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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. 9th. at the Residence of his Daughter, Mrs. Stryker, 340 Belleville Avenue, Newark, N. J.

[Reported expressly for the Banner of Light.]

Beloved Friends :- It is not often that the Angel of Death (so miscalled) 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 ermasterful presence of Death had lifted

knowledge-not of conviction but of certainty | | Since now he holds more dear your loved names 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 I 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 1 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 manly 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 oftentimes received strength; quickening other

flames of life as his life was quickened by spiritual presences; touching here a chord of tenknew 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 I. 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 payed 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, Melanethon, 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

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 th' embattled cloud, And reaching earthward draws you to his height,

You who are wrapped - not he - within 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 ondless 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 I 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 scances 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 goblets 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 month; himself holding one of the medium's hands, and his lady holding the other. The seance was a dark one, but conducted with such propriety as to raise it, above all doubt into certainty.

Thursday evening, Oct. 20th, Yagain 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 an Orguinette. 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 centre-table 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 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 way of the accomplishment of the task undertaken by the invisibles. This evening two and am sure it was not the medium. 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 coruscations 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.

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 Berke. ley 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 n't be afraid to speak your opinions boldly! I al. ways 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.

Seeing Mrs. Fay at the Ladies' Aid Society, the thought came to me that I had not attended any of her circles 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 circle night, I did so, at No. 14 Dover street. She did not hold her scance in the same apartment she did last year, using a small adjoining room as her cabl net, but another room. Her cabinet or enolosure was the triangular space made in the corner of the room, the curtain forming its hypothenuse '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 supposes 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 the enclosure, and the curtain hardly closed larged, and to day she has constantly on hand 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 was determined not to help)' the hands were | 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 great and probably the only obstacle in the it was when she moved a thing of life in the mortal form; but I examined it very closely. 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-'J. WETHERBEE. manifestations.

· 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 clevation 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 scen 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 organlzations 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 immortalityonly angels can do this. Without signs, as gifts in healing, or in su'is, or sar'gis, 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 he 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 derness, there a strain of lofty thought, as he | upon the table, a sheet of music inserted as in | satisfied. When ready, she stepped back into | money. In a little while her place was en-

To the Editor of the Banner of Light:

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!

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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, stands revealed. 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; oulture and scholarship of the most refined literary schools; intellect that sometimes came near to 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 unswerving fidelity with which he labored for a cause not of bellef but of Alluding to the Universalist ministor who was in al-pidence, and who participated in the exercises.]

POEM.

• 24

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 dews 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 illumes the house of clay, And in his love, more near by death, he claims The smiling recognition for his soul; ·汉书的中兴中

But what tome was of most interest and like-

The late Mr. Alexander, the eminent architest, was under examination at Maldstone by Serjeant, afterward Baron, Garrow, who wished to detract from the weight of his testiby Serjeant, afterward Baron, Garrow, who wished to detract from the weight of his testi-mony, and, after asking him what was his name, proceeded: "You are a builder, I be-ligve?" 'No, sir; I am not a builder; I am an architect." 'They are much the same, I sup-pose?" 'I beg your pardon, sir; I cannot ad-mit that: I consider them to be totally differ-ent." 'Oh, indeed I perhaps you will state wherein this great difference exists?" 'An architect, sir," replied Mr. Alexander, "con-ceives the design, prepares the plan, draws out the specifications—in short, supplies the mind; the builder is merely the bricklayer or the car-penter. The builder, in fact, is the machine; the architect, that will do. And now, after your very ingenious distinction without a dif-ference, 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 ri-valled in the whole history of rejoinder: "There was no architect, sir, and hence the confusion." —London Society.

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 I 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 sar'gis cannot occur, cries out, "Oh, fool !" As for myself, I hold that no man shall judgé andther. And are we not too ant to judge and dictate according to our own gifts and observations? Because I can sit with a medium and get sar ais, shall another per on who cannot do so say I was fooled? Because I declare there are two resurrections in the es worlds, which are the unorganized, or lower spirit-worlds, and the organized spirit-world, shall a man who has not seen such de-clare that I have not? To my mind, we should clare that I have not? To my mind, we should hear and see all things, and read all things, and cease demouncing one another because we see things differently. Would not such behavior elevate Spiritualists as a people? One man declares there is $sar'_{0}is$; another that there is not, and never was. One declares there is no spirit-control (because he has it not), and have there is no spirit-control (because he has it not).

(because he cannot impart it). Some of the most foolish of men in Spiritualism, according 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 or-ganization with full liberty. As for my-elf, I am convinced that organization for good works will succeed in this cycle; but I agree, as set forth in OAIISTE, the new Bible, that the time of preaching is veritably 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 spirit-ual newspaper, I would fill it well 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 con-tain 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 to my observation, are such as were convinced 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 us we do 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. NEWPROME

THE LADY PHYSICIAN. BY CATHARINE L. BATES.

Oh ! who is this, who casts her rose of youth Beneath the feet of pain, nor fancleth The lify of her ladyhood, in sooth, Too white to bloom beside the conch of death?

Bless her, ohl women, for it was your call, It was the myrlad ery of your distress, That urged her ontward 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 as your rays have thrown On bridal steps that chime with lover's tread.

Her pathway scent, oh! flowers that fleck the field, As from her hurrying feet the dews are driven, With no less fragrance than your clusters yield By dimpled hands to happy mothers given.

And ye, oh! men, who watch her tollsome days With doubtful lip in half derision curled, Scant not her meed of courtesies and praise, The bloom and starlight of the spirit-world.

For with a sense of loss too fine 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 twrneth 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 charms, May miss of those caressing, dainty ways That women learn from bables in their arms.

But even while the battle scars her face, And makes her voice stern in the combat rude, She but refines her best, peculiar grace, And profes 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 spicy 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. Hattie C. Mason of Troy, medium and vocalist, presided at the organ during the day, and contributed much to the pleasure and interest of the meet-ings 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 and the great interest it served to awaren, a correspondent writes: "Mrs. Steers, whose address is 36 Hanson street, Boston, is a fine platform test medium, with a variety of phases which are used to prove the fact of spirit-re-turn. It is hoped that societies will often avail themselves of her services."

BOSTON. - Mrs. Amelia H. Colby writes, Jan. 15th: "I have not forgotten your very generous offer to allow me an amount of space generous oner 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 read-ing the Banner of Light I discover that there are several of our speakers who feel the neces-sity 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 think the remaining space can be used to better advantage for destroying the power of the advantage for destroying the power of the tyrant over the slave, by stepping between the priest and the people, than by my trying to give your readers an idea of what was spoken through my voice in yesterday's lecture. Dur-ing the past twenty-two years I have been be-fore the public as a medium, the most pesitive manifestations having been on the public ros-trum as a trance speaker. During this time I have traveled over many States, become ac-quainted with thousands of people, all of whom know 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 sub-ject 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

these twenty-two years that I am prouder of than another, it is that my most radical lec-tures have been a decided success; not only in calling together the thinking people of all be-liefs, but in their remunerating the same in dollars and cents. My life alone has not filled this greatsmediinistic 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 con-stant companion and obusiness 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, until worn in spirit as well as body, she sinks beneath the load. When we learn that necessitated associations of mediums need the expressed apprecia-tions 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 remaining Sunday afternoons of this month. 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 ny seat, Mr. Baxter, who was seated on the platform, arose and said he was directed by his guides to tell me what he had seen while I was guides to tell me what he had seen while I was speaking. He saw what he thought at first was a dog; the impression came no, 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 to-ward me. He asked mentally, 'What does that mean?' The reply came, 'Valentine! Valen-tine.' 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 came had often been seen be-side me by mediums, which the spirits would say side 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 burdens of this life. In a moment Mr. Baxter said, 'I see her in a carriage, I am taken to Cambridge; there the lady passed away.' I said, now I know, it was Mrs. Fox; that ex-plained 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 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 condi-tions 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, reactations, singing, etc. Our hall was deco-rated with green. Four handsome trees formed a little enclosure in one corner, and while our young friends were singing a welcome to the aged man with his long silvery beard and fur wraps, moving around the hall as if dreading to say the last good-by. As he was about to hall-a theatre-and a gentleman comes before hall-a theatre-and a gentleman comes before a gentleman comes before the sumpleman comes before a arrangements already outpleted as regards our.

BANNER OF LIGHT.

berged 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, spring-ing to the trees, aided in relieving them of their diversified fruitage. A mong the treesures taken 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 fler 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.

Year well. Sunday, the 7th, we were favored with the services of Mr. Fred A. Heath, of Charles-town, 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 to imbue all present with spiritual power. Mr. Heath, being blind, is worthy of aid and sym-pathy. 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 furn defendence Materialization has been to us firm defender of Materialization, has been to us 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. Nev-ertheless 'a light is breaking, calm and clear,' and these much abused media for form-materialization will yet have justice done them.".

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 my house, and gave one of her entertaining and instructive scances, 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 my-self; she said : 'No; it is one of your men.' I said I did not see how it could be, as all of my work (carpentering) was in such 'shape that the only way one could get hurt was by outting himself. The control said : 'No; I see plainly a staging give way and a man going down.' 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 rub-bish that had been taken from the building. bish that had been taken from the building. Itè was taken up for dead and carried to a doc-tor'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 audi-ence, and tests given by him were fully recog-nized."

Ohio.

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

CLEVELAND. - T. J. Franklyn 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. me were: 'If Spiritualism is true I will return to you.' Naturally 1 began to think more about it. She promised me that I should know Kecently about it. She promised methat 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. Blade who also is clote me; but the message I wanted I did not get. I then called upon Mrs. Blade, who also is a slate-writer. The first message was from my broth-er Roger; he said: 'Wait, Tom, you shall get it.' This puzzled me, as I knew Mrs. Blade 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. Blade 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. Carolus writes: "We in Foledo do not often have opportunity to verify the truths of Spiritism, and can only do so through your paper, which we lend to those de-siring 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 Mesage Department is an exclusively spirit-world affair, mortals being only their mundane intruments. 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.]

me; his name is George K. Goodwin, and he 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 hdy, who had never seen the medium, who said: 'The spirit was a particular friend, and for-merly 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 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 Rolland 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 shaved just after his death, and who was a dear friend.' These are a fair representation of what was given during death, and who was a dear infend. Inese are a fair representation of what was given during the half hour scance following the lecture. I peed scarcely add that the descriptions were re-ceived 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. Adelia Hull, who at the time of writing had justleft for Washington, D. C. She sojourned in Harrisburg for about a fortnight, and all who made the acquaintance of herself as a lady, who made the acquaintance of hersen as a hav, or her gifts as a medium, were much pleased. This correspondent deprecates the want of har-monious unity among those residing in Harris-burg who believe in Spiritualism; averring that did pure kindly feeling exist, much more might be wrought in the interests of the cause: "Con-siderable interest is manifested by investiga-tors, but concrumities are arealy afforded them tors, 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 Spir-Fuller is a favorite speaker with out solday shr-fuulists; 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 Little-field. December 24th Mr. Fuller delivered (in the afternoon) a discourse appropriate to Christ-mas. In the evening Mr. Fuller answered in detail all of Elder. Miles Grant's attacks recent-ly made in this city upon Spiritualism, and was listened to by a large audience with close at-tention. For the past three Sundays 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 speak-er; she has labored almost constantly in the heid almost twenty-one years as a trance speak-er; 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 deliv-ered 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.' Jan. 4th 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 controls expressed some plain unvarnished truths. One of the best fea-tures 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. — "F!" writes, Jan. 15th 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 tree 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 direction the most possible to evoke the highest good. Theology, dogmatism and secta-rianism 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 times 1 has made a host of friends.- I was not able to

the need of the times !

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 pro-fessed to *taste* medicines in the systems of ressed 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 opium-caters or not, and startled us with various cases that we could not believe till other oridonce of a more proceeding were didney other evidence of a more practical kind was

given us. After satisfying ourselves that he was a splen-did healer, we consented to sit with him for de-velopment as a materializing medium, as his control, 'Old Chief,' insisted that he would meet with wonderfal success. We were to hold circles every evening 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 given us. 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 ine sick people, while we sat in the circle, and come and report their condition. He would give us little details which would afterward 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 unk nown to the medium. When entranced the medi-um'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 dif-ferent. The medium was a reserved, sensitive, uneducated man, having no gift whatever at 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 sar-castic, and had wonderful reasoning powers. The keenest investigators, after the first few sittings, could not possibly believe the intelli-gences 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

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. funny for a moment.

But the mysterious part of all was the amount 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 receptacle of food enough to kill him, I thought, at times. We have seen him eat a comfortable meal, and in half an hour after-wards '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 bahapas. As soon as the medium oranges or bahanas. As soon as the medlum was restored he always drank a goblet of water; and (being unconscious that he was the 'mouth-piece' for another's appetite), accept a glass or two of milk and several slight pieces 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 de-clared he dematerialized the food, and said that was why it never hurt the medium. I would like the opinion of intelligent investi-

miles from here, he emerges into a California climate. The plains are the only lands that need irri-

The plains are the only lands that need irri-gation. 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 on an air-liné. 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, indus-trious men East who would get rich on it. This trious men East who would get rich on it. This is proving to be a good fruit country, the moun-tain sides especially so for grapes; and the cool nights in summer make it finely adapted for all crops indigenous to a temperate climate, save corn, and that thrives as well here as in North-ern 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 C. King-man, who writes : "In renewing my subscrip-tion for your paper I will here say I have been without the *Light* of the *Banner* for two months, and can all afford to be longer deprived of it. I have been traveling and unsettled as to loca-tion, but shall remain here at present, and will gladly welcome the good *Banner* again. I find but few who are in sympathy with its teach-ings in the great North-west; few notice my paper where I go; but at one place I was stop-ping the friends politely informed me it was 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 by the spirit-world to inform the inhabitants 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 Ban-ner wave its truths from shore to shore."

A Memorial

OF CITIZENS OF NEW YORK FOR SECURING THE PROTECTION AND PRESERVATION OF THE NAT-URAL 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. 436 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 BIII :

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 employ6 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 any 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

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 faculties bright and clear, can read and write and do some knitting yet, and has been a Spir-itualist 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 a 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 hushand passed 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 accomthe hall, handsomely refitted, has better accom-modated the large audiences that convene at these meetings. Mrs. Colby, Mrs. Allen, Messrs. Lynn and Wheeler have each rendered valu-able 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. Jan. 13th the evening audience was only limit-ed by the capacity of the hall; and after deliv-ering an eloquent address on "American Relig-ion, an unusually large number of tests were given. I quote one or two for their surprising

The evening discourse was an answer to query often asked, 'What is the Object of the Spiritual Movgment?' It was declared to be the removal of outgrown and cumbersome in-stitutions, and the substitution of new and better. The essence of progress is destruction pri-marily, then rebuilding. The iconcolast 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 upbuilding. So now Spiritualism has come as an agency of progress; its outcome must be healthful, for its funda-mental postulate is the spiritual nature of man and the imminence of spirit-power. The remain-ing Sundays in January will be filled by J. Frank Baxter; the first Sunday in February by Dr. F. L. H. Willis."

Connecticut.

NEW HAVEN.-E. P. Goodsell writes: " 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 and medical clairvoyant. 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 communica-tions, 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 heal-

ing the disordered hodies who make application Ing the disordered houses who make application to his medium. She holds public scances 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 housen. A more the visitors are some of the horizon. Among the visitors are some of the most notable ones for intelligence in this city and State. These things are convincing many souls here of the positive facts and sublime truths of Spiritualism. If there were more earnest and conscientious workers in the spirit-ual ranks, who, like Mrs. Clark, would exemplify in their lives the noble principles as enun-ciated 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 afternoon, aud in the evening our hall has been crowded, proving conclusively that free seats pay best. The talented Mrs. K. R. Stiles, of Worcester,

gators 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 Dis-pensation, 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 required. Old things are passing, and as they are 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 philosophy is that all are to attain it. If this is not so, a sport marks a statement is this is not so, a great waste of energy is in-volved somewhere. A hopeful and cheerful revolved somewhere. A hopeful and cheerful re-ligious faith is certainly more conducive of good Inclusive of good in the conductive 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 thoughful, are fast having their fears removed as to the character of the modern Spiritual Movement. Occasionally one among them is singled out who is made an inamong them is singled out who is made an in-ternal light, whose radiance penetrates and drives away their bigotry. Such an one is Mrs. Mary F. Lovering, an East Boston lady, con-trolled 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 con-trol has given through this lady over three hun-dred messages which are of meastaly power trol has given through this lady over three hun-dred 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 oruelly wounded. There are many earnest souls to-day who are faithfully per-forming a part that but few appresiate. 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 deep and sure foundation on which humanity a deep and sure foundation on which humanity can build a temple for the coming ages. are not alone, and our strength is not entirely in ourselves. To coöperate 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 re ceipt 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 reply to all, 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 part settled. I do not believe there is a single quarter section so poor or sterile but an indus-trious person could make a better living and much easier than he could 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 af-fords, and almost wholly unexplored ; of nice timber lands, mountains and valleyr, in all probability full of valuable mines, for near five hundred miles through to Salt Lake. They tell me there is plenty of ple plant or thubarb grow-ing wild there, and many kinds of fruits and as soon as one crosses the range, about fifty.

the heavenly air of Nice, where everything bore asmiling aspect, I found myself in the gloomy atmosphere of a cemetery. In the dis-tance I perceived a melancholy procession of . women carrying a bier, and they advanced slowly toward me. I felt a fatal presentiment, and structured to approach the funeral train 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 mount-ain upon my chest. The cortége reached the side of my couch, laid down the bier, and 'van-ished. 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 recog-nize my mother's blessed face. I 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 'Car-men' 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 Guizoni's Life of Garibaldi.

15 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 reusal 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 freer and simpler excessis found its way into our colleges; so that, to day, there is prob-ably not a single professor in Gordon Scuare or at the Memorial Hall who would not smile at the perverse glosses which Belsham and his contemporaries invented in the interests of their orude Psilanthropism. 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 small-nov. He could tall them from his fifty near have the wonderful effect of preventing 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 vears' experience a man knew nothing he never years' experience a man knew nothing he never would know anything. — Westminster (Eng.) News.

Kossuth is 81 and must soon follow his copatriots Mazzini and Garibaldi to the other

Written for the Banner of Light. THE ANGEL OF LOVE.

BY M. T. SHELHAMER Have I told you the mystical story, So full of enchantment, of glory, The wonderful tale of the past? In lines that are purple and golden, It runs through the histories olden, In words that forever shall last.

A legend as old as the mountains, And pure as the crystalline fountains That yield up their silvery spray; As bright as the star-beams of even, That jewel the blue dome of heaven; And spangle its clear milky way.

Afar in the dim, misty ages, When poets, and prophets, and sages Their pæans and prophecies sung; Grave Ansel, the tender, the holy, The friend of the poor and the lowly, His chalice of frankincense swung.

Oh ! loving and sacred his mission, To stand at the door of Elysian, And welcome the weary and sad; His garments so radiant with splendor, His features so gentle and tender," His heart so exultant and glad,

That over the faces so weary, That come to him lonely and dreary, A sunlight of peace softly steals; And into each soul comes a sweetness, A touch of the spirit's completeness, When life its true meaning reveals.

He stands at the doorway of Aiden, To welcome the heavily laden, And lift from their shoulders the rod ; To point them to gardens all blooming With blossoms, the bright air perfuming, The wonderful gardens of God.

And oh ! when at midnight the shadows Of darkness lay over the meadows, And curtain each yalley and plain: When slumber enfolds weary mortals, Then down from the heavenly portals Falls softly this Love Angel's strain,

And straightway the sad, lonely hearted, In visions behold the departed. Enwrapped in the garments of Life; Behold in the radiant splendor Those faces so holy and tender, Now freed from all sorrow and strife.

And the hearts of the tired ones sleeping, Grow quiet and calm in the keeping

Of Ansel, the angel of Love, Who gives them the glorious vision Of light, in the fields of Elysian-The beautiful kingdoms above.

The American Spiritualist Alliance.

At the Conference meeting on Sunday, January 14th, the opening address was delivered by Dr. W. H. Atkinson, upon "Inspiration the Source of Knowledge." The lecture seemed, however, rather an illustration of the fact that knowledge may come by inspiration, than a demonstration of the propositon implied in the subject. The lecturer illustrated the growth or development of knowledge in the mind by means of diagrams, and emphasized especially the truth that the mind must feel its need of light before it can receive it through inspiration; in other words, that aspiration is the necessary antecedent of inspiration.

Mr. F. F. Cook followed with a few well-chosen re-marks on the subject of inspiration. "Only Spiritualists, with their experience and the philosophy flowing out of it, can appreciate the relation of aspiration and inspiration; and there seem to be but few of these who escape sufficiently from the bonds of habit and conventionality to understand this great truth, that their needs determine their aspirations, and on the latter depends the inspiration that flows to them. This is a scientific age, and people want to know everything; but they often overlook the truth, that what is knowledge to one person is not necessarily knowledge to another. The source of real knowledge is in the soul; but this is not recognized by science; indeed, scientists do not know what it means. But only as you permit the soul to speak out of you, can you realize that it is the centre of truth; for you can stifle it if you please. The spirit is not the exponent of truth; it is phenomenal, cloudy from its passage through the material stage of being. Spirit is the means of differentiating the soul from the Universal Soul; without it all things would be one. The nearer the spirit is to the of Arts. more real knowledge it has the conclusions of science, you go but a little way; but keep your minds ever open, and you will grow eternally in wisdom." Mr. H. J. Newton, on rising, said he confessed he knew but little of the subject of the lecture. His knowledge had proceeded, as he believed, from the activities of his, own brain, and the exercise of his senses; and he could not comprehend what the last speaker meant when he referred to the soul as the source of knowledge. He had not found it. The question had been asked on a certain occasion, What is Truth? But it was not answered. He did not think it could be answered. It did not appear to him that there is any such thing as abstract, absolute Truth. We could conceive of nothing as true except under a condition, or a relation to something untrue. As for aspiration, you cannot manufacture it; it comes to you spontaneously. Mrs. Dr. Somerby also spoke on the same subject, and was followed by Dr. B. I. Cetlinski, who said that there was knowledge inherent in the soul. Supposition is dependent upon aspiration ; but it is not the only source of knowledge. Why did not the anclents reach the truths that had been evolved in this age? Certainly they had aspiration and inspiration, too. Of this Socrates and Plato were prominent examples. We obtain knowledge by inquiring into the processes of nature, by means of sensuous observation or perception; and besides this, intuition is a source of knowledge. But there is, likewise, an influx of thought into our minds that comes from the spiritual spheres.

dlumship let me urge you to cultivate all the gifts which you possess and endeavor to grow receptive to the spiritual forces which surround you."

In answer to a question Mrs. G. said she had no doubt that the keen scent of the hound is a psychometric sense, as also what is termed instinct in animals, and described her sensations in coming into rapport with ores and other objects. Mr. Miller referred to his experience with Mrs. Gridley and other psychometrists, especially in usychometrizing the handwriting of materialized spirits, gaining important revelations through the aid of psychometry.

Capt. Dey gave an interesting account of a psycho-metric reading of ore by Mrs. Gridley. Mr. Miller supplemented this by an account of another case of the same nature, which was followed by Mr. Waterman, who related an interesting case in the same direction. Dr. Plerce made some remarks on psychometry and hygiene, with some personal experience which caused considerable amusement. Mrs. Gridley followed with a eulogium upon the merits and faithful service in the cause of Spiritualism of Dr. S. B. Brittan. Mrs. Mills returned thanks to the Conference for the assistance rendered, at a previous session, to a worthy man and deserving medium, and read a letter from the person expressing his thanks for the timely aid afforded him. DR. W. H. COFFIN, Sec'y.

852 Fulton street, Brooklyn, N. Y.

New Publications.

A new volume on the STATE OF NEW YORK has just been issued, which should be in the hands of every one interested in the Empire State, also in every public and private library. It embraces his torical, descriptive and statistical notices of cities, towns, villages, industries, and summer resorts in the various parts of the State, together with a complete list of the post-offices, counties and county towns, lakes, rivers, railroads, etc., and is embellished with two hundred fine wood-engravings, illustrating almost every point of interest. No book has yet been published on New York State so picturesque as this or containing so much information of a general and practical use. The get-up of the book is all that could be desired. The size is octavo, and it is printed on tinted paper and bound in blue cloth and gold, top edges gilt, and published at the low price of \$1,50. The compiler, editor and publisher of the book is Henry Kollock, of fice, 22 Vesey street, New York City.

SIBLEY'S FLORAL INSTRUCTOR FOR 1883, 8vo, pa. pp. 156, contains a complete list of the most-desirable flower-seeds, illustrated with engravings and chromo prints of the flowers in bloom, descriptions of them. and directions for their culture, written by specialists of skilled experience, and hence of more than ordinary value to all who would adorn their homes with these expressive beauties of nature. Vegetable and tree seeds are also considered, including an able essay upon the care and planting of tree seeds by Dr. John A. Warder of Ohio. As copies of this work are furnished free on application, a fine opportunity is offered to every one to make selections and obtain seed at moderate prices: Hiram Sibley & Co., Rochester, N. Y., and Chicago, Ill.

RECEIVED : A MOMENTOUS EDUCATION QUESrion for the consideration of Parents and others who desire the Well-being of the Rising Generation. An argument against vaccination. By P. A. Siljestrom, ate a Member of the Swedish Parliament. Translated from the Swedish by J. J. Garth Wilkinson. London, Eng.: William Young, 114 Victoria street, Westminster, S. W.

VACCINATION: ITS FALLACIES AND EVILS. By Robert A. Gunn, M. D. Third Edition, Revised and Enlarged. Nickles Publishing-Company, New York. CHRIST AMONG THE CATTLE. A Sermon by Frederic R. Marvin. Published by the Oregon Humane Society, Portland, Oregon.

COLLEGE HOSPITAL SOCIETY of the State of Masachusetts. Charter and By-Laws. Lynn, Mass.: R. Y. Russell.

WOMAN'S QURISTIAN TEMPERANCE UNION. Eighth Annual Report. Boston: Thomas Todd, Congregational House.

NATIONAL BANKRUPT LAW. Speeches of Hon. George F. Hoar of Massachusetts in the Senate of the United States on the Bilf to establish a uniform system of bankruptcy throughout the United States.

LECTURES ON EVOLUTION. By Thomas H. Huxley. No. 36 of the "Humboldt Library of Popular Science Literature." New York: J. Fitzgerald & Co. publishers, 30 Lafayette Place.

MASSACHUSETTS INSTITUTE OF TECHNOLOGY. Eighteenth Annual Catalogue of Officers and Students, with a Statement of the Courses of Instruction, and a List of the Alumni, and of the Members of the Society

Verifications of Spirit-Messages.

BANNER OF LIGHT.

LILLIE WAGNER.

To the Editor of the Banner of Light :

It is with feelings of deep emotion I write in regard to'a message in the Banner of Light of Nov. 4th, as given through the organism of Miss Shelhamer, and purporting the organism or our beloved daughter LILLIK. Words would be inadequate to express my gratitude to her as the instrument through whom that beautiful and comforting communication was given. That I feel the true import and truth of that communication car best be attested by my tears, wrung as they are from the depths of an aching heart as I write these lines. I was told by my spirit-guides more than a month ago that we would receive a communication from Lillie, through a Boston medium, that would be a great test to us, although I did not impart the information to any one. I have received beautiful and encouraging communications from many prominent mediums, but none more satisfactory than this; and all who have read it concur with us in saying it is eminently characteristic of our child. It was read by a gentleman, a former teacher of hers, who, al-

though something of a materialist, though it wonderfully like her. The description of her spirit-home is very beautiful, and if the attributes of the earth-life are reflected in the spiritual, those she de-

are reflected in the spiritual, those she de-scribed would be her natural surroundings-delineating art and nature. She speaks of a picture she had taken about two months before her departure from earth, as being true and very natural when she was in the bloom and freshness of health. The tender little poem she gave, so like her, and "The Home of the Soul," which she played and sang so often and so tenderly among others just before she passed away, are tests, and be-come leaves of light to yearning souls. Sincerely yours, MRS. SUBLE GOODHUE WAGNER. Fort Seneca, Ohio.

HENRY ROBERTS.

To the Editor of the Banner of Light: In a recent number of your valuable paper there appeared a communication given through the mediumship of Miss Shelhamer, signed HENRY ROBERTS, from Utica, N. Y. It affords me great pleasure to bear testimony to the conme great pleasure to bear testimony to the con-sonance of the message with the life of the spirit while living in the material form. HENRY : ROBERTS was a native of Wales, and inherited the strong Calvinistic principles of that people; for many years he was an Elder of the First Prosbyterian Church of this city. He was a man respected by all who knew him; for years a successful merchant, and a director of one of our leading banks.

our leading banks. Several years ago some of the members of his family attended a few scances, and receiving evi-dence that there was something worth inquir-ing into, persuaded their father to accompany them; he did so, and received such positive assurance of the realities of spirit-life, that he openly avowed his belief in the Spiritual Phi-losophy. He did not rush headlong into the matter, but moved cautiously, and every day he became more firmly convinced that he was right now, though for seventy years he had fol-lowed the teachings of the church. But he was too valuable a man for the church to give up, and many were the attempts made to win him back again to his former love; his reply to those who made these efforts was: "Show me where-in I am wrong, and if you can convince me I will renounce all and go back to the church again." He was a thorough Bible scholar, and

again." He was a thorough blote scholar, and with the new light he had received the Bible became a powerful weapon in his hands. Only a few months ago he passed on to the higher life, and like the true man he was, he has returned, and left on record his testimony of the truth of Spiritualism and spirit return.

Truly yours, D. JONES, Editor of Olive Branch. Utica, N. Y., Jan. 8th, 1883.

R. L. MORTON.

To the Editor of the Banner of Light: A friend of mine has justhanded me a copy of the Banner of Light of date Aug. 19th, 1862, con-taining a spirit message from R L. MORTON, for-merly of this town. I wish to say I knew Mr. Morton very well; being a physician, I practiced in his family more or less for twenty years, and was with him somewhat during his last sick-ners. He presed out from the body one wear ago last winter, as the message states; and I have no doubt the message in your paper came from him. Yours very truly P. DYER. Farmington, Me., Jan. 12th, 1883.

Dr. S. B. Brittan's Work.

Just previous to the decease of Dr. Brittan, HEART TROUBLES. in San Franc

Mortuary Exercises.

On Thursday, Jan. 11th, the funeral services in presence of the remains of Rufus F. Tay were conducted at his home In Melrose, Mass., at 2 P. M., by the guides of W. J. Col-

ville, The invocation, address and peen delivered through the mediumship of this gifted speaker, were admirably appro-priate to the occasion, and very warmly appreciated by the numerounstriends present. Excellent sincing was durathed by a quartetle of gentlemen. An exquisite wreath of how-ors adorned the bler. "Wincoma," Mr. Colville's poetleat guide, gave the splritual signific mee of all these blossoms in her poem. Mr. Tay has long been highly esteemed and wildely known as a man of great intellectual endowments and marked probity of character. It is family is composed of earnest Spiritualists, who, while they mourn bis carthy loss, rejete in the blessod assurances of tumortality brought to them constantly by messengers from the spirit-world. On Saturday, Jan, 13th the obscurids of tool Coldwall of

On Saturday, Jan. 13th, the obsequies of Joel Caldwell, o Ipswich, Mass., were conducted by Mr. Colville, under in fluenco of his spirit guides, after prayer had been made and scripture read by Rev. C. Smith, the Methodist minister of the place.

the place. Our risen brother, Joel Caldwell, was a firm, zealous, un-fluching Spiritualist; for princy years he had been verifaily a light upon a hill in the dwm where he had spent the great-or part of his life. In the discourse Mr. Coiville's guides made inapy and well-deserved metition of the many self-denying labors performed by this nolide worker in life's vine-yard. He was one of those who make no display and lay no claim to great scholarship, yet who rear for themsolves a monument of affectionate esteem in the hearts of the many they have blessed and cheered. Nearly two hundred heigh-bors and friends were at the funeral, and, as ipswich is a very conservative and orthodox place, so many being pres-ent at the delivery of an inspired discourse in which the leading principles of the Spiritual Philosophy were promi-nently brought to light, the Spiritual Story indes have done good missionary work as well as delivered a very ef-fective and consoling funeral oration. A. B. C.

Passed to Spirit-Life:

From her home at Nahant, Mass., Nov. 22d, 1882, Mrs. Emily B. Johnson, wife of Alfred D. Johnson, aged 63 years.

years. Mrs. Johnson was a most estimable woman, beloved by all who know here. She leaves a husband and five children-three sons, away from home, and two daughters, who re-main at home to cheer the father in his decliping years. Mrs. Johnson had been an earnest, active Spiritualist for many years, living her faith daily, and was always a friend to mediums. She will be missed by many at the spiritual ratherings at Lynn, where she always attended; but the knowledge we have of the truth of spirit communion (which this household possesses) will make us feel to rejoice rather than weep, for the parting is only brief. May this home still continue to receive spiritual blessings. A large con-course of friends gathered to pay the last enribly tribute of love to one who had endeared horself to all. With the friend-ly assistance of the Mathedist minister of the town, and a choice selection of music, we consigned the mortal remains to the dust; and we feit it was well with the fraid remains to the dust; and we feit it was well with the fraid remains to the dust; and we feit the ross is her gain, and that sho is not dead, but liveth evermore. Services conducted by SARAH A. BYINNES.

From Kirksville, Mo., Jan. 14th, 1883; Robert A. Garrett, one of the oldest citizens of the place.

one of the oldest citizens of the place. The funeral services were conducted by Rev. Wm. L. Fletcher, a Universalist minister, who made use of the fol-lowing language in his remarks: "Thirty years ago Mr. Garrett and myself joined the Bapitst church; some ten years subsequent I entered the Universalist denomination, in which I am to-day. Mr. Garrett followed, and within a few years has passed me, and espoused the cause of Spir-itualism; and he derired me to died with a *full knowledge of the truthe of Spiritualism*, having frequent-by seen and conversed with this friends who had passed to the other life, and that he was completely reconciled to the change." F. A. GROVE.

From the residence of his true friends, in Newburyport, Mass., Jan. 7th, 1883, Fred Ervin Brown, aged 21 years and 3 months.

He was a noble, promising young man, spiritual and pro-gressive. The funeral solvices were conducted by Dr. H. P. FAIRFIELD.

IS YOUR

SOUND?

HEART

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is re-guired. Ten words make a line. No poetry admitted under this heading.]

HEART DISEASE.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are head full that theresting blendings of a happy family with the animal kingdom, The compar-fon-piece to "Homeward," (or "The Curfew"), Copied from the well-known and instit, eclebrated painting de-signed by Joseph John, Sieln, coried in black and two tints. Size of sheet, 22x23 inches.

"THE DAWNING LIGHT:"

 In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayn-County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual regraphy began its glorions and mudying mission of light and love. The artist heing a painter of high order, with his sub-ject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasu to him, as his hand was guided in designing and perfecting this master production of art? From theoriginal painting by Joseph John. Engraved on steel by J. W. Watts, Size of stated, 2022 inches. F. E. Ingalls, Sole American Agent, Concord, N. H.

FREE!----PREMIUNS!-----FREE!

3

UNTIL FURTHER NOTICE,

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place. Boston, Mass., 83.00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art. or a choice of one of the following Books, of his or her own selection. For each additional Engraving 50 cents extra.

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

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TO THE BANNER OF LIGHT

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

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE. -A woman holding in-spired pages sits in a room around which Night has trailed herdusky robes. The chaped hands, upturned countenance, and heavonward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring challe nor the muon, "cold and pale," sbining through the rifted clouds and the par-tially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typ-ical of that light which flows from above and floods the sout in its sacred moments of true devotion. Painted by Joseph John, and engraved on steet by J., R. Rice. Size of sheet, 22x28 inches; ongraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

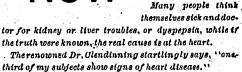
ATTER B BAUTOINTINU AND EVENINU." A river, symbolizing the life of man, whats through a landscape of hill and plain, begring on its current the time-worn bark of an aged Pilgrin." An Angel accompanies the boat, one hand resting on the heim, while with the other she points toward the open sca_an emblem of eternity—re-ninding "Life's Morning " to live good and pure lives, so "That when their barks shall float at oventide," they may be like "Life's Evening," fitted for the "crown of im-mortal worth." A band of angels are scattering flowors, typical of Goi's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox, 15zo in sheet, 22x2s inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

"THE ORPHANS' RESCUE." This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a loat, as it hay in the swollen stream, two or-phans were playing. It was hale in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all eartify help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precions clarge. As it nearest the brink of the farful cata-rest the children were stricken with terrorband thought that death was inevitable. Suddenly the came a wondrous ragination, as, with a determined and resistics impulse that thilded through her whole being, she grampad the ope-tinat by bene along her whole being, she grampad the form earlied and occontrolled by that mysterious influence, in de-spir fell toward his herower and a quiet cdy in the stream -a little haven among the rocks. The boy, of more tender may come unscen bower, toward a quiet cdy in the stream hay the visit has herofield by the myster of sheet, 2223 inches; engraved surface, 1522 inches.

"HOMEWARD."

An Illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day.", "* from the church tower bathed in samset's fading light, "The lowing bord which sloyly o'er the lea," toward the humble cottage in-the distance. "The plowman homeward plots his weary way." and the thred horses look eagerly taward their home-and its rest. A looy and his loog are engerly hauting in the mellow earth. The little girl inparts life and beauty to the pictures. In one hand she holds wild lowers, in the other-grass for "my colt." Scated under a tree in the church-yred, around which the twillight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the slight." Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 22x28 inches.



The heart sight about nine ounces, and yet man's twenty-eight pounds of blood pass through it once in a

minute and a half, resting not day or night! Surely this

Dr. Graves, a celebrated physician, has prepared a

specific for all heart troubles and kindred disorders. It

is known as Dr. Graves's Heart Regulator, and can

be obtained at your druggist's, \$1 per bottle, six bottles for

\$5 by express. Send stamp for Dr. Graves's thorough

NOW

subject should have careful attention.

and exhaustive treatise.

After remarks from Mr. Free, of Chicago, who related some of his experiences in witnessing the phenomena of spirit manifestations, the President announced that the hour of adjournment had been HENRY KIDDLE, President. reached.

e in

Brooklyn (E. D.) Spiritual Conference, Composite Rooms, corner South 2d

and 4th Streets. Monday evening, Jan. 8th, the Chairman, Mr. C. R. Miller, read, previous to the address of Mrs. M. A. Gridley, a poem given through W. J. Colville, on Psy-chometry. Mrs. Gridley said : "The subject of psychometry is so' profound that it can only be faintly shadowed forth in language as yet, though it is a science old as the ages. One gentleman says it is an inherent power of the individual; that it is, in fact, a sympathetic sense. The more sensitive and the more receptive a person becomes the more perfectly is he enabled to come into sympathy with the spiritual forces, and the more easily analyze the character of the emanations from any object. But I am asked where I can draw the line between my own inherent powers and the spirit-influences which control me. I am not always able to do this perfectly, for often I am alded, especially in psychometrizing ores by spirits who can give me the history of the object. and why should not I receive the information given thus by spirits who are interested in giving truth to the world to convince the skeptical? and why should we not be willing to receive this knowledge from disembodied intelligences? The spirit-psychometer must surely be able to see further, by reason of his freedom from the trammels and limitations of the physi-cal condition... This science is but in the rudimentary stage of its power, and is destined yet to be the greateat detective force of the earth ; one which will abolish forime and wrong. Psychometry, holds the key that will unlock all the occult forces of the universe, from the minutest atom to the stellar orbs, and should be cultivated by every person who possesses the inhe-rent power. In the development of any phase of me-

Magazines.

THE MANHATTAN is the name of a new monthly, the January issue being the opening number. Its purpose is to set forth the history, condition, sentiments and principles of the Odd Fellows, Knights of Pythias, Legion of Honor, and other similar societies, and in connection therewith furnish a good supply of general literature. It is handsomely printed, ably edited, fine-ly illustrated, and will undoubtedly prove very ac ceptable to those in whose interests it is published. New York : John W. Orr, 100 Nassau street.

LADIES' FLORAL CABINET .- The current number of this welcome household visitor furnishes its readers with much that is valuable concerning the care and culture of plants in winter, and is entertaining and instructive in the line of general reading. Floral Cabinet Co., 22 Vesey street, New York.

WIIFORD'S MICROCOSM contains its usual number and variety of essays and discussions of a religio-scientific nature. The editor appears to be considerably disconcerted by H. W. Beecher's recent "evolutions," and, after setting them forth, asks, "Has the religion of Christ and the theology of the Bible, in the mouth of the foremost divine in America, come to this?" We think it has; it looks that way, certainly. Hall & Co., 23 Park Row, New York.

LIGHT FOR ALL, hitherto coming to us as a paper, is now issued fortnightly as a magazine of sixteen oc tavo pages, " devoted to the promulgation of all scientific religious facts." A. S. Winchester & Co.; 321 San Francisco, Cal.

A Light Wanted! Who Will Invent and Supply it?

To the Editor of the Banner of Light:

Next to a well-developed medium and a harmonious circle of sitters, nothing is so conducive to good results in form-materializations as a soft, mellow light, that will penetrate with even beams every part of the seance-room, without flickering, or casting its rays in streaks, or patches, which, as all experienced investigators must have noticed, not only greatly mar the manifestations, but at times raise an obstruction in the path of the materialized spirit, comparable to a wall of granite standing in the way of a physical form.

I do not remember ever to have noticed the want more strikingly than I did last Wednesday evening, on which occasion I for the first time attended a seance for form-materialization held in the presence of that excellent medium, Mrs. Williams, at her residence, 462 West 34th street, New York. Cannot, let me ask, the pressing want of a suitable "materializing light" be supplied by some ingenious friend of the cause, that can be readily graded as occasion may require, without disturbing the required conditions incident to the phenomena? THOMAS R. HAZABD.

New York, Dec. 22d, 1882.

The Combination of Ingredients used in making BROWN'S BRONCHIAL TROCHES, is such as to give the best possible effect with safety. They are widely known as the best remedy for Coughs, Colds, Throat Diseases, and Asthmatic troubles. Price 25 cents a box.

mention as follows concerning his last volume :

mention as follows concerning his last volume: "BATTLE GROUND OF THE SPIRITUAL RE-FORMATION.—We have received from the pub-lishers a copy of the above work. It is a com-pendium of the labors of Samuel B. Brittan in his position of Editor at-Large, giving all the articles he contributed to the various news-papers in defense of Modern Spiritualism, clos-ing with a brief resumé of his labors, and his replies to various parties who assailed the Edi-tor-at-Large scheme. The work is well gotten up, and contains much valuable information for those investigating Spiritualism. Mr. Brit-tan is widely known as a veteran in our cause, and the arguments advanced by him therefore carry the greater weight. The book is embel-lished by a fine portrait of the author. Messrs. Colby & Rich, the publishers, 9 Montgomery Place, Boston, Mass., will supply all those de-siring a copy of the work at the low price of \$2,00 per copy, or ten copies for \$15."

We have received from Dr. Peebles, the We have received from Dr. Peebles, the author, a very strange and remarkable book, entitled, "Immortality, or What a Hundred Spirits say of their Dwelling-Places." We find much in it of a philosophical nature, especially the chapter on "Pre-Existence." Anylone of an inquiring mind, and desirous of investigat-ing the psychic wonders of the nineteenth cen-tury, should send \$1,50 to Colby & Rich, Boston, and secure Dr. Peebles's remarkable book.--Valley Record, Gilroy, Cal.

got The Melbourne World says: "A com-plete file of the Banner of Light, the Spiritualist journal, was some time ago advertised for sale by ex-Judge Peter P. Good, of New Jersey, who now informs the editor that the purchaser was an agent of the late Czar of Russia, and that the volumes are now in the royal library in St. Petersburg. The collection of Spiritual-ist. books and periodicals left by the Czar is said to be the largest in the world.—The Echo, Olaga, N. Z. Olaga, N. Z.

The journalist, like the carpenter, makes a living by means of his ads.-Lowell Courier.

By Diamond Dyes are so perfect and so beautiful that it is a pleasure to use them. Equally good for dark or light colors. 10 cts.

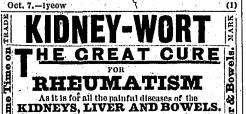
The First District Association of Spiritualists.

The First District Association of Spiritunitats. (Composed of Lapeer, St. Clair, Macomb and Oakland Counties), State of Michigan, will hold a Convention at the Court House, in Lapeer City, Feb.-3d and 4th, 1833. Saturday A. M. will be devoted to business; the evening to spaking-as also Sunday. It is an important crisis in the spiritual movement, and it is essential that the business portion be well represented. Good speakers will be in at-tendance, and many are expected: Mr. J. P. Whiting, Mir-ford; Mirs. Pearsal, Disco; Dr. A. B. Spinney, Detroit; Rev. J. H. Paimer; of Lapeer, and others. Reduced rates at following hotels: King's Exchange, American House, Than House, 75 cents per day; Abram House, \$1,00. Come one and al.

Meetings in West Randolph, Vt.

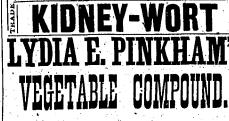
Meetings in West Randolph, Vt. Mrs. Morse-Baker, of Granville, N. Y., willspeak at Lib-eral Hall, West Randolph, Vt., every Sunday for one month, commencing Bunday, Jan. 14th. On the last week, from Jan. 23th to Feb, 5th, meetings will be held every evening, closing with a two-days' meeting on Saturday and Sunday, Feb. Sd and 4th. It is expected that Geo. A. Fuller, Rev. Geo. Severance and Mrs. Fanile Davis Smith will be present the last week. Jan. 6th, 1883. Per order of Jommatics.

The Spiritualists and Liberalists The Bpiriumines and international action of the second states of Western Michigan will hold a Conversion at Texas Grange-Hall, Kalamazoo County, Feb. 3d and 4th, 1833 First-class speakers and singers will be in attendance. End tertainment free. L. S. Buzpick, President. C. M. SHEFFER, Secretary.



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Physicians use it and Prescribe it Freely

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AT LYDIA E. PINKHAM'S LIVER PILLS CUre Constipatien, Billousness and Torpidity of the Liver. Twentyfive cents.

sold by all Druggists.

June 10, [6]

June 80. [6] CATARRH. Diphtheria, and all Throat Dis-cesses, curable by the use of DR. J. Z. BEIGUNS THEOAT BEMEDY. Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Ostarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement." Price, So cents per bottle. "Sent by express only. For sale by COLBY & RICH.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recrea-tion in a German woodland; and golden pages are added to "Hto's book of happy hours," The mother is scatted in the forces thade. Her fittle girl "Ho-Peeps" around a tree through the folinge, her face radiant with a loving, gleeful, roguish expression. Both faces are full of sweetness and joy. Palnicel by Meyer Vol Bremen, Engraved on steel-by J. A. J. Wlicox. Size of sheet; 22x28 inches. thre

"THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

OFFERED AS A PRESIDE FOR THE PREST THE. The harvesters gather on the bank of a spring, shaded by an ein standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by hisdaughter, 'All kindled gruces, burning greene check,'' From a pitcher she is filling a brother's dup, while another is waiting for the cooling draught. A had is studying the countenance of his dog, that is waiting for fils inneh. Horses attached to a wagon loaded with inny, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a lunch to brother and siz-ter frolicking on the loaded may. Stein, copied in black and two fints from Joseph John's noted gainting. Size of sheet, 22228 inches.

BOOKS.

GHOST LAND: OR, RESEARCHES INTO THE MYS-TERIES OF OCCULT SPIRITISM, Illustrated in a se-ries of autobiographical papers, with extracts from the records of Magigal Scances, otc., resulted and ed ited by Emma Hardinge Britten: Paper, pp. 484.

THE FEDERATI OF ITALY: A ROMANCE OF CAUGASIAN CAP ITVITY. By Dr. G. L. Ditson, This is a remance of the most exciting character, and full of stir-ring incidents, Cloth.

THE CHESTER FAMILY: A NEW TEMPERANCE. STORY. By Julia M. Friend. The curse of the drunk-ard's appetite is vividly illustrated in this story of real life. Cloth.

THE PSALMS OF LIFE. A Compliation of Psalms, Hymna, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of , the presentage. By John S. Adams. Paper,

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TALES OF THE SUN-RAYS, What Hans Christian Andergen tells a dear child about the Sun-Rays. Dedicated TALES OF THE SUN-BAYS. What Hans Christian Andersen tolls a dear child about the Sun-Tays. Dedicated to the Dear Child Sands, by the Spirit Hans Christian An-dersen. Written down through the mediumship of Adei-ma, Baroness Von Vsz, of Gonobitz. (In Styria). Austria. and translated by Dr. G. Bloede, of Brooklyn, N.Y. Paper.

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

"MINISTRY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston, By A. E. Newton. Paper.

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JANUARY 27, 1888.

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SPECIAL NOTICES. • The quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. • We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot under-take to return or preserve manuscripts that are not used. When newspapers are forwardeld which contain matter for our inspection, the sender will confer a favor by drawing a line around the article ho desires specifilly to recommend for perusal:

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



No. 9 Montgomery Place, corner of Province street (Lower Floor).

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

Banner Premiums.

By reference to our third page the reader will find the announcement made by COLBY & RICH, publishers of the Banner of Light, as to the PREMIUM ENGRAVINGS, BOOKS and PAM-PHLETS which they are now offering to their subscribers.

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

We trust all our present subscribers will, in addition to keeping their own names upon our mailing books, aid us further in the direction of acquiring new readers by informing their friends and neighbors of the premiums now offered, and the general clims which the Banner of Light rightfully presents upon the public appreciation and patronage.

"Whence, What, Where?",

A very thoughtful little book has been written by Dr. J. R. Nichols, editor of the Journal of Chemistry, with the above inquisitive title, on certain topics that, at certain times at least, engross the thoughts of all. There is no one who has not his occasional reflections, illformed as they may be, on the topics of his material and spiritual nature, of death, and of the life hereafter. Dr. Nichols says the book is due only to conversations with business and scientific friends in hours of leisure; and that it contains views well known to many who have been his guests and have been his friends. He claims for his little essays that they present but the briefest outlines of great themes, which have engaged the attention of cultivated minds in all ages. He admits that science has its un--warrantable assumptions and dogmas as well as theology, and says that those of the one should be as cautionsly accepted as the other. He presents the testimony and teachings of science upon the topics considered with plainness, and without its formulas and technicalities. He says it is now well understood that theology is not religion, and that creeds are the work of man; and to each he gives but little discussion. He says in his preface that "it is probable that some of the views presented will not be in harmony with those of all readers. but there is good reason for believing that many Christian, laymen and ministers will in private thank me for bringing to view the indefensible nature of the doctrines found in church creeds, doctrines which they have long wished might be eliminated." The several essays of the book treat of the genesis of man, the material man, the spiritual man, the nature of spirit, the religious man, the nature and reality of death, what comes after death, and where the spirit goes. Rather than attempt to enter on any critical treatment of this welcome little book, by a man who is recognized as an accomplished and able scientist, we prefer to make an extract or two. Says the author : "The religion of Jesus" is eminently spiritual; it has to do with man's spiritual nature, and fully recognizes the fact that he has such a nature. He was constantly overshadowed by angelic influences, and pervaded with spirituality and love. He taught the divine fatherhood of God, the universal fraternity of man, and the perpetual ministry of angels and spirits. One of the most distinctive of his teachings was, that the thick veil which hides the seen from the unseen world is not under all conditions impervious (to human sight : that angels and disembodied spirits are constantly passing from one to the other, and that. the two worlds are in close connection." And he asserts that miracle-working was possible in the church for several centuries after the death of Jesus. Again he says-"Science denies the possibility of miracles, on the ground that they transcend the laws of nature. There might be force in this assumption, if it was certain that all the laws of nature are clearly understood. Science is now at work upon the border-land between the known and unknown. The lifting mists of the unknown land admit a dim and shadowy light which give further promise of further widening rifts in the darkness, so that the exrepimay enter and study the higher or occult in the next state, one impression or emo-

tion is more prominent than another, it will be undoubtedly that of surprise. Human beings enter that state under such diverse conditions, with conceits, opinions, prejudices of every kind, that one must be, as it were, transfixed with amazement upon fully realizing how far aside from truth have been those conceits. The first surprise will probably be to learn how naturally and easily the spirit glides into its new condition, and how real and practical is the life upon which it enters. Those expecting to be engaged at once in psalm-singing and shouting 'hosanna' in honor of the Deity must find that the Supreme Father does not need that form of applause, does not need to be told how great and good he is. Fulsome adulation of this nature must end with the terrestrial

life. There will be a surprise that a personal Deity does not at once come into view, and the absence of a 'throne' and the paraphernalia of kingly authority must be not only surprising, but disappointing to thousands."

On the subject of employments in the future life he says: "The idea with many is, that time and individual employment cease with the close of life. This view cannot be correct, as it is not in harmony with the design and object of creation. Time, as it is noted and regulated in the physical existence, may no longer continue; but that time ceases to be recognized, is a view without justification. As regards employment, no need of the human soul is more fundamental: it must be sustained by effort, and that. probably, whether it is in the carnate or the incarnate condition. There must be earnest work in the future life, and the field for effort may be even wider than it is here. Thousands of unprogressed, distressed spirits pass into the new life every hour as we reckon time, and it is certainly no far drawn conclusion that they will need instruction and guidance. These views "-he adds-" are clearly within the domain of speculation, but they are founded upon analogies and correspondences open to every one's observation." And still another quotation: "If our friends

in this life, dead to us-hidden as they are by the shroud of space-can be seen, and we can hear their voices, their shouts of laughter, the words of the hymns they sing, the cries of the little ones in the mother's arms, is it very absurd to anticipate a time when those dead to us by the dissolution of the body may, by some now unknown telephony, send to us voices from a realm close at hand, but hidden from mortal vision ?"

That telephony, we may answer, has already been discovered; and not only are the voices, of the departed again heard by us, but their very faces and forms are recognized by/our sight. It will give us pleasure to return to this little book of Dr. Nichols at another time, and to make further extracts, as well as to give a more detailed resumé of his course of thought and reasoning on a subject in which all alike are deeply interested.

Rev. J. F. Smyth.

Last Sunday evening the Rev. J. F. Smyth, Swedenborgian, gave the last of a course of evening lectures in this city on "Emmanuel Swedenborg." Mr. Smyth's lectures have been very liberal and very truthful, except the one in question, wherein he avers that " The reason why Swedenborg's claims should be accepted in preference to those of Spiritualistic mediums of to-day; is because he presents us with a great field of truth which has practical application to our every-day life, while what they [the medi-

ums] give us is mere gossip at best," etc. Now we beg leave to assure our good brother of the Swedenborgian faith that we could assert that what he says "is more gossip at best" with as much propriety as he applies the epithet to spiritual mediums. He stultifies himself when he makes such a statement from the public rostrum. It is not true; it is a libel on our mediums; it is beneath the dignity of a teacher of the immortal truths given to the world through one of earth's grandest mediums similar to those given at this day. But Mr. Smyth is no exception to the Pharisees of old. When Jesus came with a new law -given to him from on high through the agency of his medial powers-the Jews cried out that he was an impostor. Later on, in Europei when the Catholics got the power they denounced the Protestants as heretics; when the Protestants were in the ascendant they denounced the Catholics. And coming down to | nate their malignant war against medical proour own country, the stiff-necked Calvinists hung poor innocent persons who possessed the divine gift of mediumship, supposing, in their blind bigotry, they were serving God the while, until time and a liberal spirit prevailed among the neople which condemned their murderous acts. We might name, also, the banishing of those "abominable heretics," the Quakers, to the West Indies and the hanging of several in this State. So, later still, we would remind our Swedenborgian representative that the Universalists were condemned by their "Christian brethren" of the Orthodox persuasion. So, also, when Wesley started in, through his mediumistic powers, and formed a "new church," was he condemned in the same manner that the mediums of to-day are by Rev. Mr. Smyth. It is the same old story oft repeated, and the subject of this article is no exception to the rule. He maligns our mediums in a manner all true Spiritualists will resent with indignation. If he were a sincere man he would never have uttered the sentence quoted above. We have always spoken of Jesus as a divine man, a grand medium, a mouthpiece of the angels; to-day a teacher of moral philosophy in the

Who Founded Lowell?

Our attention has been called to a very long and very able address by Commissioner Loring, on "The Sorghum Industry" of this country, delivered before the Mississippi Valley Cane-Growers' Association at St. Louis, Dec. 13th, 1882, which is published in the Washington National Farmer. In alluding to the various industries which have so prospered us as a people, Dr. Loring says:

"We are never weary of the recital of the first feeble but determined efforts of Samuel Slater to establish cotton manufactures in this country, now nearly a century ago, or of the far-reaching courage and foresight which twenty years later led Lowell and Appleton and Jackson to contemplate from the snowy banks of the Merrimack the power of that rushing river, con fident that a great industrial city would be founded there whose looms would clothe a world, and establish a national enterprise with a capital of \$250,000,000 employing nearly 200,000 persons, consuming nearly 1,000,000,000 pounds of raw cotton, and running more than 10,000,000 spindles."

Herein the good doctor is sadly mistaken in his statement that Messrs. Lowell, Appleton and Jackson were the persons who "contemplated from the banks of the Merrimack the power of that rushing river," etc. The facts are these: The immense water power there was first discovered by Mr. Ezra Worthen, of Amesbury, Mass., our native town. He was a man of active temperament, and proved to be a successful business man, whose opinions prominent capitalists in New England had great faith in. Mr. Worthen, in partnership with Mr. Hezekiah Challis, of Amesbury, at that early day were the managers of a small satinet factory in their native town, their principal backers residing in Boston. The now city of Lowell was then known as Chelmsford, a sparsely populated farming town. It was Mr. Worthen's custom to visit the latter place for a brief season during the summer months on a gunning excursion, which he did for several years. It was on one of these excursions that his practiced eye discovered that the waters of the Merrimack could be utilized for manufacturing purposes on a large scale by tapping that stream.

On returning to Amesbury he communicated the fact to his partner, Mr. Challis, who was a practical machinist, but a very careful man, saving, "Challis. I have a new enterprise in view, and I want you to take hold of it with me. Come, take your gun and go with me to Chelmsford and see for yourself." "Nonsense, Wor-then," was Mr. C.'s reply; "this is only another of your wild schemes, and I will have nothing to do with it." "Very well," replied W.; "if you do not wish to make your fortune, I do." Mr. Worthen then proceeded to Boston, and called on Mr. Kirk Boott (a manufacturer with whom W. had business connections), and laid went with him to Chelmsford, ostensibly on a gunning expedition, but in reality to ascertain for himself if there was any truth in Worthen's sanguine suggestion. After surveying the territory sufficiently, they returned home, Mr. Boott having become fully convinced of the feasibility of the project suggested by Mr. Worthen.

They kept their plans quiet for some time, until by aid of secret agents they had purchased at low prices considerable land through which the projected canal was to run. Having seoured this, they formed a company and went to for manufacturing purposes were known as the 'Merrimack Corporation," of which Mr. Worthen was the chief manager. Other canals and of time the wealth he anticipated, as, while inspecting the workmen one day, he did not like the way a man used his shovel, and took it from him for the purpose of instructing him. Using too much energy in so doing, it is said, he burst

of philanthropy and progress, capable of supplying physicians equally learned, skillful and liberal. The maintenance of such institutions is the only mode of superseding medical barbarism.

Joseph Cook in New Zealand.

The New Zealand Mail, published at Wellington, contains in its issue of Nov. 18th an article in which the writer charges Joseph Cook with a gross perversion of the meaning of words, and sentences by changing their connection from subjects to which they were originally applied to others with which they hold no proper relation, for the purpose of making the latter appear irrational and purchasing an easy triumph. We have got so used to this peculiar trait in our Monday lecturer here in Boston, that we have ceased to be astonished; but it is not so at the antipodes. During Mr. Cook's stay there it was noticed with some concern that his lectures failed to influence some of the more highly educated of those whose minds are versed in the thought of the age, and who live in its spirit and language, and that they spoke of him with some contempt.

The writer of the article above mentioned was induced by the prominency of this state of affairs to ascertain if possible its cause, and during his inquiry in that direction was pained and startled to hear the youth of Dunedin say, 'He purchases mean advantages by perverting technical language, so as to throw dust in the eyes of the juneducated : his method is therefore that of the quack and the sophist. How can we listen to him ?"

In proof of this an instance was cited of Mr. Cook holding Herbert Spencer up to ridicule by a misapplication of terms, at which the audience laughed, tickled by the odd sound of words not meant for their ears, and which naturally enough seemed stupid jargon ; but it was an offence to students, and provoked them to take up arms in defense of Spencer against an unfair critic. "Such procedure," says this writer, is shortsighted folly; such triumph shortlived : and such applause purchased at a price which will make bankrupt any cause."

The New York Medical Law.

A petition for the repeal of the Doctors'-Plot Law in that State will be found on our eighth page. The instrument explains itself fully. We have been requested to give it a place in our columns, and to ask that the friends of medical freedom in New York will interest themselves to give this appeal to its law-makers the widest possible endorsement within its borders. The petition-head should be cut out, pasted upon a sheet of paper, and in this form circulated for signatures in every village, town and city of the Empire State. When all the names possithe case before him. The result was, Mr. Boott | ble have been obtained in any locality let the person under whose supervision the list has been filled up forward it to some Senator or Assemblyman of his district, with the request that that official place it before the legislative body to which he belongs.

By reference to our second page another instrument will be found, looking in the same direction. Parties resident in New York can thus make choice of weapons with which to fight the Allopathic Oligarchy. Our New York readers should, however, remember that in addition to the affixing of their signatures to these documents, a very efficient course toward the work in earnest. The first buildings completed | furtherance of the object involved in both petitions will be to address letters personally to the Senators and Assemblymen of the districts in which they respectively reside-thus bringing other factories rapidly sprang into being; but home to the full conception of the legislators Mr. Worthen did not live to enjoy for any length | convened at Albany the fact that the abhorrence of the present "Doctors'-Plot Law" expressed by the petitions themselves has a practical and tangible existence in the minds of their constituents.

art ra ly for a winter campaign against this law, which now holds its place on the statute books of New York for the benefit of the few and to the detriment of the many.

An Appeal to Spiritualists.

It will be seen by reference to our sixth page that an earnest appeal in behalf of the unfortunate medium, Mr. Charles H. Foster, is made by Spirit John Pierpont to the Spiritualists of this country. Why not make it to the Old World Spiritualists as well, where this once wonderful medium convinced some of the best people that direct spirit communion is a mighty truth? The seed sown by him and other mediums years ago has since produced a bountiful harvest; and as it has been said that the laborer is worthy of his hire, now that a sad misfortune has overtaken one of their number, Spiritualists generally-as well as mediums who can afford to do so-should do all in their power to render Bro. Foster as comfortable as possible during his probably brief sojourn on the mundane plane of life. It is now understood that his disease is incurable, and that he is to be replaced in the hospital permanently, where he can be more comfortably cared for than elsewhere. The aged father, too, is in as bad condition as the son. Those who have already rendered aid in this direction the spirit-friends desire us to cordially thank, which we take great pleasure in doing. But more funds are needed; hence those who feel disposed to carry out the views of Father Pierpont, as expressed in the message in question, may forward to this office whatever amounts they may feel to donate, which will be duly acknowledged in these columns and placed in reliable hands for the use of Mr. Foster.

American Spiritualist Alliance.

Appropriate services in memory of the late Dr. S. B. Brittan were held under the auspices of this Society at Republican Hall New York City on the afternoon of Sunday, Jan. 21st. Judge Nelson Cross made the opening address; our reporter says that "he [Judge C.] has a quiet, sympathetic voice, and one well adapted to such an occasion," and that his remarks constituted "an able and eloquent tribute to the worth of Dr. Brittan, and one that must have been very pleasant to the risen worker."

Mrs. Richmond was controlled, and gave a fine address from Spirit Bro. Brittan, Prof. Kiddle representing himself as recognizing distinctly in it several passages, and particularly the poem, as being in his (B.'s) style of expression.

Messrs. Buchanan, Partridge and Wheelock followed-the remarks of these gentlemen, particularly those of Mr. Partridge, being eminently fitted to the kindly sentiment of the occasion. Mrs. Brittan was present, and appeared deeply affected by the exercises.

All Liberals,

Who desire to do honor to the memory of a great man, THOMAS PAINE—and who does not? -are notified that the Paine Memorial Corporation of this city will observe the 146th anniversary of his birthday with a lecture appropriate to the occasion by Mr. James Parton, the wellknown talented speaker and Liberal Historian. The interesting event will take place at the Paine Hall, Appleton street, on Sunday evening, Jan. 28th. Subject: "The Immortality of Religious Capitals." On the 29th there will be a free afternoon conference, and in the evening . a grand ball, to which all liberal-minded people, of whatever belief or unbelief, are invited.

By reference to the Banner Spirit Message Department it will be seen that our spiritfriend, A. A. Ballon, makes a strong statement in favor of the New Bible, known as "OAHSPE." He says: "I desire to endorse this work and to commend it to the careful perusal of our spiritualistic friends, assuring them that it will give them an added stimulus, which they require, and will strengthen them in their search for truth," etc. We understand that already near-Let the friends of unrestricted progress in | ly a hundred copies of the work have been disposed of in England alone, and orders are rapidly coming in from the Continent of Europe. We do not know at this date how many copies have found customers in this country, . This important work can be had at our Bookstore. ST George A. Fuller writes: "As one by one the old workers are gathered home, the Banner of Light seems bound to us with closer ties. Its tribute to the memory of Dr. S. B. Brittan meets with a responsive echo from my soul, and I pause and ask : From whence will come the men filled with noble zeal for the truth, backed with unblemished lives, and possessing the necessary qualifications to take the places vacated by the ascended workers? Yet we somehow feel that these noble men passed. within the veil will select others to fill their places, and with their aid perform even more excellent labors for the truth." I Zschokke, the author, from whom we have many times quoted, says : "We live, but our beloved ones who have died also live; we stand weeping on this globe, floating in infinite space, but our glorified dear ones are, like ourselves, in God's world. The loved ones whose loss I lament are still in existence; they are living with me at this very time ; they are, like myself, dwelling in the great paternal mansion of God ; they still belong to me as I to them. We are not separated. No time lies between us; for I, like them, dwell in eternity, rest in the arms of God." A feminder of the early experience in life of Mr. Augustus Day, of Detroit, Mich., is sent us by that gentleman in the form of a reprint of the New Year's Address of the carrierboy of the Herald, Medina, N. Y., Jan. 1st, 1833, Mr. Day having been the carrier-boy referred to. It carries some of us back to the time when "Hurrah for Jackson !" was the political shout. The copy from which this reprint is made was carried by Mr. Day's brother on two whaling voyages in the South Pacific, and was, probably, the only one in existence. M A Pennsylvania correspondent, under date of Jan. 20th, writes : "Your last Banner is excellent. The memorial sketch of Bro. S. B. Brittan is most happily done. The castigation of 'Cumberland' is pungent and effective. How long shall such impudent impostors Cumber the land? Sometime those Honorables and Beverends.who have lent him their 'moral support'. will want to hide their heads in shame. The Message Department grows better and better in the high tone and instructiveness of its conoffered against the alightest strempt to ame ilorate the "code", shows that no reform each bifered in the body controlled by Allopathic colleges. Bostog will soon have in the American Unit. Tersity an institution established in the spirit. TORNER STR tents."

spiritual realm. . 2 -Does the Rev. Mr. Smyth suppose for a moment that mediumship ceased with Sweden borg's demise? If so, he is greatly mistaken. as he will learn in the coming time to his utter discomfiture. Progress is ever onward; liberal thought and liberal ideas are permeating the earth as the air is permeated with the fragrance of the beautiful flowers. The angels-our own kith and kin-are descending and ascending continually. We know whereof we speak, as we are in communion with them daily. Broaden your views, Bro. Smyth; become as a little child; then you will gladly receive the divine influx, and never again assert that, what is given through the agency of the spiritual mediums of this day "is mere gossip at best"!

10 The verification given on the third page of this paper of a spirit message from LILLIE WAGNER is of unusual interest; and it will be. well for those who believe in the genuineness of the communications published from week to week in our Message Department, as well as nother confirmatory, of its truth, and note solleges. the special evidences it furnishes of the identity it. Bostor will soon have in the American Uniof the communicating spirit

blood-vessel, which caused his demise.

These facts we learned from Mr. Challis many years ago. Messrs. Lowell and Appleton and Jackson came into the arrangement with their capital some time after Messrs. Worthen and Boott had inaugurated the enterprise which founded the present city of Lowell.

Medical Barbarism.

The hereditary bigotry of the Allopathic medical profession will not tolerate any effort to vield to the humane spirit of the age and termigress and freedom.

The common sense of a few enlightened physicians in the State of New York induced them to repeal the intolerant rule which bound them to treat Homeopathic physicians as fraudulent impostors; but the angry action of the National Medical Association in excluding the New York delegates for this relaxation of bigotry, has roused all the sectarian bitterness of the profession in New York, and the County Societies are instructing their delegates to the State Society to have the liberal measure of last year repealed, and renew the war against homeopathy.

The New York Timessays, "There is no ques. tion that the meeting of the New York State Medical Society, whose sessions will commence in a few days at Albany, will be a stormy one, unless the advocates of the new code which was adopted last year are prepared to give way and submit to its repeal, or the friends of the old order of things prove less bellicose than is at present anticipated." "It is absurd, the liberalists argue, to refuse recognition as physicians to men whom the State laws accept just as fully and unreservedly as they accept practitioners of the so-called regular school, an insult to popular intelligence, to the wisdom of the registry law, and to a large body of learned and able workers in medicine; ... but the old fashioned ironsided practitioner will have none of this liberalism.... The average medical man of the old school has not arrived at the degree of civilization that enables him to accept the homeopath as a medical brother entitled to fees for his services. Moreover, he is not anxious to be enlightened."

The Times is not a progressive journal, but it rightly speaks of medical bigotry as a lack of civilization"; it also says "there is a large class of physicians in this State who believe that all codes are relics of barbarism." We could add that the medical law of New York to day is a "a relic of barbarism "-a relic which even imperial Germany has abolished, while New

those who question their authenticity or value, offered against the slightest sttempt to ame-to refer to the Banner of Light of Nov, ath and lightest the "code" shows that no reform pan compare the message with the letter from the sefected in the body controlled by Allopathic mother confirmatory of its truth, and note follows.

Jo Cose sends us a note post-haste via rapid transit, saying that Prof. Snaill intends to plant his potatoes on the surface of the ground, in the light, so that all who wish can see the materialization of other potatoes, instead of having the phenomenon produced under the surface, in total darkness, and out of sight of every one. He thinks the latter method smacks of fraud, and gives the potato that is the medium for the production of others full scope to impose on the over-credulous; and he eloquently remarks: "If I cannot have my potatoes under my own conditions I will not have them at all." J.C. adds, in a postscript, that a paper has been drawn up by Prof. Snaill, based on this conclu sion: recommending that on all farms where potatoes are grown, the medium, or seed-potato, be so placed, and in such light, as to be continuously under observation by each member of the family. This document has already received many signatures. Persons wishing to have their names added, are invited to intimate their desire to Prof. Snaill, Swamp Cottage, Chicago.

KT C. E. Watkins, the now famous slate. writing medium, is so erratic in his peregrinations that we fear to tell our readers where he may be found two days at a time. Friends have tried to utilize him, but found it a bad job, and were obliged to retire. While Mr. Watkins is an excellent medium for the phase mentioned above-we affirm it without fear of contradiction, as we have tested him thoroughly-we cannot say anything else, only that he requests us to state that "owing to circumstances over which he has no control" he "shall travel through Michigan and Minnesota this winter," and that his "personal address will be Flint, Mich." His letter containing the above request is dated "Lawton Station, Erie Co., N. Y., Jan. 19th, 1883."

105 Swedenborg was a spiritual medium. Here is what he wrote many years ago: "A man's transit from one life to the other, or from one world to the other, is like a journey from one place to another, and he takes with him all things that he possesses in himself as a man; so that it cannot be said that's man after death, his death being only that of the terrestrial body, has lost anything that belonged to himself. He also carries with him his natural memory; for everything he ever heard, saw, read, learned or thought from his earliest infancy to

BANNER OF LIGHT.

Free Spiritual Meetings

Are held at the Banner of Light Building, No. 9 Montgomery Place, every Tuesday and Friday afternoon at 8 o'clock. These meetings being free to the public, and demonstrating as they do the fact of direct spitit communion, those who are not Spiritualists as well as those who are should embrace the favorable opportunity thus given of listening to the answers by spirits to questions submitted in writing by mortals, and especially to note the various messages delivered by individual spirits, educated and uneducated, in regard to their condition in the spirit-world, etc., etc. All are welcome.

Tremont Temple is peculiarly unfortunate. Its pious managers have for many years endeavored with much zeal to make the locality respectable, and pay; but they have been singularly unfortunate in some respects, viz.: The Rev. Mr. Kalloch's flasco there is fresh in the minds of the people ; the overhearing pomposity of Parson Fulton, which caused his retirement from that institution, is well known ; subsequently the "actor" Parson, who held dered. forth there, soon played out; then came along Elder Waite, who replenished his purse there by pretending to "expose" Spiritualism, but who has now "gone to the dogs"; later comes an English shark, playing the same rôle as the Elder, who will go home and laugh over the folly of o. f. m., probably, whom he so easily "took in"; and now it bends the knee to the platitudes of a Mr. Cook, which most of the city papers orliticise adversely. What next?

Licht, mehr Licht (which appears with a new heading at the commencement of the new year) takes exception to the statement recently made by the Spiritualistische Blätter-and referred to in our columns-that nine-tenths of the publications on Spiritualism are written in the English language. It says that considerably over two hundred works on the subject have appeared in the French language, over one hundred in Spanish and Portuguese, while a by no means insignificant number have been published in Italian, and also several in Dutch, Swedish and Danish. It further states that of the forty-eight spiritual periodicals now being is sued, seventeen are in English, twelve in Spanish, eight in French, and five in German.

41

HYDE PARK, MASS .-- J. Frank Baxter spoke and gave tests in Everett Hall, on Sunday evening, Jan. 14th, the Norfolk County Gazette stating that what transpired "proved interesting, and must have equalled the anticipations of its friends." A. E. Glles, Esq., whose name as that of a talented writer is well known to readers of the Banner of Light, made a few introductory remarks of pith and moment, regarding the nature and aims of Spiritualism. The occasion was one of significance to those who are glad to see the truth spread abroad among inquiring minds; and the excellent notice of the meeting printed in the Gazette was a clear index of the sentiment of justice resident within the mind of its editor.

13 We received recently a pleasant call from Miss Huling, of the Saratoga (N. Y.) Sentinel, in the course of which she made us the recipient of a fine photographic likeness (for which we return due acknowledgment) of Otis Bentley, a veteran, eighty-eight years of age, who has been a patron of the Banner of Light for some twenty years, and is a Spiritualist of the most prononnced type. The Sentinel is the oldest paper among the Saratoga local press, and has done much in the past to place Spiritualism in a light compatible with justice before the people thereabout; for which its fearless editors and publishers, Huling & Co., deserve the thanks of truth-loving souls.

Solution In allusion to the transition to the higher life of Dr. Brittan, The Index of this city says the dostor was for a while editor of the Banner of Light: This is a mistake. It is true that he cading by Misses Hosmer and Colie; reading by Miss Helen M. Dill.

Received Jan. 22d, 1888, • MY DEAB COLBY - I rejoice to give you greeting from the spiritual side of life. While you, my old friend, are still 'encompassed' by material cares and physical afflictions, I am privileged to stand outside the fleshly tabernacle and view the march of events with newly opened vision.

I convey my love and the expression of my esteem to you. I am not dead, but risen; so let my friends understand and realize, True, I would have elected to remain in the body had the choice been given to me; but as it is, I dare not repine, for God knoweth best what is the highest experience for me to undergo.

Dear friend Colby, take heart of courage and press forward. The years are rolling on; they will bring you to me by and by; we shall yet rejoice together over the united labors of the past. I am added to your band, and will aid her hearers. you all in my power. Judge Edmonds sends Yours ever, love to you.

S. B. BRITTAN P. S .- Thank all friends for kindness ren-В.

Spiritualist Meetings in Boston. New Era Hall.—TheShawmut Spiritual Lyceum meets n this hall, 176 Tremont street, every Sunday at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch,

Paine Memorial Hall.-Ohildren's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appletoustreet, commencing at 10% o'clock. The pub-ile cordially invited. D. N. Ford, Conductor. Reage Hall. Spiritual Meetings are held at this hall, 518 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Eben Cobb, Speaker and Conductor. Meetings also held. Wednesday afternoons at 3000000^+ .

Barmony Hall, 34 Easex Street (1st flight). -Spir-itual meetings in this new and beautiful hall every Sunday, at 10½ A. M. and 2½ and 7½ P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially in-vited to take part in the exercises. Prescott Robinson, Chairman,

Horficulfural Hall.—Meetings under the auspices of the Boston Spiritual Temple will be held at 10:80 A, M. and 7:30 P. M. every Sunday until further notice.

Spiritual Lecture-Boom, 86 Hanson Sirect.-W, J. Colville's guides regularly conduct the following meet-ings in this place: Sundays, 39 / P. M. meeting for Bible Interpretations: Tuesdays, 3 P. M., Conversation on Health and Healing: Fridays, 8 P. M., Public Reception for An-swering Important Questions: The Ladics' Aid Society meets every Friday, at 2:8 . M., at 1031 Washington street. Business Meeting at

, M., at 1031 Washington street, Business Meeting at 4 Volcek, Mrs. M. V. Lincoln, President; Mrs. A. M. H. (yler, Secretary, Meetings for tests, etc., will be held at his place every Bunday afternoon at haif past 2 o'clock, Chappel Hall, -Spiritual Conferences will be held regu-arly in this hell, 818 Washington street, each Sunday, at 15 and 75, Good music. Mediums and speakers invited to attend, Dr. Ira Davenport, Sen., and E. J. Robbins,

Engle Hall.-Spiritual meetings every Saturday even-ng, at 7% o'clock. Dr. N. P. Smith, tranco orator and test

Mystic Hall, Charlestown District.-Meetings are tield at this hall, 70 Main street, every Sunday afternoon, at 8 o'clock. O. B. Marsh, Conductor.

The Cinelsca Spiritual Association holds meetings every Sunday at 8 and 7% P. M. at Odd Fellows' Building, opposite Bellingham-street Horse Oar Station. Next Sun-day afterneon, Maud E. Lord will occupy the rostrum; in the evening, Allen Putnam, Esq. THE LADIES' HARMONIAL AID SOOIETY meets every Friday afternoon at 2 o'clock in the same hall. Business meeting at 4%. Entertainments in the evening. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

NEW ERA HALL.-Shawmut Lyceum held its session as usual on Sunday, Jan. 21st, and though the day bid fair to be 'a stormy one, there was a good attendance, and the session was very much enjoyed by all present. The exercises commenced with reading and singing of the Silver Chain recitations, followed by the Grand March, after which recitations were given by Little Blanche, Gracie Burroughs, Charley Pray, Haskell Baxter and Bessie Pratt; a piano solo by Sadie Mussey, and remarks were made by Dr. Ware, who complimented the Ly-ceum on its good appearance. Remarks by President Hatch and Vice President Rand and the Physical Exercises closed the session. On Sunday, Jan. 28th, we are to have with us a blind musician, one of the best in the country; come and hear him at 10:45. Seats free. there was a good attendance, and the session

blind musicial, due of the best in the con-come and hear him at 10:45. Seats free. J. A. SHELHAMEB, Secretary Shawmut Spiritual Lyceum, Office 85 Montgomery Place.

PAINE HALL .- January 21st Conductor Ford called the Lyceum to order. The regular exercises were followed by recitations from Ella

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

Movements of Lecturers and Mediums. [Matter for this Department should reach our office by

"wesday morning to insure insertion the same week.] . Bishop A. Beals has of late been engaged in lectur-

ing to large and appreciative audiences in California. January 12th he was on the eve of visiting Los Angeles; from thence he would return to Sacramento to all an engagement.

Dr. Henry Slade is expected to spend a week in Fall River the latter part of February, and furnish all who desire it an opportunity to witness the wonderful evidences of spirit-power given through his mediumship. Chas. E. Watkins is also expected there at an early day.

Mrs. Lora S. Craig spoke at Surry, N. H., Sunday, Jan. 14th, and will speak at Clinton, Mass., Sunday afternoon and evening, Jan. 28th.

. Mrs. F. O. Hyzer, of Baltimore, has been speaking of late for the Spiritualists of Washington, D. C .- her addresses receiving the unqualified endorsement of

Kersey Graves, having reëstablished his bodily health by a season of rest from platform labor, is now ready to receive calls to lecture wherever his services may be desired. Address him at Richmond. Ind.

Mrs. Annie Pennell, a prominent medium of Boston, has been sick for some five weeks past. We are requested to state that her health is now improved to the extent that she is enabled to give sittings once more. She desires to return her sincere thanks to the friends who have done so much for her during her illness.

J. W. Fletcher addressed an overflowing audience in Philadelphia on Sunday evening. Mr. James G. Clarke, the composer and poet, sang several songs and an unusually large number of tests were given.

Mrs. Cella M. Nickerson will speak in Pelham Hall, Hyde Block, Cambridgeport, next Sunday evening, 28th, at 7:30.

Mrs. A. M. Gladding, of Philadelphia, will speak in Frenton, N. J., next Sunday.

Pierre L. O. A. Keeler having completed a very successful season in New York, at Dr. Slade's, is now making his annual visit to Washington, D. C., in which city he will hold seances and daily sittings until further notice.

Jennie B. Hagan was announced to speak in New buryport last Sunday. This was to be her last public service for the present, it being her intention to go to her home in Vermont for rest and recuperation, hoping to be able soon to resume her labors, and fill engagements cancelled on account of ill health.

Ladies' Aid Society.

To the Editor of the Banner of Light: This Society has partially completed its ar-rangements for the celebration of the coming anniversary of the Advent of Modern Spiritualism. Horticultural (lower) Hall has been se-cured, and J. Frank Baxter and other promi-nent speakers and mediums engaged for the occasion. Further particulars will be given later. A. M. H. T.

[FAIR.—The Fair inaugurated on the even-ing of Jan. 16th by the Ladles' Aid Society (of which Mrs. Abbie M. H. Tyler is the efficient President) at its Parlor, 1031 Washington street, has proved a great success, both socially and financially. Miss M. L. Barrett, chief of the Committee of Arrangements, desires that we return her own and the thanks of her co-la-borers, to those parties who have made dona-tions, whether of articles or money, to this worthy enterprise; also to the spiritualistic public of Boston and vicinity for its generous patronage. The Fair will continue in session till Friday night, Jan. 26th, at which time the prizes called for by the season tickets will be drawn. There is still a fine display of articles on sale at the hall, and we trust the closing evenings will be characterized by large attend-ance and liberal purchases.—ED. B. of L.]

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

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Spiritualist Meetings in Brooklyn.

Splittuinist mcCulligs in Drucklyn. The Brooklyn Splittualist Society, now perma-nently located at Conservatory Hall, corner of Bedford Aye-nue and Fultun street, holds religious services every Sunday at 11 A. M. and 7:45 P. M. Speakers under engegement: Mr. Ed. S. Wheeler, for January; Mr. J. Wm. Flotcher, for February; Mr. A. B. French, for March; Mrs. F. O. Hyzer, for April; Mr. C. B. Lynn, for March; Mrs. F. O. O, Hyzer, for June A Sunday School, in process of organ-ization, will opoh Sunday, Feb, 4th. All the Spiritual pa-pers on sale in the hall, and all meetings free.

pers on sale in the hall, and all meetings free. • Church of the New Spiritual Dispensation, Clin-ton Avenue, between Park and Myrile Avenues (onirance on Clinton and Waverly Avenues), Heilgious services every Sunday at 3 and 74, P.M. Educational Fraternity, or Sun-day School, meets every Sundayat 105 A.M.; Ladies' Aid Society every Wednesday, at 24, P.M. Social Fraternity meets every Wednesday evening for social intercourse at 7% o'clock. Psyclic Fraternity meets every Saturday even-ling, at 7% o'clock, for the purpose of forming classes in me-diumship, Free, A.H. Dalley, Fresident. Brocklyn Spritual Fracternity. - Removal: The Friday evening Conference meetings will be held in the ecturic-room of the Church of the New Spiritual Dispensa-ion, Olitato Avenue, between Park and Myrtie Avenues, The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 74. Oharles R. Miller, President; W. H. Coffin, Secretary.

SPRINGFIFLD, MANS., AGENCY. JAMES LEWIS, 69 Pynchon street, Springfield, Mass., is sgent for the Banner of Light, and will supply the mpiritual and Reformatory Works published by Colby & Rich. Boston and Gila River

SPRINGFIELD, MANN., BOOK DEPOT. JAMES LEWIS, Tomple of Music, No. 63 Pynchon street, Springfield, Mass., receives subscriptions for the Banner of Light, and takes orders for the Apiritumi and Reformatory Works published by Colby & Rich.

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

HARTFORD, CON., BOOK DEPOT. E. M. RUSE, 57 Trumbull street, Hartford, Conn., keep constantly for sale the Hanner of Light and a supply of the Spiritual and Beformatory Works pub-lished by Colby & Rich.

BOCHENTER, N. Y., BOOK DEPOT. WILLIAMON & HIGBEE, Booksellers, 52 West Mail street, Rochester, N. Y., keep for sale the **Npiritual and Beform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

DETROIT, MICH., AGENCY. AUGUSTUS DAY, 73 hags street, Detroit, Mich., is sgent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works pub-lished and for sale by CoLBY & RICH. Also keeps a supply of books for sale or circulation.

PHILADELPHIA BOOK DEPOT. The **Spiritual and Beformatory Works** published by OOLBY & RIOH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Hhodes Hall, No. 863 North Sth atreet. Bubscriptions received for the **Banner** of Light at \$3,00 per year. The **Banner of Light** can be found for sale at Academy Hall, No. 860 Spring Garden street, and at all the Spiritual meetings.

WASHINGTON BOOK DEPOT. BIOHARD RUBERTS, Bookseller, No. 1010 Seventh Street, Blove New York avenue, Washington, D. C., Keepe constantly for sale the BANNER OF LIGHT. and a sup-ply of the Spiritumi and Reformatory Works pub-lished by Colby & Rich.

SPECIAL NOTICES.

DR. F. L. H. WILLIS will be at the Quincy House, Brattlest., Boston, every Wednesday and Thursday, from 10 till 3, till further notice. Ja.6.

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

MR. ALBERT MORTON, at his store, 210 Stock-ton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

ADVERTISEMENTS.

MISS HELEN C. BERRY WILL hold Five Extra Séances, to accommodate those saturday evenings: Jan. 27th, Feb. 4th, 11th, 18th and 28th, at 18 Arnold street, Boston, commencing at 8 P. M. sharp. Jan. 27,-1w*

KIDNEY-WORT

HAS BEEN PROVED Does a lame back or disordered urine indicate hat you are a victim? THEN DO NOT HESH-ATE; uso Kidney-Wortat once, (druggists recom-nend it) and it will speedly overcome the disease ind restore healthy action.

and restore nearthy action. G. Ladies. For complaints peculiar to weaknesses, kidnoy-ty ort is unsurpassed, as it will act promptly and safely. Either Sox. Incontinence, retention of urine, brick dust or ropy deposits, and dull dragging pains, all speedily yield to its curative power. SOLD BY ALL DRUGGISTS. Price \$1.

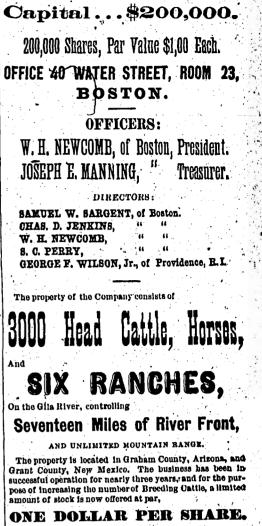
KIDNEY-WOR A GOOD OPENING

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day the order is recolved. The watches were purchased specially to go with HO'SE AND HOME, and will be fur-nished only to the suthscribers to that publication? In order to introduce it at once, we make this unusual offer, which could not be made were it to for the fact that we bought the watches at one-quarier cost of manufacture. On receipt of 50 cents extra we will sond our new and ele-gant watch chain, with a whistle-charm and tog-call' attachment-just the thing for hunters and sporting-men.

has been an intimate friend of ours for many years, and an able correspondent, but he has never acted in the capacity of editor. The present editor has filled the position ever since the first number of the Banner was issued up to the present time. How well he has filled the position for which he was selected by the spiritworld intelligences, and which he still occupies, its patrons can judge for themselves.

1 In another column will be found an interesting statement from the energetic spiritualistic worker, Mrs. A. H. Colby, now speaking to the people from the rostrum in Parker Memorial Hall, Sunday afternoons. She has been a laborer in the vineyard for the space of twenty-two years, and says she is proud of the position she holds in the estimation of the people, notwithstanding the malicious thrusts several professed Spiritualists-by stabs in the darkhave made to injure her reputation.

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ONSET BAY GROVE ASSOCIATION .- The following persons constitute the Board of Directors for the ensuing year : President, Dr. H. B. Storer of Boston ; Vice President, Hon. George Robbins of Fitchburg ; Clerk, W. F. Nye of New Bedford ; Treasurer, Capt. B. F. Gibbs of East Wareham ; Directors, A. W. Wilcox of Worcester, Major C. F. Howard of Foxboro'. Henrietta R. J. Bullock of Onset Bay, Miss S. R. Nickles of Manchester, N. H., W. C. Carter, of Fitchburg, Mass.

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

At a recent meeting of the Spiritualist Society of Worcester, Mass., the following were elected officers for the present year : President, Woodbury Smith ; Vice President, Mrs. K. R. Stiles; Treasurer, Fred. Hildreth; Secretary, Edgar Howe; Corresponding Secretary, Mrs. E. Sec. est M. Shirley.

A San Francisco paper just received makes the following statement and query : "Twenty-eight hundred people witnessed Jem Mace's 'slogging' match at Kalloch's Met-ropolitan Temple, San Francisco, on Tuesday night. Was ever a church put to such a base use since the world began ?"

As a sign of the liberal sentiment of the present, House of Representatives, in Massaobjusts, it may be well to note that on the 18th of January a bill on leave was introduced by Mr. Stows of Fall Biver, for the repeal of the computerry procination laws which now dishonor the stanuts books of this Commonwealth. Considerand at last accounts,

0.5

HARMONY HALL, 34 Essex STREET.-At the morning session, Jan. 21st, tests were given by David Brown, remarks and singing by Father David Brown, remarks and singing by Father Looke, and remarks and tests by Mrs. Leslie. In the afternoon, tests by Mrs. Litch and Mrs. Cunningham. Remarks were made by Mr. Dow-ling, of Malden, and Mr. Street and Mrs. Maggie Folsom. At the close of the remarks, a collec-tion of \$12,00 was made for the Chairman, Mr. Robinson, who thanked the audience with much feeling for their kindness in thus signifying their appreciation of his services. Excellent tests were then given by Mrs. Maud E. Lord. Dr. Smith made some remarks respecting his Dr. Smith made some remarks, respecting his Saturday evening test scance in Eagle Hall, which was very successful. At the evening ser-vice, remarks were made by Mrs. Chappell, Mrs.

Folsom, Dr. Ware of Bucksport, Me., and Mr. J. B. Hatch; also tests by Mrs. Leslie, Mr. Per-kins, Mrs. M. A. Charter and Mrs. Folsom. N. P. S.

CHAPEL HALL, 818 WASHINGTON STREET .-Sunday, Jan. 21st, the Conference was favored with an opening address by Mr. Edson, on with an opening address by Mr. Edson, on "Spiritualism a Moral Educator." An address by Judge Ladd, of a solentific and interesting character, was followed by Elder Grosvenor, Mr. Ditson, Dr. H. B. Storer and Mrs. Leslie. The same subject will be continued next Sun-day, Jan. 28th, at 2:30 and 7:30 P. M. All are cordially invited to attend. DR. IBA DAVENPOET, SEN., Chairman.

CHARLESTOWN - MYSTIO HALL - Sunday. Jan. 21st, Mr. David Brown occupied the platform in the afternoon at the usual hour-speaking and giving tests in a manner interesting and satisfactory to a very intelligent audience. Mr. Brown will speak and give tests in the same hall next Sunday, Jan. 28th, at 3 P. M. C. B. M.

CHELSEA.- On Sunday last Mrs. Cella A. Nickerson, under control of her guides, deliv-Nickerson, under control of her guides, deliv-ered a fine discourse, upon, "The Spirit of Spiritualism," the subject having been given her from the audience. It held uninterruptedly the close attention of the listeners, who, at its close, were further interested by a number of tests. This was the speaker's first appearance in Objects and the speaker's first appearance in Chelses, and so favorable an impression was made by her that the hope is freely and earn-estly expressed that she will favor us with an-other visit at an early date. 5.10

God's Poor Fund.

Amounts received since our last acknowledgment: From a friend, Boston, \$5,00; Daniel Davidson, Sait ake City, Utab, \$2,00; 8., 25 cents; W. B. B., \$1,00; Mrs. H. M. Barnard, Fowlerville, Mich., 60 cents; Mrs. E. N. Gough, Nacogdoches, Texas, \$3,00; E. P. Upton, Derry, N. H., 75 cents; Mrs. S. Mair, \$2,00; Mrs. E. S. Sleeper, San Francisco, Cal., \$1,00; C., \$3,00; W. P., Newington, Ot., 1,00; Mrs. Barrows, \$2,00; G. C. Branham, Fountain Grove, Mo., 30 cents; L. K. Joslin, Providence, B. I., \$1,00; from a friend, 55 cents. Thanks, dear friends. We faithfully appropriate this sacred money in a manner our spirit-friends suggest as they see who is the most needy and inform us of the facte AP DE PARA

MOTHER SWAN'S Worm Syrup' for feverialmess? restlesness; worms, constipa-tion, tasteless. 25 of s;

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50 cents. MILLER'S PSYCHOMETRICOINCULAR. Published by O. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Sin-gle copies 10 cents. THE SPIRITUAL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P., Fox. Per year, \$1,50.

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cisco. Cai. Single copies, 10 cents. COUNCIL FIRE AND ABBIT RATOR, published monthly in Washington, D. O. 10 cents single copy; \$1.00 per year. GALLERY OF SFIRIT ART. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

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h page. pecial Autres Aller, cenis per line, Agate, Business Cards thirty cenis per line, Agate,

Haimon varia ach insertion. Notices in the editorial columns, large type, eaded matter, fifty centa per line. Payments in all cases in advance. Ar Electrotypes or Cuts will not be inserted.

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

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Substantialism; or, Philosophy of Knowledge Substantialism; Or, Philosophy of Khowledge. Based upon the perception that the emanations which are continuously radiating from the forms of substance that make up the objective universe pre substantial thought-germs, whose doings, or motics of motion, within the organs of sense by which they ard subjected, represent the special qualities—tangible, said, dorous, luminous, and senorous —of the forms to which they are fruital. By JEAN STORY. The chief desideratum in the discovery of facts is a truth-sele and mission of speculative-philosophy. Facts of them-selves are unrevealed truths to him who cannot or does not perceive their real characteristics or practical values. The doctrine of substantialism, or philosophy of knowledge, is presented to the world shipping a new interpretations of the tacts upon which our present scientific theories are taged. the actuality of their constituent properties and their uses in the kingdoms of nature. Although the basis of our doc-trine is radically different from that upon which any other system of philosophy is founded, yet we fee a sured that, in our treatise on essential substance, it is clearly shown that the advocates of "substantial agents," and the advocates of "motive forces," can and must karmonize their different conceptions of natural phenomena on the common ground that for former are causes, and the latter are what the former do or effect. Cities is Colleby & RICH. **Fysohology; Be-Incarnation; Soul, and its Belations;**

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dertake it. Cloth, 75 cents, postage 5 cents.

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WHAT THEY SAY OF US.

WITAI ITELP SAI UT US: West Point, N.Y., Oct. 17, 1882. Metropolitan Pub-lishing Company. Genis; I am in receipt of the handsome promium watch sent me. I was much surprised to know that you could supply so good a timekeepor for so little money. HOUSE AND HOME alone is worth the price. Enclosed please find six (6) new subscriptions at \$2,50. Please send me 6 premium watches the same style as the last. Very truly yours, Edward S. Farrow, U. S. Army. Murfreesbooro'. Tenn., Sept. 30, 1882. Genut's watch artived ** all right in timekeeping qualities. Jesse W. Sparks, Jr. 86. Paul, Minn., Sept. 14. Promium re-ceived, and an nice one tile. Gen. R.W. Johnson. Wrights-town, Minn., Sept. 20, 82. Received premium last night; Well satisfied. Martin Goodale. Nouth Gardiner, Me., Dec. 24, 1882. Treceived watch and paper all right. Like them much. Was offered in for watch. Don't want to sell it. Yours truly, H. C. Goodwin. Testimonials like the above received every day.

the above received every day. N. H.-The popular and benuiiful weekly pub-lication known as HOUNE AND HOME, illustra-ted newspaper (*Scialisched* in 1830), is one of the best and most elegantly illustrated weekly news-papers of the day, full of News, Art, Science, Fashion, Music, Poetry, Charming Mories, Wis and Humor, Useful Knowledge, and amusement for every American home. In fact a pictorial history of the world from week to week-eight beautifully illustrated weeklies. Jan, 13.-3wis

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mccessful. The boot contains more matter than most books that cell for two dollars; but, to have it come within the reach of all, we propose to mail it on receipt of the solowing low prices: Paper cover, Socenits; bonris, cloth backs, 75 cents; For sale by COLBY & RICH.

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Ressage Department.

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I at the BANNER OF LIGHT OFFICE, No. 9 here Place, every TEESDAY and FRIDAY AFTER-The Hall (which is used only for these scances) open of 2 o'clock, and services connience at 3 presidely at which that the doors will be closed, y no crease until the conclusion of the scance, ex-case of absolute necessity. The public are cor-invited. deally invited,

which is a massive necessary. And phone diff cor-dially invited. The Messages published under the above heading indi-exts that splits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—conse-quently those who pass from the carthy sphere in an unde-veloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by pirits in these columns that does not compart with his or her reason. All express as much of truth as they perceive— no more.

and norm, A near estimation of the second sec

Schness. (Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she re-ceive visitors on Tuesdays, Wednesdays or Fridays.] For Letters of inquiry in regari to this department of the Bruner should not be addressed to the medium in any case. LEWIS B. WILSON, Chairman.

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

[Report of Public Scance held Nov. 28th, 1882.] Invocation.

Ineport of Public Scince head Proc. 25th, 1652.] Invocation. Angels of peace and light, we invoke your presence and your inhuence; we ask your cooperation and en-couragement in the work which fles before us. We would receive from you strength, to send forth from this place fidings of the immortal world that may strike upon the hearts of anxions human souls, and give unito them that information and knowledge which they most require. We approach the throne of wisdom this hour, anxious to receive some enlightenment, that we may become informed concerning the dighest truths of spir-tural light and love, in order that we may be teachers and guides and leaders of hose who yet dwell in dark-ness among the haunts of mortal existence, and we treach out to our Father (od, asking him to send down through his ministering angels that which humanity most needs, jung rs and thirsts for. And oh I may such worlds as we are inspired to give, go forth from this place with healing, with strength and to hear, may they press onward with eyes uplifted to the angel-world, with hands stretched out to give the angels greeting, till by-and-by, in the land of the hereafter, they shall join with loved ones gone before, in singing a song of praise unto him who dotth all things well, in rejoicing that the world is overcome, had the shall be and with lowed ones gone before, in singing a sovercome, and that life and truth and immortality are theirs forevermore. are theirs forevermore

Questions and Answers.

CONTROLLING SPHERT.—We will now attend to your questions, Mr. Chairman. QUES.—Is it possible for a person on earth to think or act, wholly independent of the spirit influences by which he is surrounded? ANS.—It is possible for an individual to think or act wholly independent of spiritual influ-ences, but such cases are extremely rare. An individual in order to act ontiroly independent ences, but such cases are extremely rare. An individual, in order to act entirely independent of all influences or surroundings, must come into a very positive condition, or must isolate himself, in spirit, from all of human kind, in order that he may act thus freely and independ-ently. There are very few individuals but what are influenced, swayed or controlled by their associates, either in the body or out of the body, it matters not which. All individuals are sur-rounded by spiritual intelligences. These spir-itual intelligences may be friends of their own, attendants or guides, or they may be the friends. attendants or guides, or they may be the friends, attendants or guides of persons with whom they associate or come in contact. In performing any action, or outworking any thought which the mind contains, individuals are very fre-quently-we might almost say always, for the exception to the rule is extremely rare—swayed, influenced or governed, to a certain extent, by those spiritual intelligences which at the mo-

those spiritual interligences which at the mo-mont surround him. Q.—Is a spirit, while communicating at this circle, cognizant of every one present? or can it be, if it chooses, cognizant of the physical and spiritual condition of each person? A.—Many spirits who control at this circle are cognizant of the presence of each individual

are cognizant of the presence of each individual in the audience; certain of these spirits may become fully acquainted with both the physical and spiritual condition of each attendant. Those spirits who are familiar with the conbecause I do not come very close to her; but I Those spiritual condition of each attendant. Now, Mr. Chairman, I crave your pardon for having intruded, yet not feeling that I have to a medium, understand the operations of those spiritual condition of each attendant. Now, Mr. Chairman, I crave your pardon for having intruded, yet not feeling that I have to a medium in Boston. I think I will be a good word for the work which has been brought forward by angelie power, but also in order to introduce another spirit who desires to manifest himself through external life from your platform this afternoon. A. A. Ballou. Those spiritual condition Those spiritual condition Those spiritual condition of not only the material and spiritual condition of those who are present, but they also are familiar with the face of each one. Other spirits who control the medium, and who are not familiar with the laws governing mediumship, will not become cognizant of the state or condition of those who are present, for the sim-ple reason that they will find their powers, fully occupied in attending to the work which they have to perform—that of expressing their identity, while operating the medial powers of the medium. Again, there are spirits who come to this medium seeking to send a thought or an expression of love to some friend, or for the purpose of receiving some spiritual assistance for themselves, who are unaware that any mortal is present, as they do not perceive the bodily forms of those in the audience, and have no idea that any one is listening to their uterance, their entire thought or will-power being concentrated on the work which they have in hand - that of manifesting through

spirituality being inwrought in the lives of hu-

spirituality being inwrought in the lives of hu-man beings. More than thirty years of preparation have been devoted to the purpose of bringing just such teachings as this work contains to the no-tice of mankind. Spirits have labored long and earnestly for the purpose of producing some-thing that would elevate and sustain the mind, spirit, or interior nature of the people of carth. This work of preparation is still going forward. You mortals may think that you understand a great deal of spiritual life, comprehend very much that pertains to your inner or deeper na-tures, but I am prepared to say that you have but just entered the first rudimentary school of spiritual learning; that you are now going through a course of preparation which is to fit you for those advanced studies that will come after those which you have already entertain. you for those advanced studies that will come after those which you have already entertain-ed. Then, my friends, rest assured that those spiritual intelligences who have long inhabited the world of souls, whose labors are for hu-manity, who, through the ages past, have been desirous of benefiting their kind, are not idle, they are still pirsning their work; and although you may feel that you do not receive of their instruction, that the light and knowledge which they have attained has not shore down upon your lives with its full significance, yet rest as-sured the time is coming when your hearts and

your lives with its full significance, yet rest as-sured the time is coming when your hearts and souls will have become so fully expanded, they will be able to receive and incorporate into their own experience the instruction which the highest minds of supernal life have to offer to your acceptance. As one factor in this great work of instruction, as one means of spreading the light of truth, the new bible, OAHSPE, has been presented to mankind. It may not and will not attract that attention which it de-serves; but, I repeat, in the time to come, before another score of years have rolled away, this

serves: but, I repeat, in the time to come, before another score of years have rolled away, this work will be scen, its influence will be felt, for it will demand attention, it will receive a wide hearing and reading, and will be adopted as a code of ethics for the instruction of mankind. Not that we would pin our faith upon any book, or confine our knowledge to any one vol-ume—for the entire universe is replete with law, with instruction for the thinking mind— nor place our dependence upon thoughts which nor place our dependence upon thoughts which have flowed through one instrumentality alone. Ah, no i but we would point out to you this one Al, no I but we would point out to you this one great fast, that the instrument through whom this work has been given has passed through a long course of preparation for this great spirit-ual labor. In cooperation with the spirits he provided himself with the very best and most delicate conditions favorable for the reception of spiritual truth. His mortal organism—that is, the brain—has not been used to any extent. The truths which flowed down to him were con-voyed outward, in external expression-given independent of the workings of his own mind. Were a clairvoyant to enter his apartment at moments when he is and has been used for transmoments when he is and has been used for trans-mitting the thoughts of advanced spirits, they might perceive a beautiful light radiating from his arm and floating above or over the hand in motion. This light is produced by the concen-trated magnetic aura of the band of spirits by concentrating their magnetism and impressing it means and impressing

it upon and around their mediumistic instru-ment. Thus the spirits were enabled to give expression to their highest thoughts, independ-ent of the mind or ideas of the instrument which

ent of the mind or ideas of the instrument which they made use of. I desire to endorse this work and to commend it to the careful perusal of our spiritualistic friends, assuring them that it will give them an added stimulus, which they require, and will strengthen them in their search for truth. If they will but abide by its teachings—live the life of the spirit while yet encased in the body —they will be able to understand and receive more and more of spiritual instruction and information concerning the realities of the fu-ture life. the occupations and employments of information concerning the realities of the fu-information concerning the realities of the fu-information concerning the realities of the fu-pend upon the life of any one individual for its teachings. Aside from the thought of any per-son as an exemplar or teacher, it points out the rule of life for every individual; it appeals to the interior consciousness, calling out all-that which is truest and best, demanding of every man and every woman fealty to truth—fealty to righteous living, influencing them to look upward, do all the good in their power day by day—live a life that will be physically, men-tally, morally and spiritually pure and true. The teachings of such a work cannot fail to be of benefit to the human race, and we commend it to the perusal of all. Now, Mr. Chairman, I crave your pardon for having intruded, yet not feeling that I have a good word for the work which has been

nal conditions into the interior light of the su-pernal world, and offered me many opportuni-ties of witnessing the control of the spirit over matter; so I do not return ignorant of these things. Although it is but a few menths since I passed to the spirit world. I have found so much more than I anticipated. I feel almost as-tounded at the life which is nowmine. I would say to my friends, press on; fear not the future; it will only bring to you the higher unfoldments which your natures desire: press forward, seek-ing earnestly to live a true life; and when you reach the eternal world, rest assured you will become re-united with the loved ones who have gone before.

become re-united with the loved ones who have gone before. I believed in the universal love of our Father. I felt that I could not be so unjust as to attri-bute any unkindness to him. I believed that his tenderness embraced all mankind; and al-though certain ones did struggle through the darkness of sin and wrong-doing, yet I be-lieved, as I know to-day to be true, that in time all souls, every spirit, will rise above those ad-verse conditions and enter into the land of eternal truth and righteousness. Experience and discipline will unfold their interior natures, appeal to the good therein, and in time, I am sure, will bring holiness, purity and peace to every one of God's creatures. I am glad to bring these assurances to mortal

every one of God's creatures. I am glad to bring these assurances to mortal life, for I perceive that certain individuals who knew of me in the past have wondered how it was possible for me to have believed as I did, and to have taught those truths which appealed to my nature, and whether or no I still could entertain the same ideas and opinions which were mine in the past. entertain the same ideas and opinions which were mine in the past. I return to say that I do entertain those same opinions; but they have broadened out, become even more liberal than they were before. It seems to me now I can embrace with loving tenderness every one of God's creatures, however low they may annear.

But I will not tarry. I made this attempt to manifest, that my friends may feel I have not forgotten them, but that I am still often in their midst. My deepest love and tenderness?

their midst. My deepest love and tenderness' flow out to those who are nearest to me, those of my family whom I embrace within my deep-est heart. To all friends and associates I waft fraternal, friendly greeting. I would say, before closing, that just subse-quent to my departure from the body, when the services were being spoken over the cold remains, I was perfectly comizant of all that was said and done. On that occasion I felt so gratified to be able to come so close to the spirit of that near and dear one, that noble soul with whom in times past I associated -Rev. Adin Ballou-that my spirit seemed to gain new power and strength for the coming gain new power and strength for the coming time. I resided on Bridge street, Woonsocket, Mass. I passed from the body in April last. Be kind enough, sir, to announce me as Henry G. Ballou.

Sarah A. Messenger.

[To the Chairman:] I wish to send a message to my friends, who live in Boston. I lived here to my friends, who live in Boston. I lived here when in the body, but some time has passed since then. I know my friends do not forget ne, that they sometimes think of me, and won-der if it is possible for me to return and know of their lives. Please tell my friends I an hap-py in the spirit-world. They felt sad because I was taken away, and I was very loath to leave the earthly form, because 1 did not know to what kind of a life I should go; but now I am perfectly satisfied; I think it was all for the best. I wish my mother to feel that the experiences

best. I wish my mother to feel that the experiences which have come to her during the last ten years have been for her best good. She may doubt that statement now, but after many years have passed she will believe and realize that what I way is true; that those dear ones who were taken from her life have been only borne to the spirit-world, because they require the life of that world; they need the conditions which spiritual existence affords; they were not adapted to cope with the influences of life here in the body, such as have pressed upon my moth-er and upon those of her family who are still in the form.

I bring the love of each one. I want those who remain upon earth to feel that we are all happy and together. We are not separated ; we have a home just as natural as was ours in the form, affording us beautiful conditions, better cave and shelter than could have been provided

and shelfer than could have been provided upon the mortal plane. I have not very good control of the medium, because I do not come very close to her; but I was anxious to come and say a few words. I

nity given me of returning and sending my love to those whom I dearly cherish and hold in strongest affection within the deepest recesses of my could be been a service of a s nity given me of returning ind selfang ind sold in to those whom I dearly cherish and hold in strongest affection within the deepest recesses of my soul. I bring to them assurances of spir-itual protection and power, and desire them to feel, at all times, that the loved ones gone be-feel at all times, that the loved ones gone be-fore have only passed on to prepare a way for those who are to follow after them; that the pathway is made straight for them by loved and loving ones, who have entered the world of light. But it will be necessary for those who are in the body to do their part in the work to live lives of usefulness and honor, in order that the pathway they tread may become beautiful and glorified by the light of eternal peace which should surround every life. I bear messages of love from dear ones who are with me. My companion also extends his greeting to each one. We have many friends in Boston : we bring them influences which will, I trust, strengthen their lives, beautify their spirits, and in some manner bring conso-lation and peace to the hearts of those who are weary. We come to testify to the truth of Spir-itualism—that beautiful belief and philosophy which appealed to our lives while in the mor-tal, and which brought to our interior natures a new impetus to press forward and to attain the immortal heights which the spirit-world opens before every progressive scal. Spiritualism is indeed true. You do not com-prelend the half that it has to offer to your ac-ceptance; the teachings which it gives you are not as yet understood by mortals; only the first principles, the first letters of the alphabet have been gone thoroughly over and learned. Every year brings new unfoldments to you; every

year brings something more beautiful and true from the spiritual intelligences who have de-voted their lives to the work of spreading the truth, to teaching mortals of the eternal life. Every year new mediums are developed; their pifts are unfolded, and they are strengthened for the work. I am sure from what I have seen, and from what I perceive of the future, that in a year or two you will have many new mediums stepping out into the field of labor, through whose instrumentality great truths will be presented to mankind, and facts will be given which will demonstrate unmistakably the existence of the spirit after death to those who are now unbelievers in immortality. I re-joice to know this

joice to know this a standard that the loved ones who have passed on to the realms of purity and peace can return to minister to loving hearts, is one that uplifts, strengthens, and gives us a new power to strug-gle on in the midst of sorrow and perplexity; to wait with hope and courage for the time when they, too, will be "like the angels in glory." I bring my blessing to all my friends. I am not a spirit who presents a form aged and worn and weary with the toil and friction of external life; but I am active, strong and free. I feel that I have indeed been given the power to minister unto others; to bring some little word of encouragement or cheer, to weary, aching hearts, who mourn the loss of their dear ones, and who are looking upward for light and for strength. Unto each one may the blessing of peace descend, until every heart is enfolded in the great and eternal light of the heavenly world. I wish to say that Mr. Marsh desires me to send his love particularly to our son. My husband is Bela Marsh, who formerly kept the Spiritual Bookstore in Boston. Mrs. Mary B. Marsh. B. Marsh.

Waunegah.

Waunegah. [To the Chairman :] How do, pale chief? [1 am well. thank you; how do you do?] Do very good. Waunegah comes to speak to the brave in the council; he comes to say he has been given work by the spirit band. The great pale-face council has assisted Waunegah to come to the brave down in the mortal hunting grounds, who needs one to send through his organism the magnetic strength which will be felt by those who suffer, by those who need to be up-lifted physically, who need to be sustained in the material life, in order that they may cope with its cares and trials. And 'so Waunegah has come forth from the great council, to bring magnetic power, to send it forth through the young brave, and the messenger, Flying Leaf, is associated with him—they are to do the work. So we come to the young brave to-day, to say Fear not; when the impression comes to the mind, when the influence comes and is felt through the body, a strength will seem to be exerted, to be poured forth upon those who are weak and suffering. Let the spirit have its full

[Welcome.] I am glad to meet you, but I am not acquainted around these parts, and the faces before me are unfamiliar to my sight. I hardly know why I should return to this place

not acquainted around these parts, and the faces before me are unfamiliar to my sight. I hardly know why I should return to this place and seek to manifest my presence. True, I have friends in the body, but most of them are at a far distance, and I hardly know whether or not they will know I have returned from the spirit-world : if they do so, I would send them my greeting, and tell them I have been seeking to understand myself since pass-ing out from the body. But I am confused in returning, my head is in a sad condition; that, I am told, is the result of the complication of affairs which hurried me from the body. Allow 'me to say that I was foolish enough to take my own life. I fired the fatal shot which hurled me from the mortal form. I have regretted that act many times, but it is something which can-not be undone. My friends wondered what was the cause of the deed. Well, I will tell them : For some hoars before it was accomplished I was in a very despondent mood, I feit myself to be unfortunate. I could not feel that I would be in a better condition of mind, and I thought the best thing for me to do was to step out of the mortal life altogether. I find now, or have found since that time, that the physical was not in a sound, healthy condition, and that this had as much to do with the condition of my mind, as did any external circumstance. There were affairs, however, with which the public has nothing to do, that pressed upon me, and brought to my mind a burden which f could not throw aside; therefore, I say, there was a com-plication of matters that assisted in sending me out of the mortal life. I would not advise any one to commit suicide, for I think the best thing any one can do is to try and stay here as long as they can, make the best of life, and do their duty to the best of they actual fear of the future— that did not trouble me to any extent. I was not one of those who are timid in regard to the results of mortal life at all; but I felt that whatever was to come would be just as it should be; co

those who are thind in regard to the results of mortal life at all; but I feit that whatever was to come would be just as it should be; conse-quently I was not afraid to step aside from the conscious existence in the body. But I have found the state of the spirit somewhat differ-ent from what I anticipated. I have been walk-ing in the shadows, to a certain extent, and I have been advised and invited to come to this place, having been told that the shadows would disappear more fully if I should do so. I also come with the hope of greeting my friends who are yet in the body. I express myself in a clumsy manner, I know, but this terrible pressure is again upon me; I feel as though I must get away from this physi-cal life as quick as possible, therefore I will not remain any longer. I was known, sir, as Judge J. F. Springer, of Bodega, California. It is nearly three years, I believe, since I passed from the body.--it will be three years the com-ing spring.

ing spring.

Henry W. Slocum.

Henry W. Slocum. [To the Chairman :] Good afternoon, sir. I have a curiosity and also an anxiety to speak, to express myself. I may not do so very well, but I will try to do the best I can. First, I will announce myself as Henry W. Slocum, and I wish to greet my friends who are still sojourn-ing on the mortal side of life. I bring them expressions of affection not only from my own heart, but from the souls of those who have entered the spiritual world, who have taken up their abiding-place in that country. I have met many dear friends whom I knew while here, and those whom I saw laid away from mortal sight. They are all well and happy in the new life, and seem to me to be pursuing their occupations with as much zest and earn-estness, with as favorable results, as they could possibly do here in the mortal.

possibly do here in the mortal. I am very well satisfied with the life that has come to me, but still I take an interest in af-fairs pertaining to this world. I find that my interest in my old friends is not at all abated.

I like to return to visit familiar scenes and homes, with the desire of making myself felt and understood by those who linger here. Not long since I visited the old home in Paw-tuxet, a small village near Warwick in Rhode Island. I cannot say now that I have a home there but I had a good home a vesidence there, but I had a good home, a residence there, one suited to me — which I improved upon from time to time, as I thought best. 1 built a wharf and I laid out the grounds in that manner which I thought would be most pleas-ing to my friends and myself, and I still take an interest in the place. But when I wighted it if ing to my inlends and myself, and i still take an interest in the place. But when I visited it it seemed strange to me-not at all homelike, as it used to do. I do not exactly understand why. Of course I know that strangers are there, those who were not with me; that I may never again recall into active experience the scenes and associations of times past, but that as we press forward, leaving the old behind, we must press forward, leaving the old bennio, we must expect experiences to change; therefore I am not here to complain of these things, only when they come upon no suddenly I feel for a mo-ment confused, almost forgetting that, I am a spirit, and that a new life has opened before me, because the physical life certainly appears to tangible to me then Leave the certainly appears me, because the physical life certainly appears so tangible to me when I come in contact with it. I want my friends to study into the merits of Spiritualism, and try to understand it. I will be glad to communicate anything they wish to know that I can in regard to it if they will pro-vide me with a medium through whom I can o me. It seems to me this is the grandest study of life, that it affords great lessons which all ought to learn before they pass over if they would appreciate and understand the spiritual life as it really is. would appreciate and understand the spinished life as it really is. I wish I had known many things before I pass-ed out which I have tried to learn since I en-tered the spirit-world; but as regrets are useless, I return to ask my friends to investigate. to seek to know something concerning the life to come, and I for one will be glad to be their teacher in an humble way. Thank you, sir, for allowing me to come.

mortal life. Q.—What do our spirit-friends think of the new Bible, OAHSPE ?

-We look upon the new Bible, OAHSPE, A.--We look upon the new bine, OARSTE, as a marvelous work ; one that is of a truly re-ligious character, inasmuch as it will become spiritually uplifting and sustaining, as well as instructive, to the earnest reader. We believe instructive, to the earnest reader. We believe that the work has been produced by a band of spiritual intelligences who have long desired to present their thought to the world. We know that whoever gives this volume a careful perusal will be well repaid for so doing, be-cause he will gain instruction in spiritual law: will feel hinself norally and mentally elevated and strengthened, and will be ready to take up the work of life with new vigor and freshness. We commend a careful perusal of the work to every thinking mind.

A. A. Ballou, on "Oahspe."

A. A. Ballou, on "Oahspe." [To the Chairman:] I am interested in the question which you last propounded, for I am one of a band of spiritual intelligences who are cognizant of the work to which you refer. I know that a number of advanced spirits have long been desirous of expressing their highest thought to mortals; that those spirits, many of them, have dwelb in the eternal spheres for long ages; and that they have progressed out of the conditions which pertain to material life; that they have bent all their energies and devoted all their time and thought toward the elovation of mankind; that many of these an-cient spirits, full of life, vigor, mental fire and earnest-zeal, were desirous and anxious of bringing to the notice of mankind a work which should attract the attention and earnest thought

bringing to the notice of mankind a work which should attract the attention and earnest thought of mortals, inasmuch as it will appeal to the inner nature, and call forth all the purest aspi-rations and desires of the soul; and the work, OAHSPE, is the result of their labors. I am prepared to give a hearty endorsement of the new bible, which has been called OAHSPE. I believe it is to wield an influence and power that will be felt in coming time. But few minds have become sufficiently unfolded and recep-tive to its teachings to live out in their own lives the moral and spiritual ethics which it inculcates. But in the near future I believe this new volume will wield an influence which will be felt far and near. Before the year A. D. 1900, I am prepared to say that this new bible, OAHSPE—this bible of foibles—will be seen in many households of the land, and become a fa-miliar work in the hands of all classes of peo-nle: the thitte oblideon will will chart the theory of the solid so the land, and become a familiar work in the hands of all classes of peo-ple; that little children will be able to study and to understand its teachings, for it is sim-plified to the comprehension of the young, as well as adapted to the deep thought and study of the mature mind. And when this time ar-Tives you will marcaive a broader more deepa rives you will perceive a broader, purer, deeper

Henry G. Ballou.

[To the Chairman :] Others in returning from the spiritual world and seeking to manifest to their friends of earth may not feel as I do a this hour, but to me this is consecrated ground this hour, but to me this is consecrated ground, it is the ground spreading between the mortal and the immortal worlds, and binding them to-gether. Extending as it does a footing to the spirit who has loosened his hold of the physical life, advantages and opportunities for returning to manifest tokens of his affection and sympa-thy to his friends, it is, to me, holy ground, and it seems as though I could hardly dare to tread upon it.

upon it. I come to my friends, bearing words of greet-ing and offerings of love. I trust they will be accepted in the same spirit of tenderness in which they are offered. It seems to ine that, since passing to the spirit-world, my soul is one intense perception, full of exquisite affection; it melts into tenderness when it thinks of the loved ones who have pased on before, and also of these who yet remain within the limitations of the hysical conditions of averaged if for any I would embrace each one; would press them all close to my heart, feeling that they are nearer to me than ever before. I return to those loved ones who yet remain on earth, be-cause I feel that they are a part of my existence, and I would fain become externally, as well as interiorly, linked to them. "The kingdom of heaven is within": thus do

I indeed find it, through my spiritual experi-ence. I am gratified with the life which has come to me apart from the mortal. I feel that the grandest powers that a man can conceive of are given to him not only for his own use, but for the benefit of his fellow-men. I perceive that all things are spread abroad for the under-standing of finite man, and it seems to me he schuling of inite man, and it seems to me he can advance, progress, ever moving steadily on-ward, until he becomes himself an infinite be-ing-one who can understand all the workings of the universe, who can comprehend divine law as well as human enactments, and become a co-worker with the great Infinite Power-be-cause he is "one with the Father," and one with the entire universe of being.

with the entire universe of being. Oh! the exquisite pleasure of existence, spir-itually speaking. Oh! the mystery, of death which reveals, such unbounded, glory to the searching spirit. I cannot speak adversely of death : the change is one of grand and eternal splendor to the soul who desires to press for ward. To me it was one of beauty, one of en-chantment, for it opened out to my soul vistas chantment, for it opened out to my soul vistas of light and glory which my eyes, and, indeed. my entire being feeds upon continuously. I seem to grow, under the new conditions which have come to me, and my entire being expands anew. To me death was a glorious experience. I do believe the time is coming when the thought of death will not be received with trem-bling by any one. I think the change itself, the moment of transition, will be anticipated as a moment of sweetness and of joy, be looked for as the grandest experience which man can undergo.

undergo. I would not return to inhabit a mortal form were it possible for me to do so, unless it were for the pleasure of again passing through the experiences which death brings to the spirit-for to me and to many others with whom I have conversed, it was a glorious experience. It opened to the spirit new powers and opportu-nities, new heights and harmonies, which it had never dreamed of before; it gives assurance to the soul that it is included. to the soul that it is indeed a part of the Infinite Life.

I have come into association with many advanced spirits who greeted me upon the eternal shore and claimed a kinship with me They gave me instruction, brought me out of exter-

my features. I come here through a stranger to tell them I did really come; but I shall try again and again, until I succeed in showing my-self so plain that my friends will be sure of my identity. I want them to continue to sit, and to be in as harmonious a condition as possible, for we—that is, myself and spirit-friends—in-tend to do all in our power to make ourselves visible to those of earth, and demonstrate, be-ydud the shadow of a doubt to these function do yond the shadow of a doubt, to those friends of ours who are very skeptical concerning spiritual things, that spirits do return, and have the power of materializing to their friends of earth. Sarah A. Messenger.

Henry Choate.

Henry Choate. [To the Chairman :].Good afternoon, sir. I do not know that I have a very lengthy com-munication to make, but I come to send my greeting to my iriends. I cannot call myself a resident of any particular place, for I was some-thing of a cosmopolitan ; my business demand-ed that I should journey from place to place. I was a commercial traveler. I have many friends in various parts of Rhode Island. Some of them who are in Providence contemplate, and indeed are already seeking to learn something about Spiritualism : they have become curious (may I say, perhaps I do them an injustice)— they have become anzious to know whether spirits really do return from another life to manifest or not; and having no particular work to perform just at this present time, I thought I would try and send a word to them, that they I would try and send a word to them, that they may know that spirits do return. I want to tell them that if they will really give their attention to substitute the sender of the sender

I want to tell them that if they will really give their attention to Spiritualism, seek to in-vestigate its claims, comprehend its teachings. I think they will soon become fully satisfied that it has a claim upon the attention of hu-manity; that it really does demonstrate to man-kind a great truth-*immortality*. I am sure that my friends in Providence will see my message. I think they understand enough of Spiritualism to believe that it is possible for me to return. I send them my greeting, and desire them to send my love to other friends of mine whenever they communicate with them. I was not a Spiritualist when here. But few years have passed since I was summoned from

mine whenever they communicate with them. I was not a Spiritualist when here. But few years have passed since I was summoned from the body. I, have been devoting my time to study since then, trying to learn more of life than I ever knew before. I am not quite so self opinionated as when inhabiting a mortal form. I was that way to a certain extent, al-though open to conviction; but still I demand-ed a great deal of positive proof before I could be convinced of any matter of which I was in doubt. My friends will wonder why I have come back when I was so skeptical concerning a future life of the spirit." I rather believed that there was no future for man after the death of the body. I could not and would not accept the teachings of old theology. I scouted the idea that spirits existed and could return after they had passed through the death expe-rience. But having found these opinions en-tirely false, and that man does exist, I am, ready to confess myself mistaken. I now find I did not possess all the knowledge extant con-cerning metaphysical subjects. So I return to make the amende honorable, and to ask my friends to, investigate Spiritualism. I will be make the amende honorable, and to ask my friends to investigate Spiritualism. I will be ready to manifest to them if they will but do so, and I think I shall be able to give them some-thing by which they will know it is really Hen-ry (hoate. ry Choate.

Mrs. Mary B. Marsh.

[To the Chairman:] I hope I am not taking up the time of any other one who is anxious to manifest. I am permitted by the spiritual pow-ers who control here to make myself known. I feel gratified—and yet, that word does not ex-press the emotion of my being—at the opportu-

The old pale-face medicine-man, too, is asso-ciated with us, and the other pale-face medicine-man, who for many moons has been in the hunting-grounds beyond, brings his power, and will be ready to do what he can for humanity,

will be ready to do what he can for humanity, when the work is brought. Flying-Leaf is to go forth among the homes of the people, in the hunting-grounds and lodges, to search out those who are suffering, who require magnetic strength, which you can give; and those to whom we are adapted he will bring to you, if possible, that they may receive benefit, and be brought up from the low physical condition into one of strength and activity. So Waunegah comes to day to give a few words of encouragement, and to say to the young brave that we belong to the band; we have been brought forward for the work; we are ready for work just as soon and as often as it comes to us. Good moon. as it comes to us. Good moon.

[Report of Public Séance held Dec. 1st, 1882.] Questions and Answers.

QUES.-[Bya subscriber.] When our departed

QUES.-[Byta subscriber.] When our departed friends return and are present with us, do they know what we are talking about? ANS.-Those spirit-friends who are most in harmony and sympathy with yourselves will be those who will most frequently come to your homes; such friends, being in complete sym-pathy with you, will not only know what you are talking about, but they will perceive the thought in your mind before it is expressed in

Ale taking about, but they will perceive the thought in your mind before it is expressed in verbal speech. Q.--[By C. S., Ottawa, Canada.] I read, on good authority, that there are dogs, horses, birds, etc., in the spirit-world. Are they spe-cial creations, or what?

cial creations, or what? A!-The animals in the spiritual world of which you have heard from spirits returning from that land, are not special creations in the immortal life: they are emanations from the physical life. They must have expressed their existence through the physical before they could take upon themselves the existence of the spirit-world. The animals of the spirit-world are as real, tangible and objective to the human spirits-in whose surroundings they are -as are those of the mortal life to you. Q.-[By a correspondents] M. De Combe-rousse, while delivering an address at the funeral of Henri Gifford, remarked* that a friend of Gifford said that he, Gifford, told him that he would carry to the grave the secret of adrial navigation; that he should it be adopt-od world

that he would carry to the grave the secret of acrial navigation; that he shrank with horror from the discovery, which, should it be adopt-ed, would prove destructive to civilization Can you enlighten us in regard to it? A.-Acrial navigation is an established fact in many localities in the spirit-world. We have no doubt that at some time in the future mor-tals will understand the principles and secrets of adrial navigation. Just as soon as your minds become sufficiently receptive to the knowledge which, advanced spirits, who understand the principles of acrial navigation, can impress upon them, you will receive ideas which may be elab-orated in the mundane life, which will enable you to navigate the air as you now plow the eseas. The individual who thought he must not express the ideas which he had received con-cerning acrial navigation, because they would be detructive to human civilization, must have allowed his mind to become morbid upon the subject, as we believe, from experience and ob-servation upon. this matter from the spiritual side, that when acrial navigation becomes an established occurrence upon the earth, human civilization will have been advanced and its in-terests enhanced to a great extent. terests enhanced to a great extent.

Judge J. F. Springer.

[To the Chairman :] I hail you, stranger.

[Given at the Banner of Light Free Circle-Room Jan. 12th, 1883, and published in advance by request.]

Appeal for Charles H. Foster by John Pierpont.

Before we close our session this afternoon I desire to appeal to the Spiritualists of this coun-try, in behalf of our unfortunate medium, CHARLES H. FOSTER. Although an appeal has gone forth to the spiritualistic public in his be-half calling for pecuniary assistance, yet it has not met with that wide-spread, generous,re-sponse which I trust it will meet with by-and-by. The spiritual world desires to have justice done to all mediums and have them protected by. The spiritual world desires to have justice done to all mediums, and have them protected and cared for, so that they may become grand instrumentalities for the work it has for them to do. After the mediums have become worn out anonic provide of performing further labor, we wish to see them provided for by those who have received benefit through their instrumen-tality.

laity. In times past the conditions around our un-fortunate brother have not always been the most favorable for the demonstration of spirit-power, yet through his instrumentality thou-sands of mourning hearts have been comforted and thousands of returning spirits have re-ceived the privilege of manifesting their pres-ence to their mortal friends; the two worlds have been brought into conjunction for the time, so that there seemed to be no separation between mortals and spirits. A grand work has been accomplished through the agency of Charles H. Foster, and now that he is, to day, helpless, we feel it to be our duty to appeal to the Spiritualists of the land to send in their contributions for his assistance and support. the Spiritualists of the land to send in their contributions for his assistance and support. He is obliged to have constant attendance, and he should be supplied with not only the neces-saries of life, but many things which you call luxuries; he should be provided with a home and an easy and comfortable audistence. Therefore, friends, we call upon you to contrib-ute what you can toward; this end. Send in your contributions for the benefit of this medi-umistic friend, in order that his passage from umistic friend, in order that his passage from this life to the immortal world may be made as smooth and pleasant as possible. Whatever smooth and pleasant as possible. Whatever you have to give will be faithfully applied to the end in view. John Pierpont.

MESSAGES TO BE PUBLISHED.

1.-Elizabeth J. Miller: Beisey N. Prince: Lorela, Illiam Butler, Oharles J. Olifford, Capt. Martin Ad-Lily, Aller Wynde, Poly Hendricks. 5.-Dr. Amanda M. Durch: Charles Henry, Bacons Hayward: Anns E. Lewis; William D. Ruws. 13.-John B. Thorpe; John H. Snow; Betsey Price; ms,

JANUARY 27, 1883.

Hannah Stearns; William Snipes; William Smith; George Nelson; Noah Brooks; Lavinia Richmond; Mary D. Chap-man; Georgie Dorr. Dec. 15. – Judge Joel Willard; Mrs. A. P. M. Davis; Mrs. Emma A. Whitney; Mary E. Cooke; Martha Grant; Mrs.

Dec. 15.—Judge Joel Willard: Mrs. A. P. M. Davis; Mrs. Emma A. Whitney; Mary E. Cooke; Martha Grant; Mrs. C. B. Henry, Dec. 19.—Timothy Kaley; Mrs. Ellen A. Slack; Ellza Horsford; Joseph Cheney; Dr. John B. Blake; Emma Hossoa; Sunbeam, Dec. 22.—Children's Day, —Stanley Flanders; Olara Pierce; Roscoe Meador; Frankle T. Whittemore; Jennie Tarnor; Emma A. Hardwick; Manule B. Preston; Jessie Holloway; Hattle Jackson; Sammie Churchilt; Willie Ba-ker; Daley McKelvey; Nettle S. Alexander; Angle Ricker; Alfred Nielson; Winnie Graves, Dec. 23.—Gorge Rall; Anna M. Casey; Mrs. Rebecca E. Humphrey; Dexter Olark; Annie Hovy, Dec. 20.—Gorge Rall; Anna M. Casey; Mrs. Rebecca E. Humphrey; Joston Outoman; Barah E. Poore; Edward Cross.

Oross. Jan. 2. – Judge Nchemiah Wade; Mrs. Mary A. Howins; Ella Haines; Charlie A. Read; Mrs. Aurilla Smith; An-

drew Hargent. Jan. 9.-Barker Van Voorhis; Millie Hadley; Mrs. Lucy A. Jewett; Elisha N. Child; John L. Bergen; Eva May Clark.

Clark. Jan. 12.—Samuel V. Spalding: John Amory Lowell; J. O. Barney; Horace G. Bosworth; Nellie J. Kenyon; Clara Pearsail. Jan. 16.-Mrs. Mary Ann Robbins; Harriet M. Ramsdell; Eliza B. Smith; Father Cleveland; Frank Wells; Jack Manning.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

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A. H. PHILLIPS

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1.

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TRANCE, TEST AND MEDICAL MEDIUM, of San Francisco, Cal., removed to 36 Hanson street, Boston Private Sittings, Disease diagnosed and Treatments. Offic-hours 9.A.M. to 5 P.M. Circles Sunday ovenings, at 7:30, Jan. 27.-1w*

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BANNER OF LIGHT.

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 1

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 chaps a chance. This is all I can say in its favor, but this is something, and should not be forgotten by radical railers 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 iced water is one of the most destructive habits in which Americans indulge.

> SNOWFLAKES. SNOWFLAKES. Failing all the night-time, Failing all the day, Crystal-winged and volceless, On their downward way; Failing through the light, Covering with beauty Vale and mountain height. Never summer blossoms Dwelt so fair as theso; Never lay like glory 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 Milwankee 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 inscripis printed on a prospectus of the veterinary school, which is soon to open. "If Harvard can introduce Christianity into the horse busi-ness," says a student's letter, "disbelief in minacles will be at an first " tion in Latin, "For Christ and the Church," miracles will be at an end."

call "getting on," and to which they sacrifice all the usual amenities of life. It cannot be denied, in these days of flash and glifter 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 consider-

ntions 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 theo-logical 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

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 dis-course. 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 practi-cal reform. "But," said the lecturer, "how-ever much good may be accomplished by gen-eral 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 against vice. What is needed is neither more preaching nor more writing, but more personal effort to live in accordance with principles openly culogized and almost universally admit-ted 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 there might be no chance for repentance beyond the

might be no chance for repentance beyond the grave; and if they died in their sins they might be eternally lost. Such a molive mikes real reformation impossible, as no one is truly re-formed 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 our-selves instruments for blessing others. It is puerile to suppose that the Infinite Spirit or any exalted soul cares for our flattery or is but the highest angels are always solicitous for but the highest angels are always solicitous for the welfare of those entrusted to their charge. To day if we believe in a jealous (bod 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 of-fended 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 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

a new motive and a new conception of God the world will march on to victory over every in-ward 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 lecture was pro-monged by many intelligent auditors one of 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, without denying 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 Spiritu-alism 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 luge mountains exist even though little hills are allaround them. As well undertake to disprove the existence of the Alps by proving that there are little hillocks in Europe, as deny the return of the spirit through the manifestations of Spirof the spirit through the manifestations of Spir-itualism, 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 spirit-materialization, illustrated by startling facts in the speaker's own experience. On Sunday next, Jan. 28th, Mr. Colville's sub-jects will be, at 10:30 A. M. "Involution and Evolution, or the Origin of Worlds and Men"; 7:30 p. M., "A Réview of Joseph Cook on 'Does Death end Probation?" Exercises commence punctually at appointed time. In the lecture-room, 36 Hanson street, W. J. Colville, under the control of a learned 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 inter-pretations are held there every Sunday at 3:30. pretations are held there every Sunday at 3:30. On Tuesdays, at 3 P. M., Mr. Colville's guides 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 of which meetings all 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 35 Hanson street. Miss Emma Greenleaf had a benefit at 36 Hanson street. Monday, Jan. 15th. at 8 P. M. 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 po-ems. Two hours were thus very pleasantly spent. The only regret felt by any was that spent. The only regret felt by any was that the talented young elocutionist did not receive more substantial return for her frequent effi-cient and gratuitous services rendered to the Spiritualists of this city. A similar entertain-ment will soon again be given at the same place.

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 sim ple prescriptions of ordinary roots, here's and non-polsonous remedies, medicated and electric jaths, 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 sufficlent to "protect the people" (which is the claimed 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 renealed.

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. Duwith choice of the following oncers: E. J. Di-rant of Lebanon, President; Mrs. Anna M. Twiss of Manchester, Secretary. The President opened the meeting and introduced as the speakers Colonel E. C. Balley, Esq., (formerly publisher of the Boston Daily *Herald*.) of Con-toocock, Mrs. S. B. W. Craddock of Concord, and Mrs. Addie M. Stevens of Claremont. There work but a forw increased and the meeting was were but a few present, and the meeting was adjourned until 2 o'clock, when a larger num-

ber was in attendance. The afternoon was well occupied by Mr. Ed-gar W. Emerson of Manchester, the well-known platform test medium, who exercised his clairplatform test medium, who exercised his clair-voyant 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 vicin-ity. E. W. Emerson of Manchester again en-tertained the audience with his spiritual mani-festations, after which there was an adjourn-ment until 10 A. M. the following day.

ment 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 sub-Col. Bailey addressed the audience on the sub-ject: "Where did we come from? How did we come here? What are we here for?" Addie M. Stevens took for her subject, "What is Spir-itualism?" 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, as investigators, would rise and buckle on the armor 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 bouse well tilled. Anna M. Twiss delivered an address on the new Anna M. Twiss delivered an address on the new illusion. 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 manifesta-

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

Fact Meeting.

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. issue from the press without further delay. But owing to the very great expense attending the publication of so large and valuable a trea-tise, 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 sig-natures on our list, and trust that this notice may induce two hundred and fifty more of our may induce two hundred and fifty more of our friends to append their names.

friends to append their names. The work is a remarkably good free transla-tion: The author's peculiar perspicuity of style has been in no way lost by the transla-tion, as the spirit guides of W. J. Colville, who are familiar with the author and fils system of philosophy, have most carefully revised the manuscripts making obscure meaning clear 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 in-sure the public against typographical or other

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 Kardeo's former works, as it is the outcome and further expression of an elaborate philosophy outlined in all his

an elaborate philosophy outlined in all his earlier writings. ' The work in French's 12mo, 459 pp., exclusive of preface and indices. The English version will be got out in similar style to "Mediums' Book" and "Spirits' Book," but will be a size 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 concerning the nature and Prophecies according to Spiritism." The author prefaces his reg-ular preface with these aphorisms: "The Spir-itist doctrine is the expression of collective and concerning the abure and prophecies with the set of the spir-itist doctrine is the expression of collective and concerning the abure and prophecies according

itist doctrine is the expression of collective and concordant teachings given by spirits." "Sci-ence is here appealed to to frame a Genesis in accordance with the laws of Nature." "God

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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 catastrophies have recently o curred-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 squash-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 seventytwo. 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 A 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 \$7,000 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 superfine considerations. They are not impeded by distinctions of refinement. They consult as a standard not so much enjoyments only, as achievements which they | results.

AN CA

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 Th. Colby, W. J. Colville and Mr. Baxter: sing-ing and recitations by Mrs. O. K. Smith. Miss Georgie Latham, Miss Emma Greenleaf, Mr. C. W. Sullivan and Mr. Baxter. If there is a favorable opportunity. Mr. Baxter will exer-cise his mediumship in giving tests. A por-tion of the evening will also be spent in social converse. 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 numbress in the left arm. For no other disease of the heart is Dr. Graves's Heart Regulator better adapted, and a test of.

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To the Editor of the Banner of Light: •

The Fact Meeting on Saturday, 20th, was well attended, and very interesting phonomona were related by quite a number, showing that there is a vast amount of evidence proving immortaliis a vast amount of evidence proving immortali-ty, which, if called out, proves beyond doubt that no man like Mr. Cunterland or his mate-rialistic 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, eff. Mr. Colville described some wonderful rester blighting for the former of the lighting of the source of the lighting of the source of the lighting of the etc. Mr. Colville described some wonderful materialization scances in Chicago. Mr. John' Wetherbee and others related their experiences in mind or thought-reading as connected with mediums. I cannot express to you too strongly 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 dunes of his cheap mental phenomena and shallow tricks. Yours truly, L. L. WHITLOCK.

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 re-markable instances found verification in long since recorded but forgotten facts-and Miss Jennie Rhind, who succeeded him on the 14th, Jennie Ruind, who succeeded him on the 14th, her poculiar and distinctive typical descriptions interesting her audiences greatly. Last Sun-day 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 centuslumbering for more than a quarter of a centu-ry. It was a pleasant meeting, and his visit here will yield fruit. Mr. Emerson of Man-chester comes next Sunday. E. P. H. Jan. 22d, 1883.

Trenton, N. J.

The First Association of Spiritualists of Trenton, N. J., we are informed by a correspondent, Mr. J. W. Ryle, is making very satisfactory progress. The or-ganization 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 diff . culty 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 is already a success: Soiries are held every Wednesday evening.

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings avery Sunday in Republican Hall, 55 West 33d street, at 09 A. M. and 74 P. M. Henry J. Newton, President; Hen-ry 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 RATHRUN, Sec. New York City.

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displays his power and glory by the immutabili-ty of his laws, never by their suspension." "Un-to 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 di-vided into several sections. The subjects treat-ed in the various chapters are as follows: Chaped in the various chapters are as follows : Chap-ter 1, Characteristics of Spiritual Revelation ; Chapter 2, God, his Existence, Nature, Provi-dence; 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; Chap-ter 9, Revolutions of the Globe; Chapter 10, Or Earth ; Chapter 3, Theories of the Earth ; Chap-ter 9, Revolutions of the Globe ; Chapter 10, Or-ganic Genesis ; Chapter 11, Spiritual Genesis ; Chapter 12, Mosaic Genesis ; Chapter 13, The Nature of Miracles ; Chapter 14, Fluids ; Chap-ter 15, The Miracles of the Gospel ; Chapter 16, Prophecy Theory of Fore-Knowledge ; Chapter 17, Scriptural Predictions ; Chapter 18, Signs of the Times and the New Generation. Each subject is treated scientifically philo.

Each subject is treated scientifically, philo-sophically and spiritually. A large portion of the information given was received by the com-piler direct from the spirit-world, and we ven-ture to predict that when fair-minded and in-tallight writers shall have nervised them they telligent writers shall have perused them, they will be ready to admit that in this instance, at 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 reincarna-tion is here fully and jucidly discussed, and the various unfoldments of the human spirit through earthly discipline are most clearly and beautifully available of the source of the sou through earthly discipline are most clearly and beautifully explained. As a compendious ex-position of the spiritual philosophy and an ex-planation 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 experi-enced Spiritualists and thinkers of every name will find more food for thought in this book than is usually given in volumes twice the size 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 MONABCH AMONG MEDIUMS "(?) through the West, pretending to be sent out under the auspices of the "United Soci-ety of Spiritualists" of Boston, Mass. He is flooding the country as he goes with his bills, at the foot of which he has had inserted as an imprint:

Banner of Light Publishing Compa-y," evidently with the intention of misleading the ny," evidently with the intention of mislicating one 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 helputs 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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