I turn away from them, because I find so much opening out in the spiritual world that I must learn and understand, it seems as that I must learn and understand, it seems as though I had no time to attend to the past. But I do remember my friends. I want them to feel that I come to them, bringing my love and seeking to make myself known. I desire they will think of me, that they will make their minds receptive to my presence. I feel that perhaps I will be able to impress them with my thought. I am with them, seeking to make them realize the true condition of the spirit who has passed from the body.

You will pardon me, please, if I do not express myself clearly. I am trying to become acquainted with this strange organism. I lived and passed away in Marianna, Arkansax. I have friends in that place, also in Mississippi. My name is James A. Bickham; my father's name is Lewis C. Bickham; my dear mother is Maggie A. Bickham.

Maggie A. Bickham.

## Isaac Bullens.

Isaac Bullens.

[To the Chairman:] Were I in the physical body, my friend, at the present time, I would present an appearance of age, and probably of weariness: but returning from the spiritworld, I côme with freshness and vigor. I was in contact with my grandson, A. O. R. He was traveling from one point to another in

once moved in these streets and was known in business circles, but if any friend, any one who has thought kindly of me, cares to receive it, I will be glad to give them personal greeting, to meet them in private, at any time, to discourse upon this matter or upon other affairs. If they choose to do so, I will give them all the information that I can. I will not return to give them information concerning their material affairs, unless I perceive that it will be of lasting benefit. Those things which pertain to the mortal are perishable, unless they have a spiritual side, a spiritual significance; and when I perceive anything of interest for my friends, that has this interior side, I will be glad to bring it before their minds. Please announce me, sir, as Peter C. Brooks.

Rosa T. Amedey.

Through suffering we reach the kingdom of happiness; through the experiences of pain and misery we ultimately arrive at the heights of peace; so I have beheld it in the experiences of many individuals whom I have come into association with; and so, although I perceive that suffering, pain and sorrow are to come to those friends with whom I do at times of course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her of course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her course, for the dear ones who were of her cours affection to all humanity, especially for those whom she knew when here, but particularly, of course, for the dear ones who were of her household, and bound to her by filial ties. I am commissioned to bear her messages of love and sympathy unto those dear ones, to assure them she has not gone out of their lives, nor left their homes for any length of time. She returns in company with other dear ones, to bring a blessing to each one; and she is not idle, nor are any of the spirit friends idle; but I speak particularly of this spirit, because I feel it to be only just for me to do so. I wish to say that she is working for mediums; trying to make their pathway pleasant and bright, to make their pathway pleasant and bright, seeking to bring them influences which will aplift and strengther them in every direction, acting or seeking in all ways and at all times to bless and benefit some one who is in need of her ministrations. She is an angel, certainly a spirit, but one who is angelic in attributes

and in expression.

Now for myself I would say that I bring back my regards, my love and my greetings. Tell my friends I am active: I do not feel worn and feeble; the powers within are unfolding and expanding. It seems to me as though a new life coursed through every vein, urging me onward, impelling me to do something. I cannot remain idle; I must be up and doing. The moment I came in here I felt that my voice must be heard, as that the fairful in the came in here. so that the friends in our town might not say: so that the friends in our fown might not say:
"Why do not some of our friends return? Why
do none of our old neighbors announce themselves? Why are those from far-off places, of
whom we never heard, allowed to monopolize the
time at that circle?" So I have come, as one
humble individual, to speak for many old friends and neighbors, for loved ones who have passed beyond the shadows of death, to say that these shadows are bright enough to the soul who desires to do right; to say that spirit-friends are with you, surrounding you with their magnetism and love, seeking to bless, elevate and strengthen your souls. Although you will be obliged to live out your own experience, to travel your own road, yet that pathway will be lightened by angel presence and these experiences.

lightened by angel presence, and these experiences will be made plain to you in the future, because of those who have gone before.

Now, Mr. Chairman, excuse me for taking up so much of your time. If am glad to meet you. I wish you success in your undertaking of benefiting spirits, and mortals alike. I see from fiting spirits and mortals alike. I come from Chiconee, Mass., speaking in a mundane sense. Isaac Bullens.

### Kate Arnold.

[To the Chairman:] I feel strange. I want to come back and yet I do n't want to. Sometimes there is something that seems to pull and pull me, as though I must come back and live the old life again; and then again, something pleasant comes and tries to draw me away. But I know the things that draw me back are the conditions of those near to me where is the ditions of those near to me, who are in the body, whom I would like to look after and to help, if I can, so I try to come. I hardly know, how or what to do. I am told that if I come here and speak I will get a little light on matters that are now dark.

Oh! I didn't think I would die—I didn't expect to go out of the head.

pect to go out of the body! I had to work early and late in order to gain a maintenance, a living. I had to work, day after day, in the millidian't think so much of death, but once in a while it seemed to me that the life in spirit must be far superior to that in the body, and that I would be glad to go; but there were things to keep me here, to demand my attention, so I was obliged to do the best I could. tion, so I was obliged to do the best I could. I felt as though I was left to struggle on without assistance, and death seemed to me like a shadow. But I know that these things were all right; at least, I can believe they were; only at times the shadow would come, the doubts would cross my mind that this life was not the best to be had, and that it was your the doubt they were the shadow who have the best to be had, and that it was your the last one nobody any harm.

do not like to use—the same characteristic habit clings to her now, and she is unhappy in consequence, although she would not admit it, nor does she realize that her restlessness springs from this cause; therefore I have brough the results and while she has relieved her mind she have the best to be had, and that it was your the last of the shear that the friends who have not the best to be had, and that it was very

I worked in the Blackstone Cotton Mill. On I worked in the Blackstone Cotton Mill. On my way, when crossing the railroad track, I was struck by a train and killed. I have not a very clear idea of these things. I do not like to think of them, for it seems to bring back all the shock, the horror of that moment. I speak of it now because I know it is necessary for me to do so. I feel confused in coming, and hardly know why I am here. I send my love to my friends. I would like so much to be able to come and talk to them, face to face, and I think I will, by and by, for I see one whom I know I will, by and by, for I see one whom I know, who is a medium, and I think I can manifest to her. My friends, particularly, are in Worcester, and I would like to have them know that I come back. My name is Kate Arnold.

### Olive K., to her Daughter.

I feel that I must come to day and say a few words. I have tried to come many times, but was unable to control the medium. To day I happened to come in contact with her unexpectedly, and found myself drawn to her side. so, believing I might not have another opportunity, I am here to speak a few words to my daughter. I wish to give her my love, to assure her that I come, bringing all the sympathy and a sixtence from the gainst world. I am and assistance from the spirit-world I can. Her conditions are not favorable for the ministration of spirits—for their influence to be felt Her conditions are not favorable for the ministration of spirits—for their influence to be felt and appreciated—and yet we come whenever we can and surround her with those powers that bear her spirit up, in spite of adverse material conditions. I wish to tell her that byand-by she will be more favorably situated; will be able to perceive the presence of the spirits in a clearer light; that the influences who come to her will impress their desires upon her mind, and in that way guide her more directly than they have been able to do. For the present she must be contented to wait, to receive what comes, and to feel that all things are working for her benefit spiritually, even though the material is depressed and debilitated. I would also tell her I have her dear little ones in my keeping. They have blossomed out into beautiful human flowers, giving forth fragrance and beauty for the benefit of others. They are really spiritual children, and have passed through experiences that have drawn out the most beautiful powers within; but that would not have been their fate nor their portion had they remained in the body; their conditions would have been unpleasant and unfavorable for spiritual growth. Therefore I hope she rejoices that they have passed over, and will feel that all was for the best.

I have them still; they are associated with

joices that they have passed over, and will feel that all was for the best.

I have them still; they are associated with me in the spiritual world, and when she joins us we will all he united together. Those undeveloped spirits who have not given her the strength and power that they should have done, are not attracted to our sphere of life; they do not come into contact with us; they are obliged to remain outside, because their proclivities are downward. They are not allowed to annoy to any degree. I speak of one in particular. The association is broken between them Although that spirit sometimes comes to try to annoy and distress, yet his power will be broken—it is not extended—and in a little time, when she is placed in more favorable surroundings and conditions, she will find all shadows disappearing. I do not desire to give my daughter's name because II desire find all shadows disappearing. I do not desire to give my daughter's name, because I do not feel that the public have anything to do with

this city. I beheld the work, the mission upon which he was bent. I wish to say we are also working for him, unfolding his powers; but not until he is more favorably situated, and material conditions change, will he be able to express the best thought of the spirit that comes to him. After a time he, also, will be situated so that he will be able to give forth sweeter harmonies from the spiritual world. I wish to encourage him; to tell him that I come, as do also his brother, his sister and many dear frien's, all seeking to benefit him. He must seek and resolve to do right always; to live a good, pure life as far as he can, and to to live a good, pure life as far as he can, and to be faithful to the spiritual world. I believe he will do this. A word of caution may not be out of place. My friends will understand my message. Olive K., to her daughter.

Nancy Babbitt.

Nancy Babbitt.

[To the Chairman:] Well! well! what a queer world this is! it is full of ups and downs; first you are on the top of the heap, the next thing you know you are underneath. Don't that seem to be the way of it? That's just the way! feel, precisely. I feel as though I was now pretty well down the heap: a little while ago! felt as though I was at the top, where I could see a good ways 'round. I don't know, I don't, why! have come here. Yes, I do too—yes, I do. There are people in New York City, connections of mine—more's the pity—that I want to get hold of. I don't know whether I can do it or not, but I was brought here. Jane said to me: "Come, auntie, we'll go to a meeting where you can tell just what you're a mind to, and it'll do some good." So! I am here to say just what I want to say, and that is, that these folks of mine are not doing as I want them to. You see, sir, I had a hard the release there have been a long of the server here. as I want them to. You see, sir, I had a hard time when I was here, and I have a hard time now. I am tired all the time. I don't know how it is, but I used to think if I got out of the

how it is, but I used to think if I got out of the body I dhave some rest; but there's no rest anyhow nor anywhere, that I can find. I don't know, but it seems to me this young woman (the medium) is just as tired as'I am; and take it together, it's hard work pulling up hill.

I want to say I worked and worked, and I took what I made—what I earned by my work—and I put it away; I didn't spend it on nonsense, I didn't buy gimeracks and such like things that you people are filling your houses with now, and when I got along in years I had a pretty nice little sum. Well, by-and-by the old body got se tired that it gave out, as you'll all do sometime, and then, of course, my money, old body got so threa that it gave out, as you if all do sometime, and then, of course, my money, my savings, went to these 'ere people that I am telling you of. And what did they do with it? They did n't put it away for a rainy day; they haven't used it for a rainy day; they are just sending it out, letting it fly, getting this thing and that thing, until I am disgusted. I thing and that thing, until I am disgusted. I am back here to say that I do n't think it is just right; it does n't seem to me it belongs to them, it seems to me it is mine, and they have no right to let it go as they do. It is going like the snow in springtime, melting away to nothing. I don't like it, and that's what's the matter with me now; it tires me out to think of it

of it.

I want to say to them people that I wish they'd hold up. I wish they would just stop and think a minute that Aunt Nancy is 'round looking after 'em; that she wants them to be more careful with what they have got, because it is n't theirs—anyhow, they 'd never have had it if the old body had n't worn out. I think they'd better put it away. Of course they'll it if the old body hadn't worn out. I think they'd better put it away. Of course they'll do as they have a mind to, but I've said my say. I hope they'll get it, and they'll know that Aunt Nancy's tongue can run just the same as it ever did; that's a good deal of satisfaction to an old woman. I am Nancy Babbitt; that's my name, and I never was ashamed on it. [To the Chairman:] You are very kind to let me talk; perhaps you'll want a chance sometime, and somebody will be good enough to give it to you.

### Jane Babbitt.

me for coming, sir; but I came to attend the spirit who has just spoken. I am the individual whom she designated by the name of Jane. She is my aunt, and my name is Jane Babbitt. I have brought her here in order to see if, by the kind assistance of the spirits present, she would not be able to throw aside the old proclivities which cling to her spirit and retard its advancement. She is what you call an "earth-bound spirit." She lived on earth to be very aged, and as she fostered the spirit of accumulation, or perhaps greed—which, however, is a word I do not like to use—the same characteristic habit clings to her now, and she is unhappy in conse-[To the Chairman:] Be kind enough to excuse

here, and while she has relieved her mind she has done nobody any harm.

But I wish to say that the friends who have the possessions which were hers, who have been using the means which once belonged to her, and which at the time were of no use or benefit to any one, are not, in my opinion, making use of that wealth inordinately; they are not spending it extravagantly; nor are they in any way what you might call spendthrifts. They are more liberal in thought, in ideas, than was the old lady; they are more tolerant in spirit toward the opinions and creeds of others than was she, consequently they are making use of part of consequently they are making use of part of their means for spreading what I believe to be the truth, and they are assisting others. The spirit who has just announced herself thinks this is a waste of money; that our earthly friends are throwing it away. I think they are making the best possible use of it; so I send them my greeting, my love, and assure them they have the sanction of their spirit-friends who are in sympathy with this, and while Aunt Nancy at present feels dissatisfied, yet I believe the time will come, before many years, when she will be pleased and gratified that the results of her labors have been just what they are, and that the money which she accumulated and hoarded up, which was here, has been taken and hoarded up, which was hers, has been taken charge of and expended in a good and useful manner by others. She will realize by and by that what they have received has been of much more benefit to the world than was all that she possessed while here; therefore I tell my friends, while I send them my love, I also send them words of good cheer. I think the time will come when auntie will return to bless instead of to denounce them. I am Jane Babbitt, as I told you. I thank you, sir, for the privilege of coming.

[The following message was given Dec. 5th, and is pubished in advance of others by request of the Controlling

### Fanny Green McDougal.

I feel it to be a truth, to day, that I come from the sphere of love, where all is happiness because all is harmony, where souls blend together in unison, and not one ripple of discord mars the hour. I feel that I would bear the blessing of angelic natures unto my friends of earth, especially to one to whom I come at this hour, in order to be a messenger for the many loved ones in the spiritual world, who seek to benefit and bless his life.

benefit and bless his life.

I would that I could speak to you, and to my friends everywhere, of the land which I inhabit; but mortal speech is inadequate to express the condition of spiritual life as it appeals to those who live within the sphere of love and harmony. It would be impossible for me to to those who live within the sphere of love and harmony. It would be impossible for me to convey to your comprehension any idea of the surroundings of that supernal sphere. If, you look upon an angel from its home of light, you behold a form of beauty, one of extreme loveliness, clothed in robes diaphanous in their nature, yet illuminated with a brilliant light! And why does the angel express this form? Because it is a being of nurity, one of love whore cause it is a being of purity, one of love, whose thoughts are unselfish, who does not attend to personal motives or desires, but whose entire life is devoted to the interests of others. Such angels reside in the sphere of love and harmony, and when I gaze upon those beautiful beings, my entire soul dilates, becomes expanded; I seem to drink in the glory of the eternal heavens, and to rejoice that I, as an immortal being, may attain such heights of loveliness by and by.

I bring from the sphere of beauty happy greetings to those in the mortal world, especially to one dear friend, unto whom I send my message at this hour. I bring to him from many individual spirit-friends, greetings. I also bring the blessings of a number—a collective whole—of those who have surrounded him in times p ast

in order to express, through his organism, their thoughts for the elevation of humanity, and others who have been brought into association with him because of the spiritual work performed. I also bring greetings from the loved ones of his own household, those nearest and dearest to him, companion, parents, brothers, children, those bound to him by fraternal and filial ties. And unto his soul I bear the loveliest, purest greetings of sympathy, of affection, of friendship, that the soul can express to mortal life.

to mortal life.

I assure my friend that Elizabeth comes to him, at this moment, her entire soul radiant with light and happiness. She rejoices in all the good which comes to him, unselfishly, feel-ing that his soul will become blessed in consequence. And one near and dear to him, who gave birth to his form and placed in mortal extends the organism through which the appeals gave birth to his form and placed in mortal. existence the organism through which the angels sould minister unto others, also desires to send her blessing and her expressions of sympathy. Hannah brings the divinest greeting which a mother soul can express through mortal life. Sarah also desires me to send her greeting and to say: "I rejoice with you! I come bringing my blessing and the assurance that I will ever assist you in any way that lies in my power." And the dear ones of his household, who through various avenues, have reached the immortal world, will bring him their greeting, in quiet moments, in private ways, when alone, when the internal part of his nature is receptive to the influences from the spheres—then will he receive those assurances of continued interest and association that his soul desires to understand.

understand.

I wish to say to my friend: I have been associated with you in times past, and have been blessed in consequence. The work that has been performed I now feel as I before believed, was for the elevation and the good of humanity. But I am not content. I desire to press forward, to receive all the good that I can from the immortal heights of heaven, in order to send it back to those who are groping in the darkness of ignorance. I desire to associate myself with you and the loved companion, in order to forward this work. I feel also that I may, through such avenues as your home provides, send out those ministrations which may perchance be of use to others. I invoke vides, send out those ministrations which may perchadee be of use to others. I invoke the blessing of heaven to rest upon your lives, also the blessing of those loving angels who desire ever to work beside you, knowing that your future pathway is to be one of gladness, peace and holy aspiration. Before closing I will repeat the expression which I heard to-day fall from the lips of one near and dear to you. Said she: "If we could prepare our thoughts in golden letters, and press them upon a sheet of the finest, purest, snowy satin, and place them before our dear one, emblemand place them before our dear one, emblematical of the purity and peace of the angel-world, also of the purity of his spirit, and of the peace which we desire to ever shed around him, we would feel that it would be only a fitting expression of the tenderness and interest which his spirit-friends to-day feel and express toward him. But as we cannot do this, let us impress our thoughts in golden latters press toward him. But as we cannot do this, let us impress our thoughts in golden letters upon his heart, that they may never become effaced, but abide forever. Assure him our love is his, and he will be strengthened to go forward through all the days of his life."

I am Fanny Green McDougal. I desire my message to be forwarded to Dr. S. B. Brittan, of Newark, N. J.

Mr. Chairman, I have the permission of your spiritual president to have my message advanced.

MESSAGES TO BE PUBLISHED.

Nov. 10.—Jennie McKee; Alfred Gaither; Sa-gah; Lotela, for George N. Cruig, Mary Freeman, Georgie Franklin, Oharles M. Hathaway, Henry Roberts.

Nov. 14.—Mamie Lewis; George Preston; Mary Henderson; Oliver Perin; Mrs. Charlotte Maddux; William Harris; Sally Burleigh.

Nov. 17.—Mary S.; Capt. Louis Brandt; A. C. Ripley; Lucy Brigham; Elisha Read; George W. Baker; Julia Mortis,

Nov. 21.—Leander Warren, Medical George Johanna Haley: Sarah Elizabeth Toland; Daniel Capeth, Mrs. Matilda Olney. Nov. 24.—Robert Owen; Richard H. Bowne; Adeline Ste-yens; Andrew A. Osgood; William G. Monroe; Sarah Til-

Nov. 28,—A. A. Ballou; Henry G. Ballou; Sarah A. Messenger; Henry Choate; Mrs. Mary B. Marsh; Waunegah. Dec. 1.—Judge J. F. Springer; Henry W. Slocum; Ellzabeth J. Miller; Betsey N. Prince; Lotela, for William Butler, Charles J. Ciford, Capt. Martin Adams, Lily, Alice Wynde, Polly Hendricks.

Dec. 5.—Dr. Amanda M. Dutch; Charles Henry Bacon; Arza Hayward; Anna E. Lewis; William D. Rowe.

Dec. 12.—John S. Thorpe; John H. Snow; Betsey Price; Hannah Siearns; William Snife, William Smith; George Nelson; Noah Brooks; Lavinia Richmond; Mary D. Chapman; Georgie Dorr.

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MRS. J. R. PICKERING, MATERIALIZING MEDIUM, 37 East Concord street, Bunday evenings at 8 o'clock, and Thursday afternoons at 2½. Will give private séances.

MRS. A. E. CUNNINGHAM, MEDICAL, BUSINESS AND TEST MEDIUM, is located at No. 9 Davis streat, Boston. Office hours from 10 to 4. Circles Sunday evenings. 4w\*—Dec. 9.

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Dec. 16.—4w\*

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Dec. 18.—4\*\*

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But his neighbor cometh and searcheth him."
—(Solomon.

But his neighbor coueth and searcheth him."

But his neighbor coueth and searcheth him."

—(Solomon,

The Author in his elaborate Introduction presents a graphic outline and dramatic representation of the great Religious Movements of the world from the beginning of the Christian era to the present time. He passes in rapid review the progress and triumph of Christianity under Constantine; the conquests of the Ambian Prophet in founding the religion of the Koran; the war instigated by Peter the Hermit for the possession of the Holy Sepuicher; the foundings of the Spanish inquisition; the Protestant Reformation inder Lather, Meiancthon and Calvin; and he concludes by a more extended treatment of the Freistant Reformation in the Ninecenth Century; which is shown to be by far the greats religions movement, in the endire drama of universal history, during the last two thousand years. In referring to the present Reformation that the another of the received stated the corruptions of the prevailing religion and the arbitrary dogmata of exclusiastical councils. It is not, in the highest sense, a rude conflict with heary errors and gigantic Wrong; it is not a mere tilt with the agents of despotic authority. It takes form in a new Psychological Science and a more profound philosophy of human nature, covering the entire realm of our relations to all things visible and invisible. The Battle-Ground of this Spiritual Reformation is not limited by geographical and national second invisible. The Battle-Ground of this Spiritual Reformation is not limited by geographical in antional exaits the lowly: it strengthens the weak and rebukes the newer the Church and the world. It humbles the prount and exaits the lowly: it strengthens the weak and rebukes the unworthy; it defects the Pope and his cardinats; the schools of science are dumb with astonishment: it oversteps all real and imaginary limitations, and promises to make the conquest of the world: \*\*

The Pools and this cardinats; the schools of the world: \*\*

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" The Tribune on Spiritualists." Politics, Fashion and Sporting at the Front. " Science and Spiritualism. "A California Jack-with-a Lantern." "Modern Spiritualism Defended. Is the Advance going backward?" "Truth Against its Enomies. Answer to the Author of a Spirit Tragedy." " Spiritualism and its Critics. Criticism of Mr. Henry Kiddle Reviewed." " Dead Letter of Dr. Graves.

Magnetism, Clairvoyance and Demonism." "The Death Ponalty. Argument from the Constitution of Society." "Meeting the Enemy. Charges of the Tabernacle Paster Examined." "Progress of the Reformation." Faith and Philosophy, Science and Religion." "Another Witness to the Truth.
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How Spiritualism is treated in Minneapolis." "Our Spiritual Guests.

How they become visible and tangible." " The Materialization Question." "A Twilight Meditation."

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

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

"APPENDIX C. "Disables to the Justice of Appendix Appen Base - Taking apa New Postion.

APPENDIX C. -Pleading to the Indictment - The Grand Army of Straw - My Answer to Hudson Tuttle - The offered Explanation - A Poet claims his License in his Logic - Answer to J. O. Barrett," APPENDIX D.—Before the New York Conference—Editor-at-Large Work under Discussion—Mr. Charles D. Lakey's Address at the Harvard Rooms—The Author's Anniversary Address—Claims of the Bureau,"

APPENDIX E. Condens of Distriction APPENDIX E.—Opinions of Distinguished Spiritual-ists—Voices of the People—Popular Estimate of the Secular Press Bureau—Views of the Press." Secular Press Bureau — Views of the Fress."

"APPENDIX F.—Voices from the Spirit-World — Messages from Henry J. Raymond — Dr. H. F. Gardner—Dr. William E. Channing — Horace Greeley — Hon. John W. Edmonds — George Ripley, LL. D. — Mrs. Frances Harriet Green McDougal — N. P. Willis."

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# Banner of Dight.

### BRIEF PARAGRAPHS.

THE BANNER WISHES ALL ITS READERS "A MERRY, MERRY CHRISTMAS," and it would remind all those who are blessed with the good things of this life not to forget the poor.

> ARS LONGA VITA BREVIS. "Art is long and life is short," Is what Digby has been taught a But now he strives with great endeavor To prove that man doth live forever. Here we stay a certain time, Then pass to a finer clime-Evidence of this appears, After unbelief for years-Where each soul a home shall find Exactly suited to his mind.

Physicians say that the spray of strong alcohol injected into the throats of those who have diphtheria-if done in season-will destroy the germs and speedily effect'a cure.

Massachusetts has elected a Democratic governor. Boston, its capital, has elected a Demo-cratic mayor. What next?

Emily Faithful's address recently in this city in behalf of women is spoken of by the press in the highest terms of commendation.

"WHAT DOES IT MEAN "-The following advertisement, clipped from a New York daily paper, was sent to this office by a correspondent, asking, "What does it mean?" We are unable to answer:

A -REV. J. WILLIAM FLETCHER PREACHES
at Fighsher Hall, 23 East 14th street, at 785 P. M.
Subject - What Has Stuart Cumberland Exposed?"

In last Sunday's New York Herald the subjoined paragraph appears under the heading of "Religious Intelligence":

"What has Stuart Cumberland Exposed?" will be the Rev. Mr. Fletcher's subject at Frobisher Hall." Who is "the Rev. Dr. Howell," of Brooklyn, the Brooklyn Eagle speaks of? Is he a second

edition of "the Rev. Dr. Monck?" inquires a correspondent. A'Montreal clergyman, says an exchange, in seeking to discover why his church had not been swept and dusted, learned that the woman

whose work it was had died of starvation. THE CHRISTMAS MESSAGE. 7 The Christmas Brebade.

It came upon the midnight clear,
That glorious song of old.
From angels bending near the earth
To touch their harps of gold;
Peace on the earth, good will to men
From Heaven's all gracious King"—
The world in solemn stillness lay
To hear the angels sing.

To hear the angels sing. Great attraction at the Howard Athenaum this week, viz.: "MARDO; OR, THE NIHILISTS

OF ST. PETERSBURG."

Rev. Dr. Talmage accuses evangelists of stealing his sermons. He thinks, and very properly, that it is pious rascality.

The editor of the London Times, it is said, has come to the conclusion that "England can no

longer exist without America." The mischief of the wicked shall return upon his own head, and his violent dealing shall come down upon his own pate.

One of the bright particular stars in the American Spiritual Alliance meetings, New York, is Mrs. Milton Rathbun.

Twenty thousand children have subscribed to the Longfellow memorial.

Our thanks are due, and are hereby extended, to T. C. Evans, advertising agent, 2, 4 and 8 Tremont Temple, and to S. R. Niles, advertising hington street. Boston, for spec mens of calendar work for 1883.

Digby says he hasn't received a single mite of that wedding-cake, and he considers himself desperately slighted in consequence.

PARRITCH AND CARRITCH. Peggy - Why is it. kimmer, that the Scot Sae aften bure the gree, By pith o' body and o' saul, Wherever he micht be? Sandy - Because his flesh and banes were made.

Wi Scotta's healsome Parritch;
Because his thochts o' man's chief end
Were molded by his Carritch!

From a new play called "The Butraly Shepherd,"
erroneously attributed to Dr. Begy.

The Unitarian Club of this city talk of erecting a building at a cost of \$200,000.

A Christian missionary in China, who tenderly cared for a poor native left half dead at his gate, is somewhat taken aback at the form his protégé's gratitude takes. The native now spends all his spare time in beseeching Buddha to turn him (the native) at death into an ass, so that his Christian benefactor may not be without one in the future world.—Index.

J. G. Whittier was seventy-five years old last

A professional "mind reader" is astonishing New Yorkers with his success in drawing out the thought through the nerves of the arm and hand. A situation as silent interviewer is open to him in this office. We want to know what is going on inside several craniums that we can indicate.—Boston Herald.

England makes it a felony to punch a liole in a coin. Judging from the great amount of mutilated coin now in circulation the United States ought to make a similar legal provision.

FITLY SPOKEN.-Judge Gildersleeve, of New York, in passing sentence upon a young pickpocket in that city recently said: "It has been urged on your behalf that you are a young politician and consequently entitled to the clemency of the court. If you begin stealing as a politician so youngal don't know where you will end. My opinion is that you should be nipped in the bud."

Chief Shaw, of the London fire brigade, who recently visited this country and so freely criticised our fire apparatus and kindly gave our firemen so much gratuitious advice about handling fires, must have had his hands full when many millions of dollars' worth of property were burned in London.

Dr. Howard Crosby, in a recent article, declares that reading Sunday newspapers is the first step toward "Sunday novel-reading, Sunday visiting and Sunday amusements," all of which, in Dr. Crosby's estimation, is immoral and even criminal. The Springfield Republican professes to be unable to understand this "unco righteousness" on the part of the generally sensible Brother Crosby, while the regular religious weeklies publish such "a deal of worldly matter." in their columns, and the Monday paper has to be "made up" on Sunday.—The Index.

The Germans are not very far out of the way after all in calling death "Tod." Tod has been

the death of a great many people. The buyer needs a hundred eyes, the seller The Spiritual Temple.

J. Frank Baxter closed his engagement with the Spiritual Temple last Sunday. In the morning his subject was, "The Naturalness and Necessity of Physical Death." Death was and Necessity of Physical Death." Death was shown to be no curse, but a blessing—in fact, a lifting of the life. The unnecessary mystery which has shrouded it has caused it to be considered a "King of Terrors." Because of so much superstitious teaching a terrible dread of the future existed, and fear of God's wrath prevailed. He most clearly demonstrated the ministration of sorrow, suffering and premature death, dissipating all ideas of vindictiveness on the part of a revenceful God, and substituting the part of a revengeful God, and substituting the zonclusive truth that suffering and afflictions are always remedial. Nature makes no one suffer save for disobedience of her laws, and then only for the purpose of bringing the transgressor to his duty, would be enjoy life. The very fact that premature physical death is, argues the probability of another life where justice shall come to all.

To him who lives true to nature, physically, morally and spiritually, life ever will be sweet. His body and soul attuned to nature, their separation must be natural, for the body would simply mature and loose its hold of the soul, as simply mature and loose its hold of the soul, as the shell of the chrysalis opens and allows the developed butterfly to bask in the sunlight. As to pangs when dying, Mr. Baxter went into a most thorough and scientific disquisition on how we live and how we die! which in a most masterly way showed the process of death to be wholly painless. He explained how nature supplies an alaexthetic, so to speak, and, under its influence the nerves lose their sensibility and influence the nerves lose their sensibility and the brain often its consciousness. He instructively told how this amosthetic was produced, what its gradual influence and final effect, also low nature carefully prepared the body for its administering. He explained how by easy experiments it could be proven that all the throes, distortions and apparent exhibitions of pain were merely automatic. He spoke of the probable sensations of the dying, and answered many questions ever in the minds of people witnessing death, bed scores. The large and witnessing death-bed scenes. The large audience listened in breathless silence, and at Mr. Baxter's conclusion many individuals congrat-

Baxter's conclusion many individuals congratulated him upon so fine a production.

In the evening, long before the time of beginning, every available spot was occupied, and a hundred or more stood through the service. The subject of the lecture was "Spiritualism and the Church Face to Face." The lecturer and the Church Face to Face." The lecturer showed the naturalness of spirit-return, the analogy the modern bore to the ancient phenomena, and the inconsistency of the Church in relation to the Spiritual Movement. He was in relation to the Spiritual Movement. He was frequently applicated. At its close, for one hour he described visions presented, and delineated characteristics, as well as named the spirits present. It was unusually interesting, as parties, many of them strangers, arose, and in recognizing, declared the exactness of particulars, and gave the significance of many points. Among the names snoken were Missipplement. points. Among the names spoken were Miss Winnie Graves, Mr. M. A. Blunt, Mr. John Ab-bott, Mrs. Lydia Newhall, Mr. Charles Wiggin, Mrs. Charlotte Tay, a Mrs. Eddy, a Mrs. Stud-ley of all

ley, et al.

Next Sunday Mr. Colville occupies the rostrum at the usual hours. Mr. Baxter goes to W. A. D.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings overy Sunday in Republican Hall, 55 West 33d street, at 1034 A. M. and 734 F. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

The Independent Association of Spiritualists and Liberals hold public meetings every Sunday morning and evening at Frobisher Hall, 23 East 14th street. Speaker ongaged: Mr. J. William Fletcher, for December, who will give lests of spirit presence after each tecture. The Banner of Light is on sale at all our meetings. Alfred Weldon, President.

### American Spiritualist Alliance.

The conference meeting on Sunday, the 17th inst., was largely attended. The President opened the exercises by reading a selection from the sentences written directly by the spirits for Baron de Guldenstubbe, having previously explained the interesting experience of the Baron related in his remarkable book: La Réalité des Esprits, et le Phénomène mervoilleux de leur Ecnture Directe. An address was then delivered by the Rev. C. P. McCarthy, on "Science vs. Religion." The speaker said: "The chief difficulty in treating this subject arises from the vague definitions given of the terms science and religion, the conflict between them being usually only one of words There has been a sad lack of courtesy in the conduct of controversialists, which could scarcely exist, if the true spirit of Spiritualism prevailed. Science has been lefined to be a systematic arrangement of knowledge This conforms to its basic meaning as conveyed by its Latin equivalent, scientia: but I would add that I consider science to be a vast body of truths concerning the objects of nature. There is a great deal of cience, falsely so-called, because mere speculation or theory is often accepted as fact. True religion must always be opposed to such science, as science must be in conflict with all religion that is false."

Mr. McCarthy spoke in refutation of Prof. Tyndall's materialistic speculations concerning the evolution of consciousness from matter, and said: "There is a great scientific chasm between molecular motion and consciousness that cannot be bridged. The materialistic scientist always comes to the point where he is obliged to confess himself an agnostic." By religion the speaker did not mean creed, sect or book. Reli gion should not be a matter of mere belief, but of knowledge. When some one contradicted Gallleo's statement that Jupiter has four moons, the astronomer simply said: "I know it," and directed the un believer to look through his glass and see for himself. Religion is that sense of responsibility which leads a man to do right and be happy, and not to do wrong and be miserable. Spiritual development makes this sense active. "My religion," said the speaker, "is doing the best I know how. The day of judgment is here and now, as it will be in the spirit-world. In fact we may consider ourselves sometimes in the spirit-world at present. I am sure I have been there. and have had sweet communion with those who loved me in the form. I am a Spiritualist, and all the Cumberlands in creation cannot shake my faith in Spiritualism. As to fraud or trickery, every true Spiritualist wants to have it exposed; of course,"

The speaker quoted Herbert Spencer's Philosophy of the Unknowable, and asked how it could be known to be unknowable. "Such agnosticism is selfcontradictory. Scientists think they rule out faith, but in fact they are working as much by faith as the religionists. The visible compels a search for its counterpart the invisible; and the existence of invisible things asserted by scientists call for the exercise of a great deal of faith.

"The agnostic knows nothing beyond the laws of matter, yet these laws are not causes, but only modes of action. It is not the law that determines the combinations in matter, but the properties of matter that determine the law. Thus agnosticism cannot tell why the particles of matter arrange themselves as they do: the law only expresses the fact. Behind this law there lies an intelligence. True scientists should make known to us the wondrous mystery in the natural world around us. Just in proportion as they have devoted themselves to these materialistic researches. they have unfitted themselves to cultivate the grander science which penetrates the depths beyond material

objects and operations." The speaker said spirit and matter were both substantial, though he would not say that spirit is material. He illustrated the difference between matter and spirit by a comparison between gross solid matter and highly attenuated substances. He opposed the atomic or monistic hypothesis of consciousness. "The brain is but an organ, as the eye is an organ. The eye is but a telescope of the mind. We do not see with the eyes, but through them. Substance is only a substratum for the mind. Mind probably bears the same relation to the spirit-hody that mind and spirit hear to the natural body. We may attain to a grander illumination than comes by sense. We may see more than the physical eye can discern, and hear things inaudible to the natural ear. . My child, in spirit, has embraced me. and taught me many things, not by physical manifestations, but by that inner light which comes from the spirit-world to the spirit within, and is as true an experience as that which is gained from tangible things.

The attendance was very large. He related
many very interesting experiences and dwelt
My spirit-daughter has come to me, and spoken to
me." The speaker related an interesting experience ing falsehoods framed by bigotry and ignorance

The speaker related an interesting experience ing falsehoods framed by bigotry and ignorance over Williams & Everett's.

illustrative of this fact: "Though a substantialist," he sald, "I am not a materialist."

In closing, he congratulated the members of the Alliance that they had formed an organization which promised to be so useful. "Organization is not," he remarked, "always a blessing. The church organizations are to-day without the spirit. They are dead; but the trouble is, they will not allow themselves to be buried. They only serve to per petuate error, for people cling to their false ideas because they wish to preserve the organizations based upon them. If Jesus Christ, the great spiritual man should come among us to day, he would not be found preaching in some great church edifice, but would go to the outcasts and the degraded, and take them by the hand: And the churches would crucify him again; indeed, they are crucifying his Word and his Principles every day. It is only by cultivating the Christprinciple in our hearts that we can, through these great spiritual truths, elevate and reform the world."

Mr. Henry J. Newton, in the further consideration of the subject, said the religion of to-day and all the religions of the past have not been founded on science but upon mythical philosophy and fabulous history. Scientific philosophy has been always assailed by religious systems, because the revelations of science were in conflict with those systems; but true science and true religion cannot be in conflict. Science was obliged to be on the defensive for ages; but now the tables are turned, and it is religion that is compelled to defend herself against the terrible aggressions of modern science. Modern Spiritualism presents the only religion that is not in conflict with science, be cause it is based upon facts." But we must distinguish between facts and the inferences drawn from them. The former may be perfectly correct while the latter are mere speculation or hypothesis. It is impossible to determine where spirit begins and matter ends. We cannot separate the properties of matter from matter itself. If called upon to define spirit I should say it is that which moves matter, for matter cannot move itself. In the invisible forces which move matter there is exhibited an intelligence, whether conscious or unconscious. The speaker illustrated this position by referring to the beautiful processes of crystallization. The subject was further discussed by Mrs. Amelia Lewis and Rev. George Vaughan, wholdelivered very

forcible and eloquent addresses.

The President gave notice of the séances for physical manifestations held at 205 East 36th street, by Mr. P. L. O. A. Keeler, and made a few remarks in commendation of their genuineness, having recently witnessed them. He was followed by Hon. J. L. O'Sullivan, who stated that he had been present at two of Mr. Keeler's semees. He minutely described the manifestations and fully endorsed their genuineness. having subjected them to a special test. Next Sunday Judge Nelson Cross will speak on "The New Birth."

New York, Dec. 18th, 1882.

### New York City.

To the Editor of the Banner of Light: The regular monthly meeting of the Ladies' Spiritual Aid Society was held Saturday evening, Dec. 16th; at J. V. Mansfield's. We sold in shares an aighan and toy bedstead, bed, etc.; the former brought ten dollars, and was drawn by Dr. O. R. Gross; upon the latter we realized five dollars, and Mr. W. E. Prall drew the fortest of the property of the state tunate number which gave him the prize. the articles were donated by two benevolent ladies, we view this result as most satisfactory. An appeal was made on behalf of a family of Spiritualists in this city who are in reduced circumstances owing to sickness and disaster. The friends responded generously by placing in "the hat" \$20,67 for the benefit of this family.

Earnest addresses were made by Mrs. N. J. T. Bright and Prof. Kiddle. Mr. Manefield

T. Brigham and Prof. Kiddle. Mr. Mansfield, the spirit post master, and our kind host for the evening, during eight minutes' control by his guides noted a long list of names of spirits present; in every instance the full name was given, and very nearly, if not all, were recog-nized. One gentleman received through Mr. M. an excellent test: Mrs. M. was untiring in her endeavor to make us comfortable and hap-py, and in justice I must add that she succeed-At every me-ting of this kind we are pleased

to note the increase of sociability which it is one of our aims to cultivate.

MRS. MILTON RATHBUN, Secretary. Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at Everett Hail, 398 Fution street, between Smith street and Gallatin Place, every Sunday at 11 A. M. and 7:45 P. M. Speaker engaged: Walter Howell, for December, The public cordially invited. Children's Lyceum at 30 clock P. M. Conference meetings—John L. Martin, Chairman—every Saturday evening, at 8 o'clock. H. W. Benedict, President. The Church of the New Spiritual Dispensation

The Church of the New Spiritual Dispensation has leased the Church edifice, Clinton Avenue, between Park and Myrtle Avenues (entranceon Clinton and Waverly Avenues), and holds religious services every Sunday at 3 and 7/2 m. Educational Fraternity, or Sunday School, meets every 'unday at 10½ A.M.; Ladles' Aid Society every Wodnesday, at 2½ P.M. Social Fraternity meets every Wednesday, at 2½ P.M. Social Fraternity meets every Wednesday evening for social intercourse at 7½ o'clock, Psychic Fraternity meets every Saturday evening, at 7½ o'clock, for the purpose of forming classes in mediumship. All meetings held at the Church, and all free. A. H. Datley, President.

President.

Brooklyn Spiritual Fruternity.— Removal: The Friday evening Conference meetings will be held in the cecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues,

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Coffin, Secretary.

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

Monday evening, Dec. 11th pr. C. R. Miller, Chairman, introduced Mr. Pevey, who said: "Spiritualism embraces all officions relating to the welfare of humanitation the temperance question is one of these life spoke of the cost, not only in morey, but in tears and suffering, caused by the affic in intoxicating liquors. He stigmatized as a crime. He advocated Woman Suffrage and a revision of laws relating to marriage, and quoted from an article in the Banner of Light upon the state of life in the planet Jupiter, referring to the advancement of its people to a condition of perfect harmony.

Deacon Cole reviewed the remarks of the pre-Deacon Cole reviewed the remarks of the previous speaker, differing from him in his conclusions, and advocating an adoption of the principles of Spiritualism as the only remedy for the evils that now beset society. He said the chief difficulty with reform was that every one was trying to reform somebody else. He thought a society each member of which should try to make hinself better, would be a good thing, and advocated an organization of ladies for practical charitable work.

for practical charitable work.

Mr. C. R. Miller read a spirit communication from the Message Department of the Banner of Light, and made a short address upon the feats of mind readers, alluding to psychometry as the greatest science, because it is the interpreter of all others.

DR. WM. H. COFFIN, Secretary.

### Letter from W. J. Colville. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I have recently had a very interesting sitting with Dr. Slade, during which writing was produced between closed slates while he and I were holding them in broad daylight. Writing was also produced with equal perfection and facility upon a single slate held by Dr. Slade with one hand under the table, while his other hand was in full view. I distinctly heard the scratching of the pencil during both communications, and am convinced that spirit power alone caused the writing to appear. At the same sitting I felt a large, fully-formed hand grasp me several times while both of Dr. Slade's hands were on the table in broad daylight. I was also lifted more than two feet from the floor, chair and all, while Dr. Slade simply touched the back of the chair very lightly with the tips of his lingers.

the tips of his fingers.

In addition to giving séances Dr. Slade has also delivered two lectures in Good Templar's Hall, one on Wednesday, Dec. 6th, at 8 P. M., the other on Sunday, Dec. 10th, at 3 P. M.; and though the snow fell heavily on both occasions the attendance was your law.

against the truths of Spiritualism. On Sunday afternoon, at the close of his lecture, he was powerfully controlled by a Spaniard, who, in the Spanish tongue, delivered a dramatic reci-tation with marvelous realistic force. The effect produced upon all present was great and

Insting.

The society in Grand Rapids is one of the finest for which I have ever spoken. The officers and members seem bent upon doing all in cers and members seem bent upon doing all in their power to make a speaker's stay among them as pleasant as possible. The spirit of arbitrary dictation, so prevalent in some quarters, seems entirely absent; the guides of a lecturer are unhampered by conventional tyranny, and the result is, the audiences grow larger and larger, the daily newspapers publish full and able abstracts of the lectures and accounts of the phenomena and the cause of accounts of the phenomena, and the cause of Spiritualism is everywhere respected. When I return to Boston I shall hope to say a few words about Alliance, which seems a fine, enterprising place; until then I must say au revoir, prising place; until then I must say au revotr, hoping soon to meet all my Boston friends, whose kindness I shall have reason to appreciate so long as memory endures. I hope to meet as many of my friends as can conveniently be present at Horticultural Hall, Christmas Day, at 10:30 A. M., when we shall have a grand service appropriate to the New Year. Is not Dec. 25th the true day on which to celebrate the birth of the natural if not the civil year? Wishing you all a very happy Christmas and prosperous New Year, believe me, Yours sincerely in the interests of truth and liberty,

### Mrs. Fletcher's Illness.

I wish in this way to return my grateful acknowledgment for the many letters of sympathy and anxious interest for Mrs. Fletcher's condition, received from our friends everywhere. I should have been glad to have replied to each privately; but I have been nearly blind from independent of the condition. from inflammation of the eyes, and unable to do any writing or other business. Mrs. Fletch-er's present situation is only a slight improve-ment of what it has been from the first. She The most favorable thing that has occurred is this: After a week of continuous suffering a bright light was seen directly over her for ten minutes. In a little while she was free from pain, and remained so three days; but at no time since then has she have vores. All efforts time since then has she been worse. All efforts of medical science are abortive in her case. She bears her sufferings, however, with patience, calmness and heroic fortitude, sustained by a serene and implicit confidence in the influences which have guided her the last two years through so many trials, and when not in mortal agony, sustains the confidence and hope of her friends by her own cheerfulness and faith.

J. WM. FL. 50 West 12th street, New York City.

LOSING THEIR MINDS IN TRYING TO SAVE THEIR SOULS.—Three persons have become inmeetings of Harrison, "the boy preacher," in this city. The last case is a Miss Emmons, who is said to have become a raving lunatic. She was apparently in good mental health when she began to attend the meetings.—Grand Raptle Times ids Times.

WELLS' "ROUGH ON CORNS." 15 cts. Ask for it. Complete, permanent cure. Corns, warts, bunions.

\*The woman who seeks relief from pain by the free use of alcoholic stimulants and narcotic drugs, finds what she seeks only so far as sensibility is destroyed or temporarily suspended. No cure was ever wrought by such means and the longer they are employed the more hopeless the case becomes. Leave chloral, morphia and belladonna alone and use Mrs. Pinkham's Vegetable Compound.

### Caution to Western Spiritualists-Look Out for Him!

A certain individual calling himself J. Randall Brown is now traveling as "The Monarch Among Mediums" (?) through the West, pretending to be sent out under the auspices of the "United Society of Spiritualists" of Boston, Mass. He is flooding the country as he goes with his bills, at the foot of which he has had inserted as an imprint: "Banner of Light Publishing Company," evidently with the intention of misleading the public into thinking we printed them at this office. The imprint of the publishers of this paper is "COLBY & RICH"-NO "Publishing Company" about it, and we did not print his bills, neither have we printed bills for any other party.

As for the "United Society of Spiritualists" (?) which he claims as his backer—financial and otherwise —no such public organization exists in Boston. The friends in the West will do well to give this peripatetic operator Brown the cold shoulder when ever and wherever he puts in an appearance.

Any person reading this notice will confer a favor by endeavoring to acquaint the Spiritualists and the public generally in his or her particular locality with the word of caution it contains.

# JAMES PYLE'S PEARLINE

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IN HARD OR SOFT, HOT OR COLD WATER.

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

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

JAMES PYLE, New York.

IS A SURE CURE all diseases of the Kidneys and

LIVER.

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

its regular discharge.

MALARIA. If you are suffering from maladyspeptic or constipated, Kidney-Wort will surely
relieve and quickly cure.
In the Spring, to cleanse the System, every one
should take a thorough course of it.

SOLD BY DRUGGISTS. Price \$1.

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PIANOFORTES. UNEQUALLED IN Tone. Touch, Workmanship, and Durability WILLIAM KNABE & CO. WILLIAM KNABE & CO., Nos 204 and 206 West Baltimore Street, Baltimore

# **HOLIDAY BOOKS!**

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

### Battle-Ground of the Spiritual Reformation.

By S. B. Brittan, M. D. This is the Book for all honest inquirers who would fortify themselves with unanswerable arguments against the materialistic theories, cunning sophistries and special pleadings of those who oppose the truth. All such persons will find Dr. Brittan's Book a complete armory. It is also just the weapon to but in the hands of capitious critics and dishonest enemies. It spikes their heaviest artillery, and will force them to retire in silence from "the Battle-Ground of the Spiritual Reformatiop," Handsomely bound in cloth, with beveled edges, portrait of the Author, etc. \$2,00, postage 14 cents.

### A Compilation of the Lectures

Given by the Spirit-Band through the mediumship of Mrs. Magdatena Kline, and which is called The Everlasting Gospel. Vol. I. This book contains nearly five hundred pages, filled with rare and grand lessons upon the present and future life, which should be learned by the whole human family. Large 8vo, cloth, \$3,00, postage 14 cents.

### Poems of the Life Beyond and Within.

Voices from Many Lands and Centuries, saying, "Man, thou shalt never die," Edited and compiled by Glies B. Stebbins. Cloth, pp. 270, 12mo. New Edition. Price \$1,50, or full glit \$2,00, postage free.

## Poems from the Inner Life. By Lizzie Doten. Thirteenth edition. This volume contains the gems of the inspirational atterances given chieff before public audiences, under direct spirit influence. Cloth, full glit, \$2,00; cloth, plain, \$1,50, postage 10 cents.

Poems of Progress. By Lizzle Doten, author of "Poems from the Inner Life." Illustrated with a fine steel engraving of the inspired author, Oloth, plain, \$1,50; cloth, glif, \$2,00, postage 10 cents.

The Voices. Poem in Four Parts. By Warren Sumner Barlow. Part I. The Voice of Nature; Part II. The Voice of a Pebble; Part III. The Voice of Superstition; Part IV. The Voice of Prayer. Ninthedition; new and elegant steel-plate portrait of author. Cloth, \$1,00; gilt, \$1,25, postage 10 cents.

Daisies. By Wm. Brunton. A beautiful book of Poems, from the pen of this gifted author. Cloth, tinted paper, full gilt, \$1,50.

### Scientific Basis of Spiritualism.

By Epes Sargent, author of "Planchette, or the Despair of Science," The Parof Palpable of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 23 pages, the whole containing a great amount of matter. of which the table of contents, condensed as it is, gives no just idea. Cloth, \$1,50, postage 10 cents.

### Transcendental Physics.

An account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leiple. Translated from the German, with a Proface and Appendices, by Charles Carleton Massey, Esq. [In England this work sells for §3,00, ] Large 12mo, lilustrated. Cioth, tinted paper, §1,00, postago free.

### Witchcraft of New England Explained by Modern Spiritualism.

While producing this work of 482 pages, its author obviously read the darker pages of Now England's earlier history in the light of Modern Spiritualism, and found that in origin Witcheraft then and to-day's supermundane phenomena are the same. Cloth, 12mo, \$1,50, postage 10 cents.

### Divine Law of Cure.

By W. F. Evans. This treatise is the result of the author's last six years of careful research, study and experience, and makes its appearance at a time when the necessity of the age seems to demand a work of this nature. Cloth, \$1,50; postage 10 cents.

### Spiritual Communications. Presenting a revelation of the Future Life, and illustrating and confirming the fundamental doctrines of the Christian; faith. Edited by Henry Kiddle, A. M. Cloth, 41,66; postage free.

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