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# The Spiritual Rostrum.

#### THE NEW BIRTH.

A Discourse Delivered before the American Spiritualist Alliance, Sunday, Dec. 23d, 1882, by

JUDGE NELSON CROSS.

[Reported for the Banner of Light.]

One of the most valued truths which the Spiritual Philosophy makes clear to the understanding of those who are receptive to its teachings is, that the change which we call death is but the beginning of a new life, not at some unknown period in the future, but in natural order and sequence, without intermission or the chance of miscarriage. We learn, too, that the manner of this beginning, its conditions and surroundings, depend upon our habits of life and modes of thought here in the form; that this world is indeed the primary school of the spirit, whose trials and experiences adapt it to the purely spiritual state, freed from its material environments; in a word, that this discipline is a needful preparation for the new birth which awaits the spirit in the unseen realm beyond.

But it does not follow that these earth experiences are always of value to the spirit in its sublimated state. They may be, and not unfrequently are, precisely the reverse.

It is an error common to popular theology to suppose that the angel-world is divided between those who are without blemish, good, and those who are irredeemably bad. Out of this false idea has sprung a large share of the suspicion and distrust with which spirit-communications have in many instances been received. If we were to affirm as a truth that there are as many phases of spiritual existence as there are individual spirits, we should certainly come nearer the mark, if indeed we did not exactly hit it. Of the vast multitudes who have their conscious beginning here, no two are precisely alike in any one particular; nor do they occupy the same level of thought and sentiment; so that in a spiritual sense their conditions are different. How much more distinguishable, then, will these differences become in a state where thought, sentiment and intuition constitute the sum of spiritual being, and are held at their exact value. Can there possibly be any greater incentive to a life of rectitude and virtue, than the realization of this unerring law?

Every individual, upon his entrance into the world of spirits, holds that precise relation to it for which his earth-life had fitted him. As certain as vapor rises and rain descends, his spiritual rating determines his level, and whatever that may be depends wholly upon his own exertions.

This is the spiritual doctrine of to-day, as it was also of one of the most renowned and by far the best known of the Greek philosophers five hundred years before the Christian era, and he suffered persecution and death for his opinions; for, contrary to the popular religion, he taught that the soul is immortal and that the dead can return to us. But he died not in vain. Over the broad expanse that divides the hemispheres there is a bow of promise, beneath whose effulgence we are gathered to-day in spiritual recognition of his sublime virtue and glorious martyrdom.

In speaking of those who persistently commit acts of injustice and crime against individuals and society, Socrates says: "They are ignorant of the punishment of injustice, of which they ought to be, least of all, ignorant; for it does not consist in what they imagine, stripes and death, which they sometimes suffer who do not commit injustice, but in that which it is impossi-

ble to avoid." Theodorus, with whom this dialogue was held, inquired of Socrates as to his meaning, when he proceeded to say: "Since, my friend, there are of almost equal concern, and that is that the fails to be science. For example, the science two models in the nature of things, one divine tendency to dissipation and vice is often transand most happy, the other ungodly and most miserable, they (i. e., evil-doers), not perceiving that this is the case, through stupidity and extreme folly, unknown to themselves, become similar to the one by unjust actions and dissimilar to the other. Wherefore they are punished by leading a life suited to that to which them that unless they abandon this excellence . Hight to insist upon being properly born; that laws, who challenge its authority and mock at (mode of life), that places which is free from their parents shall be decent members of soci-

these things, as being altogether shrewd and | ends not with the present life. If born under | ture state something more substantial than a crafty, they will listen to as the extravagances of foolish men."

Here we find briefly but pointedly stated the theory which Socrates held of future punishment, according to which the elements of cruelty and revenge, or punishment for punishment's sake, are wholly wanting. According to his view, punishment may be said to consist in deprivation, through unfitness; in other words. in continued and compulsory association with ideas and entities corresponding to those of the earth-life.

A coarse and illiterate person would hardly be expected to find enjoyment in the society of the cultivated and refined, and if forced to endure their companionship he would experience anything but satisfaction. Unable to comprehend the drift of conversation, or appreciate the refinements of the drawing-room, he would dolefully count the lagging hours till the hand denoted the period of his liberation. Not even the highest expression of the old masters, nor the embodied poems of recent days, would find in his bosom any responsive echo or appreciation of the soul and sentiment that lives in the silent marble and the sleeping canvas. Thoroughly discontented, he would be rid of it all. But if of a sensitive nature, the realization of his own inferiority, brought out, perhaps, for the first time in strong relief, would work exquisite humiliation, not to say torture, and right here would begin, naturally enough, that spiritual unfoldment whose mainspring is self-arraignment, and the desire of reparation.

Even so is it with the spirit in its contact with spiritual things. At its first deliverance from earth-conditions, so completely one and the same are the embodied and disembodied ego, that it is sometimes difficult for the spirit to realize the change.

He is spiritually just what he was temporally. If selfish, cruel and unjust, or careless and dissipated, there is nothing surer than that his immediate future will be in spiritual correspondence. There will be indeed no change for the better except from his own soul-center. working outwardly. Thence will spring any honest desire to atone for the past through the law of compensation rooted in retributive

There will be no room for hypocrisy, no concealment, no deception-everything will take its exact measure, and vice equally with virtue will exhibit itself in its true colors.

It is as if every besetting sin or evil thought were to stamp itself upon the human visage, in disfiguring lines or repulsive blotches, that all might read at a glance the damaging record. I the kingdom of heaven. Would it not conduce to the greatest care and the perishable body?

We have said that all reformation must come from within; that there can be no atonement outside of the individual self; that every act, thought and purpose of our lives counts for something, of either good or ill, in the aggregate of our spiritual rating, where neither faith nor good works, unless born of unselfishness, will be set down to our credit. Hence, it is even possible for one to benefit others without henefiting himself—as in relieving the distressed through ostentation and vainglory, or the expectation of worldly gain.

He may "devour the widow's mite and orphan's bread," and endow poor-houses and hospitals in the end, in the vain belief that in this way he is able to square accounts with the world and carry something to the credit side of the final balance sheet. He may be a praying member of a church all his days, idolizing his money bags as a graven image, till, worn out with avarice and high living, he cheats his own conscience by founding and capitalizing a theological seminary, where the sons of well-to-do parents, after being cramped in a mold, take on priestly orders and become "blind leaders of the blind," with ample salaries and fashionable congregations; but when the day of reckoning comes he will find that it is his own soul that is locked up in the corner stone, and far away is the day of its deliverance. The beggar at the palace door may be spiritually rich in comparison with its haughty possessor who turns him empty-handed away.

I sometimes prefigure to myself the sordid rich in spirit-life as a sorrowful-faced donkey, overloaded with gold, which he is forced to carry from place to place, because he can neither use it nor give it away. That which absorbed his temporal being has become his spiritual bane; and he is just as far from being an angel as he ever was, for there is no mistaking his remarkable ears for wings.

It is a current belief that the personal habits of the individual have much to do primarily in made contradictory revelations—the one for forming the tastes and desires of the spirit: that it is upon the etherealized food which sustains the body that the spirit derives its sustenance. If this be a correct view, it becomes of the greatest importance that only such proper nourishment as conduces to good health should be taken into the system.

But there is still another view of this matter mitted to the innocent offspring.

I call to mind a striking aphorism in a lecture by the late Celia Burleigh. "Children," she it is the Creator's account against Moses's, and declared, "have a right to insist upon being when it comes to that we have an equal right properly born"; and so they have; and the with the church to take our choice of authors. more we think upon it and apply it to conditions observable in our public streets, the gathered to its fold infidels and atheists, whom more forcibly it will strike us. Childrenshave a the church regards as species of religious outety, sober, industrious and of good repute; for evidence of the rationality of our system of behere they will always lead a life resembling only such are able to bring forth children with-themselves, and there will associate with evil, out entailing upon them a curse which of times other can, that the soul is immortal and the fu-

favorable conditions, there is nothing on earth quite so near heaven as little children. They are the early spring flowers in the garden of life, committed to our tenderness and loving care, and their spiritual unfoldment should be as pure and spotless as the lily that sleeps upon the bosom of crystal waters.

Unlike the young of other species they are without the quality of instruct, that our direction over them may be the more complete.

Think not that the responsibility is one to be lightly considered, or carelessly observed. The future of the family, as well as the State, is always with the young. "The child is father to

I am aware that this teaching is not in accordance with what is understood to be Orthodox in a popular theological sense, nevertheless it is believed to be strictly evangelical. Its merit consists in the repudiation of those stumbling-blocks of churchiological stupidity, original sin, total depravity, predestination and the atonement, which compel the substitution of fear in place of worship, and make what has been accepted as a religious life, a daily compromise between two spiritual monstrosities, leaning not devoutly, but politically, just a little to the side of the one whose attributes are considered the least objectionable. -

It was only the other day that I took up a newspaper containing a short blography of a celebrated sporting character—a man of English birth, Southern training and adventurous hab-

its. At times he had been fortunate even to repletion, and then in turn he met with reverses, which left him, in the language of his craft, without a "stake." He too had had his personal rencontres, and more than once killed his man. But withal he had his friends, fellow sportsmen toward whom he had stretched out a hand, not altogether empty, in time of need; and to their credit be it said they never forgot it—so now that their chief was barely able to sun himself in a faint mid-day exercise, almost in view of the beckoning hand that guides to the narrow house, they stood by him and supported his tottering steps, even grateful of so poor a privilege. "Yes," said one of these, on being interrogated, 'George was always good to his friends. He was the keenest player that ever worked the Missisciant of the new he is on his last legs, and when he for the best hand he shall have a funeral equitato the best. We'll buy him a lot in the crack cemetery, a white marble shaft shall mark his resting-place, and we'll inscribe it in big letters, 'George Hanshaw, gentleman, also gambler; and of such is

Although this may appear to have a comical circumspection in this life? Eyen so is it with | side to it, it is wholly consistent with the docthe spirit. Shall we hold it of less value than | trine that a Saviour stands ever ready to assume the burden of our sins, to which we have clung through a long life of evil doing, merely for the asking, and that too with our latest breath.

If I have any quarrel with a belief in such a wholesale dealing in indulgences, it is because," aside from being irrational, it is impossible to do any good with it. . ).

Prior to the advent of Modern Spiritualism there was a strong mental current, ever swelling in its onward course toward materialism. which assigns to man, at death, an oblivion as complete as that which overtakes matter in decomposition. This cannot be ascribed to a lack of reverence so much as to the absurdity of many of the old systems and creeds, and their opposition to truth, made manifest in Nature and science, for it is in the field of liberal scholarship that the student is met with unanswerable

contradictions of church dogma. The world has always been priest-ridden. In the remote past the leaders and, I might say, the inventors of religious sentiment held unquestioned dominion over the mind and conscience of the masses, who, for the most part, had neither the capacity nor the inclination to dispute the artificial theories of a cunning and powerful priesthood, to which they were induced to give unreasoning assent, as a condition of assured present and future well-being. It is even so to-day in no inconsiderable degree, notwithstanding our higher civilization; but free thought and honest opinion, irrespective of popular prejudice, are slowly but surely doing their work. They are indeed the destroying angels of all false creeds and systems, and if in the great reactionary movement which is now taking place the tendency be to swing a little past the plumb line where science and religion meet and point the same way, there need be no apprehension. Truth honestly sought will always be found. It has been charged that scientific research leads to infidelity or disbelief in the inspirational truths of the Old Testament, as if the Almighty had the ignorant and the other for the learned. If this be so, give us knowledge with infidelity, rather than ignorance without it. Any system that will not stand the test of science ought to perish, as it surely will and must. Science is ascertained truth. It is the last re-

sort of experiment, the ne plus ultra of discovery. In just so far as it comes short of this it of geology is the Divine record of the creation. and if it shows that the world was millions of years in forming we are bound to believe it, for

Again, it is charged that Spiritualism has

dream. Its groundwork is self-negation and benevolence; its teaching, "as ye sow on earth so shall ye reap in heaven; as ye, build so shall ye inhabit.'

"The world is my country, to do good my religion," was the maxim of one whose exam ple justifies the honor in which his name is held by all who love liberty and revere justice. There can be found no holier precept, no high er religion. Things which to ordinary minds are accounted of the greatest importance in this life, may become intolerable burdens in the life to come, where every soul is held to a strict account of his stewardship, and the oppressor and the oppressed, the master and his slave, are often made to change their relation-

The highest knowledge of things which pertain solely to material life, even of the arts and sciences in their infinite range, riches, empire and dominion, are not inconsistent with a state of spiritual ignorance, helplessness and paunarism. Thus when the spirit is stripped of its outward vestments, and the unredeemed soul, with all its imperfections, comes up for judgment, the mighty may find themselves overcome with the weakness of babes; the opulent burdened with earth-conditions; the selfish desolate and companionless; and the hypocrile a mirror of graceless images, even to himself, from which there is no concealment, no escape In summa summarum, right living and right doing are the only means to a state of future tranquility and happiness.

In the realm of light and beauty. On the dreary desert sands, There are houses, rude or comely, That are builded not with hands.

And beyond the silent river Fleeting, flowing as our lives, There's a house for every builder, Of the spirit which survives.

Though ve reck not of endeavor. Seeing not the work begun. Heeding inward voices never, Ye are builders-every one.

Every sorrow, every pleasure. Alm or action whatso'er, Hath its rule and plummet measure In the dwelling over there.

As our souls are here unfolded Day by day the work proceeds; Hour by hour are shaped and molded Living emblens of our deeds.

Founding stone, and beam and rafter, Wall and roofing through and through.
As ye furnish, so hereafter Shall be given back to you

## Indian Tradition of the Deluge.

Several of the leading men of the Musquakie ribe of Indians, from their reservation in Tama County, were here recently. They were in charge of George Davenport, their agent, who was born among the Indians at Rock Island, and in whom they have great confi-dence. Mr. Davenport related many incidents dence. Mr. Davenport related many incidents in the history of the Sacs and Foxes, who formerly occupied this territory. The Musquakies are the remnant of these tribes: Mr. Davenport says they observe religious rites which closely resemble those of the ancient Hebrews. They have a Bible, of which there are several copies among the tribe, which are ancient and preserved with great care. Each Bible concopies among the tribe, which are ancient and preserved with great care. Each Bible consists of twenty-seven parts. It is written in characters and signs known only to them. They utter prayers to a supreme being in a language entirely different from that in which they construct has a suprementative to the construction. verse usually. What it is Mr. Davenport has never been able to learn, nor has he been able to get a copy of their Bible. They get from their Bible a tradition which corresponds to our accounts of the deluge; for, one day when Mr. Davenport was attempting to explain to them the existence of a God and his relation to man, and also Noah and the deluge, one of the chiefs replied: "Ugh! We know that long time. We was all in capoes tied together. On top We was all in canoes tied together. On top eap water. We put down muskrat—one, two heap water. We put down muskrat—one, two, good many times. He come up. Last time he go down, he come up he bring mud.' We know water go down." Their religious rites are held in secret.—Des Moines Correspondence of the St. Paul Pioneer Press.

#### The Baroness Adelma Von Vay a Healing Medium.

Our daily programme, although always diversified, was made up of riding, driving, walking, paying visits, entertaining, and last, but not least, for the Baroness is a veritable humanitarian, comforting the afflicted and distressed.

The peasant population maintain an implacable faith in her power to alleviate pain. From

far and near they bring their sick for her ten-der ministration; and in her boudeir I found many an offering in token of some great good she had done, some rich blessing she had wrought for those who, if poor in purse, were rich in gratitude toward their noble benefac-

It was touching to see this beautiful, highborn lady tending some poor, unfortunate crea born lady tending some poor, unfortunate creature bent and racked with pain. It was gratifying, too, to remark the growing light come into the hollow, sunken eyes as they followed each movement of their "Frau Gräfin," whilst busy preparing that which would bring relief to the sufferer. Besides this, the Baroness's bright face is eyer a welcome sight in all the hornesteds of the propert and lawliest in the homesteads of the poorest and lowliest in the district, and many lips breathe blessings upon her for her goodness and generosity.—"My her for her goodness and generosity. — Visit to Styria," by Caroline Corner.

The Congregational Club of Boston has been discussing the question how to win young men to Christianity. The Rev. R. R. Meredith men to Christianity. The Rev. R. R. Meredith said: "The churches to-day do not get the best and sharpest young men. They get the goody-goody ones easily enough, but those who do the thinking are not brought into the church in great numbers. You cannot reach them by the Bible. How many did Moody touch in this city during his revival days? You can count them on your fingers. The man who wants them cannot get them with the Bible under his arm. He must be like them, sharp. They cannot be gathered by sentimentality. If you say to them, 'Come to Jesus,' very likely they will reply, 'Go to thunder.' The thing to be done with such a man is to first get into his heart, and then lead him into salyation before heart, and then lead him into salvation before

#### A Message Concerning "The Mes-· наден."

"Received the welcome message."-Dryden. To the Editor of the Banner of Light :

I often faise the query with myself as to what percentage of your renders peruse with interest that page of the Banner of Light devoted to the Message Department. I venture—the prediction that those who do, feel full as well paid for their time and trouble as do those who, ignoring the messages, prefer to wrestle with the Free Thought essays; with the affirmations and denials of your corps of philosophers; with the contributions of your correspondents; with the more thoughtful elucidations found in your reported lectures; or with the pros and cons. of prejudiced and unprejudiced investigators, etc. Surely there is variety enough, even if one does voluntarily waive what is given through Miss Shelhamer. Eclectic in principle, I choose to gather from each and cull from all.

I remember with pleasure the honest and honorable confession of Mrs. Emma Hardinge-Britten, made several years ago, concerning the consolatory character and value of the Message Department. Her long experience as an itinerating spiritual missionary gave her exceptional opportunities to know have this perticular portion of the Banner was received and treated in many homes where she had been entertained. And her testimony was no less emphatic and candid than it was just and true. I know that with a certain class it is consid-

ered fashionable to treat the sixth page with disdain, and those as simple-minded who take pleasure in reading the communications thereon recorded asidelivered at the Banner Circle-Room. I also remember the serious advice of an old practical Spiritualist, made to you years ago in my presence, that if the Banner wanted to become successful, in a worldly sense, to print only the messages and well-written spiritual stories, and your reply to him that the Banner was not intended primarily to be successful merely in a pecuniary sense, and that this policy had been adhered to throughout its

Though hundreds if not thousands of these individual communications have received abun dant testimony from relatives or friends as to the genuine characteristics given in them of the communicating spirit, an equally large number of others are capable of as complete verification, and would be publicly verified as true, were it not that the apathy of Spiritualists is as apparent in this matter as it is in their failure to properly sustain their lecturers, their Lycoums, and their distinctive publications. Active, practical work even to an approximate degree commensurate with our growing needs in every direction, is largely wanting.

I can count on the fingers of one hand all the Spiritualists I have heard affirm their serious belief in the false character of the messages of the Banner. and I know the word of at least one of these is not to be taken in other matters. —a fact to which I can testify by sad experience.

Seldom does an issue of the Banner appear that does not contain among these messages, even to those who think they have learned all there is in the way of spirit-communication, some valuable item either of information or suggestion, profitable for instruction, perhaps for reproof. Let those who question this general statement, regularly test the matter and report thereon.

Despite all the speculations which men have indulged in respecting the other life, all our knowledge of it, with here and there an exceptional case, comes from communicating spirits. What better way to learn concerning a new country than by the accumulative testimony furnished by its inhabitants?

That the Banner messages are what they claim to be-that they emanate from the personalities whom they purport to representthat they are in reality of direct spiritual origin, is a fact so well attested that no one conversant with all the circumstances under which they are given questions it for a moment. The criticisms of the ignorant, the prejudiced and the envious are to be expected; but they avail nothing against demonstrable and well-established truth.

The passage of no River and Harbor Bill by the American Congress is half so important or necessary to the people, as the need of keeping open, under the most favorable circumstances, this public highway for the return of spiritfriends.

The comforting assurance which these messages have carried to thousands of sorrowing hearts-who in the isolation and exigency of their bereavement would otherwise, at least in many instances, have failed to receive the needed blessing in the way of a returning word from some loved one gone before-has proved a boon of priceless good, equally to the communicating spirit as to the recipient, mourning soul thus gladdened and blessed. For this it will always receive the grateful appreciation of an increasing army of favored mortals as well as of GEORGE A. BACON. arisen spirits. Jan. 8th. 1883.

"To cut is to untie," quoth Alexander in the legend; and the Andover creed question has suffered the same fate as the Gordian knot, however appearances may seem to indicate the contrary. The Rev. George Harris, more politic than the Rev. Newman Smythe, is really upon substantially the same ground when in signing the creed he adds this qualification: "I assent to the above creed as containing substantially the system of truth taught in the stantially the system of truth taught in the Holy Scriptures." It is difficult not to regard Mr. Smythe's course as the more honest and straightforward.—Boston Courier

The universities of Norway are now open to women, and the highest degrees within their reach as a reward for scholarship.

#### 1883!

The world is growing better Every year; It throws off many a fetter
Every year;
There are many things to relish,
Though the ancient things must perish,
But the beautiful we cherish
Every year. Many changes have come o'er us
Every year;
Many friends have gone before us
Every year;
Through many a strange mutation
We have reached a higher station
Every year.

We have had our slight'vexations Every year; And pleasing jubilations

Every year;
There are visions to remember

Of flowers in September, And Christmas in December, Every year. The sun shines now as brightly Every year; And the snowflakes fall as lightly Every year, And the snowmare.

Every year,
As in days when we were younger,
And the years appeared much longer
To our hearts, which then felt stronger,
Every year.

Afflictions have not shrouded Every year;
And troubles have not clouded Every year;
But hope the whole discounted.
While the former were recounted,
And the latter all surmounted
Eyery year.

The end of life comes nearer Every year; The end of the Come dearer

The friends left become dearer

Every year;

And the trigoal of all that 's mortal''

Opens wider still its portal

To the land of the humortal

Every year.

And thinner grows the curtain
Every year;
That divides us from the certain,
Every year;
We look forward to the morrow
Which shall close all earthly sorrow
With the calmness Hope can borrow,
Every year. Wildm Reed, in Taunton (Mass.) Gazette

# Spiritual Phenomena.

EXTRAORDINARY PHENOMENA AT VAUCLUSE, R. I. The Philosophy of the Re-Materialization of the Spiritual Body.

BY THOMAS R. HAZARD.

PART TWO.

For the last six years it has been my good fortune to have under my roof, as a guest, forseveral weeks each season, Mrs. Mary Augusta-Hull, whose mediumship in regard to the materialization of spirit-forms is probably not surpassed in most particulars by any other medium known, whilst her character for sincerity, truthfulness and honesty has never, I think, been questioned by any worthy man or woman who has intimately known her. Some of the many hundreds of beautiful manifestations of spirit-power that have been exhibited at Vanduse, during these seasons, both in and out of doors—my family at times in materialized person as real and natural as when in earth-life, going one by one up and down stairs and into several of the halfs, rooms, and chambers on both floors of the house, promenading with us by bright, full moonlight for half-hours and more together, in veritable, tangible, lifelike, human form, through the various avenues and paths of the old place they loved so dearly when in life, bringing occasionally the medium out of the temporary cabinet, both when in the house and from a summer-house more than a hundred yards distant—have been printed in many public journals, including largely the Providence Journal.

Whilst the inclemency of the weather that has prevailed since Mrs. Hull commenced giving scances this fall has prevented any out-door expeditions, in some other respects the manifestations, I think, have exceeded any other dissented to all of us in turn to examine, when we observed that the green is an attendance, when we observed that the green is examine, when we observed that the green is to examine, when we observed that the green is the window were dropping and greet, in whilst those in the window were dropping and subject of the great Tracker. Thousing the was and meanes manhood seeking to find the ways and meanes required to carry out the every of the ways and meanes required to the preat Tracker. Thousing the was subjected the preent subject to the subset of the preat Tracker. Thousing the was subset of the leaves of enlightenmen, clauses of a penal code with the subject of the preat Tracker. Thousing the was subjected in the ways and meanest manhoed select.

The only way to make Spiritualism practical is to first the wide community is filled wareness of the spirit-power that have been exhibited at Vau-

festations, I think, have exceeded any other displays of spirit power that I have ever witnessed, especially in relation to some of the phenomena by which the spirit chemists endeavor to make plainer to us the exceedingly close affinity that exists between the spirit-exhibitors, and the medium. Our attention having frequently been arrested by the variety, richness and exquisite fineness of the fabrics worn by most of the materialized forms that greet us, it occurred to me that it might be of advantage to the cause of truth if I could obtain samples of the spirit's costumes and arrange them in a case for the inspection of the curious. Accordingly at the eighth scance, held Nov. 18th, 1882, on the presentment of a magnificently caparisoned Egyptian, evidently of high rank, I asked of him the privilege of cutting off a small sample from some portion of his luxuriant costume. After turning his face for a few moments toward the curtained cabinet in the attitude of listening, the spirit assented to my request, and gathering up a small portion of an exquisite flower-embossed snow-white drapery that was loosely thrown over the shoulders and hung pendant therefrom, he proceeded to manipulate it with the fingers of both his hands, evidently with the object (as I have frequently witnessed) of rendering the materialization of the drapery permanent. Spirits tell me that they always present their forms clothed in the same sublimated costumes (invisible to mortal eyes) that they wear in the spirit spheres, which, when they present themselves at scances, the spirit chemists, through their superior knowledge of the occult laws prevailing in the advanced spheres, have the ability to impregnate temporarily, as also their forms, with the material elements of earth drawn or extracted from the medium, the atmosphere, the persons sitting in the circle and surrounding inanimate objects, so as to render the spirit-forms and their costumes alike tangible and visible to human senses. They also inform me that'the proportions they are obliged to obtain from the different sources of supply are graded by the conditions attending the seance, and that if these be all attuned to proper harmony, they can draw nearly all the required supply of earth-elements from the circle of sitters, the surrounding atmosphere and inanimate objects, greatly to the relief of the medium's mind and preservation of her physical strength. On the contrary, should the circle present be mainly composed of suspicious, ignorant and maliciously-inclined persons, the spirit chemists are obliged by law to draw from the medium most of the elements used for materializations, sometimes to the extent of the loss of one-half or more of her avoirdupois weight, whilst at other times, when conditions are still more pernicious, they are forced to transform the medium's own self and present her person to the sitters present in transfigured form, whilst in extreme instances of foulness of conditions the

surrounding atmosphere becomes so intensely

rife with offensive odors, issuing alike from the

organs of the ill-conditioned persons in the

that the spirit chemists and guides of the medium can no longer bear the intolerable stench, and are forced to resign their helpless charge into the hands of the dark and wicked crew, who thenceforth work their will upon the medium and the manifestations as the conjoined band of malicious or ignorant roughs on both sides of life may desire. Against the occurrence of the so-called "exposures" that have been so often alleged in regard to score upon score of our purest and best materializing mediums, my spirit friends assure me the medium's guides are powerless to prevent, and will ever remain so until their wards learn, from bitter experiences, the absolute necessity of excluding from their stances all persons who have not arrived of a stage of humility and spiritual development sufficiently advanced to enable them to realize how very little mortals know, or can know, intellectually speaking, of the methods our spirit friends are obliged by law to pursue in the delineation of the spiritual phenomena, and, above all others, that most mysterious and incomprehensible phase of all, "form-materialization.'

To return to my subject: The Egyptian spirit (who claimed to have met my brother Joseph in Grand Cairo), after manipulating the part of the scarf or shawl he had commenced on for manner I had pursued in the instances of her some considerable time, seemed to get discouraged and dropped it; but he soon seized upon another part of the costly fabric, and after manipulating it some minutes gathered the part up in his hand in a pyramidical shape and taking a pair of scissors from my hand cut off an oval shaped piece an inch or more in width and handed the sample to me, which, on close microscopic examination at the close of the séance, proved to be what is known as "Orienfal lace," resembling the celebrated Pineapple lace of the East-the fibres of some portions of which are so exquisitely fine as to be scarcely visible

to the naked eye. On Sunday afternoon, Nov. 12th, a neighboring lady brought, as a present to the ladies, a beautiful bouquet of freshly gathered flowers. When we held our seance, on the evening of the same day, this bouquet stood in a window of the séance room, with its stems immersed in a vase of water. When in turn my spirit-daughter Mary came, she went to the vase and took therefrom a sprig of chrysanthemum on which were four large flowers and one very small. I playfully asked her whether she could not take the sprig of flowers to her spirit-home with her when she left, and bring it back to us at the next séance, all fresh and sparkling as it then was. Mary intimated to us that she would try, and then handed the branch to us to examine individually, so that we should recognize it again should she succeed in the proposed experiment. I had forgotten the circumstance until the evening of the next Saturday (Nov. 18th), when I was reminded at a scance then held of Mary's promise, by seeing her walk out of the cabinet with the sprig of flowers in her hand, which she presented to all of us in turn

earth can for a moment impair. The consequence seems to be that the spirits' attitude toward us when convened in the circle is always that of loving, confiding friends, about and amidst whom they come, go and move with the freedom of the members of a united family in their own drawing-room.

On this night the elements all seemed attuned to perfection. The silver rays of the full moon were shining brightly into the room where all our children had been nursed, through a large uncurtained window, thus affording a fine view. of the trees and grounds lying east of the house. which my wife and children were not slow to. avails themselves of, five of them in all walking across the chamber so as to reach a point where they could best enjoy the prospect, toward which they each looked wistfully from the window for quite a length of time. When my wife came, after pointing out correctly the only five pictures now hanging on the walls of the room that were there at the period of her passing from earth-life (there being twenty-seven in all at this present time), she arose from her seat, and standing close to me began to manipulate her snow-white dress in front, preparatory to giving a piece of it to me as a sample. After a few minutes she gathered up the small portion of the dress she had thus manipulated, which she arranged in pyramidical form, and handed the apex for me to hold, whilst I cut with scissors the sample off 'close to her fingers at its base. This piece I never parted with until I wrapped it in a paper, and placed it under lock and key in my desk. My wife immediately thereafter commenced manipulating with her fingers over the vacant part of her dress from whence I had taken the sample, which within a few seconds closed up, and was made as whole and perfect as any other part of her garment. My brother Josephwas likewise permitted, with the same order of proceeding, to cut a similar sample from my wife's dress, the rent thus made closing perfectly within a few seconds also. Of the strict verity of the occurrence of this phenomenon there can be no question, as it all occurred within two or three feet of us, in a room lighted by a full moon shining brightly in at a large uncurtained window, conjointly with a well-raised kerosene lamp that enabled us to readily determine the time by the hands of an ordinary watch.

All the time of the proceedings the medium was seated six feet or more from the operating spirit in a small dressing-room, the only door of entrance being the one in front of us, which was closed all the time by the curtain, and yet, strange to say, it was the next morning revealed on examination of the coal-black dress worn by the medium at the seance, that it was disfigured by two holes cut therein, which on comparison we found agreed in size and shape with the two samples taken from my wife's snow-white dress!!!

At our next scance held on the evening of Nov. 25th, many spirits manifested; among others my daughter Fanny came and manipulated her fine lace veil with both hands for some minutes, circle, and from the undeveloped spirits their when a small piece of its sparated and dropped on evil thoughts and aspirations have attracted, the floor. This piece my brother Joseph picked on be saved every year. Ask the druggist.

up and handed to her, which she immediately placed near the border of her veil and again commenced manipulating it with both hands. After proceeding thus for a minute or two, she threw both her widespread hands up, to indicate that the piece was gone, and then exhibited and spread out all the four sides of her veil before us in turn, to show us that it was perfect in shape. My daughter then commenced anew to manipulate a small portion of her veil, and after some minutes gathered it up in pyramidical shape and handed the apex to me to hold whilst I cut it off at its base, as I had done in the instance of her mother's dress. On examining the sample immediately, I found it consisted of three pieces of lace, the two smaller pieces being alike and perfectly plain in their texture, whilst the other piece was of somewhat coarser fabric and dotted. At the close of the scance we found the only visible lace about the medium was a dotted lace neck-tie, which on her removing we ascertained had a hole cut in it somewhat larger than the piece of dotted lace I held in my hand, which corresponded in dots and quality exactly with the dotted lace of the neck-tie.

Next came my daughter Mary, from whose snow-white dress I also cut a piece after the mother and sister Fanny. At the time we discovered the rent in the lace neck-tie of the medium we also found a hole cut in her black dress of the size of the sample I had taken from my daughter Mary's dress. The hole cut in Mary's dress also closed up upon her manipulating it a short time, leaving her dress as whole and perfect as ever.

#### · Américan-Spiritualist Alliance.

The last conference meeting of 1882 was well attended. According to previous announcement, Mrs: M. A. Newton read an address which had been a short time before dictated by the spirit named Wisdom, one of the controls of Mrs. Nettie C. Maynard, and the one from whom it is said the most impressive messages to President Lincoln emanated, which urged him to issue the Emancipation Proclamation. Previous to reading the address, Mrs. Newton read an inspirational poem given through Mrs. Nellie J. T. Brigham, entitled The Old and the New." .

"The Old and the New."

The opening paragraph of the address was: "The name Spiritualist Alliance, to which you answer as an association, is my guaranty of acceptance in your presence; and, in asking this lady to present my thoughts to you. I feel I may do so without hestation, from the fact that you have so cordially welcomed all who come from the spirit-world to bear testimony to the life beyond the grave."

The subject of the address was stated to be "The best methods of making practical the teachings of Modern Spiritualism." "If spiritualism," it was said, "has one purpose above another, it is to vitalize in its application the spirit of the Golden Rule"—not as the utterance of any one man, nor yet because it comes

application the spirit of the 'Golden Rule'—not as the utterance of any one man, nor yet because it comes crowned with the antiquity with which men endow if, and, in consequence, revere it, but because in this terse and beautiful expression, 'As ye would that men should do unto you, do ye even so unto them,' is to be found—condensed in all its fullness—the real soul and spirit of all the creeds in Christendom, whose purpose and aim is the elevation of man." This precept, it was said, if put into practice, would do away with all the parapherballa of rites and ceremonies which Christianity left to be a necessity, and, would either leave the churches and theological seminaries empty, or fill them with an earnest manhood seeking to find the ways and-means required to carry out the precept

kind shall understand the application of the golden rule." "Is it not to be expected that the seeds of love and truth will lie hidden, never germinating to bring forth fruit. If we simply repeat a formal lesson, utterpleasing platitudes, and wrapping the mantle of selfishness about us, go our ways, complacently feeling that our part is ended?. This is too often the method of the Sunday teacher." The spirit said: "In looking back upon the past, year wo can see a vast improvement in human life, when we take into consideration all the obstacles and conditions that have hindered the better growth of the pure and beautiful in the hearts of men. All reformation must come through and by prouth."

Allusion was made to the "many able minds" that had passed from the earth during the past year; but it was said "they whom it has been our privilege to welcome to the life immortal, live to perpetuate their work, to continue it even here in your midst, as they find congenial and impressible minds through whom they may still manifest their larger and clearer, thought. The poet shall find a diviner inspiration, and sing a sweeter song to the listening ears of humanity than his dust-blinded sense on earth ever knew. The man of science will find, in the larger field to which God's law of progress has summoned him, a broader range of vision than his best telescopes on earth opened to his enraptured gaze; and it is to the translation of such as these to the divine activities of spiritlife your world owes its electrifying discoveries and starting epochs of progress in thought. The statesman learns new lessons in statesmanship, and that diviner diplomacy which leads man to unfold the finer and better qualities of the soul, thereby obtaining a more perfect rendering of the true law.

If, in mourning the departure of earthly greatness, you could fully understand how perfectly these men can return, and enter into your lives again, and how much more clearly they can see your needs, and the way to reach them, you would rejoice that the un

The sentiments of this spirit-discourse may be judged from this brief sketch; and they may appropriately and safely be commended to the honest consideration of those heavenly ministers who are teaching their congregations that all spiritual communications are only snares of the devil to entrap human souls. If Wisdom, in this discourse, has spread such a snare, it would be a "consummation most devoutly to be wished," that the whole world should be caught

After the address remarks were made by the President and by Dr. Buchanan, Mr. Free of Chicago, Dr. W. H. Atkinson, Mrs. Dr. Somerby and Mr. F. F. Cook. The proceedings were brought to a close by the improvisation of a most beautiful poem by Mrs. Brigham on " The New Year."

These meetings, commenced last October, have thus far been eminently successful in securing good audiences, and in awakening an evident interest in the philosophy and phenomena of Spiritualism. Perfect harmony has prevailed, with the fullest opportunity for discussion, except that no time has been wasted in debating those basic facts and principles in regard to which all Spiritualists are agreed. It is hoped that the enterprise will bear much good fruit in the coming year, and that the Alliance itself will, by an increase in the number of its members, be enabled to carry into effect the purposes of its organization to a greater extent than has been possible hitherto.

HENRY KIDDLE, President. New York, Jan. 1st, 1883.

No woman really practices, economy unless she uses the Diamond, Dyes. Many dollars

# Banner Correspondence.

#### Massachusetts.

WEST NEWTON .- Mrs. M. S. Townsendfood writes: "'I still live,' though in a more quiet way than when passing from town to quiet way than when passing from town to town, and city to city, serving as a mouthpiece for those invisible beings who have so thrilled the world since first their inspirations fell upon my untutored brain, among the mountains of my dear old native State, Vermont, causing me to speak their thoughts long before we had ever heard of such phenomena. But I am not idle in the vineyard now, sometimes going away from our city to speak to the hungry ones in other places. In all the places I have visited the people have manifested much interest in the psychometric readings I have attempted, and found I could accomplish with good success, according to the acknowledgment of the cess, according to the acknowledgment of the parties. What a revelation of science it is indeed, that we are impressing upon every atom with which we come in contact our daily record, and that by this means all our qualifications of character may become known to the sensitive reader. Our soul motives are thus sensitive reader. Our soul motives are thus known, and when this method of reading becomes more general, more universal, we shall not be judged by the appearance which our surroundings give us, often misrepresenting our real character. Standing beside a vessel of water, in which is placed a perfectly straight stick, and looking into it, one would make oath that the stick was a crooked one, nor ever be convinced to the contrary until, lifting it from its surroundings, he beheld its perfection. How truly this illustrates the Divine within the human. Let us never condemn until the divine is lifted from its surroundings, then we shall see and know it as it is, and judge justly. Charity cometh with knowledge; wisdom, mercy and love become the attributes of souls made intelligent in the light of spiritual truth, and thus is humanity saved, elevated. is humanity saved, elevated.
I appreciate mostfully Prof. J. R. Buchanan's

labors for the establishment of an institution (which I trust may be one of many) for the (which I trust may be one of many) for the purpose of introducing, practically, the principles of moral education. May, his efforts be crowned with success, not only leaving 'footprints on the sands of time' to guide many followers, but immortalize him as a pioneer from the stupidity of so-called education, into na ture's divine laboratory, where souls blossom into their own pure natural beauty, being only guided, not forced. Go on! grand hero of progressive thought, gressive thought,

Thy knowledge gives thee power!
Daring to speak of truth and life,
Strength comes with every hour.
Earth's millions yet shall see the way,
And peace and love all hearts shall sway.

On Monday evenings during the past\_eight weeks we have enjoyed the lectures of Dr. E. W. Hopkins, upon 'The Forces of Nature,' in our own home, which we cheerfully opened for him and his class. They have been exceed-ingly interesting and instructive, the more so by being illustrated with charts of his own painting (as I understand) under spirit influwho are anxious to learn of the unseen forces, and as I do not wish you to take my opinion alone, those of his class testify to what I have stated, by subscribing their own names as follows: C. N. Wood, M. S. T. Wood, Mr. F. Jenkins, Mrs. S. T. Jenkins, Hannah B. Needham, Christopher Needham, Mary M. Lincoln, S. Alton Rockwood, Emma F. Wentworth, Mrs. E. F. Grant, Fredric A. Metcalf, Miss I. P. Grant, Moses Quinby, Mrs. J. G. Clark, W. C. Clark. Our society is prospering, and our meetings in each other's homes very pleasant. At our last, Dec. 6th, Mrs. Anna Cunningham added greatly to our pleasure and satisfaction. Her who are anxious to learn of the unseen forces last, Dec. 6th, Mrs. Anna Cunningham added greatly to our pleasure and satisfaction. Her description of spirit friends was fine, and many good tests were given. Long may she live to bless and be blest."

WORCESTER .- C. C. Phelan, Secretary of the Children's Progressive Lyceum, writes: "A goodly number of people assembled at Grand goodly number of people assembled at Grand Army Hall, Wednesday evening, Dec. 27th, the occasion being a Christmastree and an exhibition of the Children's Progressive Lyceum, under the supervision of Conductor F. L. Hildreth. The programme ran as follows: Opening song by the children. 'Angels of God'; Silver Chain recitation; Wing Movements; tableau of 'The Orphans,' by Mrs. Reed: tableau, 'Buds of Promise,' by Mrs. Hattie W. Hildreth; recitation by Miss Lettic Lee, 'Santa Claus' Stockings'; recitation by Miss Blanche Raymond, 'Kutje's Wants'; dialogue by Masters Fisher, Reed, Brown, and Reed, 'Little Boy's Speeches'; song by Master Harry Walker. Boy's Speeches'; song by Master Harry Walker, 'Santa Claus'; song, 'Clip Clap, by Masters 'Santa Claus'; song o'Clip Clap, by Masters Schofield, Brown, Reed, Heal and Fisher. These exercises, all finely presented, were followed by a grand distribution of presents taken from the tree, and dealt out by Santa Claus, His Majesty being personated by F. L. Hildreth very effectually. A closing song was then sung by the Lyceum solo 1, 'Oh! Come, Children, Come,' Let me here state we are indebted largely to Mr. H. P. Talmage for the presents he so freely gave, the children all receiving one."

EAST BRAINTREE.-G. E. Pratt writes: 'Our Society had the ministrations of that good worker in the cause, Mrs. Celia M. Nickerson of Cambridgeport, Dec. 17th and 24th. Her lectures are of a high order of merit; replete with thought, logical, always strike to the point. We hope soon to welcome her among us again, and listen to her words of encourage

ment and instruction.

Dr. Geo. Burdette of Haverhill occupied our platform Jan. 1st. He is an honest and fearless advocate of the principles of our philosophy"

## Rhode Island.

PROVIDENCE.—Our attentive correspondent, "F.," writes: "The discourse of Mr. J. F. Baxter, Sunday afternoon, Dec. 31st, was on 'Prayer and its Efficacy.' In opening he remarked that as the coming week was, among the churches, a week of prayer, the subject seemed appropriate. Each day was set apart for a specific subject of prayer, the inference or a special subject of prayer, the inference being that God could be changed from his purpose, or caused to interpose in some direction where otherwise the object would have to take care of itself or drift according to circumstances. The church idea of prayer comprehended this—that God in his infinitude could be reached by petitions, especially if there were many. The theological idea involved in prayer came by legitimate descent from paganism. It many. The theological idea involved in pracame by legitimate descent from paganism. came by legitimate descent from paganism. It had its Gods many, who could be propitiated by prayers and sacrifices; Judaism, which concreted the Gods in its Jehovah, did not discard the old practices, and popular Christianity, though discarding most of the forms, still retained the essential principle. If the universe be governed by law, that law is unchangeable and inexorable; if not, then disorder may enue at any time—the caprice of God Arman in and inexorable; if not, then disorder may ensue at any time—the caprice of God or man invite chaos at any time. Cause and effect are the rule, necessarily so. How can theology, or a philosophy which is based on theology, be accepted? Its assumptions are monstrous, its effects baleful, entailing huge errors far reaching in their influence. All remember how earnestly prayers were offered for the recovery of President Garfield; but they failed. So in all such cases the failure is sure, for Nature's laws take their course. Prayer to be efficacious must be in consonance with the nature of things, and not seek the impossible. Real prayer is aspiration, and this is sure of its answer if there be work, a soul and muscles reaching out according as the aspiration is. No one can object to such prayers; they are uplifting,

swer it there be work, a soul and muscles reaching out according as the aspiration is. No one can object to such prayers; they are uplifting, ennobling, inspiring. One such prayer from an humble soul will be more efficacious than a thousand prayers in words, though coming from an army of clergymen and zealots.

The evening discourse was on 'The New, Year.' A Happy New Year!' the customary greeting, is all well if extended with a proper spirit and a full understanding of its import. If it is meant that there should be no pain nor sorrow, it is doubtful if such a wish is desirable. Life must be checkered; there must be storm and sunshine, else there can be no progress. This idea was most happily elaborated and illustrated. The greeting should imply duty done and progress attained, and to enjoy, happiness life should not be limited to the short

span between the cradle and the grave. If we thus measure life its inequalities cannot be corrected. If, however, we take the life which is to be into consideration, then there is time and opportunity for compensations. An earnest appeal was made to Spiritualists to deepen and broaden their efforts in the cause and make Spiritualism a power in the community, not because it is an ism, but because it is essentially progressive and gives us clearer views of life and its relations. Money, energy and devotion are needed, and, conjoined, will soon change the current modes of thought and action. Then humanity would be blessed, man progress, and the spiritual come to dominate in individual life and social action.

I would here mention what I believe has not been previously stated, that the first two Sundays of December Mrs. Abby N. Burnham eccupied our lecture platform very acceptably to all. Her discourses presented many thoughts profitable for consideration. Mrs. Burnham's eminently suggestive and therefore well adapted for miscellaneous audiences. There is an earnestness and heart sincerity, in manner and matter, which arrests attention and carries conviction to the mind of each listener." span between the cradle and the grave. If we

#### Maine.

BANGOR .- E. S. Wardwell writes: "An Association, to be known as The Maine State Spiritual Temple, was incorporated at Bangor, Dec. 22d. Its officers are Dr. C. F. Ware, Bucksport, Me., President; W. E. Bailey, Bradford, Vice President; E. Schuyler Wardwell, Bucksport, Secretary; J. W. Herrick, Bradford, Treasurer, and nine Directors. Its capital stock is five thousand dollars, in shares of one dollar each. Any person of suitable age may become a morpher by taking one or more shares. Its obmember by taking one or more shares. Its object is religious intercourse, charity, etc., and ject is religious intercourse, charity, etc., and the establishing of a camp ground for meetings, etc. Although it is contemplated by the organizers to make this Association of Spiritualists and liberal-minded a central, responsible organization for the whole State, and to solicit membership from all parts of the country, they will endeavor not to harm any local association nowformed, or hereafter formed, but will encourage all such, hoping that they will become auxiliary to the State Association, and all work together in perfect harmony. A committee, of which E. S. Wardwell of Bucksport is Chairman, was chosen to locate a camp-ground. The location will, probably, he somewhere on the location will, probably, be somewhere on the Penobscot River or Bay, below Bangor, and the committee are hopeful that they may be able to report a location in season to have the grounds ready for dedication by early summer. As the Temple hopes to make this camp-ground a con-venient and highly desirable rallying point for vement and righty testrable ranging point, for friends, visible and invisible, any suggestion as to locality, fitting up and ornamenting, will be thankfully received by the committee, who will be ready to view localities just as soon as the inclement weather of winter abates."

#### Michigan.

DETROIT.-Augustus Day writes, Jan. 2d: Mrs. Shepard-Lillie spoke here last Sunday, morning and evening, in her usual eloquent manner. The evening lecture was particularly

#### January Magazines.

WIDE AWAKE in its January number is a worthy successor in point of attractiveness to the holiday issue, which was so universally admired. The frontispiece is "Baby's First Step," with a fine poem descriptive thereof. "An Old Fashloned Bee" is a story of Vermont a hundred years ago, with fourteen illustrations. The "John Spicer Lecture," the second of the series given in Barn Hall, is on "Jackknives." The Christmas Monks," by Mary E. Wilkins, is a pretty fancy, well elaborated and sure to interest. The wo serials, "Silver City," and "Old Caravan Days," are continued, and numerous other stories, sketches and poems, with a song, words and music, combine to make a monthly that will keep its readers "wide awake" until they reach the last page. D. Lothrop & Co., Franklin street, Boston.

THE ELECTRICIAN for this month is the initial number of a new volume, and contains articles of great value to every individual interested in the rapid advance now being made in the science to which it is devoted. Among its leading subjects, the clear and lucid treatment of which is finely illustrated with en-gravings, are "Electricity at Sea," "New Telephonic Apparatus," "Utilizing the Tides," "Sketches of Electrical History," Chap. VII., and "New Instru-Electric Current." Remarks upon "Storage Batteries" are worthy of special mention, and a list of patents issued in the United States during November and December, ninety-four in number, shows the great attention now being directed to means of utilizing electricity. Published by Williams & Co., 115 Nassau street, New York.

OUR LITTLE ONES abounds with attractive reading and pictures relating to Christmas and the New Year. The story of "Tong Wing," a little Chinese boy, and a sketch in rhyme about "The Good Little Chinee," will polish up the sparkle in the eyes of thousands of children who welcome gladly this pleasing monthly. Russell Publishing Co., 36 Bromfield street, Boston.

THE HERALD OF HEALTH has some good ideas upon what a tenement house should be, with regard to the health and comfort of its occupants, and at some length "Herbert Spencer's Views on Overworked Americans." Those who are afflicted with sleeplessness will find, in the department "Topics of the Month" valuable suggestions for the improvement of their state in that respect. The remaining contents of the January number are entertaining and instructive. M. L. Holbrook, M. D., publisher, 13 Laight street, New York.

THE PRIMARY TEACHER opens with "Reveries of Teacher," by Mrs. Kellogg, followed by its usual variety of useful aids to instructors. N. E. Publishing Co., 16 Hawley street, Boston.

SHAKER MANIFESTO. - Sound arguments and good reasoning against capital punishment are given in a paper upon the subject by Louis Basting. "A Vision," in which the writer visits the spirit-world and relates his experience, is interesting, and imparts a truthful lesson. Published by the United Societies, Shaker Village, N. H.

THE SIDEREAL MESSENGER for this month con tains several valuable contributions, principally relating to comets and improvements in telescopes. The editorial notes give much attention to the recent Transit of Venus. Students in astronomy must derive considerable aid from a perusal of this monthly. W. W. Payne, Carleton College, Northfield, Minn.

## A New Sanitarium.

A movement is on foot to establish a sea-side sanitarium at Truscott, Washington County, Me. The advantages of an institution of this sanitarium at Truscot, washington of this Me. The advantages of an institution of this kind are tenfold, and would prove without doubt a noble undertaking.

The leading feature of the institution will be to provide a comfortable sea-side home for sufference at a minimum of cost.

ferers at a minimum of cost.

One of the prime movers in the new enterprise is Dr. George W. McLellan, a well-known and popular electric physician of Chelses, Mass. whose wonderful cures are frequently quoted as miraculous.

The location of Truscott is said to be the most

favored on the whole Atlantic coast for an invalid's home. The air is pure and invigorating, while the advantages for boating and fishing are unexcelled.

By an ingenious invention of Dr. McLellandinvalids will, be enabled to enjoy a salt-water bath, warmed by the heat and magnetism of

All parties wishing further information respecting the new project should address Dr. Georgo W. McLellan, Chelson, Mass.

SKINNY MEN. "Wells" Health Renewer restores health and vigor, cures Dyspepsia. \$1.

Coughs, BROWN'S BRONCHIAL TROCKES will allay irritation which induces coughing, giving relief in Bronchitis, Inducenza, Consumptive and Phroat troubles.

Written for the Banner of Light. BEFORE AND AFTER DEATH. Inspirational Poem by Gena F. Smith.

BEFORE. Ope wide, ye gates of rosy dawn, And let the flood-lights of the morn Pour in ppon my soul, Which long has nestled in the gloom Of murky darkness, where the boom Of doubting thunders roll.

Ye spirit suns, which gleam and glow With quenchless light, on me bestow Your lurid, lustrous rays, That they may pierce the misty night Obscuring all my inward sight— Disclose untrodden ways.

For now the tide of life ebbs low, Where shall this restless spirit go To win its deep desires? To know the boundless love it seeks Which so intensely sought, bespeaks The lowness of earth's fires.

My grasp on earth is slipping fast; " Now I feel this is not the last Of life and consciousness; I dimly, vaguely frame a prayer, Which falls so faintly on the air It seems like nothingness. AFTER.

Ah! I am free-my soul does live! I am identity; I give Expression to ideas. I know, I feel, I sense all things; I hear the music sweet, which rings Around, and calms all fears.

The Queen of Dawn has oped her gates To doubting me, and now awaits My raptured adoration. The torch of living, hield light, Has lit my smothered soul fires bright To burn by restoration.

The sombre, heavy-hanging clouds Of unbellef, and dread, dark shrouds, Which wrapped my earthly being, Are scattered by the winds of Heaven. And in their places have been given Rich gifts of truth-soul seeing. Proclaim in trumpet tones so loud

That all may hear from cave to cloud, This truth of soul-existence! And may the lustre of God's love Shine through obstructing vells, and prove Life without earth's assistance

And ye who doubt that God divine, Who overrules with no decline In his almighty power, Go look within your soul's dim deep, .Unearth that gem which there doth sleep, Accept its priceless dower.

List to its tones, which tell you God Exists in every tree and sod, And is a part of all; That God-part of yourself then know, And search it out that it may grow. And it just queen install. Rockland, Me.

#### Verifications of Spirit-Messages.

SAMUEL O. STONE.

To the Editor of the Banner of Light:

In the Banner of Light of Sept. 16th is a communication purporting to come from SAMUEL.

O. STONE—which I have waited in vain to see verified by some of his near friends or family, who, the last I knew of them, resided in Bos who, the last I knew of them, resided in Bos views, and for entrance upon new and better ton; the widow being a full believer in the Spir-applications of moral and spiritual truths amid itual Philosophy.

I wish to bear record that I was quite well acquainted with the family, and have had many pleasant chats with Mr. Stone. So far as I know the message is correct. Mr. S. was an

(as the message states), and where he contracted the disease which caused him so many long years of suffering.

345 West 59th street, New York, }

Dec. 25th, 1882.

. TRA MIX. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In your issue for Dec. 16th is a communication or message from Ira Mix, which I and others recognize as true in every particular. I knew him for over thirty years. His wife passed on years ago—death caused by a lamp explosion. He has repeatedly spoken of seeing her spirit and holding conversation with her; and not two weeks before he was killed he again made that statement to me. He was passing near my house when the express train struck him. I was the first one to reach him after the collision. He lived in the town of Palatine, and has children now living in Chicago. It is a collision. He lived in the town of Faintine, and has children now living in Chicago. It is a little over three years since he passed to spiritife. He was always genial and good-natured, happy and sociable.

Yours truly.

J. B. CLAY.

Palatine, Cook Co., Ill., Dec. 30th, 1882.

REBECCA A. To the Editor of the Banner of Light:

I have often thought that as a duty to others, I have often thought that as a duty to others, whenever I saw a communication in any of our spiritual papers that I knew came from any spirit known to me while living, and also the facts spoken of, or identification of the spirit, I would verify it, and send an acknowledgment of the same to the editors. So I am at fault for having neglected what I intended to have done. The message in the Banner of Light of Nov. Isth, 1882, signed "Rebecca A., to her son Riley," I recognized as clearly that of my mother's. I was present at the time of its delivery.

Fraternally, R. M. ADAMS.

Vineland, N. J., Dec. 27th, 1882.

LYMAN S. TODD. To the Editor of the Banner of Light:

The communication printed in the Banner of The communication printed in the Banner of Light of Oct. 14th, from Lyman S. Todd of Little Falls, N. Y., as to name, age and time of death, is perfectly correct. He was my husband. Respectfully yours, MRS. S. D. Todd. Fairfield, N. Y., Dec. 25th, 1882.

ESTELLA PAIGE. To the Editor of the Banner of Light:

To the Editor of the Banuer of Light:

In the Banner of Light of Dec. 16th is a message from ESTELIA. PAIGE, through the mediumship of Miss M. T. Shelhamer, which I recognize as coming from my daughter.

Respectfully, MARY E. PAIGE.

Cincinnati, O., Dec. 23d, 1882.

200 One of the timely papers in the Anti-quary for December is Mr. G. B. Leathon's his-torical article on Christmas, in which he quotes from the Harleian MS. an omen applicable to

is year:

If Christmas on a Monday be,
A great winter that year you'll see,
And full of winds both loud and shrill;
But in the summer, truth to tell,
Stern winds shall then be and strong,
Full of tempests lasting long;
While battles they shall multiply,
Andigreat plenty of beasts shall die.
They that be born on that day, I ween,
They shall be strong each one and keen.
He shall be sowid that stealeth dight;
Though thou be sick thou diest not. this year:

FOR THICK HEADS, heavy atomacha, biliousness. Wells May Apple Pills, cathartic. 10 and 20 cts.

Be

Toleration Better than Denunciation. To the Editor of the Banner of Light:

Differences of opinion among Spiritualistsmany and wide differences-are to be expected. The laws of mind naturally will produce numerous/and great divergences in the views taken of this subject of universal interest. Its quickening and reformatory light is copiously flowing in upon the general mass of mortals through widely opened doors of inspiration and revelation, and strikes upon mental eyes differing greatly as to native and acquired powers of vision. Consequently there will be vast variety in its aspects and teachings as seen and comprehended by different individuals. Spiritualism, as a whole, will be highly attractive to some and as highly offensive to others. A part of its receivers will be charmed by some of its modes of manifestation and some of its teachings, and will be displeased with or indifferent to it, when it is put before them by another mode or of a different quality of thought and sentiment. The old classic maxim, "there should be no disputing about matters of taste," ought to find constant application as a rule of action among Spiritualists. Its puttings forth are exceedingly variant as to both kind and quality. Much which pleases one class by its substance, dress and manner, will fail to attract, may even be quite offensive to others. Why quarrel with a brother because he prefers and commends certain kinds of spiritual nutriment differing widely from those which you rel-The laws of mind naturally will produce nuand commends certain kinds of spiritual nutri-ment differing widely from those which you rel-ish most and highly prize? His tastes, wants and needs may be representative of their likes in quite as many other fellow beings as are yours. The spiritual you prefer may not be suited to the deep needs of very many to whom such as he prefers are very well adapted. Therefore tolerate; tolerate—bear with those who differ from you in tastes and needs. from you in tastes and needs. The doing thus need not, does not imply endorsement, approv-al. Rather it shows a becoming consciousness al. Rather it shows a becoming consciousness of the necessary limitations of any finite being's powers to determine that other opinions than those which he adopts and advocates may not be helpful to another - to even very many

One naturally desires to witness a smooth on-moving of a cause much beloved and highly prized because of its inherent power to en-lighten and elevate innumerable hosts of fellow lighten and elevate innumerable hosts of fellow beings on both sides the line of the grave. Lapsing years do not diminish desire that its advocates shall all, at all times, tolerate the doings and sayings of sincere and earnest workers in the spiritualistic ranks, and be ever mindful that the vast and important work of introducing and establishing Modern Spiritualism among mortals is under the supervision and control of high and wise supernals, who see the varied needs of the dwellers both mon earth and in

high and wise supervision and control of high and wise supernals, who see the varied needs of the dwellers both upon earth and in the lower spheres of spirit land, and may be discerners of fitness and utility in much which mortal short sightedness fails and must ever fail to perceive. There is wisdom higher than ours. That wisdom combines with power to outwork—and eventually will outwork—good from all that may seem to us evil. Wait, therefore, wait, be tolerant.

My ears have beard many, my eyes have read more utterances from hips and pens used with skill and power by supernal intelligences, which seemed, when viewed from the common standpoint of mortals, to be inviting us on to overthrow much good my rality and mental states, especially in relation to various social habits, and to the religious creeds and influences prevalent in our land. But consciousness was generally prompt to say that the teacher was my enoughly in intellected to reserve erally prompt to say that the teacher was my superior in intellectual unfoldment, in power and in opportunity to determine the quality of instruction that would best awaken inquiry among and arouse the scrutinizing faculties of mortals, and thus start them on processes by which they might learn how better to sever errors from truths already possessed, and clear the way for free and ready reception of new

the common duties and habits of mortal life.
Thirty years ago nearly all of us needed to learn the ABC of a new language. Some now are disposed to undervalue the spiritualistic primer and alphabet card, having well learned know the message is correct. Mr. S. was an invalid for many years, having contracted rheumatism while building mason work, which required him to stand constantly in the water, the cords of his legs and arms being contracted to such an extent that he had no use of them for many years. He speaks of the date of his entrance into the spirit-world as the last day of the year 1877. Of the verity of that, friend Seaver of the Investigator can testify, as he was also an-intimate friend of Mr. S., and spoke at the funeral. Mr. Seaver is also addressed in the message.

I should judge the message to be characteristic of Samuel O. Stone, whom I well knew in Boston, and who formerly resided in Quincy (as the message states), and where he contracted few of the simpler forms of manifestations by spirits when infusing seeming life and sure intelligence into insensate wood, than by all the harmonial philosophy, and all the stirring eloquence attendant upon spirit-teachings. Hold on to your advocacy of phenomenal Spiritualism. Banner of Light—yes, hold on; if attacked for it, hold on the firmer.

Millions upon millions are in need of conviction of Spiritualism's verity whom what are called its higher forms and its harmonial philosophy can never initiate, however much they may contribute to their growth and expansion after the conviction has been produced. By most minds physical phenomena are needed as foundation stones, without which no temple of

insophy can never intitate, however much they may contribute to their growth and expansion after the conviction has been produced. By most minds physical phenomena are needed as foundation stones, without which no temple of Spiritualism will stand firm in them.

The foregoing views, if accepted, need not debar one from tolerating, nor from receiving and prizing the much of truth and good which comes to us from those and through those who deal with what they call Spiritualism's higher aspects and its harmonial philosophy. Its philosophy, in my view, is as yet but incipient and uncompacted. No philosophy other than incipient and will have been deduced during the not quite forty years in which opportunity has been had to study and establish the many and varied facts and truths which pertain to this broad and momentous subject. I have often wondered at the early and frequent use of the phrases, "our philosophy" and the "philosophy of Spiritualism." Who can tell me definitely what is meant by them? Those who shall succeed us may in some future years deduce and formulate what can with some propriety be called its philosophy.

My leading thought when commencing to write was to suggest to contending Spiritualists the wisdom and beneficence of letting each other alone as to differences regarding the relative usefulness and value of the different methods by which Spiritualism is manifested, and the different qualities of instruction it puts forth. Better let each class of minds advocate and commend the general subject in its own way, leaving all others to do the same unattaked and without controversy, ignoring all distinctions as to higher and lower.

Our cause is too vast, and too pregnant with mighty forces for enlightening and elevating humanity, to be smirched by any wranglings, bickerings and unkind personalities. All ages have had their Ishmaels, whose hands have been against all others. Such have been adherents to nearly every cause, good or bad. Scarcely any great movement fails to draw into the ranks of its avow

... "They who cry loudest are not always the most hurt." Kidney-Wort does its work like the Good Samaritan, quickly, unostentatiously, but with great thoroughness. A New Hamp-shire lady writes: "Mother has been afflicted for years with kidney diseases. Last Spring she was very ill and had an alarming pain and numbness in one side. Kidney-Wort proved a great plessing and has completely cured her."

Watch Night with the Spirits.

To the Editor of the Banner of Light: This was at 18 Arnold street, Boston; Miss Berry the medium. Some fifteen or twenty friends met at 111 o'clock-time fixed by the spirits -to see the passing of 1882 to 1883. The medium took her seat at the back part of the room, against the wall, and the friends seated them. selves in a horse-shoe form, and within a few feet of her, giving her about twenty or thirty square feet of space for representation. The

lights were extinguished and black darkness prevailed; then began to appear what are called electric lights at circles, and, increasing in extent, soon became spirit-forms; adults generally, once or twice children, often two or more appearing at the same time. At a suggestion of one of the audience a spirit took the form of the child from the floor to her arms, and held and caressed it. These spirits, in all about twenty, during the session walked or moved gracefully, significant of happiness, and enjoying with us the occasion. When the music suggested it they danced in radiant activity, keeping time with it; I say radiant, because all we could see were the glistening folds, borders or trimmings, giving the spirits the appearance of being dressed in black velvet or satin, trimmed or decorated with mellow light. These forms materialized and dematerialized at their option, in the latter case dropping to the floor, growing beautifully less, till but a spot remained on the carpet, and then that went out. During this flery apparition of forms there were other symbols and incidents. Just'at twelve o'clock an illuminated dial appeared and remained for some time; its edge or periphery made an illuminated circle of about fifteen inches in diameter, with the figures of the hours also illuminated, making it the dial of a clock with both hands illuminated and pointing upward to the figure 12, which told us the then time of night, and that 1883 had begun. Another item of interest and significance was when some one started and all began to sing the well-known hymn,

"Come, Holy Spirit, Heavenly Dove," a small, confused bunch of thin, electric light on the floor, in plain sight, became a dove and of itself flew up into the air and around the room for some time, with apparent life, the movement of the wings being as perfect as those of a real, living dove. The dove was wholly golden, glistening with its light.

This hurried sketch will be enough to give the reader the idea, significance and interest of the occasion, and I wish all who read this to understand that I am sure of the honesty of every part of the manifestations or I would not be writing this notice.

#### Passed to Spirit-Life:

. From the residence of her son, in Chicago, Mary Burlon, widow of Edward Johnson. Born at Kirley-Malnard, Yorkshire, England, June 7th, 1805. Married at Bedale. Yorkshire, April 23d, 1833. Born to spirit-life Dec. 25th, (Christmas day) 1882, at 10 o'clock P. M.

Yorkshire, April 23d, 1833. Born to spirit-life Dec. 25th, (Christmas day) 1882, at 10 o'clock P. M.

This was truly a spiritual birth. The lady, familiarly known as "Grandma Johnson," was beloved by all. She was a devoted Spiritualist, and her sweet face was always seen at the services where Mrs. Richmond's-guides spoke, and at the Ladles' Union, where her fluggers were among tife busiest. Last summer her husband, "Grandpa Johnson," passed away, and she has now Joned Him and five children lathe other world, leaving one son and his household to miks, but we hope not to mourn, for her sweet spirit will still attend. She "fell asleep" while listening to the singing of a friend. On Treesing evening, Dec. 26th, at 7 o'clock, the Friends assembled in her own pleasant rooms and listened to the discourse by Mrs. Richmond's control. It was no faneral, but a beautiful reception into spirit-life, given by triends in both worlds. The highest tribute that can be padd to a human spirit was given to this sweet life by the spirit-speaker. "Pure as a lify, loving as a pure white rose, modest as a violer, humble as the life worth a thousand of some whom the world; great," "Star of Love" was the symbolic name given to the sweet from the interest of the heroines of carth, but gue such life is worth a thousand of some whom the world; great," "Star of Love" was the symbolic name given to her by "Outhan," and a beautiful floral star, with "Love" inscribed, was one of the floral offerings on the casket (gift of the Ladles' Union), while a pillow of choleest flowers, with "Mothor" tracea in violets, was the only other floral emblem-sufficient, for they expressed the love of those who knew her best.

From his home at English Prairie, Ind., Mr. John Barr, in the 56th year of his age.

In the 56th year of his age.

A man respected by all who knew him. In faith he was a true Spiritualist, endowed with good mediumistic gifts. He leaves a wife and three children, sho will wait his conscious of their life and surroundings. And when they, too, shall be evolved from the earthly form, they will flud him waiting to we'come them to a mansion well prepared to receive them. The writer was called to perform the funeral services.

\*\*Startes Mich. Dec. 17th, 1882.\*\*

\*\*ABRAHAM SMITH.\*\* Sturgis, Mich., Dec. 17th, 1882.

From Oakdale, Wis., Dec. 20th, 1882, Mrs. Julia H. Cleave-From Oakdale, Wis., Dec. 20th, 1982, Arts. duth it Cleave-land, wife of Carlton Cleaveland, aged 71 years. Mrs. C. was an estimable woman, a believer in the Spir-tual Philosophy, and for many years has been wsubscriber to the Banner of Light. COM.

"Not lost, but gone before." Early on New Year's morning, in the 69th year of 'his age, Mr. James H. Pushee, of this city, passed quietly away with heart disease; and the smile illuminating his countenance seemed to say: "I see 'the gates ajar'; there is no sting in death, ' S. R. Boston, Jan. 1, 1883.

From Surry, N. H., Tuesday, Dec. 5th, 1882, Mary Ann Rogers, wife of John Rogers, aged 47 years and 3 months.

Mrs. Rogers was a member of the Cheshire County Spiritualist Association, and is the first one from that Association to pass into the spiritual realm.

L. S. C.

From Brewer, Me., Dec. 24th, Anna L., wife of Joseph

Burns, and daughter of Patrick Lawler, aged 50 years 6 mouths and 10 days.

The New Hampshire State Spiritualist Associa-

Will hold a Quarterly Convention at Laconia, N. H., in Fol-Will fold a Quarterly Convention at Laconia, N. II., in Folsom Hall, on Saturday and Sunday, Jan. 20th and 21st, 1883. George A. Fuller, of Dover, Mass.; Anna M. Twiss, M. D., of Manchester, N. II.; Mrs. Addie M. Stevens, of Claremont, N. II., and Mrs. Craddeck, of Concord, N. II., will be present to give the inspirations that may come to them. Edgar W. Emerson, of Manchester, N. H., one of the finest of test mediums, will give descriptions from the plat-form of such departed spliffs as may present themselves to

form of such departed splifts as may present themserves to his clairvoyant vision for public recognition. There will be three sessions each day. The evening sessions will be devoted more particularly to the exercise of the wonderful powers of Mr. Emerson, and a small admission fee will be taken at the door to help defray necessary expenses. The services will be enlivened by appropriate music, A generous attendance of the friends of the cause from all parts of the State is earnestly solicited; and all ediers who wish to know more of the mysterious phenomena and their resultant philosophy, which point to an interbiending of this life with a higher and brighter one, will be most cordially wolcomed.

ing of this life with a higher and brighter one, will so most cordially welcomed. In the Willard, Laconia and Franklin Hotels will furnish board at \$1,00 per day; also the Beiknap House at Lake VII-lage; fare on horse-cars 5 cents.

The Northern Railroad and its branches will sell, through their conductors on their several trains, round trip tickets at reduced rates to Laconia and return on the 18th and 20th good until the 23d; and the Boston, Concord and Montreal road will do the same. All persons wishing to attend the Convention, will purchase tickets of the conductors, and will call for round-trip tickets. The Boston, Lowell and Concord road decline to give reduced rates. Those coming over that line will purchase tickets to Concord only, and then get round-trip tickets of the conductor on the B., C., and M. cars.

E. J. Durant, Chairman Board of Manage's.

Anna M. Twiss, M. D., Secretary.

Call for a Convention.

The Vermont State Spiritualist Association will hold a Quarterly Convention in the Town Hall at Bruttleboro', on Friday, Saturday and Sunday, Jan. 12th, 13th and 14th, 1833. Cephas B. Lynn, the popular platform orator, will be present on Friday and Saturday only, he having been previously engaged to speak in Providence on Sunday.

Edgar W. Emicron, of Manuhester, N. H., and Mrs. Gertrude B. Howard, of Wallingford, Vt., test mediums, will give public scances.

Mars. Sarah A. Wiley, of Rockingham, Mrs. Lizzle S. Manchester, of West Randolph, Mrs. Emma L. Paul, of Stowe, Mrs., Fannie Davis Smith, of Brandon, Mrs. Abble W. Crossett, of Duxbury, and Albert E. Stanley, of Leleaster, will be present; and other spakers and mediums are expected. . Call for a Convention.

ter, will be present; and other splakers and meditins are expected.

Good nausic will be furnished by the citizens of Brattle-boro'; and the usual courtesy extended by railroads.

Board at the American and Brattleboro' Houses \$1,00 per day, and all due arrangements matured to make this one of the best Conventions ever held in the State:

The citizens of Brattleboro' are to provide a good hall, well warmed and lighted, furnish excellent singing, entertain six or more speakers, and do the local advertising, etc., on condition that we charge no fees at public scances.

Therefore, it is important that all the members of the Association who have signed the pay-roll should, be punctual in forwarding their quarterly dues and arrears to the undersigned.

CHARLES THOMPSON, Sec. and Treas.

#### PREMIUMS! FREE! FREE!

# Commencing, December, 1882,

UNTIL FURTHER NOTICE,

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE No. 9 Montgomery Place, Boston, Mass., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, or a choice of one of the following Books, of his or her own selection. For each additional Engraving 50 cents extra.

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# BANNER OF LIGHT,

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 rokes. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shiring through the rifted clouds and the partially curtained window, produces the soft light that fails 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 acred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Atice. Size of sheet, 22x28 inches; engraved surface, 18x21 inches.

# "LIFE'S MORNING AND EVENING."

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

#### "THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphains 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 preclipitous rocks akhed the bark with its preclous 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. Fright gave way to composure and resignation, as, with a dotermined and resistless inpulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her aurprise the boat turned, as by some unseen power, toward a quiet eddy 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, 15x20 inches.

#### 42 HOWEWARD."

An illustration of the first line in Gray's Elegy: "The curfew tolls the knell of parting day," from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the funnish cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauly to the pleture. In one hand she holds wild flowers, in the other grass for "my coit," Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and lis rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. Stepn, copied in black and to this. Designed and painted by Joseph John. Size of sheet, "2223-

# "FARM-YARD AT SUNSET."

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

# "THE DAWNING LIGHT."

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydroxulle, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" 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, 20224 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 "Mo's book of happy hours," The mother is seated in the forest shade. Her little girl "Bo-Perps through the follage, her face radient with a loving, gleeful, rogulsh expression. Both faces are full of a Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches. Both faces are full of sweetness and loy.

## "THE HARVEST LUNCH."

Offered as a Premium for the First Time.

The harvesters gather on the bank of a spring, shaded by an olm standing on the edge of a grove made vecal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter, "All kindled graces burning o'er her cheek." From a pitcher she is filling a brother's cup, while another is waiting for the coulding first a kindled for the coulding first a kindled for the standing the countenance of his dog, that is waiting for his lunch. Horses attached to a wagon baded with hay. Impart a most pleasing eight. A rustic youth, proud of the team, leans against his favorite horse. Affittle boy and girl are passing a lunch to brother and sister froileking on the loaded hay. Stein, copied in black and two thus 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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A Compilation of Psalins, Hymns, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of the present age. By John S. Adams. Paper.

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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 Sanda, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adelma, Baroness von Vay, of Gonobits (in Styria), Austria, and translated by Dr. G. Bloede, of Brooklyn, N. Y. Paper.

. THE LIFE.

The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. Paper.

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express.

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In quoting from the BANNER OF LIGHT care should a taken to distinguish between editorial articles and the ommunications (condensed or otherwise) of correspondents, are columns are open for the expression of impersonal free angels, but, we cannot undertake to endorse the varied bades of opinion to which correspondents give utterance.

We do not read anonymous letters and communicators. The name and address of the writer are in all cases dispensable as a guaranty of good faith. We cannot unforthen newspapers are forwarded which contain matter for ir inspection, the sender will confer a favor by drawing a new around the article he desires specially to recommend for grusal. SPECIAL NOTICES.

perusal. Notices of Spiritualist Meetings, in order to insure promp-psertion, must reach this office on Monday, as the BANNER r Light goes to press every Tuesday.

# Banner of Pight.

BOSTON, SATURDAY, JANUARY 13, 1883.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province street (Lower Floor). WHOLESALE AND RETAIL AGENTS:

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32 and 41 Chambers Street, New York..

COLBY & RICH, TOURLISHERS AND PROPRIETORS. LUTHER COLBY EDITOR.

JOHN W. DAY. ASSISTANT EDITOR.

Business Letters should by addressed to Isaac B. Rich, Barner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

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

#### Banner Premiums:

will find the announcement made by Count & RICH, publishers of the Banner of Light, as to. the PREMIUM ENGRAVINGS, BOOKS and PAM-PHLETS which they are now offering to their subscribers.

merit-as all may be personally assured by look- and powers while on earth. ing at them-and the books, and pamphlets are excellent in kind and degree.

acquiring new readers by informing their friends and neighbors of the premiums now ner of Light rightfully presents witon the public apprediation and patronage.

van ; Message from Spirit John Pierpont. .

"A heavenly halo kindles round his brow, Feyond, the paims of Eden softly wave

Bright messengers althwart the empyrean go, And love to love makes anywer o'er the grave!"

so familiar for many years to the readers of the generally, has, since our last issue, passed to which his ardent soul has so often expressed its conceptions.

This statement is abrupt, but so also without warning came the sad tidings to us regarding his serious illness and almost immediate demise. We say "sad tidings," because in the no sadness other than the thought of the vacancy thus made attends the announcement to us, that his glorified spirit, rich in a record of unflinching labor for humanity, has gone to its sure reward: A letter, bearing date of Dec. 31st, 1882, written by the lady who not a month before had been joined with him in marriage, informed us that he had taken a severe cold, caused primarily by his active exertions in arranging the details of the new home in New York City to which he had removed, and that the gravity of the symptoms speedily deepened until the Doctor himself diagnosed his disease as "pleuro-pneumonia." Dr. E. P. Fowler, one of the most eminent pupils of the late Dr. Grey, of New York, (who was in life a confirmed Spiritualist, and the first disciple of Hahnemann in this country,) was summoned, and agreed with Dr. Brittan in his opinion as to the nature of his trouble. The struggle with the disease began; from the first the patient had the careful nursing of loving hearts and hands, but he sank rapidly, becoming unconscious at last, and departed at,3:40 o'clock on the afternoon of Thursday. Jun. 4th.

Dr. Brittan's funeral obsequies occurred at the residence of his daughter, Mrs. S. D. Stryker, 340 Belleville avenue, Newark, N. J., at 12 m. of Tuesday, Jan. 9th.

We shall soon place before our readers an approximate record of Dr. Brittan's life-labors, now simply confining our remarks to the closing scene of his experiences in the mortal, premising that there is perhaps no name more intimately associated with the whole history of Spiritualism in its modern advent among men than his whose demise we now chronicle. In the language of Judge Nelson Cross of New, York, "a complete review of his [Dr. B.'s] labors in the public elucidation and defense of its facts and philosophy would carry us back to the year 1846, when, to the best of our knowledge and belief, no other public advocate of Spiritualism-living or dead-had entered this wide but uncultivated field, that now stretches away beyond our national boundaries,

stretches away beyond our national boundaries, and is to-day broader than the vast area of modern civilization."

Dr. Brittan was born in Phillipston, Worcester Co. Mass, on the 13th of August, 1815, and hence was at his decease in his 63th year. His grandfather and father were of the patriotic stamp which led the first to fall on Bunker.

A strong friend, a wise counsellor, an elocate the father were of the patriotic stamp which led the first to fall on Bunker.

Hill, at the beginning of the Revolutionary war, and the second to enlist under his country's banner in the war of 1812. His mother's maiden name was Hannah Burt, and in after life she proved to be the possessor of rare spiritual gifts (inherited by her son in full measure) which at last were so signally displayed in her eloquent addresses, that the Baptist Church, of which she was a member, declared her to be divinely inspired.

The youth of Dr. Brittan was clouded with the keenest poverty as to pecuniary means, and his spirit oppressed by the severe theological views of those around him. But the new dayspring which was then "waiting to be born" at last reached the world, appearing to the perception of receptive hearts, and his (developed in the school of trial and labor) was fitted to be, as it was at once and ever after, irradiated by its glorious beams! What he has since accomplished to open the creed-blinded eyes of the unthinking multitudes of earth to the crowning brilliancy of the Sun of Truth, is a matter of history, and in the hearts of those he has thus blessed, of grateful memory.

Now that he has "gone over to the great majority," the voice of personal recollection brings to mind many things regarding him: In noticing his last literary work in the previous issue of the Banner of Light, we stated our experience with him as a trance medium. More than this we now state, which is, that the Doctor informed us that he was in the habit of late years of conversing face to face with his spiritfriends. He related several instances in which he had held lengthy communications with them of a very encouraging nature. He also related his experiences of years ago with Mrs. Metler, the medical medium, now deceased, which so fully convinced him that our spirit-friends are round about us continually.

Dr. Brittan was a poet as well as a classical prose writer, as the files of the Spiritualist papers and magazines amply attest. As a controversialist he had few equals in America. His motto was: "There are blows to give as well as blows to receive": yet in all his literary controversies he couched his views in manly terms.

As Editor-at-Large - for which position he was selected by the spirit-world-he measured lances with theologians who decried our living faith in so powerful a manner as to leave him in every case master of the field.

In private, Dr. Brittan was as genial as he was pungent when a bigoted foe crossed his path. As he served the spiritual world with marked ability while here, so we may anticipate that By reference to our third page the reader his usefulness will in the life beyond be more potent than ever for good. /

He has joined the bright galaxy of our asceended workers, such as Judge John W. Edmonds, Dr. Hallock, Prof. Hare, Hon. Robert Oale Owen, Rev. John Pierpont, Epes Sargent, Dr. II. F. Gardner and others, who labored for the The pictures furnished are really works of cause in ways best fitted to their individualities

We are told by denizens of spirit-life that these risen worthies were present when the wearied spirit left the mortal form to take on We trust all our present subscribers will, in the immortal garments of the higher life; that addition to keeping their own names upon our his reception was grand beyond compare; that mailing books, aid us further in the direction of thousands of loving spirits were present to receive him; that the choicest of flowers were scattered at his feet) and the congratulations were so cordial that he wept copious tears of joy. offered, and the general claims which the Ban- But for one thought his happiness would have been complete, and that was his so sudden departure from the dear companion he had so recently taken to his bosom. We allude to his marriage on Dec. 5th, 1882, with Miss Lucretia Decease of Dr. Samuel B. Brittan: M. Chase of Newark, N. J. "He last summer Brief Skeich of the Closing Seene of informed us that his first wife, to whom he was a Useful Life: Appreciative Words devotedly attached, said to him, six years befrom Judge Cross, George A. Bacon, fore her demise, that she should precede him to the spirit-world, and that should he again marry she desired that Chase; and just previous to her death she again made the same request. Her wish was fulfilled, and a few years, at least, of happiness, to in a measure compensate him for the sorrows Dr. Brittan, whose name has been rendered he had experienced in the death of his wife and several children, seemed in store for him. But Banner of Light and of Spiritualist literature | the law of Fate ordered otherwise, and the bitter cup of anguish has been placed to the lips the realities of the Better Land, concerning of the lady he so recently married. To her we extend our heartfelt sympathy in this hour of her desolation. The house of joy has been converted-for herself and mutual friends-into "a house of mourning"; but those left behind should not mourn, however, for what was their loss is his gain. In spirit he is with them stillfield of the Modern Dispensation the laborers and doubtless we shall ere long hear from him, on the mortal plane are few, and the loss of the as we have heard from Judge Edmonds and material presence of one is severely felt; but other ascended ones who advocated and defended the Spiritual Philosophy so ably while in the form.

Tributes of Respectful Memory

Have already reached us from the parties named below which words of appreciation, together with 4 message from Spirit John Pierpont, are here appended, as indices of the high esteem in which Dr. Brittan and his services for the cause were held:

FROM JUDGE NELSON CROSS.

As explanatory in part of the following, it may be well to state that Judge Cross has of late been making a visit to relatives in this city; he returned to New York to find Dr. Brittan deceased, and the spirit prophecy fulfilled/ To the Editor of the Banner of Light:

/ Before I left Boston yesterday morning, I had a short sitting with my sister. She was about to be entranced, and I said, "Please not entrance the medium, as I am to leave on the eleven o'clock train—say what you wish by tipping the table." Very soon—perhaps not at first—the name "John Pierpont" was spelled out. I said: "Are you Father Pierpont who controls Miss Shelhamer?" "Yes," was given. "You were with Dr. Brittan last night?" "Yes." "Is he still very sick?" "No—a new spirit," was given. "Then he has passed over?" "Yes."

This was duite astounding to me and I given. Before I left Boston yesterday morning, I

This was duite astounding to me, and I give it just as it transpired. Dr. Brittan has finished his work, and a good work it has been ! Very truly your friend, NELSON CROSS.

New York, Jan. 6th, 1883.

FROM MR. GEORGE A. BACON. To the Editor of the Banner of Light:

A friend in New York has just telegraphed A friend in New York has just telegraphed, me the regretful intelligence of the sudden decease of Dr. S. B. Brittan. This is indeed a sad and heavy stroke of misfortune when looked at from the human side. While one of the very earliest—indeed his personal experience in spiritual phenomena antedated the famous and initiatory rappings at Hydesville—he was, without question, one of the ablest and most consistent defenders of the truths which the New Dispensation has called into service. His developed nature, his comprehensive and catholic spirit, his rare scholarship and long experi-

quent advocate, an intelligent, cultured Spiritquent advocate, an intelligent, cultured Spirit-ualist and a just man has gone; but his life-work "still lives" to stimulate all unselfigh-souls to renewed efforts toward the higher (life, How compensating to his well-tried, disciplined spirit must have been his glad welcome to the spheres above, by his spiritual kinship and con-freres. His memory and services will be grate-fully cherished by all appreciative souls.

FROM SPIRIT JOHN PIERPONT.

The subjoined message was received by us, through the medial agency of Miss M. T. Shelhamer, on the evening of Sunday, Jan. 7th:

The Doctor is doing very well at present He is with friends who minister to him. The affliction of his loved ones of earth saddens his spirit to a certain extent, but the grand release, the glorious transition from death to life, is appreciated by him, and he can rejoice even in spite of the shadows of the change that he has encountered. He sends his fraternal and loving greeting to you, with the assurance that all is well with him. His best love and sympathy are with those near and dear ones who sorrow in this their hour of trial.

Our friend was met and welcomed by a host of spirits. The loved and loving ones of his family hastened to meet him, while a number of congenial souls, such as N. P. Willis, Forgettle Willson, D. Wiedenic Gray, Dr. Willis, Forgettle Willson, Dr. Willis, Forgettle Willis, Dr. Willis, Forgettle Willis, Dr. Willis, Forgettle Willis, Willis, Dr. Willis, Wil eythe Willson, Dr. Frederic Grey, Dr. Hallock, Judge, Edmonds and many others gave him

friendly greeting.
With him all is peace. He has now no need to wear the willow and the rue: the angels crown his soul with asphodel, and the triumphs of life are his forevermore. JOHN PIERPONT.

FROM PROF. J. RODES BUCHANAN. To the Editor of the Banner of Light:

Another champion of truth in the army of rogress has lain down his earthly armor, and Dr. Brittan has joined the innumerable host who are verifying the words "Nearer, my God, to Thee," and bringing divine influences to elevate the earth-life. The graceful orator, the ripe scholar, the faithful minister, and fearless advocate of unpopular truth, has left a noble example for literati and ministers, and a sweet memory for thousands who have been charmed by his instruction. The army of Heaven de-voted to earth's redemption is ever being strengthened by earnest souls fresh from the strife with error, who know well the wants and sufferings of humanity. They go to teach and influence the inhabitants of earth as others go who need to be taught. The sword and the purse have imperial rule to-day: but when the purse have imperial rule to day; but when the principles for which Dr. Brittan labored have their triumph, philosophy and religion will be the ruling powers; and when mediumship is extended and perfected, the transition of a teacher to the higher life will scarcely separate him from his friends here. May we continue to hear the voice of our departed friend.

J. R. BUCHANAN.

FROM HON. J. L. O'SULLIVAN.

The following remarks have been forwarded us by this distinguished gentleman regarding Dr. Brittan's latest work, "THE BATTLE-GROUND OF THE SPIRITUAL REFORMATION," which—as was the case with the late Epes Sargent's work, "THE SCIENTIFIC BASIS OF SPIR-ITUALISM" -- has crowned his labors on the earth-plane, and remains a memento of his earnest zeal for the cause of truth and its defense:

To the Editor of the Banner of Light:

This is one of the most useful books which have been elicited by the great controversy of Spiritualism, and should be one of the most velcome to every Spiritualist, since we are all daily liable to be called upon, in private discussion, to defend our flag on the same "Battle-Ground."

Ground."

Dr. Brittan filled, and splendidly filled for two years, the position of "Editor at Large," in which his work was to take up such attacks against Spiritualism as appeared from time to time in the press, secular or religious, and to answer them in the columns of the same papers, whenever their editors had candor and liberality enough to publish his masterly reviews and confutations. It was a heavy thought to collect rious points of view on which they need enlightenment. Few readers will confine need enlightenment. Few readers will confine themselves to this article or that, without being led along to another and another, according to the attractions presented by the table of contents, in which they will see the various topics discussed and criticisms answered.

It is not alone the masterly reasoning, the lucid logic of these essays, which constitute their charm, but, together with these qualities, the combination of cultured elegance of style with candor, fairness and all the courtex com-

the combination of cultured elegance of style with candor, fairness, and all the courtesy compatible with crushing demonstration of the fallacy of the positions confuted. I do not wonder that so many editors of the secular press were found wilfing to adorn their columns with such models of noble writing in gentlemanly controversy. It is with more regret than surprise that I observe that no single religious journal seems to have followed the example of so many secular papers in publish. example of so many secular papers in publishing Dr. Brittan's replies to their attacks. Small blame to them, perhaps, when there was nothing left for them to say, and when if they had gone further they must have fared so much worse.

J. L. O'SULLIYAN.

New York City. . )

## What is Called Civilization.

A suit for damages for seduction under promise of marriage was recently handled by the New York court over which Judge Barrett presides; the damages being laid at ten thousand dollars, which is low enough for the nominal repair of such a wrong. In addressing the jury prior to their taking the testimony and the arguments into consideration, Judge Barrett improved the occasion to indulge in some just and timely moralizings on the character of a civilization under which such a wrong, so common as it unfortunately is, could be possible, much less be tolerated. The plaintiff in this particular case had been one of about one hundred girls who worked for a firm, over the whole of whom the defendant was superintendent. She was earning, at the time, wages amounting

to four dollars a week. Judge Barrett remarked in the course of his charge, "There is something to me inexpressibly sad about this case. I find nothing amusing in it. At the same time I am not sorry, revolting as are many of its details, that it has been brought before us. Entirely independent of your verdict, entirely independent of the particular interests of these parties, I think it is well that the community should occasionally see something of our boasted civilization—see just what it means, and be brought face to face with what there is beneath the surface. I am not one of those who believe in ignoring vice or concealing the manure heaps. That is neither wise nor safe. The only true philosophy is that which seeks the truth below the surface, and does its best to remove what is dangerous to the public health or to the public morals.

To me it is a very pitiable picture, that of those hundred girls, employed at low wageswages barely adequate for sustenance—surrounded by every possible temptation, maybe the greatest of all temptations - that which springs from actual want and pressing need. There is another very sad thing to me about this case, and that is the low atmosphere of the floods is terrible, and pecuniary aid from vulgar animality which runs through it, and America is called for. The entire plain between the cheapness with which female virtue and fe- Mannheim and Worms on the Rhine is one great male honor have been treated. That feature of lake ten feet deep.

the case is positively sickening; the utter disregard of those sacred things which are implanted in every decent man's heart; the lightness, the levity, and even the brutality with which reference has been made to the weaker and the gentler sex."

ings should color their judgment, for he said that he felt too much and deeply about it. But he said none too much, either for a jury or for the larger public to pay heed to. The tendency, altogether too obvious, to treat female virtue as if it were an article of traffic, and were not imbedded in sentiments of purity, of delicacy, of honor, and of truth, is one of the most rapidly fatal to our social state of all that assail it; and unless some influence shall soon interpose to stay its devastating course, it is certain to make a speedy end of all public virtue, without which there can be no healthy and stable society. The chief distinction of modern civilization is that it exalts woman as she never has been raised before, and places respect for the female character above any standard in past times. These unwelcome proofs, however, of a spreading tendency to scoff at all such senti-

ments and demonstrations of respect, are ominous. There is a very rotten element in our modern Denmarks, and it will have to be eliminated. But it must be done by individuals

rather than by courts.

#### Mr. Cook's Monday Lectureship.

A big sign over the entrance to the Tremont Cemple announced the fact to Bostonians last Monday morning that Rev. Joseph Cook, of Monday lectureship notoriety, would speak inside at 12 M., which he did, to a large audience, as it was supposed he would tell the people something interesting in regard to his late travels "round the world." But he did not do so, hence much quiet disappointment was manifested. The Boston Herald's views in regard to Bro. Cook's "ecclesiastical outlook" are so forcibly put, and are so truthful withal, that we feel to transfer them to our columns. The editor in Tuesday's morning edition says:

The attention of the multitude has not been awakened for many a day as it is now in the discussion of religious subjects, and Mr. Cook returns to his watchtower of ecclesiastical outlook at a fortunate moment Whether one agrees with him or not; his utterances are of value, because they increase the current discussions, and draw men more and more to his favorite topic of "scientific supernaturalism." . . . Mr. Cook, if not a man of high intelligence, is a close and industrious observer and an excellent reporter of what some of the best men say, and it is a great treat to have this exceptional genius openshis note book and give the public his impressions of men and things the world over, in their religious aspect. This is exactly wha Mr. Cook proposes to do, and his lectures will be as entertaining as anything that is likely to come before the public during the present winter. But, if the lecture of yesterday is a fair specimen of

those which are to follow, it must be said, in all frankness, that, however much Mr. Cook has traveled, and however entertaining may be his interviews with noted people, he has not advanced beyord his positions in previous lectures. He said nothing new as to departures in and from Orthodoxy. He cleared up no doubts in the minds of people. He simply opposed the party of the new departure with his own opinion, and left the subject just where he found it. He has increased indogmatism during his absence, and it would seem, also, that he had more and more shut himself up from those sympathetic instincts which enable men to gather up the thought of their time from many sources, and speak to the actual condition of things. Mr. Cook's discussion yesterday bristled with dogmatic proposi tions, but lacked intelligence. He affirmed his old positions, and placed himself among the hold-backs in enough to publish his masterly reviews and confutations. It was a happy thought to collect them in this fine volume of over five hundred pages, and wise to bring it within the reach of light purses by putting it at the low price of only two dollars. It will be an excellent book to place in the hands of honest opponents of Spiritualism, with the suggestion that they should read this article or that, according to the various points of view on which they

He is like a man who goes through the world with his ears deaf to everything which he does not wish to hear. From this point of view, the Monday lectureship becomes simply a survival of the decadent An dover theology. Mr. Cook betrayed in his yesterday's lecture an astonishing amount of "Orthodox" dogmatism, but failed entirely to give an intelligent comment on the tendency of the times. He does not seem to be able to take a judicial position above the knowledge which he rapidly assimilates. He lacks an in telligent synthesis of his facts. He lacks theological breadth. He entertains with his brilliant rhetoric. but is weakest where perhaps he feels that he is strongest, in the intelligent guidance of current thought. He belongs to what Richard H. Hutton once called, in a brilliant review article, the "hard church." He is so confident in his opinions that he does not see the other side. He does not seem to be able to coordinate opinions and give a rational philosophy of the changes in the current thinking of the day. All this will doubtless seem, to those who hang upon Mr. Cook's words with enthusiasm, as heartless criticism; but it would not now be given if his lecture of yesterday did not show him to be in the "sere and yellow leaf" of a dogmatic position that must seriously interfere with his usefulness as a religious teacher. Mr. Cook has taken his stand, no doubt, with entire sincerity of conviction, but his face is turned backward to a Puritan mediævalism upon which the Sun of Hope has already set.

We have received No. 1, Volume I., of Spiritualistische Blätter, a weekly paper which commences the new year in Leipzig, Germany. It is to be conducted by Dr. B. Cyriax, who anproposes to follow out the same line of conduct pursued by him in the Sprechsdal, of placing before his countrymen (to the larger part of whom, from the fact of their being written in the English language, nine-tenths of them are now unavailable,) the beauties and the recorded facts of the Spiritual Philosophy. An interesting narrative is given concerning a prestidigitator who had made elaborate arrangements 'to "expose" Spiritualism, when by chance he attended a séance for physical manifestations, where he became convinced of their verity, and also learned that he himself possessed medial powers, whereupon he at once abandoned his project of "exposing" what he large pecuniary loss. The announcement is also made that Dr. Robert Pfeil, a popular and successful medical practitioner, passed to spiritlife, from Chemnitz, on the 3d of November He was a man very much esteemed by all classes, especially by the poor, to whom he had greatly endeared himself by his kindness of heart. He had been an out-and-out Spiritualist for some years. Spiritualistische Blätter is very neatly printed, and its heading contains a in Chicago, on our eighth page. likeness of the "Secress of Prevorst," of whose life a short sketch is likewise given. We wish our new contemporary a large measure of suc-

There have been and still are immense floods on the continent of Europe. Whole fine trance medium towns and villages are inundated. The misery resulting therefrom to the people in the line of

To the Elders of Tremont Temple. For the special edification and instruction of these pious people, who some time ago endorsed the action of the notorious "Elder Waite" to "expose (?) Spiritualism" and coin money at the same time, by allowing him to occupy And he added that he could indulge in no the Temple, we copy from the Newburyport further remarks on this subject, lest his feel-Valley Visitor of Dec. 25th the more recent exploits of the "dear brother" they were so deeply interested in at that time:

Elder Waite and Leonora Capron, the grand-daughter of Elder Flagg, seem to have played a dodge on the old gentleman and officers of the law; and it is doubtful now if their correspondence published was not designed to accomplish their own ends. Elder Flagg sent the girl down to Lynn as a "decoy," while the police held a warrant for his arrest. Waite knew it all, nor warrant for his arrest. Watte knew it all, nor feared. In disguise, wearing a long black beard, he went to Lynn, walked about the streets, visited his friends, called upon Miss Capron, his "Nellie Everett," and with her left for parts unknown. It is not known where they have gone. Probably Canada, but as likely to England.

It gives us great pleasure to be able to state to our readers that Mrs. Susie Nickerson-White-one of the foremost among the trance mediums of Boston—who has been an invalid for the past fourteen months, and hardly expected to continue in the mortal form one day to another, is on the mending hand. When given up by her physician, who said she could not live three days, the potent influence of her spirit-helpers sustained her, and the since-verified prediction that she would survive was made through her own lips by one of her guides. At last accounts she was able to leave her room, where she had been so long confined by disease; and the portents in her case are very favorable.

The following paragraph, which we copied into last week's Banner, in reference to the movements of Mr. Cumberland, should have been credited to the New York Dramatic Times. instead of the Dramatic News, as printed:

"And now the scientific exposer, Mr. Stuart Cumberland, has woke up Mr. W. Irying Bishop, another exposer, who sends to this country printed circulars denouncing the exposer of the first part. This is lively. If these two scientific gentlemen, who really cannot tell the difference between a psychic force and a sardine, will hereafter devote all their occult powers to exposing each other, they may be of some service to the community, and really become entertaining." taining.

We received, recently, a visit at this office from the materializing medium, Henry France, who stated that he had been in Providence, R. I., for some two weeks past, where he held several scances, attended with satisfaction the lectures delivered there by J. Frank Baxter, and witnessed with great interest the phenomena occurring at the circles held by Mrs. Ross. He purposed to return at once to his home in Oswego, N. Y., and go thence to Detroit, to fulfill engagements made in the West.

Mrs. Mercy Godfrey, of 30 Lawrence street, Boston, called at the Banner of Light Bookstore recently, having in her company her young daughter, to whose restoration from a severe attack of spinal curvature by J. L. Newman of Room 4, 8½ Montgomery Place, we have referred in a previous issue. The cure has proved a permanent fact, not a temporary relief, and both parent and patient are full of gratitude at the result of Mr. Newman's treat-

ET D. Jones, Esq., publisher of the Olive Branch, of Utica, N. Y., and wife, were in Boston not long since, and we had a pleasant interview with them. In the course of conversation on various topics he took occasion to say unequivocally that the message from HENRY ROB-ERTS, of Utica, published in a late installment of our Message Department report, was remarkable for its correctness, as he had gentleman personally while in earth-life.

Mrs. Lizzie Markee, whose seances for materialization attracted a large share of public attention a few years since, is now residing at Watertown, N. Y., her husband having passed to the spirit-world a short time ago, and recently a much-loved daughter. Mrs. Markee has lately held seances in Rochester, Watertown and elsewhere, and it is her purpose, we are informed, to continue them at such times and places as they may be wanted.

Dr. Babbitt writes us that he has established his American Health Company at 130 Sycamore street, Cincinnati, O., and that they are getting up some of the most powerful healing apparatus, on quite a new plan, that has ever been given to the public. He states, also, that the American Eclectic Medical College, with which he is connected as Professor, is moving on successfully, several of the students being fine mediums and powerfully magnetic.

Walter Howell, the trance-medium lecturer from England, now engaged in Brooklyn, sends us a communication answering a query in the Banner of Light respecting the prefix of "Rev." to his name in the Brooklyn Eagle some time since. His reply repudiating the prefix was to have appeared in the Banner last week, but the crowd of more important matter kept nounces in his "personal explanation" that he it out. We readily give him space to reply, even in extenso, as it is our province to be just.

> H. W. Benedict writes from Brooklyn, N. Y., Jan. 7th: "Mr. Ed. S. Wheeler of Philadelphia gave the initial discourse for our Society this morning, in our new and attractive quarters at 'Conservatory Hall.' Despite unpropitious weather and other unfavorable circumstances, the meeting augured well for the future in its demonstrations of pleasure with both speaker and surroundings."

Mr. Ross called at our office a few days since and reported that the materializing seances held by his wife at 172 South Main street, Providence, R. I., are crowded with investihad heretofore looked upon as deception, at a gators and regular attendants, and that a growing interest in the phenomena is plainly to be perceived, both in Providence and Rhode Island generally.

> BA Mrs. Cora L. V. Richmond, of Chicago, is to "exchange" rostrums with Mrs. Nellie J. T. Brigham, of New York, during January. "A. B. C." has—as the reader will find on reference—a brief record of Mrs. Richmond's work

> Mr. Matthew F. Whittier, brother of the poet Whittier, died in this city on the 7th inst. He was seventy years of age, and for many years an employe in the Boston Custom House. He leaves a widow, who was several years ago, a

Advice to mediums, on our sixth page, should be needed by every medium in the land. Proper thanks are folliffied to Rand Aver, & Co. 117 Frankin and or Pederal Streets, Boston, for shello specimens of calendar work for 28 and 26.

#### Prof. Henry Kiddle in Hartford. To the Editor of the Banner of Light:

For some reason unknown to your correspondent avowed Spiritualism has seemed of late years quite inconspicuous in Hartford, The only organized society representing it is small in numbers and weak in resources, though maintaining regular meetings in a hall that will seat perhaps a hundred. This room is usually well filled on Sunday evenings and even on Thursdays, though the exercises are almost entirely of home production. The resources of the society appear to be too limited to often procure the services of able advocates from abroad. But in a city of the population and intelligence of Hartford it is incredible that this feeble society should represent all that is believed and known respecting the truths of Modern Spiritualism. With the march of the public intelligence everywhere else there must be many in this city who keep pace : who are well conversant with the demonstrable facts and the most authoritative. literature on this subject, and yet for some reason are not drawn together in any organized relation. And the number must be very great of those who know something about it, and yet with their information have mixed much misappre hension and prejudice.

At any rate the evidence of a desire to know more about it was made very clear last evening, when Unity Hall, the handsome edifice of the Unitarian congregation, seating five or six hundred people, was opened for a lecture by Prof. Henry Kiddle, of New York, and was filled with a highly intelligent audience. The speaker's theme was "Christianity and the New Dispensation," and, discussed as it was in Mr. Kiddle's calm, clear and vigorous manner, it was more than well received. It elicited warm commendation on all hands, and even from many not favorably disposed toward what they supposed to be Spiritualism. An officer of the society, at first disinclined to grant the use of the house for the lecture, remarked to me at its close, "Well, if we could always have such lectures as that from Spiritualists they should be made most welcome." And he assured Mr. K. of an overflowing house whenever he would

A brief summary of the lecture will no doubt appear in the Hartford Times of to-day. Its junior editor, Mr. Frank Burr, presided at the meeting and introduced the lecturer very hap-J. D. II.

Hartford, Conn., Jan. 8th, 1883.

#### Endorsement of Mrs. John R. Pickering.

To the Editor of the Banner of Light: Seeing Stuart Cumberland's silly challenge Seeing Stuart Cumberland's silly challenge for advertisement, or notoriety, in connection with Mrs. Pickering's materializations, I thought I would attend one of her scances at the earliest opportunity, and did so Monday, the 8th, in the afternoon, and I take this early opportunity of saying it was certainly what it claimed to be, viz. the materialization of spirit-forms. I hardly think it necessary to go into the details of the presentations, but it was quite an interesting scance to me, and I feel like saying so. Two things I can state with positive assurance, that if true, settle the rest, and whoever reads this can rest assured the and whoever reads this can rest assured the statement is unmistakably true. I shook hands with and manipulated an Indian form that was with and manipulated an Indian form that was at least two or three inches taller than I am. I stood beside it and made myself sure. I am nearly a head taller than Mrs. Pickering. I promenaded with a female spirit whose height was not quite up to my nose. People in this world don't stretch ten inches or a foot, so the madium of the tree than the madium of the madiu spirits could not have been the medium; that is as settled as is the fact that I am not St. Paul. is as settled as is the fact that I am not St. Paul. The other thing was, when Mrs. P. came out of the cabinet I sat front of her, side of the curtain of the cabinet, and while her two hands were before me on her waist, and while also the said two hands were held in mine part of the time, an arm to the elbow came out of the aperture of the curtain and manipulated my head and face vigorously with a human and as natural an adult's hand as I ever saw or ever felt of good I know and will swear said hand and arm and I know and will swear said hand and arm had no body in the form attached to them, for there was no body to attach them to but the medium's, and I had hold of both her hands and knew where they were. I want to state his as strongly as I can state it, for I do it with positive law that I can state it.

tive knowledge that I am truthful. JOHN WETHERBEE. TRENTON, N. J.-William Hibbert writes us

from this city under date of Dec. 25th: . . "Our Association is making rapid progress. Our room is crowded every time a medium is announced: We are making arrangements to procure a larger hall; we need it more every Sunday. The formation of a Lyceum and the commencement of a Library are spoken of. There are a large number of Spiritualists in Trenton, and I am glad to see them getting interested in this Association. The following are the officors for the next six months: President, James W. Royle: Vice-President, A. Niedermeier; Secretary, Wm. Hibbert; Treasurer, Wm. Davenport; Board of Trustees, A. Neidermeier, Philip Volpp, George Bamford, Wm. Davenport, Edward A. Skirm, H. L. Case, Wm. Hibbert; Executive Board, Albert Schulz, Elwood Fow, Wm. H. Jackson."

The Banner improves with age. It seems to me that every number is better than the last, and is as near perfection as any paper can possibly be; and I wonder more and more every year how any Spiritualist can live without it. It is more to me than food or raiment, and, poor as I am, I must be far poorer yet before I give up the blessed light that its weekly coming brings to my invalid home.

MRS. H. N. GRAVES. Providence, R. I., Jan. 1st, 1883.

# Movements of Lecturers and Mediums.

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

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L. P. Greenleaf will speak in East Dennis, Mass.,

Jan. 14th; in Peabody, Mass., Jan. 28th; in Clinton Mass., Feb. 4th. Mrs. Anna Kimball will remain another month in

Peoria, Ill., her address being-502 Main street, that city. We are informed that she proposes to establish a Children's Progressive Lyceum in Peorla.

Frank T. Ripley is, we are informed, having excellent success as a lecturer and platform test medium in Indianapolis, Ind.

Jennie B. Hagan spoke in Newburyport, Sunday, Jan. 7th, to good audiences. She will speak in the same place Sunday afternoon and evening, Jan. 14th. Address South Royalton, Vt.

Joseph D. Stiles spoke in Salem, Mass., last Sunday, to large and deeply interested audiences. About fifty tests were given. In the evening the hall was filled to its utmost capacity.

Mrs. S. B. Fales of Cambridgeport, psychometric and test medium, has for some weeks been confined to her room by severe illness. This will explain to her patrons and correspondents the cause of her long silence. Mrs. Fales desires us to state that just as soon as she is able to answer them, all business and other letters will be attended to.

Conversation is now easily carried on between Providence, R. I. and Portland, Me., a distance derful remedies for the ours of all diseases of one hundred and sixty miles, by means of a peculiar to women are so justly celebrated. elephone recently established.

## Spiritualist Meetings in Boston. New Era Hall.—The Shawmut Spiritual Lyceum meets this hall, 176 Tremont street, every Sunday at 10½ A.M. ifriends of the young are invited to visitus. J. B. Hatch, inductor.

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

Ragle Hall.—bjritual Meetings are held at this hall, le Washington street, corner of Essex, every Sunday, at John A.M. and 2½ and 7½ r.M. Ehen Cobb, Speaker and Jouloutor. Meetings also held Wednesday afternoons at O'clock.

Harmony Hall, 24 Easex Street (1st flight).—Spiritual meetings in this new and beautiful hall every Sunday, at 10½ A.M. and 2½ and 7½ P.M.; also every Thursday, at 3 P.M. Seyeral well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

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

7:30 F. M. every Sunday until further notice.

Spiritual Lecture-Room, 38 Hannon Street.—W. J. Colville's guides regularly conduct the following meetings in this place: Sundays, 3½ F. M., meeting for Bible interpretations: Tuesdays, 3 F. M., Conversation on Health and Healing: Fridays, 8 F. M., Public Reception for Answering Important Questions.

The Ladies' Aid Society meets every Friday, at 2:30 F. M., at 1031 Washington street. Business Meeting at 4 P. M., at 1031 Washington street. Business Meeting at 4 Tyler, Secretary. Meetings for tests, cic., will be held at this place every Sunday atternoon at hall past 2 o'clock.

Chapel Hall.—Spiritual Conferences will be held required. Chapel Hall.—Spiritual Conferences will be hold regu-ably in this hall, 318 Washington street, each Sunday, at 24 and 72 Good music. Mediums and speakers invited to attend. Dr. Ira Davenport, Sen., and E. J. Robbins, Conductors.

Engle Hall.—Spiritual meetings every Saturday even-ing, at 7½ o'clock. Dr. N. P. Smith, trance orator and test meetium. Mystic Hull, Charlestown District,—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 3 o'clock. C. B. Marsh, Conductor.

The Chelsen Spiritual Association holds meetings every Sunday at 3 and 7½ P. M. at Odd Follows' Building, opposite Bellingham-street Horse Car Station. Next Sunday afterneon, Annual Meeting of the Association. In the eventug, Mrs. Carrie A. Loring will speak, followed by tests.

tests,
THE LADIES' HARMONIAL AID SOCIETY meets every
Friday afternoon at 2 o'clock in the same hall. Business
meeting at 44. Entertainments in the evening, Mrs. S. A.
Thayer, President; Mrs. A. E. Dodge, Secretary.

NEW ERA HALL.—Shawmut Lyceum held its regular session on Sunday, Jan. 7th. Owing to the stormy weather the attendance was not as large as usual, though two hours were passed in a very harmonious manner, the exercises consisting of reading and singing of the Silver Chain Recitations, Grand Marches, Physical Exercises, and recitations by Gracle Burroughs, Ernest Fleet, Haskell Baxter, Josie Myers, Emma King, Eva Myers, Remarks by President Hatch and Vice President Rand.

J. A. SHELHAMER, Secretary Shawmut Spiritual Lyceum, Office 84 Montyomery Place.

PAINE HALL, Jan. 7th. - The Lyceum was called to order this Sunday morning by Conductor Ford, who introduced the exercises by reading "Gems of Moral Thought" from the "Instructor," and these were followed by singing. The Grand March took place in order, and then came Recitations by Allie Waite, Aaron Lowenthal, Geo. W. Latham, Lillie Woods, Mamie Havener, Flora Frasier and Lena Onthank, and a Piano Solo by Etta Parr; Reading by Mrs. Francis; Wing Movements by Assistant Conductor Benjamin Weaver.

ductor Benjamin Weaver.
On Thursday evening, Jan. 4th, the annual election of offcers took place, a report of which

ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1. 800 Tremont street.

CHAPEL HALL, 818 WASHINGTON STREET.-The Spiritual Conference last Sunday was addressed by Dr. Baker, Jennie Rhind, Dr. H. B. Storer, Mr. Edson, Dr. Weymouth and others, in an interesting and instructive manner. These meetings will continue every Sunday at 2:30 and 7:30 P. M. until further notice. Good music will be rendered by Miss Flavia Colie and others. Mediums, speakers and the public are cordially invited to attend. DR. IRA DAVENPORT, SEN., Conductor.

LADIES' AID SOCIETY.—It is contemplated making the Sunday evening meetings of this society largely of a conference nature for the present. Quite an interest was manifested last Sunday evening, and the meeting was very enjoyable. The speakers were Mr. Dowling, Dr. Richardson, Mr. Baker, Gen. M. N. Wisewell and John Wetherbee, Mr. Russell presiding. A cordial invitation is extended to all interested

A. M. II. T. THE SPIRITUALIST LADIES' AID FAIR opens on Tuesday, the 10th, in the Parlot of the Soon Tuesday, the 10th, in the Parlot of the Society, 1031 Washington street, to continue eight days. The ladies comprising the Fair Committee are working very earnestly to make it a success. They will offer for sale a large quantity of aprons of all sizes and styles, besides other

of aprons of all sizes and styles, besides other useful and ornamental articles and works of art, at reasonable prices, within the reach of all. The best of refreshments will be served at equally low prices. There will be five prizes for season ticket holders, viz., handsome china tea set; parlor lamp; camp rocking chair; piece of cotton cloth, and fruit dish in silver and crystal. The season tickets are fifty cents.

Ladies will be in attendance at the Parlor on Eriday, Jan 12th afternoon and evening—also Friday, Jan. 12th, afternoon and evening—also all day Saturday and the following Monday—to receive contributions, which are earnestly so-

All packages should be directed to Miss M. L. Barrett, Ladies' Aid Parlor, 1031 Washington street, up one flight. 

CHARLESTOWN - MYSTIC HALL. - Sunday, Jan. 7th, Mr. David Brown of Boston, test medium, occupied the platform in the afternoon in a manner that was interesting to all. Several very fine evidences of spirit identity were given and recognized as correct. Mr. Brown given and recognized as correct. Mr. Brown will speak and give tests in this hall next Sun-C. B. M. day, Jan. 14th, at 3 P. M.

## Fact Meetings.

To the Editor of the Banner of Light:

At Horticultural Hall, last Saturday, the subject of "Mind Reading" was taken up and some illustrations given, showing that Spiritualists know very well that there is a difference between the influence of mind over mind in the physical body, and the control that disembodied spirits have over mortals. Dr. Moore described a wonderful séance with Miss Berry, and Mr. John Wetherbee corroborated it, adding statements of other interesting phenomena. A description was given by the undersigned, of wonderful materializations in the light, recently, witnessed by him at a séance held by Mrs. Ross, of Providence, R.J. These meetings, held every Saturday at 3 P. M., are deeply interesting to all, and it is hoped they will be fully attended.

Yours truly, L. L. Whitlock. To the Editor of the Banner of Light:

NOTICE.—Mr. Bradhurst Schieffelin, to whom the world is indebted, in a great measure, for the use of petroleum, for he was the first to develop and manufacture into oil that valuable natural product, is now, proprietor of "House and Home," an illustrated journal devoted to the best interests of the people. Mr. Schieffelin is a retired merchant of abundant means, and a gentleman of high culture, and always disposed to do the greatest good for the greatest, number (an amiable characteristic of his family), gentle and good-hearted—the dispenser of unnumbered gifts to the poor and needy. During the late hard times Mr. Schieffelin furnished, at his own expense, over 250,000 free lodgings to the homeless and destitute in New York City alone. He is a gentleman of attainments, giving him great superiority as a conversationalist, commanding a ready pen and effective utterance; just the man to successfully conduct an enterprise like "House and Home." velop and manufacture into oil that valuable

\* Humanity's great hope for the future is alone to be realized in improved conditions of matrimony. What a profound obligation does this fact involve! Those who realize the responsibility can hardly do better than take advice from Mrs. Lydia R. Pinkham, whose wonderful remedies for the oure of all diseases Send for pamphlet.

#### Spirit-Magnetism.

For the next fifteen days I will send some of my vital magnetized paper to the sick who are not able to pay for it, on receipt of full address, not able to pay for it, on receipt of full address, and stamp to pay return postage. I desire—at this time of medical persecution and prosecution—to more fully establish the fact that disease can be eradicated without medicine or diploma, also that the universe is teeming with subtle invisible life-forces that can be utilized to benefit suffering humanity, and no statute law should prevent its application in eradicating various forms of disease of body and mind. An experience of thirteen years in this manner of healing demonstrates the fact to my mind beyond question that I possess the gift to a great extent of receiving and also in imparting to a distance the adapted force to help and cure many persons. Doubtless this power acts as a harmonizer of the system, and a vitalizer of the blood, thereby assisting nature in eradicating disease, it being natural in its operation.

A. S. HAYWARD, Magnetic Physician,

Jan. 13th.

349 Tremont street, Boston.

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10M A. M. and 73 F. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

#### American Spiritualist Alliance. To the Editor of the Banner of Light:

A goodly assemblage listened to a noteworthy address by Mr. F. F. Cook, on "The Relation of Spiritualism to Science," Sunday afternoon, 7th inst. [An abstract of this discourse, forwarded herewith, will appear in our columns next week.—Ed. B. of L.]

The speaker was followed by Dr. Wm. H. Atchison, Dr. Buchanan, Mr. Whitlock and the chairman, Mr. H. J. Newton, who also gave notice of the death of our fellow member, Dr. S. B. Brittan: He fell when such a luminary sank

B. Brittan: He fell when such a luminary sank below the horizon that his brilliancy could not be replaced, and that the cause could claim few such illustrious intellects or more able defeud-

ers.
The Alliance will be favored by antiaddress from Dr. Atchison, on next Sunday, the subject of which will be "Inspiration the Source of Knowledge."

H. F. Kiddle, Sec'y.

#### Meetings in Nashua, N. H.

To the Editor of the Banner of Light: The Spiritualists of Nashua, N. H., having resumed their meetings, Mrs. Juliette Yeaw of Leominster, Mass., filled the desk in a most acceptable manner for two Sundays. Her-last lecture upon "The Power of Thought," was one of the finest this gifted lady ever delivered. Last Sunday, Jan. 7th, Mr. George A. Fuller of Dover, Mass., addressed our society in Good Templars' Hall. Mr. Fuller has many friends in this city. When our society was in a flourishing condition, he was a frequent visitor to Templars' Hall. Mr., Fuller has many friends in this city. When our society was in a flour-ishing condition, he was a frequent visitor to the city, and we were now glad to welcome him. His lectures were fully appreciated, and in the evening he gave a fine address upon the "Manifestations of Spiritualism and the Miracles of the Past Contrasted." He will address us again next Sunday, Jan. 14th. T. I.

#### J. F. Baxter in Haverhill, Mass. To the Editor of the Banner of Light:

The largest audiences yet gathered of the Haverhill and Bradford Spiritualist Association were convened Sunday, Jan. 7th, to listen to J. Frank Baxter, whose morning and evento J. Frank Jaxter, whose morning and evening programmes were exceptionally fine. In
the evening Hood Templars' Hall was literally
packed, and the exercises patiently listened to
from 7 o'clock until nearly 10 o'clock. The
addresses were forcible and instructive, the
singing excellent, and the exercises in mediumship entirely satisfactory; nearly all persons named and described were recognized.
Many investigators were present. E. P. H.

#### Special Notice.

Mr. Albert Morton, at his store, 210 Stock ton 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.

W. J. Colville's Berkeley Hall lecturestwenty-six in number-hitherto sold in pamphlet, have now been arranged in book form, making a neat and tasty volume (cloth bound), which can be obtained at the Banner of Light Bookstore, No. 9 Montgomery Place, at \$1 per copy: a very reasonable figure, when the high value (spiritually considered) of what it contains is borne in mind.

RUPTURE CURED .- New method. Send for circular. Dr. J. A. House, 126 Fifth Avenue, New York City.

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

A certain individual calling filmself J. Randall Brown is now traveling as "THE MONARCH AMONG MEDIUMS" (?) through the West, pretending to be sont out under the auspices of the "United Society of Spiritualists" of Boston, Mass. Ho is flooding the country as he goes with his bills, at the foot of which he has had inserted as an imprint: Banner of Light Publishing Compa-ny," evidently with the intention of misleading the ny," 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.

# Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society. now permanently located at Conservatory Hall, corner of Bedford Avenue and Fulton street, holds religious services every Sunday at PA-Am, had, 745 P. M. Speakers under engagement: Mr. Ed. S. Wheeler, for January; Mr. J. Wm. Fletcher, for February; Mr. A. B. French, for March; Mr. S. P. O. Hyzer, for April; Mr. C. B. Lynn, for May, and Mrs. F. O. Hyzer, for Yune A Sunday School, in processof organization, will open Sunday, Feb. 4th. All the Spiritual parents on sale in the hall, and all meetings free.

pers on sale in the hall, and all meetings free,

Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues (entranco on Clinton and Waverly Avenues). Religious services every Sunday at 3 and 7% P.M. Educational Fraternity, or Sunday School, meets every Sundayat 10% A.M.; Ladies Ald Society every Wednesday, at 2% P.M. Social Fraternity meets every Wednesday evening for social intercourse at 7% 0°clock. Psychie Fraternity meets every Saturday evening, at 7% 0°clock, for the purpose of forming classes in meging, at 7% 0°clock, for the purpose of forming classes in meging.

mansang. Free. A. H. Daney, Frestdent.

Brooklyn Spiritual Fraternity.—Removal: The
Friday evening Conference meetings will be held in the
lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues,
at718 P. M.

at/A P. M.

The Eastern District Spiritual Comference meets every Monday evening at Composite Room, 4th street, corner South Zastreet, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary. Meetings in West Randolph, Vt.

# Meetings in West Randolph, Vt. Mrs. Morse-Baker, of Granville, N. Y., will speak at Liberal Hall, West Randolph, Vt., twis Sunday for one month, commencing Sunday, Jan. 14th. On the last week, from Jan. 28th to Feb. 5th, meetings will be held every evening, closing with a two-days' meeting on Saturday and Sunday, Feb. 3d and 4th. It is expected that Geo. A. Fuller, Rev. Geo. Severance and Mrs. Fannie Davis Smith will be present the last week. Jan. 6th, 1883. Per order of Committee.

The New England Anti-Compulsory Vaccination League Will hold a Public Meeting in Hartford, Conn., on Friday, evening, Jan. 12th, 1883, in Unity Hall. Chair to be taken at 8 P. M. There will also be held an Executive Meeting at same place at close of public meeting, at which every nearber of the League is expected to be present, as important business will be transacted. By order the President, RUFUS K. NOYES, Secretary.

#### RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and subsequent insertions on the filh page, and fifteen cents for every insertion on the seventh page.

Special Notices forty cents per line, Minion.

Special rotates are years per line, Agaic, each insertion.

Business Cards thirty denia per line, Agaic, each insertion.

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

Payments in all cases in advance.

AF Electrotypes or Cuta will not be inserted.

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

## SPECIAL NOTICES.

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

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja 6.

ADVERTISEMENTS.

# HEART DISEASE

HEART \_ SOUND? Many people think

themselves sick and doctor for kidney or liver troubles, or dyspensia, while to the truth were known, the real cause is at the heart, The renowned Dr. Clendinning startlingly says, "one

third of my subjects show signs of heart disease." ... The heart weighs about nine ounces, and yet man's wenty-eight pounds of blood pass through it once in a minute and a half, resting not day or night! Surelythis subject should have careful attention.

Dr. Graves, a celebrated physician, has prepared a specific for all heart troubles and kindred disorders. It is known as Dr. Graves's Heart Regulator, and can be obtained at your druggist's, \$1 per bottle; six bottles for \$5 by express. Send stamp for Dr. Graves's thorough and exhaustive treatise. F. E. Ingulls, Sole American Agent, Concord, N. H.

# TROUBLES.

HAS BEEN PROVED The SUREST CURE for KIDNEY DISEASES.

Does a lame back or disordered urine indicate at you are a victin? THEN DO NOT HEST ATE; use Kidney-Wort atonce, (druggists recom-end I) and it will speedily overcome the disease of the stays healthy action.

Weaknesses, Klifney-Wort is unsurpassed, as it will act promptly and safely.

Either Sex. Incontinence, retention of urine, orick dust or ropy deposits, and dull dragging pains, all speedly yield to its curative power. . SOLD BY ALL DEEGGISTS. Price 11. 🗷

# \$2000 worth of Watches **GIVEN AWAY EVERY WEEK!**

In order to advertise HOUSE AND HOME, and secure subscribers promptly, we have decided to make the following most princely and magnificent offer to each and every render of this paper. It is the common practice of the gold and silver reducers of England and Switzerland to purchase from the pawhbrokers of their respective countries all the gold and silver watches which have been unredeemed, simply for the sake of the gold and silver cases. The works are then sold to a celebrated watch firm who have made a specialty of this bushiness. This firm places the works in the hands of skillful workmen, who set to work and put them in as good condition as possible. These works embrace every variety of mivement, some of them being very fine and perfect timekeepers, at handsomely cased. We have fust purchased the entire dock (25,08) of a bank vust concern of the above described watches at less than the first cost of the raw material.

On receipt of \$1.50, the subscription price of HOUSE AND HOME, and \$1,00 extra to pay for packing, postage, and registering, we will send HOUSE AND HOME for one year (\$2 numbers) and one of these watches, post paid, to any address in the Usited States. Watches mailed the day the order is received. The watches were purchased specially to go with HOUSE AND HOME, and will be furnished only to the subscribers to that publication. In order to introduce it at once, we make this unusual offer, which could not be made were it not for the fact that we bought the watches at one-quarter cost of manufacture.

On receipt of 50 cents extra we will send our new and elegant watch chain, with a whistle-chairm and dog-call attachment—just the thing for hunters and sporting-men.

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# WHAT THEY SAY OF US.

WHAT THEY SAY OF US.

West Foint, N.Y., Oct. 17, 1882. Metropolitan Publishing Company. Genus: I am in receipt of the handsome premium watch seut mo. I was much surprised to know that you could supply so good a timekeeper for so little money. HOUSE AND HOME alone is worth the price. Euclosed please find six (6) new subscriptions at \$2.50. Please send me 6 promium watches the same six e2.50. Please send me 6 promium watches the same six e2.50. Please send me 6 promium watches the same six each six each

# OAHSPE,

The New Bible, in the wordsof Jehovth and his Angel Embassadors. History of the Earth and her Heavens for Twenty-Four Thousand Years.

(Written automatically through the hand of an elderly man of New York.) Not to supplant the old Bibles is this. It is a new one, and relates to the heavenly kingdoms of our forefathers. Nor does it dictate or command; nay, more, it shows you how to make Bibles of your own. It teaches you how to attain angelie gifts; roveals the occupations and resurrections of angels into other worlds, and makes the past history of the earth as an open book;

Oahspe, The New Bible, is quarto, large size, over nine hundred pages, in elegant style, bound in aheepskin, brown, and sprinkled, and half-sheep (library), and is put at the low price \$7.50. so as to come within reach of all.

For sale by COLBY & BICH.

ABBATARIAN LAWS. Considered from a Ohristian Standpoint. By BYRON BOARDMAN. Four-page Track. Price I cent per copf; ten copies, \$2.75, postage 45 cents.

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DIRECTORS:

SAMUEL W. SARGENT, of Boston. CHAS. D. JENKINS, W. H. NEWCOMB, B. C. PERRY.

GEORGE F. WILSON, Jr., of Providence, R. L.

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# 3000 Head Cattle, Horses,

Seventeen Miles of River Front,

AND UNLIMITED MOUNTAIN BANGE. The property is located in Graham County, Arizona, and

Grant County, New Mexico: The business has been in successful operation for nearly three years, and for the purpose of increasing the number of Breeding Cattle, a limited mount of stock is now offered at par,

#### ONE DOLLAR PER SHARE.

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JOSEPH E. MANNING, Treasurer,

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VINELAND, N. J., cures diseases of men by an Exter-nal Remedy (a spirit prescription) in 30 days, especially those made sick through their own folly. Send two 3-ct, startips for his Private Counselor, giving full information, State your disease. MRS. DR. COLLAMORE,

ECLECTIC and Magnetic Physician. Office 25 Winter street, Room 15. Gives Vaporized Medicated Baths.

THE BIGGEST THING OUT Bustrated Book (new) E. NASON & CO., 111 Nassau street, New York. YOUR CHART OF DESTINY. Bya Bohemian O

I Gypsy, Send age, color of eyesand hair, with 20 cents, oti, WELLES, Parkyille, L. I., N. Y. Wis - Jan. 13. SAN FRANCISCO.

To Every Reader of this Advertisement! BANNER OF LIGHT and Spiritualistic Books for sale. Nov. 15.—1stf.

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Given by the Spirit-Band THROUGH THE MEDIUMSHIP OF MRS. MAGDALENA KLINE,

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A work which has long been promised to the world, was desired and anxiously looked for by thousands who have lived and gone from earlin, and which is now being given through the mediumship of Mrs. Magdalena Kline, in locatures, containing Revelations from the Higher Courts, upon the God-Head; also a part of the Universal and Covenant Laws; Evolution; the Origin and Creation of Man; the Plan of God with Man; the Plan of Redemption and the Regeneration and Transformation of Mankind from the Lower Nature/to the Higher and Divine; together with Teachings and Preparatory Lessons by the Angels for the benefit of all, etc. It is a work for the world.

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MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART. Conducted by H. P. BLAVATSKY.

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# Message Department.

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Are held at the BANNER OF LIGHT OFFICE, No. 9
Montgomery Place, every TuesBAY and, FRIDAY AFTERNOON. The Hall (which is used only for these seances)
will be open at 2 o'clock, and services commence at 3
o'clock precisely, at which time the doors will be closed,
allowing no egress until the conclusion of the seance, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their
earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition.
We ask the reader to receive no doctrine put-forth by
spirits in these columns that, does not comport with his or
hor reason. Allexpress as much of truth as they perceivano more.

of more.

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

It is a turn in the way and the fact for publication.

It is a turn in the way and the fact for publication of the fact for publication, and the fact for the fact for

Sauces.
[Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

Letters of inquiry in regard to this department of the Banner should got be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

SPIRIT MESSAGES.

QIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELMAMER.

[Report of Public Scance held Nov. 17th, 1882continued from last week.]

#### Elisha Reed.

[To the Chairman:] I have been introduced here, friend, by one of our citizens who has manifested from this place, and informed me that he had found the experience good. He talk me that his massage was not accounted by tells me that his message was not accepted by members of his family; that they heard he had returned, but scouted the idea that it was possible for him to come, and ventilated it as their opinion that if he could return from the spiritworld he would come to their own private homes, and not make himself known from a public place. Yet my friend tells me that his experience in manifesting was good for himself, that it gave him power, made him able to perceive material things more clearly, to come into closer association with individuals in the body, that it has enabled him to outwork his posi-tive energies to much greater advantage than formerly, and as he is a man of veracity, I believe him.

I believe him.

I am glad to make myself manifest from this place. I belonged in Boston; my family belongs here. We have been residents of this city for many long years, also a great many individuals in this good city know of me and mine, so I feel at home in returning here, although I do note a strange place, and take my stand upon enter a strange place, and take my stand upon an unfamiliar platform. I come bearing greet-ings from the spiritual world, from all those who are with me, unto those descendants of ours who remain in the body. There are very few of my family, but there are those who have been associated with me in times past who have been familiar with our lives, who will recognize the fact that although having passed out of the holy yet, we may be able to return cognize the fact that although naving passed out of the body, yet we may be able to return and express our individuality through other organisms than our own. I am ready to declare that the spiritual world is a good one, that it affords opportunities and privileges to man to enable Jim to outwork the powers within to their fullest extent. A man who has lived a long life of usefulness in the body is not obliged to remain idle after he passes from the mortal frame, his coergies are not, pent up, his powers frame, his energies are not pent up, his powers are not limited, he is not obliged to remain inactive and to sing praises unto the Infinite, be-cause, was this to be his portion, he would find himself becoming disheartened, saddened, miserable in consequence; but man is allowed to utilize his powers, to make himself felt; avenues are opened before him through which he can express his individuality; he can enter upon can express his individuality; he can enter upon some occupation that is congenial to his tastes, inclinations and abilities, one to which he is thoroughly adapted. He may not be confined to one line of labor, he may make himself felt and recognized through various avenues of work, and perform an amount of good through each one; it seems as though his powers were limitless, that he can spread himself out in all directions; if he only feels to make use of the energy within he can go forward to any extent. As I return, I do feel limited in expressing myself to-day, yet I come to announce to those who remain in the body that the world above is a grand one, that the hereafter which is to come

line of packets running between Boston and various points of Virginia—Norfolk, Richmond, and other places in that State. My son Elisha, who is with me, was also associated with me in that business and became my successor, desires to send his greetings to the friends of earth, to join me in my message of fraternal regards unto those who remain, who know of and remember our family. We would have each one realize that we can return, and that we will be glad to come into communication with them at any time when they will open out a line for us to do so. I believe I have nothing more to say, Mr. Chairman, only to express my thanks for the privilege extended to me, of being allowed to return to-day. One of the old merchants of Long Wharf—Elisha Reed.

# George W. Baker.

[To the Chairman:] I am all the way from St Louis, from the home of my friends. Some of them are becoming interested in Spiritualism they desire to know what it means: if there is any truth in it. I am here to answer that ques-tion; if I can demonstrate to them the truth that spirits come near the homes of their earth-ly friends in order to make the lives of their friends pleasant, also to make them useful, to give them information and in many ways to benefit them, if possible.

I wish to say to my friends that although

I wish to say to my friends that although some time has passed lines roughed and passed lines are since of the same that the same and t some time has passed since you saw me, since you were able to converse with me through

morning, when you were all alone in your office; morning, when you were all alone in your office; you dotted them down at the time; some of them you have made use of, others you have not. I desire you to work them all into your plan; bring them all out in detail. If you do not then become convinced that you have wrought out these things which you require for your use, then I will say I am mistaken. But I know you will succeed if you do as I tell you, and that both of you, my friends who are engaged in this movement, will in the future be glad to realize that spirits can return and manifest to their friends.

ifest to their friends.

Now I wish to say to my friends who are turning their attention to spiritual things: If you will endeavor to convene a circle, privately, in the home of that friend who is most interested in the material work of which I speak, and if you will sit quietly two or three times per week, we will try and manifest our presence to you. You may converse upon subjects pertaining to the spiritual life, if you desire; you may make music and sing your songs, if you choose; I do not mean you to be entirely you choose; I do not mean you to be entirely silent; that would not afford us the best-conditions, because your minds would become anxious; we wish you to come together in a harmonious spirit and sit quietly two or three times a week, to see if we cannot give you something from the spiritual world. I know the course the friend of whom I have we can, because the friend of whom I have spoken is very mediumistic; he often receives spoken is very mediumistic; he often receives impressions from spirits, but does not understand from whence they come. He has had and has accepted the credit of doing these things himself which he has been able to work out with his individuality. His individuality, his own mental powers have been of great assistance to us, therefore he deserves the credit, sistance to us, therefore he deserves the credit, to an extent, of performing the great work which has been performed, yet I will say to him that these ideas were implanted in his brain by spiritual powers, and to them he owes the information which he has received from time to time. Please to announce me as George W. Baker.

#### Julia Morris.

I come from my spirit home, desirous of reaching friends in Boston, who know that I reaching friends in Boston, who know that I have gone out from their homes, but who do not know I have power to return to them, from time to time. I wipg them my love, I also bring them the love of Helen, who is with me; she and I are companions in the spirit-world, and we are happy together. I felt so glad to meet her when I passed to the spirit-life, the sight of her familiar face brought great comfort to my spirit; then I was kindly welcomed by so many loved and loving ones in homes of beauty, where they are free from the material perplexities of existence. Those who remain in the body are at times sad and sorrowful; they mourn for the dear ones who have gone, and mourn for the dear ones who have gone, and they cannot become reconciled to the change which has come to them: although some time which has come to them; atthough some time has elapsed since the death, angel entered their homes, yet they are sad, they feel distressed, and their thoughts come out to the loved ones in the spirit-world, occasioning unrest and until the spirit world, occasioning unrest and until the spirit world, occasioning unrest and until the spirit world. happiness to them all come to tell my friends they are not to grieve because their loved ones they are not to grieff because their loved ones have left them; they are not dead, they return to them frequently, bringing love and peace, seeking to surround the lives of their mortal friends with harmonious conditions that will make them pleasant and sweet. I would also have them realize that they will meet us all; that when they pass beyond the change called death we will welcome them, they will find a home prepared for them, one comfortable and pleasant; all those friends they now mourn home prepared for them, one comiorable and pleasant; all those friends they now mourn they will meet, and they will be able to associate with them in the future; therefore, if the separation does seem hard, from the mortal standpoint, I wish them to feel reconciled—feel to accept it, feel to exclaim, "it is all for the best; it will be but brief; we will meet again, have and by when the chaldary will have van by and by, when the shadows will have vanished, and the clear sunlight of love and peace surround our lives forevermore." I say to my friends: "Be of good cheer; you have been surrounded by many unpleasant conditions of physical life; they are passing and have passing ished, and the clear sunlight of love and peace surround our lives forevermore." I say to my friends: "Be of good cheer; you have been surrounded by many unpleasant conditions of physical life; they are passing, and have passed away to a great extent; the coming winter will be more pleasant than was the past, and when the summertime comes to you, you will find that much of beauty, of enjoyment, is still to be your portion. Then feel that all is well; we may rejoice together, spirits and mortals, realizing that the life given to us by the Father above is urending; that it cannot be extinguished, but will remain forever. I will add, not only Helen, but others very near to us have, passed away within the last eight years. We are all together; each one sends love, and will, as opportunity permits, manifest their presence to dear ones in the body. Julia Morris.

Leander Warren.

[To the Chairman:] I crave pardon, sir, for intruding upon you. I have a desire to manifest through some such channel as this, in order to make my presence known in mortallife. I was a man of activity when in the body, and I feel myself to be the same at the present time, although the moprits are rolling into years since I passed out suddenly from the mortal form. I return, possessing the same proclivities that it were mine when I walked among men in a form of flesh. I desire to come into closer connection with those who were associated with me pressupon their minds certain lines of conduct which I think will be for their advantage should they pursue them. My friends and associates to dear ones in the body. Julia Morris.

[Henort of Public Séance held Non. 21st. 1882.]

## [Report of Public Séance held Nov. 21st, 1882.]

remain in the body that the world above is a grand one, that the hereafter which is to come to them, which is continually coming to each one of us, is limitless, unbounded in its scope. As we press forward, we perceive more and more of good provided for our use, the field becomes wider, more expanded, we can take it in almost indefinitely.

Well, I did not think of talking thus, but when we drift into this place we seem to be obliged to speak the thought that comes to us at the moment. If my friends care to learn anything of spiritual life they may do so by opening their hearts to the reception of truth, by seeking earnestly for it, and visiting some individual—seeking some avenue through which the spirits manifest to their friends, and I feel that we will be able to respond. I know those of my family who are with me, and they are many, will likewise be pleased to make themselves known. I was known, many, many years ago, as the manager and founder of that old line of packets running between Boston and various points of Virginia—Norfolk, Richmond, and other places in that State.

Above all clouds of storm and darkness. of Father, may we ever behold the light of thy lov Ingelear and steadfastly upon all humanity. The weeking earnestly for it, and visiting some individual—seeking some avenue through which the spirits manifest to their friends, and I feel that we will be able to respond. I know those of my family who are with me, and they are many, will likewise be pleased to make themselves known. I was known, many years ago, as the manager and founder of that old line of packets running between Boston and various points of Virginia—Norfolk, Richmond, and other places in that State. My son Wileib. Above all clouds of storm and darkness, oh! our Father, may we ever behold the light of thy love shining clear and steadfastly upon all humanity. Aboye the thunder's roar or the winter's blast may we hear thy volce speaking in tones of cheer and encouragement unto mortal hearts, that they may feel refreshed and strengthened for the days that are to come. As we behold the beautiful flowers blooming in the midst of wintry snows and darkness, telling of thy dlyine beneficence and tender care, teaching of that-coming springtime when life and light and beauty shall burst forth anew upon the earth, to gladden the soul of manso may we feel that the blossoms of love, of truth and of cheer are ever blooming, even though the experiences of sorrow and affliction may come to darken life, blooming sweetly for the cheer of each human soul. We ask, our Father, that thou wilt send down this hour thy ministering angels; that they may roll away the stone from the door of the sepulchre and show that there are no dead within; that they may break the seal from the tomb and reveal to mourning humanity the truth that their loved ones are not there; that they may return strengthened anew for the missions which they have to fuifill in order to teach manhumanity the truth that their loved ones are not there; that they may return strengthened anew for the missions which they have to fuifill in order to teach mankind that they are living, active, sentient beings, doing thy will and performing the work which thou hast allotted to them. Oh! may every soul be comforted; may every heart feel sustained through the trials and afflictions of life; may every mourning spirit find a balm of healing brought by angel-ingers, that they may press forward through the journey of life, sustained and strengthened, determined to do thy will and to await patiently the coming time when they shall be retained with their dear ones who have gone before.

## Questions and Answers.

CONTROLLING SPIRIT.—We are prepared to consider your questions, Mr. Chairman.

QUES.—What is a comet? What causes it, and what is it composed of?

and what is it composed of?

ANS.—We understand, a comet to be a body of nebulous matter, composed of that same material of which worlds are formed. There is quite as much controversy among spirits concerning the qualities and properties of a comet as there is among mortals. We believe that the matter of which a comet is composed is an emanation from which a comet is composed is an emanation from the property systems. which a comet is composed is an emanation from planetary systems; that in the toil and friction of marching, planetary bodies throw off this refined matter, which collects in a body of nebulæ, and finally assumes the form which you call a comet. We have heard it distinctly declared by certain astronominal spirits that the matter of which a comet is composed does not contain the elements of organic life; and we have heard it as distinctly declared by other spirits, who are astronomically inclined, that a cometary body does contain the elements of organic life. We are inclined to agree in the statements of these latter spirits, for the simple reason, if it is true that various planets in their march throw off certain particles which collect, and are after a time formed into a

rializing process, will deteriorate the state of rializing process, will deteriorate the state of that medium's health: not only the change of magnetic properties of her budy will exhaust the physical and mental structure, but, during the use of thosh properties, the spirits manifesting waste a large amount of power, a great quantity of elements necessary for the medium's health and vicor; consequently this waste un's health and yigor; consequently this waste-must be supplied by outside agents. The best method of recuperation is perfect repose of mind and body. The medium should be sur-rounded by individuals who are harmonious, who supply magnetic force to her system, who are in entire sympathy with her, so much so that the magnetic power which they give forth will be absorbed by her physical system and as-similate with the various organs of her body. A due attention must be given to the food: A due attention must be given to the food nothing should be partaken of which does not readily assimilate with the various organs of the body, which cannot be taken up and carried through the entire system, thus affording nourishment to the body. Not only this, but the mind of the medium should be at perfect peace with itself and others, for the simple reason that whatever disturbs the mental nature of a medium also disturbs and dissipates that peculiar aura surrounding the medium—that magnetic force by means of which the spirits manifest to mortal life. There are other methods of recuperation which every medium should follow, but which apply to each particular case, and which a medium must study for heavel. and which a medium must study for lierself. Experience will prove to all mediumistic individuals what are the best qualities and powers which he or she should employ for their perfect recuperation, after the exhaustive methods employed by spirits in the use of their organ-

Q.—Can one medium send mischievous spirits to another medium, for the purpose of injuring

A .- A medium who would desire and direct A.—A medium, who would desire and direct spiritual intelligences to afflict and annoy another medium, must in her own nature possess proclivities both malicious and mischievous; consequently she would attract spiritual attendants of a like malicious and mischievous nature to her side; and it is not only possible, but probable, that such an individual would direct or request lier spirit attendants to visit some other medium with whom she was not in harmony in order to approver inflict some inharmony, in order to annoy or inflict some injury of a mental or physical nature upon that medium. The one who is thus annoyed should summon her own strongest, most positive will-force to her aid, and refuse to sit in company with him or her whom she suspects of causing these spiritual influences to annoy her. She should, if possible, seek the company of those who are in harmony with herself, those who possess a positive will-power, and in this manner surround herself with environments which annoying spirits cannot penetrate. It is possible, also, for a mediumistic individual, whose powers are not fully developed, and who is susceptible to all classes of influence, to come under the strong psychological will-power of some mediumistic person who is of a more positive nature than herself, and in this way she would find all her mental nature subjected to the more positive will force of the other individual. The remedy is to avoid the company of the more positive will force of the other indi-vidual. The remedy is to avoid the company of those who subject her to annoyance, to remain away from them, refuse to associate with them at all times, in all places, and seek the company of congenial persons who are positive; who will surround her with their own peculiar magnetic surround her with their own peculiar magnetic force. If she must sit for a spiritual influence, let her do so in the quietude of her own heme, surrounded by the magnetisms which are congenial to her: let her aspirations be for the high and pure in spiritual life; evoke only the presence of the pure and good to surround her life and guard her home from the approach of mischievous or malignant influences. If this course is pursued and persisted in, we have no doubt the lady, after a time, will become free from all those influences which annoy her.

#### Leander Warren.

pursuit now that you are a spirit, apart from a material body?" I will respond as though they had asked the question. I am interested more especially in those affairs pertaining to commercial life. Not that I was a merchant, or engaged in commercial business; but I took note of the transportions of semmental life comments. of the transactions of commercial life, commented upon and placed them before the public. I am interested in the same line of work to day. I would impress my friends with the thought that whatever pertains to the interests and benefit of humanity, also interests the spiri-tual world. I find pursuits, lines of business life in the spirit-world, similar to what you call commercial life on the earth.

I cannot express myself as I desire, for it seems as though I was running a machine, the workings of which I but partially understand. I have to study it, look over all its points so as to be able to understand its construction, before I can use it as thoroughly, perhaps, as others are able to. But if I can only express my thoughts to my friends so they may realize I return from the spiritual world still an active man, in the posspiritual world still an active man, in the pos-session of all my faculties, seeking to use my energies and powers in elaborating that which is presented to my mind, in order that it may be placed before the minds of those who are willing to receive it, I shall be satisfied.

The change called death has made no material

The change called death has made no material change in my life; it has only given me a broader view, a clearer comprehension of the interior workings of life. Otherwise it is the same; it presents to me the same aspect it did when I was in the body. Perhaps, were I enabled to return and take up the old form again, I would perceive things in a different light: they might perceive things in a different light; they might present themselves to me clearer than they did when I was here. But in reviewing the past, I can truly say I performed my work as well as I knew how. I did not step aside for the interests of any particular firm or corporation; I sought to place before those who looked up to me the truth as I understood it, a correct representa-tion of ideas and of things which I felt to be

tion of ideas and of things which I felt to be for the best interest of the people.
Pardon me, Mr. Chairman, if I seem to be a little confused, for I assure you that I am.
I departed from the body very suddenly. I arose in the morning, to attend to my duties and occupations; presently I felt a stricture around the heart, which affected my breathing for a moment or two, but it passed away, and I went out from my home, in the pursuance of my regular duties. I found myself in the office of the "Corn Exchange," when a sudden attack came over me. I hardly know what to call it. I do know that I labored hard for breath, and I felt as though I was losing sight of all things

live among mortals; unless it were for the purlive among mortals; unless it were for the purpose of conveying the spiritual information I have received unto those in earth-life. If I could be allowed the privilege of returning for a brief space of time—perhaps for one month—and informing them of what I have received of knowledge and of instruction from higher intelligences, I would be pleased to do so, but for no other purpose would I return to mortal life. I will be glad to come into communication with my friends, those who were near to me, and my my friends, those who were near to me, and my husiness associates, if they will give me an opportunity for doing so. I will speak of matters which are of interest to them and to myself, and also present evidences of my identity they will not be able to disclaim. To all friends in Baltimore I send greeting. I was associated with the Baltimore Gazette, and was known among mortals as Leander Warren.

#### Marion Dow. I have friends in New Bedford, who, I think,

I have friends in New Bedford, who, I think, will see my message, because they read your paper. I send my love to them. I particularly request they will take the paper containing my letter and carry it to my friends who live in Westport, Mass., for it is to those friends I come, seeking to make myself felt and to have them realize that I am with them. My New Bedford friends feel and know, so far as mortals can know anything of the spiritual life, that their loved ones return from the spiritworld and manifest to them, bearing evidences of their continued existence and bringing words of their continued existence and bringing words of consolation to the mourning friends who remain on earth. But there are those in whom I am particularly interested, who have no knowledge of these things and do not believe that spirits can come back, or, indeed, that they can know anything concerning the doings of those friends they have left in the body. They feel, because they have never known anything different, that all persons who die are taken away from the mortal life and from any rememfrom the mortal life and from any remembrance of it; that the good go to some place of happiness, far away from earthly conditions, and that those who have been bad of have done wroph the consigned to punishment, and will not have the power of knowing anything of their friends on earth. I believed the same when I was here, and when those friends of mine who are interested in Spiritualism spoke to me concerning their belief I scouted the idea that spirits could come back: I did not believe it possible for them to wish to do so: but now it possible for them to wish to do so; but now that I have passed from the body and am a spirit myself I find that it makes no difference the good and bad can come alike; those who have done wrong seem to come back in great numbers, and those who have been good and tried to do right, and endeavored at all times to make others happy, are returning also in great numbers, bearing messages of peace and of consolation—become ministering spirits. So I find that life in the spiritual world is not very different from the life that we live here in the body. There are those in the spirit-world who are really good, trying to assist others and to make everybody happy. Such spirits are enveloped in light, are surrounded by a beautiful radiance which is reflected upon those near them. I also see spirits who have been selfish and delighted to minister to their own wants, regardless of the wants of others, who seem to be the same now, a good many of them. They do not seem to be happy, they are never at rest, are always looking after something which they cannot find, they are always uneasy. They, too, send out a peculiar emanation—I cannot call it light, because it is rather darkness, it is of a dark, murky nature, and any one who comes close to such a spirit feels distressed, unlappy, because they also experience, for the time, the same condition which the spirit un-

I tell my friends these things that they may be able to know something of spirit-life. I will also tell them that if they desire to be good, to do right, to live a life of purity, they will not be attracted to any darkened spirits; that those kinds of spirits congregate together and love each other's company. The pure and the good also seek to associate with each other, and constructions and the spirits. centrate their powers and energies, so as to send down a strong spiritual force that will be felt and recognized by mortals and assist them to do

right.
I am seeking to help my friends. I will do all that I can to bring them out of the darkness of ignorance if they desire to learn; but if they do not care to know anything of the spiritual life, it will be useless for me to attempt to bring them any knowledge from the higher spheres.

I send my love. I am glad I have passed from
the body, for the life on earth was one of turmoil to me; I suffered a great deal physically,
and I had many annoyances of a mental nature
to afflict my spirit. I am now freed from all
those things. I know my friends sometimes talk of me; I hear them say: "Well, she has passed through it all; she has left it all now, and can know nothing of our life." But I do. Although I have passed through the conditions which pertained to the mortal, yet I know of those which surround my friends, and I want them to feel that not only myself but these them to feel that not only myself but those who are with me—and there are many of them I could mention: George, Sarah, Aunt Nancy and others—know the conditions of their earthly friends, and are seeking to bless and assist them in many ways. Marion Dow.

## Ira R. Arnold.

[To the Chairman:] Good afternoon, sir. I went out of the body an old man, for I had arrived at very nearly the age of seventy-three years; had I remained in the body a very few weeks longer I would have reached my seventy-third birthday. I come back, as it were, like a young child, and am as full of curiosity and eager search concerning the scenes which life eager search concerning the scenes which life holds out to me as any young child of tender years can be; for I find myself born again, born into the life of the spirit; I am made over, so to speak. It is not a few days, nor months, since I passed away. I think it is about two years since my change came to me, but I am like a young scholar, in this life of the spirit. I look around me, and find so much that should engage my attention, that I have not the time to trouble myself over the affairs of the past. As I look over my life spent in the body, I perceive many strange inconsistencies—or they apmany strange inconsistencies—or they appeared so to me—which I then hardly understood, but they have since been explained, and made to fit into other experiences which I took no note of; consequently I find that they all compose what might be called a harmonious whole—although here and there it presents some very strange appearances.

I come back wearing a garment made up from the events and experiences of my earthly from the events and experiences of my earthly life. Here and there you may perceive a patch, a darn, but I have been trying to give it care, for I find that in the spiritual world this labor of darning and repairing is not confined to the females, but the males have to take their hand at it; go to work in earnest and patch up the best they can, so that their spiritual garments may present a good appearance. So, I say, here and there you may perceive a darn or a patch in my clothing; but when I gaze upon it, I perceive why it was given me, and why I am obliged to regard some particular spot. It gives me knowledge, and I can profit by the experience. Here and there I find a slight discoloration; and in gazing upon it I understand why the garment was stained in that manner: so I look forward with the determination that I will be more guarded in future, and I will endeavor

of that town, my friends generally, knew me as Ira R. Arnold. I wish to send my greetings to all neighbors, and my love to all friends. Tell

[To the Chairman:] I come back here, sir, to reach my friends, if I can. I did not live far from this place; my home was in Bennington street, East Boston. I went out of the body, I might say now, in darkness, for when Lalook back to that time, and then look forward to the present I can see a great change, a great difference of the can be a great change, a great difference of the can be a great change. back to that time, and then look forward to the present, I can see a great change, a great difference. Then, spiritually speaking, I was in darkness, but I knew it not; now, I have come out into the light, and I can comprehend the state which was mine in the past. I owe my present condition to friends who had passed on before me, who had been gathering up experience and life, who had been gathering up experience and

me, who had learned concerning the spiritual life, who had been gathering up experience, and had been going through a very disagreeable one—one which you might really call purgatory—because of their former ignorance.

I am an old woman, sir. I may not express myself very well, but when I see a truth, and can understand it, I am ready to take it into my life, and to give it to others—bring it to them, and ask them to also try and comprehend it. That is why I am here. I want to say to them that had I come back a few days or even months after passing out of the body, I should have told them that I agreed with them in their opinions and beliefs, that I was still with them as a worshiper, in what I considered the church, for I tried to do my duty as a faithful daughter for I tried to do my duty as a faithful daughter of the church. Now, when I come back, I do not say anything of the kind. I have gone through that experience, and now am trying to learn something that is higher, something that is more instructive to the spirit.

My dist remembrance of the spiritual life.

is more instructive to the spirit.

My first remembrance of the spiritual life was when a requiem was being sung over my remains. I remember how happy I felt, that, as a good and faithful daughter of the Church, I should have what I called a decent sacred burial. I felt pleased. But in a little while—before the services were ended really—I began to feel strangely, and shivered as though I was in a cold, dark place. I felt that I would like to go out where there was sunshine and gladness. go out where there was sunshine and gladness, and the sound of busy life. I did not understand why I should feel so; but after a while I came in contact with other spirits who had gone through the same experience, and they told me it was because that was not congenial to the spirit, that the forms and ceremonials were not spirit, that the forms and ceremonials were not of a spiritual nature, they were only for the enjoyment of the material nature, which delighted in all such kind of scenes, but that the spirit itself desired to get away from them. (I know I do not talk very clearly, but I am trying to give my people an idea of how I felt.) Then, after a while, I met there Nathaniel—that's my man—and he told me he would help me out of my unpleasant state. I felt unhappy, restless, because I would cling to the old ideas, and did n't want to consider anything new which didn't want to consider anything new which came before me, or that was about me. I did not care to know anything about what other people believed, because I thought I was right in my own belief, After a while, I got out of that. I found there were as many different be-liefs in the spirit world as there were here different spirits clinging to their own notions the same as in the body.

Now, when I come back and look around, I am ready to say that I can respect the opinions.

of every one who believes he is right, honest in his convictions, because I believed mine. I know I was ignorant, but I was honest in my ignorance; I did not think or know that what I professed was wrong, and then profess it all the same because of the world's opinion; believed it was right, and fried to be true to-my convictions. So I am here with charity for everybody, only I want those who knew me-here to try and understand something more than was given me and is given them inside the than was given me and is given them inside the church: I like the singing, and some of the things that come to them through the religious-life; but there is much with it that brings darkness, because of the ignorance around each one. I shall try to get away from it, and Nathaniel says I must keep away if I want to strengthen

and free the spirit.

I send my love to them all. Tell them I have a good home, that I am happy in the spiritual world, only I want them all to come into the light of truth, to seek for it, to try to understand it, and I will be ready to try and help them all I can. My name is Jehanna Haley.

## Sarah Elizabeth Toland.

[To the Chairman:] I am not troubled, sir, as was the spirit who came in before I did. I had a few religious opinions when here, but I found they had not sunk very deep down into my nature. Although I sometimes attended church, it was only because other friends did so, and I had no reason to feel myself unhappy that, after all, no religious convictions had come to me, and when I entered the spirit-world it came to me as natural and pure as though I had always expected to find just such a home. But I have friends here who do not know anything about Spiritualism. I wish to send them a few words of greeting from the higher life. They are in Louisville, Ky. It is a long ways for me to come, to send my friends a few words, but if they learn that I have returned, filled with love and sympathy for them, seeking to reach their homes and their hearts with a knowledge and understanding of the una they had with a knowledge and understanding of the spiritual life, I will feel repaid for any effort made in coming. I have tried to come a number of times; each time I have been disappointed, and I had almost become disheartened, feeling! would never be able to make my presence

since I have passed away others have come to me in the spirit-world—those who were very near to me; who were bound to my heart by ties of filial love. I have welcomed them to the eternal world, and we are happy together. They also send their love to those who remain here; they would join me in saying; We watch over you in the hours of slumber; we come over you in the hours of slumber; we come, seeking to influence and impress you with those spiritual ideas which will be of benefit for your spiritual ideas which will be or benefit for your future life; we also come in hours of mental and hodily activity, when your powers are engaged, seeking to assist and benefit you, if we can, in any possible way. We would like you to feel we were with you; we would also desire you to seek to understand how the spirits return and energies through others, how they can turn and operate through others; how they can manifest to their friends in the body; and we hope our friends will form a family circle; will form what you call a home circle, where they will sit quietly two or three times a week, in order to receive messages from the spirit-world; order to receive messages from the spirit-world; that they will invoke the presence of good spirits; that they will become harmonious, through the service of song, and will seek to know and ascertain if the spirits live in the other life. I say this, because I know that members of our family are mediumistic. I think they can be operated upon to transmit communications from the spiritual life to those who are around them; that this will the light of truth be shed, through thus will good light of truth be shed abroad; thus will good seed be scattered, take root and grow, and also a spiritual blessing will be given those who seek to communicate with the loved ones gone before. Sarah Elizabeth Toland fore. Sarah Elizabeth Toland.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Nov. 24.—Robert Owen; Richard H. Bowne; Adeline Stevens; Andrew A. Osgood; William G. Monroe; Sarah Tilton; Daniel Osborn; Mrs. Mattida Oiney.

Nov. 23.—A. A. Ballou; Henry G. Ballou; Sarah A. Messenger; Henry Choate; Mrs. Mary B. Marsh; Waunegah.

Dec. 1.—Judge J. F. Springer; Henry W. Sloctum: Elizabeth J. Miller; Betsey N. Prince; Lotela, for William Butler, Charles J. Clifford; Capt. Martin Adams; Lily, Alice Wynde, Polly Hendricks.

Dec. 5.—Dr. Amanda M. Dutch: Charles Honry Bacon; Arza Hayward; Anna E. Lewis; William Di, Rowe; Betsey Price; Hannah Stearns; William Snipes; William Snith; George Nelson; Noah Brooks; Lavinia Richmond; Mary D. Ohapmau; Georgie Dorr.

Dec. 15.—Judge Joel Willard; Mrs. A. P. M. Davis; Mrs. C. B. Henry.

Dec. 16.—Judge Joel Willard; Mrs. A. P. M. Davis; Mrs. C. B. Henry.

Emma A. Whitnoy; Mary E. Cooke; Martha Grant; Mis. C. B. Henry
O. B. Henry
Dec. 19.—Timothy Kaley; Mrs. Ellen A. Slack; Ellsa
Horsford; Joseph Cheney; Dr., Johni B.; Blake; Emma
Hosa; Sunbeam.
Dec. 22.—Children s. Day.—Stanley Flanders; Clara
Pierce; Rosco, Meader; Frankle J., Whittemore; Jemile
Tarnev; Emma A. Hardwick; Mamle B. Preston; Jeseide
Holloway; Hattle Jackson; Sammile Churchill; Wille Baker; Daisy McKelvey; Nettle B. Alexander Angle Ricker;
Alfred Nielson; Winnie Graves.
Alfred Nielson; Winnie Graves.
Dec. 23.—George fasil; Anne M. Casey; Mrs. Bebects E.Himphrey; Davier Olark; Annie Hrown
Dec. 29.—Mrs. Baram Paynie; Bolomon Fletcher; Mrs. Dr.
B. H. Smiley; Jacon; Woodman; Sarah E. Poore; Edward.
Cross;
Jan. J.—Judge Nehemish Wade; Mrs. Mary A. Haydin;
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Addenda.

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SPIRITUAL CIRCLES.

Three Articles on Modern Spiritualism.

ABY THOMAS B. HALL.

# Banner of Wight.

BOSTON, SATURDAY, JANUARY 13, 1883.

#### Cumberland in Boston.

Mr. Cumberland is an expert in one thing: he knows how to get his advertising in the daily press done gratuitously. This is his shrewd method: He smuggles himself into a legitimate spiritual séance as a gentleman, and takes good care to secure the services of a couple of newspaper reporters, himself and his friends being unknown to those present: He then, after the seance is concluded, throws off his mask as a stranger-gentleman and assumes the rôle of a belligerent. This he did last Saturday evening at Mrs. Pickering's scance, according to the Sunday Herald's report. He then denounced the whole affair as an unmitigated fraud, and offered \$100 in cash for an opportunity to prove his assertion. His identity, however, was discovered just at this juncture by a gentleman in the audience. The English "fraud-hunter" then admitted he was "Cumberland." To carry out | expected that Cumberland will be extinguished his free advertising job more fully he, with his usual braggadocio, gets a "Challenge to the Spiritualists" into the Sunday Herald, shrewdly winding up his tirade by saying that he intended showing how these things are done at the Tremont Temple, the very place where whilein the "Rev. Elder Waite" gulled the public out of their spare change by professing to expose (?) Spiritualism. But the Elder speedily came to grief, and has since proved himself to be one of the veriest impostors of the age, while the beautiful and holy gift of mediumship has become more and more convincing to all honest investi-

The reader is referred to the venerable Thos. Gales Forster's account of Cumberland's exploits in the Monumental City, which account was published in last week's Banner.

After this audacious individual accommodates the Boston pious lambs and others in Tremont Temple, he will turn his attention, probably, to Chicago and other points in the West, and repeat his "little game" there-if allowed. But the friends of the cause in that section are fully competent to expose the "ex-

This man Cumberland says he knows Spiritualism to be true-said this last Saturday in our office-while his handbills and newspaper advertisements tell an entirely different story. Let bigotry warm this serpent into life if it will; but, like Elder Waite, it will surely sting

them at no distant day. Not content with making himself appear ridiculous at Mrs. Pickering's scance on Saturday evening, Mr. Cumberland (who professes to be an English gentleman, and comes to this city with highly respectable English and American names as endorsers attached to his handbills) made a descent upon Mrs. and Mr. Bliss's materializing circle on Sunday evening, Jan. 7th, accompanied by five daily press reporters. Being discovered before he did any damage to these legitimate mediums, he was summarily ejected by Mr. Bliss. We would just here say, by way of parenthesis, that if the proprietors of the daily press of this city cannot employ their reporters to act in any better capacity than as Cumberland's lackeys they had better discharge the whole set. Spiritualism is our religion, and the religion of millions of the best people in the world, scientists as well as statesmen and divines: our mediums are the mouth pieces of the angels; and it is a burning shame that the secular press anywhere should cater to impostors similar to anywhere should cater to impostors similar to the one under consideration, who goes about the country under the guise of a "mind-reader" the higher life of Dr. S. B. Brittan will be conto bring disrepute upon our mediums who are

## Bishop vs. Cumberland.

world uncontradicted.

The Boston Herald and other papers publish the following as a circular printed in London by W. Irving Bishop, copies of which have been sent to this country:

Warning to the Public Concerning Maj J. B. Pond, and his Confederate, "Stuart Cumber-land," Self-styled Thought Reader and Anti-Spiritualist.

Charles Garner, son of Mr. Robert Garner, clerk to Mr. John Wiblin, butcher, St. Giles's Road East, Oxford, but who has recently assumed the more euphonious and aristocratic name "Stuart Cumberland," proposes to give lectures in the United States on the subject of spiritualism and thought-reading. When this man entered my employment, in the winter of 1880, he knew nothing of thought-reading or Modern Spiritualism. He took advantage of my illness to use the information he had gained as my private secretary to ingratiate himself with my friends, and to secure independent. with my friends, and to secure indorsements from several, by the statements he made regarding me. Then he violated my confidence by giving a travesty of my entertainment. Those who take the trouble to visit "Mr. Cumberland" can prove for themselves that the subjects he professes to elucidate were fully exsubjects he professes to elucidate were fully explained by me in my tour through the United States in 1877. As I intend shortly to re-visit my native land, I am anxious to warn managers against any attempt to dupe them in this way. The gentleman who introduced "Cumberland" to me—the editor and proprietor of a leading Scottish daily—and who believed in his probity, has repeatedly warned him that the public would find out his duplicity and incapacity, and his sudden migration may be due to a realization of this truth. I feel sure that, when the facts are known the American press and publacts are known, the American press and public will not indorse the unworthy conduct of such a man. It is stated that Maj. J. B. Pond, late of the firms of Hathaway & Pond, Boston and Pond & Bachert, New York, now of Pond & Edwards, although he knew all the foregoing, has made arrangements for "Cumberland's" has made arrangements for "Cumberland's" appearance. Maj. Pond and I formerly had business relations, and it was only his unprofessional association with my former employed which led me to seek for the first legal opportunity to discontinue these relations. Since which led me to seek for the first legal opportunity to discontinue these relations. Since
then Maj. Pond has been studiously maligning
my character, and it is necessary to state these
facts to enable the public to judge between us.
My friends will confer a great favor by informing me of these men's movements, in order that
I may be enabled to defend my professional
reputation against unprincipled imitation.

W. IRVING BISHOP.

The above will appear a very singular document to those "distinguished" men who have publicly countenanced the doings of the writer and the individual to whom it refers. Mr. Bishop's circular informs the public that all "Stuart Cumberland" knows of Modern Spiritualism he learned from him. If his assertion is true, and there is much evidence in favor of its being so, S. C.'s education in that direction is very limited; for all he could ever have learned from W. I. B. was to acquire as little as possible of the real facts of Spiritualism, and as much as possible of all the tricks, evasions and sophistries that would eater to the opinions, only remedy. I could find. I would not be without of the bigoted and willfully ignorant classes. it." This remedy is a certain cure for heart able to help itself. He is, however, an active There is one strong indication that Bishop tells troubles.

the truth in regard to the pupilage of Cumberland, for the first move the latter made in this country was identical with that made by Bishop: The latter induced many ministers and other eminent men to take parts in his farce at the Music Hall in this city, and the former adopted the same plan at Chickering Hall, New York, and the Tremont House and Tremont Temple, Boston, showing how well and faithfully the scholar learned and practiced the first lesson of his distinguished master. The main point, however, of disaffection in Bishop's mind seems to arise from the fact dis-

closed in these few lines: As I intend shortly to revisit my native land. I am anxious to warn managers against any attempt to dupe them in this way."

But why not "in this way"? It seems-and here we venture a little "mind-reading" of our own-that Bishop believes the people have to be duped in some way; that is the inference naturally drawn from what he says: then why not in Cumberland's way? He has already succeeded to a limited extent (though now his power seems to be on the wane)—but when Bishop comes, and it is done in his way, it is as one would squelch the flame of a farthing candle, and Bishop shine like an electric light! But before that "attempt to dupe them" is made the public may know more of both, and refuse to be made subjects of the professedly kind regards of either.

#### Boston Spiritual Temple.

On Sunday, Jan. 7th, the usual services in Horticultural Hall were conducted by the guides of W. J. Colville under auspices of the Boston Spiritual Temple, which society is now in a very flourishing and promising condition. The morning service commenced with music. Mr. C. H. Thaver presiding at the organ, and Miss Georgia Latham and Mr. Colville furnishing excellent vocal selections. Preliminary to the lecture Mr. Colville's guides delivered a chaste and well-deserved tribute to the newly translated Dr. S. B. Brittan, followed by a stir ring appeal to all interested in true reform to take practical hold of the great questions of the hour demanding a rational and effectual settlement at the hands of progressive thinkers and workers.

The leading theme of the lecture was "The Real Cause and True Remedy for Political and Social Evils." Education, something on the plan laid down by Prof. Buchanan, seems to be the panacea suggested as a preventive of manithe panacea suggested as a preventive of manifold wrongs in future generations. For the extermination of present evils in children and adults we need to study morality as a science; to treat misdemensor and crime as moral disorders, and by giving work to all and presenting a higher incentive to exertion by the encouragement of laudable toil, and suppress the idleness which is the fruitful parent of all vice. Prison discipline and the treatment of the insane were ably discussed. The outlook for the new year, as presented by Mr. Colville's guides, is very encouraging from a mental, and spiritunew year, as presented by air, convine signates, is very encouraging from a mental and spiritual standpoint, though, on the purely material side of life, the view might not be thought by all to be as equally hopeful. The exercises concluded with a very impressive poem by "Winoo-na," on "My Home in Heaven." The collec-tion was the largest yet taken at any one ser-vice since the meetings commenced in October. In the evening the attendance was still larger

In the evening the attendance was still larger than in the morning. The subject under consideration was "The Scientific Basis of Spiritual Marvels." Ancient and Modern "miracles" were explained in harmony with the laws of being, and many a long-perplexing difficulty made clear. The difference between mind-reading and spirit-control was fully shown, and copious instances cited to prove the direct action of an outside intelligence in the production of mental and physical phatches productions are producted to production of mental and physical phatches productions are producted to product the production of mental and physical phatches productions are producted to product the production of mental and physical phatches productions are producted to product the production of the produ the production of mental and physical pho-nomena. The large audience heartily applauded the lecture, and also the fine poem which terminated the exercises.

law-abiding citizens. If the proprietors of the daily press have a particle of justice in their souls they will denounce the mountebank whose gross assumptions should not go forth to the Bible Interpretations will be given at 36 Han-

Punctual attendance at the hour is solicited. Subject, Jan 14th "The Creation or Evolution of the Earth." In the same place Mr. Colville's guides hold their public receptions Fridays a

In recognition of the many valuable and vol-untary services rendered at various spiritual meetings in this city by Miss Emma Greenleaf, her friends have decided to present an enter-tainment for her benefit at 36 Hanson street, Monday, Jan. 15th, at 8 P. M., to consist of musical and elocutionary renderings by the best talent obtainable. Miss Emma Greenleaf, W. J. Colville, Mr. Weaver, and others taking

## Mrs. Richmond's Work in Chicago.

To the Editor of the Banner of Light: Since September 1st no society has been more active than the First Society of Spiritualists of Chicago, and no speaker more constantly em-ployed in work of various kinds than Mrs. Rich-

mond, the regular speaker for that Society.

First there was the "Harvest Festival" in
September for the benefit of the Society. Mrs.
R. paipted a beautiful floral piece, (afterward
presented to Mrs. Ashton,) attended one of the booths, and was active in various ways. The usual Sunday services: Children's hour 9:45. A. M., morning service at 11, evening at 7:45, during all of which sessions Mrs. Richmond's during all of which sessions Mrs. Richmond's controls are present, ministering through her. Then the usual weekly receptions, one and sometimes two in number, and the "Ladies' Union" every Thursday. Add to these the week of the Convention at Ottumwa, when Mrs. R. spoke or held a reception every evening, and some days in the afternoon as well, and visited Des Moines. Then the preparation of "Ouina's Canoe," in book form, all of which was arranged by and through Mrs. R., and two entertainments by the Society. A Fair held by the "Ladies' Union" the 14th and 15th of December, for which Mrs. R., painted on blue satin two panels (flower pieces) for a bedspread, and two for pillow covers, the whole amount of painting being done in a week; every panel piece and every corner being of different sprays of flowers. A work of months for some—the set made up with antique lace, and a white of flowers. A work of months for some—the set made up with antique lace, and a white satin lining. This record closes with the Christmas entertainment for the children, Mrs. R., or rather "Ouina," being present; and there should be included several marriage, christening and funeral services. At home Mrs. Richmond is as active as any one I know.

No clergyman or other "professional," unaided by spirit power, could begin to do the amount and variety of work performed by our trance and inspirational speakers, and in fact by all our media.

A. B. C.

Dr. Neumeyer, an eminent Berlin physician, in a public lecture ascribed Gambetta's death as due to the incompetency of the doctors attending him. This is the same old story oft repeated everywhere.

How a New Hampshire Man Lost 850.

Mr. Charles T. Chapman of Hopkinton, N. H., related his experience recently to a reporter. "I had," said he, "laid out 800 for medicine which never did me any good; had heart disease, and Dr. Graves's Heart Regulator was the

# Biographical.

[Reprinted by Special Request.] "THE COMING MAN."



MR. BRADHURST SCHIEFFELIN:

The subject of our sketch has recently come prominently before the public, as the nominee of a new political party for the position of Conressman-at-Large in the State of New York. Mr. Schieffelin differs both in his life and principles so much from the ordinary run of politicians, that we deviate from our usual course and publish the sketch of a remarkable

man descended from a remarkable family. Far away in the dim past, an old castle towered above the valleys of the grand old Rhine, and the armed retainers of Baron Schaulen made the name of their austere feudal lord one of fear throughout the whole of that district of Germany. As years rolled on the name got changed to Schieffelin, and the family divided, a younger branch seeking a career in the New World. A family Bible, bearing the date of A: D. 1500, still in the possession of the family, gives an unbroken line of the German and American families for several centuries.

Jacob Schieffelin, the grandfather of the subject of our sketch, settled in New York prior to the Revolutionary war, and founded the drughouse which has borne the name of Schieffelin during four generations.

In the year 1808, a vessel belonging to Jacob Schieffelin & Son was returning to New York from Antigua, laden with a valuable cargo of sugar, when an act of piracy was committed by

felin Brothers had correspondents in every part of the world, and for enterprise and commercial aptitude could not be excelled.

Mr. Bradhurst Schieffelin was born about the year 1825. After receiving a good education, at a suitable age he began his business life in the great drug establishment bearing his own name. The world is indebted in a great measure to him for the use of petroleum. Mr. Schieffelin was the first to develop and manufacture into oil that valuable natural product. Despite all the opposition of monopolists who controlled the expensive oils then in use, and heedless of the sneers of chemists, he used his money unsparingly, and developed a new article of commerce, the sales of which on a certain day in September last reached twenty-two million barrels. As a business man he was very favorably known for his absolute integrity, shrewdness and general ability. He is nearly related by family ties to the Prince and Princess of Brancacio di Salvatoris, the Schuyler family, Generals Dodge and Thomas, the Van Ræssler family and others of distinction in the Old and New

World. . When the Schieffelin Brothers retired from business, leaving a fourth generation to carry it on and enlarge its operations, the subject of this sketch determined to devote his great wealth and ability to benefiting the poor and needy, an amiable characteristic of his family. For example, in 1806 a Schieffelin maintained soup-houses in New York City, at his own expense, for the benefit of the poor, in a period of great distress. Between 1873 and 1880 the subject of this sketch provided with food and shelter destitute people in the same great centre of population, to the number of a quarter of a million, providing the resources of this magnificent expression of philanthropy from his own purse. Mr. Schieffelin has never been a partisan politician, but has always used his independent judgment and voted as his reason dictated. In 1845 the State of New York was indebted largely to him for the persistent use of his money, influence and pen to secure the passage of an amendment to the Constitution, giving the rights of citizens to that portion of its population who were deprived of them in consequence of a required property qualification, thus endearing himself to that class, which at the time was un-

House and Home, an illustrated journal devoted to the best interests of the people, and the lead; ing man in the People's Party, the platform of which is a production of his pen.

In this document the principles of American liberty are stated in exact and forcible language. The government is described as a Democratic Republic "in which the people govern, and the office-holders are their servants," a government under which is civil and religious liberty that the people should guard with "eternal vigilance."

The People's Party has branches in every State of the Union, and is possessed of that kind of perseverance which leads to success. So determined are its members, that they have already resolved to begin a Presidential campaign, nominating Mr. Schieffelin for the posi-

Mr. Schieffelin is a widower, living a quiet and unassuming life. He is possessed of great and varied abilities. Some of his musical compositions have been declared to be perfect gems, and are played in the drawing-rooms of France and Italy as worthy of comparison with the works of the greatest composers.

Such is a brief outline of the career of a remarkable man, one who is destined to leave behind a name beloved by thousands, and who can well trust his memory to the loving hearts of the people rather than to the cold emblazonment on "marble bust or sculptured urn."

No one who knows Mr. Schieffelin can doubt either his sincerity or disinterestedness in regard to the practical proposals which, the New Movement originates and purposes to push to a successful conclusion. His whole mercantile life has been one continuous course of success, and his integrity of character has been as well recognized by his fellow citizens, as the exercise of a judicious philanthropy in relieving the necessities of the poor in the most practical manner. These characteristics, when united as they are in his case with executive ability, point to such a man as the fittest person to hold the highest office in the gift of the people.

#### A Reply.

To the Editor of the Banner of Light: To day a friend enclosed in a letter to me the following as having been taken from the Banner of Light

of last week:
"Who is 'the Rev. Dr. Walter Howell,' of Brooklyn,

of last week;
""" ho is 'the Rev. Dr. Walter Howell,' of Brooklyn, the Brooklym Eagle speaks of? Is he a second edition of 'the Rev. Dr. Monck?' inquires a correspondent."
As is generally known among my immediate friends, I cannot see to read the public journals, and but for the kindness of another the above article would have escaped my attention; and I regret putting the Banner to the trouble of publishing my answer.
I suppose I am the subject of the above inquiry. I have never, however, claimed the right to distinguish myself as "Reverend" or "Doctor," and have never done so; when others have either spoken or written of me as either the one or the other, it has been against my desire. Until I am legitimately entitled to either of these marks of distinction, my friends will do me a personal favor to refrain from thrusting these immerited honors upon me, if honors they really are. I do not know either Mr. Monck of Rev. Dr. Monck. I have heard of but never met this gentleman, and your inquiring correspondent can probably best learn what disposition Rev. Dr. Monck makes of his second edition by inquiring of the Rev. Dr. himself. If it is desired to know who Walter Howell is, for the benefit of such will you kindly permit me to say that he is

from Antigua, laden with a valuable cargo of sugar, when an act of piracy was committed by an English sloop-of-war in the capture of the sugar and vessel. The United States and Great Britain were at the time at peace. The Government of the Republic demanded reparation, and for seven years diplomatic relations were strained to the greatest tension. The few pares then published were full of the name of Schleffelin. The matter was not settled until the year 1sifs, when the difficulty was tided over by a clause in the Treaty of Ghent.

Mr. Schleffelin's maternal grandmother was related to the famous, witty and eccentric divine, Sydney Smith. She matried Samuel Bradhurst, a distinguished physician, who was a friend of Washington and Lafayette.

The Schleffelins resided in the Governor's mansion, which until recently was to be seen opposite the great publishing house of Harper Brothers. Pearl street was a long way "up town" in those days, and was the most aristocratic part of the young city. Then, as now, and the Schleffelins, Bradhursts and General Hamilton acquired extensive tracts of land now covered by 125th street from the North River to 8th avenue. Jacob Schleffelin and his wife rest in the church on 125th street, built by them. The family were members of Trinity Church, and possess the only vault made in that church.

The drug business has descended from generation to generation in unbroken descent, built reached its highest pinnacle of greatness when many grand and him were descented from generation to generation in unbroken descent, built by them. The family were members of Trinity Church, and possess the only vault made in that church.

The drug business has descended from generation to generation in unbroken descent, built be instanced in the surface of his guides, particularly graduated physicians are in attendance when it in the proposition of the control of the control of the world, and for enterprise and commercial of the world, and for enterprise and commercial of the world, and for enterprise and com

The foregoing statement may explain the origin of the "Reverends" and "Doctors" with which I am afflicted. Thanking you for the various courtesies you have heretotore extended me, and for this opportunity to account for myself, I remain yours, etc..

WALTER HOWELL.

105 Illeks street, Brooklyn, N. Y., Dec. 27th, 1882.

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

# A NOTED BUT UNTITLED WOMAN.

[From the Boston Globe.]

Messrs. Editors: — The above is a good likeness of Mrs. Lydia E. Pinkham, f Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman, some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in ipon her, each bearing its special burden of suffering, or loy at release from it. Her Vegetable Compound is a meditine 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 physciaus in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of failing of the uterus, Leucorrhosa, 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."

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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.

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