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Banner of **Fight**.

BOSTON, SATURDAY, JANUARY 20, 1883.

THE TRANSITION OF DR. S. B.

BRITTAN.

A Sketch of his Life Experiences.

It was just one month before his death, lacking a day, that Dr. Brittan was married to Miss Lucretia M. Chase; and on his wedding-day a spirit-message was given at the Banner Circle-Room through Miss Shelhamer, the regular medium, from Spirit Fanny Green McDougal, the whole of it relating to himself and the happy event of the day. That was December 5th, 1882. The noticeable circumstance connected with the giving of this message was that the Controlling Spirit requested its publilation in advance of the rest.

A complete review of Dr. Brittan's labors in the public elucidation and defense of the facts and philosophy of Spiritualism is, in the present condition of our space, a thing impossible of presentation; this article aiming to give only the salient points in his career. A glance in review to ascertain the commencement of his services for the enlightenment of humanity as to the nearness and naturalness of the spiritworld, and the possibility of communion with its denizens, carries one back to the year 1846, at which period, in the words of Judge . Cross, "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, 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 68th year. His. grandfather and 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.

HIS YOUTH.

The youth of Dr. Brittan was clouded with 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 day-spring 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 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.

Young Brittan's friends, finding him not exactly "such timber as Orthodox ministers are

gelical furore, the Rev. Dr. Hosea Ballou, an eminent Universalist minister, came to preach in the village hotel. The young apprentice, though warned to avoid him as the emissary of Satan, showed his independence by attending on Mr. Ballou's discourse, and an effect was produced upon him by his arguments (so different from the non-reason of the "revivalists") which determined his religious bent and put him on the right road, as events proved, toward the acceptance of whatever afterward seemed to him to be true, regardless of the opposition of joithers of a more conservative cast

We are largely infebted for the main facts in this narra-ive outline of a pusy life, to a new series of blographical spect flaving the proplement of Dr. Britan for its subject. A rise contributed by Judge Nelson Cross to the pages of the proplement of the pages, published in 1878-9.

In the early spring of 1832 young Brittan de-In the early spring of 1832 young Brittan decided to leave the carriage business, having conceived, all at once, that Nature had intended for him another place of labor rather than as a mechanic, however skillful he might promise to become. With his usual intrepidity of decision he, despite the discouraging appeals of the family and others, decided to leave for New York at once.

New York at once.

"There was [says Judge Cross] no rallroad communication at that time, and a trip from the old Bay State to the commercial centre of the Western World was something more than the journey of a day. The sun had not reached his meridian on the — day of March when the stage from Worcester to Hartford arrived at Spencer, where a youth with a thoughtful countenance and a new chest, mounted the vehicle. The words spoken at parting were few, and the coach rolled rapidly away. It is a sad thing for a youth to go forth into the great arena of human activities to battle on his own account; and in this case the impressible mind and sensitive heart felt, ohi how keenly, that the world was indeed cold and unsympathetic. Tearful eyes followed the receding form of the boy destined to return no more—save as a transient visitor—to the familiar scenes of his youth."

The afternoon of the day following his de-

The afternoon of the day following his departure found young Brittan at Hartford, Ct., and a passenger on board the Chief Justice Marshall. After a most tempestuous passage he arrived in New York City, and commenced his solitary hattle with the world solitary battle with the world.

solitary battle with the world.

"Not long after his arrival [continues Judge Cross] the young adventurer found his half-brother Whitney Brittan, who at that time possessed manufacturing Interests in Brooklyn. Here S. B. Brittan found a home and occupation until the autumn of 1834. Fortunately he had not wasted his early but somewhat limited opportunities. On the contrary, he was always industrious and stuidious, spending his leisure hours in such studies as were best adapted to enlarge the sphere of general knowledge and to qualify him for the business of life. It is said that the first personal property he acquired consisted of useful books; and after the daily toil for subsistence was over he was accustomed to spend the hours until the noon of night in making himself familiar with their contents. The authors of his cholee were essayists, scientists, jurists, historians, philosophers, metaphysicians and the inspired poets of ancient and modern times."

THE "REGULARS" TRUE TO THEIR NATURE. The following excerpt from the Judge's narrative will be read with interest in these days of doctors plot laws, as showing that the Allo-pathic leopard does not change his spots, but is always the same proscriptive, overbearing, jealousy-frescoed animal he has been from the

"The summer of 1832 will long be remembered as the season when the cholera, assuming its most malignant form, visited the principal American cities. Our subject had been settled in his now home but a few weeks when the epidemic made its appearance, and Brooklyn—not less than New York in proportion to its population—presented its many ghastly scenes of suffering and death. A feeling of general insecurity and apprehension pervaded the community, and thousands fied to the country. Whitney Brittan was always and everywhere a fearless man, and was otherwise characterized by a philanthropic spirit which prompted him to noble and self-sacrificing efforts in behalf of suffering humanity. Soon after the cholera appeared he closed his manufactory, and without the first thought of compensation or reward, devoted his whole time to the poor victims of the pestilence. In these labors he found a ready assistant in his young brother. Together they visited the poor who were destitute of proper care and everything the sick require, after going at night to the homes of those who had been given up as incurable. Of the class thus abandoned by the faculty, and left to die, they succeeded in restoring to health some thirly persons, who, with hundreds of others, remained as living witnesses of their ability to subdue the fatal malady when licensed practitioners failed.

This agronishing avecess accasioned, no little ex-The summer of 1832 will long be remembered as

This astonishing success occasioned no little ex-citement among the doctors, who, true to the first law of Nature, succeeded in procuring the passage of a city ordinance prohibiting the administration of any of Nature, succeeded in produring the phissing of a city ordinance prohibiting the administration of any remedial arent whatever, except under the immediate direction of a physician who had been through the prescribed course of professional studies, and regularly graduated from some medical college—under a penalty embracing both fine and imprisonment. The Brittan brothers made no charges for their services, and, paying no attention to the municipal order, openly continued their labor of mercy in the interest of the sufferers. So far as they were concerned, at least, the ordinance was a dead letter. It was widely known that they had, by their own peculiar means and methods, made many surprising cures. Their only authority to practice was not a dry parchment; it was the practical demonstration of their ability to relieve suffering and save life when the doctors failed. Such was the moral influence of their example that no one ever entered a complaint against them before any branch of the city government. The doctors no doubt had sufficient occasion to look after the honor of the profession; but they won no laurels in the attempt to secure 'special legal protection for titled ignorance and incfliciency at the expense of their stek and dying patients."

BECOMES A UNIVERSALIST.

Young Brittan gained further insight into Universalism under the ministry of Rev. Dr. Thomas J. Sawyer, in New York, and became an earnest believer in that doctrine. He was while in Brooklyn's prominent member of a Society for Mutual Improvement, which had among its members several gifted young men, among them the poet. Walt Whitman, and others who later on became worthy representatives of the several professions of the modification of the modification of the modification of the modification.

others who later on became worthy representa-tives of the several professions of law, medi-cine, theology and journalism.

In the autumn of 1834 Whitney Brittan sold out his manufacturing establishment in Brook-lyn and removed to Texas, where he died at San Jacinto. The subject of this sketch being thrown out of business found temporary emphoyment in a looking class and picture frame manufactory; and in 1835 went to Philadelphia, where he remained for some time in con-

thus blessed, of grateful memory.

Young Brittan's friends, finding him not exactly "such timber as Orthodox ministers are made of," made no effort to place him in the category of his elder brother, the late Rev. Prof. Nathan Brittan, but concluded he had better have a trade, and accordingly, in 1830, he went to 'live with the late David R. Gates, at that time a carriage manufacturer in Spencer, Worcester County, Mass. Mrs. Gates was a sister, born of the 'father's first marriage, and hence our subject was quite at home in this new relation. Here he soon displayed a degree of constructive and ideal capacity which gave promise of his becoming a mechanic. All the while, however, he manifested a still stronger inclination to the study of books, and he was, fortunately, kept in school several months in the year so long as he remained in Spencer.

His mind in youth was deeply exercised on religious subjects: his reverence was, however, of a rational order, which refused to jump spasmodically at conclusions. In 1831, while living in this sister's family in Spencer, there was an unusual excitement among the disciples of iron-clad theology, and as an offset to the evaluage in this sister's family in Spencer, there was an unusual excitement among the disciples of iron-clad theology, and as an offset to the evaluage of the village, hotel. The young apprentice, in the non-reason of the "revivalists", was produced upon him by his arguments (so different the non-reason of the "revivalists", which determined his religious bent and put him of the right road, as events proved, toward the acquaintance of Miss Catharine Elizabeth Lyon, under a combination of singular circumstance. Miss catharine Elizabeth Lyon, under a combination of singular circumstance. Miss catharine Elizabeth Lyon, under a combination of singular circumstance. Miss catharine Eliza

PHYSICAL MANIFESTATIONS. Just after his entering the ministry he was called upon to part with a loved lister, the youngest of the family. Judge Cross embodies. the following interesting paragraph in his action of her transition and what followed:

"After the death of Mr. Britan's sister, near the close of 1840, remarkable spiritual phenomena oc-

curred at his house in Red Bank. The doors were heard to open and close when his known that they were booked, and that no the had either entered or departed. Heavy footsteps were often heard on the floor of the portice, in the from hill and on the stairs, when no mortal was to be seen. In the chamber directly over the dining room strange sounds were heard from time to time, as if some heavy person or huge animal was treading on the floor above. The door of the room was kept locked. It was often visited when the sounds were heard, but nothing unusual could be discovered. At night human voices were heard near and under the window of the sleeping-room occupied by Mr. Brittan and his wife; but frequent examinations failed to reveal any visible presence. As none of these phenomena could be traced to any physical cause, their origin was left in doubt. It is true, however, that the thought was suggested that they might be mysterious warnings of some impending event; and this conjecture assumed the appearance of something like probability in view of the sad occurrences that followed." (These occurrences were the death, by assassination) of Whitney, Mr. Brittan's brother, in Texas, and the loss of his (Samuel's) young son.]

BAPTIZED BY THE SPIRITS.

BAPTIZED BY THE SPIRITS. .

In Albany he was called upon to receive "the baptism of the spirits" as he had before received the fellowship of the Universalist patriarchs. In the summer of 1846 his health failed, and he sank rapidly, his recovery being considered a matter of doubt. This experience, and its ultimate result, he recently recorded in the pages of the Bancer—and as the closest condensation in this sketch is absolutely necessary—and, furthermore, as the matter is referred to

the pages of the Banner—and as the closest condensation in this sketch is absolutely necessary—and, furthermore, as the matter is referred to by Bro. A. E. Newton in his subjoined letter—we give Mr. Brittan's version as it appeared in the Banner for Dec. 16th, 1882, in the form of an explanatory note attached to his poem entitled "The Angel of Sleep":

"In the year 1846—while settled in Albany as pastor of the First Universalist Society—the writer had a severe and protracted iliness, which for several weeks indicated a speedy and fatal termination. While reduced so low that all despaired of his recovery, he fell into a deep trance which lasted twelve days and nights. To the mortal observer he appeared to be in a state of coma so profound as to be utterly insensible. He recognized no one on earth; but to the inward consciousness and spiritual vision of the patient, an angelic messenger—a tall and graceful man, of gentle mich and powerful magnetism, was over present standing by his bedside, the caim and steady current of whose thought flowed into and through the disordered brain. That experience wrought an immediate and remarkable change in the convictions of the sleeper and the whole current of his subsequent thought. On waking from that trance the spirit-world had become a subitme and ever-present reality to his mind."

In the language of Judge Cross, in his blography, the discourses immediately following Mr.

In the language of Judge Cross, in his biogra-

In the language of Judge Cross, in his biography, the discourses immediately following Mr. Brittan's recovery show, didit.

"A great onange had occurred in the habit of thought peculiar to the speaker, ead that change was manifest to all. A new world had been suddenly opened to his observation. If its forms were at first shadowy, they were every moment becoming more distinct. His tonguo had been touched with a five coal from invisible altars. A new spirit kindled the elements of his logic, until the whole argument was, aglow and scintillated with preternatural fire. The people listened with rapt and reverent attention. A large majority expressed both pleasure and astonishment: at the same time various views were ventilated at the close of the services..."

the matter being that from purely conscien-tious motives, and filled with the highest sense of honor. Mr. Brittau some months later (on the last Sunday of April, 1847) severed his connection with the Albany society and, practically, with the Universalist body generally.

"THE HIGHER LAW."

The conflict with Mexico breaking out in 1847, Dr. Brittan delivered, ere leaving his Albany pulpit, a sermon against its prosecution by the United States, which called out a great demand for its publication, and it was issued in a fine pamphlet of 20 pages bearing the follow-ing upon its title-page:

"A Discourse on War, or the Duties and Obligations of the Individual, as connected with the Rights of the Civil Government, delivered on Sunday Morning, April 3d, 1847, by S. B. Brittan. 'The Son of Man is not come to destroy men's lives, but to save them.'—JESUS."

Judge Cross says in the course of his reference to this matter:

ence to this matter:

"The discourse by Mr. Brittan was characterized by great freedom of thought and fearlessness of speech. It was at once a bold indictment of the government and a lucid exposition of his dootrine of a 'Highien Lawy' which, some three years after, was advocated by the late Hon. William H. Seward, in a speech before the United States Senate. The doctrine is perhaps nowhere so clearly defined as in this discourse, which was forwarded to the leading statesmen of the country, including Mr. Seward. In the mind of the average politician the 'Higher Law' may be something closely allied to treason; but no one ever suspected the patriotism of the man whose family has been represented in every war for human rights and Christian civilization since the discovery of the continent."

The statement having been put forward by The statement having been put forward by Mr. Seward's biographer, that to him (S.) was to be attributed the coining and first expression of "the phrase the Higher Law," which has acquired a fame that will never die," Judge Cross interested himself to make inquiries concerning the subject, by careful reference to various documentary authorities, and gives the following as the result of his researches:

following as the result of his researches:

"The assumption of Mr. Seward's biographer—that the conception of 'The Higher Law' and the phrase (which the historian is pleased to say has acquired a deathless fame) originated in the mind of that distinguished statesman—is at war with the facts. The printed documents furnish the evidence that must settle this question now and forever. In the discourse delivered at Albany, [by Mr. Brittar, and titled as above] 'The Higher Law,'is the phrase repeatedly used to express the author's conception of the Divine economy in Nature and Man. It was not until nearly three years after [March 11th, 1850] that Mr. Seward adopted the phrase originally used by Mr. Brittan, and gave to the idea the impressive weight of his sanction."

MR. BRITTAN'S CLAIRVOFANCE.

MR. BRITTAN'S CLAIRVOYANCE

MR. HRITTAN'S CLAIRFOTANCE.
Leaving Albany, Mr. Brittan passed the summer on the estate of S. W. Tallmadge, Esq., one mile from Castleton village and landing on the Hudson, where his shattered health was largely restored by rest and the congenial companionship of nature. While here, a striking exhibition of Mr. Brittan's clairvoyant powers — which powers continued with him in degree from his earliest development—occurred, which deserves mention in this biographical sketch:

deserves mention in this biographical sketch:

"The remarkable clairvoyance of Mr. Brittan at that period was one day unexpectedly turned to profitable account in the mutual interest of himself and a friend, who had, during his illness, occasionally magnetized the patient to relieve his sufferings. This gentleman visited him at Castieton-on-Hudson, and finding that his mind was preternaturally illuminated, requested him to see if he could not-by the use of his interior vision—ascertain the price of flour in London on that day. Mr. B. was willing to comply, but had no faith in his own ability to obtain any such information. After a profound silence of some minutes a mysterious telegram was presented to the vision of the seen, and he said in substance: riend, who had, during his linesss, occasionally magnetized the patient to relieve his sufferings. This gentleman visited him at Castleton-on-Hudson, and inding that his mind was preternaturally illuminated, requested him to see if he could not-by the use of his interior vision—ascertain the brice of flour in London on that day. Mr. B. was willing to comply, but had no faith in his own ability to obtain any such information. After a profound silence of some minutes is mysterious telegram was presented to the vision of the seer, and he said in substance:

"In his final letter to Mr. Brittan, Dr. Richmond, concluded the controversy in the following language: "This discussion is closed, and we have differed a tevery step; yet the spirit of that difference has not been marked by ill tember. The that it is concluded the controversy in the following language: "This discussion is closed, and we have differed at every step; yet the spirit of that difference has not been marked by ill tember. The thing is closed, and we have differed at every step; yet the spirit of that difference has not been marked by ill trickery, or devilem, and will soon disappear. I think it a voice from the time the discussion soon disappear. I think it a voice from the time the discussion has been profitable and agreedation. After a profound a higher life, imperfect as yet, but destructed the church and more the race topical a higher life. To my the discussion has been profitable and agreedation. After a profound silence of some minutes in the time the discussion has been profitable and agreedation. After a profound a higher life, in the controversy in the following language: "This client the controversy in the following language: "This client the market has the controversy in the following language: "This client the market had the controversy in the following language: "This client the market had the controversy in the following language: "This client had the controversy in the following language: "This client had the controversy in the follow

dollars!

The demand for an explanation was followed by a repetition of the statement of the seer on occasion of their last interview, and his friend then added:

'I had so much faith that your vision was unconded, and your statements reliable, that I purchased three thousand barrels of flour on that day. In due time the steamer arrived, bringing intelligence which confirms your reading of the price current in London. The price in New York immediately advanced ONE DOLLAR. I sold the flour, and I have realized \$3,000 by the transaction.

"On leaving Castleton, Icontinues Judge Cross] Mr. Brittan removed to Williamsburgh, L. I., with a view of occupying a place in a new-field of labor, in which he was destined to achieve an honorable distinction. It was on the 4th of December, 1847, that the initial number of the first spiritual paper ever published in the world was issued from New York. It was a superroyal octavo of sixteen closely printed pages, published weekly, and bearing the title of The Univercovium. Thus was opened to the public a new field of inquiry and a curious chapter in the history of journalistic literature. The paper was projected by an association, chiefly composed of literary persons and members of the clerical profession, the original idea requiring twelve in number... At an early meeting of the 'Univercopium Association,' convened for the special purpose, the general management of the paper was—by unanimous vote—committed to the lands of S. B. Britan, who—with the aid of an efficient staff composed of the persons already named—discharged the duties of both editor and publisher until about the beginning of 1849, when—for, reasons which we have not the space to publish in this narrative—he resigned his place as managing editor and publisher."

Others succeeded him in the management of the paper, and it was finally discontinued at a date a little more than two years after the issue of the first number.

A SPIRIT HAND.

A SPIRIT HAND.

"One of the earliest public discussions [says Judge Cross] of the fact and claims of Clairvoyance and Spiritualism, occurred at Bridgeport, Conn., between Mr. Brittan and Rev. Charles Chauncey Burr... The discussion referred to took place in the winter of 1850-1.

While the discussion was in progress, Mr. Brittan was sent for to visit a bouse in the acuthwest part of the city, distant about half a mile frem his resistance. He obeyed the summons, and on entering the house found a number of persons assembled in a circle around the dining-room table. As soon as Mr. Brittan entered, there was a call for the alphabet, and the following communication, purporting to be from Andrew entered, there was a call for the alphabet, and the inflowing communication, purporting to be from Andrew Jackson, was made by loud sounds, and the moving of the table, in which great power was displayed:

"We have sent for you. You were once ordained by the laying on of hands," by men who had no faith in the power to impart any spiritual gift. We propose to ordain you again, and to a more spiritual ministry.

THE SHEKINAH.

"In October, 1851, LJudge Cross records] Mr. Brittan issued the first number of the *Shekinah*, a splendid issued the first number of the Shekinah, a splendid quarterly review devoted to the Spiritual Philosophy. At least one-half its entire contents were from the editor's own pen. The great questions respecting the immortal constitution of man and his relations to the spirit-world were discussed in a popular style, yet with such clear insight and logical ability as served to arrest the attention of the religious and secular press of the country."

THE SPIRITUAL TELEGRAPH.

THE SPIRITUAL TELEGRAPH.

"In the spring of 1852 [continues the Judge] Mr. Brittan entered into a co-partnership with Mr. Charles Partridge of New York, with a view to the publication of a weekly journal, devoted to 'The Illustration of Spiritual Intercourse.' The first number of the paper—bearing the title of Spiritual Telegraph—inde its appearance on the 8th of May, of that year, Mr. Partridge performing the duties of the publishing department, while the editorial conduct of the new journal was left entirely to Mr. Brittan. Ten thousand copies of the first-number were distributed. The bold, free spirit and earnest tone of the Telegraph at once arrested public attention, and occasioned no little discussion. It was very generally noticed, with more or less favor, by the secular press of the country. Mr. Greeley made a handsome announcement of the new journalistic enterprise in his Tribune, reviewing the first number at length, and extracting a large portion of the editor's leader."

The famous Brittan-Richmond* correspond—

The famous Brittan-Richmond* correspondence occurred shortly after the inception of the Spiritual Telegraph—Mr. Brittan gaining a speedy victory over his antagonist, and in favor of the New Philosophy.

SPIRITUALISM IN CONGRESS.

The following leaf from history, familiar to the old workers, is here presented in its en-tirety from Judge Cross's narrative for the benefit of new-comers into the household of spirit-ual faith and knowledge, that they may appre-ciate the variety of instrumentalities which the agents of the spirit-world on the mortal plane set at work in its early days, for the adancement of a knowledge of the modern move ment among men:

ment among men:

"In the year following the advent of the Spiritual Telegraph, Mr. Brittan prepared the first and only Memorial ever laid before Congress on the subject of Spiritualism. It was addressed to the United States Senate, and after a clear and comprehensive statement of the several phases of the phenomena, respectfully solicited that body to institute a Scientific Commission to investigate its facts and claims. In his recent oration on Leadership and Organization, Mr. Brittan refers to the subject. From his Anniversary Discourse I extract the following:

'This document was signed by thirteen thousand Americal

I extract the following:

'This document was signed by thirteen thousand American citizens. With the names attached it was two hundred feet long. For convenience in handling it was backed with muslin, handsomely bound, and mounted on a cylinder. In April, 1854, the Memorial was presented to the Senato by Hon. James Shields of Illinois, in a characteristic speech of considerable length, and in which the General said:

said: I have now given a faithful synopsis of this petition, which, however imprecedented in itself, has been prepared with singular ability, presenting the subject with great delicacy and moderation."

After some discussion respecting its reference to a spe-

with singular ability, presenting the subject with great belieled, and moderation."

After some discussion respecting its reference to a special committee, the Memorial was, on motion of Senator Mason, ordered to lie on the table; and it now remains in the archives at Washington. It is true the United States Government often appoints commissioners to consider questions of less moment, and sends its agents to look after interests of inferior magnitude. A gravelegislative body, composed mainly of infuels and materialists, might at least have referred such a petition to its Committee of Foreign Relations; butti did not. The Spirit-World was not down on the congression i atias; and as the Government had formed no treaty with that country, it occurs to me that such a reference, after all, might have been inappropriate.

Commercial treaties alone take hold of interests that are so tangible that even government officials can see their importance, especially when avarice sharpens the vision, and they are well paid for their services.

ance, especially when avarice sharpens, the vision, and they are well paid for their services.

The moral courage of Gen. Shields did not prove to be quite/equal to the demands of the occasion. He had undertaken to present the Menorial, and to follow his presentation speech with a motion for the proper reference of the same. When the hour arrived for him to redeem his pledge, the trial was too severe, and his sense of duty yielded to expediency. He was not sure the Senate would receive the Memorial with the gravity that usually characterizes its deliberations. He therefore resorted to the expedient of treating the subject in such a serio-humorous way, that, in the edd, he might assume to be grave or facetious as the ascertained feeling of the Senate seemed to warrant. The late Hon. N. P. Tallmadge—in his letters addressed to the National Intelligencer, and published at the time—made a lucid exposition of the facts in the case, and reproved the willy Senator from lillinois for the unfairness of his conduct. I copy the following from his letter of April 18th, 1854:

"General Shields gave a very good sphoods of the Memorial and lead he chowelf these I should not be defended and the fact of the Memorial and lead he chowelf these I should not be defended and the defended for the Memorial and lead he chowelf these I should not be defended and the defended for the Memorial and head he chowelf these I should not be defended for the Memorial and head he chowelf these I should not be defended and the defended for the Memorial and the defended for the Mem

initions for the unitarriess of his conduct. I copy the following from his letter of April 18th, 1854:

'General Shiolds gave a very good syliopsis of the Memorial; and had he stopped there, I should not have felt myself called fipon for any remarks. But contrary do my expectations, the General, attempted to ridiculoya subject which appealed to his better judgment, and which, according to my understanding, was to receive very different treatment at his hands.

When I first spoke to General Shields about presenting the Memorial to the Senite, be treated it with great courtesy, and expressed his willingness to move its reference to a Solect Committee. Without expressing any opinion in favor of the spiritual depolical, it was worthy of investigation. After this understanding, I confess my surprise that he should have treated it as he did; that instead of an investigation by a Select Committee, of which, by parilamentary usage, he would have been chairman, and where those who have investigated the subject could have been leard, he should have given in advance a rehush of what has so often been said before by the opponents of Spiritualism! My habitual respect for the honorable besty of which he is a member, will cause me to forego any remarks upon the attempted criticisms of himself and others on this occasion.'

White writing on the general sublect, with special

While writing on the general subject, with special reference to the correspondence of Governor Tallmadge, the editor of the Telegraph handled the enomies of Spiritualism with becoming freedom and dignity, as may be inferred from his closing paragraph:

miles of Spiritualism with becoming freedom and dignity, as may be inferred from his closing paragraph:

A The letters of our honored friend are wisely conceived and admirably expressed. They will call general attention to the subject, while the profane and sarrilegious spirit of the opposition will be rebuked, and the truth vindicated. This scrious tome and civil saverily of Mr. Tallmadge are peculiarly adapted to correct the bad habits of titled ignorance and arrogance, and will impose a saintry restraint precisely where it is most needed. We have a screen fath that great good will result from the discussion which the conduct of General Shields is likely to occasion. The truth cannot be damaged by any such exhibition of Congressional quixotism. Single men are still determined that Apiritualism shall prove to be a "fog-bank." One after another they continue to run their devoted heads against it, in spife of their feest friends. Those who have either reputation or brains stand a chance to lose what they have by this experiment, as they are sure to find an immovable rock where they only look for yielding and impalpable vapors."

In his Appendix to "The Healing of the Nations."

Page 534, Governor Talliandge thus expresses his views of the Mes a, lai, which "copies endige:

As a part or the history of this matter, I deem it proper to preserve, in this connection, a copy of the Memorial tiself, it was drawn up with characteristic ability by Prof. S. B. Brittan. Though laid upon the table, it is nevertheless preserved in the National Archives—and there it will remain as long as free government and free principles are recognized among men. In less time than has clapsed since the Declaration of independence, which proclaimed the freedom of man's political rights, this Memorial will be regarded with even greater Interest, as proclaiming the mental freedom of the human race."

ment: at the same time various views were ventilated at the close of the services..."

HIS FIRST ADDRESS ON SPIRITUALISM.
On a Sabbath evening late in December of 1846 Mr. Brittan boldly entered upon the public ministry of Spiritualism, in his Universalist pulpit in Albany—his text being Paul's oftquoted but now newly illuminated query: "Are they not all ministering spirits?" etc. This was the beginning of the end—the upshot of the matter being that from purely conscient.

You again, and to a more spiritual infulsity."

Thereupon the candidate for spiritual ordination fell a heavy hand placed on the anterior and coronal portions of the hamal race. 'I MULTITUDINOUS LABORS.

Mr. Brittan was the eligraph from the issue of the first number, grand at the hand, and still thesensorial impression remained with great distinctness for some minutes. The spirits then informed their champion as to the whole course Mr. Burr would pursue in the further prosecution of the controversy, and their predictions is labors were devoted. A train of circumpletely excited on the general subject to which line labors were devoted. A train of circumpletely excited in the further prosecution of the controversy, and their predictions were devoted. A train of circumpletely excited in the further prosecution of the controversy, and their predictions is labors were devoted. A train of circumpletely excited in the further prosecution of the further prosecution of his enterprise, as one of the mann race. 'I multivation the first number, and the subject to which the repeated by the recent the repeated by the recent the repeated by the recent that he repeated by the recent the repeated by the recent that he repeated by the recent by the prosecution of his enterprise, as one of the founders of that journal and of the book business of that early Spiritual publishing house; and the paper of the date of April 18th, 1857, contained his valedictory.

contained his valedictory.

In addition to his labors while connected with the editorial department of the Spiritual Telegraph, Mr. Brittan held himself (as he did even to the close of his earthly career) ever in readiness with his pen to repel the attacks of distinguished opposers of Spiritualism—the pamphlets reviewing Rev. Charles Beecher's report on Spiritualism (1853) to the Congregational Association of New York and Brooklyn, and the positions of Rev. C. M. Butler, D. D. (then chaplain of the United States Senate,) being strong evidences among others of his trenchant strong evidences among others of his trenchant powers as a gontroversialist:

powers as a (gontroversialist:

"Before the beginning of 1855, [continues Judge Cross,] Mr. Brittan had become so widely known as a polemical writer and speaker, that many friends of Spiritualism and a rational theology looked to him from all parts of the country to champlon their cause against all opposition. Those who are most intimately acquainted with the man know that he never sought the distinction. As already intimated, his natural preference for a quiet field of labor was gradually overcome by the force of circumstances. In the exigence of the times, he soon found himself at the front, and he was not the man to either retreat, or otherwise disappoint the reasonable expectation of his friends. The people demanded his presence and services in all directions, and he traveled and lectured in no less than twenty-three States; writing editorials for the Telegraph while on the wing; speaking daily to crowded assemblies, and often traveling all high after lecturing for two hours. In those days the people were eager to hear, and in the great Westoften drove twenty or thirty miles to attend his lectures."

His ministrations in the South in 1859 were

His ministrations in the South in 1859 were also enthusiastically welcomed, and produced marked results. We have, briefly followed the experiences of

Dr. Brittan from earliest days to a period when the rapidly growing ranks of Spiritualists gen-erally have known in him an outspoken advoerally have known in him an outspoken advo-cate and an unflinching defender of Spiritual-ism—as evidenced in his latter days in the col-umns of the Banner of Light, the pages of Brit-tan's Quarterly and the Spiritual Offering, his productions contributed to other publications in the interest of the cause, and the masterly replies made by him in his angel-chosen capaci-ty of Editor-at-Large. We are conscious that much matter of interest has been unavoidably omitted from this story of a well-spent life: omitted from this story of a well-spent life; as mechanic, minister, editor, orator, poet, reviewer, medium and man, he has well borne his part on the stage of the world's activities. We might speak further of his domestic bereavements—the visits of the death-angel who took from him his long-cherished wife and others of the household; of that gallant "Boy Brittan," the son beloved of his heart, who, true to the warrior instincts of his race (which in the father warrior instincts of his race (which in the father showed themselves in his fitness for polemics), fell at his post of duty on the deck of the gunboat Essex, before Fort Henry, during the late war; of his success as a medical and clair-voyant practitioner, and other points—but our space gives us no opportunity for even an approximate record thereof.

HIS OBSEQUIES. As recorded in our last issue, the funeral services of Dr. Brittan occurred at the residence of his daughter, Mrs. S. D. Stryker, 340 Belleville avenue, Newark, N. J., at 12 M. of Tuesday, Jan. 9th. Mrs. Cora L. V. Richmond on that occasion officiated, in conjunction with a

[Continued on eighth page.] "The Healing of the Nations "-Appendix by Gov.

*See "The Healing of the Nations"—Appendix by Goy, Talimadge—page 474.

† Whatever may be thought of this estimate of the interest and importance of the Memorial, it is quite evident that the man who had been United States Senator from New York and Governor of Wisconsin, was one of the most rational of the defenders of Modern Spiritualism.

THE LAST MEETING OF POCAHONTAS AND THE GREAT CAPTAIN.

A. D. 1616.

In a stately hall at Brentford, when the English June was green.
Sat the Indian princess, summoned that her graces might be seen.

For the rumor of her bearny filled the ear of court and

There for audience as she waited, with half scornful, silent air,
silent air,
All undazzled by the splendor, gleaming round her
everywhere,
Dight in broidered hose and doublet, came a courtier
down the stair.

As with striding step he hasted, burdened with the queen's command, Loud he cried, in tones that tingled, "Welcome, wel-But a tremor seized the princess, and she dropped upon ther hand.

"What! no word, my Pocahontas? Must I come on I were slain within the forest, I were dead beyond the On the banks of wild Pamunkey I had perished, but

"Ah! I keep a heart right loyal, that can never more Lean hear the rush, the breathing; I can see thine eye

I can feel the sudden tightening of thine arms about

"Nay, look up! Thy father's daughter never feated the face of man. Shrank not from the forest darkness when her doe-To my cabin, bringing tidings of the craft of Powhatan."

With extended arms, entreating, stood the stalwart captain there, While the courtiers press around her, and the passing pages stare; But no sign gives Pocahontas underneath her yell of All her lithe and willowy figure quivered like an aspen

And she crouched as if she shriveled, frost touched by Aome sudden grief, Turning only on her husband, Rolfe, one glance, sharp.

At the captain's haughty gesture back the curious And with soothest word and accent he besought that he would tell Why she turned away, nor greeted him whom she had served so well.

But for two long hours the princess dumbly sat and bowed her head. Moveless as the statue near her. When at last she spake, she sald: "White man's tongue is false. It told me—told me—

that my brave was dead.

"And I lay upon my deer-skins all one moon of falling (Who hath care for song or corn-dance when the voice within her grieves?)
Looking westward where the souls go, up the path the

sunset weaves' "Call me 'child' now. It is over. On my husband's arm I lean. Never shadow, Nenemoosa, our twain hearts shall Come between.

Take my hand, and let us follow the great captain to

-Margaret Preston, in Harper's Magazine.

Spiritual Phenomena.

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

Spiritual Body.

BY THOMÁS R. HAZARD. PART, THREE.

On Wednesday, Nov. 29th, the evening was wet and stormy, and of course unfavorable. Among many others my daughter Anna came, and I cut a piece from her snow-white dress, after the same manner I had previously done, which hole thus made in the dress almost immediately disappeared, after the manner I have before described. We were all curious to learn more about the methods pursued by the spirit-chemists in closing the holes made in the different spirits' dresses, and on this occasion. as on others, we not only saw the hole made in ourselves of its verity by all of us in turn passgroundwork of the hole was again rematerialized and the dress made whole and perfect as before. But soon, to our surprise and my spiritdaughter's evident chagrin, the hole reappeared in the garment. Just at this time I saw what the floor a yard in front of me, which I bicked up, and, by her request, handed to the spirit, one mile from Vaucluse. who now again commenced manipulating the effect, the rent remaining all the same. After awhile Anna seemed to become discouraged, and retiring into the cabinet a few moments rent some twelve or fifteen inches in length, but no other visible hole. This rent she manipulated quite a length of time, without being able to make it unite. After awhile Anna gave over trying to fill up the rent in her dress and

evening. We never again saw the sample of Anna's dress that had been picked up from the floor in some occult way with the black dress of the and handed to her, and I have surmised, from its appearing just about the time the recently-mended hole in her dress reappeared, that it might have been the semi-spiritual rematerialized element or patch she lind applied to the spirit groundwork of the hole, but which, from lack of proper conditions, she had not been able to make stay or unito therewith.

retired for the evening, intimating as she went

that she would yet accomplish, under better

conditions, what she had failed in doing that

On Anna's retiring, we were greeted with the presence of a most magnificently clothed Oriental lady claiming to be a Persian princess who had manifested on a previous evening. She wore a snow-white turban. a most costly embroidered white lace shawl, and a purple dress, from which, after the manner I have described. I cut with my own hand a sample of the size of a silver dollar, which I did not part with until I placed it under lock and key in a drawer of my desk. At the close of the seance we examined the medium's black dress, expecting, of course, to find two newly made holes in it; but to our surprise, there was but one. On examining by daylight the sample taken from my daughter Anna's dress, it proves to be a white lawn of surpassing fineness, whilst the pattern cut from the dress of the Persian princess is a very fine satin of the color known as royal purple.

Since writing the above we have held another séance (on the second of December), the weather and other conditions proving very good. My wife, as usual, was the first to appear, looking in every respect the very same person I had known in earth-life. She first sat in a chair that stood close to where we were all seated, and afterwards on the side of the bed, lifting her well whilst she was but a few feet from us, so that we saw plainly her features—eyes, hair and complexion—all of which looked the same as they were wont to when she was in earth-life her fine dark hair hang my own hand a sample, after the manner, be-

ringlets, as she was accustomed to wear it when in human form. My daughter Fanny came next, and then Anna rushed out from the curtain in jubilant mood, and standing close to us, manipulated a small portion of her dress in front with both hands, and then holding the base of the pyramidical part she had gathered up in her own han , she presented the apex to me to hold whilst I severed it with the scissors close to her fingers. The light, for all practical purboses, was as good as full daylight, so that we all saw the hole left in Anna's dress distinctly, and also telt of it with our fingers. We all saw the hole rematerialized by two or three passes of her hands over the spot, when she spread disappeared out before us with both hands, accompanied with a tripinphant expression, as if she would say, "You see that, I have redeemed the promise I made at the last séance." The same procedure was duplicated exactly in all its parts for my brother Joseph.

My daughter Gertrude came next, and with her own hand cut a piece from her dress and handed it to me. After we had all examined the hole left in her dress, both with our eyes and hands. Gertrude made three passes or less over the subt, when the dress became to all appearances as perfect and whole as ever it was. My daughter Constance came, and as she was about leaving the seance room to go into the hall, I asked her to bring me a peppermintdrop from the mantel-piece in my room, which was the furthest off of any of the chambers that opened into the hall. After one or two minutes, Constance returned and handed me a peppermint and two grapes she had found on the mantel; she then passed into the cabinet. An Egyptian lady who claimed to have seen my brother Joseph in Grand Cairo next came, shawl of wide dimensions and indescribable beauty. After the Oriental fashion, she wore trousers and a tunic of the finest material and of several colors. After the usual fashion, she permitted me to cut a sample from both these garments, the holes left being distinct both to our sight and feeling, and almost immediately closing up entirely, as they had done in the other instances I have described. With the same attending circumstances, the Arabian came after this, but space will not permit my describing them. At the close of the seance we found six new holes had been made in the medium's dress, corresponding in number, though not exactly in dimensions, to the six of the spirit-forms.

On examining the four samples I obtained at this sitting, we find that taken from Anna's seems as before to resemble a lawn equaling or surpassing in fineness anything of the kind the ladies presenthad met with in Boston and New The sample cut from Gertrude's dress is very fine, but not quite as gossamer-like as Anna's, whilst the two samples cut from the Egyptian lady's dress are gloriously beautiful, especially the sample taken from her tunic, the figures of which, sparkling with threads of gold. are too complicated and unique for any but an accomplished artist to describe. I intend, when the series of materialized samples is completed. to arrange them all in a frame, under glass, that the curious may judge of their quality and workmanship for themselves.

At this scance the guides of the medium told us that the reason why, a hole was not made in the medium's dress to correspond with the sample I cut from the dress of the Persian princess at the scance of the 29th of November, was be-Anna's dress distinctly, but doubly assured | cause the golden purple dress she wore on the occasion was not materialized for the occasion, it, when in a very short time the spiritual manufactured by mortal hands, as were also some of the costly garments that had been pre viously brought to the cabinet and exhibited by more than one of the Oriental spirits, as well as a grotesque figured polonaise that my daughter Gertrude had exhibited in playful mood at a I thought was my sample of the dress lying on previous scance, that had belonged to an old lady acquaintance of hers, who resided about

Since writing the foregoing, my brother Joobstinate hole with renewed vigor but without seph has received a letter from a gentleman who has a well-furnished laboratory in which he devotes much attention to scientific pursuits, to whom he had sent one of the white samples came out again in a white dress much less in cut from my daughter's dress, for examination width and dimensions than the one she had under a carefully selected magnifying glass of just worn, in the skirt of which there was a very great power he knew the gentleman to possess. In his letter my brother's friend writes: "I received yours of 26th ult., with the piece of linen, which I have examined under the microscope. I am unable to detect any difference between it and ordinary linen cambric. There are a few black lines or fibres in it, such as it would get from any black fabric." Query: Were these black lines observable under the glass in the snow-white sample cut from my spirit-daughter's dress, mysteriously associated medium in which a hole answering to the sample was found at the close of the séance? Another as yet impenetrable mystery connected with our researches, consists in the fact that spirit chemists pursue the same methods in manipulating the dresses of the spirits, both before the samples are cut therefrom and afterward, in filling up or rematerializing the holes left, whether the dresses be materialized for the occasion, or are really bona fide manufactured fabrics of earth's looms, or whether a hole is cut in the medium's dress or is not!

Last evening (Dec. 7th,) another scance was held. The atmosphere was favorable, the medium's health very good, and the phenomena presented fully equalled or surpassed any that have been presented at any of the thirteen seances. As usual my wife was the first to present herself, wearing over her usual dress a white basque which I do not remember ever seeing her wear before. After two of my daughters, my mother and a sister of hers had presented their forms, a very tall Oriental, wearing a rich Turkish uniform, presented himself. After he retired two other magnificently clothed Turks, of less size and height, came out. They each and all claimed to be of royal lineage, which assertion seemed corroborated by the exceeding magnificence of their costumes. They all three wore white turbans, their scarfs or shawls being made of elaborately worked white lace and their Turkish trousers of costly needle-wrought materials, varied in colors and sparkling with gold (or gold-like tinsel) such as is probably not to be found for sale excepting in well-furnished Turkish shops. From the shawl or scarf of the last of the three that manifested (who claimed to have been the Sultan (Abdul Aziz) who was murdered some years after the Crimean war) I cut with

ing pendant on each side of her face in long fore described, and also a sample from his trousers, both of which samples were duplicated after like processes by my brother. My brother Joseph, who has passed much time in Mahometan countries, thinks the dress worn by the Sultan on this occasion would cost a thousand dollars or more. The extreme beauty and intricacies of manufacture of both samples are entirely beyond my unpracticed powers to describe, especially of the variegated sample, at least one half of the material with which it is wrought being of metallic threads resembling gold. At the close of the seance, on examining the medium's black dress, we found no hole cut therein, for the reason, as the personal guide of the medium informed us, that the Turkish Sulthe part of the dress from whence the hole had | tan's dress was not materialized for the occasion, but was brought into the cabinet from abroad.

I forgot to say that on my referring to his alleged murder the Sultan manifested much emotion, shading his eyes with his hand and bowing his head as if in grief. The Sultan signified that he had seen my brother Joseph in Constantinople, which brought to my mind the fol lowing incident that I have heard him relate ears ago: Whilst on a visit to Constantinople, in the winter of 1858-59 my brother went one day to the Mosque with he understood the Sultan might be seen whilst at his devotions. As my brother was about to enter the door he prepared to take off his shoes, after the old prescribed form, but was politely told by the attendant that it was not then required of Christians. On entering he found an immense crowd assembled, so that he could get but an indistinct view of the Sultan, as he was on his knees quite a distance away. Being desirous of a closer view, my brother asked an officer near by to point him to a convenient stand where he could best see the Sultan as he returned to wearing a most elaborately embroidered white his palace, which request the officer politely responded to, and directed him to a place very near where the Sultan's carriage would turn a curve in the park adjoining the Mosque, soon after he entered it from a door that opened on the park. Accordingly the Sultan, wearing an unostentatious robe, attended by an escort of some forty mounted gentlemen, all simply clothed in dark blue uniforms made in European style, passed very near the spot where my brother stood. As the carriage passed by the lady permitted my brother also to cut off a. Sultan's attention seemed to be so attracted to sample from her trousers. Several other spirits my brother (whom he no doubt mistook for some English gentleman of his acquaintance) that he not only particularly regarded him as he passed, but leaned out of his carriage window and looked back after him for some little time. On the occasion of the Sultan's presentsamples that had been cut from the costumes | ing himself at the séance, on being reminded by my brother of the circumstance, he with alacrity acknowledged remembering it.

> Query: Could the circumstance of the Sullan's having met my brother thus by accident whilst in earth-life have exercised an influence as an attractive element in his appearing at the scance when my brother was present?

> Soon after the Saltan retired two female spirits clothed in white presented their forms at the same time, one fully developed, whilst the other was not so distinct. Finally the one most fully materialized came out of the cabinet, the other remaining meanwhile within, on one side so that bath portion of her white dress could be seen It was quite a time before the spirit could

convey to us by pantomimic signs the object of her coming to us, but we at length gathered enough information to enable us to understand that she was a poor girl my daughter Gertrude had become acquainted with at a Magdalen Asylum in New York (where, impelled by her sympathetic nature, my daughter once passed several months as a volunteer care taker) whom by her tender sympathy and friendly ing our fingers through and around it; after but was a bona fide garment brought to the se- counsels sho had encouraged and raised up from which my daughter commenced to manipulate ance by the spirit from the East, where it was a fallen, depressed condition, and state of dark ness-comparable, as the spirit intimated by signs, in the one case, to an old-fashioned black iron lock on the door that opened into the dressing-room we used for a cabinet, which she pointed to, and in the other, to lying prostrate on the ground, until through my daughter's kind ministrations, both in earth and spiritlife, she had now attained to happiness. No pen can convey an idea to the reader of the touching character (taken all in all) of this interview, which we all agreed exceeded in interest and deep pathos anything of the kind either of us had ever witnessed on the boards of a theatre; and sure I am that no medium possessing the requisite powers of her own self to enact such scenes as then and there transpired, before the public on the platform of a theatre, would need to sit for the pittance the best recompensed of her class receive for their semi-divine phenomenal exhibitions; nay, further: instead of being denounced, as nine out of ten of our truest and best form-materializing mediums now are, by ignorant and wicked men and women, as the very worst of their sex, they would be applauded to the skies, and almost worshiped as goddesses by those who would now gladly, had they the power, call in the civil authorities to demolish their cabinets as "pesthouses of deceit," and consign the best and truest mediums to the darkest cells of the penitentiary, as has been announced by some of those who aspire to the occupancy of the highest seats in the man made synagogue so many would be rulers are seeking to erect on the ruins of Modern Phenomenal Spiritualism.

Soon after the clorified spirit of the poor Magdalen had retired, my daughter Gertrude walked out and gave us to understand that it was she who brought her friend to the circle, whose touching story she also fully endorsed.

After the close of the séance the medium remained some time entranced, as usual, when her guide told us that the spirit my daughter brought to the circle was never "bad in her heart," but that another was bad, who had ruined her; and that she had far less to pass through when she came to the spirit-land than many will be obliged to who, when on earth, would regard her contemptuously as they passed her on the street.

We find that the affinity between the spiritforms and the medium is so closely interwoven and sensitive, that even the clipping of trifling portions from the dress of the former so impairs the vital powers of the latter, that it is for the most part only when conditions are favorable that we are permitted to obtain a sample, and even then not often on consecutive evenings. This may afford a key to explain the cause why near to death's door from the consequences of a spirit-form being "grabled" in their presence by some ignorant attendant on their seances, resulting, in the one instance, in so complete a prostration of the vital powers that their functions were completely suspended, and the suffer-

whilst so violent was the rush of the borrowed vital elements from the spirit-form to the medium, from whence they were derived, that her face was suffused with big drops of blood, and her health so broken that it required years of rest to recuperate her vital energies sufficiently to enable her to renew her heaven-inspired work, and again enter the field of duty, as I am glad to hear she has lately done. Against the consequences of the feroclous attacks of these wolves in sheep's clothing, even Mrs. S. V. Ross of Providence, with her fine physique and ironlike constitution, has not been able wholly to escape; for although never fully "exposed," as the term is, she told me that in her early experiences, on the occasion of one of her-spiritforms being grabbed, she herself spat blood for months afterwards in consequence, although the assailant did not succeed in preventing the spirit from reaching her in the cabinet.

The Relation of Spiritualism to Science.

The following is an abstract of an address by Mr. F. F. Cook, delivered before the American Spiritualist Alliance, New York, Sunday, January 7th:

The keynote of the address was struck in the open ing sentence: "An effort is making," said the speaker to place Spiritualism under the authority of science Could the intention be realized, the outlook for the New Dispensation would be indeed gloomy. Fortu nately, there is not the least cause for alarm." The speaker then went on to define science as "authority in all those realms amenable to its methods. Spirit allsm, on the other hand, he defined as religion, the measure or expression of which inust ever be limited by individual capacity. "Spiritualism and science,' he went on to say, "represent different orders o activity and progress. Practically they are in conflict, because differing radically in the mode of pre senting their distinctive truths. One is soulless knowledge, the other a living experience. One is associated almost wholly with matter, the other relates as exclusively to spirit." "Facts alone." the speaker contended, "had never made a science True, they constituted the basis of any science, but beyond that, most depended upon having the facts of phenomena under absolute control, so that results could be predicted accurately and with scientific cer tainty. This could never be the case with spiritual phenomena, because of the element of volition on which they must ever depend; and this volition was, moreover, associated with intelligences the demonstration of whose very existence was the ostensible raison d'etre of any spiritual science. That spiritual truths met with tremendous resistance was by no means to be deplored; that they came as individual possessions was their distinctive attribute, and de termined their unscientific quality. Spiritualism was above all things a religion. It came to sustain the soul, not to feed the mind. For the latter, science was all-sufficient, and its noblest form of expression. For the soul it had nothing, and even took away the little that might anywhere remain, except as it was balked by incoming Spiritualism." 'Science," the speaker continued, "pretends not

to be concerned with religion, but nevertheless makes unceasing war upon it. This is quite natural. Science instinctively feels that religion is the one activity In the known universe that has independent sources, and modes that clude all definition. The antagonism is not an accident due to a misunderstanding. It is fundamental. In the individual, however, these antagonistic forces may run parallel without clashing. Man has dual perceptions more or less developedone adapted to scientific and the other to spiritual truths. If he insists that the spiritual shall subordinate themselves to the scientific, he must not be surprised to find the spiritual vanish altogether. Science is a spiritual strait-jacket. Manifestations of spirit must ever rest upon two uncertainties-one the spirit itself, the other the medium. There is a broad dis tinction between phenomena having their source in spontaneous nature, and phenomena the result of, and ever dependent upon, volition. Spontaneous nature never tricks you, never deceives. All aberrations are due to your ignorance, not her duplicity. But in the realm of phenomena of volition it is far otherwise. Here the element of uncertainty over-balances all others. Now with regard to spirit-phenomena the uncertainty is two-fold. If you escape the spirit Scylla, you are pretty sure to go to "scientific" destruction on the Charybdis medium. Wherever you turn you are confronted by volition. I see but one escape from this dilemma. It is to strangle the medium after every successful seance. Such a course would effectually put a stop to all "exposures," and, as nothing else can, put Spiritualism on a "scientific basis."

"The difficulties in the way," the speaker continued, "are scientific, not spiritual. As laymen the scientist may eliminate the last vestige of doubt, and stand on absolute certitude with regard to spiritual phenomena; but as a scientist, governed by the canons of uncompromising authority, he is as a reed shaken in the wind, with foundations of treacherous quicksand It does not follow that we may not be intelligent observers, and so order our conduct and attitude toward the phenomena as to increase their force and beautybut this only as individuals. Spiritualism is a truth divided into as many parts as there are mortals to be benefited, each Trivestigator, without formula, receiv ing the light as in spirit wisdom it seems adapted to

"Why this haste," the speaker asked, "to force the truth on the world against its desire? Nearly all intelligent men know by this time what it purports to be. Let them dig for this gold as we have dug. Without the effort it will not be appreciated—it is doubtful if it be worth the having. That Spiritualism ever exhibits its most repulsive aspects to the outside world is no accident. It is a part of the ordeat of acceptance. While you are 'testing' spirits with such intelligent and progressive devices as ropes and chains and padlocks, spirits perchance are doing a bit of testing on their own account. That you say you come for the truth counts for nothing with them; they are watching to see if you mean it, whether you are capable of re cognizing truth when you see R." ognizing truth when you see it."
In speaking of circles, Mr. Cook gave a roume of

personal observations which led him to the conclusion that a subtle law of adaptation always prevailed, and it was always directed toward the weakest point. The element least spiritual in a circle nearly always be came the measure of the phenomena youchsafed. This was a lesson that could not be too carefully heeded Spiritual progress could only be made through spiritual means and agencies! If ignorance in authority added a company of cripples to an army of splendid physique, with orders that the whole must go at one pace, the order of march represented by the cripples must inevitably prevail. The strength of a chain could never exceed that of the weakest link. As a rule when a skeptic was introduced to a circle, the order of progress was immediately returned to the plane of that skeptic, and the circle was fortunate if the entire performance was not laid open to ridicule. There were notable instances to illustrate this law; and the more anxious the circle to convert the skeptic-he be ing perchance a Tyndall, a Huxley, a Carpenter, or other light of science-the more complete would be the flasco.

"The public promiscuous circle," the speaker continued, "is a most difficult thing to regulate, A common belief among Spiritualists is that its aberrations are due to the practices of evil-disposed spirits, attracted by like elements present in the form. I hold precisely the reverse yiew of this. I believe that more wisdom broods over the circles of such mediums as this and other mediums, like Mrs. Markee, have Mrs. Corner, Mrs. Stewart, Mrs. Wood, Mrs. Hull, Mr. had their health so shattered and they brought | Mott, Mr. Bastian, and others of this martyr host, than those of any other order of infollumship. When there is peace in the land, and all its streams flow, figuratively speaking, with milk and honey, the most commonplace governor or council will sumes but when revolution brandishes her torch, and the masses are om with dissensions, then another order, of mind tions were completely suspended, and the suffer must take the helm. The public circle represents at lay for three days and nights in a comatose state of war; and besides a war waged in an elemny condition, scarcely distinguishable from death. country. It is a triggle suitome. Deep rooted particle suitome.

sions and prejudices mingle there. The old and the new faith meet face to face, and over the medium engage in a death-struggle. It is a whirlpool of emotions, in which the alternations of hope and despair reach their climaxes; in which the shouts of joy of the believer mingle with the jeers and acoffs of the skeptie; in which all that is weak and puerile in human nature makes an ever-changing display, and is altogether a place where man exhibits himself at his worst. A sublime law underlies all manifestation of spirit, beside which the mere act of manifestation is insignificant. Its greatest force is in the direction of simplest form. It makes progress best when it is allowed to proceed in a direct line, as a single shaft aimed at a single object. The moment you seek to divide the light say by introducing a friend-two or more personal "conditions" must be taken into account, and, as the other may present antagonisms of which you little dream, the result is that the spiritual circuit is broken; while the moment you seek undivided individual communication, it is instantly reestablished; you cannot force spiritual manifestations. You cannot dispose them out of their order, except at your peril. A single medium and a single sitter produce a maximum of direct spiritual force. Two sitters generally divide the force, and frequently nullify it altogether. The presence of two mediums seldom results in any satisfactory manifestation, and by following this to a ' mediums' meeting,' we enter the domain of Bedlam. Society is a most complex structure. The laws that underlie its development clude the keenest intellects. A science of the mind is as yet only a hope, hardly a promise. In comparative psychology we have at best but a few tentative studies. As a rule wrongs are still righted with a sword. It is only amongst a few, styled sentimentalists and impractical reformers, that the potency or agitation receives due recognition. When mental forces are so little understood, is it matter for wonder that a mode of progress under spirit guidance, wisely adapted to man's mysterious self, should fail of recognition? Public mediums are martyrs. They explate our ignorance. Where we should defend we denounce; where we should pity we execrate; where we should love we hate. Mediums may be said to absorb the wrath of the movement, and hence are called upon to endure its sufferings. Over their bruised bodies and lacerated sensibilities the world is unwittingly, marching to a higher civilization. Somebody must suffer in a dispensation of this kind. Shall it be the few or the many? Usually it is the multitude. They are blinded by excess of light, and rush madly to their doom. In this New Dispensation it is wisely ordered that the masses shall make the transition utterly oblivious to the fact that the world is passing through a revolution, which, but for the 'exposure' vent, would rend society with volcanie It was thus that the wisdom of the spheres adapted itself to our shortcomings, while its greatest blessings assumed to us the guise of evil.

New Publications.

THE WORLD BEYOND: Presenting some of the Facts, Laws and Phenomena of the Great Hereafter. By John Doughty, Pastor of the First New Jerusalem Society of San Fran-cisco. 16mo, cloth, pp. 182. Philadelphia: E. Claxton & Co.

The design of this work is to present, in an intelligible and compact form, the tenchings of the Swedenborgian church concerning the life beyond the grave. It comprises a series of lectures that were well received at the time of their delivery, and are now given in this form in compliance with the expressed wish of many who heard them. Those who have a desire to know the views of the New Church, and which, prior to the advent of Modern Spiritualism, were greatly in advance of those entertained by other religious classes upon the subject, will find in this volume the information they seek.

APHORISMS OF THE NEW LIFE. With Illustrations and Confirmations from the New Testa-ment, Fenelon. Madam Guyon and Sweden-borg. 16mo, cloth, pp. 106. Philadelphia: E. Claxton & Co.

This, the third volume of the "New-Church Popular Series," contains some of the choicest thoughts aptly expressed, of the most spiritualized writers, with a few-paragraphs by the compiler, upon the life of God in the human soul. Dr. Holcombe in his preface says. they are but a few grains of sand on the sea-shore; a few drops from the boundless ocean," vet are of value because all truths are indissolubly connected by laws of affinity, association and suggestion, each one continually conducting to others."

IN THE WHIRLPOOL. A Novel by Emile Zola. Sq. 12mo, paper, pp. 298. Philadelphia: T. B. Peterson & Brothers.

This is a romance of the world of fashion and dissipation, and portrays in vived colors the life led by speculators and pleasure-seekers'in Paris during the reign of Napoleon the Third. It is strongly marked with the peculiar style of the author of " Nana." and has lately been dramatized by him under the name of "Renee," its heroine.

RECEIVED: SOME SPECIALTIES manufactured by the Cincinnati Type Foundry and Printing Machine Works; office, 201 Vine street, Cincinnati, O.

JANUARY PERIODICALS RECEIVED: THE CONTI-NENTAL. A magazine devoted to Literature, Poetry, Romance and the Useful Aits. Publisher's address. box 171 Baltimore, Md. THE SOCIOLOGIST, devoted to the increase of knowl

edge of the natural laws that control human happiness. A. Chavannes & Co., Adair Creek, E. Tenn. THE PEACEMAKER. Henry S. Clubb, editor. Uni-

versal Peace Union, 813 Arch street, Philadelphia, Pa. THE PAPER WORLD. Clark W. Bryan & Co., publishers, Holyoke, Mass.

THE PROOF SHEET. Damon & Peters. 44 Beekman street, New York.

Verifications of Spirit-Messages. REV. E. E. CONDO.

To the Editor of the Banner of Light:

The publication, 13th of last May, of the characteristic message of the REV. E. E. Condo, with whom I was well acquainted—and who was one of the many victims of the Marshfield cyclone of April 18th, 1880—has created quite an interest in the subject of spirit messages, so far as it has become known. I would be very sorry to miss the Message Department from the Banner of Light; for many are indebted to this Department and these messages for their first ray of light from the life beyond.

ray of light from the life beyond.

Apropos of these messages, allow me to say: there is one message from one person I have been looking for with much interest for more than one year. But I want it to come as a test, not to myself, but to others who need such proof of spirit intercommunication between the pather and upper world. Thus one world. nether and upper worlds. Thus each week I look under the heading of Messages to be published for the name of one long associated with Buffalo, in Dallas County, in this State. I have hoped that, in case there was not yet sufficient strength to control the sensitive subject, the dear Lotela would kindly volunteer the assistance needed, as in other like cases reported in this department.

But I find so few reporting from the great

West! Nearly all are from the East, and so far away from us they do not "stir us up." nor afford us such proof of spirit-communication as we would like to present to our skeptical as we would like to present to our skeptical neighbors. Long wave the dear old Banner, and may the Message Department thereof remain open to and be used by the liberated spirits of the great and growing West.

Springfield, Mo., Dec. 18th, 1882. E. HOVEY.

GEORGE FRANKLIN. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In the Banner of Light for Dec. 80th is a communication from George Franklin, who was killed by the cars Jan. 15th, 1881, two years since. He was twelve years old, and a bright boy. His parents live in this village. The circumstances of his death are well known by all their neighbors. His body was taken off the track but a few rods from our house, and so torn and mangled that it could scarcely be recognized. His message is bus in every particular. We are glad to hear from him, and think it wonderful that he scan come and sell of his spirit home:

Hissale Berkhare Co Adds. Van 8th 1885.

[Printed verbatim, by special request of the author. -ED.] WINZOLA.

[Birth day lines to my little daughter; & I send them to you, Dear Banner, as a Christmas gift for the parents who read your pages & love, as I do my own their little darlings.

CAPT. H. H. BROWN.]

s who read your title darlings.

There's a little malden that I love Beyond the power of words to tell; But I swear by all that's pure above, That my heart doth love her well, Winzola.

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

Clearest noonday skies, Deepest, tenderest, blue, Are reflected in her eyes, And she is as sweet & true, Winzola.

And suc 15 Winzum.

But I am old, a bearded man,
And wedded too. but not to her;
And yet I sin not, & if I can,
I will but love her more & more,
Winzola.

For our love is pure as is the clime
From whence she came— How long ago?
To brighter make the summer time,
And cheerler the winter's glow,
Winzola.

And proud am I, bearded & brown,
To know I 'm loved, & lover never
Felt greater joy than is my own,
When to my heart I clasp that treasure,
Winzola

The Christmas snow is not more white
Than is her brow so fair,
And the sunset's golden light
Is in the brown of sliken hair,
Winzola,

The bursting bud, the tinted shell,
Have brightest color given
To cheek of her I love so well
To her who is my "breath from heaven"
Winzola. Little pearls from despest seas
Shine through arch of perfect lips;
And upon my bended knees
Oft my own their nectar sips,
Winzola.

'Tis but a year since we fell in love,
But of my two score 'tis the sweetest,
And this love's bloom has only proved
That lover's life is the completest,
Winzala

A little queen, perfect her sway,
Proud is my heart to be her throne,
Many a sultor comes her way
And royally her smiles are thrown
Winzola.

But who is she? Where doth she dwell?
Why need I speak? What need to tell?
You little darling you know well
Papa only has to spell,
Winzola.

One year ago o'er Jasper walls
There came a gift of angel love!
God heard my heart in hunger call
And lo! you nestled there my dove,
Winzola!

f*The name Winzola is briental and is interpreted by our spirit friends, who named her, as "a breath fron heaven" or "Zeypher of Love."]

days' visit from that wonderful and long-tried medium, Mrs. Lizzie Markee, whose home is now in Watertown, N. Y., Mrs. Huntington, an elderly lady, and one of our best townswomen, residing with her. Mr. Markee passed to the other life last spring, since which time Mrs. M. has held materializing scances in Rochester. M. has held materializing scances in Rochester, Watertown and elsewhere. We invited her to our home Dec. 7th to hold a birthday scance for our spirit-daughter 'Birdie,' who left us in infancy over eighteen years since, and with whom we have ever held sweet communion through different mediums. Mrs. Markee arrived here the evening of Dec. 6th, without bringing so much as a hand-satchel or box of any kind, accompanied by her daughter. any kind, accompanied by her daughter. A severe storm prevented the gathering of those invited to form our circle until the 10th; and during the intervening time we had ample op-portunity to test her powers. We found her sad and dejected; having lost her pet daughter of five years since her husband's decease; indeed, were she not one of the best of mediums, we doubt whether the angel-world would be able to produce any manifestations in her present state of mind. As it is, we had splendid

across one corner of the parlor. After sitting quietly a short time, the daughter of Mrs. M. sitting with us, there was heard a rustling sound directly in the rear of the chair in which the adrectly in the rear of the chair in which the medium was seated, and presently a form arose and stood at that point and addressed us, audibly and distinctly, for about fifteen minutes. At the time the light was sufficient for us to see the forms of both medium and spirit. In the course of his remarks the spirit said he was a minister when here, and seemed deeply to regret having given people incorrect views of

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things spiritual, expressing an anxiety to make amends so far as possible.

The next to appear was 'Moss Site,' formerly a well-known control of Mrs. Dr. Kimball of Sackett's Harbor (now deceased): she presented herself by the side of the medium (both in view at the same time), wearing a wreath around her head, which I thought was formed of small silver leaves, but the young people thought it of beads. She conversed in a gay, happy mood, for fifteen or twenty minutes, often moving her head about, as she averred, so we could see her. She seemed quite conversant with the Bible,

nead about, as she averred, so we could see her. She seemed quite conversant with the Bible, and quaint and truthful were her comments upon many of its wordings. After she bade us good night the medium was entranced by several of our friends, giving us many good tests. This was indeed a glorious opportunity. Many thanks to the angel-world for giving my children this beautiful lesson.

The evening of the 8th the storm had so abated that a small circle assembled. Mrs. Markee occupied the cabinet, holding as much wheat flour in each hand as she could clasp. During the sitting seven different forms were materialized and came out, among them a gentleman, a cousin of mine, whose male attire was distinctly visible. They all identified themselves to us by words. Several others spoke from the cabinet; many excellent tests were given, and the flour found at the close of the séance in Mrs.

by words. Several others spoke from the cabinet; many excellent tests were given, and the flour found at the close of the séance in Mrs. M.'s clasped hands as at first.

On the evening of the 10th about twenty assembled, and were seated by raps, as all of Mrs. Markee's circles are, in a semicircle in front of the cabinet. A small table, with a pyramid of cake, knives, plates, and napkins, pitcher of water and goblets; was placed to the left of the cabinet-door, inside the circle. My daughter materialized, cut the cake and passed it, with napkins, on small plates, to three of us. She then prepared plates for the rest of the circle, and asked a gentleman at the end of the circle, behind the table, if he would please pass them around, which he did, receiving them, he says, from her small, white hand. She returned occasionally to the cabinet for strength, while cutting the cake, and remained with us in all about three fourths of an hour. It was acknowledged by all present that her height was three or four inches less than that of the medium. Mrs. Markee's hands having been filled with flour, were found at the close of this séance still holding it, the flour clinging to them, dampened

were found at the close of this seance still holding it, the flour clinging to them, dampened with perspiration.

Miss Annie Hinman of Connecticut, inspirational trance speaker, did a good work in this vicinity the past summer. She gave two lectures to full houses in the Court House at Watertown, giving, among other valuable lessons, an explanation, so far as possible, of the science of materialization, which, with Mrs. Markee's seances, resulted in awakening a considerable degree of interest in the subject."

pages are above reproach, consequently their statements are worthy of careful attention. I earnestly recommend all, whether Spiritualists, materialists or Christians, who desire to be informed in regard to the Spiritual Philosophy, to subscribe for it, and give the reports of facts it contains a careful reading."

Massachusetts.

SALEM.-Mrs. Annie Hall writes: "Large and enthusiastic audiences greeted the reappearance of Mr. J. D. Stiles on the rostrum of the First Society of Spiritualists in Salem. Mr. Stiles has a great many friends in the city, and the announcement of his coming was sufficient to pack our hall to repletion. In the afternoon he spoke on 'The Science of Man,' giving a lecture bright with jewels of thought, and couched in beautiful language. It was highly appreciated, and pronounced by all one of his best efforts. A large number of tests were given, which both astonished and delighted the large audiences, all being recognized. In the evening the subject chosen was 'Christ's Divine Mission and Mediatorial Life,' which was thoroughly and convincingly handled. Many were present from the churches, who had never before attended such a meeting. The lecture was followed by tests, about fifty being given and recognized."

Mrs. George W Bruce writes, in addition to the above, that the meetings of the Society are now held in Cate's Building, Washingtonstreet; that every effort is being made to secure the best speakers, and that the addition of Miss Bailey and Mrs. Hall to the choir renders the music all that can be desired.

ATHOL.—"C. W. B." writes: "Not seeing the First Society of Spiritualists in Salem. Mr.

ATHOL.-"C. W. B." writes: "Not seeing any communication in the Banner of Light any communication in the Banner of Light from this place for a long time, one abroad might think our zeal was somewhat cooled; but such is not the case—we are as much interested in the promulgation of the Spiritual Philosophy now, if not more so, than at any time for the past thirty-three years. For the last three years some thirty or forty have met regularly every Sunday evening in the parlors of its members, worshiping under our own vine and fig-tree. We have private as well as public mediums who hold forth at our public circles. I say public, for the doors are opened to all who wish to come as hopest investigators to hear what the spirits have to say. We have good singing, which is a great harmonizer. Some of the time is devoted to the giving of tests; subjects given by members of the circle are discussed by the controls of the medium and others, all of which has, proved thus far very interesting and instructive. Dr. O. S. Wheeler, of this place, a clairvoyant and magnetic healer, will, under control, speak upon any subject presented to him in a scientific and philosophical manner. He is just the man for this place, and takes a great interest in the promulgation of truth as handed to us by our spirit-friends. He is not only successful as a speaker but from this place for a long time, one abroad of truth as handed to us by our spirit-friends. He is not only successful as a speaker, but equally so in healing, which many in this place

can youch for.

Mrs. Harrington ("a mother in Israel") is Banner Correspondence.

South Rutland.—M. Twining Weller

We recently were favored with a four days yielt from theta was a first three and logical reasoning, finding her always ready to assist in opening the eyes of those spiritually blind, and least three averagings the away of Thomas for the last three averagings the away of Thomas for the last three averagings the away of Thomas for the last three averagings the away of Thomas for the last three averagings the away of Thomas for the last three averagings the away of Thomas for the last three averagings the away of Thomas for the last three averagings the away of Thomas for the last three averagings the away of Thomas for the last three averagings the away of Thomas for the last three averagings the away of Thomas for the last three averagings the away of the last three averagings three averagings the away of the last three averagings the away of the last three averagings three averagings the averaging three averagings thre For the last three evenings the spirit of Thomas Paine has controlled Dr. Wheeler, and given us some of his ideas upon Christianity, which to a hide bound Orthodox might seem very radical, and would undoubtedly disturb some of his old theological opinions."

Illinois.

CHICAGO.—Frank Ottarson writes: "As the Banner of Light comes to hand each week, freighted with good tidings from the beautiful Land of the Leal, it also brings to its many readers reports of the growth and work of difrenders reports of the growth and work of dif-ferent mediums in all parts of our land; and if others take the same enjoyment as I do in not-ing what is going on, I feel that a word may be not amiss in saying to the many friends, from the Atlantic to the Pacific, that we have been having some very fine manifestations in the presence of Mrs. Carrie M. Sawyer, a lady who has done noble work on the Pacific Coast. Her honesty and medial gifts were established beyond a doubt in the minds of a circle of friends, convened on a recent Sunday evening, who were witnesses to full form materializawho were witnesses to full form materializa able to produce any manifestations in her present state of mind. As it is, we had splendid manifestations.

On the evening of the 8th her controls told us by means of raps that they would try to materialize outside the cabinet, which was nothing more than a curtain and shawls suspended across one corner of the parlor. After sitting resulting allocations are successful to the doubts of the parlor with a literary gentleman in French and German. Mrs Sawyer intends going East soon after the holidays."

GEORGETOWN.-G. W. Weeks reports very satisfactory manifestations of spirit presence and power as having taken place at a seance held at the residence of Mr. W. M. Moore. Mr. held at the residence of Mr. W. M. algore, Mr. A. F. Ackerly being the medium. While the room was brilliantly lighted, rappings were heard, bells rung, and a large tambourine taken from a table on which it lay in plain sight, and thrown into the middle of the room. The names of John M. Thompson and Wm. M. Moore are appended to the account as those of witnesses to the phenomena under the conditions stated.

Wisconsin.

WHITE WATER. - Mrs. A. B. Severance writes: "Since writing you last I have had re-'newed evidence of the deep interest spirits have in helping us mortals. I spoke of promised help in my efforts to effect a recovery to health of my afflicted children; and strange as it may seem, during August, when I was sorely health of my afflicted children; and strange as it may seem, during August, when I was sorely depressed in consequence of the condition of my afflicted ones, the spirits were strongly impressing a most excellent healing medium, Mrs. J. H. Emery of Creston, Ia., to 'go to White Water, Wis., and help cure Mrs. Severance's children.' But she had planned with friends to go to Terre Haute, Ind., and while having a private sitting with Mrs. Hurst, her controlling spirit, Dr. Blood, materialized, and told her emphatically that she must go to White Water, as she had been so frequently impressed. About the 15th of October she came, and has been a very great benefit to my children. She possesses wonderful spiritual gifts, and is a powerful healer. How wonderful the working of the spirit, and how essential to the, welfare of human kind that they become better acquainted with the law of spirit-communion; no one is so deficient but he or she may cultivate their susceptibility to spirit-control.

It has been through my strict obedience to the spiritual and physical laws that I have become able to understand and make use of the means necessary to restore my suffering chil-

the spiritual and physical laws that I have become able to understand and make use of the means necessary to restore my suffering children to health. I have also become able, through my afflictions, to give instructions to others, so they may be able to eradicate similar diseases from the systems of dear ones in their charge.

To enjoy good health and be a power for good in the world, the spirit must have harmonious control of the body."

VAN WERT.-Mrs. John Edson, upon renewing her subscription, writes: "I consider the Banner of Light the best spiritual publicathe Banner of Light the best spiritual publication I have yet seen, and I would not like to be without it. Through its columns we receive the cheering intelligence of the progress of our cause, the triumph of truth over error among all nations and all peoples. I like it for the firmness manifested in its support of true mediumship and mediums, for they are the avenues through which God speaks audibly to mortals, making his truths and ways known to all who will listen to his voice. My prayer is, for God to protect, support and strengthen all true mediums, and for a greater unfoldment of all these precious gifts, to the end that every individual soul may be emancipated from error and misconception in regard to God and his works."

of materialization, which, with Mrs. Markee's seances, resulted in awakening a considerable degree of interest in the subject."

NORTH BENNINGTON.—Harvey Howes writes: "I have been the articles of Prof. J. NORTH BENNINGTON.—Harvey Howes of the benefits conferred pon society by the of the Professor has been here the past week and given us five exhibitions of his wonderful power in mesmerism. He found four or five in his properties are given on its."

MILAN.—Samuel Fish writes: "I have been the past week and survivors. Fifty years.

A good man has put off his mortal robes. Not widely known, because lacking the health and vigor needful to wide misconception in regard to God and his works."

MILAN.—Samuel Fish writes: "I have been the past of the put off the mortal wine, as a spirit, he used as medium's lips and spoke to his survivors. Fifty years, and most week and given us five exhibitions of his wonderful for the end of his earthly pligrimage, and whose are given on its." of the benefits conferred upon society by the for the Professor has been here the past week magazine. The most, if not all, of and given us five exhibitions of his wonderful those whose experiences are given on its power in mesmerism. He found four or five in-

dividuals he readily controlled, to the great wonderment of his large audience. He has created an interest here that will not pass away. Prof. Cadwell is doing a good work, for mesmerism is but a stepping stone to Spirit-ualism, and the people see it."

New Hampshire.

MANCHESTER .- A correspondent, "D. B.," writes that a society has been formed under the name of the "Spiritualists' Liberal Union," the three imparting features of which are free thought, free speech and free seats. Its meetings are held for the present in the City Hall; and on Sunday, January 7th, after remarks setting forth the objects of the society, by the President, Mr. C. F. Livingstone, followed by Mr. S. P. Jackson, Miss Lucy Barnhooat, of Chelsea, Mass., inaugurated them with a very appropriate address. "She addressed us in the evening," says our correspondent—"the largest assembly ever gathered in our city at a Spiritualist meeting hearing witness to her talent as a speaker. The tests and psychometric readings were very correct, convincthe three imparting features of which are free chometric readings were very correct, convincing and satisfactory. Miss B, bears with her the best wishes of the Spiritualists and free-thinkers of Manchester to the new field of labor to which she is called, and we all hope to hear her again on her return from Bangor.

Maryland.

BALTIMORE .- "D. H. K." informs us that 'A' few Spiritualists here are making the strongest efforts to establish a 'Society of Transcendental Physics.' The main aim of this society will be to convince those who are willing to investigate the truths of the Modern Dispensation. Its members hopefully look forward to the engagement of lecture and seance rooms, etc. We hope the Spiritualists of Baltimore will give the enterprise a helping hand."

Rhode Island.

PAWTUCKET .- Mrs. Cornelius Esten and Mrs. Lydia M. Page write: "Having made the acquaintance of Mrs. Fanny C. Dexter, and tested her mediumship, while visiting in this place, we recommend her to the public as a re-liable test and business medium and magnetic

Connecticut.

NEW HAVEN.-George F. A. Illidge writes that a good medium for physical manifestations is very much needed in New Hayen. A strong desire to investigate the subject of Spiritualism exists among all classes, and means to enable them to do so would be productive of highly beneficial results.

Children's Progressive Lyceum No. 1-Election of Officers. To the Editor of the Banner of Light 💒 .

To the Editor of the Banner of Light?

On Thursday evening, Jan. 4th, the annual election of officers resulted as follows: President, D. N. Ford; Vice President, W. P. Cherrington; Secretary, Helen M. Dill; Treasurer, W. H. Parsons; Conductor, D. N. Ford; Assistant Conductor, Benjamin Weaver; Guardian, Mrs. J. M. Halden; Assistant Guardian, Miss Helen L. Peters. With the exception of a few changes in leaders the officers are the same as last year. L. Peters. With the exception of a few changes in leaders, the officers are the same as last year. As the new year opens before us, it finds our Lyceum in a flourishing condition; and it were well for all who have kept a record of our school to notice that the long-faithful standard-bearer. D. N. Ford, is still at his post. He has seen his teachings bearing fruit in those who, once scholars, are now teachers of others. Spiritualism has advanced, and has become a power among men. The old defenders are passing among men. The old defenders are passing away and younger ones are taking their places, but we will not forget that our work has just begun. The hope of the future Spiritualism is in the children of to-day, therefore we, as officers and leaders of this Lyceum, earnestly desire their presence, that we may impart to them what we helieve to be of importance to them

what we believe to be of importance to them as dwellers upon earth and heirs of a glorious immortality in spheres of life beyond.

As we think of the present officers we remember our past Guardian Mrs. S. F. Hiel nell, who for three years has been with us, but through ill-health has been obliged to resign her official position. Her resignation was accepted but position. Her resignation was accepted, but with reluctance, and a vote was passed thanking her for her earnest work given to the cause. May she still be with us in our meetings and social gatherings; still see the banners wave in the cause she has loved so well. All honor and good feeling be with her for the

good she has done in our Lyceum.

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

C. P. L. NO. 1. TREASURER'S REPORT FOR 1882.	
Peceints.	Expenditures.
Subscriptions\$233,25	Balance due
Membership 47.00	Music 132.00
Christmas Festival 92,92	Advertising 24,25
Anniversary, March 31 48,17 Leaders' Fund 20,00	Charity 5.00 Wreaths 8.50
Dramatic Entertain't. 6.55	Printing 4,25
	Incidentals 41,99
	8517,29
	510,06
\$510,06	Balance due 7,23

In addition to the allove, we have a Londers' fund, also a Children's fund, each distinct from the other. WM. H. PARSONS, Treas. C. P. L. No. 1.

Ladies' Aid Society.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:
At the annual meeting, Jan. 5th, the following officers were elected for the ensuing year: President, Mrs. Abbie M. H. Tyler; Vice President, Mrs. Mary W. Brintnall: Secretary, Mrs. J. F. Baxter; Treasurer, Mrs. Martha Pratt. Board of Directors, Mrs. Amanda Butterfield, Mrs. S. A. G. Barrett, Mrs. Susan S. Richardson, Mrs. L. G. Richardson, Mrs. Sarah Hartson.

Boston, May 8.

Hoods, scarfs, ribbons and any fancy articles can be made any color wanted with the Diamond Dyes. All the popular colors.

Some time since we devoted a portion of our editorial page to the consideration of Dr. S. B. Brittan's merits and abilities as a thinker, worker and writer in the spiritual ranks. At that time we called attention to the fact that Prof. B. had in press a book entitled "BATTLE-GHOUND OF THE SPIRITUAL REFORMATION"—a work that should be in the hands of every Spiritualist in the land. The volume has but recently issued from the press of Colby & Rich, 9 Montgomery Place, Boston, Mass., and a copy of it has been placed in our hands. A hasty glance at the contents of the book assures us that its reader has a rich feast before him, and we shall avail ourselves of an early opportunity to give it a careful perusal.

we shall avail ourselves of an early opportunity to give it a careful perusal.

In a future number we shall endeavor to acquaint our readers with the subject matter of the work. In the meantime we advise those of them who desire to add a really valuable book on Spiritualism to their libraries, to purchase the volume for themselves. For sale by Colby & Rich, Boston, Mass.—Voice of Angels.

* Lydia E. Pinkham's Vegetable Compound ranks first as a curative agent in all complaints peculiar to women.

Married:

In Auburn, N. Y., Jan. 7th, 1883, by J. H. Harter, Mr. Frank L. Detsel, of Conquest, and Miss Mary E. Blake, of Port Byron, N. Y.

Passed to Spirit-Life: From Boston, Dec. 27th, 1882, Luther Tilton, aged 78

flesh and his fruition of the joys of the spirit, where mertal pains cease to agonize. His memory will be very precious with all who knew him well. Funeral services were conducted by Alen Putnam, Esc., anoid friend of Mr. Fillon, whose kind and cheering words bid as hope for a happy remon in that better land. A good man has gone to his rest, C.

From the home of her father, 243 Madison street, New

From this home of her father, 243 Madison street, New York, Mrs. Jessie Boyle, in her 21st year,
Mrs. Boyle, who had been married but six months, was a victim, to quick consumption, and from the first of her liness little pr no hope was entertained for her recovery, although everything was done that loving hearts could suggest. She was early developed as a rance and test medium, and was Mequenity controlled to give the most envineing proofs of spirit identity, often confounding the most skeptical.

The funeral was largely attended, although very few were acquainted with Spiritualism. They listened, however, with tear-wet eyes to the sweet consolation which Spiritualism gives, and were encoupaged to hope that the bars of death were broken. Beautiful floral offerings were placed upon the casket, and, after a said farewell to the dear remains, the body was borne to its last resting-place. The spirit was even then hovering near. Death is but the open door to a higher and purer life.

50 W, 12th street, New York City.

From her residence, 17 Williams street, Chelsea, Mass. Jan. 2d, Mrs. A. E. Dodge, wife of Mr. D. W. Dodge, nged 50 years. 🐔

aged 50 years. (**)

Mrs. Dodge will be mourned by a large circle of friends. She was an active worker in the Spiritualist Society, also Secretary of the Ladles' Ald Society, and was always foremost in every good work. All who knew her, respected and loved her. She leaves a husband and several sisters, who deeply mourn their loss. But Spiritualism brings its bessed consolation to the partner of her life with its sweet assurance of her presence, and the knowledge that they will meet again where partings are known no more. The funenal was attended by

On Thursday, Dec. 14th, Capt. Joseph Swift, in his 82d

On Thursday, Dec. 14th, Capt. Joseph Switt, in his 52d year.

He had resided in Gien Beulah, Wis., for many years, being one of its earliest settlers, and had won the respect and love of all by his sterling integrity and generous sympathy. His wife, who has hand-in-hand with him traveled life's journey for over half a century, and their only children, two devoted daughters—Mrs. Slade and Mrs. Dilling-ham—with their husbands, are sustained in this bereavement by a knowledge of spirit return and communon. The funeral services took place on Sunday, and were conducted by Dr. Juffet H. Soveran-Gof Milwankee, a sheloved friend of the family, who spoke of the philosophy of Life and Death, and paid a fender and touching fribute to the character and life of the ascended. The church choly kindly proffered their services, and sung with offect 'The Beautin Heright Summer Land, ''' Where the Roses Ne'er shall Wither, '' and '' The Isles of the By and By.'' The Captain, whose earlier life was spent upon the ocean, who has commanded many ships and visited various countries, has salled into his final port, where he now receives glad welcome from the many friends who have preceded him thither.

Dec. 9th, Harriet, wife of James H. Smith, of Omaha

Dec. 9th, Harriet, wife of James II, Smith, or Omana, Neb., aged 59 years.

Her whole life has been devoted to doing good to her fellow beings. For more than thirty years she has been a strong chilryoyant and heading medium, and the affilted, who have been relieved by her during her solourn here, are numbered among the hundreds. Although poor, no needy sufferer ever-came to her for relief and was refused. She, like so many of our mediums, has been an invalid for years, and halted with delight her deliverance from the infirmittes of the hody. Surrounded by her children, gran i children and life-partner, she gave up her cartify benement cheerfully, with a knowledge of the future vonebs fed to few. The remarks made at her funeral were of such a liberal characterists to create an exclement in religious cheles. The fext-the old one recessed—"In the midst of death we are in life," was beautifully discussed by the Rey. W. E. Copeland.

J. E. S.

From Sebec, Me., Oct. 8th, B. F. Robison, aged 80 years

and 16 days.

Ho was a man of good qualities, and dared to speak out what he felt to be the truth. He was a firm and consistent believer in Spiritualism, having been convinced of 41s truths and beauty in 4ts early dawn. He was kind and generous to a fault, ever ready to bend a helping hand to those in need. After a painful illness of long duration and suffering, he passed away. He well knew that for him there would be no rest until he reached the other shore. Bro. It, leaves a wife and children. He has been a reader of the Banner of Light for twenty-five years.

A. H. R.

From Denison, Tex., Dec. 21st, 1882, of consumption, Mrs, Fanule W. Lebrecht, eldest daughter of Philip D. and Lizzie T. Pollard, aged nearly 22 years.

[Obituary Natices not exceeding twenty lines published gratuitously. When they exoced this number, twenty cents for each additional time mayable in advance, is re-quired. Ten words make a line. No poetry admitted under this heading.]

HEART TROUBLES DO ONE IN THREE HAVE THEM -

And think the Kidneys or Liver are at Fault.

HYPERTROPHY, or enlargement of the Ventricles: Dr. Graves's Heart Regulator has good record. PERICARDITIS, or inflammation of the heart-Case. Dr. Graves's Heart Regulator meets the demand.
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NOFTENING of the Heart. (Very common.) PALIPITATION. Dr. Graves's Regulator is a sure

emedy. ANGINA PECTORIS, or Neuralgia of the Heart. Dr. Graves's Heart Regulator shows immediate results. gate are inferior only to constitution in fatality. Dr. Graves's Reart Regulator is a specific. Price \$1 per bottle, six bottles for 45, by express. Send stamp for emi-nent physicians' treatise on these diseases.

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No other disease is so prevalent in this country as Constitution, and no remedy has ever equalled the celebrated Kidney-Wort as a circ. Whatever the sause, however obstinate the case, this remedy will be overcome it.

PILES. This distressing complaint the Constitution. Kidney-Wort strengthens the cakened parts and quickly cures all kinds of Piles on when physicians and medicines have before

If you have either of these troubles

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Is a Positive Cure For all those Painful Complaints and Weakness

es so common to our best female population.

A Medicine for Woman. Invented by a Woman, Prepared by a Woman. The Greatest Medical Discovery Since the Dawn of History.

It revives the drooping spirits, invigorates and har-

monizes the organic functions, gives elasticity and firmness to the stop, restores the natural lustre to the eye, and plants on the pale cheek of woman the fresh roses of life's spring and early summer time. Physicians use It and Prescribe It Freely

It removes faintness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. For the care of Kidney Complaints of either sex

this Compound is unsurpassed.

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Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. * Sent by mail in the form of pills, or lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose Sct. stamp. Send for pamphlet.

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

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, unturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rified clouds and the partially curtained window, produces the soft light that falls over the woman's face and libralinates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steet by J. R. Rice. Size of sheet, 2xx28 inches; engraved surface, 10x21 inches.

'LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the timeworn bark of an 'aged Phigrim. An Angel accompanies the doast, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Moraing " to live good and pure lives, so "That when their barks shall float at eventue," they may be like "Life's Evening," fitted for the "crown of importal worth," A band of angels are scattering flowers, typical of God's, inspired teachings, From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox, "Size of sheet, 22x2s inches; engraved surface, fax2o inches.

"THE ORPHANS' RESCUE."

"THE ORPHANS' RESCUE."

This beautiful pleture lifts the vell of materiality from beholding eyes, and reveals the goardians of the Angel World. In a beat, as it hay in the swollen stream, two orphanswere 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. Unnofected, the beat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the feating rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the featful enarated the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girt. Fright gave way to composure and resignation, as, with a determined and resistates impulse that thriled through her whole being, she grasped the tone that hay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a fittle haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his herole sister, his little form nearly jurialized with fear. Engraved on steel by J. A. J. Whox, from the original painting by Joseph John. Size of sheet, 22x23 inches; engraved surface, 45x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day," "" from the church tower batthed in sunset's lading light, "The lowing herd winds slowly o'er the lea;" toward their humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly hunting in the mellow earth. The little girl imparts life and beauty to the pletture. In one hand she holds wild howers, in the other grass for "my colt," Sated under a tree in the church-yard, around which the twillight shadows are closhing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sight," Stein, copied in black and two thits. Designed and painted by Joseph John. Size of sheet, 22x28 luches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings in which are beautiful and interesting blendings of a happy multy with the animal kingdom. The companion-piece to "Homeward," or "The Curfew"). Object from the well-known and justly celebrated painting designed by Joseph John. Siein, copied in black and two lints. Size of sheet, 2223 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-genowned house and surrounding secuery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist heling 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, 20x21 linches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TAME. A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours," The mother is scated in the forest shade. Her little gir! *Bo-Peeps ** around a tree through the folinge, her face radiant with a loving, gleelph, rogalish expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 luchos.

"THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter, "All kindled graces burning o'er her cheek," From a pitcher she is flilling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his doz, that is waiting for his lunch. Horses attached to a wagon loaded with hay, impart a most pleasing offect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a lunch to brother and sister frolicking on the loaded hay. Stein, copied in black and two thirs from Joseph John's noted painting. Size of sheet, 22x28 inches.

BOOKS.

GHOST LAND: OR, RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM. Illustrated in a series of autobiographical papers, with extracts from the records of Magical Scances, otc., etc., Translated and edited by Emma Hardinge Britten. Paper, pp. 484.

THE FEDERATI OF ITALY: A ROMANCE OF CAUCASIAN CAPTIVITY. By Dr. G. L. Ditson. This is a remnace of the most exciting character, and full of stirring incidents. Gloth.

THE CHESTER FAMILY: A NEW TEMPERANCE STORY. By Julia M. Friend. The curse of the drunkard's appetite is vividly illustrated in this story of real life, Gloth. THE PSALMS OF LIFE. A Compilation of Psalms, Hymns, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of the present ago. By John S. Adams. Paper.

POEMS. By the well-known medlum, Achsa W. Sprague.

the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

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TALES OF THE SUN-RAYS. What Hans Christian Anderson tolls a dear child about the Sun-Rays. Dedicated, to the Dear Child Sanda, by the Spirit Hans Christian Anderson. Written down through the mediumship of Adolsma, Baroness Von Vay, of Gonobitz (in Styria). Austria, and translated by Dr. G. Bloede, of Brooklyn, N.Y. Paler.

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.

MINISTRY OF ANGELS "REALIZED A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper. CLAIMS OF SUIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. By a Medi-al Man. Paper.

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SPECIAL NOTICES.

SPECIAL NOTICES.

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

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

perusal.

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

Banner of Wight.

BOSTON, SATURDAY, JANUARY 20, 1883.

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

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

Banner Premiums.

By reference to our third page the reader will find the announcement made by Coliny & RICH, publishers of the Banner of Light, as to PHLETS which they are now offering to their subscribers.

The pictures furnished are really works of merit-as all may be personally assured by looking at them-and the books and pamphlets are excellent in kind and degree.

We trust all our present subscribers will, in addition to keeping their own names upon our mailing books, aid us further in the direction of burial of this flimsy theory, resurrects and preacquiring new readers by informing their sents it to a Boston audience, as he did in New friends and neighbors of the premiums now offered, and the general ci ms which the Banner of Light rightfully presents upon the public appreciation and patronage. .

"Stuart Cumberland."

The latest importation from England, bear-Nothing. The most remarkable feature of his course in this country, as well as in Engof men whom it is but an act of charity to suppose are ignorant of his true animus.

. In his circular he says that he has "actually received MORAL SUPPORT in his crusade against the shams and follies of Spiritualism, and in his endeavors to advance the Cause of Religious and Scientific Truth, of upwards of One Thousand of the most famous Statesmen, Divines, Scientists and others in England." -But of what value are the opinions of one thousand, ten thousand or one hundred thousand upon a subject of which they know nothing compared to the testimony of one man who has thoroughly examined it and is informed upon all its details! We are reminded by this braggart, and, to the superficial obverver, influential document, of the story of a man who, when accused of a crime and told that a dozen witnesses could be brought who had seen him commit it, replied that he could bring a thousand to swear that they did not see him.

Among his English endorsers, or those whom he claims to be such, is Dr. Forbes Winslow, who, in 1876 or thereabouts, stated that nearly ten thousand persons had become insane in the United States and were confined in public asy- and evening while the prayer for the King was lums, and it was subsequently proved by the testimony of sixty-six superintendents of asylums that there were less than one hundred from Spiritualism and one thousand and sixteen from the popular religions of the day. Another is Prof. Ray Lankester, whose prominency in the persecutions of Dr. Slade in London is well known.

The history of every new discovery, of the first presentation of every newly ascertained truth that eventually proved of the greatest. benefit to mankind, has been opposed by men in high repute and looked upon as authorities in such matters: Benjamin Franklin was laughed at as a dreamer by the Royal Society, when he presented the subject of lightning conductors. The Edinburg Review called upon the public to put Thomas Gray in a strait-jacket for main- ling the blind, and they both fell into the ditch. taining the practicability of railroads. Sir Humphrey Dawylaughed at the idea of London ever being lighted by gas, and the French Academy of Sciences ridiculed the great astronomer Arago, when he wanted simply to discuss the subject of the electric telegraph.

Mr. Cumberland, so-called, publishes on his circular the names of persons in this country by whose "desire" and under whose "moral support" he gives what he terms his "Extraordinary Demonstrations in Thought Reading and Maryelous Reproductions and Explanations upon a Purely Scientific Basis of the Phenomena of Spiritualism." We copy as they appear on the circular and record them here for future reference:

NEW YORK. Judge Hilton, Judge Rapallo, Judge Fullerton, Russell Sage, David Dudley. Field, George William Curtis, Philip Schaff, John Kelley, Parke Godwin, S. L. M. Barlow, Howard Carroll, Gen. Lloyd Aspinwall, Frank B. Thurber, Algernon Sullivan, Thomas G. Shearman, The Rev. Henry Ward Beecher, The

Rev. Dr. Hepworth, The Rev. Dr. Buckley, and Dr. Beard. Boston. Ex-Governor Classin, Prof. Oliver

Wendell Holmes, Prof. Francis Bowen, Prof. F. J. Child, Prof. Wolcott Gibbs, Prof. C. R. Lauman, Secretary Henry D. Pierce, The Rev. Joseph Cook, John Boyle O'Reilly, Esq., Prof. Joseph Lovering, Prof. G. H. Palmer, Prof. John W. White.

Though it does not appear above, we may justly add the name of Ex-Mayor Green of Boston, who gave his "moral support," by presiding at Cumberland's débût in Tremont Temple. Let us now see what the "marvelous reproductions and explanations upon a purely scientific basis" given in this city were. The first exhibition was on the evening of January 9th. The Herald of the next morning said:

"A committee of five, among whom were Mr. Causten Browne, Prof. Everett, Dr. Leyman and Mr. George Higginson, took seats on the platform, and materially assisted in the exhibition. Mr. Cumberland's first experiment was in mind reading. One of the committee having written the names of four dead and lithus presents on as many places of paper in living persons on as many pieces of paper, in every instance Mr. Cumberland, by pressing the slips of paper on his forehead and holding the gentleman by the hand, was able to tell the name correctly."

But whoever knew of a spirit medium proceeding in that way? No one. Their method or more pellets, on each of which a name has been written, to pick out one, give the name it bears, state whether it is that of a friend or relative, give the place of birth and incidents of the earth-life known only to the communi cating spirit and person addressed, the nature of the last sickness, the age at and time and place of decease, etc. What comparison has the Cumberland "marvelous reproduction' with this? "Marvelous"! indeed! marvelous in its audacity.

'The Herald continues: "Spirit-rappings, so-called, he asserted, were made through the displacing of the tendons of the foot, and such rappings were given by him on the stage. People, he said, judge of the locality of a sound by sight, and an amusing illustration of that fact was afforded by the inility of a blindfolded gentleman to point out e locality from whence the sound of the inking of two coins proceeded."

This marvelous explanation is nothing new. It was first broached by Rev. Dr. Potts, when, in 1850, he delivered a lecture before a literary association in Rochester, N. Y., and standing upon the platform of Corinthian Hall, cracked his toes, to the great delight of his intelligent audience. Subsequently a clergyman of Rochester. being satisfied that the toes could not perform all that was claimed and proved of the spirits, elevated the theory to the ankle joints, and that the PREMIUM ENGRAVINGS, BOOKS and PAM- had its-brief run through the press as a sure exposition of the raps, but it failed in every essential particular to satisfy those who were at all familiar with the conditions under which the raps were produced; in fact it is a theory so preposterously ridiculous it is scarce worthy a moment's consideration.

And yet with an ex-mayor in the chair, "by the desire and under the moral support of" the citizens whose names we have given above, this sensational lecturer, after thirty-three years' York and, will elsewhere, as an explanation from a purely scientific basis "! Do the Rev. Henry Ward Beecher, Rev. Dr. Hepworth, Rev. Joseph Cook, Rev. Dr. Buckley, Oliver Wendell Holmes, Geo. W. Curtis and others, forget that when St. Peter found the doors of his prison cell opened, as recorded in their Bible, by an unseen power, and leaving it he went and ing a card with the inscription, "STUART CUM- knocked at the door where his brethren were, BERLAND, EXPOSER OF SPIRITUALISM," has they thought it was his angel and not himself had his week in Boston, and been carried by who knocked? showing that the rappings of his shrewd manager to other parts to reunact spirits were familiar to them, and might occur His rôle in the comedy of "Much Ado About at any moment without producing any special their remarkable protègé account for that rapland, is the bringing apparently to his support | ping? Do they not know that history, sacred and profane, teems with accounts of the occurrence of these raps? that it records authentic statements of rappings identically the same as these of our day, as being heard in Epinal in 1212, in Verona in 1306, in Paris in 1588, in Oppenheim in 1620, and that, as related by Melanothon, a spirit rapped loudly at the door of Martin Luther's dwelling? that in 1716 the raps, as also other manifestations of spirit. nower similar to these of Modern Spiritualism, were of frequent occurrence in the family of the father of the Wesleys, in all parts of the house, outside near its top, at the gate and door, and inside on floor, walls, ceiling and various places inaccessible to human beings; that these facts were testified to by nine of the household; were believed to be produced by spirits by John Wesley, and narrated by him in the Arminian Magazine in an article wherein he says: "At six in the evening he (the writer's father) had family prayers as usual, When he began the prayer for the King, a knocking began all around the room; and a thundering knock attended the amen. The same was heard from this time every morning reneated."

If these rappings have been of frequent occurrence in the past, as it is known they have been, why not now? And will Cumberland's imbecile theory explain the means of their production? Let his moral supporters respond.

Mr. Cumberland next performed a simple conjuring trick and pronounced it the same as the phenomenon of the dematerializing of a ring. It bore no more resemblance to the latter than light does to darkness; but why should his audience be supposed to know that? Not one of those who laughed and applauded, and gave him their "moral support," ever beheld the genuine; how were they, then, to know whether their lecturer told the truth in regard to it or not? It was an instance of the blind lead-

The Herald report continues: "Thought-reading was the next attempt niade by Mr. Cumberland. One of the committee, having concentrated his thoughts on a person in the audience, Mr. Cumberland, blindfolded and holding one of the hands of the gentleman, went almost instantly to the right person."

Further illustrations of thought-reading were given; but what this has to do with Spiritualism we cannot determine. Who of the hundreds of thousands of persons who ever visited a medium, ever did so for the purpose of having his thoughts read! and what medium ever professed to do it? The "thoughts" given by the medium are invariably those that are not in the mind of the sitter. The Transcript considered this "the most interesting part of Mr. Cumberland's exposition, ... the only part of any scientific value," remarking at the same time:

"Mr. Cumberland, it is to be hoped, will not

'parlor psychology,' and probably ten per cent.
of the young people of Boston could with practice succeed in these experiments quite as well as Mr. Cumberland,"

Let him play correctly on a musical instru-

The remainder of the evening was occupied with what was called "cabinet manifestations," in which the chairman served as an assistant, and with which the company was as signally imposed upon as by those we have already alluded to.

The second evening the same performances were repeated and some explanations given, but they amounted to nothing more than to show the utter weakness of his position, the shallowness of his theories and the credulity of those who entertained any faith in them. Said the Transcript, "It would require a thorough knowledge of Spiritistic claims to decide how far his refutations reach; but it is certain that he leaves a large part of the ground uncovered." That "thorough knowledge," we venture to say, was not possessed by a single one of his audience, unless a Spiritualist, and few if any had any knowledge at all. The Transcript further remarks: "Mr. Cumberland assumes that all the facts are frauds, ... but even one reliable and thoroughly-tested exception must shake the strength of the fraud theory. Such an exception appears to exist in the testimony of Prof. Crookes, of London, and his scientific friends:" and, let us add, in the testimony of is, upon there being placed on a table a dozen, hundreds of thousands of others in all parts of the world; this is not mere assertion, it is a fact that can be proved.

He explained his "mind-reading" of the previous evening by saying that under pretence of showing the gentleman how to fold the papers he removed one of them, substituting a blank piece, and, while engaging the attention of the gentleman in another direction, managed to quickly glance at the paper in his hand and read the name on it. Returning to the table from which the vigilant committeeman had not missed any of the papers, for there were still four, the farce of taking the committeeman by the hand and pressing the piece of paper on his forehead was gone through with, and, of course, success crowned his efforts. This explanation deprived Mr. Cumberland of the credit given him by the Transcript, of being able to do what the school children of Boston have known and done for years. He gave what he claimed to be the same as what is known as the materialization of spirit-forms, first getting into a bag and then entering a cabinet. Here is how the phenomenon is produced by Cumberland, as reported by the Herald:

"On the open stage he showed how he pulled down the slack of the cord at the neck, fastening it to his clothing, and that the tapes which were pulled through the back of the bag (supposed to be those sealed around his wrists) were loose pieces of cloth, so that his hands were free, and, by loosening the neck cord, he emerged from the bag without disturbing the seals. In the bottom of the bag were materials for the different 'make-ups,' and by smearing his face with glycerine and applying a mask of cotton batting, the pale spirituelle faces of the departed were simulated."

This "marvelous reproduction and explana-On the open stage he showed how he pulled

This "marvelous reproduction and explanation, upon a purely scientific basis," as Mr. Cumberland terms it, caps the climax of imposition, and is such a mockery to any one who has any knowledge of the phenomena that patience ceases to be a virtue in a consideration of it. One of the audience rather excited the ire of the performer by publicly asking him why he did not produce materialized forms of different shapes and sizes, as the mediums did. The only reply was an offer to give one hundred dollars for every materialized spirit that could be produced.

This is Cumberland's fast ditch, and when he finds himself cornered he betakes himself to it with surprising alacrity. It will be remembered that in a certain book it is stated upon reliable authority that when one whom many looked upon as God himself, hung on a cross, the clergymen of those days, the slders of the church, and the scientists of the world, mocked him, wagged their heads and said, "If he be the King of Israel, let him now come down from the cross, and we will believe him "(Matt. xxvii: 42); but he did not come down. Spiritualism, hanging on the cross upon which its enemies have placed it, is asked to come down and prove its truth amid their jeers and scoffs and revilings; but it will not. What a God failed to do, men and angels will not undertake to accomplish.

If Mr. Stuart Cumberland should personify the spirit-friend of a person whom he never saw nor heard of, and, without a moment's hesitation, address that stranger by name, and, speaking as the father of that stranger, give that father's name, where he lived when upon earth, of what disease he died, and incidents known only to that father and the son before him-then his theory would have some founda-

tion in fact. But he can do no such thing. Let him allow a stranger to bring him two new slates united by screws and sealed and bound with cords, no pencil near them, and not touching them for an instant with his own hands, but allowing them to rest on a table before him, the stranger's arms covering them. cause the sound of writing to be heard within tliem; and the slates being opened by the stranger there shall be found written a communication completely filling both inside surfaces of those slates, disclosing facts known only to the person who has brought the slatesit may be in one or half-a-dozen languages, not any of which he is acquainted with—and signed in full with the name of some relative or friend of that person, in the handwriting of that relative or friend:

Let him be unexpectedly, hence unpreparedly, asked to roll up his sleeve and there shall appear upon his arm the name of some deceased friend or relative of the person who makes the

Let him seat himself in triangular space only just large enough for a chair to occupy, a solid brick wall forming one side, a solid plastered wall another side, and simply an ordinary shawl or piece of cambric the third side. From that limited enclosure in which he is seated let him cause forms of men, women and children, some of them a foot taller than himself, others two feet shorter, each in different apparel, of all colors and styles, from simple white lawn to the most gorgeous Oriental fabrics inwrought with silver and gold; one after another as they appear holding up the shawl and showing him seated in the chair as at first; then let him come out with two female forms, one on each side, walk about, and returning to his seat let these forms slowly sink into the floor, till nothing but the head is seen, and that finally vanish. As these various forms appear, let them talk, laugh and sing; relate incidents of their earthly lives, and by their features, size and general appearance, tones of voice and manners and the incidents they relate, be recognized by one or more of his audience, as relatives or acquaintances who have passed the change called death: leave the United States under the impression that his thought-reading is a purely English importation. The same thing has been known and done here for years under the name of fruits, flowers and living birds, the room have

Let him play correctly on a musical instrument, the use of which he is totally unacquainted with : treat in a masterly manner any scientific, philosophical, social or religious subject handed him by one of an audience he never saw, and, consequently; without a moment's preparation:

Let him in a perfectly dark room draw artistic pictures of flowers and landscapes, and portraits, that shall be recognized by persons at a distance as those of their deceased friends:

All of the above, and other phenomena equally as wonderful, have occurred and are occurring, take the world over, almost if not quite daily. To the truth of this statement tens of thousands will testify, among them men renowned for their scientific knowledge, who have made the study of the most abstruse subjects the mission of their lives.

When this presumptuous young man, who comes three thousand miles to flaunt his impositions in the faces of the American people, shall have done, outside of and wholly independent of spirit aid and mediumship, the task we have placed before him, he will have accomplished something that will entitle him to the professorship he appends to his assumed name; something worthy of the support of those gentlemen whose names we regret to see staring at us from his show-bills on the street corners, and which they themselves will have cause at some future day to regret more than we now do; but until he can do these things, or even a single one of them, he must stand before the world as an impostor.

Fact Meeting at Horticultural Hall.

At the entrance to this hall, Saturday, Jan. 3th, was a notice that read as follows: "MIND-READING; Cumberland's shallow pretences exposed by 'Facts.'" Upon entering we found the hall crowded, every seat being filled, and many were obliged to occupy standing-room. The Chairman of the meeting, Mr. Whitlock, after speaking in a very courteous manner of Mr. Cumberland, proposed to show how utterly futile were his attempts to "expose Spiritualism" on the basis of mind or thought-reading. Mr. Whitlock said every intelligent Spiritualist admitted the possibility of one embodied mind being able to read the thought of another, also to control and exert influence through the mentality; but, said the speaker, that does not for one moment touch upon the vital point of Spiritualism, namely, the distinctive character represented by the spiritualistic manifestations. Any communication which clearly shows intelligence must have its author, and if that intelligence proves the individuality of a person not in the physical body, then Mr. Cumberland's theory of thought-reading does not explain the phenomenon. He then proceeded to prove by well authenticated statements, already published in his magazine, Facts, as well as in the Spiritualist papers; that events and incidents were foretold by mediums wholly unthought of or unexpected by any person in the physical body, which time also verified that names of persons had been given and narrations of past events had been made by spirits, the truth of which was unknown to either the medium or persons addressed until further investigation proved them correct.

Mr. Cumberland's statement that slate-writing could not be produced as was claimed by Spiritualists, Mr. Whitlock disposed of by an array of facts to the contrary, giving experiences not only his own, but those of many whose statements are above dispute. Considering Cumberland's cabinet performances, he said Spiritualists will admit tricks may be performed closely resembling genuine phenomena, but that did not prove one true or the other untrue.

in reference to mental manifestations and slate-writing.

Mrs. Maud E. Lord related some very interesting incidents connected with her own mediumship, among them the location of minerals, which had proved to be of great value to earth's people. She also spoke feelingly of Spiritualsm in general, and its value to humanity.

Mr. John Wetherbee gave facts pertaining to slate-writing and various phenomena he had himself witnessed, which were appropriate to the occasion and very convincing to the audi-

The same subject will be continued next Saturday at 3 P. M. in the same hall.

Read, under the heading of "Banner Correspondence," the account of the presence of materialized spirit-forms appearing at several séances recently held in South Rutland, N Y., Mrs. Lizzie Markee, of Watertown, N. Y., being the medium. The statements of our correspondent are very interesting, giving as they do additional evidence of the fact of spirit-materialization. With such facts before the world is it not strange that many people of intelligence give credence to mountebanks who run about the country endeavoring to make it appear that these manifestations are fraudulent? Yet such is the case, and probably will continue so long as respectable men lend their names to the brazen impostors who cater to the prejudices of such people, which they do solely for the purpose of making money.

SPIRITUALISM IN CINCINNATI As making rapid progress. D. J. Stansbury M. D., informs us that "many stanch Spiritualists are to be found among the wealthier classes, and many intelligent investigators in all ranks of society. The conditions are favorable to the development of mediumship, and many private circles are being held for that purpose, in some instances with astonishing results." Of local mediums our correspondent highly recommends Mrs. Elizabeth Green, wife of the President of the Union Spiritual Society, and Miss Belle Fletcher, as a test medium of excellent repute. The Children's Progressive Lyceum is steadily increasing in numbers and interest, under the efficient leadership of Mr. Charles Kinsey.

The past week has been fruitful of disastrous fires. The burning of the Newhall House, Milwaukee, by which from eighty to one hundred human beings were consumed, was a terrible calamity. On the heels of this comes the sad news of the burning of a portion of the Planters' Hotel at St. Louis, whereby several lives were lost. Then the cable informs us that a building in Berditscheff, Russian Poland, was totally consumed; and that three hundred persons perished in the flames!

Licht, mehr Licht of Dec. 10th, 1882, translates from the Banner of Light of Sept. 80th, from the report of the Free Circle Department, one of the answers to questions given through Mrs. II. Fay's Scances.

This lady's materialization seances are very convincing to those who attend them. More persons apply for admission than can possibly be accommodated, and consequently names are booked weeks ahead. We attended two séances recently, which were uncommonly satisfactory. At the first seance forty-one spirits manifested, male and female, many of whom were fully recognized by their friends or relatives. Mr. Charles Crowell, who while here was a fine trance medium, came to us, and looked as natural as when in the earth-life. The second seance was a very select one, only six persons. except the medium and her husband, being present. On this highly interesting occasion thirty-seven male and female spirits presented themselves. Among others Mrs. J. H. Conant, the medium formerly connected with this paper, appeared, and was fully recognized by us. To a question we put, "Will Dr. Brittan recover from his sudden illness or not?" she replied: I have been there this evening, and my opinion is that he will come to us soon, as he is a very sick man."

A small child subsequently appeared, which was recognized by a lady present. Then we witnessed what we were wishing for-the process of materialization and de-materialization in the light, outside of the cabinet. Our wish was gratified. At first we saw a smoky substance about three feet in length and no wider than an adult person's hand. Gradually it assumed form, and there stood before us an apparently middle-aged lady dressed in white. She beckoned to a lady in the audience to come to her, who did so, took the spirit's hand, kissed her, and held a brief conversation with her. This spirit was fully recognized. The next manifestation was one ever to be remembered. The curtain seemed to be lifted by invisible hands, when we all gazed upon the medium, who was deeply entranced, and on her right and left stood two beautiful female spirits dressed in pure white garments. It was indeed a notable sight to behold. There were three persons palpably in view. at one and the same time | This seance was the most convincing one we ever attended, all the conditions to induce harmony being fully carried out. These public séances are held at 14 Dover street, on Tuesday and Friday evenings of each week, at 8 o'clock. A select, circle is held every Thursday afternoon to accommodate out-of-town people.

AMERICAN WOULD-BE CZARS.-There are few men in this world fit for absolute power, says "Gath," a well-known journalist, and to control a newspaper is as near absolutism in this country as anything I know of. Not even an Indian chief or Jesse James can always have his way with his band, but the newspaper publisher can. He is apt to lose his philosophy. therefore, and to entertain spites against contemporary men, and to mistake the copying of his matter by some admiring Tom or Dick or Harry, as majestic influence. The publishing of a newspaper, like the writing for them, is a matter of good, hard sense and unintimidated industry. There is a democracy in the newspaper business. The weakness of men is soon found out. Their strength no man can take from them by lying or backbiting. To honest assertion a way is ever open.

The tenth anniversary of Annie M. Stewart's occupancy of her séance room in Terre Haute, Ind., was celebrated on New Year's eve. by a presentation to her from her lady friends, also one to Dr. Pence. Appropriate addresses were made, and the occasion was one of peculiar interest on account of the very remarkable manifestations that occurred during the séance that followed the presentation of the gifts. Seventeen spirits appeared, each of whom was as tangibly present as any one of the audience The last was the tall, manly form of "John King," who passed around, shaking hands with Prof. Clayton followed with some remarks all he could reach, after which he returned to the cabinet.

> Those who give no indication of being Spiritualists, and whom their most intimate friends do not consider disposed to give the subject of Spiritualism much thought, often furnish, as the moment of their transition from this to the other life draws near, indisputable evidence of their inner realization of its truth. An instance of this is related of the Arch-Bishop of Canterbury, who died on the anniversary of his wife's death-Advent Sunday. On the Friday previous he asked what day of the month it was, and being told, expressed himself certain that he should pass away on that anniversary, and spoke of the joyful meeting with his wife which was then in store for

> It is turning out just as we supposed it would. The New York Sunday Law is rapidly becoming a dead letter. In this connection the Boston Sunday Budget remarks: "As far as voluntary arrests are concerned, the statute still remains, so that Sabbatarians can use it to annoy their friends and enemies, and demagogues can point to its non-enforcement and arraign the party in power whatever it may be. The experience of New York and California with their new codes is enough to make other States content with theirs, however deficient they may be. Attempts to make the world over again are seldom successful."

> A correspondent informs us that an individual announcing himself as "Prof. Briggs" is traveling about the country, and, under pretence of being a spirit-medium, holding seances to which a few are admitted upon paying a fee. At his latest exhibition such palpable proof was given of his being an impostor that he was ordered to quit the town, which he did in double quick time. Spiritualists and the public generally are cautioned against his approach.

> Our readers will find much food for thought in the remarks made at a meeting of the American Spiritualist Alliance, by Mr. F. F. Cook, on "The Relation of Spiritualism to Science," an abstract of which will be found on our second page. Seldom does an article of its length contain so much that is suggestive and instructive. We commend its careful reading to all—those who are Spiritualists and those who are not.

> It will be seen by reference to another column that Mr. Allen Putnam, the veteran Spiritualist of this city, will give a lecture on Monday evening next at 26 Hanson street, upon The Fullness of Time." As Mr. Putnam is well known to our readers as a talented author, we have no doubt he will have a full attend-

By reference to our lifth page our Texas readers will perceive that Dr. Dyer, healing medium and alectrician, is located at Sherman, that State, and ran the consulted by addressing P. O. Box No. ELL.

Professor De Morgan.

Mrs. De Morgan's work on Spiritualism is one of the best books on the subject ever published. There was prefixed to it an Introduction by her husband, the celebrated Prof. Augustus De Morgan. There has recently been published in London a memoir of De Morgan. Near the end of the volume is to be found the following passage:

" During the last two days there were indications of his passing through the experience, which he had himself considered worthy of investigation and record. He seemed to recognize all those of his family whom he had lost-his three children, his mother and sister, whom he greeted, naming them in the reverse order to that in which they left this world. No one seeing him at that moment could doubt that what he seemed to perceive was, to him at least, visible and real."

As having been more or less of a Spiritualist. his wife writes that "he was supposed to have accepted on slight and insufficient grounds, facts pronounced unworthy of examination by less profound thinkers. It may be that the time will come when his guarded judgment of these phenomena will be in turn condemned as too cautiously expressed."

A thoroughly honest man, his spiritual sight was opened before his bodily eyes were closed. And so it was, as a certain apostle would have expressed it, that he on his death-bed tasted of the powers of the world to come.

THE PSYCHOLOGICAL REVIEW for January gives chapter five of "Researches in Spiritualism," by M. A. (Oxon), in which the writer enters upon a consideration of the materialization of spirit hands, that of other phases to follow. The installment in this number of "William Howitt and his Spiritualism," records interesting experiences of Mr. Howitt with Charles Foster, the Davenport Brothers and others. The remaining contents are: "Clairvoyance; or, The Auto-Noetic Action of the Mind," by Geo. Wyld, M. D.; "Psychography: Deductions, Explanations and Theories," by M. A. (Oxon), minor articles, correspondence, etc. London: E. W. Allen, 4 Ave Maria Lane, E. C

The anniversary of the 146th birth-day of THOMAS PAINE, January 29th, will be observed in this city in Paine Memorial Hall. The exer- Sunday commenced with music by Barrows's cises will consist of remarks in the afternoon at 2:30 by different speakers; an oration in the evering at 7:30 by John E. Remsburg, Esq.; subject: "Thomas Paine's Life and Services." The celebration will close with dancing. Good music will be provided, and admission to all the meetings will be free.

The Spiritualist platform in Providence, R. I., was occupied last Sunday and the Sunday previous by Cephas B. Lynn, who, says a correspondent, (the insertion of whose favor, for want of room, we must defer till next week,) gave the most complete satisfaction to his auditors and "made a host of friends." The remaining Sundays of this month are to be filled by J. Frank Baxter-Dr. F. L. H. Willis succeeding him for the month of February.

It has been stated that the primary cause of Gambetta's death was the same as that of President Garfield's—blood-poisoning resulting from a pistol wound. It now appears there was another point of similarity. A despatch from Berlin to the London Daily News says: Dr. Neumeyer, an eminent physician here, in a public lecture, ascribed Gambetta's death as due to the incompetency of the doctors attending him."

The following named constitute the board of officers of the Second Society of Spiritualists of St. Louis, Mo.: President, George E. Williams; Vice-President, Mary A. Whittier; Recording and Corresponding Secretary, A. H. Goff; Treasurer, Mary J. Ferris; Guardian, John Chapman; Custodian, Julia A. Mills. A. H. Goff, Secretary, can be addressed at 1925 Olive street, that city.

The meetings of the First Association of Spiritualists in Philadelphia are very fully attended. Notes from a correspondent concerning them, received at the moment of going to press, will appear in our next issue; as also a report of the Brooklyn (N. Y.) Spiritual Con-

In alluding to the series of tracts on sale at this office, dictated by spirits to Mr. Thomas R. Hazard, through the mediumship of the late uneducated John C. Grinnell, an appreciative gentleman declares that the language used is the most sublime he ever heard or read.

The anniversary of Thomas Paine's birthday is to be observed in LINESVILLE, PA., on the 28th, and the following three days, the exercises to consist of music, speeches, discussions and lectures.

Thanks to Mr. George H. Sanderson for choice flowers from his conservatory in Weston for our Free Circle-Room table.

The principal of Lasell [Female] Seminary, Auburndale, Mass., has added to its course of practi-cal studies instructions in common law, a much needed acquisition ; especially so, since the legal rights and independence lately given to women bring responsibilities for which there has often been no corresponding preparation. A lecture on the subject was given at the Seminary, Jan. 10th, by Alfred Hemenway, A. M., of this city, and others are to follow on the evenings of Jan. 24th and Feb. 7th and 21st, to which the publie, especially young women, are cordially invited.

Mrs. Mary F. Lovering of East Boston is laboring very effectively for the cause of temperance in Baratoga, N. Y. The Sentinel says of a lecture recently read by lier, "It was a very able paper, and read with impressive effect. At the close the tone and quality of the address were heartly endorsed by many earnest workers, and an unanimous vote of thanks was tendered." The Journal also spoke of it as " a most successful effort."

The Second Christmas Festival of the residents of Onset Bay and vicinity was held at Sidney Howe's Hall, and was, we are informed, a very enjoyable occasion. The hall was finely decorated and the Christmas tree in full bearing; contributions were received from friends in Boston, Malden and Haverhill, for which thanks are hereby returned.

The Vermont Convention.

The Spiritualists' Convention which began Jan. 12th in Brattleboro', Vt., and lasted for three days, was a successful meeting. Mrs. Fannie Davis Smith, Mrs. Manchester, Mrs. Wiley (who presided over the Convention), Mrs. Goodell, Edgar Emerson, and other well-known workers were present. A synopsis of the proceedings will appear in the Banner of Light at an early date.

During the Convention a letter was read from Horace M. Richards of Philadelphia, who is in destitute of comstances. Great sympathy was expressed for Mr. Richards, and undoubtedly ome arrangement will be perfected to provide home for that estimable gentleman.

CEPHAS.

Spiritualist Meetings in Boston. New Era Hall.—The Shawmut Spirifual Lyceum meets in this hall, if a Trement street, every Sunday at 10% A. M. All friends of the young are invited to visitus. J. B. Hatch, Conductor.

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

Eastle Hall.—Spiritual Meetings are held at this hall; sie Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% F. M. Eben Colb, Speaker and Conductor. Meetings also held Wednesday afternoons at Roleice.

Harmony Hall, 34 Easex Street (ist 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. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Hortenitural 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.

Spiritual Lecture-Boom, 36 Hanson Street.—W. J. Colville's guides regularly conduct the following meetings in this place: Sundays, 34 P. M., meeting for libbs Interpretations: Tuesdays, 3 P. M., Conversation on Health and Healthgr: Fridays, 8 P. M., Public Reception for Answering Important Questions.

The Ladler' Aid Society meets every Friday, at 2:30 P. M., at 1031 Washington street. Business Meeting at 4 o'clock. Mrs. M. V. Lincoln. President; Mrs. A. M. H. Tyler, Becretary. Meetings for tests, etc., will be held at this place every Bunday afternoon at half past 2 o'clock. Chapel Hall.—Spiritual Conforences will be held regu-able in this hall, 818 Washington street, each Sunday, at 23 and 73. Good music. Mediums and speakers invited to attend. Dr. Ira Davenport, Sen., and E. J. Robbins, Conductors.

Engle Hall.—Spiritual meetings every Saturday even-ng at 1/2 o'clock. Dr. N. P. Smith, trance orator and test Mystic Hall, Charlestown District.—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 3 o'clock. C. B. Marsh, Conductor.

The Chelsen Npiritual Association holds meetings every Sunday at 3 and 7½ r. M. at Odd Fellows' Building, opposite Bellingham-street Horse Car Station. Next Sunday afterneon, conference; in the evening, Mrs. Celia A. Nickerson will speak, followed by tests.

THE LADIES' HARMONIAL AID SOCIETY meets every Friday afternoon at 2 o'clock in the same hall. Business meeting at 4½. Entertainments in the evening, Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

NEW ERA HALL -Shawmut Lycoum held its ession on Sunday, Jan. 14th, as usual. The exercises consisted of reading and singing of the Silver Chain recitations, marches, physical exercises; recitations by Josephine Myers, Ernest Fleet, Bessie Pratt, Eva Myers and Emma Ware; and plane sole by Sadie Murray, closing with remarks by President Hatch.

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

PAINE HALL. - The Lyceum exercises of Band, Assistant-Conductor Weaver in the chair. Recitations were given by Allie Waite, Mary Chapman, Mamie Havener, Flora Fra-Mary Chapman, Mamie Havener, Flora Fra-zier, Lillie Woods, Sadie Peters, Ella Waite, Freddle Stevens, Amy Peters, Geo. Latham and Fred Cooley; songs by Etta Parr and Hat-

The leaders of this society will give the eighth of their successful Assemblies on the evening of Tuesday, Jan. 23d, assisted by the "Appleton Literary and Musical Club." A very fine ton Literary and Musical Club." A very fine programme is in preparation to be performed by the younger members of this Lyceum. It is hoped that their efforts will be seconded by a full audience.

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

EAGLE HALL, 616 WASHINGTON STREET.-Our hall still continues to be filled to its utmost capacity at each session. On Sunday, the 14th, we were favored with a discourse, full of deep scholarly thought, by Judge Ladd, of Cambridge. John Wetherbee electrified his audience with an instructive address vigorously presented. Prof. Clayton's delivery showed clearly that spirit-power aided him in his utterances. Father Locke gave us a noble speech, and a fine song. Dr. Donnelly's medical control gave us a good lecture on the "History of Medicine."

Dr. Street opened the evening meeting with timely remarks, and gave several fine tests.

Dr. Street opened the evening meeting with timely remarks, and gave several fine tests. "Bright Eyes," through Mrs. C. L. Shattuck, treated us to a feast of spirit fruit, fresh culled from the gardens "over there." The spirit experiences related by Capt. Roberts were exceedingly interesting, as also were the tests and readings given by Mrs. A. E. Cunningham; Mrs. Leslie, Mrs. Coffin, Fred Crockett and Arthur McKenna.

CHAPEL HALL, 818 WASHINGTON STREET .-On the afternoon of last Sunday, Miss Flavia Colie gave a reading, which was followed by re-

Field, Dr. Weymouth, Dr. Baker, Mr. Ditson and others. Miss St. Clair favored the Conference with vocal and instrumental music.

Next Sunday, 21st, good speakers and mediums will be present, including Miss Colle and Miss St. Clair. In the evening a short lecture by Prof. Franklin, on "Spiritual Science."

DR. IRA DAVENPORT, SEN., Conductor.

CHARLESTOWN-MYSTIC HALL, No. 70 Main street .- On Sunday, Jan. 14th, a very interesting meeting was held in the afternoon. Mr. David Brown made some very instructive remarks, followed by several fine tests that were recognized as correct. Remarks were also made by Dr. A. H. Richardson. Mr. Brown will occupy the platform next Sunday, at 3 P. M. C. B. M.

Movements of Lecturers and Mediums.

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

Mrs. E. R. Still, M. D., will lecture again in Wakefield on the 21st. Dr. Still will answer calls to lecture, within reasonable distance, on Sundays and week-day evenings. Address, 824 Washington street, Boston. J. Frank Baxter lectured and gave tests, Jan. 14th,

at Hyde Park, Mass. Kersey Graves, having reestablished his bodily health by a season of rest from platform labor, is now ready to receive calls to lecture wherever his services

may be desired. Address him at Richmond, Ind. Mrs. Abbie N. Burnham spoke to large audiences in Springfield, Mass., on Sunday last. She remains there

during the month. Mrs. Cora L. V. Richmond's lecture in New York, on Sunday evening last, had for its topic "The Fourth Dimension of Space," by Spirit Prof. Zöllner, from his

Mrs. C. Mayo Steers, whose lectures and public tests are highly appreciated by the public, occupied the platform of the Spiritualist Society at East Braintree,

Sunday, Jan. 7th. J. William Pletcher lectures in Brooklyn, N. Y., dur-

ing February. Mrs. Willis-Fletcher is in a more hopeful condition, but as yet confined to her bed.

Mrs. K. R. Stiles, of Worcester, spoke at Manchester, N. H., last Sunday. Parker Pillsbury will speak there next Sunday. C. E. Watkins will be at Lawton Station, Erie Co., N. Y., until March, and make engagements for any

place where his services may be wanted within one hundred miles of Buffalo, during his stay there. George A. Fuller of Dover, Mass., will attend the Convention of the New Hampshire State Association of Spiritualists, to be held in Folsom Hall, Laconia,

N. H., Jan. 20th and 21st, and will lecture at Newburyport, Mass., Jan 28th. Mrs. Amelia H. Colby lectured in Paine Hall, Boston, last Sunday afternoon, on the "Indestructibility of Matter; or, Does Death End All?" She will continue to occupy the rostrum in Paine Hall the remaining Sunday afternoons of this month. The Sundays of February she will be in Springfield, Mass. During

that time she can be addressed care J. G. Hart, 15. Frank T. Ripley is in Indianapolls, Ind., having good success as a lecturer and platform test medium.

Walter Howell, from England, will speak for the Church of the New Spiritual Dispensation, Clinton avenue, bellow Myrtle, Brooklyn, N. Y., Sunday, Jan.

21st. At 3 P. M., subject, "Blessed are the Meek, for they shall Inherit the Earth"; at 7:30 P. M., "Concerning Immortality and its Punishments."

Mrs. Thornton Lillie speaks in Alliance, O., the next two months.

Mrs. A. E. Cunningham occupied the platform of the Ladies' Aid Parlors in Boston, Jan. 7th; that of the Ladles' Aid Society in Chelsen Jan. 12th. Engagements for any evening but that of Sunday, as a platform test medium, can be made by addressing her, 9 Davis street, Boston.

D. M. Cole will give the opening address of the Brooklyn Spiritual Fraternity, Friday evening, Jan. 19th, in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle, at 7:30 P. M.

Dr. H. P. Fairfield will lecture in Beverly, Mass., on the 21st and 28th; Keene, N. H., Feb. 4th and 11th; Newburyport, Mass., Feb. 18th, and in Portland, Me., March 4th and 11th. Engagements can be made for other dates by addressing him Box 30, Stafford Springs,

J. Frank Baxter speaks in New Bedford, Feb. 4th, afternoon and evening.

C. H. Harding occupied the platform for the Chelsea Spiritualist Association, Sunday, Jan. 14th. For engagements address him 136 Essex street, Salem, Mass. Prof. Henry Kiddle will give the opening address at the meeting of the Brooklyn Spiritual Fraternity, Friday evening, Jan. 20th, at the Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle. Subject: " The Spiritual Revelation of Our Age."

Mr. Fred A. Heath, the blind medium, spoke in Taunton, Jan. 14th. He speaks in East Braintree, the 21st; Fall River, the 28th; Cambridgeport, Feb. 4th. Engagements will be made for the month of March by addressing him 27 Lawrence street, Charlestown,

. C. B. Lynn will speak in East Donnie Mass. Jan. 28th; in Haverhill, Mass., the first two Sundays in February; in Stafford, Conn., the last three Sundays of April; in Brooklyn, N. Y., during May. Address as per appointments, or care of the Banner of Light,

Mrs. P. D. Bradbury of Fairfield, Me., closed a very successful engagement in Portland, Me., last Sunday, Jan. 14th. Next Sunday, Jan. 21st, Miss Lessie N. Goodell of Amherst, Mass., will occupy the platform of the Spiritualist Society in that city.

The recention tendered Warren Chase by the Spirit. itualists of San Francisco, on his seventieth birthday, Jan. 5th, was a very successful affair. Mr. Chase will at the close of a month's engagement in Sacramento come East with the intention of attending the New England camp meetings in July and August.

Lecture by Allen Putnam.

Prompted by suggestions from friends in two realms, I hereby announce my intention to give a lecture in the Spiritual Lecture-Room, 36 Hanson street, Boston, next Monday, Jan. 22d, at 7½ P. M. Admission free; all are invited; a contribution will be taken. The main subject will be, "The Fullness of Time" for the the coming of Modern Spiritualism—especially the "Fullness" outgrowing from planetary positions. Action of the simultaneous perihelion of Jupiter, Saturn and Uranus upon the spirits and men of earth, in fitting them to discover and use methods for intercommunings not atand use methods for intercommunings not at-tainable heretofore; growth of earth; growing needs of its inhabitants; new supplies for new needs; our Spiritualism a natural evolution and yet divine. These and other points will be con-. ALLEN PUTNAM.

Mrs. Hattie E. Wilson's Reception. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

On the evening of Jan. 10th a complimentary reception was given by Mrs. Hattle E. Wilson to her friends. The Indian guides of this gifted medium assembled in force with others to celebrate the coping of the New Year. Though the day was stormy, some two hundred assembled. The exercises opened with an address of congratiliation by Roen Coob, which was responded to by Hattle Wilson, after which her Indian guides, one after another, controlled and made brief remarks. They were followed by John Wetherbee and Haskell Baxter, and Mrs. Wilson was then presented with numerous gifts. At 10 o'clock the hall was cleared for dancing, in which those who wished participated. Refreshments were served during the entire evening. At 12 o'clock the friends adjourned to their homes, we'll pleased with their evening's entertainment.

J. A. S.

Special Notice.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the marks from Mr. Edson, Mrs. Dr. Still, Clara A. 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.

> We are in receipt of a letter from our old friend, S. Sherson, Esq., at present a resident of the town of Rawlings, in the far-off territory of Wyoming. "Dr. Graves's Heart Regulator has helped me right along," says Mr. Sherson. Glad to hear it, old fellow. Yours was an aggravated case of heart disease. The remedy you mention does the same thing in this section, too; and, better still, it always cures heart disease .- Nast's Weekly Letter-File.

One of the largest seed establishments in the United States is located at Marblehead, Mass, and is owned and managed by James J. H. Gregory. Mr. Gregory has earned a reputation second to none throughout every State in the Union, of selling the most reliable seeds that can possibly be obtained. Notice his advertisement in another column,

To Foreign Subscribers

The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

Subscriptions Received at this Office

THE OLIVE BRANCH. Published monthly in Utica, N.Y. \$1.00 per annum. LIGHT FOR ALL. Published semi-monthly at San Fran-cisco. Cal. \$2.00 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-manity, both Here and Hereafter. London, Eng. Price manty, both Here and Released. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Peryear, \$1,50. THE MEDIUM AND DAYBREAR: A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage 50 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price Scents per copy. 22, 50 per year, VOICE OF ANGELS, A Semi-Monthly, Published in Boston, Mass, \$1,65 per annum, Single copies 7 cents. FACTS, Published quarterly in Boston. Single copies copies of the published published for the property of the published publish SO cents.

NULLER'S PSYCHOMETRIGOIRGULAR. Published by C. R. Miller & Co., 17 Willough by street. Brooklyn, N. Y. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. FOZ. Per year, \$1.50. Single copies 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL COLTUBE. Published monthly in New York. Price 10 cents. cents.
THE SHAKER MANIFESTO. Published menthly in Sha-kers, N. Y. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH: Utics, N. Y. A monthly. Price to cents. 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India: Conducted by H. P. Blavatsky. Single copies, 50

RUPTURE CURED.—New method. Send for Boston and Gila River circular. Dr. J. A. House, 126 Fifth Avenue, New York City.

RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minion, each insertion. each insertion.
Husiness Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type. leaded matter, fifty cents per line.
Payments in all cases in advance.

Ag Electrotypes or Cuts will not be inserted.

AT Advertisements to be renewed at continued rates must be left at our Office before 13 M. on Saturday, a week in advance of the date whereon they are to appear.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at litteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 4 New Bridge subscribe can address Mr. Morse at his office, 4 New Bridge single copies of the Banner can be obtained at 4d. each; if sent per post, 3d. extra. Mr. Morse also keeps for sait the Spiritual and Reformatory Works published by us. Colby & Rich.

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TERRY,
No. 84 Russell Street, Melbourne, Australia, has for sale
the Spiritual and Reformatory Works published by
Colby & Rick, Boston.

SAN FRANCINCO HOOK DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Reformatory Works published by Colby & Rich.

SPRINGFIELD, MANN., BOOK DEPOT.

JAMES LEWIS, Temple of Music. No. 63 Pynchos
street. Springfold, Mass., receives subscriptions for the
Banner of Light, and takes orders for the Spirifuni
and Reformatory Works published by Colby & Rich.

NEW YORK BOOK DEPOT.
D. M. BENNETT, Publisher and Bookseller, 141 Eight street, New York City, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

E. M. ROSE, 57 Trumbull street, Hartford, Conn., keep constantly for sale the Hanner of Light and a supply of the Applitual and Heformatory Works published by Colby & Rich.

HOCHESTER, N. Y., HOOK DEPOT.
WILLIAMSON & HIG BEE, Booksollers, 62 West Main street, Rochester, N. Y., keep for sale the Noistianal and Reform Works published at the Banner of Light Publishing House, Boston, Mass.

AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritusi and Reformatory Works published and for sale by Colby & Rich. Also keeps a supply of books for sale or circulation.

PHILADELPHIA BOOK DEPOT. PHILABELPHIA BOOK DEPOT.
The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 55X North 8th street. Subscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light cab be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

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

ROCHESTER, N. Y., BOOK DEPOT.

JACKSON & BURLEIGH, Booksellers, Arcade Hah,
Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich. CLEVELAND. O., BOOK DEPOT.
LEES'S BAZAAR, 105 Cross street, Cleveland, O., Circulating Library and depot for the Spiritual and Liberal Books and Papers published by Colby & Rich.

Parties destring any of the Npirfittin I and Reformatory Works published by Colby & Rich will be accommodated by W. H. YOSBURGH, 65 Hoosick street, Troy, N. Y.

Parties desiring any of the Spiritual and Reforma-tory Works published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

NT. LOUIN. MO.. BOOK DEPOT.
THE LIBERAL NEWS CO., 520 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Apirital and Reformatory Works published by Colby & Rich.

SPECIAL NOTICES.

DR. F. L. H. WILLIS will be at the Quincy House, Brattle st., 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.

ADVERTISEMENTS.

GREGORY'S Seed Catalogue.

NEW VEGETABLES A SPECIALTY.

MY Vegetable and Flower Seed Catalogue for 1883 will be sent FREE to all who apply. Customers of last season need not write for it. All Seed sent from my establishment warranted to be both fresh and true to name, so far, that should it prove otherwise, I agree to refill the order gratts. My collection of vegetable seed is one of the most extensive to be found in any American catalogue, and a large part of it is of my own growing. As the original introducer of Early Ohio and Burbank Pointoes. Marblehead Early Corn, the Bubbard Nguash. Marblehead Enblunge, Phinney's Melon, and a score of other new Vegetables, I invite the patronage of the public. In the gardens and on the farms of those who plant my seed will be found my best advortisement.

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NO STOPPING OR CHOKING OF THE MACHINE!

TWOULD call the attention of Millers and others using Power Corn-Shellers to my Improved Sheller, "THE MILLERS' FRIEND," Constructed in the simplest mechanical style, the movements all given by the cylinder shaft direct, there is no stopping of the sleve and consequent filling up and choking the machine. Working by gravitation and having no springs to get out of order and annoy the operator. For simplicity and effective working this Sheller stands unrivaled. All those wanting a good Sheller are invited to examine the merits before purchasing. Machines and rights for sale. For further particulars address the inventor and Patentee.

Jan. 20. 4w*

Gorham, Chiario Co., N. Y.

Gold Mining Property FOR SALE.

ONE of the richest and most valuable Gold Mining properties in the country for sale. The whole or one-half of the property will be sold to a syndicate, for the purpose of working, or for incorporation as a company. For full particulars address, L. SAWIN, P. O. Box 1777, Boston, Mass., Jan. 20,—8w*

MRS. JULIA CRAFTS SMITH, Physi-MRS. JULIAN LINEAR BY STARRAR, Anyon-lly practice for 20 years with unequaled success. Parties at a distance treated by sending lock of hair, age, sex and symptoms, and \$5,00 for examination and Modicine. Medi-cine by express securely packed. Office 480 Tremon street, Jan. 20.

PROF. BEARSE, Astrologer, 259 Meridian street, East Boston. Mass, Your whole life written, boroscope thereof free of charge, Reliable on Business, Marriage, Disease, and all Financial and Social Affairs, Send age, stamp, and hour of birth if possible.

INVESTORS get full information about our 7 per cent.
4,000,000 Joaned; nota dollar lost. J. B. Watkins & Co.,
Lawrence, Kansas, and 243 Broadway, New York.
Jan. 20.—3m.

WANTED, by a lady of refinement and experience, a position as Housekeeper in a Spiritualist family. Address for particulars and interview, MRS, L. C. DAVIS, care Banner of Light office. 1w—Jan. 20. MRS. J. C. EWELL, Inspirational and Medical Medium, Hotel Florence, Suite 1, cor. Florence and Washington streets, Boston, Hours 10 to 5.

VOUR CHART OF DESTINY. By a Bohemian Gypsy. Bond age, color of syssand hair, with 20 cents, to G. WELLES, Parkville, L. I., N. Y. Iwis Jan. 20.

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FREE

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In order to advertise HOUNE AND HOME, and secure subscribers promptly, we have decided to make the following most primerly and magnificent offer to each and every reader of this paper: It is the common practice of the gold and sliver repliers of England and Switzerland to purchase from the pawnbrokers of their respective countries at the gold and sliver watches which have been unredeched, simply for the sake of the gold and sliver cases. The works are then sold to a colebrated watch firm who have made a specialty of this business. This firm places the works in the handsof skilful workmen, who set to work and put them in as good condition as possible. These works embrace every variety of m-vement, some of them being very fine and perfect timekepers, at handsomely cased. We have just purchased the entire stock (25,000) of a bankrupt concern of the above described watches at less than the first cost of the raw material.

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

Money returned if not as described. Address METROPOLITAN PUBLISHING CO. 252 Brondway, New York City, N. Y.

WHAT THEY SAY OF US.

WHAT THEY SAY OF US.

West Point, N. Y., Oct. 17, 1882. Metropolitan Publishing Company. Genis: I am in receipt of the handsome premium watch sent me. I was much surprised to know that you could supply so good a timekeeper for so little money. HOUSE AND HOM E alone is worth the price. Enclosed please that six (6) new subscriptions at \$2,50. Please send me 6 premium watches the same style as the last. Very truly yours, Edward S. Farrow, U. S. Army. Murfreesboro', Tenm. Sept. 30, 1882. Gent's watch arrived "all right in timekeeping qualities. Josse W. Sparks, Jr. M. Paul, Minn., Sept. 14. Premium received, and anico one tits. Gen. R. W. Johnson, Wrightsfown, Minn., Sept. 20, 82. Received premium last night, Well satisfied, Martha Goodale. Month Gardiner, Mic., Dec. 24, 1882. I received watch and paper all right. Like them much. Was offered 40 for watch. Don't want to sell it. Yours truly, 41. C. Goodwin. Testimonials like the above received every day.

N. B.—The popular and beautiful weekly publication known as 110 UNE AND 110 ME, Illustrated newspaper (Established in 1880), is one of the beat and most eleganity illustrated weekly newspapers, of the day, full of News, Art. Science. Fashion, Music, Poetry, Ulmarning Nitories, Wit and Humor, Useful Knowledge, and amusement for every American home. In fact a pictorial history of the world from week to week—eight beautifully illustrated pages—same size as liarper's or Leslie's illustrated weeklies.

Jan. 33.—3wis

LIGHT FOR ALL,

221 SUTTER STREET, SAN FRANCISCO, ÖAL., has a Free Circle every two weeks, and a Free Spiritual Reading-Room, with all the spiritual journals on the LIGHT FOR ALL is issued fortuitual journals on annum in advance. It has a reliable spirit message column. Sample copies free. Address Box 1997, San Francisco, Cal. Jan. 20.

DR. FELLOWS,

VINELAND, N. J., cures diseases of men by an Exter-nal Remedy (a spirit prescription) in 30 days, especial-ly those made sick through their own folly. Send two 3-ct. stamps for his Private Counselor, giving full information. State your disease. Swis*—Dec. 2.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale.

Nov. 15.—Int.

Nov. 15.—18tf

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OUINA'S CANOE and CHRISTMAS OFFERING, filled with Flowers for the Darlings of Earth,
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Of the gifted mediumistic author of this new work, not a word is necessary; her name, announced as editress, is all that is necessary to commend it to the favor of all. This work for the children is just the thing long wanted,

Of the beautiful spirif-author, "Ouina," so well known on both sides of the Atlantc, we can only say, words are inadequate to express how highly she is esteemed. The CHRISTMAS OFFERING opens with a history of her earth-life and its tragic close,

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THE CLOCK-STRUCK ONE, and Christian

THE CLOCK-STRUCK ONE, and Christian Spiritualist. Revised and Corrected. Being a Synopsis of the Investigations of Spirit Intercobrse by an Episcopal Bishop, Three Ministers, five Doctors and others, at Meinphis, Tenn., in 1855. By the REV. SAMUEL WATSON, of the Methodist Episcopal Church.

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THE CLOCK STRUCK THREE; Being a Review of "CLOCK STRUCK ONE," and Reply to it; and Part Second, showing the Harmony between Christianity, Science and Spiritualism. By Rev. SAMUEL WATSON, "THE CLOCK STRUCK THREE" contains a very able, review of the first book by a master-mind, and a reply to the same by DR. WATSON.

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Message Department.

Public Free-Circle Meetings
Are field at the BANNER OF LIGHT OFFICE, No. 9
Montgomery Place, every TUE-DAY and FRIDAY AFTERNOON. The Hall (which is used only for these scances)
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 conclusing of the scance, exconcex precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. The public are cortially invited.

cept in case of absolute meessing. The period are the absolute that the time of the manner that the above heading indicate that special early with them the characteristics of their carth-life to that keyond whether to good or will-consequently those who pass from the earthly sphere in an underveloped state, eventually progress to a higher condition. Wo ask the reader to receive no doctrine put forth by apirts in those columns that does not comport with his or, her reason. All express as much of cruth as they percoive—no more.

her reason. Alexpresses and the those who may recognize no more.

**Ell is our carnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

**Ell is a pleased to the fact for publication.

**Ell is a please to be fact friends, in earth-life who may feel that it is a please to to place upon the after of spirituality their floral offerlies.

**Ell We havite written questions for answer at those seances.

soances.
(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 not be all fressed to the medium in any case.

LEWIS B. WILSON, Chairman.

SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

[Report of Public Scance held Nov. 24th, 1882.]

Invocation. Oh! Thou whose eye is never closed, whose vigilance is eternal; who doth keep watch and ward over all things; who knoweth the wants of thy creatures wherever they may be found, we turn to thee at this hour, bearing our thanksgiving and praise as an offering upon thy altar of love. We recognize and receive all thy boundless tenderness and care; and oh! we would return our grateful praise for all that thou hast bestowed upon humanity. We rely upon thy great heart, feeling that it will sustain us through every agand in every difficulty. We rest upon thy benedicheart, feeling that it will sustain is through every agrand in every difficulty. We rest upon thy benediction, knowing that it will surround every life and permeate all existence throughout all time. We would draw nigh unto thee hispital at this hour, in order to receive of the inspirations which ever flow downward from heavenly spheres. We would receive the blessings, the ministrations of angelic ones at this hour. One way they are faith from this lague heaving infin. Oh! may they go forth from this place bearing influences of peace, of purity and harmony upon their wines, that may be felt by the multitude at large-felt and acknowledged, as emanating from siberes beyond this of mortal time and sense, as coming from the eternal realms where the loving and the pure abide,

Questions and Answers.

CONTROLLING SPIRIT .- Your questions are now in order, Mr. Chairman.

QUES.—[By John J. Kelsey.] What advantage does a person in spirit-life possess who was acquainted with the Spiritual Philosophy in this life over one who was not acquainted with the Philosophy and was a disbeliever?

Axsa-The traveler who finds himself sud-

denly within a foreign country, an unknown country, of which he has never heard or dreamed, will become confused, and not understanding his becation or bearings, will be for a time unfamiliar with his surroundings; consequently he will have to acquaint himself with quently he will have to acquaint himself with the Inditions which at the time attend him. The traveler who is journeying toward a country he intends to visit, and of which he has become well informed, is not thus confused. When he reaches his destination he understands the locality at which he basarrived, and his surroundings, and can take his own bearings, so to speak. It is but a very little time before such a traveler becomes thoroughly acquainted and familiar with the conditions which at the time surround him; consequently he is not in the same condition of peridexity as he is not in the same condition of perplexity as is the traveler who has arrived at an unknown, or I might say, to him an undiscovered country, So it is in passing to the spiritual world of So it is in passing to the spiritual world, of one who, was not a believer in the Spiritual Philosophy, nor had investigated its claims or understood its teachings; he will for a time be in a condition of perplexity; he will not be able to understand why he is surrounded by things which appear familiar, tangible, and present almost a material appearance—while yet they are of a spiritual nature. He is confused in mind, and does not understand where fused in mind, and does not understand where he is and what his destiny is to be. On the contrary, the spirit who understood and accepted the teachings of Spiritualism previous to his departure from the earthly form, readily understands his new conditions, expects to meet friends who had previously passed from his sight; to have opportunities to unfold his in-ternal powers; to find employments in the spiritual world congenial to his tastes and will not have so many false opinions, erroneous ideas, to unlearn, nor will he be obliged to take up the rudin:entary principles and ideas of spiritual knowledge; but having already accepted and comprehended them to aydegree, he will be qualified to pass on immediately to higher grades of unfoldment and of instruction. But the spirit who understood nothing of these things before passing from the body will be obliged to east aside many old opinions, false and erroneous ideas, before he will be receptive to the first rudimentary principles of instruction which the spiritual life affords to

the spirit.
Q.—Is the condition of those who attend this circle so affected by doing so that their spiritriends can more closely approach and influence them in their own homes, and when engaged

them in their own homes, and when engaged in their daily avocations?

A.—If an individual enters this circle-room in a positive state of mind, is antagonistic to spiritual teachings and, principles, does not believe that spirits can return, and will not believe that the medium before you is controlled by any intelligence apart from that of her own mind, he will not be likely to receive splritual benefit by attending this place; for the positive elements emanating from his mind and body will so surround him that highly spiritualized intelligences will not be able to magitualized intelligences will not be able to magnetize him to any degree whatever. But if he enters this seance-room in a receptive condition of mind, accepts the teachings of the spiritual philosophy, believes that spirits can and do return to bless and benefit mortals, believes in the ministrations of angels, then the spirit-ual intelligences who frequent this circle room will be enabled to surround that person with a magnetic aura that will exert a quieting, peace-ful influence to his or her mind. We know of persons attending circles in this room who were much disturbed in mind, with hearts sorely bowed down through the perplexities and griefs of external existence, who declared after having passed one hour in this room, that they were greatly benefited in consequence; that their grief and depression left them, and their spiritual natures were howed up and they their grief and depression left them, and their spiritual natures were buoyed up, and they seemed to be surrounded by a spiritual influence that banished their troubles and perplexities. We know that persons who are prepared to receive the ministrations of the spiritual world can become benefited, elevated, assisted and blessed by frequenting places where spiritual and blessed, by frequenting places where spir-itual intelligences return to mortal life in order to demonstrate truth to those who remain on

Q-Dr. Woodman of Michigan has been investigating the fact of a man, twenty-seven years old, being able, by a mysterious power, to generate fire. He will take a liandkerchief, and by rubbing it briskly and then breathing upon it, it will burst into flames and be consumed. He first discovered that he possessed this physical newer when inhaling and exheling this physical power when inhaling and exhaling the perfume from a handkerchief, which be-came inflamed while in his hands. No phosphorus or deception was used. How can this phenomenon be accounted for?

-We are inclined to think that the phenomenon of which your correspondent speaks may be attributed to a superabundance of elec-trical force contained in the system of the man who has the power of thus communicating fire to said fabric. From the fact that the man rubs the article in question between his hands and then breathes upon it, we believe that electricity in his system is the source of power. The friction thus generated imparts the electrical force to the fabric; and this causes ignificant. It is possible, also, that a peculiar quality of spiritual magnetism may be imparted to this gentleman through the power and influence. this gentleman through the power and influence of spiritual attendants who are acquainted with the laws of chemical affinity and are snabled to make use of their knowledge through his organism. We can conceive of such a pow-

er being applied, under proper and favorable conditions, to mortal life, so that its influence may be perceived and felt. But from what we can gather concerning this man, we are inclined to attribute the source of power to electricity alone. Should the gentleman find himself in a darkened apartment be may rub his, hands together briskly, breathe into the atmosphere, and we believe he will perceive scintillations of light emanating from his hands; also a peculiar vapor, of a light or yellowish cast, proceeding from his open lips. If such be the case you may become convinced that electricity is the source of the phenomenon of which your correspondent speaks.

Robert Owen.

"Eternal vigilance is the price of liberty, was the motto given in the earliest days of the American revolutionary struggle for independence, by one of the foremost apostles and advo-cates of universal freedom; a motto which should be kept continuously in the minds of the people in every age, and under all circum-stances, for it is applicable to every department of human life, social, religious and political.
And to day, as I return from the spiritual
world, and again come in contact with humanity, I perceive that this motto is just as applicable to the conditions existing at the present time as then, and I endorse it as such and

ent time as then, and I endorse it as such and recommend its thoughtful consideration to those who yet remain on the mortal side of existence. Eternal vigilance is indeed the price of liberty.

I come back, Mr. Chairman and friends, because I take an active interest in the welfare and in the doings of my fellow-men. I Although I am removed far from the friction and turmoil of political strife, yet I am interested in all that pertains to the weal of humanity, and especially so of the people of this nation. I feel this to be an important era in the history of the country. I feel that now, and in the near country. I feel that now, and in the near-future, a movement is to be made that will re-sult in great practical good for the welfare of the people at large, and I look in different ways and toward various points, and I find that what I believe to be true is asserting itself: that in-dividuals and communities are arousing to the fact that it is their duty to look to the welfare of the people—not of the few and favored ones who already have the power of money in their hands. It seems to me—I need not say it seems, for I know it is true—that agitation is rife; spiritual intelligences are going forth here and there throughout the length and breadth of the land, "Creating friction and agitation in the minds of thinking people concerning the welfare of the nation; and as I look back over the product of the last few weeks and notice the reevents of the last few weeks, and notice the re-sults of your political elections throughout, the country, I can assure you, friends, that these results are significant for the future of this results are significant for the future of this country; they point to the fact that a new movement is to be made, a new party is to be established—an independent political party—the basic foundation of which will be moral principle—I mean that principle which respects the rights of all mankind, and does not eater to the individual few, or to the power which holds capital within its grasp, nor to the power enthroned upon the heights of authority which looks forth—over the land and demands allegiance from the toiling millions, who are of necessity the abject slaves of want and poverty.

cessity the abject slaves of want and poverty.

Another diement of power has arison—Integrity—which is calling to these tollers who assist in creating the wealth of this nation just as surely as does the scheming brain of the capi-talist, saying, "Ye are my children; I will sur-round you with the blessings which life affords to every individual: I will give to you the heritage which is by right yours: the right and the power of living a useful, honorable life." I believe, indeed I know, that this change is to take place: that a new party is to be created, and on an independent platform the rights of the property will be discussed: the rights of the the people will be discussed; the rights of the people will be recognized, respected and protected. I perceive that this new party will arise, or the nucleus of it will be established in the great metropolis. There the work of reform is most demanded at the present time. Radiating from that great centre of power, it Radiating from that great centre of power, it will go on from county to county, from State to State, be recognized and accepted, until a great party is organized that will sweep away your old political systems, which have become corrupt and I may say, a disgrace to the nation. It will sweep away all that is not of benefit to the people, all that is corrupt in principle and demoralizing to the community. It will bring forward and establish the grand and glorious principles of true freedom, affording protection to all—not overlooking even the humblest of the weary children of toil—and humblest of the weary children of toil—and employment for all. Then I believe, friends, that this country will become the most glorious nation of the world. The people will then be free, and the product of labor will be more equally distributed among the producers. In-dustrious laborers will be enabled to cultivate their own interior powers, provide their families with homes and something more than the mere necessaries of life; they can then afford to give their children an opportunity for education, thus fitting them to become useful members of society.

I look forward and behold this party advanc-ing—gatning strength, numbers and new pow-ers from year to year. Before another decade has rolled away it will be firmly established. its principles recognized on every hand, and its power felt abroad. Then true allegiance will be paid to principle, not to men. I am glad to perceive that the people throughout the country are interested in these questions. I am especially pleased to know that many influential and responsible men of character residing in New York are agitating the subject.

I would here say that a spiritual band is in-

terested in this movement, directing and guiding those mortals who are making their influence felt, and raising their voices in behalf of the people, striving to permeate society and call the attention of men of influence to the great fact that the people require protection, and are looking forward for some new movement that will afford them the requirements which they need. I presume Judge D. D. Koon and his associates have no idea that they are impelled forward by spiritual intelligences; yet true it is. I send my regards and greetings to all such workers, and to all others who are reformers in the truest sense of the term.

In close connection with this question of

political reform arises another—that of Educa-tion. I see its great necessity. Illiterate peo-ple all-over our country are making their power ple allover our country are making their power felt in times of political agitation, by selling their votes to unprincipled aspirants for office. We look to the cause of education for reform in this direction. I would say to you, friends, wherever you are, educate your children and seek to inform yourselves concerning all that pertains to the welfare of the nation, the social and the political questions of the day; also seek to understand all that is possible concerning your own beings, and then endeavor to so educate your children that they will become well informed concerning the means of existence, the operations of life, their own natures—in short, with all the grand questions of the day.

My son, who is with me, sends his greetings—and I would join with him—to our friend, Prof. J. R. Buchanan: we heartily indorse his plans and desires concerning the moral education of

J. R. Buchanan; we heartily indorse his plans and desires concerning the moral education of the young people—instruction in all the various departments of life. We assure him he is surrounded by a band of influences who are working for the elevation of mankind, and seeking to scatter the clouds of ignorance and of error. I have not expressed myself entirely as I desire, yet I wished to say a few words. I would have those who knew of me in the past, and remember my efforts in behalf of humanity, to realize the fact that I am still interested in my fellow-men. I desire, under all circummy fellow-men. I desire, under all circum-stances and in all ways, to extend my influence to those who are laboring to alleviate the condition of humanity. Robert Owen.

Richard H. Bowne.

[To the Chairman:] I am introduced here, and assisted to come, by the gentleman who has preceded me, and by the friend who is with him, who is known as Judge J. W. Edmonds. I belonged in New York City. I was a member of the legal fraternity, and were I present with my former associates I might perhaps discuss some legal point or technicality which might be of interest to them as well as to me, but perhaps of no interest to the public at large. I do not come to speak now upon any question of law, or to propound any question from the spir.

itual side of life, nor to solve any problem. If itual side of life, nor to solve any problem. It my friends desire to enter into communication with me in reference to any of these points I will be very glad to respond to their signal, if they will but open the door for me to do so by visiting some medium, and have a private scance or audience. I shall be very much pleased to make my presence known if it is possible for

me to do so.
'I come here from the spirit world because I am interested in this mode of communication between spirits and mortals. I am a novice in the work, and am seeking to learn how to opethe work, and am seeking to learn how to operate through matter, so as to be intelligently understood. I am also seeking to comprehend the working of the law which determines that a man who has passed through the experience called death, is enabled to perceive the doings of not only one, but of many friends, at one and the same time. It seems to me as though I had a thousand pair of eyes, and could see in all directions. Although my comprehension is not clear upon certain questions of a spiritual not clear upon certain questions of a spiritual nature, certain surroundings in the spirit-world, yet I can perceive many things witch before were not so transparent to my view; and when I turn toward material life, it seems to me as though I was endowed with numerous pairs of eyes; for I behold friends who are in different places at the same moment, and perceive and understand their thoughts. understand their thoughts, and know in what direction they intend to move; consequently l have become familiar with certain matters which are of interest to my friends, and I think

which are of interest to my friends, and I think I can advise them for their own good, if they will seek an audience with me.

I inhabited a mortal form for a long term of years. I had passed my seventieth birthday on the mortal side. I had what you might call a long experience. I understood a great deal concerning human life, and of that which was of interest to humanity; but when I look for ward into the vistas of the future which open before me—for to a certain extent. I seem to before me—for to a certain extent I seem to read the coming time—I stand almost appalled. I do not understand the great life which has come suddenly upon me, and which I cannot say I was prepared to appreciate. I am like a mere child, like an infant entering the first department of rudimentary knowledge, the first grade of school life. I know I will have the power given me to advance in knowledge, consequently I am delighted as well as amazed at the spiritual life which has come to me.

the spiritual life which has come to me.

I passed on to the spirit-world early in May, 1881. It is not yet two years since I inhabited a mortal form. I would like very much to come into communication with old friends, especially those with whom I left my own interests—the settlement of my affairs, those known as executors of my will, my estate—notably John Bowne and Thomas F. C., of New York City, I have something of importance to communicate, if I can reach them through a private avenue. I send my greetings to friends, my regards to all associates who yet remain on this mortal side. I would like them to know I have met old friends who passed on before I like the theorems where of the family who have did; that those members of my family who en-bered the eternal state previous to my de-parture from the body have welcomed me to the spirit-world, and I am privileged to asso-ciate with them in congenial companionship.

I send my love to those nearest to me, and assure them I will continue to visit them as frequently as possible—to be with them under all circumstances, when I feel spiritual assistance and power will be required. Richard H. Bowne.

Adeline Stevens.

My name is Adeline Stevens. My friends are in the city of Worcester, Mass. I wish to come to them, for I feel that they need my presence. Sorrow and affliction—have visited the homes of those who are closest to me, and their hearts are bowed down in consequence. They can-not see the light of Spiritualism; they do not know that it shines freely and grandly for all mankind, for they are enveloped in clouds of doubt at the present time; they do not know whether there is a future life for man or not. They have lost, or seemingly lost, dear ones, and because the little buds of promise have and because the little buds of promise have passed from their home, have been "blighted," as they seem to think, they are dismayed and do not know where to look for comfort or for light, and consequently are in deep trouble—especially one, who is very closely attached to me, and to whom I am closely attached, also. It seems as though she would almost become

tion to her soul.

I come to say, we are all with you; we bring you our love; we surround your homes with the blessing of angels; we try to uplift your spirit, and bring you peace. If you can only realize that the loved ones are not dead, cold and lifeless, but know all that your heart contains, all the yearning desires of your soul, to meet them again; that they are able to come and bring you tidings of joy from beyond the tomb, I feel that your life will become glorified and elevated, your life will become glorified and elevated, and not only be a blessing to yourself, but to those who surround you. At the present time you are engulfed in sadness, and in clouds of sorrow. I think they will pass away before long; that knowledge will come to your life, for you have in your own home those who possess mediumistic powers, those who are enabled to draw influences from the spiritual world, and make them felt; and under favorable conditions these powers will become more fully developed. I think they will, in a little timeafter the clouds have passed away and the first great sorrow has become to an extent deadened —time, the great healer, will bring you relief. Then the mediumistic powers within your home will become unfolded, you will be able to understand the presence of the spirits, to perceive and appreciate the great fact that the angels do come from the heavenly land to bear angers do come from the heavenly fand to bear tidings of joy and consolation to mourning hearts, bringing strength and peace to those who travel the darkened ways of material life. I also bear to you messages from father and mother; they wish you to feel that they are with you, that their blessing attends you under all circumstances and conditions; they seek to quide you in the right nath and if you will sale. guide you in the right path, and if you will only feel that the loved ones are not dead, that they ove and watch over you, you will become in-leed happy and free from care. I will also say to those other friends who were at times with me during my last hours that I bring them my blessing and love from the spirit-world. Tell them their friends stretch out their hands in them their friends stretch out their hands in greeting, and seek an opportunity of bringing messages of love and instruction from the world beyond. I ask those friends to carry my message to my sister, that she may feel I have returned, and perhaps she will be happier in consequence. I bring my love to each one. I come bearing a floral emblem, one that is significant to me and to others; it is an anchor, composed of white carnations, and is a symbol of a gift hestowed upon my lifeless remains by a pear of white carnations, and is a symbol of a gift bestowed upon my lifeless remains by a near and dear friend, who, although knowing noth-ing of the Spiritual Philosophy, yet felt that there was hope for the dead, and also hope for the living.

Andrew A. Osgood.

[To the Chairman:] An old resident of the city of Portland, Mr. L. O. Reynolds, who manifested recently from this place, pronounces the experience thus attained to be good for his soul, and he assures me that he has by this means attracted the attention of neighbors toward the spiritual philosophy, which has intoward the spiritual philosophy, which has induced me to return and seek to manifest from this place, also. I was very well known in Portland, sir. I belonged there, carried on my business there, and became associated with many people who are still living upon the mortal side. I am halting in speech and feeble in manner, because I not only feel the old physical sensations which affected me just previous to my departure from the body, but I also do not understand how to take the best advantage of the law, which governs spirit control, and to make myself known as clearly as I would were I in my own old body. However, I will do the best I can. I come, because I desire to experience this manner of operating for myself, and I desire to send my greetings to my old friends,

very convenient and beautiful; not made with hands, but enduring, because they are com-posed of the results of the activities and deeds performed by the spirit while inhabiting the body. In the mortal life you go to work and erect your homes with the implements which are provided for you and the materials which you liave to use. So, in the spiritual world, you go to work and creet your homes by the force, the energy which emanates from your active life. And I perceive that when you perform a good deed it is as though it was an impulsion of magnetic force that assumes a vapurson of magnetic folce-that assumes a val-pory appearance which is really of a material nature, and this goes out in a wave of light and becomes material for the erection of homes or for their adornment. I do not understand it for their adornment. I do not understand it myself, it is something very new to me; but I am so interested in it that I delight to study and watch the operations. My own home is a very good and substantial one, so far as it goes. I am seeking to follow on with the work of making it complete in all its parts.

But I am no preacher, and I do not come here for the purpose of making a sensation; I only wish to send my greetings to my friends, and assure them I would like an opportunity of coming to them in their private homes. Andrew A. Osgood, of Portland, Me.

William G. Monroe.

[To the Chairman:] I passed out suddenly from the body, sir. I did not know that I was so near the end of my physical life. Had I realized it I would have made preparations more thoroughly, and have done somewhat differ ently. I would have passed my last hours in a different manner than what I did. I do not know that it makes any material difference to me now. I am probably as well off as I would have been had I engaged my attention in making preparations for the change, so I do not complain of anything which has come to me I was walking your city streets when I was suddenly and mysteriously attacked by faintness, pain, and a sensation of illness. I was taken into a drug store, I believe (I am a little taken into a drug store. I believe (I am a little confused in returning, for the old sensation of illness seems to come over me). I did not gain any relief by the attention afforded me, and my spirit passed out of the body. This is as near as I can tell you concerning the last few moments of my earthly life; but I found myself almost immediately in a world of beauty, which appeared so natural to me that I could not for a moment realize I was apart from the hody. a moment realize I was apart from the body; it seemed as though I had recovered from a temporary illness, and was still to go about my usual pursuits; but I know now that my body was a spiritual one. Like an outer garment, the material body dropped aside, and I was divested of it.

I send my greetings to my friends. I have friends in Boston and in other places, especially in Newport, R. I., where for many years I was engaged in mercantile business. I would say to my friends that I bring them greeting from another world, another life. This is the transitory state, but the eternal condition is of course an abiding one, and I can feel now more settled that I ever did before in my life; I am ready to take upon myself whatever new conditions, opportunities or powers are provided for me.

I am not used to speaking through the organ ism of another. I know that I shall not succeed very well in voicing my opinions, for I am like one who has but one hand upon his machine, when he should be making use of both these useful members consequently the work will be but half done; therefore I will not tarry to make many remarks, but will say to my friends that I am here simply to announce myself and bring them my greetings and my love. I wish them to know that I am the same individual that I was when inhabiting my mortal form. I have only thrown off the outer garment, the great overcoat, and now stand before them in my interior robes. If they will seek to open their spiritual insight and under-I have only thrown off the outer seek to open their spiritual insight and understanding, I know they will be able, by investigation, to understand and appreciate my presence with them: and not only will they be able to do this, but also to comprehend that all the loved ones who have passed from the body have the power to return to them, bringing ministrations from the eternal world. William G. Monroe.

Sarah Tilton.

It seems as though she would almost become insane because of the troubles that have come to her, and I am here to try and open the way, not only for her dear ones to come—those little ones whom she loves so well and who have been taken suddenly from her side, but also for her father and mother and other dear ones to come to her, bearing messages of peace and consolation to her soul.

I come to say, we are all with you; we bring you our love; we surround your homes with the blessing of angels; we try to uplift your spirit, and bring you peace. If you can only realize when here, for it is of a spiritual character, there, but not at the same kind of labor as when here, for it is of a spiritual character, and has nothing to do with the outward robes of the body. I have been going through a long course of preparation for my new work, serving what you might call an apprenticeship: I have been passing through some of the schools of spirit life, attaining the knowledge which they give to their pupils.

I come back to my friends that they may know that I live: they do not know it for a certainty; they believe there is a future state for mankind—one of happiness for the good.

for mankind—one of happiness for the good, one of misery for the wicked; and that it is possible they may, when they pass away, meet their friends who have gone before; but they do not take any live interest in the doings and concerns of those who are apart from the body; they do not know that spirits can return and watch over their friends. I bring them my love, and Hannah and Maria send theirs. They, too, are in a beautiful home in the spiritual world; they too are industrious; they can never be idle, for that would be foreign to them, as they were always diligent when here. We are associates, and come sometimes together to visit our friends and bring them what powey we can from the spiritual world to assist and benefit them.

I know that one in earth life, who is very do not take any live interest in the doings and

I know that one in earth-life, who is very near to me, not very long ago had a strange experience. She did not understand why a certain amount of wealth, I will call it, although it was not money, was given to her—something that would benefit her materially, and bring her out of a condition of sadness. This gift was brought her under strange circumstances, and she did not know how it was possible for it to have been thus bestowed, because she did not understand that she had merited it, or had done anything to attract it to her. I wish to say that it was given by the force of spirit-power; a certain influence was brought to bear upon individuals here who were forced to bestow what they had upon her, in order that she might be assisted and benefited. We have aided her and others in different ways, and tried to make their pathway pleasant, and to draw to them those surroundings which would be beneficial for the spiritual as well as for the material bodies. I am trying the best I can to let my friends know we are with them; that we have not descrited them; that at all times we will try and give them our influence for their own best good. I them our influence for their own best good. I want them to try and learn something of Spiritualism; to investigate its claims; to visit some medium in Boston, and we will try to come to them. I do not think we can come to what you call a materializing medium, but if our friends will visit some medium that the spirits control to speak, I think Maria and myself will be able to talk with our friends, and convince them that we are indeed with them. Sarah Tilton.

Daniel Osborn.

[To the Chairman:] I come back, sir, merely to give my name, and a few words to my friends. I wish them to know that I have been with them a few times, since passing from the body; I have not associated with them as I might have down ware I in the first them. body: I have not associated with them as I might have done were I in the form, because I have been occupying myself with new employments and studies in the spiritual world. I feel to send a greeting and kind remembrance to all who are here, who were connected with me or interested in my doings, and to assure them I will be glad to take them by the hand apy time that it is possible for me to do so. If memory is not at fault, and I think I speak correctly, I departed the body upon the last day that I remember in connection with earthly life #I know that my demise was considered studen by those who remained, and to me it was added. When I

found I was ushered into another world, I could hardly comprehend that I had really cast off the mortal body; I felt as though I still retained it, and it was mine. When I was taken to it, and could view the cold remains, during the four days which it lay, before it was placed away from sight, I began to comprehend that really I was another man, apart from the old casement. Since that time I have been eager to inderstand more and more of life, and to gain knowledge for myself. I am ready to give what I have gained to my friends, if they are ready to receive it: if they are not, it will be of no use for me to attempt to give them any information, it will be of no good to them. I send my greetings, and tell them I come because I wish each one to know that spirit-life is real, that it is true and tangible, that all mortals may, if they desire to do so, become aware of its existence, and also informed concerning its inhabitants. You may put me down as one who hails from Brighton of this State. Deniel found I was ushered into another world, I could habitants. You may put me down as one who hails from Brighton, of this State. Daniel Osborn. I lived in the body fifty nine years.

Mrs. Matilda Olney.

[To the Chairman:] Now, sir, I am permitted to come, and I feel grateful for the privilege. I have those who are very dear to me yet in the body. I come to send them my love, to assure them that the spiritual life has afforded me all I anticipated and looked for previous to the change which sent me from the body. I am glad to say I accepted the teachings of Spiritualism for many years before I went to realize what the life of the spirit was for myself. I sought to live in consistency with the teachings of Spiritualism, and to adopt them into my life, to try and mark out my line of duty by them so far as I could, and I think my friends and neighbors will tell you that what I say is true. I am glad to be able to come back and testify to the truth of spiritual existence, for I think it is the duty of all spirits, who have realized this for themselves, to come: if they have no friends to send their love to, their words of greeting and advice, then come and demonstrate their presence to strangers, in order that human beings on the earth may realize and know that spirits live, apart from the body, and that they have the power of manifesting to mortal life. [To the Chairman:] Now, sir, I am permitted

ings on the earth may realize and know that spirits live, apart from the body, and that they have the power of manifesting to mortal life.

I take a great interest in mediums: I feel it my duty to help them whenever I can, and, if possible, to demonstrate my presence through their instrumentality, in order that some one in the body may knew that spirit power is rampant, that it may be felt through the life, and can be exercised in all places. I see one young person whom I find to be mediumistic, and it seems to me that her powers, her gifts, whatperson whom I find to be mediumistic, and it seems to me that her powers, her gifts, whatever you may call them, are somewhat different from other mediums. I perceive that, emanating from her, body, there is an aura, a sort of vaporous substance, which is of a light yellow color. I have seen the same kind of aura emanating from many individuals, but I have never seen it utilized by spirits, as I perceive it can be in her case. I find that when this young lady is in a uniet condition, when she is at lady is in a quiet condition, when she is at rest—that is, her mental powers and her physical likewise are in a state of quietude—this peculiar tint or aura seems to be more dense than culiar tint or aura seems to be more dense than it is at other times, and at that time, if a spirit steps within it, becomes encircled by it, he or she can become visible to others. It is not what I call materializing, because the spirit does not take upon itself material elements from the medium, and thus construct a temporary body, but it is enabled to cast a reflection, so to speak of itself as it is, in the spiritual so to speak, of itself, as it is in the spiritual world; inhabiting its spiritual body, which can be seen by others.

Now, this young medium, if she is kept in a

proper condition, will, I think, become developed, so that her powers may be utilized, be oped, so that her powers may be utilized, be given out for the inspection of others. Two or three individuals have perceived the peculiar phenomena which occur in her presence, and they are very much interested in them. I am not allowed to call the name of this medium; because she is not in public life, it will not be well to call the public attention to the public attention to after; but I hope and believe the time will come when her powers will be so unfolded that she will be enabled to will be so unfolded that she will be enabled to sit for the many, and thus give positive information and evidence of spiritual power and pres-

ence. I wish to say to my friends that I am interested in such work as this. I am in hopes they will learn of this mediumistic person, and be will learn of this mediumistic person, and be able to perceive some of the phenomena which will be given through her powers, by-and-by. It is just as I say; this peculiar magnetic aura emanating from her form enables the spirit who steps within it to make himself visible, not perhaps so much so as a materialized spirit could do, but sufficiently so that he may be perceived and recognized by any friend of his who may be present; and I am told, in the spirit-world, that mediums for this phase are to be developed by and by, when con-ditions are supplied them by those Spiritualists who are yet to learn concerning the laws of spiritual power, concerning the laws of medium, ship. If they will seek to investigate these laws, study them, so as to work in harmony with them, they will find the mediums with whom them, they will find the meditins with whom they come in contact becoming developed, becoming strengthened; the spirits will gain power to make themselves felt and recognized by human beings here in the body.

I send my love to my friends. Tell them I

by human beings here in the body.

I send my love to my friends. Tell them I am happy in my spirit home—in my work. I have my dear friends with me; we are together associated in love, in harmony and sympathy; we strive to send forth our influence unto those who are here, that they may also grow in happiness and in peace. I was, Mr. Chairman, as I said, a Spiritualist, and it made me happy to feel that my Spiritualism was recognized by others; that I could live it out; and I now feel glad that I was not afraid to step out, to declare my principles and my belief. I was a member of a Spiritualist Society, and sought to use my influence there to the best of my ability. My friends are at Nunda Station, N. Y. It is very nearly five years since I left the physical form. I stepped out of it as naturally, and it seems to me as easily, as I should step from one room to another, as I used to cast aside one garment and take upon myself another.

one garment and take upon myself another. Mrs. Matilda Olney.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Nov. 28.—A. A. Ballou; Henry G. Ballou; Sarah A. Messenger; Henry Choate; Mrs. Mary B. Marsh; Waunegah.

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

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

Dec. 82.—John S. Thorpe; John H. Snow; Betsey Price; Hannah Stearns; William Snipes; William Bmith; George Nelson; Noah Brooks; Lavinia Richmond; Mary D. Chapunan; Georgie Dorr.

Dec. 15.—Judge Joel Willard; Mrs. A. P. M. Davis; Mrs. Emma A. Whitney; Mary E. Cooke; Martha Grant; Mrs. Charles Henry.

Dec. 19.—Timothy Kaley; Mrs. Ellen A. Slack; Elizs Horsford; Joseph Cheney; Dr. John B. Blake; Emma Hoses; Sunbeam.

Horstord; 4-Joseph Cheney; Dr. John B. Blake; Emma Hosea; Sunbeam.

Dec. 22. — Children's Day. — Stanley Flanders; Clara Peterce; Roscoe Mendler; Frankie T. Whittomore; Jennie Turner; Emma A. Hardwick; Mamile B. Preston; Jessie Holloway; Hattle Jackson; Sammie Churchtli; Willie Baker; Dalsy McKelvey; Nettie S. Alexander; Angle Ricker; Alfred Nielson; Winnie Graves.

Dec. 26. — George Rall; Anna M. Casey; Mrs. Rebecca E. Lumphrey; Dexter Clark; Annie Brown.

Dec. 29. — Mrs. Sarah Payne; Solomon Fletcher; Mrs. Dr. H. H. Smiley; Jason Woodman; Sarah E. Poore; Edward Cross. Cross.

Jan. 2.—Judge Nehemiah Wade; Mrs. Mary A. Hewins;
Eila Haines; Charlie A. Read; Mrs. Aurilla Smith; Andrew Sargent.

Jan. 0.—Barker Van Voorhis; Millie Hadley; Mrs. Lucy
A. Jewett; Elisha N. Child; John L. Bergen; Eya May
Clark.

Walt Whitman holds "the mirror up to nature" when he says in an article on the 124th birth anniversary of Burns, that the letters and

speeches will be mostly from people who would

not have noticed the poet at all during his actual life, nor kept his company, or read his verses.

Advertisements.

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"The Spiritual Controversy.

"The Spiritual Controversy.

A Modern Samson Pulling at the Pillars."

"Religious Intolerance.

Prof. Henry Kiddle and his Critics."

"Opposition in the Provinces.

"Strike, but hear?!"

"Science Versus Dogmatism.

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"Opposition in the Provinces.

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"Science Versus Dogmatism.

Roview of Prof. Wundt.—University of Leipzig."

"The Spiritual Agitation.

Rov. Joseph Cook's Lectures Reviewed."

"The Tribune on Spiritualists."

Politics, Fashion and Sporting at the Front."

"Science and Spiritualism.

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"Modern Spiritualism Defended.

Is the Advance yolny backward?"

"Truth Ageins its Enemies.

Afiswer to the Author of a Spirit Tragedy."

"Spiritualism and its Critics.

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"Hoe Death Penalty.

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W. J. COLVILLE'S DISCOURSES.

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[Continued from first page.] Universalist clergyman-delivering a brief address and an appropriate poem, which we shall give to our readers next week.

Dr. Brittan sustained toward us for many years the attitude of a warm personal friend, and in tracing these lines in his memory, we feel that we are but doing justice to a brave and daring spirit which proved itself worthy the highest meed of praise from those who love the cause of the New Dispensation for which this veteran so effectively labored. Dr. Brittan was during his mortal life a constant inspiration in the ranks of sincere Spiritualinspiration in the ranks of sincere Spiritualists, and he will not lose that characteristic by inspiration in the ranks of sincere Spiritualists, and he will not lose that characteristic by his advent to spirit-life—as coming time will prove. He was not less an unceasing missionary force among those who were not belie ers, but were willing to be persuaded, and were almost persuaded already. His own faith was actual sight; no one could utter what he habitually uttered for the living truths of Spiritualism unless he were fully nossessed by them. ually uttered for the living truths of Spiritualism, unless he were fully possessed by them. They were his meat and drink daily. He did not so much live up to his belief as live by it. It was all in all to him. Where others might have spoken of personal sacrifice, he thought only of the advantage of the cause so dear to his beat.

The greetings which were tendered him on his advent to the angelic world were such as most mortals might well account showers of blessings, rich and uncounted. They plainly showed in what high esteem our departed friend and his labors with us on earth were held in the realm of spirits, by the unnumbered hosts whose personal interest in the affairs of mortals does not end with their going away from

He is gone, and he is not gone. We may truly say that he is more here than he was before. The barriers to his free entrance into human hearts and minds are all removed, and he may now set his native influence in free he may now set his native influence in free operation. How many, how very many, whom he failed to reach when he was visibly with them, he will now approach on the invisible wings of thought and sympathy. How much more effectively will he now labor for the pure truth, the linipid current on which all good causes are carried forward among men. As a co-worker for the good and the true, SPIRIT BRITTAN will henceforward mahifest his identity and power through earthly media, beyond tity and power through earthly media, beyond hope of question, to the attaining of grand results in the years that are yet to be.

FROM A. E. NEWTON.

On receiving the intelligence that Dr. Brittan had passed on, we wrote a brief letter announcing the event to our friend and correspondent, A. E. Newton, Esq., of Philadelphia. This gentleman on receipt of our missive felt prompted to bear the following testimony to the worth of the deceased as an earnest laborer in the cause of Truth:

To the Editor of the Banner of Light:

Your announcement of the decease of our friend and brother, Dr. S. B. Brittan, just received, is a surprise and a shock. The removal of any other of our old co-laborers in the great Spiritual Reformation of the present century could not have been more unexpected. The last time I met Dr. Brittan—a few months since —he appeared to be in the vigor of ripe man-hood, and capable of many more years of effective service in the cause he so early espoused and so ably advocated. But his career, though somewhat suddenly cut short, has been a long, active and noble one, and it is doubtless well that he is now called to a higher sphere of service and of enjoyment.

The limited time at my disposal will allow of but a brief reference to a few points in his career, more especially such as have come within my own personal knowledge. I first knew of Dr. Brittan as editor of a monthly journal entitled *The Shekinah*—an exponent of new and at that time strange ideas in the department of at that time strange ideas in the department of Psychology, and the relations of this world to the world of spirits. The ever matters concerning which, in those years, in common with most people, I knew little and had exceedingly vague ideas, but was beginning to inquire. In fact, as regards all such questions, "darkness covered the land, and gross darkness the people." 'and this publication appeared as literally 'a light shipper in a dark place," and men 'comprehended it not."

"comprehended it not."

Our friend, however, was one of the favored ones to whom light had come, in an unusual but convincing way; and he was not one who could "hide it under a bushel" or even suppress it for a good salary. The circumstances, as he once related them to me, were as follows: He was the popular pastor of a church of the Universalist denomination, if I remember rightly, in the city of Albany, when, in consequence of excessive labors, he fell into a severe and serious illness. While thus prostrated, and on the verge of the Beyond, he one day experienced a singular illumination or opening of the the verge of the Beyond, he one day experienced a singular illumination or opening of the inner senses, which intromitted him seemingly, and as he believed veritably, into the world beyond the veil, and revealed to him not only the proximity, but explained many of the mysteries of that unseen realm, and of its relations to this world of mortal sense. After some days to this world of mortal sense. After some days spent in this trance, he returned to consciousness, was in time restored to health, and resumed his pastoral labors, but feeling that he was charged with a new message to his people of the highest significance—if not a new gospel, at least a new interpretation and corroboration of the old. The message, as usual, was scorned—the new light rejected; and as he would not suppress the convictions which had taken so deep a hold of his whole mind and soul, he was obliged to leave his pulpit, renounce his easy-salary, accept the obloquy which the announcer of new ideas always draws upon himself, and betake himself to such precarious means of

salary, accept the obloquy which the announcer of new ideas always draws upon himself, and betake himself to such precarious means of support as a pioneer can find. This was some years before the "rappings" at Rochester heralded the opening of the spiritual era, in which our friend was destined to take so prominent a part—for which part this early experience so fully prepared him. For the revelations which came through the himble "raps," and which afterwards were so largely amplified through other modes of communication, he found to be in accord with and confirmatory of those received by himself in his remarkable trance.

My first meeting with Mr. Brittan was in the summer of 1853, in New York City, where he was then engaged in editing The Spiritual Telegraph, one of the earliest and ablest journals devoted to the new movement. I shall never forget the cordiality and generosity of his greeting. A short time previously I had had the temerity to publish to the world a small pamphlet, entitled "The Ministry of Angels Realized"—being a letter addressed by myself and wife to the Church to which we then belonged giving some account of our experiences in angelic communion—which proceeding, in the capital of New England, had drawn upon our heads no small amount of ecclesiastical obloquy and social ostracism. This little pamphlet, which had preceded me, was my only introduction to the able and accomplished editor of the Telegraph, and I found no other was needed to secure his most attentive courtesies; while his generous encouragements went far to compensate for rough treatment from other quarters.

When, in later years, it fell to my lot to take up the editorial pen in behalf of the spiritualistic movement (in the columns of The New England Spiritualist), I received a warm and gener

When, in later years, it fell to my lot to take up the editorial pen in behalf of the spiritualistic movement (in the columns of The New England Spiritualist), I received a warm and generous welcome from Prof. Brittan, then considered almost a veteran in the service; and, later still, it was my privilege to be associated with him for one year in the editorial management of The Spiritual Age, from which he retired, I think, at the end of 1859. My associations with him were always of the most agreeable character, and his writings in behalf of Spiritualism, whether expository or controversial, were always clear, able, dignified, courteous and scholarly.

In 1873, after he had been for several years mainly out of the public field, he commenced the publication of Brittan's Journal of Spiritual Science, Literature, Art, and Inspiration, issued quarterly, which he conducted for two years. Its numbers, by whomsoever fortunately possessed, will be a lasting monument to the scholarly ability, the philosophical acumen, the esthetic taste and the editorial skill of our departed brother.

leparted brother. or. Brittan's ability as a dialectician—as a posed for more than fander of the modern faith against the as. High Barbary,

saults of its hosts of enemies, whether in pulsaults of its hosts of enemies, whether in pul-pit or in the religious or secular press—I may safely say, was, in many respects, without a peer in our ranks. This, no doubt, the spirit-managers of this great movement fully appre-ciated when they called him to the important position of "Editor at Large," or conductor of the "Secular Press Bureau." His extensive labors in the discharge of that function, happilabors in the discharge of that function, happilapsiven to the public in the form of a permanent volume, shortly before his decease, under the fitting title of the "BATTLE-GROUND OF THE SPIRITUAL REFORMATION," furnish an additional monument to his conspicuous abilities as a contraversalist and a teacher of spiritual as a controversialist and a teacher of spiritual truth. So thorough was he in his work, whenever he attempted to demolish an assailant of the truth, that I know of no instance in which one of these has ever attempted to rebut his ar-

But time presses, and I must close this most But time presses, and I must close this most inadequate tribute to a dear friend and an admired champion of our cause. A great leader has fallen! Has fallen, did I say? No—has arisen to a higher sphere of action, where a vaster field and grander realizations await his tireless activities! May we, who still remain amid the toil and turmoil of the "Battle-Ground," be cheered and strengthened by the record of his labors; and may we not hope, now that the gates are ainr to hear occasionally

that the gates are ajar, to hear occasionally his encouraging voice from the Beyond?

Truly yours, A. E. NEWTON.

2210 Mt. Vernon street, Philadelphia, Pa., Jan. 8th, 1883.

BRIEF PARAGRAPHS.

MOSES AND AARON-A CONFAB. Says Moses unto Aaron, "What about the recent visit

Of one "Cumberland'?" Says Aaron, "I do not know. What Is it? And what does it amount to? Is it true that he dis-

closes Pretended 'tricks of mediums'?" "Oh! not at all," says Moses.

Says Aaron unto Moses, "He has come for dimes and dollars.

The same as did his master; he is one of Bishop's scholars, And like him takes the scientists and clergy by their

noses. And trots them round his circus ring." "The deuce he does!" says Moses. Says Aaron unto Moses, "He just uses them for bait

To entrap the crowd of people for whom he lies in wait And while he laughs at those on whom he thus im poses. He gathers in their shekels." "It's a burning shame!

Says Aaron unto Moses, "Things have reached a fear-

ful pass, When the lion, Truth, is challenged to combat by an ass; When the odor of the swamp pales the perfume of the

And every fool's a hero." "That's a solemn fact!" says Moses. -Jo Cose.

Merchants and others who succeed in business, keep their running gear well oiled by advertising in the newspapers. It is the best lubricator in the market. If you do not believe it, put your "ads." in the Banner of Light and you will soon find out.

In the course of an editorial favorably commenting on Gov. Butler's late inaugural address, the Valley Visitor (Newburyport) makes the point that "Since 'what is sauce for the gander,' reversing the old proverb, 'should be sauce for the goose,' he [the Governor] zealously presses woman suffrage."

Colton says : "There are two modes of establishing our reputation: To be praised by honest men, and to be abused by rogues. It is best, however, to secure the former, because it is invariably accompanied by the latter."

Public press slanderers are a doomed race. It is only a matter of time.

Here is Gambetta's horoscope: "Twice," it was foretold to his mother, "will your son control the destinies of France, and then he will die by the hand of a woman.

The largest feet known to history must be those of the Maryland editor who writes: "We black our boots with fifteen million boxes of domestic blacking a year."

Spiritualism is doing more to place mankind on a solid foundation than all the creeds of all the world.

The Banner of Light, published in Boston, contains a list of names and addresses of two hundred Spiritualist lecturers.—The Echo,

Olaya, N.Z. . The nation is paying off its public debt too rapidly—the people are taxed too heavily—and if Congress does not by law reduce the internal revenue, a money panic will surely come at no distant day. The strain is altogether too much, and our business men are already beginning to furl their sails-so to speak-in order to weath-

er the coming storm. It is a singular coincidence that at his death Mr. Anthony Trollope had just reached the age -sixty-seven years-which he made the legal limit of life in "Britannula," the fictitious colony which was the scene of his strange story, 'The Fixed Period," published two or three months ago.

"Was the crowd tumultuous?" inquired one man of another who had just come from a massmeeting. "Too multuous," replied the other, 'oh, no, just about multuous enough to comfortably fill the hall."

"More Truth than Poetry."-A lady living in Chelsea, Eng., sent to London for an M. D.—apologizing for asking him to come such a distance. . "Do n't speak of it," answered him of the diploma. "I happened to have another patient in the neighborhood, and can thus kill two birds with one stone."

Another asteroid discovered. The astronomer's business is looking up.

The American says that one of the prominent citizens of Lawrence, who was abroad last year, dreamed on Sunday night that he was upon an Inman steamer, lying in a fog at the estuary of the Mersey, when the vessel was run into by another steamer, cut down and sunk. The whole scene was most vividly impressed upon his mind when he awoke, and on taking up the morning papers he found a full account of just such an accident [to the City of Brussels] at the very point and to one of the steamers as pictured in his dream.

The poet John G. Saxe now lives in Albany with his son, and is a helpless sufferer from neuralgia and dyspepsia. It is denied that his mental strength is impaired, or that he is suffering from softening of the brain.

Arabi Pacha and his partners in exile from Egypt arrived at Colombo (Ceylon), Jan. 10th.

Rev. Joseph Cook resumed lecturing, in Boston, on Monday the 8th. He is as eloquent and as egotistical as ever.—C. C. Hazewell.

The remains of John Howard Payne are on their way to "Sweet Home," after having reposed for more than thirty years in the earth of

The Gospels an Evolution. SERMON BY THE REV. DR. R. HEBER NEW-

CHURCH, NEW YORK.

TON, OF ALL SOULS PROTESTANT EPISCOPAL

The Rev. Dr. R. Heber Newton, of All Souls Protestant Episcopal Church, in New York City, preached last Sunday morning another sermon in the series on the Bible. His congregation was very numerous and attentive. The text was from Galatians, xi., 4: "When the fullness of the time was come, God sent forth his son." St. Paul, said the preacher, condensed the philosophy of Jewish history into a metaphor. It was the gestation of Christianity. Israel travailed in giving birth to the Christ. The Old Testament is the record of the real evolution. The New Testament records the birth of this Holy Thing, and its early growth. A critical study of the writings of the Bible reconstructs the history of Israel and of the church. Moses was the soul of the movement of the nomadic Jewish tribes from Egypt. His actual work is hard to discover beyond one general idea. He did not write the Pentateuch,

eral idea. He did not write the l'entateuch, nor did he give the legislation bearing his name. All this was a much later work, ascribed to him as the father of the nation who begat the nation's essential life.

Moses led the tribes to accept Jehovah as their God, whatever the original character of the worship of Jehovah. He stamped it with a revolutionary idea. He threw around the power worshiped under the name of Jehovah, whatever it was (some form of nature's forces, problems). over it was (some form of nature's forces, prob-bly), the awe, profounder than that called anony), the awe, projounder than that cannot forth by the starry heavens—the awe called forth by the moral law. The second period was the holy legendary epoch, in which the people were slowly conquering a possession in Canaan, and changing from nomads to agriculturalists. Their religion was legion. Fetishism abounded among the ruder elements, and various forms of return wearly in purpose the higher elements.

among the ruder elements, and various forms of nature-worship among the higher elements of the people. The third period began with the unification of the tribes into a nation.

When the prophets arose, the ethical impulse of the prophets showed itself strikingly in their socialistic attitude. They were men of the people. They voiced the cry of the poor against the encroachment of new and great wealth. The old simple society of Israel was going through the usual process, and individualism was taking the place of the communal rights. Land was being enclosed, monopolies were growing up, poverty was deepening over against this new wealth, when the prophets appealed this new wealth, when the prophets appealed to the corporate conscience of Israel, and plead ed for social justice and brotherhood. They sought to embody the new life in institutions, and hence the remarkable movement which was pictured in the previous description of Deuteronomy. This movement, the re-formation of institutional religion, finally succeeded,

although, as always, to the loss of pure religion.
After tracing the development of the prophetic idea through the successive prophets, the preacher showed how Jehovah became God, religion monotheistic, and ethical life was deepen-Thus the legislation of Israel was codified history was rewritten, and the Pentateuch took its present shape. Then came the era of philosophy and religion. It is a period of growth up to the last, though at the last the signs of death show themselves just as the tassels wilt and wither when the corn is ripe. Then comes the Christ. Christianity is to be studied in the New Testament as the issue of this long travail. The Gospels studied critically reveal the real Christ, Gospeis studied critically reveal the real Christ, a most sure historical personage, whose essential form is as clear as that of Casar. The Gospels, too, are an evolution, a growth from which we have the winnowed wheat. Sifting these still further, we get in the threefold tradition, the certain Christ.

In the New Testament letters we are to read the old progress beginning again. It is bought

In the New Testament letters we are to read the old process beginning again. It is thought and life falling upon the human mind, to be worked over by it into its best shape possible, and taking the form prepared in Jewish and Grecian philosophy. The New Testament letters, said the preacher, show up the beginning of the process still going on, as the germ dropped into humanity's bosom in the Christ grows toward a perfect man. This view of the history of Israel and Christianity prepares the way for what the world needs to day, the reconciliation of science and religion. The central history of the earth, religiously, proves no exception to the normal order as revealed by science. It is an evolution. For once in the history of man issues normally an ideal man. What are we to say of it, but that when the fullness of the time was come, God sent forth his son? But what then of the rest of life? A nation, too, is in was come, God sent forth his son? But what then of the rest of life? A nation, too, is in travail with man, and man is in travail with the ideal man, and the ideal man bears all the features of the Christ. The human ideal unto which man is pressing forward so ardently, already shows the head of the Christ upon the shoulders of the race. Will it be born? The history of Israel assures us that it will. What shall we say of it when it is born? Whence this ideal, begotten in mother Nature from the father God? Mind has impregnated matter; an idea has fathered this ideal; spirit is transforming; flesh evolution is the outworking of an involution; Nature itself is supernatural. So the key of earth's problem I read in the Christ. "This is my beloved Son, hear him."

Boston Spiritual Temple.

The meetings in Horticultural Hall, Jan. 14th, were largely attended. In the morning the services related to the transition to the higher life of Dr. S. B. BRITTAN. W. J. Colville opened them by singing a hymn written under inspiration by Miss Lizzie Doten. He then read an "Ode to Immortality." Miss Latham sang appropriate selections, after which the guides of Mr. Colville delivered a singularly fine discourse, in which the life-work of our translated brother was commented upon and highly enlogized. It was replete with valuable instruction drawn from a consideration of the leading traits in Dr. Brittan's long and useful life and career as an author and orator. The poem terminating the exercises was a beautiful finishing touch to the discourse

to the discourse.

At 7:30 P. M. the subject considered was "The Fundamental Principles of the Spiritual Philosophy, and the Essential Concordance in Spirit Teaching," being the second in a series of discourses which the guides of Mr. Colville are delivering for the especial benefit of the are delivering for the especial benefit of the strangers who are usually present at the evening service. The discourse was an able refutation of theories often invented by those inimical to Spiritualism to account for what they are pleased to term the discord and disagreement between the spirits, while this very discord is in itself a verification instead of a falsification of the doctrine taught by spirits themselves, not only since 1848, but over all the world in all times. "Spiritualism," said the speaker, "is a revelation to embodied man concerning the life beyond the grave; and as it is always taught by communicating spirits that life in the spheres begins just where life on self-evident that spirits will, for a while at least, cling to opinions held by them on earth, and thus express diverse opinions on all speculeast, cling to opinions held by them on earth, and thus express diverse opinions on all speculative points?" The lecturer made special reference to the teachings of spirits concerning Jesus; some claiming that they had never seen him, and others declaring him to be more than human; it is not at all strange that some spirits should not see Jesus, and it is certain that in the spirit-life we only attract to us those in accord withus. The statement—made quite frequently by those who deny the existence of Jesus, that the story of his life was founded upon the biography of Appolonius of Tyana, was pronounced a historical impossibility, as alf his biographers declare that Appolonius belonged to the opilent class, was born rich and died naturally; and thus it would be impossible to find any groundwork here for the tale of the lowly birth, extreme poverty and crucifixion of Jesus.

Jesus.

At the close of the lecture Mr. Colville announced that next Sunday, Jan. 21st, at 7:30

P. M., he would lecture on "Spiritualism Completely Exposed." At 10:30 A. M. the topic will be "The Battle-Ground of the Spiritual Rebe "The Battle-Ground of the Spiritual Re-formation."

Sunday last at 3:30 P. M. Mr. Colville's warts, bunions.

guides commenced a series of Bible interpreta-tions at 36 Hanson street, which will be continued regularly every Sunday at the same

hour:
Sunday next, Jan. 21st, the second chapter of
Genesis will be considered, embracing the Garden of Eden, Adam and Eve, the Serpent's
Temptation, Forbidden Fruit, Fall of Man and
his Expulsion from Paradise. In the same
place every Friday at 8 p. M. Mr. Colville's
guides answer written and verbal questions presented to them by those who attend. The

meetings are free.

Mr. Colville will make arrangements to visit towns and cities within a short distance of Boston wherever his services are desired, on days when his Boston duties allow of his leaving this city. Address, for particulars, 36 Hanson street.

RECEPTION TO J. FRANK BAXTER.

The Boston Spiritual Temple will give a public reception to Mr. Baxter at lower Horticultural Hall on Thursday evening, Jan. 25th, exercises to commence at 7:30. Good speakers will be present. The musical and dramatic exercises by Mr. Baxter, Charles W. Sullivan and others, will be interesting and attractive. Should circumstances be favorable, Mr. Baxter will exercise his mediumship in the giving of

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10% A. M. and 7% r. M. Henry J. Newton, President; Honry Van Gilder, Secretary.

American Spiritualist Alliance.

On Sunday last, 14th, the opening address was delivered by Dr. W. H. Atkinson, the subject of which was "Inspiration the Source of Knowledge." [An abstract of this and of the remarks of other speakers will be given next week -Ed. B. of L.] Next Sunday afternoon memorial services in respect to Dr. S. B. Brittan will be held. Judge Nelson Cross, Mrs. Cora L. V. Richmond and Mrs. Nettie C. Maynard will be present and address the meeting.

IN MEMORIAM 8. B. BRITTAM. Preamble and Resolutions adopted by the American Spiritualist Alliance:

Whereas, The American Spiritualist Alliance has received the sad intelligence of the departure from this earthly sphere of their highly esteemed brother-member and faithful co-worker in the cause of Spiritualism, Dr. S. B. Brittan; therefore,

Resolved, That, in the decease of Dr. Brittan, the modern spiritual movement has lost one of its earliest and ablest advocates and champions-one who, in the capacity of author, lecturer and editor, devoted the greater part of a long life, with rare self-sacrifice and heroism, to the exposition and defense of the principles of psychological and spiritual science, and to the elucidation of the lessons presented to mankind through the facts and phenomena of the New Dispensation; and one whose most prominent traits of character-integrity, geniality, courtesy, and unfailing charity, offered a living exemplification of the moral and spiritual precepts which the angels of this Dispensation have uniformly taught and emphatically enjoined:

Resolved, That, while we offer our deepest and sincerest condolences to the bereaved wife, relatives and numerous friends of the deceased. whose hearts must feel most acutely even this temporary separation from his genial and loving companionship, we yet rejoice to greet our brother as a risen spirit, emancipated from the trammels of clay, relieved from the burdens and cares of the earthly life, and now exulting in the freedom of the spheres of light and truth, to which he has been translated; and enjoying the society of those who, like himself, have passed onward to the higher and better state of being, to gather in the harvest of good deeds performed in the rudimental life. and to begin that upward career of spiritual being, in the spiral pathway which leads eternally toward Infinite Perfection.

Resolved, That a copy of these resolutions be forwarded for publication to the Spiritualist and secular press, and also to the widow of the

CHARLES PARTRIDGE, HENRY J. NEWTON, Committee. NELSON CROSS. J. V. MANSFIELD,

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Bedford Avenue and Futton street, holds religious services every Sunday at 11 A. M. and 7:45 F. M. Speakers under engagement: Mr. Ed. S. Wheeler, for January; Mr. J. Wm., Fletcher, for February; Mr. A. B. French, for March; Mrs. E. O. Hyzer, for April; Mr. C. B. Lynn, for May, and Mrs. F. O. Hyzer, for April; Mr. C. B. Lynn, for May, and Mrs. F. O. Hyzer, for June A Sunday School, in process of organization, will open Sunday, Feb., 4th. All the Spiritual papers on sale in the hall, and all meetings fige.

Church of the New Spiritual Parameter Clipt

person sale in the hall, and all meetings free.

Church of the New Spiritual Dispensation, Olinton Avenue, between Park and Myrtle Avenues (entrance on Clinton and Waverly Avenues). Religious services every Sunday at 2 and 7½ P.M. Educational Frajernity, or Sunday School, meets every Sundayat 10½ A.M.; Ladies' Ald Society every Wednesday, at 2½ P.M. Social Fraternity meets every Wednesday ovening for social intercourse at 7½ o'clock. Psychic Fraternity meets every Saturday evening, at 7½ o'clock, for the purpose of forming classes in mediumship. Free. A. H. Dalley, President.

Brooklyn Spiritual Fraternity.—Removal: The Friday evening Conforence meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7½ P. M.

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

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

Mr. C. R. Miller, Chairman of the Conference, ntroduced Mrs. D. E. Knight to the friends of introduced lars. B. E. Knight to the Friends of the Eastern District at the meeting of January 1st. Mrs. K. opened the exercises by reading a poem, "The Poetry of Science," followed by an invocation and remarks, in which she sketched the unfoldment of man from barbarism to civilization, and reviewed the state of society and the oppression of menopolies and the oppression of menopolies. the oppression of monopolies, and the causes

and cure of them.

Mr. C. R. Miller read from the December Mr. C. R. Miller read from the December Circular a spirit communication.

Mr. Pierce recited a poem called "The True Life," made remarks in the same line of thought as followed out by Mrs. Knight, and gave some of his mediumistic experiences.

Dr. Weeks said that the last speaker had taught the power of perseverance and faith; he alluded to the communication that had been read and snoke of the importance of a

been read, and spoke of the importance of a right training for childhood.

Mrs. Knight gave an inspirational poem and a benediction in close of the exercises, which were throughout extremely interesting.

Dr. Wm. H. Coffin, Secretary.

852 Fulton street, Brooklyn, N. Y.

Meetings in Nashua, N. H.

Mr. George A. Fuller of Dover, Mass., delivered a fery interesting lecture in this city at Good Templars Hall, Sunday evening, Jan. 14th, upon "The Scientific Basis for a Belief in Immortal Life." In alluding to DR. S. B. BRITTAN, the speaker paid a touching tribute to his memory, characterizing him as the Luther of Modern Spiritualism, uttering his scathing protests against the spiritual ignorance and bigotry of the present age. Mr. Fuller's lecture was well received.

Next Sunday. Jah. 21st, we shall hold a Rect Meeting in the evening; and Jan. 28th, Mrs. Kata R. Stiles of Worcester will address the Spiritualists of this city.

The New Hampshire State Spiritualist Associa-Will hold a Quarterly Convention at Luconia, N. H., 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. H.; Mrs. Addle M. Stevens, of Clare-

mont, N. H., and Mrs. Craddock, of Concord, N. H., 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 platform of such departed spirits as may present themselves to his clairvoyant vision for public recognition.

form of such departed spirits as may present themselves to his clairvoyant vision for public recognition.

There will be three sessions each day. The evening sessions will be deveted more particularly to the exercis 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, others who wish to know more of the nysterious phenomena and their resultant philosophy, which point to an interblending of this life with a higher and brighter one, will be most cordially welcomed.

The Willard, Laconia and Franklin Hotels will furnish board at \$1,00 per day; also the Belknap House at Lake VII:

The Northern Raliroad and its branches will sell, through their conductors on their several trains, round-trip tickets at reduced rates to Laconia and return on the 19th 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., O. and M., cars.

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

Meetings in West Bandolph, Vt.

Meetings in West Randolph, Vt.
Mrs. Morso-Baker, of Granville, N. Y., will speak at Liberal Hall, West Randolph, Vt., every Sunday for one mouth, commencing Sunday, Jan. 14th. On the last week, from Jan. 29th to Feb. 5th, meetings will be held overy evening, closing with a two-days' meeting on Saturday and Sunday, Feb. 3tl and 4th.
It is expected that Geo. A. Fuller, Rev. Geo. Severance and Mrs. Fannie Dayis Smith will be present the last week, Jan. 5th, 1883.

The Spiritualists and Liberalists
Of Western Michigan will hold a Convention at Texa
Grango-Hall, Kalanmizoo County, Feb. 3d and 4th, 1883
First-class speakers and singers will be'n attendance. En
tertaliment free.

C. M. Sufferen, Secretary. C. M. SHEFFER, Secretary.

Passed to Spirit-Life:

From Massachusetts General Hospital, Boston, Dec. 14th, 1882, Avery T. Hadley, aged 30 years.

From Massachusetts General Hospital, Boston, Dec. 14th, 1832, Avery T. Hadley, aged 39 years.

Mr. Hadley was delivering milk, and a train of cars on the Lowell Railroad, at East Cambridge, struck his wagen and threw him quite a distance, fracturing his skull. Ho was taken to the Hospital, where he lived five days. The sad shock to his parents and three sisters was almost unendurable, but the knowledge of a future life that the Spiritual Philosophy had given them did much to sustain them in the removal of their idolized son and brother.

His mother visited him daily, and while at home, at East Lexington, Mass., she knew his condition, and could inform the physicians in the morning whether he had a severe night or was comfortable. On arriving on the fifth day, she found him much changed, and said to the attending physicians: "He will pass on to-day, between four and five," They could not understand why she made such a statement, but the transition came as prophesied.

Mr. Hadley was beloved by all who knew him; he was a young man of storling moral integrity and much promise, it is parents had placed great dependence upon him in the Hospital declare that he conversed in the Swedish language while scemingly unconscious, and they supposed he was of that antionality; but in fact the family are purely American. This would seem to show that an intelligent power controlled him in his passive condition. He was a member of the Odd Fellows, also three other organizations—nearly one hundred members of these societies doing escort duty at the firmal, Services were held in the least Lexington Unitarian Church, conducted by the Roy. Mr. Staples—his remarks being in full accord with the teachings of the Spiritual Philosophy.

Caution to Western Spiritualists-Look Out for Him!

A certain individual calling himself J. Randall Brown is now traveling as "THE MONARCH AMONG MEDIUMS" (?) through the West, pretending to be sent out under the auspices of the "United Society of Spiritualists" of Boston, Mass. He is flooding the country as he goes with his bills, at the toot of which he has had inserted as an imprint: Banner of Light Publishing Company," evidently with the intention of misleading the public into thinking we printed them at this office. evidently with the intention of misleading the 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 other-

wise—no such public organization exists in Boston. The friends in the West will do well to give this perinatetic operator Brown the cold shoulder whenever and wherever he puts in an appearance.

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