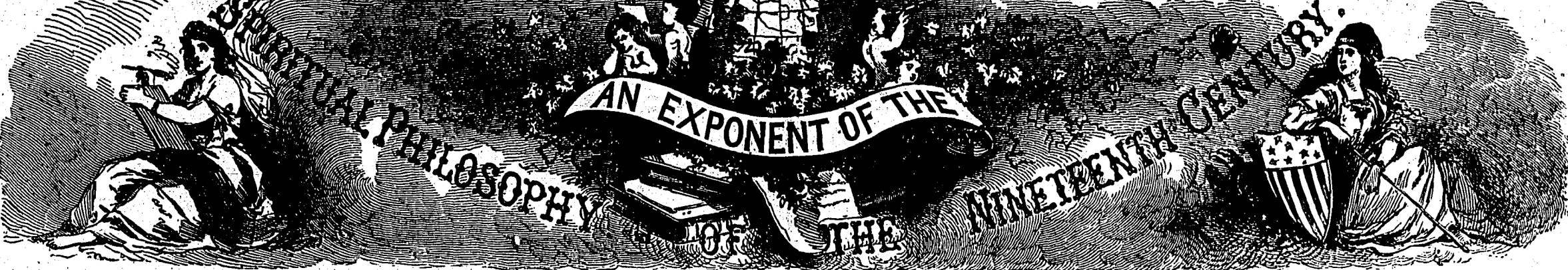


BANNER OF LIGHT.



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CONTENTS.

FIRST PAGE.—A Spiritual Affirmation. The American Spiritualist Alliance. The "Message Department" of the Banner.

SECOND PAGE.—Poetry: The Selfish Rich Man. Iowa Conference of Spiritualists. New Publications. *Spiritual Phenomena*: Materializations at Mrs. J. R. Pickering's; Before and After Transition; Materialization in Full Daylight. Be Sure and Read This. Maine Spiritualists' Camp-Meeting Association. 1. for One, Object, etc.

THIRD PAGE.—Poetry: Winslow. *Banner Correspondence*: Letters from Colorado, California, Pennsylvania, New York, Maine, Illinois, and Missouri. Treatment of Diphtheria. Free Premiums! Feet etc.

FOURTH PAGE.—The "Alliance" to the "Institute." A Singular Case. The City Truist Sumner. The Methodist Church Loses One of its "Shining Lights." Spiritualism in Indianapolis. A Grievous Wrong Threatened the Zulu Indians. "Merry Christmas," etc.

FIFTH PAGE.—Losing Casts in Gotham. Endorsement of Mr. Caswell. Spiritualist Meetings in Boston. Movements of Lecturers and Mediums. New Advertisements, etc.

SIXTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from John Pierpont, Peter C. Brooks, Rosa T. Amedy, James A. Bleckham, Isaac Bullens, Kate Arnold, Olive K. Nancy Babbitt, Jane Babbitt, and Fanny Green McDougall.

SEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Brief Paragraphs. The Spiritual Temple. *Spiritualist Meetings in New York*: American Spiritualist Alliance; New York City. *Spiritualist Meetings in Brooklyn*: Brooklyn (E. D.) Spiritual Conference. Letter from W. J. Cullivell, etc.

A 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 array the laws, facts, and recent discoveries of science into godless systems"; that there is a prevailing indifference to religion (meaning the religion called *Christianity*); 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 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 Philosophy Quarterly* for October, 1882, says: "We cannot 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 fall, 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* comments on the efforts now being made to readjust religious methods to modern conditions, and asserts the importance of endeavoring to "utilize the playtime of ministers and scholars."

Thus all these representative Christian thinkers 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 regard 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 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 mankind? 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 agencies they have employed have proved ineffectual, 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 by millions of the laity; why do selfishness, vice, and active pervail? Why is the simply exist—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 "giants of negation" and 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

question, while they press other questions subordinate 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 permeated with vice of the most loathsome and debasing kind, vices almost as hideous as those 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 myriads of cases of intemperance, family dissensions, conjugal infidelity, unhappiness and strife, rendering the obtaining of divorce 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 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? (6) Why has the commercial system become impregnated with selfishness—an anti-Christian struggle of man against man—often a dreadful engine for the oppression of the many by the few, the latter hoarding up their millions by means of a gigantic system of legal chicanery, fraud and swindling—gambling even in the necessities 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 effective in a great measure, an adherence to certain forms and observances, an attendance on prayers and preaching on Sunday, while during the remainder of the week, devout, Sabbath-keeping Christians continue their business deception, their selfish struggle with each other in the pursuit of money-getting, their gambling in stocks, cotton, flour, etc., etc., their social vices, vanities and inequalities, and their indifference to the 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 vendors of distilled poison by Christian legislators? (9) Why, finally, are those who are trusted with the control 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 is notorious that the intemperate, the vendors of distilled liquors, the stock and produce gamblers, the unprincipled traders, the monetary defaulters, the selfish, scheming politicians, are almost wholly professed Christians. Catholic or Protestant—sometimes prominent church-members; and we accordingly find the chaplains of the prisons, the penitentiaries, the almshouses and the juvenile reformatories eagerly contended for by the priests and pastors of the various religious denominations, anxious to counteract or defeat the zealous proselytism of their rival Christian religions. Moreover, the best of all, why not frequently, are the ministers of the gospel themselves found among the convicted felons, 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 partners in their 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 cushions in million-dollar church edifices, lulled by the strains of vernal 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 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 modern age and neutralize their influence. Will such an example multiply church-members whose consecrated hearts and lives shall illustrate the excellence of the religion they profess? Will it not rather still further intensify what St. John calls "the lust of the flesh, the lust of the eyes, and the vainglory of life"?

Truly it is desirable to "utilize the playtime" of the ministers of the gospel; for, as it is a harvest to be gathered, while the laborers, if 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 rendered his part, by the manifestation of his presence, the promise, "Lo, I am with you always, 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 learned 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 inharmonious 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 there is a God, that he lives in spirit, and 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 into 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

churches need, while they are willfully closing their eyes to it. Significantly did Jesus say, "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 reformation preached by John the Baptist of old. There must come a mighty impulse to the minds and hearts of men, which will sweep away passion, 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 not gather to himself the intellectual leaders of the Jewish ecclesiastical hierarchy, though there were "giants of negation," in and out of the Sanhedrin, 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 learned rabbis and doctors, but D. D.'s, and not the best and lowliest 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 age! Scouring the spiritual gifts which St. Paul cherished and commended; spurning all additional evidence of man's immortality, though the welkin is ringing with the glad voices 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 disowning or discrediting those facts as supernatural, they yet talk of readjusting religious methods to modern conditions; thus rendering to the materialistic spirit of the times, while they admit 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 reforms 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. Spiritualism, it is true, like early Christianity, has its crosses; but, as it has come rather from the manger than from the palace, and some of its disciples have carried into it many ideas, principles and theories foreign to its general purport and intent; yet, have even sometimes perverted it to pandering to their vices. But it has nevertheless brought a revelation of spiritual truth which millions of every rank, grade and condition have received with satisfaction to their best judgment and highest intuitions; for they have found in it both a means and an incentive to a pure and noble life. Scientists have investigated and accepted it; lawyers and jurists have analyzed the evidence upon which it rests, and have pronounced it genuine; and clergymen, who have tried it impartially and in the spirit of humility and prayer, have recognized it as not only real, but actually and spiritually *Christian*. Through this new, despised source of spiritual enlightenment is presented 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 for alone, can check—as, indeed, already checked—the efforts of those who are endeavoring to array the laws, facts and recent 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 element which they need, and which they cannot get in any other way. They need, in order that they may be saved from the "dry rot," which is now, confessedly, bringing about their decline; for this revelation gives demonstration instead of mere 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 race, as also in the "dark ages," the human mind might be content to receive, without the exercise of reason, 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 impossibile est* (It is true because it is impossible); but that time is not only past, but gone. 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 shadow still remains. Inconceivable mystery can no longer be acceptable revelation; for, if in conceivable or intelligible, it is unknown; and if not known, how can it be revealed? There is profound wisdom in what the Rev. J. K. Fank, D. D., has recently said: "The developed spirit is its own spiritual touchstone for spiritual truths." In the enunciation of this, perhaps the grandest truth of the present age, is sounded the knell of ecclesiasticalism 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 be 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 Israelites 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 collected truth—the real living light of the rational faculty; for man is now coming to be man—Godlike man—while 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 contradicts the facts of the age—that concerns itself with ideas which the human mind has outgrown—can be effectual in promoting or guiding the progress of mankind, either intellectual or spiritual. That those who profess to be the ministers of God should permit the "supernatural" to

envelop the spiritual, is truly amazing; and also that one of the "giants" of Christian intellectualism 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. Fank, 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 well-nigh cut the throat of Christianity to get rid of 'supernaturalism.' The spiritual, as well as the physical universe of God, must be recognized by those who would be truly 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."

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; this is the Lord's 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; and neither the derision of the press nor the invectives 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."

"Be that faith ears to hear, let him hear."
Adopted by the American Spiritualist Alliance, at a meeting held on the 11th day of December, 1882.
HENRY KIDDLE, Pres.,
HENRY J. NEWTON, 1st Vice Pres.,
CHAS. FAIRBANKS, 2d
NELSON CROSS, Treasurer,
S. B. BUTTAN, M. D., } Committee.

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, a New York Spiritualist attacked the genuineness of the communications given at these "Free Circles" of the Banner.

In Paris I have occasionally attended the weekly meetings of some of the societies or "Circles" of the French Spiritualists. These are associations having a President and one or more mediums among their members. Respectable 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, earth-bound 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 Spiritualists seemed to regard these sances 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 of yours.

Indeed, our system of public sances 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 *prima facie* but conclusive proof of *Esquerroquerie*, 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 Bulle's famous sances with Firman, 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 pretence 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

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 Spiritualists. 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 sances. A fair estimate of the average number of messages from spirits is seven per sance, 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 desirous 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 naming!

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 intelligence 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 her 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 to me.

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; therefore he will not try the experiment.

BY JACQUES MILLER.

Reported for the Banner of Light.

of a Vanderbilt. Kidney-Wort is man's laborer in maintaining health. With healthy liver, bowels and kidneys, men and women always be in good health. If the bowels

Written for the Banner of Light.

WINZOLA.

[Birthdays lines to my little daughter. I send them to you, dear Banner, as a Christmas gift for the parents who read 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 rosebud glows 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
Matches 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 afeels do 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 of the spirits here, in asking mortals to make conditions favorable so they can come and freely communicate with us, is that we shall assist them in elevating humanity to a higher civilization than any the world has ever known. Why is there such an unaccountable apathy prevailing in many places? What are the causes that have produced these results? One of them may be the selfishness of those who, having investigated and become satisfied of the truth 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. This 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 write in 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 depravity.

The remedy for all these difficulties is to return to the original method of promulgating the cause of Spiritualism, by forming private circles, and receiving revelations direct from the spirit-world. If a circle is formed by earnest seekers after the truth they very seldom fail 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 speak with the dead" spread among those who before soon spread among their friends, and they eagerly 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 each. Some of these circles belonged to a Union, where twelve circles would meet together 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 "truth" 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 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-communication, 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 write, and that is in regard to this country. We are thirty-five miles north of San Diego, on the O. S. R. and Pacific coast. This is truly an "evergreen shore," with the best climate in America, and should be sought by Spiritualists and Liberals, more especially those who are invalids. To persons who have asthma I can guarantee that here they will find immediate and permanent relief. The air is so pure and full of life, that sick persons feel buoyant and vigorous, soon forgetting that they have asthma or any other malady. We also have a splendid opportunity here for surf-bathing on the beach, and even now (Nov. 6th) it would do your son good to take a roll in the surf and breakers of the grand old Pacific Ocean. The climate is so even, and the air so pure, that you feel it is a blessing to be here. Certainly the future of this country is full and promising. There is some government land yet to be had; many fine chances to get good homes cheap. We have a good prospect for a nice town in Encinitas; the owners, being Spiritualists, are very liberal with lots and parcels of land, giving away lots to persons to build on. The settlement is composed of Liberals, and it is certainly a rare chance to obtain a home in California's best climate where you can grow tropical fruits and live in the best possible manner. Any one wishing to know more will get a prompt reply by sending two three-cent stamps with letter."

Pennsylvania.

PITTSBURGH.—J. J. Thornton writes: "Seven years ago in compliance with the advice of an intimate friend, (Thomas Lees of

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 interests 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 immense audience 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 1868. Attica says his wife's name is Abigail Hill; says she died Oct. 23th, 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 with in 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 father'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 knew 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 oft-repeated question, 'Does death end all?'"

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 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 were asked, and she answered them 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 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 Portland."

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 commanding 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 of 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 I 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 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 with medicine. The throat and spiracles, 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 rapid waste attending the disease. As the muscles are subsequently very weak, it is necessary to be careful of blotting and of muscular rheumatism, the latter arising from secretions having been used 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 cinchona are disastrous; as they send the blood to 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 saturating 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 four hours, for the first twenty-four hours. This prevents congestion, and draws the poison from the throat. Secure the handgrip over the arms. 3d. Mix Tincture Veratrum Viride ten drops in two-thirds of a tumbler of cold water; give two teaspoonfuls every hour, and if the fever runs high, every half hour, until a profuse perspiration occurs. That reduces the pulse, equalizes the circulation, and removes the poison from the internal organs. By this time the cathartic has operated on the bowels, time the cathartic to receive nourishing food, say gruels, beef-tea, broths, soups, toast, or weak tea. Continue giving the fever drops once in three hours. After the first twenty-four hours, change egg and salt for rose water and Tincture of Capsicum, enough to keep the throat warm and the blood at the surface. No harsh washes should be used. Internally as a wash or gargle, simply one teaspoonful of Chlorate of Potassa in a tumbler of warm water, sweetened very sweet; for adults add fifteen drops Tincture Capsicum, if necessary; this wash if swallowed will do no harm, and a child will not object to it. Keep the body moist by retaining the jug of hot water at the feet. Whether the patient be in bed or sitting up, air the room several times a day. Heat water on the stove with tar in it, and add a few drops of oil of eucalyptus. As the parasites we sometimes find in the throat and nose are caused by the poisonous state of the blood, a sponge wet with hot vinegar and water, and the steam inhaled through the nostrils, will detach the fungus growth in the throat, back of the uvula. All growths that are given should be laxative. Do not prevent the hemorrhage that sometimes takes place

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 secretions 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 subject 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 Slight Cold, if neglected, often attacks the lungs. Brown's BRONCHIAL THROCHES 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.

Call for a Convention.

The Vermont State Spiritualist Association will hold a Quarterly Convention in the Town Hall at Westbury, on Friday, Saturday and Sunday, Jan. 12th, 13th and 14th, 1883. Cephas L. Lynn, the popular platform orator, will be present, and will deliver an address on "The Spiritualist's Duty." He has been previously engaged to speak in Providence on Sunday. Edgar W. Emerson, of Manchester, N. H., and Mrs. Gertrude B. (formerly of Wallingford, Vt., test mediums, will give public sittings. Mrs. Sarah A. Wiley, of Rockingham, N. H., and Mrs. Elizabeth A. (formerly of Wallingford, Vt., test mediums, will give public sittings. Mrs. Sarah A. Wiley, of Rockingham, N. H., and Mrs. Elizabeth A. (formerly of Wallingford, Vt., test mediums, will give public sittings. Mrs. Sarah A. Wiley, of Rockingham, N. H., and Mrs. Elizabeth A. (formerly of Wallingford, Vt., test mediums, will give public sittings.

A NOTED BUT UNTITLED WOMAN.

[From the Boston Globe.]

Meers, 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 zealously devoted to her work, which is the outcome of a life-story, 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 medicine 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 physicians 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, Leucorrhoea, 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 fatness, flaccidity, destroys all cramps, for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. 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 obtained 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. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Bloating and Torpidity of the Liver. Her Blood Purifier works wonders in its special line, and bids fair to equal the Compound in its popularity."

All must respect her as an Angel of Mercy whose sole ambition is to do good to others. Mrs. A. M. D. June 3, (5)

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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 dusky robes. The clasped hands, upturned countenance, and heavenly gaze, most beautifully embody the very ideal of devout prayer. The moon, half down, casts the exquisite radiance of the moonlight, and the light from the window, shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches; engraved surface, 18x24 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hills 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—reunited. "Life's Morning" is to live good and pure lives, so "That when their bark shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal youth." A band of angels are scattering flowers, typical of God's life-giving teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 18x24 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. Unnoticed, 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 brink of the fearful cataract, the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Bright gave way to composure and resignation, as, with a determined and fearless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to surprise the boat turned, as by some unseen power, toward a safer outlet in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic 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, 22x28 inches; engraved surface, 18x24 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew tolls the knell of parting day." from the church tower lapsed in sunset's fading light. "The loving hand winds slowly o'er the sea," toward the humble cottage in the distance. The plowman homeward plods his weary way, and the tired horse looks eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. "The little girl imports life and beauty to the picture. In one hand she holds a book, and in the other a true and true flower. Seated under a tree, she is calmly engaged, 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 throes of life, classical culture and religious fervor, have fascinated the poetical heart of the world. Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 22x28 inches.

"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 beautiful group of which are beautiful and interesting. A family of a happy family with the annual kingdom. The companion-plow 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 1877 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydeville, 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 skill in full accord with the subject and its drawing light, these scenes have been otherwise than a "work of tape" 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 "Zig-Zags" around a tree through the foliage, her face radiant with a loving, gleeful, rapturous expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size 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 and vocal with the song of birds. The farmer, spreading the noonday feast from a basket brought there by his daughter, "All knifed grazed burning over her cheek." From a picture 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. Horns attached to a wagon loaded with hay, support a most pleasing sight. A rustic rustic, proud of his team, leans against his favorite horse. A little boy and girl are passing a lunch to brother and sister frolicking on the loaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22x28 inches.

BOOKS:

THE FEDERATI OF ITALY: A ROMANCE OF CAUCASIAN CAPTIVITY.

By Dr. G. L. Ditson. This is a romance of the most exciting character, and full of stirring incidents. Cloth.

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

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

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SPECIAL NOTICES.

In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for insertion.

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

Banner of Light.

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

THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to "lessen 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 ecclesiastical 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 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 become 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 reëstablish 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 lofty 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, then 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 be 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 eyes to it. It is a new spirit whose power cannot be withstood even by the mightiest intellects.

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 ecclesiasticalism 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 judge, 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, 33 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 as public or promiscuous séances for physical manifestations": "These," it avers, "have been of late years generally marked by the following characteristics: (1) 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 panacea 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 (or) 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: 'Obviously, the circular calls for improvement in methods of managing public physical séances, whereas it actually means their destruction entirely, inasmuch as they have done 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 document 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 names are known to respond to the circular. 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, hamlets and districts of England and Scotland, making a total of ninety-three persons—and they call this a representative document! In the literary world, while A. R. Wallace's name is the only one known to sign the circular, and even he has signed the circular with such a qualification as to amount for practical purposes to a fraudulent endorsement;—and only one person, a man who endeavors to stamp Miss W. 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, signers and substance.'

which list we are invited to add our own name (at least the line making such request is not erased in the copy sent us). This we cannot do, for we sincerely believe that were such action as the closing clause of this circular proposes to be taken by Spiritualists, it would result 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 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." 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 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 séances of this lady are held in the dark, and we have reason to believe 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 require, and we need have no fear whatever but that the work of Spiritualism will advance. The truth will make itself felt and recognized. We have no need to apprehend that error—impotence—will reign; all such is perishable; it is counterfeited, 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 latter's views. He said: "This ridiculous idea of the danger from overwork too often tends to discourage 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 ariel, 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 deceptible 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 into tribes, nations and races on the earth; only much more perfectly. They are arranged according to the law of affinity, and so all distinctions of caste are done 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 friendships and of marriages of men and women in heaven. Christ saying that in heaven they

neither marry nor are given in marriage was directed against the low, lustful, selfish and sensual marriages, not against the pure marriage such as God approves. Husband and wife who are truly united here will meet again in all the old-time love and sympathy and spend all eternity together. "What do spirits do in heaven?" is frequently asked, to which the speaker 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. Towle'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 of the speaker's able remarks.

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

Rev. J. D. Shaw, a prominent Methodist clergyman, and until recently, pastor of a society in Waco, Texas, whose public renunciation of certain dogmas of his church we referred to a few 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 life."

With regard to "the punishment of the wicked," he says, "that God punishes those who willfully violate his laws, I have no hesitation in believing. I have only been led to doubt the eternity of future punishment upon the question of a finite creature, upon the abuse of a brief probation, being subjected to an infinite punishment."

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 séance held with W. Harry Powell in that city, at which were present three reporters of that 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 theories 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 investigation 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 belief, 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 unprejudiced 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 individual were given, and they all entered upon a line of thought and investigation that will in due time make Spiritualists of every one.

"MEDIUMS IN BOSTON."—Under this caption, on the seventh page, will be found the addresses of a large number of reliable mediums in this city, representing the various phases of the Spiritual Phenomena.

Holiday Books.

There is no present more clearly fitted to embody 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 Zunis. It appears that in close proximity to the Zuni 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 Zunis 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 discovery to secure possession of it, together with a large tract of the surrounding land, for the establishment of a cattle ranch. The writer 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 Caliente. 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 reexplored 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.

On Wednesday evening, Dec. 13th, was very interesting to those who weathered the storm to meet him on that occasion. Mr. C. N. Thayer, with his choir of boys, gave some of their best efforts in bringing out the full effect 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 evening.

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 who rely 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 ignorance 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 6th of March.

Message Department.

Public Free-Trade Meetings.
Are held at the B. A. C. OF LIGHT OFFICE, No. 9
Montgomery Place, on TUESDAY and FRIDAY AFTER-
NOON. The Hall (which is used only for these sessions)
will be open at 2 o'clock, and the doors will be closed,
allowing no access after the conclusion of the session,
except in case of absolute necessity. The public are cor-
dially invited.

The Messages published under the above heading in-
dicate that spirits carry with them the character of their
earth-life, and that they are not good or evil—con-
sequently those who pass from the earthly sphere in an un-
developed 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 comport with his
own reason. All expressions of such truth as they perceive
no more.

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

Natural flowers upon our (free-trade) table are grate-
fully appreciated by our angel visitors, therefore we solicit
donations of such from the friends of our cause who may
feel that it is a pleasure to place upon the altar of Spiritu-
ality their floral offerings.

We invite written questions for answer at these
sessions.

Miss Schellenger wishes it distinctly understood that she
gives no advice, and that she does not desire to be
consulted on Tuesdays, Wednesdays or Fridays.

Letters of inquiry in regard to this department of the
Banner should not be addressed to the Editor, but to
LEWIS B. WILSON, Chairman.

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SULLIVAN.

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

Invocation.

Spirits of Truth, of Wisdom and of Love! ye bright
denizens of immortal spheres; whose souls are imbued
with the desire to elevate the human heart,
drawn up into us at this hour, that we may feel the
uplifting influence of your power and inspiring strength.
Oh! may our lives be kindled anew with the divine fire
of zeal and earnestness which such souls can do, and may
we feel 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 communion with angels, with the
righteous and those who delight to benefit the weak
and the weary, to uplift the fallen, and to bring a bless-
ing unto all. May our own souls become stimulated
anew to live a better, holier, purer life. May we
perceive the light of truth shining through the darkness,
and may we behold the benign hand of love guiding us
onward and upward, beyond all care and turmoil
and strife. Struggling on through all sorrow, through
all we may, to the light of truth, given strength to
press forward unflinchingly, feeling that if they only
seek to do right, to follow that Golden Rule which
doth unto all others the same as they would be done
to, they will in the end be in the better world and join
in the praises of the angels forever.

Questions and Answers.

CONTROLLING SPIRIT.—We await your ques-
tions, Mr. Chairman.

Ques.—[By Sumner Wallace, Worcester, Mass.] We have been taught that God is im-
pulsive in his attributes; that he can do all
things are possible. We know that whatever is,
is possible; but how much, if any further, are
we 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 embraces all things, is
boundless in its power, limitless in its capacity,
and hence, cannot be limited by anything. While
infiniteness 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 specu-
lative imaginings than would infinite beings.

Q.—[By E. E. Ecker, Thirty-five years
old.] 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 sur-
plice and black cassock, just as he looked when
I heard him preach in Devonshire, England." A
day or two after I received the *Banner of
Light*, announcing his demise, the same morn-
ing to me of the *Banner* explaining why it was that
though having seen him, but once in the form I
could 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 spirit of
certain mediums 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 representa-
tion of any person or thing before the minds of
their mediums, and in this way present to the
mediumistic and faithful devotee of the cause
something which is taking place, or of a vision
of some spirit whom they wish to present to his
or her view.

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

A.—All angels are spirits, and all spirits are
not angels. The angel in his higher sense
means messenger. Many spirits are messen-
gers, 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
whose delight in ministering unto others. All
spirits are not angelic messengers, for some
are still surrounded by the conditions which
belonged to them in earthly life; they are
weighed down by the effects of those condi-
tions 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 as-
pirations are high and pure and one whose ten-
dencies are toward the immoral plane. All
spirits, when they have advanced above the
earth, are purified 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 sur-
ging throughout the atmosphere. Agitation is
rife on every hand. Spirits who are interested
in the political welfare of the country are con-
gregating in great numbers in your homes and
throughout your streets. The influence of
these spirits is a positive danger. It is very
marked, and exerts its power upon all medium-
istic organisms. Spirits not interested in the
political questions of the day find great diffi-
culty 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 pre-
dilection for any particular candidate, but be-
cause I feel that every day and every occasion
when the best energies of the voting population
are called into activity, marks an important
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 ex-
press myself as I did when in the body; I still
feel a desire to take my position upon them
grounded in a positive danger. 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
foster the elements of love, of peace and of
law, you will at the same time keep alive the

best interests of the community; and you need
have no fear that the community will become
oppressive or a disservice 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 imperish-
able. It is precisely the same with your coun-
try 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 func-
tions well, and you need not fear for the sound-
ness of the whole—you need not fear for its util-
ity 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-
hood—will see to it that he does his part in
selecting and electing only those of his
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 in-
terest 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 citizens of this State—not at this time alone,
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 prob-
ity—those who will, under all circumstances,
do that which they feel to be for the best good
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 prin-
ciples 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 honest men
in our own city remain away from the polls—
refrain from doing their duty—instead of ex-
ercising 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
use of it, for the purpose of creating a public
sentiment that will declare any and every man
who is impure 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 that will declare *impeach-
ment* to be the standard. When I behold
such men as Charles Sumner, William Lloyd
Garrison, John A. Andrew and others, who in
the hour of trial never shrink 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
nation. 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 in-
creased 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
spirits who desire to manifest, because they feel
that some good may be accomplished in private
ways, and because they feel they will them-
selves become benefited through the experi-
ence. John Pierpont.

Peter C. Brooks.

[To the Chairman.] As one, sir, who was
formerly known as "one of Boston's solid men," I
return from the spirit-world. I do not come to
announce my presence for the special gratifica-
tion of any individual in the body, for I do not
believe that my words will be of any service
coming from myself. It may be that a few who
formerly knew 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 satisfac-
tion. It may seem to you, who do not under-
stand the case, that I am doing this for the
coming of 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 ex-
cuse and reason for coming to-day. I knew
what it was to be recognized in the streets of
your city as one possessed of a large amount of
material means; but I was not content with
the spirit-world, I am short of all such posses-
sions. I come as one who is in need of your sym-
pathy, of your assistance. Not that my condi-
tion in the spirit-world is a very lowly one,
not that it is very unpleasant to my spirit, for I
find many things in that beautiful world that
are soothing, elevating, strengthening and glori-
fying to my being; but I have been back here
on earth, and I perceive my shortcomings as
plainly as I now do, and recognize, as I can,
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 possess, I would pass out
of the mortal life a purer man. Not that I be-
lieve in bestowing angels 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,
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. Poverty is a great
master, for it urges one on to the doing of
those things which he never would have
performed were it not for the spur which nec-
essity gives to the human mind and the phys-
ical system; energies are unfolded, activities are
developed, which would never have seen exist-
ence had it been otherwise.

But I know positively, from my present stand-
point, that I had no right to accumulate such a
large amount of material wealth, for I know
that 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
opportunities for the unfoldment and growth of
the best part of his being. But I do not wish
to accumulate 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 ma-
terial 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 spir-
itual wealth which lies beyond. Having passed
through some of these experiences I know
whereof I speak, and so I return in order to
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
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 am unhappy in
the spirit-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
seem, for the moment, to shrink before them;
and yet had I the power to return to mortal life
and live on an earthly existence, I would travel
a road different from that which I trod when
here before.

It may not be of any use to send my greetings
to those who are friendly toward me, who re-

member my name and recall the fact that I
was moving 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 dis-
cuss 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, for I am not inter-
ested in 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 an-
nounce me, sir, as Peter C. Brooks.

Rosa T. Amedeo.

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 held it in the experi-
ences of many individuals whom I have come
into association with; and so, although I per-
ceive 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 I feel that I am able to look
back upon their course of 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
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; 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 up-
ward, as the flower grows upward from the
ground; they are becoming more and more en-
dowed 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
unpleasant conditions; but after a time they
will break, they will give way, and you 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
comfort and bless; they are seeking to en-
fold your lives with peace and joy, and to bring
to you from the realms of supernal life the
affection which will stimulate and strengthen
your hearts through every time of need. Under-
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
love and blessing, and ending your lives with
peace. My friends will understand my mean-
ing, for they have desired to receive something
from their spirit-friends. They know I fre-
quently 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 na-
tions, or communities, or peoples, 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
bring experience to the community at large.

For, when we find their pathway sur-
rounded by beautiful flowers, we will find
that those individuals who have been 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 individ-
uals will not be so propitious for the welfare of
the State or the country as they have thought,
nor will they experience these individuals and com-
munities, and 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
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quently 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 na-
tions, or communities, or peoples, 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
bring experience to the community at large.

For, when we find their pathway sur-
rounded by beautiful flowers, we will find
that those individuals who have been 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 individ-
uals will not be so propitious for the welfare of
the State or the country as they have thought,
nor will they experience these individuals and com-
munities, and 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 draw-
ing out those attributes that need strengthen-
ing, and of enabling them to end their lives with
peace. My friends will understand my mean-
ing, for they have desired to receive something
from their spirit-friends. They know I fre-
quently 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
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day. And so it seems to me that an All-
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to come to individuals and to communities, for

Banner of Light.

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; 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 Democratic 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 Frohisher Hall, 23 East 14th Street, at 7:30 P. M. Subject: "What Has Stuart Cumberland Exposed?" Seats free.

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 Frohisher 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.

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.

Great attraction at the Howard Athenaeum this week, viz.: "MARIO; 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 Spiritualist 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 agent, 256 Washington Street, Boston, for specimens 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.

PARITICH AND PARITICH.

Paritich—Why is it, kimmer, that the Scot
Says often burs the gree,
By with of body and of soul,
Wherever he might be?
Sandy—Because his flesh and bones were made
Of Scotch's heathen Paritich,
Because his thoughts of man's chief end
Were guided by his Gargilich.
—From a new play called "The Indulgent Shepherd,"
erectly attributed to Dr. Begg.

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 protegee'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.—Indice.

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

A professional "mind reader" is astonishing the 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 hole in a coin. Judging from the great amount of mutilated coin now in circulation the United States ought to make a similar legal provision.

FIRLY SPOKEN.—Judge Gildersleeve, of New York, in passing sentence upon a young pick-pocket 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 young I 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 gratuitous 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 not one.

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 shown to be a curse, but a blessing—in fact, a lifting of the life. The 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 ministrations of sorrow, suffering and premature death, dissipating all ideas of vindictiveness on the part of a revengeful God, and substituting the conclusive 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 he 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 over will be sweet. His body and soul attuned to nature, their separation must be natural, for the body would simply mature and lose 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 has most masterly way showed the process of death to be wholly painless. He explained how nature supplies an anesthetic, so to speak, and under its influence the nerves lose their sensibility and the brain often this consciousness. He instructively told how this anesthetic was produced, what its gradual influence and final effect, also how 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 even in the minds of people witnessing death-bed scenes. The large audience listened in breathless silence, and at Mr. 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 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 frequently applauded. 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 spoken were Miss Winnie Graves, Mr. M. A. Blunt, Mr. John Abbott, Mrs. Lydia Newhall, Mr. Charles Waring, Mrs. Charlotte Tay, a Mrs. Eddy, a Mrs. Stanley, et al.

Next Sunday Mr. Colville occupies the rostrum at the usual hours. Mr. Baxter goes to Providence.

W. A. D.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Ives Hall, 55 West 33rd Street, at 10 A. M. and 7:30 P. M. Henry J. Newton, President; Henry Van Dine, Secretary.

The Independent Association of Spiritualists and Liberals.

hold public meetings every Sunday morning and evening at Frohisher Hall, 23 East 14th Street, commencing at 10 A. M. and 7:30 P. M. The speaker of the evening will give a series of lectures after each lecture. 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 Guichenot, having previously explained the interesting experience of the Baron related in his remarkable book: *La Réalité des Esprits, et le Phénomène matériel de leur Élaboration Directe*. An address was then delivered by the Rev. C. P. McCarthy, on "Science and 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 lack of courtesy in the conduct of controversialists, which could scarcely exist if the true spirit of Spiritualism prevailed. Science has been defined 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 science, falsely so-called, because mere supposition or theory is often so-called as fact. True religion must always be opposed to such science, as religion 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 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 or book. Religion should not be a matter of mere belief, but of knowledge. When some one contradicted Galileo's statement that Jupiter has four moons, the astronomer simply said: "I know it," and directed the unbeliever 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, and 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 *Cambrianists 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 self-contradictory. 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 eyes 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-body that mind and spirit bear 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. My spirit-daughter has come to me, and spoken to me." The speaker related an interesting experience

illustrative of this fact: "Though a substantialist," he said, "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 perpetuate error, for people cling to their false ideas because they wish to preserve the organizations based upon them. I 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 Christ-principle 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, because 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, who delivered 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. 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 séances. 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."

HENRY KIDDLÉ, Pres.

New York, Dec. 18th, 1882.

New York City.

To the Editor of the Banner of Light:

The regular monthly meeting of the Ladies' Spiritualist Aid Society was held Saturday evening, Dec. 16th, at J. V. Mansfield's. We sold in shares an Afghan 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 fortunate number which gave him the prize. As 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" \$20.07 for the benefit of this family.

Addressed by Mrs. N. J. T. Bright, and Prof. K. M. Mansfield. The speaker said, "We are kind hosts 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 recognized. One gentleman received through Mr. M. an excellent test. Mrs. M. was untrusting in her endeavor to make us comfortable and happy, and in justice I must add that she succeeded admirably."

At every meeting 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 the Brooklyn Spiritualist Society, 111 South 2nd Street, every Sunday at 11 A. M. and 7:30 P. M. Speaker engaged: Walter Howell, for December. The public cordially invited. Children's Lecture at 3 o'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 has leased the Church edifice, Clinton Avenue, between Park and Myrtle Avenues (entrance on Clinton and Waverley Avenues), and will hold services every Sunday at 10 A. M. Educational Fraternity, or Sunday School, meets every Sunday at 10 A. M.; Ladies' Aid Society every Wednesday evening for social intercourse at 7:30 o'clock. Psychic Fraternity meets every Saturday evening, at 7:30 o'clock, in the purpose of forming classes in clairvoyance, all meetings held at the Church, and all free. A. H. Dalley, President.

Brooklyn Spiritual Fraternity.—Removal: The Fraternity Conference meeting will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7:30 P. M.

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

Monday evening, Dec. 11th, Mr. C. R. Miller, Chairman, introduced Mr. Peavey, who said: "Spiritualism embraces all relations relating to the welfare of humanity, and the temperance question is one of the most vital of the cost, not only in money, but in tears and suffering, caused by the traffic 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 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 himself better, would be a good thing, and advocated an organization of ladies 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:

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 the 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 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 many very interesting experiences and doubtless many more times on the best means of cutting falsehoods framed by bigotry and ignorance

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 recitation with marvelous realistic force. The effect produced upon all present was great and lasting.

The society in Grand Rapids is one of the few for which I have ever spoken. The officers 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 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*, 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. It 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 interest of truth and liberty, W. J. COLVILLE.

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 inflammation of the eyes, and unable to do any writing or other business. Mrs. Fletcher's present situation is only a slight improvement of what it has been from the first. She is dangerously, but we trust not fatally, ill. The most favorable thing that has occurred since 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 no 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. FLETCHER.

60 West 12th Street, New York City.

LOSING THEIR MINDS IN TRYING TO SAVE THEIR SOULS.

Three persons have become insane in consequence of attending the revival meetings 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 Rapids 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 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 whenever 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.

THE BEST THING KNOWN FOR WASHING AND BLEACHING

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 imitations well designed to mislead. PEARLINE is the only safe labor-saving compound, and always bears the symbol and name of

JAMES PYLE, New York.

May 13.—26tcwils

KIDNEY-WORT

IS A SURE CURE For all diseases of the Kidneys and LIVER.

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

MALARIA. If you are suffering from malarial fever, or any other disease, Kidney-Wort will surely relieve and cure you.

In the Spring, to cleanse the System, every one should take a thorough course of it.

SOLD BY DRUGGISTS. Price \$1.

KIDNEY-WORT

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PIANOFORTES.

UNEQUALLED IN Tone, Touch, Workmanship, and Durability.

WILLIAM KNABE & CO., Nos 204 and 208 West Baltimore Street, Baltimore.

No. 112 Fifth Avenue, New York.

See Wm. Knabe, Agent, 606 Washington Street, Boston, or Williams & Everett's.

HOLIDAY BOOKS!

Gifts for the People,

At No. 9 Montgomery Place, Boston, Mass.

Battle-Ground of the Spiritual Reformation.

By S. B. Britton, 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. It is a book for all who are true to the cause of the soul. It is also just the weapon to put in the hands of capacious critics and dishonest enemies. It spikes their poisoned artillery, and will force them to retire in silence from "the Battle-Ground of the Spiritual Reformation." 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. Magdalena Kline, and which is called *The Everlasting Good-Bye*. 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, \$5.00, 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 Giles B. Smith. Cloth, 8vo. pp. 270. New Edition. Price \$1.50, or full gilt \$2.00, postage free.

Poems from the Inner Life.

By Lizzie Doten. Thirteenth edition. This volume contains the gems of the inspirational utterances given chiefly before public audiences, under direct spirit influence. Cloth, full gilt, \$2.00; cloth, plain, \$1.50, postage 10 cents.

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Poem in Four Parts. By Warren Sumner Barlow, Part I. The Voice of Nature; Part II. The Voice of the People; Part III. The Voice of the Spirit; Part IV. The Voice of Prayer. Ninth edition; new and elegant steel-plate portrait of author. Cloth, \$1.00; gilt, \$1.25, postage 10 cents.

Daisies.

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