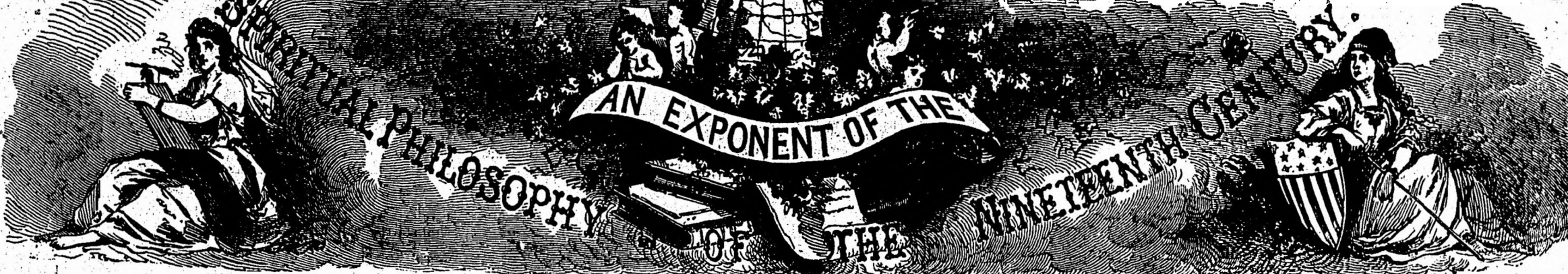


BANNER OF LIGHT.



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In Memoriam.

ADDRESS AND POEM

Delivered by the Guides of
MRS. CORA L. V. RICHMOND,
During the Obsequies of Dr. S. B. Brittan, held
Jan. 26th, at the Residence of his Daughter,
Mrs. Stryker, 240 Belleville Avenue,
Newark, N. J.

[Reported expressly for the Banner of Light.]

Beloved Friends.—It is not often that the Angel of Death (so mis-called) opens wide the gates of Immortality as to-day. Sometimes she comes leaving a shadow which is but partly lifted by the half-revealed glory beyond; sometimes almost closed are those immortal doors when the spirit takes its upward flight, leaving scarcely a ray of the surpassing splendor of that which lies beyond; and sometimes the gates are entirely closed, leaving utter doubt and darkness and desolation. But there are those present to-day, in both worlds—the invisible and the visible—who feel that this season is not of death, but of Life Eternal; and that we are privileged to assemble here to give and receive testimony of the birth into added life of our friend and brother—of your friend and brother.

It is as though with sudden brightness the overmasterful presence of Death had lifted from among his compeers and co-laborers, into the promotion of the glad possession of spiritual glory, a favored child of earth: and all who were his associates had, with eager hearts and heaven-turned vision, pressed forward to see the full flood-tide of immortal life turned splendidly upon the world, while the spirit of our friend was caught up in the glory.

Sudden as was this coming, strong as are the ties of nature and affection for the outward form—lonely for the bodily presence as the loved ones of this household must feel—there is not, there cannot be one here who does not feel a thrill of joy, a transport of blessedness for the spirit who has been chosen from among you to join the loved ones in the kingdom of the higher life!

If one went out to a distant and summer-girt land; if one were called to higher and grander duties on earth; if love or fame or human usefulness had selected our friend for a broader and happier field of life below, you would all have rejoiced in his joy, and would have said: "God speed the new endeavor." And now that life is added unto life, joy unto joy; intelligence, power, love, unto those gifts he already possessed; now that the step has been taken and the curtain lifted admitting him into the highest and broadest realm of labor, who can mourn as without comfort, or wish to turn aside the risen spirit from its appointed goal?

You have heard from the friend and brother who preceded us in his remarks, how in earlier life and with all the powers of ripened manhood, Dr. Brittan left his first chosen field of labor—that of a minister in the Universalist Church—a field that promised promotion and ultimately popular favor, to follow his convictions which led him to the advocacy of another and an unpopular cause: "You have heard his just tribute to the fidelity and integrity with which those convictions were adhered to. Dear friends, there are many in this room, and others scattered over this country, who for a period of more than thirty years have been associates, coadjutors and intimate co-workers of the deceased. The speaker [the medium through whom this address is given] first heard the eloquence of Dr. Brittan when a child, and she as well as others will bear testimony here to his graces of oratory, the intellect and power of his speech and the sincerity of his utterance.

It is not often that one having brilliance of mind; talent that almost arose to genius; culture and scholarship of the most refined literary schools; intellect that sometimes came near that of the highest masters of philosophy; reasoning power to grasp salient points; wit, sharp and keen, and, if necessary, satire like a polished Damascus blade, lays all such gifts at the shrine of an unpopular cause! But you who know Dr. Brittan's life-work, and you who are familiar with his speech and the works of his pen, will bear testimony to the industry, patience and unwavering fidelity with which he labored for a cause not of belief but of knowledge—not of conviction but of certainty!

That cause was the knowledge of man's future life, and the intercommunion between the two worlds. Had he possessed greater genius, that would have been given; had he larger scope and power of mind; more brilliant rhetoric; more polished thought and method; deeper perception of truths; all gifts of fame and wealth; all human power: these he would have gladly placed upon the shrine of this truth, and deemed the offering small.

Ready to state a truth at such time as it came to him; to espouse it and make it a part of himself—his life; to defend it if attacked, his labors need no praise of ours to make them known. Spiritualism was to him a living principle, a vital part, to be lived by and borne into futurity by the measure of man's life below.

So builded he his eternal habitation; so wove he daily his raiment—snowy white—for the spirit; so the immortal was the soul of the mortal part, and he could not feel death.

Of him whose body lies there—the splendid form silent in death's repose, the casket empty of its jewels—there is not one who can say "He is dead," for he lives in the work he has wrought, in the truth he espoused, in the hearts that love and revere him; he lives in the certainty of all that is best and truest in life. Or if he be dead pray that annihilation may seal your memories, and no life-work and no love of his life ever return to your thoughts again. If he be not dead, then how can you mourn that which is a more perfect life-birth, a fuller and more complete being?

Oh! let there descend upon this household and upon those who are assembled here the very spirit of what this day expresses: That by death he is brought one degree nearer to you; one form less to divide you; one veil less between your soul and his! One barrier is removed, oh! loved companion, dear one of his heart! To the children and grandchildren he is one step nearer the sacred place of life that holds his love in perpetual remembrance. See how the golden sunshine of the day is gilded with an added glory! How the clouds part, revealing his very presence—himself in your midst: the form of many beauty, no more threatened with disease or approaching age; the mind, with quickened perceptions, leaping to the fuller and broader possession of truth; the gifts quickened, the powers enlarged; and with no limited handful of dust striving to probe the hearts and lives of men with the lance of truth, but with added power, aiding as he was often aided; strengthening as he often times received strength; quickening other flames of life as his life was quickened by spiritual presences; touching here a chord of tenderness, there a strain of lofty thought, as he knew his life had been touched and attuned by higher power. Through and in him shone the eternal splendor of God and the angel-world; and as he shone, so would he, so will he shine, still with added light, drawing nearer to the Fountain whence all life and light must flow!

You turn to the pages of history with reverence for those who gave their lives for freedom, for country, for friendship, for religion; you prize those who espoused the rights of man, and mid peril paved the way for emancipation; you revere John Murray, who in the midst of harsh and cruel creeds and unjust persecutions saw a universal love and salvation for man; Luther, Melancthon, Knox, Calvin, for braving the power of the Romish Church and setting man's conscience free (albeit they forged other chains of bondage); You turn to Plato, Socrates, Confucius, Galileo, and praise the science or philosophy of which they were the propounders; but more do you praise the soulful and undeviating devotion to that science or philosophy—or him who snatches a child from the flames, or plunges into the water to rescue a fellow-being from death, or upon the battle-field shares a common danger for a common cause; or the long line of saints and martyrs, who, looking heavenward, passed through cloud and flame and torture of rack and dungeon, into life eternal. So should you, so do you praise the truthfulness and fidelity of our risen brother who bore ostracism, persecution and scorn for the sake of that which he held dear, and who, unrewarded, toiled, and often unpraised and unappreciated, still saw the beacon-light ahead and steered his life-boat toward Truth Eternal. So do you remember it is birth or a continuation of life you are here to celebrate; and casting aside the raiment of sorrow in your spirits, cover your hearts with the mantle of his love and joy. Beloved ones, behold where he stands—a living presence, a palpable life, filling the home with the light of his love, and all hearts who love him with his conscious and manifest nearness: A life and light more palpable because the form has faded and the spirit stands revealed.

POEM.

Because the crystal casket holds no more
The precious jewels of his mind and heart,
Because the broken chalice runs not o'er
With nectar dew his love alone could start:
Think not the gems have fallen from life's crown;
Or that the honey-drops so late distilled
Are dry: Death borrows not from earth's renown,
But only claims her own: Love is fulfilled!

Think not the soul so lately singing here,
Shaking the dust of earth from plumage bright
Will straightway soar unto the higher sphere,
Leaving you comfortless—far out of sight—
And singing the new song that spirits sing,
"Forget your hungry longing for one strain,
And with the splendors of the new-found wing
Leave you alone in grief, in doubt and pain."

Grown doubly dear in this immortal birth,
Grown doubly bright in this eternal day,
He turns with added love unto the earth:
With higher light illumines the house of clay,
And in his love, more near by death, he claims
The smiling recognition for his soul.

Since now he holds more dear your loved names
Traced, soul-bright, on affection's living scroll.

Robed in the whiteness of his purity
He seeth God within; he, pure in heart,
Girded in armor of Integrity,
He, faithful ever, will not now depart:
But casts the splendors of his new-born light
Athwart the shadow of the embattled cloud,
And reaching earthward draws you to his height,
You who are wrapped—not he—in death's shroud.

With other eyes than those of mortal sight
Behold him; hear his voice with other ears;
With higher comprehension reach the light
And understand his meaning; dry your tears,
Or let them fall where flowers new cheer shall bring,
And violets and daisies bloom to say
There is for hope and love an endless spring,
And when love's angel comes, she comes to stay.

Though death and time and space shall intervene,
All love grows brighter, by the fates thus driven;
And though the cloud rifts break and roll between,
Souls never are imperilled: Love is heaven.
His presence shall be felt, his voice be known,
His guidance: Oh! companion, children dear,
Lean heaven-ward all, to catch his voice's tone,
Lean spirit-ward, and you shall find him here.

Spiritual Phenomena.

REMARKABLE MANIFESTATIONS.

To the Editor of the Banner of Light:

I desire to give to your readers a few particulars of what is transpiring at 18 Arnold street, Boston, through the mediumship of Miss Helen C. Berry. My first introduction to her séances was last July. At that time only a small company convened, i. e., Prof. Worthington and lady, Dr. Moore and myself. The manifestations were of great interest; one being with three globets of water, every drop contained in two of them disappearing in three seconds, while our hands covered the goblet. With the hands of each person present grasping a hand of those seated on either side, the third goblet arose and treated every one with its contents; a piece of ice remaining in it, a gentle hand placed it in Prof. Worthington's mouth; himself holding one of the medium's hands, and his lady holding the other. The séance was a dark one, but conducted with such propriety as to raise it above all doubt into certainty.

Thursday evening, Oct. 20th, I again attended Miss Berry's séance. There were sixteen persons present. Striking changes had taken place; the medium seems destined to be a materializer. Of the varied manifestations that occurred I will mention a few: A musical instrument called an Autophone was placed upon the table, a sheet of music inserted as in an Organetto. All joined hands—the light was diminished—when immediately the valves were worked, and the music executed in good style. Then the instrument was floated over our heads, as we surrounded compactly a centrotable twelve feet in length. Mr. Albro, who conducts the séances, suggested that if any one's chair should be slid from under him or her it would be a reminder that that person was to be lifted; and directed that in such a case the person should, while standing, instantly disengage his hands, and the next two join hands instantly, so that the continuity be not broken. Hardly had the instruction been given, when my chair was suddenly withdrawn from under me, and passed over my head to the top of the table; and the next instant I was placed upon the table in a sitting position. Then a pair of hands attempted to lift me into the chair; but whether I resisted or not (as I was determined not to help) the hands were unable to place me in the chair; the chair would slide away on the smooth surface of the table, such was the force exerted. Beside, when the force gave it up, and I examined my condition, I found my off hand firmly clinched in with the hands of two ladies who filled up the break we made in letting go. This was a great and probably the only obstacle in the way of the accomplishment of the task undertaken by the invisibles. This evening two phosphorescent lights played around and over our heads, a hand frequently appearing inside the light.

Thursday evening, Nov. 2d, fourteen persons were present, forming a most agreeable and harmonious circle. Dr. Eams, of Charlestown, and Dr. Mayo, of 378 Tremont street, Boston, being of the number. As soon as we joined hands the Autophone surprised every one, and when a desire was expressed to have it repeated the invisibles would insert the sheet again and grant the request. Then appeared fine phosphorescent lights and illuminated hands bearing around various articles and continuing to do so during the remainder of the evening. I was seated beside the medium, holding her right hand, Dr. Eams, of Charlestown, her left, when there irradiated from her person what appeared to be phosphorescent lights precisely like unto the aurora borealis, and as those convulsions arose, in them were seen human forms waving their arms and hands.

On the table were scattered blocks of paper, and those who desired placed pencils on the same. Listening we heard the movements of the invisible scribes as they tore off sheet after sheet and threw them here and there against our hands and about us. When a light was produced the table was seen to be literally covered with written sheets. Dr. Eams had ten sheets, Dr. Mayo had about the same; there were six for myself, and much written on slates, with my full name. I was greatly astonished to hear myself called James. Few indeed know I bear the name of James, except our family departed, and Oliver Ditson, my only remaining brother.

But what to me was of most interest and like-

wise to others, was the communication to Dr. Mayo, from Bishop Gilbert Haven of Malden. I was so struck by the communication that I called on the Doctor to learn what were the ties that bound him to the Methodist divine, and was more than satisfied when I learned their life long intimacy, both in scholastic days and the Doctor's long services in the Methodist church; and that even now he is connected with the People's church, Methodist, corner of Berkeley street and Columbus avenue. I will cite one paragraph from the Doctor's communication, received by him as above stated, yet the Doctor has received from time to time what I should judge from what he showed me to be perhaps an hundred pages from the Bishop.

Here it is: "Dr., you can do a great work for the cause of Spiritualism, from your standpoint in the church. Be bold spoken! Do not be afraid to speak your opinions boldly! I always had the courage of my convictions. There are many to whom the truth"—here the sentence seems broken, some condition doubtless varying so as to prevent his finishing it. This séance was the brightest and most convincing of any within my experience. J. L. DITSON.
580 Washington street, Boston.

MRS. FAY, MATERIALIZING MEDIUM.

To the Editor of the Banner of Light:

Seeing Mrs. Fay at the Ladies' Aid Society, the thought came to me that I had not attended any of her sittings since last season; and remembering Mr. Cumberland's late pretensions and reflections which had brought Mrs. Pickering to my mind, and now seeing Mrs. Fay, I thought I had better pay her a visit, too; and the next night being her sittings night, I did so, at No. 14 Dover street. She did not hold her séance in the same apartment she did last year, using a small adjoining room as her cabinet, but another room. Her cabinet or enclosure was the triangular space made in the corner of the room, the curtain forming its hypotenuse or largest side, the walls of the room the other two sides. This is better for skeptical people than the plan in use last year, for it furnishes no possible cause for suspicion; there was no cause before, for everything was examined and doors sealed; still, it is always better to be as simple as possible.

This little space was easily examined; and as no one could reach it without being observed, it settled the point of confederacy perfectly. If any one supposed the medium acted a part, they do not think as I do. She was dressed in black or a dark color; said she had nothing white or light upon her person; was willing any lady should examine her, if not satisfied: When ready, she stepped back into the enclosure, and the curtain hardly closed before a female figure opened it in full sight, clothed in white. For two hours a succession of forms of men and women appeared, no two alike in their appearance or dresses, most of them walking out into the room, and often many times. One of them was a squaw, or female Indian; she came to many in the circle, and could stand a brighter light than the average. Most of these forms were more or less recognized, many of them unmistakably so. Our philosopher and financier, David Wilder, who always appears very near the kingdom of heaven on these occasions, recognized two spirits that came to him, and I have no doubt of it from the circumstances of the cases. Our genial friend, George W. Smith, and his wife, recognized his mother; the interview was very touching. He told me it was unmistakably his mother; he noticed particular marks and points in her features that made him feel sure; and I think he was.

I was not quite so fortunate as the others; a form came to me several times, and allowed a brightening of the light, claiming to be my sister; though I could see a look that indicated relationship, I could not see it as that of my sister, whose image is as distinct in my mind now as it was when she moved a thing of life in the mortal form; but I examined it very closely, and am sure it was not the medium.

The recognizing of our friends when they materialize in this way, is not to me the important point; still a very desirable one; but to be sure I am not imposed upon—that I am not straining my eyes or talking in tender whispers to some pretender, confederate or masquerader, is—on this point I feel perfectly sure. First, I am as sure as I am of anything else in the world, that what is commonly called materialization is a fact; second, I am fully justified, with the facts of the case that I have stated, and twice as many more, that would make this article too long to state, that the manifestations with Mrs. Fay are what they claim to be—spirit manifestations. J. WETHERLEE.

The late Mr. Alexander, the eminent architect, was under examination at Maldstone by Serjeant, afterward Baron, Garrow, who wished to detract from the weight of his testimony, and, after asking him what was his name, proceeded: "You are a builder, I believe?" "No, sir; I am not a builder; I am an architect." "They are much the same, I suppose?" "I beg your pardon, sir; I cannot admit that. I consider them to be totally different." "Oh, indeed! perhaps you will state wherein this great difference exists?" "An architect, sir," replied Mr. Alexander, "conceives the design, prepares the plan, draws out the specifications—in short, supplies the mind; the builder is merely the bricklayer or the carpenter. The builder, in fact, is the machine; the architect the power that puts the machine together and sets it going." "Oh! very well, Mr. Architect, that will do. And now, after your very ingenious distinction without a difference, perhaps you can inform the Court who was the architect of the Tower of Babel?" The reply, for promptness and wit, is not to be rivalled in the whole history of rejoinder: "There was no architect, sir, and hence the confusion."—London Society.

ORGANIZATION.

To the Editor of the Banner of Light:

I have been urged by one of the best-known friends of Spiritualism to say a few words on organization and the higher developments of mediumship, as well as the prospective elevation of Spiritualism in particular—three very important subjects for one letter, truly. What I have to say is only my own opinion, as derived from both the seen and unseen worlds and their people. My opinions are not knowledge for others; all men see things differently. The facts so far show us that man-made organizations for spiritual purposes have not succeeded well. So far as I know, they have not built one orphan asylum, or old ladies' home, or mediums' home, nor any very good or great educational institutions. They may have done so without my knowing it. An organization that will carry out such works will be ministered unto by angels from higher spheres, I verily believe, and vice versa. Where a society is organized solely for mortals to vent themselves in, by good speeches, I see no reasonable need of advanced angels assisting them. The preachers can preach good sermons; but few people heed them. Shall we simply do likewise? Arguments cannot prove immortality—only angels can do this. Without signs, as gifts in healing, or in *ecstasies*, or *ecstasies*, what more is a lecturer on Spiritualism than a preacher in a church?

It is a good thing for a society to profess friendship to mediums; but would it not be better to provide the world with more mediums? Is there any organization for such purpose? Without mediums, Spiritualism would be nothing. Without phenomena, it would be nothing in face of a skeptical world. But still, is not that man to be pitied who goes no further than witnessing the phenomena, night after night, for months and even years? How few there are, consulting the spirits, who ask, "What better can I do to make myself a better man and wiser? What better method can I devise for helping the poor and distressed?" And should not such questions be the foundation of an organization?

Some say, "Oh, wait! when we get rich and numerous we will build a great hall, and provide a home with spirit-chambers," etc., etc. But is this not going at it in the very way not to succeed? I am acquainted with a devout Catholic lady (I am not myself a Catholic nor a Christian, I am happy to say) who conceived the idea some years ago of establishing an institution for foundlings and other babes that were in those days, for want of such a place of refuge, often thrown into ash-barrels and sewers. She began with one small room, and without money. In a little while her place was enlarged, and to-day she has constantly on hand some sixteen hundred infants, and some three or four hundred prospective mothers. I have no doubt that she has thus saved the lives of tens of thousands of infants. She did not say "Wait till I'm rich, and I'll do something." Does any Spiritualist believe she was not assisted by angels? For even infidels and Protestants sent her money, and still send her money, to carry on the work.

I believe in such an organization. I belong to a small one now on a similar basis. I have been asked to join others in which I could see no benevolent work, but I have not joined them. I do not believe that exalted angels labor with such. I apply the same rule to mediumship. Whoever will rise an hour before day, take a good bath, and then go visit the sick and distressed, giving all he has to relieve them, will be protected and assisted by angels from the organic heavens (which were of old named angels of God). The man who has no spiritual gifts will say, "A fool to give all he has!" Well, has he tried it? No. The man who knows nothing of Spiritualism, cries out "Oh, fool!" The man in whose presence *ecstasies* cannot occur, cries out, "Oh, fool!" As for myself, I hold that no man shall judge another. And are we not too apt to judge and dictate according to our own gifts and observations? Because I can sit with a medium and get *ecstasies*, shall another person who cannot do so say I was fooled? Because I declare there are two resurrections in the worlds, which are the unorganized, or lower spirit-worlds, and the organized spirit-world, shall a man who has not seen such declare that I have not? To my mind, we should hear and see all things, and read all things, and cease denouncing one another because we see things differently. Would not such behavior elevate Spiritualists as a people?

One man declares there is *ecstasy*; another that there is not, and never was. One declares there is no spirit-control (because he has it not), and another declares there is no magnetism (because he cannot impart it). Some of the most foolish of men in Spiritualism, according to my observation, are such as were convinced of its truth thirty years ago; they imagine they know it all, and would like people to worship them. Some men are opposed to organization because they themselves cannot devise an organization with full liberty. As for myself, I am convinced that organization for good works will succeed in this cycle; but I agree, as set forth in OAHUSE, the new Bible, that the time of preaching is verily at an end, save where it is accompanied by good works, charitable or educational. I believe all other organizations will come to naught. Were I to publish a spiritual newspaper, I would fill it with all the reported phenomena, leaving out the philosophy and the denials, suffering the reader to come to his own conclusions. Facts, to me, are greater than all else. So far as communications contain wisdom, they are good also; our enemies can do the expunging. Let us perceive all light, and adopt as much of it as we can hold. Let us steer clear of such as walk on eggs, fearing they may tread on the toes of a Saviour. Let us stand upright before our Creator, gathering up all the light and truth his angels may give us, fearing naught that may come upon us so long as we or his will by elevating man from the bondage of the ancients. Is it not a truth that as we lift up those who are beneath us, his angels will come and lift us up? Yours truly,
J. B. NEWBROUGE.

THE LADY PHYSICIAN.

BY CATHARINE L. HATES.

Oh! who is this, who casts her rose of youth
Beneath the feet of pain, nor fancies
The life of her might be the life of death?
Too white to bloom beside the couch of death?

Bless her, old women, for it was your call,
It was the myrtle cry of your distress,
That urged her onward from the cloistered hall
To make the burden of your anguish less.

Shine on her, stars, while forth she goes alone
Beneath the night, by angel pity led;
And shed such lustre on her days have thrown
On bridal steps that clime with love's tread.

Her pathway scent, old flowers that flock the field,
As from her hurrying feet the dew is driven,
With no less fragrance than your clusters yield
By dimpled hands to happy mothers given.

And ye, old men, who watch her tottering days
With doubtful lip in half derision curled,
Seem not her need of comfort and praise,
The bloom and starlight of the spirit-world.

For with a sense of loss too true to own,
The nestward longing of the carrier dove,
She turneth from her first, entitled throne,
And all the household walks that women love:

The gracious ministries of little deeds
And service for the few, by love made sweet,
From these she turneth unto wider needs,
And pours her ointment on the stranger's feet.

Perchance, amid the clash of busy days,
She may lay by a trick or two of change,
May miss of her golden opportunity,
That women learn from babes in their arms.

But even while the battle scars her face,
And makes her voice stern in the combat rude,
She but reflects her best, peculiar grace,
And proves her self-forgetful womanhood.

Banner Correspondence.

Massachusetts.

SPRINGFIELD.—Writing of Mrs. Abbie N. Burnham's lecture on the 14th, a correspondent, "A. H. K.," says: "Starting with the observation, 'this is an age of inquiry,' she discoursed upon the rationalistic and scientific aspects of Spiritualism, and in her peculiar incisive and sly manner held her audience for an hour. In the evening she was greeted with the largest and most intelligent audience of the season, and won for herself golden opinions by the ability with which she portrayed the practical and beneficial side of our glorious gospel, concluding with tests and psychometric readings from subjects furnished from the audience, in which she was very successful. Mrs. Mattie C. Mason of Troy, medium and vocalist, presided at the organ during the day, and contributed much to the pleasure and interest of the meetings by her fine singing."

EAST BRAINTREE.—Alluding to the recent visit of Mrs. C. Mayo-Steers, of San Francisco, and the great interest it served to awaken, a correspondent writes: "Mrs. Steers, whose address is 36 Hannon street, Boston, is a fine platform test medium, with a variety of phases which are used to prove the fact of spirit-return. It is hoped that societies will often avail themselves of her services."

BOSTON.—Mrs. Amella H. Colby writes, Jan. 15th: "I have not forgotten your very generous offer to allow me an amount of space in your weekly columns to present something of a synopsis of my lectures given each Sunday in Paine Memorial Hall of this city. But in reading the *Banner of Light* I discover that there are several of our speakers who feel the necessity of keeping before your readers not only much of their Sunday work, but that in more private circles during the week; so that I think the remaining space can be used to better advantage for destroying the power of the tyrant over by sleeping between the west and the people, than by my trying to give your readers an idea of what was spoken through my voice in yesterday's lecture. During the past twenty-two years I have been before the public as a medium, the most positive manifestations having been on the public rostrum as a trance speaker. During this time I have traveled over many States, become acquainted with thousands of people, all of whom say that wherever I am, I am constantly fighting for liberty of speech, liberty of press, liberty of mails, not only for the people of this vast country, but of the populated globe. I have ever been in the front ranks of radicals, never fearing to have the truth given through my mediumship anywhere, regarding any subject pertaining to the progress of human life; and if there is any one thing connected with these twenty-two years that I am prouder of than another, it is that my most radical lectures have been a decided success; not only in calling together the thinking people of all beliefs, but in their remunerating the same in dollars and cents.

My life alone has not filled this great mediumistic wave, for each year I, like every other medium, have been compelled to use much of the physical life of others. During the past ten years Mrs. Olive K. Smith has been my constant companion and business partner—being ever ready to step between the people and my sensitive mediumistic nature. I have been kept in motion, and lived upon the responses, congratulations, friendships and loves of the public. She has worn out for the want of the same. Her life used in a work where she is little known, though always present, and where in spirit as well as in flesh, she sinks and then leads. When we learn that necessitated associations of mediums need the expressed appreciations for the value of worn and wasted lives, we shall be able to place Spiritualism in its real worth before the world, by better protecting its mediumship. Our lectures thus far in this city have been listened to with deep interest. We shall continue to occupy the rostrum in Paine Hall the next Sunday morning at ten o'clock. The Sundays in February we shall speak in Springfield, Mass. During that time can be addressed care J. G. Hart, 15 West street."

BOSTON.—Dr. Abbie E. Cutter writes: "I attended one of Mr. Whitlock's Fact Meetings at Horticultural Hall a short time since, and was called upon to speak. When I returned to my seat, Mr. Baxter, who was seated on the platform, arose and said he was seated while I was speaking. He saw what he thought at first was a dog; the impression came on it was a wolf. Again the impression came that it was not a wolf, but a fox. He then saw the fox very plainly standing before me with what looked to be a letter in its mouth, which it was holding up toward me. He asked mentally, 'What does that mean?' To my reply, 'A letter to Valentin,' he said, 'Mr. Baxter asked me if I could apply it in any way, or saw any significance to it? I replied that I did not, a camel had often been seen beside me by mediums, which the spirits would say was typical of their assistance in carrying the burdens of this life. In a moment Mr. Baxter said, 'I see a lady, very pale and thin, beside you; I see her in a carriage, I am taken to Cambridge; where the lady passed away.' I said, 'now I know it was Mrs. Fox, that explained what he had before seen.' Directly Mr. Baxter said, 'Yes, and the Valentine, too.' Then I remembered that Mrs. Fox's maiden name was Valentine. Mr. B. said, 'The spirit comes to thank you for the good you did her. She took this method to be recognized.'

It is several years since Mrs. Fox passed to spirit-life, and I considered this not only a test to me, but a fact worthy of record. I consider Mr. Baxter a most remarkable platform test medium. There are but few mediums who can see and describe spirit-forms, and relate conditions under which they passed away, as he can in a promiscuous audience, and in all places."

LEOMINSTER.—Fannie Wilder writes: "New Year's Eve we held a gathering for the children, the exercises consisting of readings, recitations, singing, etc. Our hall was decorated with green. Four handsome trees formed a little grove in the corner, and while our young friends were singing welcome to the New Year the Old Year was represented by an aged man with his long silver beard and fur wrap, moving around the hall as if dreading to say the last good-by. As he was about to disappear into our little forest of green he was

begged to give us a New Year, young and fresh, full of life and joy and gladness, to distribute the many gifts in waiting for old and young. Soon he replied, 'I will,' and out from the green enclosure leaped a little boy, clad in gold and blue, with shining black eyes, rosy cheeks, laughing lips, fresh and full of life, who, springing to the trees, aided in relieving them of their diversified fruitage. Among the treasures taken from them was a dress and trimmings for a lady quite deserving and in humble circumstances. Her eyes were full of tears, her heart too full for utterance. It was a joyful evening to all, and we are happy to say we began the New Year well.

Sunday, the 7th, we were favored with the services of Mr. Fred A. Heath, of Charlestown, whose lecture, psychometric readings and songs, the latter, music and words, being given by him as the subjects were handed in by the audience, were really soul-inspiring and seemed imbued all present with spiritual power. Mr. Heath, being himself worthy of aid and sympathy. I trust he will receive both in good measure from all whom he may visit."

BOSTON.—"Bostonian" writes: "I have read with satisfaction and pleasure the paper contributed to a recent number of the *Banner of Light* by Prof. Kiddle, also one by Judge Nelson Cross; and in their connection could not fail to see what an educator Thomas R. Hazard, that royal champion of mediums and firm defender of Spiritualism, has been to us all. He always firmly maintained and held the ground which these able, earnest and younger gentlemen so clearly advocate; this, too, I must needs believe, at some cost of personal feeling; for at the early date when he investigated this crowning phase of mediumship he certainly met with much opposition. Even at present the way is hedged in with many difficulties. Nevertheless, a light is breaking, and all eyes are turned to the medium who is so earnestly working for the cause of the oppressed."

EAST BRAINTREE.—B. J. Loring writes, Dec. 17th: "About six weeks or so ago Mrs. H. W. Cushman, of the Charlestown District, was at my house, and gave one of her entertaining and instructive sances, in the course of which her control said to me: 'Some one in your gang is going to get badly hurt.' I asked if it was myself, she said: 'No; it is one of your men.' I did not see how it could be, but to my regret (conceding) was in such shape that the only way one could get hurt was by cutting himself. The control said: 'No; I see plainly a staging give way and a man going down.' This was certainly very hard for me to believe; but the following Monday morning one of my men came to me and said he had an offer for the winter near home, and if I was willing he would take it for that time. Still he did not want to go, and even after getting his chest packed he told me if I said the word he would remain with me. But I encouraged him to go, and the following week, while at work on the roof of a building, the staging gave way and threw him to the ground, a distance of twenty-seven feet, striking his head upon a pile of rubbish that had been taken from the building. He was taken up for dead and carried to a doctor's office near by. After some time he was brought to and removed to his home, but badly injured."

HYDE PARK.—Dr. C. D. Sherman writes: "Through the kindness of Miss Gilson and others the people of Hyde Park had the pleasure of listening to J. Frank Baxter, who delivered a lecture, interspersed with music and tests, in his usual able manner. His presence in Hyde Park was appreciated by a large audience, and tests given by him were fully recognized."

Ohio.

CINCINNATI.—Thomas Blinkhorn writes: "Having read in the *Banner of Light* of Dec. 30th an account of a collier's death—and presentment—at Staffordshire, allow me to say I was one of the jury men and can testify to its truth. Having to wait for the coroner, the conversation turned on the peculiar circumstances of the case, which led to many more being related. The coroner also, in the course of the inquest, referred to the peculiar circumstances of the case under consideration, and related many similar ones that had come under his notice."

CLEVELAND.—T. J. Franklin of Texas writes: "I had for a long time heard of Spiritualism, but thought nothing of it; I could not believe it was possible for spirits to return. Recently I lost my wife, and her last words to me were: 'If Spiritualism is true I will return to you.' Naturally I began to think more about it. She promised me that I should know her by these words: 'Dear Tom, I thank God that this is true.' My friends advised me to consult some good medium. Being in Chicago a few days ago, I was directed to Mrs. Simpson. I had a sitting, and many of my friends wrote to me; but the message I wanted I did not get. I then called upon Mrs. Blado, who is a slate writer. The first message from my brother, Roger, he said: 'Wait, Tom, you shall get it.' This puzzled me, as I knew Mrs. Blado did not know my name. I received many messages from friends with names signed; the last was the one I had been looking for. It was word for word as she promised me, signed by her name, 'Alice.' And I, too, now thank God that spirits can return. Mrs. Blado very kindly gave me the slate, and it is a great comfort to me, for I feel my wife is near me."

TOLEDO.—W. B. Carplus writes: "We in Toledo do not often have opportunity to verify the truths of Spiritism, and can only do so through your paper, which we lend to those desiring to learn the truth." [Better ask them to subscribe.] "There are some here we particularly desire to impress. Could you not help us by getting a communication from some Toledo person who has passed over?"

[We do not get the communications. The Message Department is an exclusively spirit-world affair, mortals being only their mundane instruments.]

All spirits, from Toledo or elsewhere are welcome to come to our meetings and send messages to their earthly friends. We debar none, whether they be ignorant or educated, so-called evil or good—each and all are welcome.]

Indiana.

AVILLA.—Mrs. S. E. Buell writes: "There is a veteran Spiritualist here, Mrs. Mary A. Hill, ninety-two years of age, to whom the *Banner of Light* is very precious. She has all her faculties bright and clear, can read and write and do some knitting yet, and has been a Spiritualist for thirty years and a reader of the *Banner of Light* for twenty-five years. She is indeed a happy soul; her only anxiety now seems to be for the time to come that she may join her loved ones gone before. She seems to be surrounded by halo of glory. The sweet peace and harmony that envelope her give full evidence of a life lived in accordance with our beautiful philosophy. Her husband passed to spirit-life some twelve years ago, and has come to me several times."

Pennsylvania.

PHILADELPHIA.—"The lectures before the First Association," writes a correspondent, "have continued with their usual success; since the hall, handsomely refitted, has better accommodated the large audiences that come at these meetings. Mrs. J. M. Lynn and Mrs. J. M. Wheeler have each rendered valuable services in this connection. Jan. 6th Mr. Fletcher began a month's engagement, and was greeted with large and appreciative audiences. The lectures, pointed and interesting, were only surpassed by the surprising tests which followed, all of which were at once recognized. On Jan. 13th the evening audience was only limited by the capacity of the hall; and after delivering an eloquent address on 'American Religion,' an unusually large number of tests were given. I quote one or two for their surprising accuracy: 'I see,' said the medium, 'a large hall—a theatre—and a gentleman comes before

me; his name is George K. Goodwin, and he desires to respond to the call of a friend who is present.' Acknowledged correct by a lady, who had never seen the medium, who said: 'The spirit was a particular friend, and formerly the manager of a theatre.' 'I see two spirits who look alike, but they are not related to each other, though they come to the same person. One writes Joseph A., and the other Roland S., and they come to George A., etc. Recognized by Mr. George Allen as correct, who said: 'The first spirit was my father, and he strongly resembled Mr. S., the other spirit, whom I shamed just after his death, and who was a dear friend.' These are a fair representation of what was given during the half-hour séance following the lecture. I need scarcely add that the descriptions were received with almost painful attention, and gladly recognized in every instance."

HARRISBURG.—A correspondent writes under a recent date, in commendatory terms, concerning the labors in that city of Mrs. Dr. Adella Hull, who at the time of writing had just left for Washington, D. C. She sojourned in Harrisburg for about a fortnight, and all who made the acquaintance of herself as a lady, or her gifts as a medium, were much pleased. This correspondent deprecates the want of harmonious unity among those residing in Harrisburg who believe in Spiritualism, and who, in the present kindly feeling existing, much more might be wrought in the interests of the cause. "Considerable interest is manifested by investigators, but opportunities are rarely afforded them to obtain the information they desire. Such a state of things is to be deplored, but where does the blame rest? Where are those who have done so much for the cause in years past?"

Maine.

PORTLAND.—Our regular correspondent writes under date of Jan. 15th: "December 17th Mr. Geo. A. Fuller of Dover, Mass., opened a two weeks' engagement with our society. Mr. Fuller is a favorite speaker with Portland Spiritualists; large audiences were in attendance. Thursday evening, Dec. 21st, the ladies gave a supper in the Hall. It was largely attended, very enjoyable, and was supplemented with music by the choir, readings by Mrs. T. P. Beals, and remarks by Messrs. Fuller, Beals and Littlefield. December 24th Mr. Fuller delivered (in the afternoon) a discourse appropriate to Christmas. In the evening Mr. Fuller answered in detail all of Elder Miles Grant's attacks recently made in this city upon Spiritualism, and was listened to by a large audience with close attention. The next week Mrs. P. D. Bradbury of Fairfield, Me., has spoken from our rostrum; Mrs. Bradbury has been in the field almost twenty-one years as a trance speaker; she has labored almost constantly in the eastern part of Maine, and has given the best years of her life to the cause. She has delivered here some of the best lectures we have heard for years; notably those of Jan. 7th, upon 'The Coming Church' and 'The Signs of the Times.' On Jan. 14th she lectured in the hall, the control claiming to be Oswego, her Indian guide. It was an eloquent address, illustrating some of the possibilities of spirit-life. Jan. 9th she held a circle at the residence of Mr. H. C. Berry. The rooms were filled to overflowing, and the friends were entertained until a late hour by the controls of Mrs. Bradbury, Mrs. Lunt and Mrs. Berry. Jan. 14th she closed her labors with us for the present, giving two ringing discourses in which her control expressed some plain unvarnished truths. One of the best features of Mrs. Bradbury's lectures are that they are practical, and something all can grasp. We trust Mrs. Bradbury will be called back to our city again soon."

Rhode Island.

PROVIDENCE.—"TF" writes, Jan. 16th: "Cephas B. Lynn by his labors in Providence has made a host of friends. I was not able to be present the first Sunday, Jan. 7th, and do not know his subjects of discourse; of the 14th, however, I can speak from personal knowledge. The afternoon discourse was on the Worship of God, presented in a most thrilling way. The basic idea of true worship is gratitude for life, expressed in such a way that humanity may be uplifted as a whole. This is to be done through the home, the school and government doing in each their best to create the noblest and highest good. Theology, dogmatism and sectarianism are dwarfing, and must be eliminated to give strength and stability to civilization, which is far short of its possible ultimate. Less of God in the clouds, and more in daily life, is the need of the times! The evening discourse was an answer to the query often asked, 'What is the Object of the Spiritual Movement?' It was declared to be the removal of outgrown and cumbersome institutions, and the substitution of new and better. The essence of progress is destruction primarily, then rebuilding. The iconoclast is the necessity of civilization, but not the herald of chaos by any means. After him come order and growth, to be superseded in the lapse of time by another tearing away and rebuilding. So now Spiritualism has come as an agency of progress; it cannot, must be, heard in the work of mental postulate, the spiritual nature of man, and the imminence of spirit-power. The remaining Sundays in January will be filled by J. Frank Baxter; the first Sunday in February by Dr. F. L. B. Willis."

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "I wish to say through your widely-circulated paper a few words in favor of the high attainments of Mrs. J. J. Clark as a communicating and test medium. Her control, Mrs. Mary A. Names of spirits are readily given through her instrumentality to their friends in the mortal to whom they identify themselves quite fully. The writer of this has received communications, both oral and written, through her during the last twenty years, enough to fill thirty copies of the *Banner of Light*.

Her medical control, Dr. Harriman, seems to be outdoing his former self in thoroughly healing the disordered bodies who make application to his medium. She holds public sances every Sunday evening in her parlors, No. 81 Church street, New Haven, Conn., which are thronged daily with earnest inquirers, all of whom are satisfied with the light of truth that shines from above upon their mental and spiritual horizon. Among the visitors are some of the most notable ones for intelligence in this city and State. These ladies are convincing many souls here of the positive fact of the sublime truths of Spiritualism. If there were more earnest and conscientious workers in the spiritual ranks, who, like Mrs. Clark, would exemplify in their lives the noble principles as enunciated by them when under superior control, the world would be vastly better for it."

Tennessee.

KNOXVILLE.—L. L. Cross, Secretary, announces the organization of a Spiritual and Liberal Society in this place, and would, in the interests of its library, be pleased to receive contributions of books, papers, pictures, etc., or funds to purchase the same. He can be addressed P. O. Box 425, as above.

New Hampshire.

MANCHESTER.—Writing Jan. 15th, "D. B." says: "Evidently the cause of Spiritualism is prospering in our city. Since the formation of our new society and our removal to the City Hall, we have had good-sized audiences in the hall, and in the evening our hall has been crowded, proving conclusively that free seats pay best."

The talented Mrs. K. R. Stiles, of Worcester, Mass., occupied our platform Sunday, the 14th, speaking twice to very large audiences; and we feel to say that there was a sympathy between the audience and speaker which was worthy of note, indicating an appreciation of the efforts of this gifted woman. Sunday 21st, Earl Flaherty of Concord, speaks to us, and will be followed by Medford Stevens, Will, Field, Wood, Yeaw, and Goodell, Messrs. Greenleaf, Fuller and others. We feel to congratulate ourselves in the extensive arrangements already completed as regards our

platform and the harmony prevailing among us. Grateful for the light which has dawned upon us in the past, we 'press forward' in that light 'toward the prize' which awaits us in a glorious future."

Illinois.

CAIRO.—Mrs. Jacob Martin writes: "Over a year ago a stranger came to us, claiming to be a magnetic healer, and an undeveloped clairvoyant and trance medium. Numbers of entire strangers were brought to him, whose diseases were correctly diagnosed; and all either cured or relieved by his treatments. He used no medicines, and did much work among the poor without making charges. He professed to taste medicines in the systems of his patients; however this may be, I know by testing it thoroughly, that he knew by some means what they were taking. He could tell by meeting persons in the street whether they were of humor or not, and started us with various cases that we could not believe till other evidence of a more practical kind was given us."

After satisfying ourselves that he was a splendid healer, we consented to sit with him for development as a materializing medium, as his control, 'Old Chief,' insisted that he would meet with wonderful success. We were to hold sances at intervals, when possible, for four or five months, which we did, but without result. Whether the control was honestly mistaken, or whether he purposely deceived us, we have no means of knowing; he said the former was the reason."

If any one came in the room with a secret pain or ache 'Old Chief' immediately told of it. He could go anywhere in town and examine sick people, while we sat in the circle, and come and report their condition. He would give us little details which would afterward be verified by the unsuspecting friends of the patients. These sick people would be under treatment of resident physicians and unknown to the medium. When entranced the medium's face had a pinched, shrunken look that it never had at other times, and the voice, style of language and general bearing were entirely different. The medium was a reserved, sensitive, uneducated man, having no gift whatever of imitation, and making no attempt at mimicry or wit. He was rather flighty in statements and poor in argument. On the other hand 'Old Chief' was remarkably shrewd, witty and sarcastic, and had wonderful reasoning powers. The keenest investigators, after the first few sittings, could not possibly believe the intelligence of the one and the same."

The control had such power over this man that he could come and go at will, appearing and disappearing almost as rapidly as thought, and in these exchanges of spirit in the body we learned to detect instantly the differences. Sometimes the spirit delighted in 'fooling the medium,' as he termed it, by having him parade the room with a lady's bonnet on his head and an old umbrella stretched over him. In this condition the poor fellow would sometimes find himself, and his embarrassment was painful to witness. The medium would get very much provoked at these foolish pranks, but we were obliged to humor the Indian or give up all hope of development."

Occasionally the 'Old Chief' would fill his mouth as full as it could be stuffed with fruits or cake, have a basket of it in his lap and both hands full, and in this unhappy plight let the medium come suddenly to consciousness. The man would seem so bewildered and confused that we were glad when he lost himself again, though, after all, it was provokingly funny for a moment."

But the mysterious part of all was the amount eaten by the control, or rather by the medium for the control. Those who sat at the table daily with the medium claimed that he was always a light eater; and we never could tempt him to eat heartily of anything; yet he was made the recipient of food enough to kill him, I thought. We have seen him eat a fairly comfortable meal, and in half an hour afterwards 'Old Chief' would eat half of a pound of the richest cake, and drink five or six pints of milk; or drink the milk and eat half-a-dozen oranges or bananas. As soon as the medium was restored he always drank a goblet of water; and (being unconscious that he was the recipient of food) he would eat a piece of cake, or drink some hot coffee and eat some bread and butter."

Nothing human, but a natural gormandizer, could do that, and that, I am sure, the medium was not. 'Old Chief' loved to eat, and declared he dematerialized the food, and said that was why it never hurt the medium. I would like the opinion of intelligent investigators regarding the probability of this."

New York.

SARATOGA.—Mr. P. Thompson writes: "That there is progress and unfolding of spiritual faculties, we have reason to believe. There seems to be almost a 'war in Heaven' at the present time; but the angel of the New Dispensation, we are assured, will triumph. The 'new departure' of so many of the leading clergy, and the bursting forth of the deep fountains of thought, show that new channels will be opened, and that the old channels are being replaced by the new, it is proper for us to ask what position Spiritualism is to occupy in the coming order of things. Many yet feel it their duty to work earnestly for their creed; but more, thank Heaven, are ready to work for the uplifting of humanity. Some reach the goal of spiritual purity by a longer, and some by a shorter route; but the beauty of our pathway is that all are to attain it. If this is not a great waste of energy is involved somewhere. A hopeful and cheerful religious faith is certainly more conducive of good results than a gloomy and despairing one. We find in Saratoga, as in other places, the Church has opposed us vigorously. Those in the Church, however, who are thoughtful, are fast having their fears removed as to the character of the modern Spiritual Movement. Occasionally one in the light, whose radiance penetrates and drives away their bigotry. Such an one is Mrs. F. L. Lovering, an East Boston lady, controlled mostly by prominent individuals who once resided in Boston. Her guide claims to be a Dr. Benjamin Shurtleff, who passed away from earth-life thirty-five years ago. This control has given through this lady over three hundred messages, which are of masterly power, both in expression and purity of thought. Mrs. L. devotes herself fully to the work, asking no pecuniary compensation, and is often made to bear great trials in having her sensitive nature rudely and cruelly wounded. There are many earnest souls to-day who are faithfully performing a part that but few appreciate. Mrs. Nellie J. T. Brigham has also done a great work in Saratoga. Our efforts, if not attended with immediate and brilliant results, are laying a broad basis upon which humanity can build a temple for the coming ages. We are not alone, and our strength is not entirely in ourselves. To cooperate wisely, and to realize that the angel world is with us, is enough for our day and time."

Colorado.

GOLDEN.—N. G. Sayles writes: "I am in receipt of so many letters making inquiry respecting this locality as a place of residence, that I deem it best through the *Banner of Light* to make a general statement, and will now do so. This range of country is more than half in the mountains, over fifty-five miles north and south and about twenty-five miles east and west, and must contain over thirteen hundred sections over one mile square, not more than one tenth part settled. I do not believe there is a single quarter section so poor or sterile but an industrious person could make a better living and make more money than in the East. There are also hundreds of 'good' locations to be made within from five to twenty miles of this place. It is only about forty miles to an unbroken forest of as good an average as this country affords, and almost wholly unexplored; of nice timber lands, mountains and valleys, in all probability full of valuable mines, for near five hundred miles through to Salt Lake. They tell me there is plenty of plant or rhubarb growing here, and many kinds of fruit, and as soon as one crosses the range, about fifty

miles from here, he emerges into a California climate."

The plains are the only lands that need irrigation. There is an abundance of timber, stone, water, lime, in many places in the mountains, coal, and the mountainous districts I should prefer to live in. This town is only twelve miles west of Denver, and I think there are at this time several thousand acres of vacant government lands within five or ten miles of here. Old settlers say they would not have it, but I say there are many poor, industrious men East who would get rich on it. This is proving to be a good fruit country, the mountain sides especially so for grapes; and the cool nights in summer make it finely adapted for all crops indigenous to a temperate climate, corn and wheat thrive as well here as in Northern Iowa and Minnesota."

Minnesota.

NORTHFIELD.—The feeling of opposition prevailing in some localities to the efforts made by the spirit-world to inform the inhabitants of earth of what awaits them beyond this life, is shown in an experience of Martha O. Kingman, who writes: "In renewing my subscription for your paper I will here say I have been without the *Light of the Banner* for two months, and cannot afford to be longer deprived of it. I have been traveling and unsettled as to location, but shall remain here at present, and will gladly welcome the good *Banner* again. I find but few who are in sympathy with its teachings in the great North-west; few notice my paper where I go; but at one place I was stopped by the friends of the paper. I was so sorry for their wish that I would put the paper out of sight when through reading, as they would not want their friends who might call to see the paper on their table. But I am proud to stand on the inside of such a noble system of thought; and I am prouder yet to bear testimony to the grand work done in the battle against error, and in the spread of truth. Long may the *Banner* wave its truths from shore to shore."

A Memorial

OF CITIZENS OF NEW YORK FOR SECURING THE PROTECTION AND PRESERVATION OF THE NATURAL RIGHTS OF THE PEOPLE IN THE STATE OF NEW YORK.

To the Senate and General Assembly of the State of New York:

The undersigned citizens of the State of New York do hereby entreat the attention of your honorable bodies to the following facts:

(1) There now exists upon the statute-books of this State a proscriptive medical law (R. S., chap. 430 and chap. 513), whose enforcement causes much injustice to a large number of respectable citizens by depriving them of the right to employ such medical art for the alleviation of suffering and the cure of disease as their judgment shall dictate.

(2) This law deprives from practicing within this State persons who are gifted with the power of "healing" by the laying on of hands, through the presence and imparting of vital magnetic force and otherwise. Some of these powers are natural to the practitioner and cannot be imparted nor increased by, but are more likely to be diminished or impaired by the course of study required by the medical colleges.

In view of this serious encroachment upon the natural rights of the people in those hours of affliction when they stand most in need of freedom of action, we respectfully entreat you to enact the following Bill:

A Bill for an Act to Protect and Preserve the Natural Rights of Residents of the State of New York in Sickness and Medical Attendance.

The people of the State of New York represented in Senate and Assembly do enact as follows:

Section 1.—The right of every citizen and of the people to employ for medical purposes the services of any individual in whom he or she may have confidence, whether such employe has or has not a medical diploma, or has or has not registered as a physician, shall not be questioned in the State of New York.

Section 2.—No such employe as aforesaid shall be liable to fine or imprisonment for rendering such service when guiltless of false representation in connection therewith.

Section 3.—All acts and parts of acts inconsistent with the provisions of this act are hereby repealed.

Garibaldi's Dream.

"I was ill with rheumatism, and in the midst of the storm I fell asleep in my cabin, having lain down over the coverlid. In sleep I was transported to my native place, but instead of the heavenly air of Nice, where everything bore a smiling aspect, I found myself in the gloomy atmosphere of a cemetery. In the distance I perceived a melancholy procession of women carrying a bier, and they advanced slowly toward me. I felt a fatal presentiment, and struggled to approach the funeral train, but I could not move. I seemed to have a mountain upon my chest. The cortege reached the side of my couch, laid down the bier, and vanished. I sought in vain to raise myself on my arms. I was under the terrible influence of a nightmare; and when I began to move, and feel beside me the cold form of a corpse, and recognize my mother's blessed face, she was awake, but on my hand there remained the impression of an ice-cold hand. The mournful howling of the tempest, and the groans of the poor 'Germans' beaten unmercifully against the shore, could not entirely dissipate the effects of my terrible dream. On that day, and in that hour, I lost my parent, the best of mothers."—From *Gutzwiller's Life of Garibaldi*.

The London Christian Life (in speaking of "Modern Aspects of the Trinitarian Controversy") touches on the Bible question, and acknowledges a debt to Theodore Parker:

"The chief gain, we believe, which Parkerism has conferred upon our churches, was that it emancipated them from 'Belshamism.' Its refusal to accept the Bible as an authority in controversy freed it from all temptation to pervert the meaning of the Bible for controversial ends. Thus, a frank and simpler exegesis found its way into our colleges; the effect of preventing a man from being a single professor in Gordon Square or at the Memorial Hall who would not smile at the perverse glosses which Belsham and his contemporaries invented in the interests of their crude Palaeolithicism. Parker thus cleared the way in England for the development of that more Scriptural and more thoughtful doctrine of the person of Christ, which is associated in the minds of most of us with the teachings of Dr. Channing."

MEDICAL TESTIMONY.—Dr. Brett, who said he had been in the medical profession for fifty years, announced that he was totally averse to vaccination upon the principle of humanity. He agreed with the immortal poet when he said: "Better to bear with the ills we have than to fly to others we know not of." Now what an absurdity it was to suppose that the introduction of lymph into a child's arm could have the wonderful effect of preventing a small-pox. He could tell them from his fifty years' experience, and he could prove it—that the people who had been vaccinated had had small-pox more severely than those who had not been vaccinated. He had received emoluments for vaccination, but he vaccinated very much against his will. If he had fifty children, he would not have one vaccinated; and if after fifty years' experience a man knew nothing he never would know anything.—*Westminster (Eng.) News*.

Kossuth is 81 and must soon follow his co-patriots Mazzini and Garibaldi to the other world. Those three men watched the embers of freedom in 1848 and blew them into flames.

"Neglect old friends for the sake of new, and lose both." But remember that Kidney-Wort is a friend you cannot afford to neglect. Plasters may relieve, but they can't cure; and lame back, for the kidneys are the trouble, and you want a remedy that acts directly on their secretions, to purify and strengthen their healthy condition. Kidney-Wort has that specific action.

100

12 In a notice of the magazine *Facts*, the Commonwealth of this city says:

There is no denying the value of such a publication, nor can we see how the facts recorded in it can be gained. That these things do come before us is less hard to believe than that the persons doing them should be entirely forgotten. It is true that the law is not the property of the State, and that the State is not the property of the law, but the law is the property of the State, and the State is the property of the law.

Banner of Light.

BOSTON, SATURDAY, JANUARY 27, 1883.

BRIEF PARAGRAPHS.

It is indeed strange that men of intellect should so often allow their religious prejudices to get the better of their judgment—so much so as to countenance the English mountebank Cumberland. Yet such is the fact. There were pharisees in olden time: the race is not yet extinct.

Bacon, it is said, was a great lover of pork.

Monday Lectureship avers that there are no snakes in Ireland and no new departure at Andover. Wisdom, how profound!

A crank threatens to assassinate Governor Butler. He has sent a letter to Mayor Palmer to this effect, signing it "Chas. Guiteau, Jr." So says the Boston Traveller.

The woman suffragists are wide awake. They are bound to win, as they should.

The Christian Register quotes leading Baptist and Methodist journals in support of its statement that there is a growing disposition either to make the conditions of creed subscriptions less onerous, or to introduce radical changes in the creeds themselves.

Herbert Spencer is to publish some of his views of this country in a series of articles soon to be commenced in a London magazine.

Speaking of rum-drinking, the habit is not altogether bad. It takes the bright fellows out of the way, and gives the common-place claps a chance. This is all I can say in its favor, but this is something, and should not be forgotten by radical ruffians against rum.—Boston Transcript.

This is a bad time for fire insurance companies and a very good one for ice companies.

The value of the Girard estate in Philadelphia is given at \$10,500,000, but the real value must be much greater, as the income last year was \$1,022,877. The college now supports and educates 1100 boys.

An English physician says hot water is the most healthy liquid to partake of with one's dinner; that wine impedes digestion; that the drinking of strong tea or black coffee directly after dinner is especially bad, and certainly interferes with digestion, but that tea or coffee may be indulged in moderately at "teatime" without deleterious effect; and that the use of lead water is one of the most destructive habits in which Americans indulge.

SNOWFLAKES.

Falling all the night,
Falling all the day,
Crystal-whirled and voiceless,
On their downward way;
Falling through the darkness,
Falling through the light,
Covered with beauty,
Vale and mountain height,
Never summer blossoms
Dwelt so far as these;
Never lay like these
On the fields and trees.

Cotton is successfully raised in Kansas, where the colored refugees have introduced its cultivation and make good crops.

The heroine of the Milwaukee fire was Kittie Lenham, who by her single efforts saved five lives, and going back to rescue others perished in the flames.

The seal of Harvard College, with its inscription in Latin, "For Christ and the Church," is printed on a prospectus of the veterinary school, which is soon to open. "If Harvard can introduce Christianity into the horse business," says a student's letter, "disbelief in miracles will be at an end."

The latest of the Salvation Army poets sings: "If you can't get in at the golden gate, Get over the garden wall."—Boston Herald.

Two awful catastrophes have recently occurred—the collision and sinking of the steamer *Cimbria*, with hundreds of passengers on board, in the German sea, involving a very serious loss of human lives and property. The California railroad accident, which caused the wreck and burning of several sleeping cars, with over twenty passengers in them, was mainly occasioned by the gross carelessness of the engineer and train-men, who left the cars unguarded near a steep grade, down which they rushed with increasing momentum—crushing and burning to death most of those who were in them.

Train-robbers are again at their nefarious work—this time on the Central Pacific road. Each train should carry a small howitzer-gun, loaded with canister shot, to be speedily used whenever such scoundrels appear.

A recent writer, remarking that some plants indicate the possession of a knowledge analogous to the human understanding, states among other proofs that if, during a severe drought, a basin of water is placed at night two feet from a strong squish-vine, in the morning the vine will be found bathing in the basin.

A Vermont editor thinks that not only does charity begin at home, but in sifting ashes on the icy sidewalk in front of that home.

A GREAT SCULPTOR GONE.—Clark Mills died at Washington (D. C.), Jan. 12th, aged seventy-two. That he possessed genius of a high order cannot be doubted.

In consequence of the augmented success of the movement, the headquarters of the Theosophical Society are about to be moved from Breach Candy, Bombay, to Adyar, Madras, which is the address in the future to which all communications are to be sent.

The conviction prevails, both among those who have read and those who have heard Mr. Joseph Cook since his return from foreign travel, that this gentleman has less to say, and even a more pretentious way of saying it, than he had before he left this country.—Saturday Evening Gazette.

The decision of the following case will doubtless interest the Catholics in all parts of the world: as to the stability of their future prospects. "The truth of the doctrine of purgatory as held by the Roman Catholics is about to be tested in the courts. A man in Australia left \$70,000 to be used to deliver his soul from that alleged state of existence, and the executor declines to pay the money without legal proof that it has been really earned."

There are many ways, albeit not very exalted ones, in which the cheap people have quite the advantage in life. They are not apt to be weighed upon with superfluous considerations. They are not impeded by distinctions of refinement. They consult as a standard not so much enjoyments only, as achievements which they

call "getting on," and to which they sacrifice all the usual amenities of life. It cannot be denied, in these days of flash and glitter and "theatre jewels," which are by no means confined to the theatre—it cannot be denied that they have quite the best of life, as tangible considerations go.

President Arthur has signed the civil service reform bill, which is now part of the law of the land.

Envy, the vampire, blasts the living.

The nearest of the fixed stars is twenty trillions (20,000,000,000,000) of miles distant from us. The next in distance is four times further removed. If we attempt to fix an average distance for the surrounding group of fixed stars nearest our system, we could not safely give it a radius of less than four hundred trillions of miles.

Dr. James R. Nichols, editor of the *Journal of Chemistry*, has written a book upon the theological questions of the day—Life, Death and the Future State—which contains some new views, views based upon chemistry and the other sciences. The book is attracting much attention from scholars and thinkers.—Boston Journal.

Boston Spiritual Temple.

On Sunday last, Jan. 21st, W. J. Colville delivered a lecture on the "Battle Ground of the Spiritual Reformation." After remarking upon the valuable services rendered to humanity by the labors of Prof. Brittan, he recommended all his hearers to procure a copy of Prof. B.'s last published volume, the title of which he had taken as the subject of his morning discourse. After giving a rapid sketch of some of the particularly prominent features of the book, the speaker made a special application of the subject to the question of every practical reform. "But," said the lecturer, "however much good may be accomplished by general attacks on prevalent evils, reformation, like charity, must begin at home. In this age it is very easy and popular to preach and write against vice. What is needed is neither more preaching nor more writing, but more personal effort, to live in accordance with the principles openly enunciated and almost universally admitted as equitable." The coming view of God and worship was very eloquently defined as being antipodal to the creed now passing away. "The theology of the past has stimulated men to work to escape hell and save themselves from divine wrath. Quite recently (Monday, Jan. 15th) Joseph Cook, in Tremont Temple, advised all men to repent now, because they might be no longer permitted to do so at the grave; and if they died in their sins they might be eternally lost. Such a motive makes real reformation impossible, as no one is truly reformed until he loses sight of self in others, and fears rather to jeopardize the race than himself. Self-culture is indeed needful, but it must be placed on a new basis, as we see in ourselves instruments for blessing others. It is possible to suppose that the Infinite Spirit or any exalted soul cares for our flattery or is jealous of the respect shown to other lords; but the highest angels are always solicitous for the welfare of those entrusted to their charge. To-day if we believe in a jealous God at all, we think only of the divine jealousy as we see it displayed in the care of a tender mother for her child. She fears no personal harm, is offended by no personal insult, she forgets self in her little one, but will at all times protect her offspring against cruelty and injustice. Thus may we think of an Infinite Fatherhood and motherhood, the life of nature, the cause and soul of law so regulating the universe that whoever wrongs one of God's children must suffer; not for the insult offered to Deity, but for the injury inflicted upon man. Thus with a new motive and a new conception of God, the world will march on to victory over every inward foe, and having vanquished the tempter within, will, by spiritual power, exert such sway in the world that the one who is truly master of his own appetites and passions will take captive all wrong, and be the authoritative reformer and teacher whose authority reposes upon essential right." The lecturer was pronounced by many intelligent auditors to be the finest the inspired lecturer has delivered, and request has been made for its publication.

In the evening Cumberland and his exposure of Spiritualism formed the topic of an extremely entertaining and instructive lecture. A great many strangers were present, and they as well as the regular attendants seemed heartily to enjoy the witty and conclusive style in which Mr. Colville's guides, while denouncing any of Mr. Cumberland's powers as a thought-reader and conjurer, showed that he had utterly missed the mark if he fancied he had touched Spiritualism at all; for many ardent Spiritualists admit that mental phenomena, without the aid of spirits out of the flesh, can be carried very much further than he attempted to carry them, and still spiritual facts, tower beyond, as human mountains exist above the little hills all around them. As well undertake to disprove the existence of the Alps by proving that there are little hills in Europe, as deny the return of the spirit through the manifestations of Spiritualism, because there is truth in psychology and magnetism. The discourse ended, amid much applause, with a very able dissertation on some of the conclusive proofs of genuine spiritual manifestations, illustrated by startling facts in the speaker's own experience.

On Sunday next, Jan. 28th, Mr. Colville's subjects will be, at 10:30 A. M., "Evolution and Evolution, or the Origin of Worlds and Men"; 7:30 P. M., "A Review of Joseph Cook on 'Does Death end Probation?'" Exercises commenced punctually at appointed time.

In the lecture-room, 36 Hanson street, W. J. Colville, under the control of the German spirit, gave a splendid discourse on Adam and Eve and the Fall of Man, Sunday last, Jan. 21st, at 3:30 P. M.; the room was crowded. These very novel and instructive Bible interpretations are held there every Sunday at 3:30. On Tuesdays, at 3 P. M., Mr. Colville's guides answer questions on all subjects pertaining to Health and Healing, and on Fridays, at 8 P. M., hold their weekly reception to all, which meetings are cordially welcome. Mr. Colville will shortly revisit Providence, R. I., Eastham, Mass., and other places. He can be engaged to lecture Wednesday or Thursday of any week. Address 36 Hanson street.

Miss Emma Greenleaf had a benefit at 36 Hanson street, Monday, Jan. 15th, at 8 P. M. The audience, though not large, was select and representative. Miss Greenleaf, W. J. Colville, Mr. B. Weaver, Mr. Alden and Mrs. Newcross favored the company with dramatic, pathetic and humorous readings and recitations, vocal and instrumental music, and inspirational poems. Two hours were thus very pleasantly spent. The only regret felt by any was that the talented young elocutionist did not receive more substantial return for her frequent efforts and gratuitous services rendered to the Spiritualists of this city. A similar entertainment will soon again be given at the same place.

THE GRAND RECEPTION to be given to J. Frank Baxter by the Boston Spiritual Temple on Thursday evening, Jan. 25th, at Horticultural Hall, will be a very enjoyable occasion. There will be short addresses by Mrs. Amelia H. Colby, W. J. Colville and Mr. Baxter; singing and recitations by Mrs. O. K. Smith, Miss George Latham, Miss Emma Greenleaf, Mr. F. W. Sullivan and Mr. Baxter. If there is a favorable opportunity, Mr. Baxter will exercise his mediumship in giving tests. A portion of the evening will also be spent in social converse.

Angina Pectoris—rheumatism or neuralgia of the heart—is a strictly nervous disease. It begins with a sensation of pain and constriction in the region of the heart, accompanied with more or less pain and numbness in the left arm. For no other disease of the heart is Dr. Graves's Heart Regulator better adapted, and a test of its remedial properties will show immediate results.

PETITION FOR THE REPEAL

OF THE

"Act to Regulate the Practice of Medicine and Surgery in the State of New York."

TO THE SENATE AND GENERAL ASSEMBLY OF THE STATE OF NEW YORK:

We, the undersigned citizens of New York, do hereby entreat the attention of your honorable bodies to the following facts:

1. There now exists upon the Statute Books of this State a proscriptive medical law, the matter of whose interpretation, being placed in the hands of the "Regular" and diploma-bearing order of physicians, is in effect made to cause much injustice to a large number of reputable citizens.

2. This law virtually deprives the sick in this State of the services of all progressives in medicine, none, through the nature of the case, being able to satisfy its demands except those who are in "good standing" among the conservative element of the profession.

3. Taking as a practical example of the manner in which this law is being construed, the late action of the Censors of the Saratoga Medical Society in their attempt to enforce its penal provisions upon a well-known magnetic physician, this Statute deprives all persons from practicing within the limits of this State who are gifted with the power of "healing by laying on of hands" through the presence and communicability of vital magnetic force, an agent whose operations have been known and recognized in some form in all ages.

4. This law further shuts out from the right to practice in this State a large class of persons gifted with what the past has known as "second sight"—and to which modern research has assigned the name of Clairvoyance: A class of persons the correctness of whose diagnoses in the obscurest cases has alone been matched through practical demonstration by the success with which, through the use of simple prescriptions of ordinary roots, herbs and non-poisonous remedies, medicated and electric baths, etc., they have restored health to the stricken ones consulting them: those who do so consult them being found among all classes of society; and remarkable cures having been wrought by these clairvoyants and by magnetic healers within the limits of this State in cases where the disease has baffled the skill of the "Regulars."

5. This law clearly militates against the constitutional rights of the people of this State to employ any person or any method of treatment which such person when sick may desire to employ for the alleviation of his or her sufferings.

6. In our opinion, the general laws now upon the Statute Books, if enforced, would prove fully sufficient to "protect the people" (which is the avowed purpose for which the proscriptive doctors' monopoly law against which we protest was passed) from the operations of all designing persons who may seek to engage in false pretences, whether in the departments of mechanical trade, business calling, or the healing art.

Therefore, we, the undersigned, do most earnestly pray your Honorable Bodies conjointly that the special restrictive statute against which we here complain may be repealed.

The New Hampshire State Convention.

The New Hampshire State Spiritualist Convention opened in Folsom Hall, Laconia, Jan. 20th. The meeting was organized at 10 o'clock with choice of the following officers: E. J. Durant of Lebanon, President; Mrs. Anna M. Twiss of Manchester, Secretary. The President opened the meeting and introduced as the speakers Colonel E. C. Bailey, Esq., (formerly publisher of the Boston Daily Herald) of Concord, Mrs. S. B. W. Craddock of Concord, and Mrs. Adeline M. Stevens of Claremont. The meeting was adjourned until 2 o'clock, when a larger number was in attendance.

The afternoon was well occupied by Mr. Edgar W. Emerson of Manchester, the well-known platform test medium, who exercised his clairvoyant powers by describing and giving the messages of those spirits who came and desired a public recognition. The evening session was opened at 7 o'clock, with the hall well crowded. There being present a large number of the prominent business men of Laconia and vicinity, E. W. Emerson of Manchester again entertained the audience with his spiritual manifestations, after which there was an adjournment until 10 A. M. the following day.

The second and last day of the Convention opened at 10 o'clock with a small attendance. Col. Bailey addressed the audience on the subject: "Where do we come from? How did we come here? What are we here for?" Addie M. Stevens took for her subject, "What is Spiritualism?" She said: "We have been told it is illusion, electrical force, or works of evil spirits. We claim it is an education. It has lifted up ignorance, superstition and fear, and is no longer to be scoffed at." She hoped that the citizens of Laconia and vicinity would also take up the banner of Spiritualism and keep the ball rolling, and scoff no more at the ideas set forth. The afternoon session opened at 2 o'clock with the house well filled. Anna M. Twiss delivered an address on the new Illuminism. Remarks were also made by Messrs. Fuller, Durant, and others in the audience, which were interspersed with singing by the choir. Mr. Emerson occupied the attention of the audience with his usual spirit manifestations.

In the evening the house was packed to its utmost capacity, and the meeting was more enthusiastic than previous ones. Many speeches were made, and were varied by other exercises. The Convention has been a complete success.

Fact Meeting.

To the Editor of the Banner of Light:

The Fact Meeting on Saturday, 20th, was well attended, and very interesting phenomena were related by quite a number, showing that there is a vast amount of evidence proving immortality, which, if called out, groves beyond doubt that no man like Mr. Cumberland or his materialistic and religious satellites can explain them on their mundane plane of reasoning. Capt. Gregory of Hamilton, Mass., gave some experiences in reference to shipping interests, etc. Mr. Colville described some wonderful materialization séances in Chicago. Mr. John Wetherbee and others related their experiences in mind or thought-reading connected with the clairvoyant. I cannot express sufficiently my thanks for the candid manner you have dealt with Mr. Stuart Cumberland. His pretences to expose Spiritualism are so shallow that I wonder he succeeds in making dupes of the class of society whom he uses to advertise his cheap mental phenomena and shallow tricks.

Yours truly, L. L. Wirtlock.

Haverhill, Mass.

To the Editor of the Banner of Light:

The speakers before the Spiritualists of Haverhill and Bradford, since the opening of the new year, have been J. Frank Baxter—whose distinctive phase of description in several remarkable instances found verification in long since forgotten facts—and Miss Jennie Allen, who succeeded him on the 14th, her peculiar and distinctive typical descriptions interesting her audiences greatly. Last Sunday the speaker was Mr. Albert E. Stanley of Leicester, Vt., formerly a resident here, but who has not been here before for twenty-five years. He is a polished writer, an eloquent and effective speaker. He drew to him a group of schoolmates who were pleased to revive the memories of boyhood days, which had been slumbering for more than a quarter of a century. It was a pleasant meeting, and his visit here will yield fruit. Mr. Emerson of Manchester comes next Sunday.

Jan. 22d, 1883.

Trenton, N. J.

The First Association of Spiritualists of Trenton, N. J., we are informed by a correspondent, Mr. J. W. Ryte, is making very satisfactory progress. The organization began with six young men. Meetings were at first held in a hall seating two hundred. In a short time the attendance was such that not even standing-room was to be had, and the speakers could with difficulty find a foothold on the platform. This state of things compelled the society to obtain a larger hall; and meetings are now held in one having a seating capacity of five hundred, still nearly every seat is occupied. A Children's Progressive Lyceum has been formed and already a success. Solists are held every Wednesday evening.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 5 West 32d street, at 10 A. M. and 7 P. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

The Ladies' Spiritualist Aid Society will hold its regular monthly meeting Saturday evening, Jan. 27th, at the residence of Mr. and Mrs. Henry J. Newton. All friends are cordially invited to attend.

Mrs. Milton Rathbun, Sec.

New York City.

"ROUGH ON RATS." Clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chipmunks. 15 cts.

Allan Kardec's "Genesis"—English Translation.

This valuable work is now awaiting publication, and it is the earnest desire of the publishers and subscribers alike that the book shall issue from the press without further delay. But owing to the very great expense attending the publication of so large and valuable a treatise, for the first time to be presented to the public in the English tongue, it is imperatively necessary that five hundred subscribers should send in their names before the work commences. We have now about two hundred and fifty signatures on our list, and trust that this notice may induce two hundred and fifty more of our friends to append their names.

The work is a remarkably good free translation of the author's peculiar perspicuity of style has been in no way lost by the translation, as the spirit guides of W. J. Colville, who are similar with the author and his system of philosophy, have most carefully revised the manuscripts, making obscure meanings clear, and re-writing in eloquent English many sentences containing almost untranslatable French idioms. When the proof-sheets are ready they will be submitted to these guides, who have promised to critically revise them, and thus insure the public against typographical or other errors.

To give our readers briefly some idea of the nature and scope of this very valuable treatise, it is only necessary to say that it is, in the opinion of the brightest French scholars, far superior to any of Allan Kardec's former works, as it is the outcome and further expression of an elaborate philosophy outlined in all his earlier writings.

The work in French is 12mo, 450 pp., exclusive of preface and index. The English version will be got out in similar style to "Mediums," "Book" and "Spirits" Book, but will be a larger than either of them, at \$1.50. It will be remarkably cheap, and this is indeed the lowest price at which any publisher can rightfully afford to sell a copy; but we offer it to our friends, who send in their names to our office this month, at \$1.25. This offer closes Jan. 31st. As some of our readers have written to us for further information than we have yet given concerning the nature and arrangement of the contents of "Genesis," we append the following brief synopsis: The full title of the book is "Genesis: Miracles and Prophecies according to Spiritualism." The author prefaces his regular preface with these aphorisms: "The Spiritualist doctrine is the expression of collective and concordant teachings given by spirits." "Science is here appended to it to frame a Genesis in accordance with the laws of the spirit-world, and to display his power and glory by the immutability of his laws, never by their suspension." "Unto God the past and the future are present." The introduction following is very explicit, and gives the reader some interesting details of the author's spiritual experiences. The work is written in eighteen lengthy chapters, each divided into several sections. The subjects treated are the various phases of Spiritualism as follows: Chapter 1, Characteristics of Spiritual Revelation; Chapter 2, God, his Existence, Nature, Providence; Chapter 3, Good and Evil; Chapter 4, Place of Science in Genesis; Chapter 5, Ancient and Modern Theories of the Earth; Chapter 6, General Uranography—A Glimpse into Space—Stars, etc.; Chapter 7, Geological Periods of the Earth; Chapter 8, Theories of the Earth; Chapter 9, Revelations from the Spirit-World; Chapter 10, Organic Genesis; Chapter 11, Spiritual Genesis; Chapter 12, Mosaic Genesis; Chapter 13, The Nature of Miracles; Chapter 14, Fluids; Chapter 15, The Miracles of the Gospel; Chapter 16, Physical Theory of Earth-Knowledge; Chapter 17, Scriptural Predictions; Chapter 18, Signs of the Times and the New Generation.

Each subject is treated scientifically, philosophically and spiritually. A large portion of the information given was received by the compiler direct from the spirit-world, and we venture to predict that when fair-minded and intelligent writers shall have perused them, they will be ready to admit that in this instance, at least, spiritual communications are worthy of the exalted sources whence they purport to come. The oft-mooted question of reincarnation is here fully and judiciously discussed, and the various unfoldments of the human spirit through early discipline are most clearly and beautifully explained. As a comprehensive exposition of the spiritual philosophy and an explanation of its phenomena, this work has few rivals; its superior we have never met. We can confidently recommend it to all inquirers as a valuable and explicit introduction to the philosophy, while the oldest and most experienced Spiritualists and thinkers of every name will find more food for thought in this book than is usually given in volumes twice the size and three times as expensive.

Caution to Western Spiritualists—Look Out for Him!

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

As for the "United Society of Spiritualists" (?) which he claims as his backer—financial and otherwise—no such public organization exists in Boston.

The friends in the West will do well to give this peripatetic operator Brown the cold shoulder whenever and wherever he puts in an appearance.

*If you are a woman and would contribute your influence to redeem humanity from its numberless ills, make all things else subordinate to health. If you possess this inestimable treasure you may transmit the same, and your offspring may rise up and call you blessed. To secure this it will be well to seek the motherly countenance of Mrs. Pinkham, Lynn, Mass.

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W. I. THAYER, M.D., 451 Fulton Street, Brooklyn, N.Y. (Mention this paper.) Jan. 27.

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