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AMERICAN SPIRITUALIST ALLIANCE.

IN MEMORIAM DR. BRITTAN.

The meeting of the Alliance on Sunday, the 21st inst., was devoted to memorial services in respect to Dr. S. B. Brittan, and a large audi ence filled Republican Hall on the occasion. Henry Kiddle, Esq., the Chairman, called the meeting to order. The exercises were commenced with the singing of the "Lost Chord," by Mrs. Belle Cole, with all the rich pathos of her fine voice. . The following impressive invocation was then offered through Mrs. Richmond:

INVOCATION.

Oh! thou Infinite God'l thou Dispenser of every blessing I thou Giver of every gift I alike the gifts that men call good and those that men call evil; alike the gifts of joy in life and sorrow in what is misnamed death: thou who bestowest the harmony of the seasons, giving to the earth and the fruitage there-Springtime, and Summertime and the rest of Winter! thou who giveth day for labor and night for repose, and, in the countless courses of being, all of time for growth and all of time for fruition; oh ! thou who knoweth no death ; within the hallowed temples of the spirit, before the shrine and altar of thy Being, thy children bend to day, acknowledging the all-potency of thy love, acknowledging the wonders of thy wisdom and praising thee for that which, though it bring the shadow of sorrow to the outward nature

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ship with our departed brother, both as to his of liberal theology, he was yet a very young character and his life work. But I would pay, man. myself, a tribute of respect to him who has gone from us "a little time, a little space"; and, as far as my brief acquaintance with him-permits, bear testimony to his virtues and merits as a man and as a worker in the cause

which is dear to all of us; for Dr. Brittan, though distinguished as a lecturer, as a writer and as an editor, was still more distinguished for his virtues in social and private life-in all the relations which he sustained to his fellowmen. He was an honored member of this organization, one of the founders of it; and his fellow-members have expressed their sentiments in relation to Dr. Brittan, and in regard to his decease, in a series of resolutions which it is my duty to read on this occasion, and which

I will now read : Whereas, The American Spiritualist Alliance has eceived the sad intelligence of the departure from this earthly sphere of their highly esteemed brothermember and faithful co-worker in the cause of Spirit

ualism, Dr. S. B. Brittan Aherefore, Resolved, That, in the decease of Dr. Brittan, the modern spiritual movement has lost one of its earliest and ablest advocates and champions-one who, in the capacity of author, lecturer and editor, devoted the greater part of a long life, with rare self-sacrifice and heroism, to the exposition and defense of the principles of psychological and spiritual science, and to the elucidation of the lessons presented to mankind through the facts and phenomena of the New Dispen

sation; and one whose most prominent traits of character-integrity, geniality, courtesy, and unfailing charity, offered a living exemplification of the moral and spiritual precepts which the angels of this Dispen sation have uniformly taught and emphatically en joined.

Resolved. That, while we offer our deepest and sin cerest condolences to the bereaved wife, relatives and numerous friends of the deceased, whose hearts must feel most acutely even this temporary separation from his genial and loving companionship, we yet rejoice to greet our brother as a risen spirit, emancipated from the trammels of clay, relieved from the burdens and cares of the earthly life, and now exulting in the freedom of the spheres of light and truth, to which he has been translated; and enjoying the society of those who, like himself, have passed onward to the higher

and better state of being, to gather in the harvest of good deeds performed in the rudimental life, and to begin that-upward career of spiritual being, in the spiral pathway which leads eternally toward Infinite Perfection.

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

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

Much more could be said; and much more will be said, and, I am sure, fittingly and feel- purpose, energy of action and social good feelingly said on this occasion by those who are to speak; but I will close these few introductory Here. too. were gathered to his heart th speak ; but I will close these few int CLOL. Oh, God I we praise thee for death, for that harbin- remarks with the eloquent words of Thomas "The unwearied workman now rests from his labors. But these will be left growing and to grow. His earthly years have been numbered and, ended; but of his activity there is no end, for it stood rooted in the Eternal. What, then, is man? What, then, is man? He endures here but for a time, and is crushed before the moth. Yet in the being and in the working of a the beginning gives assurance) a something that pertains not to this wild death-element of time. a something that triumphs over time, and is and will be when time shall be no more. And he, the faithful, earnest worker, whose mortal career is finished, has one counsel yet to give to each one of his survivors. Think what it is to live ! Thy life, wert thou the pitifullest of all the sons of earth, is no idle dream, but a solemn reality ; it is thy own; it is all thou hast to front eternity with. Work, then, even as he has done-and does; and, like a star, unhasting yet unresting, go on in thy everlasting career !"

Like the majority of New England boys, the way of his life had been toilsome and full of deprivations, but stout of heart and unflinch-

ing in determination, he saw ever before him the goal of his early ambition, and within himself/singly and unaided, was he equal to all requirements, for largely was he endowed with that "courage" which "mounteth with occasion."

He had been, in turn, a superintendent of artisans, a village school-master, something of a politician, and during all," a student of divinity, but these were only so many rounds in the ladder which led upward to the graver duties and responsibilities of the clerical profession, upon which he gladly entered as the realization of a long cherished desire.

The first settlement of our newly ordained our own State Capital, where he very soon ac-quired great popularity. Subsequently at conthe field of his labors to Bridgeport of our neighboring State, where he gathered to his fold a goodly number of earnest followers, whose amsingle efforts, is to day a conspicuous mark. From this centre of action his fame as an exponent of religious truth spread rapidly abroad.

On a memorable occasion, the committee emowered to select the orator in the celebration of our national holiday, chose for this distinction the eloquent young clergyman. I am sorry to have to relate that this action was opposed by a handful of pharisaical churchmen, wholly upon sectarian grounds, and resulted in the ppointment of a rival committee and an opposition telebration, almost as deficient in spirit as in numbers. But the picture of the youthful pastor, to whom all suitable assembly rooms were denied, standing in the sunshine of a cloudless July day, and holding spell-bound the multitude who listened to his ringing words for freedom and the love of human kind, carried with it its own rebuke.

But in the midst of this unusual prosperity, there was to come another change. An infusion of new life was carnestly desired in the sister Society, from which the Bridgeport pastor had withdrawn, in order to enter upon his present duties, and who so capable as he of rousing their dormant energies ? , Only selfishness could resist the arguments which the Committee made use of to induce his return to his "first love."

His renewed labors here were at the outset full of promise, and, as time wore on, the promise was more than realized in the singleness of

which almost without exception are devoted to the Spiritual Philosophy, and lead upward | in the appraisement bureau of the House of to a simple and humanitarian religion, centred | Customs, having relation to the fine arts, that

in the Infinite. From the day of his vision of he gave to the world the volume entitled "Man things "eternal in the heavens," his whole be- | and his Relations," which has passed through ing was absorbed in the promulgation, through | five editions, and is by far the most comprevarious means, of those inestimable truths of hensive of his works, covering as it does the the New Dispensation, which have found even entire field of man's physical and spiritual benow a thrifty rooting in so many eager souls, thus rapidly hastening the period-

"When men will cast their idol creeds to dust, And know the Evangel in its very heart, Regardless of the form."

It should be remembered that this was at about the period of the Rochester rappings, and before "Spiritualism" had obtained an intelli- | light and melody. They come to lead the weary gent footing in any quarter of the globe. Like | pilgrim from the rude scenes of outer life and skillful commander the new Reformer did not put forth his greatest strength at the outpastor, was over a "Universalist" Society at set, nor hazard success upon a single encounter. The doctrines which he had espoused were strange to common ears, and far from siderable sacrifice he was induced to change evangelical, according to the standard of the Church; hence the people required to be prepared for their reception. The discoveries of Mesmer and Galvani, in what is known as mesple church edifice, a monument to his almost merism and vital electricity, and the experiments of distinguished scientists over the same course, were then but imperfectly understood, whilst psychology, the science of the soul, in a general sense, was almost wholly unrecognized. But these were fortresses that must be occupied before any considerable advance could be made into the new territory, and Brittan mastored them, and made them his powerful auziliaries.

> He now began his labors in the lecture field in good earnest, and far and wide was the measure of his success. Not only in New England and the Middle States, but in the West, even to the borders of the mighty river whose waters bore away the good Father Marquette in his missionary cance, more than two hundred years before, did the name of Lecturer Brittan come to be a household word.

Surely the seed time had come, and the sower was busy in the field.

He was the first editor of the first spiritual newspaper in the world, continuing these labors for two years. He then entered upon the publication of a quarterly, in New York City, under the name of the Shekingh, a spiritual magazine which was continued for three years. Again, in the month of May, 1852, our now silent brother, in cooperation with the worthy patriarch of this Alliance, began the publication of a weekly paper in the city of New York, devoted to Spiritualism. It was entitled the Spiritual Telegraph, and kept the field for a number of years. In point of execution, in man soul to find the season of its effloresence-to grow both a literary and mechanical rating, no jour- and blossom without the diviner elements and influnal of its class has surpassed it. The first page of the first number contains a synoptical report of two lectures, then recently delivered in Springfield, Mass., by Editor Brittan, from which I quote as follows: "Man is himself the link which connects the visible with the invisible world. He stands on the confines of two states, and unites in his nature the elements of both. The material and the spiritual, the temporal and eternal meet and mingle in him. The corporeal structure, with its power of sensation and action. serves to establish his connection with external nature, while the spiritual man, by the quickening of his n senses, and the development of the higher powers of thought and consciousness, is brought into communion with the spirits of the invisible life."

more extensive knowledge and acquaintance | er took his place among the foremost teachers | than glance at those of his works which are | in the cities of Newark, New Jersey, and New preserved to us in an enduring form, and York, with more than ordinary success.

It was during his retention of a department ing, and dealing in a masterly manner with a gradations of psychometric force and spiritcontrol over the human organism.

"The pure in heart," says the author, "meet and dwell in heavenly places," Angels stand by them in their transfigured beauty and surround the loving heart with a sphere that is full of consciousness to mansions of eternal rest. They leave their pure emanations behind when they depart. Every earthly object they have touched is made luminous, and continues to scintillate with star-like radiations. To the spiritual eve their very footprints are visible in the light on the floor. The glory of their presence dissipates the darkness of the world; their smiles lissolve the frosts of years; they restore the springtime of the affections and make life's barren wastes bloom like the gardens of Paradise. While I write I am insphered in music soft and soothing as the gentlest strains from Eolia, when the expiring winds whisper their last benison to the trembling chords of the lyre.

In the beginning of 1873 our brother entered upon the publication of "Brittan's Quarterly Journal," which reached eight numbers and was then suspended for want of that material encouragement to which, as an expositor of spiritual truth, it was richly entitled. Out of this work, as then, let him speak to you now in these living words :

"The vast realm of spiritual causes and invisible beings is here, is everywhere. Our minds are all included in the inward spirit and the Oversoul of the world. The forces of that occult sphere are not dependent on the unorganized elements of matter. On the contrary, its subtle and irresistible influences emanate from individualized intelligences of a superior rank in the ascending scale of life, endowed with great voluntary powers and God-like capacities, Men everywhere believe in material forces which they do not see and cannot comprehend, while many fostersh skentleism that disputes their divine parentage.... Shall we lose sight of the fact that there is a superior realm to which our spirits sustain a most intimate relation-that in the last analysis mind governs the world? Spirit is the ever-active, intelligent force that determines all the conditions, processes and organic development of matter. Shall we look to the distant centre of our solar system and depend on sunshine for the growth of a cabbage, and yet expect the huences that emanate from its own appropriate sphere? This would be at once unnatural and irrational. Our spirits are forever immersed in a measureless ocean of essential principles, inspired ideas and moral forces, as truly as the body is surrounded by the natural earth and atmosphere. 'A cloud of witnesses' that 'no man may number '-spirits from all worlds in space-brood over the very springs of life and thought. The sphere of intelligence from that great company surrounds our souls like a vital atmosphere and a zone of light. The soul that does not recognize the presence of these powers is asleep, or, what is worse, morally dead and buried in a concretion of sensuality, cold, dark and unyielding as the walls of the sepulchre." It was during the publication of his Journal that I first made acquaintance with Dr. Brittan, an 'acquaintance that grew'into a friendship that was never disturbed, even by the shadows that came between our different paths, and which we looked upon from opposite sides. He was to me more than a friend-he was my guide and teacher in many things and gladly enough have I sat at his feet to learn of his varied experiences, the subtle manifestations of the spirit. You are all acquainted with the literary work of the "Editor-at-Large," and the causes and events which led to the selection of Dr. Brittan for this service. That it was more than well executed, indeed, with surpassing 'cleverness, his latest published work entitled "The Battle-Ground of the Spiritual Reformation," is a living testimonial, for here are gathered and repolished the spent weapons of many a wellfought field, not to amuse the curious, but to convince the skeptical, and open the way of truth with "the naked sword of the spirit." As a member of this Alliance, Dr. Brittan was unswervingly true to its highest purposes, cheerfully performing at whatever cost or trouble such of its labors as were assigned to him. He firmly believed in its efficiency for good, and maintained under whatever provocation its standard of neutrality toward all kindred associations; thus exemplifying its motto, adopted at his own suggestion,

of man, brings rejoicing and victory to the spirit.

ger of life eternal, that messenger opening the kingdom | Carlyle penned upon a similar theme : of immortality, that divine minister that changes the clay into immortal splendor and clothes mankind with glory

Here, within the altar set apart for this day's mem ory, we still would praise thee, though human eyes are wet with tears, and though human hearts are weak and faltering,, and know not whither to turn for strength save unto thee. Make thou an altar here consecrate not to death, but to life, not to sadness and sorrow, but to all that is beautiful and glorious, and faithful man is there already (as all faith from let each heart bring its tribute of memory, each hand known to the one departed bring a gift of praise, and these altar flowers shall be strewn upon the altar made hallowed by love.

Thy children come at this hour, and, bringing their votive offerings in memory of one who is not dead but living, would say: " I knew him; and he was kind and loving and true and faithful unto the end ; therefore do I bring this flower." And each one, bringing and offering thus, will have paved the way to the spiritual life by that memory until he himself opens the doorway and says: " I am not dead, but living."

In the light of that immortality may human faith. grow stronger, and human love more perfect, and all be linked in the eternal world by the undying benedictions of thy love.

After this Mr. Henry Kiddle, the President made the following preliminary remarks, in the course of which he read the resolutions adopted by the Alliance:

ADDRESS OF HENRY KIDDLE, ESQ.

More than a generation has passed away since the great spiritual movement with which we are connected commenced ; and it is, therefore, to be expected that those who were the earliest champions and workers in this movement will soon, one by one, pass away from the scene of their earthly labors and triumphs. The illustrious names on the historic roll of the spiritual movement of this age are far too many to be enumerated here. It is true that their fame is still dimmed with prejudice and bigotry on the part of many; but they yet shine with splendor; and that splendor-the splendor of a true and fitting appreciation - will increase year by year, as the mists of human ignorance. selfish antagonism, envy and jealousy, shall be cleared away. Hare, Mapes, Edmonds, Sargent, are a few of the bright particular stars of the glorious constellation of American Spiritualists who have left the great army of Progress and Truth here, to take their places in the still grander army in the spheres above. And now another star has been added to that heavenly constellation-yes, a star of the first magnitude: Dr. Brittan was an earnest worker in the cause of spiritual truth and religious progress-one of the earliest workers, one of the most faithful and the most heroic. We meet this afternoon to pay a fitting trib-

some of his services in this cause, to recount to some extent his virtues, and, if this be culory, to pronounce a eulogy upon him. Not upon me, however, has devolved the duty of pro- intuitions. And he was intuitive in a surpassnonneing this enlogy: 10 has been assigned to his life Dr. Brittan practiced the healing art, one who is abler to perform this task, having a Years afterwards, when our talented broth- scarce suffice. Nor shall I be able to more his life Dr. Brittan practiced the healing art,

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Judge Nelson Cross was then introduced and delivered the commemorative address, containing a summary of Dr. Brittan's life and works.

ADDRESS OF JUDGE NELSON CROSS. We come not here to mourn the dead but to

commemorate the living ; for he whose earthly course is marked with many a shining light, has passed from our visible presence to higher life. The star that for so many years led the way before us, in the intellectual firmament, went not down in darkness but in the mellow light of meeting days, only to rise again, glorified with good works and sanctified as never before in the hearts of those who have been made to feel its inspiring rays.

Here Samuel B. Brittan was our friend and brother in a common cause, sharing in our labors and directing our councils. There, no less, will he be with us in the same spirit of wisdom and of love; and though we see him not, as in days that are gone, we shall be able to recognize his presence as we perceive the warmth of the genial spring and the breath of the opening flowers.

It was from Dr. Brittan's own lips that I learned the story of his life, from the time when, a mere stripling, living with a near relative, he forsook his allotted task to listen with rapt emotion to the words of one who proclaimed the goodness of the Universal Father and the final redemption of mankind.

These were syllables almost strange to New England's rugged hills, whose echoes, long since awakened by the severer admonitions of the zealous Edwards, had scarcely died away, but ute of respect to his memory, to commemorate young Brittan caught their inspiration and welcomed it to his heart. Thus early was struck by a master-hand that chord which never ceased to vibrate in harmony with his clearest

friends, not of a day merely, but of a lifetime, It has come in my way to gather many of the circumstances embraced in this hasty sketch from the number of those who felt something of pride in being thus denominated.

But now again, in the very blooming of his ministerial career, there was to come over the spirit of the beloved pastor an evolution so complete as to make it incumbent upon him not alone, to resign his ministry, but to relinquish altogether that chosen field of religious effort which had so long and exclusively engrossed his attention.

A sudden and severe illness prostrated his vital forces, and, quickened with preternatural perception, his spiritual vision. For several days, without intermission, he lay in a trance, to all outward seeming vold of life. Meanwhile the indwelling spirit imbued itself in heavenly light, taking on the knowledge of those sublime realities rarely vouchsafed to those of the present life. It was now that his wandering spirit was admitted to supernal realms, and walked and talked with angels. From this hour the continuity of life and the communion of spirits with mortals was a realized truth.

During the days of deepest anxiety he was under the unremitting care of tender and loving hands; and when at length his prostrate form was reanimated, and his health restored. there lingered in his inmost soul-

> " A voice that in the distance far away Wakens the slumbering ages."

From this hour he was a Spiritualist. In his own words, as applied to a brother of like experiences, "the spiritual idea continued to grow in his mind until it proved to be...the rock that ground the dry bones of his old theology to powder."

On a memorable spring day he came into the midst of his gathered flock to lay off his priestly robes with sorrowful leave-taking and farewells. In a few impressive words he told the story of his wonderful visitation, and the new light which had been shed upon him from the unseen world. Saddest of all was that sense of duty which impelled him into untried fields. where no beaten path lay before him. Nevertheless, it was a duty from which he would not recoil, though all his past acquirements should count for nothing in its observance.

There was but a single responsive sentiment -he should hold his place in the pulpit and in the hearts of his people; but no, this could not be; and so, when all lips were tremulous with emotion and eyes dim with the mist of gathering tears, he went out almost alone into the unsympathizing world a pilgrim and a pioneer of "the spiritual reformation."

"He had kept

The whiteness of his soul, and thus men o'er him wept."

I shall not attempt to follow our late companion through all the changes and vicissitudes of his long and eventful career. For the completion of such a task a volume would

In turning over the leaves of these volumes, am struck with the masterly handling of spiritual subjects, and the rich harvest of phenomenal facts with which they are stored.

It was here that the ever memorable debate between the Editor and Dr. Richmond was carried on, running through twenty-four numbers, and ranging over all known fields of spiritual fact, philosophy and literature.

These papers were subsequently edited by Mr. Brittan and published in book form, making a volume of nearly four hundred ample pages.

Then there is the Telegraph's answer, in eight chapters, to Rev. Asa Mahan, who assumed the no easy task of explaining and exposing 'modern mysteries."

But these works are brought forward as illustrations merely of the thoroughness with which qur brother, now of the spirit, performed his allotted tasks when in the body. He fairly loved his work, and work he would, almost unceasingly, from early morning far into the night, oblivious to all outward things, till the intellectual hammers had beaten the golden thoughts into the perfect form.

His command of language was very comprehensive, and when engrossed with his subject his thoughts flowed freely on, faster than the pen could follow.

In the business columns of the August, 1859, number of the Spiritual Telegraph and Fireside Companion I find advertisements of the following publications: "The Shekinah, vols. 1, 2 and 3, by S. B. Brittan, Editor, and other writers"; "Brittan's Review of Beecher's Report," wherein the conclusions of the latter are carefully examined and tested by a comparison with his premises, with reason and with the facts"; and lastly, "The Tables Turned," by the same author, being "a review of Rev. C. M. Butler, D. D.," and "a brief refutation of the principal objections urged by the clergy against Spiritualism"; yet these constitute only a small share of Mr. Brittan's literary labors during this period. How in the midst of all this he found time to pursue a course of medical studles to the point of being graduated with the customary honors, is something of a puzzle to those of ordinary endurance; but such was indeed the case; and for a considerable share of

"Liberty and Fraternity in Unity?"

It was his earnest and oft expressed desire to see the Alliance placed upon an independent footing, with an ample headquarters, library and reading-room, where its members-could meet in friendly intercourse, and welcome, with becoming hospitality, the stranger from abroad. The very last efforts of his life were directed to the accomplishment of this object.

No man knew better than he the value of association. It was only the other day that, sitting in my private office with the Doctor, a friend of many years came in. Looking steadily in his face, he put out his hand, saying, "Is not this Mr. Brittan? More than thirty years ago, in Danbury, Conn., you delivered the welcoming address at my initiation as an Odd Fellow. I shall never forget its impressiveness, nor the man who uttered it."

I have hitherto spoken of Dr. Brittan almost [Continued on eighth page.]

BANNER LIGHT. \mathbf{OF}

For the Banner of Light. SPIRITUALISM.

Thy seed of truth so deeply sown Within the soil of soul, To be a stately tree hath grown, That standeth as a goal For travelers on the road of Life, Who seek the cooling shade, And gushing fount with healing rife Beneath its green displayed.

That tree upon Progression's path No rest from foes hath known ; Simoons and hurricanes of wrath Against it fierce have blown; Oppression's sun upon it blazed ; Drought strove its growth to stay ; Uneasy Error on it gazed . With awe and deep dismay.

To day, by storms of doubt beset, Its branches toss and sway; But root and trunk grow firmer yet, Defying all decay. Fresh shoots are ever outward sent. While rife are fruits of toll; Oferwatched by the Omnipotent;

Truth's progress what can foll! Faith-aiding Spiritualism ! thou, Our thriving Tree of Truth, With gates of prejudice art now Contending : but, forsooth, Thine influence shall yet prevail ; From winds of unbelief,

That here's thy struggling limbs assail, Thou shalt receive relief.

When canker-worms of falsity No more thy boughs infest, Thy cause a source of joy will be By all the world confessed. Thy ripened fruitage then will show In countless clusters fair : Oh ! haste the day when all will know Thy worth and solace rare!

HENRY W. STRATTON. Negonsel, Mass.

• Oahspe "- The New Bible-How Produced.

To the Editor of the Banner of Light: In compliance with your request that I furnish for publication a brief article in regard to the writing of OAMSPE, the New Bible, I cheerfully proceed to do so. You have observed, no doubt, that in Oahspeno mention is made of the manner in which the book was written, nor by whom. Well, was it not plain to any-body acquainted with such matters, that any statement on my part would not be believed by persons unacquainted with spiritual manifestations? And had I said that I myself wrote it, my own acoualnt ances would have known better. Had I said that the angels wrote it through my hands, then I would have en denomneed as a pretender. Again, if a bool have merit, what matters it as to who wrote it? And If it have no merit, then certainly it does not matter whence it came. The time has been when the name of an author clothed his product with some sort of au-thority. I p-joice that that day is past : that manworship is at an end, and that all books, including Bibles, are perused not as authorities, but as pastimes to lead us nearer and nearer to the Everlasting Light And if a man turn out a good book, I accord him little more credit than I would a ripe apple for being on the sunny side of the tree. But I rejolee most of all be-cause our Heavenly Father, through his angels coöp-erating with our forefathers, provided sus a government that protects us in publishing our highest conceptions, regardless of creeds or dogmas. Why, to day we have Protestant preachers in their pulpits de

Enying the inspiration of the Old and New Testaments, and only in the slightest possible degree less than Thomas Paine. They begin to judge so-called sacred books according to what they are, and not by a sup-posed authority. This is progress undoubtedly.

On reflecting on these things, it was concluded to publish the first edition of Oabspe without any refer ence to its authorship. No attempt has been made to Conceal the method in which it was written, but most of the particulars have been told from time to time to Inquiring friends. Briefly, then, Oabspe was mechanically written

through my hands by some other intelligence than my own. Many Spiritualists are acquainted with this au tomatic movement of the hands, independent of one's own volition. There are thousands and thousands of ed, or rather, the susceptibility to external power can be increased. In my own case I discovered, a great many years ago, in sitting in circles to obtain spiritual manifestations, that my hands could not lie on the table without flying off into these "tantrums." Often they would write messages, left or right, backward or forward, nor could I control them any other way than by withdrawing from the table. Sometimes, the power thus bafiled would attack my tongue, or my eyes or my ears, and I talked and saw and heard differently from my normal state. Then I went to work in earnest to investigate Spiritualism, and I investigated over two hundred mediums, traveling hundreds and hun dreds of miles for this purpose. Often I took them to my own house and experimented with them to my heart's content. I found that nearly all of them were subject to this involuntary movement of the hands, or to entrancement. They told me it was angels controlling them. In course of time, about ten or fifteen years, I began to believe in Spiritualism. But I was not satisfied with the communications; I was craving for the light of heaven. I did not desire communications from friends or relatives, or information about earthly things: I wished to learn something about the spirit world ; what the angels did, how they traveled, and the general plan of the universe. So after a while I took it into my head that wise and exalted angels would commune better with us if we purified ourselves physically and spiritually. Then I gave up eatingflesh and fish, milk and butter, and took to rising before day, bathing twice a day, and occupying a small room alone, where I sat every morning half an hour before sunrise, recounting daily to my Creator my shoricomings in governing myself in thought and deed. In six years' training I reduced myself from two hundred and fifty pounds down to one hundred and eighty; my rheumatism was all gone, and I had no more headaches. I became limber and sprightly, A new lease of life came to me. Then' a new condition of control came upon my hands; instead of the angels holding my hands, as formerly, they held their hands over my head (and they were clothed with sufficient materiality for me to see them), and a light fell upon my own hands as they lay on the table. In the meantime I had attained to hear audible angel voices near me. I was directed to get a type-writer, which writes by keys. like a plano. This I did, and I applied myself industriously to learn it, but with only indifferent success. For two years more the angels propounded to me questions relative to heaven and earth, which no mortal could answer very intelligently. I always look back on those two years as an enigma. Perhaps it was to show me that man is but an ignoramus at best; perhaps I was waiting for constitutional growth to be good. Well, one morning the light struck both my hands on the back, and they went for the type-writer, for some fifteen minutes, very vigorously. I was told not to read what was printed, and I had worked myself into such a religious fear of losing this new power that I obeyed reverently. The next morning, also, before sunrise, the same nower came and wrote (or printed rather) again. Again I laid the matter away very religiously, saying little about it to anybody. One morning I accidentally (seemed accidental to me) looked out of the window and beheld the line of light that rested on my hands extending heavenward like a telegraph wire toward the sky. Over my head were three pairs of hands, fully materialized; behind me stood another angel, with her hands on my shoulders. My looking did not disturb the scene; my hands kept right on, printing-printing. For fifty weeks this continued every morning, halfan hour or so before sunrise, and then it censed, and I was told to read and publish the book OAHSPE. The pecultar drawings in Oahspe were, made with pencil a Lie sale way. A few of the drawings I was told to copy from other books, such as Saturn, the Egyptian

ceremonies, etc. But I had no money, for I had previously fulfilled the commandment of giving to the poor all I had, putting my faith in the Father, making myself a servant to him by doing all the good that I could unto others. In fact? had thrown myself into his keeping, to do his will, hoping to render some good that might help to raise the nations into a harmonious brotherhood. So when I was toldito publish the book and perceiving it would require several thousand dol lars to do it, I kept constantly saying to Jehovih, " know this is from thee, through thy angels, and I have faith thou wilt provide in due season." Well, one day the postman delivered a small paper box to one of the members of my family, addressed to me. It contained diffeen hundred dollars in bills, with a note for its application to be for publishing the book. I never learned who sent the money. One thousand dollars more, in bills also, were sent to me by an Englishman, a stranger to me. Five hundred dollars, also in bills, were sent to me by an errand boy who disappeared before we knew what the box contained, and so I knew not from whom it came. There thus came in all over eleven thousand dollars to me to publish and engrave the book. Besides this a few of my own friends threw in a little afterward, so that I had in all upward of fourteen thousand dollars sent to me, enough to publish the first edition and to provide a splendid printing press, type and stereotype machinery besides. Neither did I ever ask anybody for one single

dollar for the publication or engraving. Now, during all the while I have pursued my avocation (dentistry), nor has this matter,' nor my diet (vegetables, fruit and farluaceous food), detracted any from my health or strength, although I have continued this discipline for upward of ten or more years. I am firmly convinced that there are hundreds of mediums who might attain to marvelous development if they would thus train themselves. A strict integrity to one's highest light is essential to development. Self-abnegation and purity should be the motto and discipline of every one capable of angel communion. With this in their practice, we might have enough bibles in a little while to deluge the religious world. But since talking of one's self is the greatest damage one can do his own mediumship, I thus close. J. B. NEWBROUGH.

Truly yours, P. S.-Oahspe has gone into the churches, reaching a community that most other spiritual productions cannot enter. The first edition of three thousand copies is nearly all sold. To the clergy of New York and Brooklyn we have sold about one hundred and fifty copies, and given away about as many more. New York, Jan. 21st, 1883. J. B. N.

COMMUNICATIONS.

To the Editor of the Banner of Light : My excuse for trespassing upon your space is

that/I have so strong an impression that what I have to communicate will prove of interest to others, that I cannot withhold it., On Tuesday evening, Jan. 18th, I was sitting, as has been my daily cuistom since I began the investigation of certain phenomena (some three and a half years ago), wishing more particularly at this time for something relating to a business matter. There were present beside myself a gentleman and two ladies, the place my own home. One of the ladies, Mrs. H. M. Wood, becoming entranced, I was at once aware of an influence which was strange to my rooms, and was soon told that two friends were present, and that one, and if possible both, would communicate with me, and, though quite the opposite of the expected business message, they trusted it would prove acceptable. I almost immediately received the following :

"DEAR FRIEND-Never in the mortal shall I be able to avail myself of your generous hos-pitality, but frequently in the spirit I will enter your home-circle and strengthen myself through your magnetism for more rapid pro-gression in the spirit-life. I had hoped for opportunity for further converse with you upon envirtual themes and many enlayable moments opportunity for further converse with you upon spiritual themes and many enjoyable moments in the harmony of your surroundings. I again, extend to you my thanks for your kindness in placing before the reading public articles which else nust have been consigned to oblivion. Say to Bio. Colby that in the fullest sense of the word I am now very truly Editor-at Large, S. B. BRITTAN."

pressed him rather strongly to make his home with moduring his stay here; but being under an engagement to accompany his friend, Editor Colby, on a trip to Old Orchard, he declined, promising that on his return he would endeavor to avail himself of the invitation; but he was unable to do so. It seems perfectly natural that he should first speak of that matter. Then passing to the subject of conversation during our two hours' ride. I am quite sure the feeling was mutual that we should like to continue the subject of comparing the results of our investigations in certain directions mainly appertaining to mental phenomena, which, 1 remember, we agreed were intensely interesting as a study, while the physical phases were less so. I suppose, however, all are necessary, as some persons would seemingly never be convinced by mental tests, while others must be converted by what appeals to their intellect. With regard to the thanks expressed in the communication, it is well known to many of your readers that, in pursuance of Prof. Brittan's labors as "Editor at Large," it was necessary to arrange for the publication of his writings in the secular papers to accomplish the most good; and some very interesting matter being sent here, I attended to its publication in the Boston Transcript. He also says, "I again extend," etc., showing that he is aware that I had previously received the same acknowledgment at his hands in the interview spoken of above. After Prof. Brittan had concluded his message, he said he was accompanied by a mutual friend who desired to make himself known. I expressed myself as being pleased to listen, and that I would esteem it a favor to be allowed to take down his words. He said the influence was that of our friend. Epes Sargent, and after some little hesitation consequent upon controlling an organism he was unaccustomed to, I received the following : "Having established the fundamental truths of Spiritualism upon a 'Scientific Basis' with the augmented forces which are now organized in our spiritual spheres, we will speedily return. and demonstrate in a most scientific and indisestablish facts which cannot be controverted. Looking earthward from our position in the spirit-life, we long to be of greater assistance to our oo workers and fellow-laborers than we have as yet been able to be, and for this purpose we have organized ourselves into a society for the purpose of evolving ways and means by which this purpose can be accomplished. Re-cently strong minds and pure souls have been added to our number, and one mind which had made deep scientific researches in the earth-

proposed to and did then and therodraw up with his own hand a very strong paper, to be signed by all present, as to the genuineness of the slate-writing which had taken place, being so pleased that he patted the medium on the back, congratulated him on their success, and went afterward into the Old South pulpit and spoke an hour and a half on that subject only, showing the slates, explaining the strict conditions present at the time, etc.: yet when getting no further away from Boston than Saratoga became the worst kind of a backslider, going back even on what he had previously signed.

Yours truly, H. G. WHITE. Boston, Jan. 20th, 1883.

Banner Correspondence.

New York.

LA FARGEVILLE.-H. J. Kilborn writes: "I take this method of sending many thanks to those who responded to my letter in the "Take this method of sending many thanks to those who responded to my letter in the Banner of Light of Nov. 18th, and forwarded papers and pamphlets for distribution. It gives the pleasure to find those in sympathy with me wishing to see the good cause of Spiritualism advancing everywhere. One friend in New York sent a generous supply of Banners, and to day (Jan. 13th) I received a bundle from an-other friend. I am taking pains to place them in the hands of those who are reflecting on these new revelations, with the hope that they will find in them that which will kindle a de-sire in their scals to further investigate this noble cause of Spiritualism. There are those in this little town who are materialists, and the future is all dark to them. They think there is no other existence for man than this of earth. Could they know what the true Spir-itualists know, think as they do, and be con-vinced as they are that there is a future life for all, and that they hold sweet communion with their dear departed friends who once lived in the inter life wish to have the mists lifted from before their eyes, their pathway made more bright and clear: to hear comforting from before their eyes, their pathway made more bright and clear; to hear comforting words from a father, mother, sister or brother; the future made all glorious, and an actual existence proved to be awaiting their departure from this, let them investigate Spiritualism and learn what it is doing and can do to lift mankind out of darkness into light.

Spiritualism is quiet here at the present time, but not dead by any means. There are private sittings held in different homes for develop-ment, and many comforting words are given to cheer mortals on their way."

BUFFALO.-Henry Dorer writes that a year or more ago he was induced by Cephas B. Lynn to visit Dr. Slade, who was then at the Tifft House. The very satisfactory result of that visit he relates as follows: "It was in broad daylight. Before going I bought a pair of slates hinged together. Dr. S. was sitting at a small table, sideways; I sat at ithe end, he being in table, sideways; I sat at (the end, he being in full view all the time, with one of his hands on the slate, which was on my arm, the other hand on my hand on the table. He told me to put my ear to the slate. I did so, and heard the sound of writing. When it ceased, I opened the slates, and found the following communica-tion, which I have to day. The writing is a fac-simile of that of my father when on earth: ' My Dear Child—It gives me great pleasure to be able to come and give you proof of a life after what is called death. Charles is present with me. He says he now will be more able to

after what is called death. Charles is present with me. He says he now will be more able to make you write with that *machine*; also his brother will develop by coming here. Sit as often as you can, and you will often hear from your 'flectionate father.' Dr. Slade was an entire stranger to me; 'Charles' died twenty-five years, and the 'brother' sixteen years ago, and was unnamed at the time of his death. The 'machine' spok-en of was a Planchette bought some six weeks before. With such facts, and such medium's as Dr. Slade, Spiritualists may well possess their souls in patience, for truth is mighty, and will in the end prevail."

selves at an extension table and joined hands, the light was extinguished, raps were heard, spirit-lights seen, and articles upon the table were moved about. The principal manifestawere moved about. The principal manifesta-tions that followed were, the ringing of bells, playing upon the tambourine, zithern, and small music box operated by a crank The me-dium's ring was taken from her finger and placed in turn upon those of several of the sit-ters, at one time being carried nearly the whole length of the table. The medium's bracelets were removed from her arms and placed upon. the table, a very good illustration of spirit-power, as they were strung, upon elastic, and could not be unclasped nor slid off, as her hands were held by two of the circle. A stand was were held by two of the circle. A stand was taken from the rear of the sitters, passed over their heads, and placed upon the table. A strip of music was inserted in an Autophone, and after being run through to the end of the tune was pulled back to the beginning, and played over again. At times, large spirit-lights were seen hovering over the table; suddenly a small light would start up from the large one; rise to a height of five feet or more from the ta-ble; then slowly descend back of the sitters. ble, then slowly descend back of the sitters. Sometimes the small light would return to the large one, at other times vanish without return-ing; frequently the spirits would hold the light so that the fingers which held it could be seen quite plainly. Several of the sitters received messages through independent spirit-writing, paper and pencil being upon the table. My cab-inet organ was operated upon by the spirits, they working the bellows and fingering the keys; they also beat time upon the zithern while the circle was singing. An effort was made to place a little daughter of one of the sitters upon the table, the spirits lifting her from her chair, but the child's unwillingness to be thus deait with led them to relinquish the attempt. attempt. Later in the evening an Indian doctor came Later in the evening an Indian doctor came and gave one of the ladies sitting just outside of the circle, a magnetic treatment. He re-moved her shawl and placed it upon the table, a spirit-light moving with his hand, enabling all to see its motions. After the treatment, the spirits took the shawl from the table, com-pletely enveloped the head of one of the sitters, and then rapped for a light. At times one or more in the circle wore touched by a spirit-hand upon the head, face and hands, and a spiritmore in the circle wore touched by a spirit-hand upon the head, face and hands, and a spirit-voice was heard. A goblet about one-third full of water was placed upon one side of the table, two of the sitters placing their hands upon it, holding it firmly to the table. On the opposite side of the table an empty goblet was placed in the same manner. The light was then extin-guished, and after a few minutes relit, when the water was found to have changed from one goblet to the other. Messe and other manifes-tations of a similar kind occurred in total daikness, the hands of the sitters being at all times joined, except when there was a light."

understand it was a fair or average sleight of-hand entertainment. Now for the benefit of your readers and others, I would say that he your readers and others, I would say that he is an Irishman, and his name is Charles Mc-Guinness. He has lived in Manchester, N. H. He does not claim to be a medium or to believe in Spiritualism among his near associates, but he can do certain tricks and is possessed of a great amount of 'cheek,' so he travels in this way for the money he can take from those who do not understand Sniritualism enough to know do not understand Spiritualism enough to know that what he advertises to do cannot be done in a large ball and in such a promiscuous gath-ering as would naturally come together. Let all Spiritualists keep away from Frank Hume !"

KEENE. - N. B. Harrington writes : "Out last three meetings were addressed by Mrs. Addie M. Stevens, of Claremont, who is a fine inspirational speaker and a most excellent wo-man. Sunday, Dec, 24th, on going to the dénôt to return to her home, she found assembled there several of her friends who made her a Christmas present of an elegant easy chair. Unristmas present of an elegant easy chair. She was completely surprised. A few days af-terward her friends who had contributed for the purchase received through Dr. and Mrs. Davis a letter from Mrs. Stevens acknowledg-ing the gift, evidently written in that easy chair, and such a letter as only a woman can write."

Massachusetts.

WILLIAMSBURG.-Fanny J. Clary writes: "Perliaps some one of your many readers will be interested to learn of the growth and probe interested to learn of the growth and pro-gress of thought under the banner of Spiritual-ism here in Williamsburg. September last, a few of the veterans in the cause who were hungry for spiritual food, appointed a meeting to be held at the home of one of our oltizens. The meetings have since been held regularly, with good results. Many minds have been awakened to an investigation of the principles of Spiritual-ism, and a general advance of liberality in relig-ious thought is being widely felt. A number of mediums are developing, who bid fair to do much work in this new field of labor. We have in our midst an inspirational and trance speaker, Mrs. Clara Banks, who lectures every Sabbath with eloquence and power. Mrs. Hattie Mason visited us a few weeks since and gave some visited us a few-weeks since and gave some very excellent tests while among us, also sang acceptably and well. Tuesday evening, Janu-ary 9th, the friends of Mrs. Banks made her a ary 9th, the friends of Mrs. Banks made her a surprise visit, taking with them a handsome purse of money as a token of their esteem, love and appreciation of the services rendered them by her as a lecturer and medium. The evening was profitably and pleasantly spent in speak-ing, singing and a general interchange of thought on various subjects. An inspirational peem written for the occasion and addressed to Mrs. Banks was received with much favor."

WORCESTER.-E. M. Shirley writes that the Spiritualists give frequent and earnest expressions of their regret at the sudden transition on Dr. S. B. Brittan: "As Editor-at-Large he was the right man in the right place, and it is hoped and believed he will continue to bless us with his ministrations. N. S. Greenleaf favored us with two able lectures Sunday, Jan-uary 14th."

NORTH ADAMS .-- John F. Arnold writes : We are holding scances at our house twice a week for developing mediums, and having quite week for developing mediums, and having quite marked results, one young lady becoming a good test aud speaking medium, with every prospect of obtaining form-materializations. Our circle has been selected with great care, under spiritguidance, and we hope soon to awaken a decided interest in the good cause of Spiritualism in this vicinity. The Bunner of Light is always a most welcome visitor, read with great interest and lonned to others. It is doing much to advance the cause of the the advance of the soft second se doing much to advance the cause of truth and goodness, and bringing happiness to all whom-it reaches. Long may it circulate and its friends and patrons largely increase."

Pennsylvania.

ERIE.—Irvin Camp, Oprresponding Secreta-ry, writes, Jan. 22d :/"At the opening of the 2:30 P. M. services of the 'First Spiritualist cours in patience, for truth is mighty, and will 2:30 P. M. Services of the "First Spirituatist bound in the end provail." Society of Erie City and County of Sunday, the end provail." Society of Erie City and County of Sunday, the end provail." Society of Erie City and County of Sunday, the end provail." Society of Erie City and County of Sunday, the end provail." Society of Erie City and County of Sunday, the end provail." Society of Erie City and County of Sunday, the end provail." Society of Erie City and County of Sunday, the end provail." Society of Erie City and County of Sunday, the end provail." Society of Erie City and County of Sunday, the end provail." Society of Erie City and County of Sunday, the end provail." Society of Erie City and County of Sunday, the end provail." Society of Erie City and County of Sunday, the end provail." Society of Erie City and County of Sunday, the end provail." Society of the life and work of our departed friend, Dr. S. B. Brittan, offered the following resolutions, which were most cordially adopted by our Society, and by the request of the mem-bers are hereby sent you for publication in the Brown Selves at an extension table and joined hands, Banner of Light:

FEBRUARY 3, 1883.

Boston Spiritual Bethesda. To the Reader of the Banner of Light:

For some time past, owing to various circum-stances which need not here and now be men-tioned in detail, no direct mention of this insti-tution has been made in these columns. Owing to my absence from Boston for a period of sev-eral months it was impossible between mid-summer and Christmas to completely carry out the original plan, as I was elected president and medical director—the Spiritualists everywhere medical director—the Spiritualists everywhere understanding that my guides should regulate the work done in the Bethesda without my fre-quent presence in person. The duties devolving upon me as president and medical director could not be performed by me, and thus arose considerable controversy with regard to the management of the house. As I place little re-liance on hearsay, and was one thousand miles away when the dissensions took place, I feel instified in erousing myself from offering any away when the dissensions took place, I feel justified in excusing myself from offering any opinion concerning them, as I do not possess the requisite knowledge to justify me in criti-cising in any way the conduct of any person connected with the institution. I have, how-ever, now undertaken full control of the Be-thesda. The Board of Managers, at a special meeting held there Jan. 13th, voted to cancel all further, responsibility, and requested ametic meeting held there Jan. 13th, voted to cancel all further responsibility, and requested me to negotiate with Mr. and Mrs. Stearns with a view to placing the institution on a new foot-ing. My negotiations ended in a mutually sat-isfactory manner, they remaining on terms sat-isfactory to both parties, but no louger in of-ficial capacities. All subscribers, in my opin-ion, are in honor bound to see that the old debt incurred before Jan. 13th is liquidated; but for this debt I am not responsible. Thus in urging its speedy liquidation I am actuated by no per-sonal considerations. From Jan. 13th, hence-forth, no one but myself is responsible for debts incurred in carrying on the work of the Be-thesda. I now leave it to all my friends to give me

thesda. I now leave it to all my-friends to give me what assistance they please in the arduous work I have undertaken at the instigation of my spirit-friends. If subscriptions are not forthcoming I can pay all needful expenses, as I intend conducting business upon a sound financial basis; but as I am constantly apin ancient control of bismess upon a constantly ap-pealed to by those utterly unable to pay for magnetic treatments, and who are suffering from extreme want, I shall be glad of all the assistance I can possibly receive, that the poor as well as the rich and those in moderate cir-cumstances may reap the benefits which we are desirous of freely showering upon the suf-fering. At the present time we have in the house Mrs. Mayo-Steers of California, an ex-cellent clairvoyant examiner and magnetizer, and others well qualified to treat patients un-der spirit guides. Dr. McLellan of Chelsea, Dr. Hopkins, and many other excellent mag-netizers, are connected with the Bethesda, and have done an enormous amount of work for have done an enormous amount of work for the poor free of charge, often going long dis-tances to visit sick people at their own resi-dences. Our lecture room seats one hundred people, and is used daily for the instruction or recreation of the public. We let it at a very moderate price for lectures and scances and moderate price for lectures and scances, and frequently donnte its use for charitable pur-poses. We hope to be always able to invite the poor to the best of magnetic treatment free, but those able to pay are expected to give to the healer and the institution a reasonable com-pensation for services rendered. I am deeply indented to Messrs. Colby & Rich for their indented to Messrs. Coloy & filter for their kindness in giving me this opportunity through their valuable and crowded columns of defin-ing the present position of the Bethesda. All contributions toward our work will be most thankfully received and acknowledged by your friend and co-worker in the interests of hu-manity. W. J. COLVILLE.

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manity, N. B.—Medical examinations are now given by Mrs. Mayo Steers, who is, under spirit-direction, medical examiner pro tem. W. J. COLVILLE.

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

and 4th Streets. Monday evening, Jan. 15th, Mr. C. R. Miller read a poem of Miss Lizzie Doten's, "Truth Triumphant," after which Mr. W. C. Bowen gave an address upon "Evolution in Theology and Religion." He began by referring, to an attack by a certain reverend pulpiteer upon the theory, and 'said that evolution remained where it was before the attack. While in the question of evolution there are missing links, in the facts of spirit communion there are no missing links, but a perfect and unbroken chain of truths. He defined theology, and referred to the career of the Judean reformer and his teachings of peace and good-will; described the

My friend White, I wish to say to you, nevor be afraid to sustain facts wherever you may be placed; it may be unpopular, but truth will bear its weight at all times and in all places; and remember that fraudulent exposers of Spiritualism will in the end come to grief. EPES SARGENT."

The advice given in the latter part of Mr. Sargent's message is sound. Perhaps he had in mind the interview in his library, where we so fully convinced Rev. Joseph Cook that he

Zöllner.

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New Hampshire.

MANCHESTER.-A correspondent writing over the signature, "Knarf," sends out a word of warning to the public, as follows: "I send you an advertisement of an entertainment given here Sunday evening, Dec. 24th, by Mr. 'Frank Hume.' I understand he has given the same in Cambridge, Mass., and some other towns near Boston. When here he did not do towns hear boston. When here he did not do any of the feats advertised, except some rope-tying, and tricks very much like those of Mans-field, Everett and Waite—though he calls him-self on his bills 'a medium,' and challenges ex-posers. Some of the time the hall was dark-ened, while the tambourine was floating about. After he had done all he wished to, he said to big avidence.' What t have done some ten co his audience: 'What I have done some ten or twolve millions of people in the United States Oall: Spinitualism and their langers, but you may call it what you please.' On the whole, i

Banner of Light:

Banner of Light: Whoreas, Death has entered our ranks and taken-from us the visible form of that honorable, intelligent and noble worker, Dr. S. B. Brittan; therefore, Resolved, 1st, That in the departure of this noble splirit, Spiritualism has met with a serious loss. 2d. That we, in common with the great family of Spiritualists, deeply feel this loss; yet while we mourn, our tears are mingled with rejoicing that he has passed on to meet friends and fellow-laborers who before had crossed death's river, and that he the world to which he has gooe he will make himself as useful to the cause of reform as he was here. 3d. That we sympathize with his deeply afflicted wife and other near friends who personally icel his loss more than we, who only knew him through his lectures and writings, can. 4th, That our. Secretary be requested to forward a copy of these Resolutions to the Banner of Light and the Spiritual Offering to publication."

Indiana.

.ELKHART.-J. W. Kenyon writes, Jan. 6th : "I have just closed a course of five lectures in Middlebury, Ind., and give another course of four the latter part of this and early part of next north at Michigan City I gave five in Decom-ber, and one on the 13th of this month. Shall be at South Bend the 2sth, at which place on a former visit I became acquainted with Dr. E. H. Denslow, one of the finest healers and me-diums I have met with in-the West. He has had a love provided the vertice had a large practice through all that section, and is doing much good in curing the physical and mental diseases of the people. Mr. Eddy, a medium of Michigan City, has a very fine phase. A blackboard is brought before his envit vision on which he reads communication phase. A blackboard is brought before his spirit vision on which he reads communications as they are written by his control. Ernest Kimball is also a good healer and clairvoyant; earnest in name and nature for the good of his fellows. I am desirous of arranging for lectur-ing through Ohio, New York, Massachusetts and the East during the coming spring and summer. Will Camp-Meeting Committees please correspond? I have not hithest before all of the set correspond? I have not hitherto been able to travel East, having been kept busy in the West."

California.

HANFORD.-H. S. Welsh writes : "Bishop A. Beals lectured in this place on Sunday, Jan.

7th, basing his remarks upon the passage, 'If a The basing his remarks upon the passage, it a man die, shall be live again? After an invo-cation and music, Mr. Beals, under the influ-ence of his guides, proceeded in an eloquent manner with a discourse that commanded the closest attention of his auditors. On the following Sunday he spoke at Lemonre, eight the closest attention or his auditors. On the following Sunday he spoke at Lemoore, eight miles from here. We have no organization of Spiritualists, though private gatherings are frequent, and the desire increasing to have public meetings. An occasional speaker and good test-medium would add to our number. We Bester on to Los Angeles to fill engage good test-medium would add to our number. Mr. B. goes on to Los Angeles to fill engage-ments, and it is hoped he will call again upon us.'

1 Michigan-"Nemoka."

The purchase of one hundred acres of land has been made for the purpose of securing State camping-grounds and the establishment of a liberal village, ten miles from the capital of the State, on the Chicago and Grand Truck Rail-road. All are invited to purchase a quarter-acre village lot for the nominal sum of twenty-five dollars. A thirty days' Camp Meeting will be held there in the coming summer. It is to be the Lake Pleasant of the West. Purchase your grounds and build your cottages. Send your money to S. L. Shaw. of Saranac, Mich., or to J. M. Potter, or the Central Michigan Savings Bank, Lansing, Mich. For further particulars, address J. M. Porter, and Mich. For further particulars, address J. M. Porter, and the medium, but in The purchase of one hundred acres of land

What he is all the shull in the world? No one nose,

teachings of peace and good-will; described the dark period of the Middle Ages, when kingoraft and priestoraft reigned supreme and held men in boudage; but in these latter days young men and maidens have their lips touched as with and maidens have their lips touched as with live coals from the altar, and the light of Truth illumines the world. These truths are not given to earth in these days for the first time; they were given ages ago, though not received. The speaker alluded to the work of Luther and his courageous defense of the truth as he saw it, to Calvin and Servetus, and, as one of the black-est spots in ecclesiastical history to the burn-ing of Servetus by Calvin. But civilization took a fresh start in the history of this evolution. Men of thought began to examine the ques-tions that produced such results, and to use their reason to guide their minds. Armining tions that produced such results, and to use their reason to guide their minds. Arminins taught free grace, but his teachings were too democratic for the conservative minds of that time, who objected to going to heaven with Tom, Dick and Harry, and he was accused of being a seditious person, and dangerous to the State. But others arose, who, still more liberal than Arminius, did not believe the doctrine of the damnation of even a part of mankind, or in a heaven of broken family circles. These were such men as Hoseà Ballou, promulgating his idea of the fatherhood of God and the brother-hood of man, doubts of the plenary inspiration of the Scriptures and of Jesus as the only Sa-viour. When the mystic raps were heard, and the light of spirit communion dawned upon the earth, there were those whose minds were ready to receive the truth, and, as in every preceding earth, there were those whose minds were ready to receive the truth, and, as in every preceding upheaval of thought, those receptive minds were also ready. This grand cause shall go on, and the tide shall not be stayed until the angels of the Morning Land shall stand face to face with the children of the earth. Mr. Miller then introduced D. M. Cole, who said that the fault of speakers like Ingersoll was that they rested on facts not looking at

said that the fault of speakers like ingersoil was that they rested on facts, not looking at what underlie them. When you talk of killing the baptized hatreds of the human race, you must kill their loves too, for one belongs to the other. Until you destroy that burning ulcer of the human soul, selfishness, you cannot save it. Mr. McAllan referred to Luther and his times, and to the Gursades and the parts action by the Mr. McAlian referred to Luther and his times, and to the Crusades, and the part acted by the barons in the Reformation. Mr. Bowen spoke briefly in reference to remarks which had been made. Mr. C. R. Miller related an excellent test given by G. Cole, and read a spirit commu-nication received through the same medium. DR WM. H. COFFIN. Secretary. 852 Fulton street, Brooklyn, N. Y.

An Apt Illustration of the Professional Anti-Spiritualistic Fraud-Hunter.

To the Editor of the Banner of Light:

Mr. Apothecary Oracular, after having fumbled with some specimens of asafætida, proceeded to a wholesale druggist's to replenish his stock of medicines. He applied some twenty

scances proceeds not from the medium, but in tact exudes from the asafetida that is sticking to their own noses i asafetida that is sticking

FEBRUARY 3, 1883.

BANNER OF LIGHT.

AT THE PAWN-SHOP DOOR.

Inithe winter morning early, when only a few were

In the winter morning early, when only a new weath astir, And the shutters were up at the windows and the shutters were up at the windows and the streets, As the wheels of travel and traffic were beginning to whizz and whirr, And the sunshine drove the shadows like ghouts from their dark retreats, From out, the tenement houses, from cellars so cold that the bumid blossoms of death gleam whitely on wall and floor,

wall and floor, The watchful sentinels stole away from the waking And, abjvering with cold and hunger, appeared at

the pawn-shop door. There was one in her widow's weeds who had striven

To keep her children in comfort, with plenty of food

But the rent would be due to morrow-she'd not the

And ohi the disgrace and horror of being turned Thito the street! She looked about in her anguish for something that

she could spare From her tenderly hoarded treasure-a scanty yel

And bearing away the jewel that proudly she used to

wear, . In the dusk of a winter morning she stood at the pawn-shop door.

And there outside of the group, with fingers aching

And there outside of the group, with hugers adming A little boy with a bundle slips into a vacant place; There are no shoes on his fect, not much of a cap on built his head; And the great big tears run over the shrunken and

He is hungry and cold and wretched; there is no fire on the hearth,
 Not a bit of bread in the cupboard, nor even a scrap of meat-

of meat; And the little brothers and sisters are strangers to joy and mirth: When they 're pinched) by the cold of winter and have n't enough to eat.

Aht sad enough is the picture, and little we dream or

Of the terrible storms encountered, the angulsh and

Of the terrible storms encountered, the anguish and sore distress Of many we daily meet in our journeying to and fro, Whom we never have thought to pity, and never have caved to bless. And driven before the wind of a merciless, cruel fate. Like vessels shorn of their sails and urged to a rocky shore.

shore, Bereft of their early hopes, and swept from their high estate

Pitiful wreckst they stranded close to the pawn-shop

door. -[Josephine Pollard, in Harper's Weekly.

Late January Magazines.

- THE MEDICAL TRIBUNE.-The January number of this monthly is the first of Volume V., and appears in a new cover that adds much to its outside attractions, while the articles within, progressive in their tone and reformatory of medical practice in their aim, cannot but meet with the approval of all sensible persons. The anti-vaccination movement 'receives much attention. Our London correspondent, Wm. Tebb, con-tributes to its pages an article upon "The Calf Lymph Invasion," and a report is given of a recent meeting of the "First Anti-Vaccination League of America," in New York City. Under the heading, "The Sale of Medical Degrees," the editor, in alluding to an "example of the recklessness with which medical degrees are bartered by unprincipled men," that "recently came to light" in this city, says trenchantly: "As these men belong to the so called regular school of medicine, the medical press has taken good care to keep the matter quiet; yet their method of selling diplomas was more disgraceful than the worst ever practiced by Buchanan of Philadelphia," a statement that we commend to our law-makers as showing that the evils the doc tors ask protection for the people against, do not all lie outside of the regular college bred and diplomated fraternity of physicians. The "Tribung" is edited by Robt. A. Gunn, M. D., and published at 45 East 22d street, New York.

VICK'S ILLUSTRATED MONTHLY for January is embellished with a beautiful, lithograph, in colors, of "Gloxinias," a South American flower. General remarks mon horticulture and special directions for indoor and outdoor gardening render this magazine indispensable to those who would make their homes beautiful. Published by James Vick, Rochester, New York.

U.S. VETERINARY JOURNAL.-This is a new periodcal, devoted to the treatment of horses and other domestic animals; the second number of which is that of January. It is ably edited, and will undoubledly accomplish much good by its efforts to lead mon to deal kindly with our dumb friends." We wish it abundant success. Published at 501 First National Bank Building, Chicago, Ill.

Observations from Mount Lookout. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I have just been reading with more than or-dinary interest, in the Banner of Light of Jan. 13th., "A Message Concerning the Messages," by George A. Bacon, and you will kindly af-ford me an opportunity and (1 may say) a pleas-ure of contributing my observations and expe-riences in reference to that invaluable depart ment of messages from "across the unseen hor. ment of messages from "across the unseen bor-

der." No reader of the Banner, no casual observer, can possibly estimate or fully appreciate the amount of good in those messages, as brief and simple as many of them are, nor will ever the worthy editor understand, learn and know the benefits and blessings those messages have brought to thousands of their interested read-ers. No communications have ever been ad-dressed to me or mine, from any, of the near and dear departed, since that department was first introduced into the Banner, but often in scanning the numerous messages has my heart been flooded with the tenderest emotions, and been flooded with the tenderest emotions, and the tears of corresponding joy and pleasure have been made to flow from the recital of the sweet transition of the mortal into the immortal life.

No page of your grand paper is read with such intense interest as its sixth, containing the expressions, the experiences (though brief) of departed loved ones to their friends on earth; of departed loved ones to their friends on earth; none of its contents excite so much curiosity, awaken so deep an interest nor make so lasting an impression upon the mind. Often have I heard the desire expressed, "I wish I could get a communication from father, mother, wife, husband, child, brother, sister, friend." These messages have a wonderfully convincing ten-dency. They make impressions not easily erad-icated from the mind. The simple, childlike, consoling messages of children to their earthly homes have a tirred the very depths of the souls of their friends, and caused many hearts to bound for joy.

to bound for joy. Four characteristic messages were recently Four characteristic messages were recently published in the Banner, of parties who hailed from Cincinnati, two of whom I knew, ALFRED GAITHER and OLIVER PERIN, the former, as he says, Western manager of the Adams Express Company, the latter a successful business mer-chant, both prominently and popularly known. Mr. Gaither's and Miss Jennie McKee's com-munications were published entire in the En-quirer, with a short editorial. The message of George W. Baker, who hails from St. Louis, in your paper of the 13th inst., appears to me so fraught with indubitable tests to those friends he refers to, that when they-see it, as undoubtedly they will, it must prove to be conclusive evidence of the identity of the communicating spirit. These are spirit telegraphic or telephonizede-

These are spirit telegraphic or telephoniz dc-spatches that open up the way to a broader and clearer view and a more perceptible under-standing of the certainty and truth of future existence. The electric light of our philosophy is casting its reflections into the churches in a wonderful degree. It is marvelous to behold, and clearly perceptible to our intellectual vis-

ion. The citizens of Cincinnati have begun to The citizens of Cincinnati have begune to make an early beginning of preparation in con-nection with the Ploneer Association, to cele-brate the centennial of the first settlement of Cincinnati, which will be Dec. 28th, 1888, and to erect a monument commemorative of that event. This may perhaps be considered irrele-vant to the subject of Subject using which has vant to the subject of Spiritualism, which has made more astonishing progress in its brief his-tory than all the religions of the world have done with their swords, fagots, wars, and per-secutions of the past centuries. The conquests nd ultimate triumples of Spiritualism are loodless, with its dovelike and lamblike emand blems of peace and good will to all humanity on earth

From mysummit of observation I look through the vista of the next two thirds of a century to the eventful time when the most wonderful centennial celebration will occur which has ever taken place upon this planet. It will be that of Spiritualism, and we will view it from the other side. DAVID H. SHAFFER. Mount Lookout, Jan. 16th, 1883.

Honors to Warren Chase.

To the Editor of the Banner of Light : A large and intelligent audience assembled at Ixora Hall, on the evening of January 7th, to do honor to one of the earliest champions of

reformer. Mrs. Mathews, President of the First Spiritual Union, read an original poem, full of rhythmic measure and poetio imagery. George Irvin and Mrs. Harris fead, with tell-ing effect, original poems. Mrs. Addie Ballou⁹ spoke with tender feeling of the many words of encouragement received from her venerable friend, when making her maiden efforts as a public medium and lecturess. Marion Todd alluded most eloquently to the life long work of the honored brother in the field of public labor. Mrs. Todd possesses fine oratorical powers, and could with ease add mublic-speaking to her list found with ease and public speaking to her list of accomplishments. Dr. Dean Clarke paid a fully-deserved tribute to the aged veteran in the cause of human progress, closing his re-marks by offering the following preamble and resolutions, which were unanimous adopted: marks by offering the following preamble and resolutions, which were unanimous adopted: Whereas, it is the duty of maukind to recognize and acknowledge the benefits and blessings conferred upon them by philanthropists and reformers, who de-vote their lives to their enlightenment, and to deeds of benevolence; and Whereas, in the person of our ven-erable brother. Warren Chase, we have one of the most completous modern examples of a brave cham-plon of truth, of a zealous defender of the rights of man-and woman, and of a devoted and herole reformer; and Whereas. We, as Splitualists, recognize him as the first or al herald and 'xponent of our sacred cause. as the first or of a devoted and herole reformer; and Whereas. We, as Splitualists of San Francisco, who have received his latest ministrations, on this, his seventieth natal day, deem it but just and proper to gratefully acknowledge his eminent and self sacri-ficing services, and to confer upon him the honors heroically won by a long lifetime of indefatigable labor for truth, liberty and humanity. *Resolved.* That it is our pleasure to forestall the duty which the ungrateful world usually assigns to poster-ity by filly honoring "in his own day and generalion." *Resolved.* That as a valiant ploneer of progress, and a tireless worker in the stubborn field of political, financial, social and religious reform. *Resolved.* That as lovers of the great truths which this "veteran hero of our field" has so long, so ably and so faithfully proclaimed, both by tongue and per, the splitualists of the world, whom his thoughts have illumined, should jop with, the angels above in sus-talning by every means in their power, during the re-maluder of his earthly 'solourn, a benefactor of his race, who has labored for is thers, and not for himself; who has rown oid in the service, of our noble cause; and though now bowed with the weight of three score years and ten, yet asks no furiongh, but leads the van "Gainst the wrongs that need resistance, For the cuture in the dutance. "Gainst the wrongs that need resistance, For the caute that lacks assistance, For the future in the disfance, And the good that he can do, '

"The Doctors'-Plot Law," Again! To the Editor of the Banner of Light:

The class of individuals who yearly besiege the General Court with great clamor that a law | The genuine are sold only in boxes. be passed to protect by statute their "Regular" non-success from the rapid inroads made

into their practice by the wonderfully success ful "irregulars" of the present day, are again on the alert in Massachusetts. They really want a law to regulate (?) the practice of medi-cine in this Commonwealth, so that nobody save a Regular shall be allowed to make the at tempt to assist suffering humanity within its borders; but the experience of former years Dorders; but the experience of former years having shown these medical gentlemen that caution is now necessary, they, instead of bold-ly approaching the subject at once, have this year availed themselves of a pitiful system of tactics which seems to acknowledge before-hand a consciousness of the weakness of their cause, and of an impending shadow of failure. Certain parties have been working since last September to circulate a petition for signa-tures, praving for the passage of some act to tures, praying for the passage of some act to regulate the pharmaceutical business-which instrument seemed very inoffensive; but to the hidden danger lurking under its fair exterior, attention has already been called in the Banner of Light columns. Now there same parties, or others on an identical plane, have enlarged the ground of operations, and are approaching the public with a request for signatures to the fol-lowing "lamb-like" document:

"To the Honorable Senate and House of Representatives of the Commonvealth of Massachusetts, in General Court Assembled :

The undersigned potitioners, citizens of Massachusetts, espectfully represent that your Honorable Body pass a Law at the present Session to Regulate the Practice of Medicine and Pharmacy in this state."

I trust that every one under whose notice this loosely drawn and speciously worded peti-tion is brought, will use the precaution to de-mand a "bill of particulars" of the person pro-senting it, before giving any attention to it; for it is really but a shrewd move on the part of the Allopaths and their allies to bring the old Doctors". Plot Law, which has so often been "shown the door" at the State House, again into the presence of the Legislature. It is but just that the public be informed as to what the petition really aims at, before signatures are asked; no citizen can rightfully be expected to move blindfold in a matter which may mean life or death to himself, his friends or his family — since it is an established fact that the I trust that every one under whose notice The or death to himself, his friends or his family -since it is an established fact that the progressive modes of treatment (recourse to which this measure, is intended to prevent), such as laying on of hands, the exercise of clair-voyant gifts, and the efforts of these practition-ers whom the dons in medicine call the "irreg-ulars," have multitudinously triumphed at the present day, and have wrought circs when the present day, and have wrought cures when the disciples of the "ancient" system have lament-

disciples of the "ancent" system have lament-ally failed. The above-printed document now being cir-culated, is bstensibly pressed on the public no-tice on a plea by its supporters that it is intend-ed to work for the benefit of "the dear people." If so, let the people be informed as to where-from this benefit is to be derived. If it alms-and who doubts it ?--to obtain a legal injuno-tion in favor of the Regulars and against their too-successful rivals, the "irregulars," where-by the latter shall be prevented from practic-ing, let the matter be stated at once openly and aboveboard. Members of the Legislature should also bear in mind this fact of its extreme indefinitences, and notice the difference be-tween this petition as presented for the signa-tures of the unwary, and the *Nill* which they may be called upon to consider; then will they may be called upon to consider; then will they see how much real justice (?) is involved in such

despicable proceedings. It is a lamentable feature of each year's ses-sion of the Legislature that its members should be annually asked to give proscriptive legal support to a class of medical men who by making such request admit their own inability to maintain their position in the face of better methods than they possess; and I really hope the number of citizens will be found small who are willing to allow their names to go up to the State House as endorsers of this new but cun-ningly indefinite scheme to bring the matter up again before the present Legislature. In 1880 several thousand citizens of this State

In 1830 several thousand citizens of this State successfully remonstrated against their consti-tutional rights being taken from them in the way of not being allowed to employ any person to dispense efficacious herbs, roots and harm-less remedies when their better judgment de-sired to employ such person or persons, even if not recognized by what is termed the regular physicians. In 1881 several thousand citizens stunde a remonstrance (which also by the visc U.S. VETERINARY JOURNAL. - Inisis a new period-cal, devoted to the treatment of horses and other do-mestic animals; the second number of which is that of January. It is ably edited, and will undoubtedly ac-complish much good by its efforts to lead men to deal forty of these years having been spent in active success. Published at 501 First National Bank Build-ing, Chicago, Ill. THE TELEFHONE, January Issue, contains articles of Interest in prose and verse by Southern and Western on these and other occasions when such proscriptive measures in favor of the medicos have been signally defeated, will be carefully con-sidered, and have due weight in the arriving at a solution in favor of the entire freedom of medical practice in this State on the part of the Legislature of 1883.

For' Throat Diseases and Coughs. BROWN'S BRONCHIAL TROCHES, like all other really good things, are frequently imitated.

Passed to Spirit-Life:

From Marlboro', Mass., Dec. 24th, Parker N. Lawrence, of Boston, aged 47 years.

of Boston, aged 7 years. After months of failing health, Mr. Lawrence returned to his birtphace, hoping the change micht prove hene firlai. The as-iduous care of a loying wife and devoted sisters and friends availed not to stay the progress of disease. A few weeks of patient, cheerful endurance, and the end cance. The messenger, "on thoughts of love intent," very gently released his spirit. Our twother was firm in the fail'h of the "ministry of angels," and a few days before his transla-tion his optimistic presence and the endurance. In which a spirit mother revealed herself and the spirit-home in vision. Many times has the writer been called to this family circle to speak to bereaved ones the conforting thoughts of our blessed failt, but now, as in days of former bereavements, its gladsone revealed herself unself to many who testified, by their presence at his funcea, their regrad and their sympathy for his loved ones. JuliTTE YEAW.

Mrs. J. S. Stansill. Truly we know not what a day may bring forth: In the midst of life we are in death. Only a few days ago our dear friend entertained a party of friends, when all were made so welcome. A generous friend and neightor-none knew her but to love her. Mrs. Stansill will be sorely miss-ed by all who knew her, though none so much as her henri-broken husbaad, whose male face and teadess eyes tell of untoid heart sorrow. A dy voided wife, her place in his heart and home will be vacant forever. Grieve not for her, dear friend. She knows the great beyond. In the land of flow-ers her spirit finds a home to heautify for you and the dear ones left behind. A. W. M.

From Mound City, Kansas, on Saturday evening, Dec 23d, of cryshelas, Mr. Lyman Strong, aged 75 years 11 months and 22 days.

months and 22 days. Mr. Strong was born in West Hampton, Mass., and re-moved to Kanasa in 1559, where for thirty years he has been a theorough, earnest and shurere Spiritualist, from and fear-less in the cause of truth. Morally, socially and spiritually he was a true, kind and loving, busband and father, a re-spected friend and neighbor. The heaves a large circle of friends to mourn his absence, yet who rejore at his peace-ful passage to spirit-life. J. E. TYHURST.

From Contoocook, N. II., Jan. 14th, Ira H. Couch, aged 61 years.

My brother was a firm believer in the truths of Spiritual-ism, which were a great consolation to him during his long stekness, norme by him with great patience and re-spiration. A few days before he passed away a beautiful vision from the higher life was presented to cheer him on. ELLEN M. COUCH.

From Springfield, Mo., Jan. 5th, 1883, Mrs. Caroline E. Hovey, wife of Dr. E. Hovey, in her 63d year.

(Obluary Notices not exceeding twenty lines published gratulinush). When they exceed this number, twenty cents for each additional line, payable in advance, is re-gutred. Ten words make a line. No postry admitted under this heading.)

The First District Association of Spiritualists (Composed of Lapser, St. Clair, Macomb and Oskland Countles), State of Michigan, with hold a Convention at the Court House, in Lapser City, Feb, 3d and 4th, 1853. Saurday A. M. will be devoted to business: the evening to speaking—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 opected; Mr. J. P. Whilor, Mir-ford; Mrs. Pearsaft, Disco; Dr. A. B. Spinney, Detroit; Reduced rates at following hote's: King's Exchange, American House, Tenant House, 75 cents per day; Abram House, §1,60, Come on and al. The First District Association of Spiritualists

Meetings in West Randolph, Vt.

Meetings in West Randolph, VI. Mrs. Morse-Baker, of Granville, N. Y., will speak at Lth-eral Hall, West Randolph, VI., • very Sunday for one month, commencing Sunday, Jan. 14th. On the last week, from Jan. 29th to Feb, 5th, incetings will be held every evening, closing with a two-days' meeting on Saturday and Sunday, Feb, 3d and 4th. It is expected that Geo, A. Fuller, Rev. Geo. S-verance and Mrs. Famile Davis Smith Will be present the last week, Jan. 6th, 1833. Per order of Committee.

HEART TROUBLES. ST ONE IN THREE HAVE THEM

And think the Kidneys or Liver are at Fault.

HYPERTROPMY, or enlargement of the Ven tricles. Dr. Graves's Heart Regulator has good record. PERICARDITIS, or inflammation of the heart-case. Dr. Graves's Heart Regulator meets the demand.

WATER in the heart-cide. (Accompanies Dropsy.) Use Dr. Graves's Heart Regulator. It acts promptly. SOFTENING of the Heart. (Very common.) PALPITATION. Dr. Graves's Regulator is a sure

remedy. ANGENAPECTORIS. or Neural gla of the Heart.

Dr. Graves's Heart Regulator shows immediate results. AT A STARTLING FACT! Heart troubles in the aggregate are inferior only to consumption in fatality. Dr.

FREE!-----PREMIUNS!-----PREE UNTIL FURTHER NOTICE.

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Any Person sending BIRECT 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 benutiful 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

TO THE BANNER OF LIGHT,

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

"NEARER, MY GOD, TO THEE."

• A DEALDER, BLI, UUT, LUTHELE. DESCRIPTION OF THE PICTURE:--A woman holding in-spired pages sits in a room atound which " Night has trailed her dusky rokes. The classed hands, upturned constemance, and heavenward gaze, most beautifully enhody the very ideal of hopeful, trustiful, carnest prayor. The sin has gone down. Neither the expiring candle nor the moon, "cold and pale," shinling through the ritted clouds and the par-hally curtained window, produces the soft light that falls over the woman's face and libralistics the form. It is typ-ical of that light which flows from above and floods the soul in its saced nonents of true deviation. Pathot do y dosept John, and engraved on steel by J. R. Rice. Size of sheet, 22x23 inches; engrared surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."-

A river, symbolizing the life of man, winds through a hadscape of hill and plan, bearing on its current the time-worn back of an aged Pilgrim. An Augel accompanies the boat, one hand resting on the heim, while with the other she points toward the open sea-an emblem of etermity-re-minding "Life's Morning." to dive good and pure lives, so "That when their backs shall dota at even lot." they may be like "Life's Evening," fitted for the "crown of im-mortal worth, "A hand of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Endraved on steel by J. A. J. Wilcox. Size of sheet, 22x25 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

"THE ORPHANS' RESCUE." This beautiful pleture lifts the velt of materiality from beholding eyes, and reveals the grandians of the Angel World. In a heat, as 4 th aly in the swolden stream, two or-plans were playing. It was hate 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 average and the clouds, lightened of their burdens, shifted away before the wind, teaving a clear, bright sky along the average before the wind, the swold became detached from its carried it. beyond all earthly help. Through the forming rapids, and by precipitous rocks, dashed the bark with its precious charge. A sit neared the brink of the fearing car-ried the children were stricken with terror, and thought that digath was here thable. Suddent) there cannon wondrous charge in the little girl. Fright gave way to composure and resignation, as, with a determined and residens therein, as by some unscen power, toward a qubet edity in the stream - a hittle durough her whole being, she garashed the array are the distant many the rocks. The box, of more tender age, and not controlled by that mysterious influence, in de-spir full toward his heroic sister, his little form nearly par-alyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by dospit John. Size of sheet, 22x23 inches; engraved surface, 15x0 inches.

"HOMEWARD,"

An illustration of the first line in Gray's Elegy: "The curfew tolls the knell of parting day," "" from the church tower bathed in samset's finding light, "The lowing herd which slowly over the lea," toward the humble cottage in the distance. "This plowman homeward plots his weary way," and the thred horses look cagerly toward their home and its rest. A log and his dog are engerly hunting in the mellow carth. The fittle girl imparts if cand beauty to the picture. In one hand, she holds wild flowers, in jhe other grass for "my celt." Seated under a tree in the church-yard, around which the twilight shadows are closing in, the poet writes, "And leaves the word to darkness at do nue." "Now fades the glimmering hadscape on the signt. " Stein, copied in black and two thres. Designed and painted by doseph John. Size of speet, 22529 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-hous, trees, water, hill, sky and clouds form the background. In the toreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy famity with the animal kingdom. The compan-ion-piece to '' Homeward, '' (or '' The Curfew ''). Copled from the well-known and piestly celebrated painting de-signed by Joseph John. Stein, coyled in black and two thats, Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

The Spiritualists and Liberalists Of Western Michigan will hold a Convention at Texas Grange-Hall, Kalamazoo County, Feb. 3d and 4th, 1883, First-class speakers and singers will be in attendance. En-tertainment free. I. S. BURDICK, President, C. M. SHEFFER, Scorelary.

From her residence, in Lindville, Colorado, Jan. 7th, 1883, Mrs. J. S. Stansill.

writers, including "The Blter Bit; or, Caught in his own Trap," a parlor drama by Carrie C. Carter. Mrs. S. W. Morgan and Mrs. Leon Balley, publishers, Indianapolis, Ind.

THE ANTI-COMPULSORY VACCINATION REPORTER (Cheltenham, Eng.,) and THE VACCINATION IN-QUIRER (London, Eng.) give, in their January issues, able articles in advocacy of the reforms to which they are devoted, strong proofs of the existence of the evils whose causes they are laboring to banish, and many indications of a rapid growth of public feeling against the compulsory vaccination laws.

THE PRIMARY TEACHER contains "A Little About Minerals," "True Stories and How to Tell Them," and lessons in all branches' of education adapted to young pupils. William E. Sheldon, Editor. New England Publishing Company, Boston.

THE MANUFACTURER AND BUILDER .- This practical journal of industrial progress enters upon its fifteenth year with this January number, and furnishes on its twenty-four large, three-columned pages, information of the utmost value to those interested in the advance of practical science. All the principal articles are finely illustrated. H. N. Black, publisher, 21 Park Row, New York.

THE AMERICAN ARCHITECT AND BUILDING NEWS, published weekly by J. R. Osgood & Co., of this city, gives, in its issue of Jan. 20th, the first of a series of competitive designs and specifications for cheap and artistic houses for the people. These will show what can be accomplished in this line for a small amount of money; a subject of the widest possible interest.

My Reasons for Sustaining the Banner.

I sustain the Banner of Light because it is a reliable' exponent of Spiritualism, and also because

1st. It maintains the equal rights of the sexes. 2d. It advocates the civilization, education and kind treatment of Indians.

8d. It opposes medical monopoly, especially the vaccination dogma, which would make bloodpoisoning universal, thus making a healthy mind in a healthy body impossible.

4th. It advocates a new and improved system of education.

5th. It has for more than twenty-five years maintained free and open rooms for public cirole meetings, and during that time more than twenty thousand messages have been there given and published in its columns.

6th. It urges that spirit intelligences should name the conditions they desire when they communicate through their selected mediums 7th. Philanthropically it welcomes and judi-

ciously distributes donations to aid the poor, J. M. SPEAR. sick and unfortunate. 2210 Mount Vernon st., Philadelphia, Pa.,] Jan. 8th, 1883.

'In choosing allies, look to their power as well as to their will to aid you." In choosing a remedy for bowel, liver and kidney diseases, try Kidney-Wort and you will never regret it. If you are subject to ague you must be sure to keep your liver, bowels and kidneys in good free condition. When so, you will be safe from all attacks.

MRS. H. E. ROBINSON. 308 17th street, San Francisco, Cal., } Jan. 101h, 1883.

EF "BATTLE GROUND OF THE SPIRITUAL REFORMATION," by the late Dr. S. B. Brittan, is a book which will be found useful to ploneer Reformation, will be found useful to pioneer spiritualists who wish to find strong arguments in support of their belief with which to combat or convince skeptics. The book consists chiefly of articles in defense of Spiritualism which Dr. Brittan, as "Editor at Large," wrote and suc-ceeded in getting published in various secular newspapers, chiefly in this country, within the past two or three years. It is perhaps needless to say that the epistles are elegantly written, and ably defend the "cause" of which their author was the fifty chosen champion. This book of five hundred 'pages deals directly with the arguments of the opposition, and is a valu-able addition to the rapidly increasing mass of Spiritualist literature, Colby & Rich, Boston, publishers. Price \$2.—The Winsted (CL) Press.

DON'T DIE IN THE HOUSE. "Rough on Rats." Clears out rats, mice, flies, roaches, bed-bugs. 15 ots.

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Boston, Mass. AN ANTI-MONOPOLIST.

The Case of Horace M. Richards. To the Editor of the Banner of Light :

In the last issue of the Banner of Light I read a paragraph from "Cephas," and in the same a few lines upon the unfortunate circumstances of our friend, Horace M. Richards, well known as our friend, Horace M. Itichards, well known as an old poetic contributor to your paper and other Spiritualist journals, to which I think a few words should be added, to the end that proper action may be *immediately* taken in regard to the matter. I feel the more to urge this, since for years past the sufferer has himself been lib-eral to the distressed, and now reluctantly asks help from those whose religion is humanity, only because he has become the victim of a dis-abling and probably incurable disease.

abling and probably incurable disease. I understand the Vermont State Association of Spiritualists has been invited to take action or Spiritualists has been invited to take action in the movement for the relief of our sick friend, and trust it will see to it that the caseds prop-erly presented and urged upou all, in view of the fact that any of us are liable to fall unavoid-ably into like conditions. But corporate bodies almost necessarily move slowly, and I propose that until Secretary Thompson, of the aforesaid Acceletion be heard from the Approx of Ideal Association, be heard from, the Banner of Light add to its good work by the publication of these two paragraphs and a few words of editorial and that you receive and acknowledge contribu-

tions which may be sent you. Yours fraternally, ED. S. WHEELER. 1338 Chestnut street, Philadelphia, } Jan. 20th, 1883.

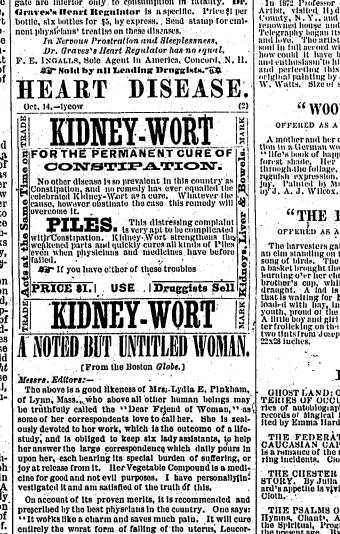
"MORAL EDUCATION; Its Laws and Meth ods,"[*] is the title of a volume by Prof. Joseph Rodes Buchanan, explanatory of his theories in brief statement of these theories has already with the announcement of the foundation of a university in this city based upon them. Prof. Buchanan asserts that the educational systems of the present day break down pupils instead of strengthening them, and complains that all else is lost sight of but the cultivation of the intellect. He insists that physiological train-ing, instruction in the industrial arts and sci-ences, and moral training are of higher importance, and while he does not advocate the ner-lect of intellectual education, he insists that education in the other directions should ac company it. Dr. Buchanan is undoubtedly an enthusiast, but his system has a good deal in it, and his book is well worth careful reading-Evening Transcript, Boston.

• This work is for sale by Colby & Rich, No. 9 Montgom ery Place, Boston, Mass.

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rhea, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is specially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration. General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use, It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only \$1 per bottle, or six for \$5, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect, health by the use of the Vegetable Compound, can be ob tained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

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Mrs. A. M. D.

All must respect her as an Angel of Mercy whose sole ambition is to do good to others. Philadelphia, Pa. June 8. [5]

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcaia township, Wayno County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenary where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and perfecting this master production of art? From the original painting the John. Engineed on Steel by J. W. Watts. Size of sheet, 20x24 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recrea-tion in a German woodland; and golden pages are added to "Mile's book of happy hours." The mother is sear d in the forest shade. Her little girl "Bo-Peeps" around a treo through the follage, her face radiant with a loving, gleeful, regulsh expression. Both faces are full of sweetness and jor. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 2x22 inches. 2.

"THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

OFFERED AS A PREMIUM FOR THE PRIST TIME. The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by hisdaughter, "Ail kindied graces hurting o'er her elseck." From a pitcher site us filling a brother's cup, while another is waiting for the edoling draught. A fad is studying the countenance of his dog, that is waiting for his linch. Horses attached to a wagon -load-d with hay, impart a most pleasing effect. A rustic youth, prond of the team, teams ngain this favorite horse. A little boy and girl are passing a lunch to brother and sis-ter frolicking on the londed hay. Neth, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22x28 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 Magical Scances, etc., retranslated and ed-ited by Emma Hardinge Britten. Paper, pp. 484.

THE FEDERATI OF ITALY: A ROMANCE OF CAUCASIAN CAP'IVITY. 'By Dr. G. L. Ditson. This is a romance of the most excluing character, and full of stir-ring incidents. Cloth.

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LIGHT. BANNER OF

FEBRUARY 3, 1883.

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SPECIAL NOTICES. AT In quoting from the BANNER OF LIGHT Caro should be taken to distinguish between cell torial 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 valued shades of opinion to which correspondents give utterance. **AT** We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensible as agaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for period.

perusal, Notleeso! Spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Fight.

BOSTON, SATURDAY, FEBRUARY 3, 1883.

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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 hove, and its mission is to bless mankind,-John Plerpont.

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- has been pleased to call "an absolute and PHLETS which they are now offering to their abominable misrepresentation of the evalgelisubscribers.

The pictures, furnished are really works of merit-as all may be personally assured by lookmerit--as all may be personally assured by look-ing at them--and the books and pamphlets are der that men like Dr. Withrow, in view of the excellent in kind and degree.

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 claims which the Banner of Light rightfully presents upon the public appreciation and patronage.

Panic in the Orthodox Camp.

Orthodoxy dies hard, but its doom is sealed. It is quite natural that it should desire to seal the doom of all others before it departs. It has and the defensive. It passed out of the former that he who excuses himself accuses himself; makes truly sorry work in its/efforts at exculpation. The theological seminaries are in a ferment, and find themselves obliged to accept new professors to supply the places of the old ones who will subscribe to the Calvinistic tenets only as they "substantially" understand them. Not long ago, Rev. Dr. Ellis, Unitarian. of Boston, made the statement that, according to a literal rendering of certain Scripture texts, "the vast majority of the human race are to be the victims of endless woe." Rev. felt restless under the imputation, knowing very well that it was an interpretation of Bible*texts which even Orthodoxy could not stand up under in this age, and he therefore preached a discourse repelling the statement as incorrect. He went so far as to deny that any evangelical creed contained so monstrous a doctrine, and¹ that it was intolerable that any Christian Church should be held responsible for proclaiming that a majority of the human race is to be consigned to endless misery. In answer to Dr. Withrow's eager protestations, the editor of the Christian Register, Unitarian, comes to the front, with an abundant citation of authorities from the Or-.thodox divines, showing conclusively that Dr. Withrow was flinching from the logical sequence; of his own creed, out of fear of the growing popular displeasure. The Christian Register editor, Rev. Mr. Barrows (Unitarian), starts out with the query, "Is the damnation of the majority of mankind supported by the Scriptures?" He denies that it is; but he asserts that the Orthodox interpretation of the Scriptures has made it to appear that it is. and that it has continually cited the Scriptures in support of the damnation-for-the-majority doctrine. And then he unloads his quotations to this effect, from the founders and fathers of Orthodoxy themselves. Calvin, he says, did not hesitate to announce his belief that a majority of the human race is eternally lost, and he took all the logical consequences of that belief with reckless intrepidity. Calvin got all his religious belief from the Bible, and his view and belief was that God had. predestinated a few of the human race from all eternity to be saved, and that he had consigned the rest, the heathen included, to the woes of everlasting damnation. Dr. Nathaniel Emmons in his day enjoyed the reputation of being one of the shining Or thodox lights of his time, and was looked up to by all Orthodox believers in a spirit of reverence. He is now held as one of the Fathers of Calvinistic Orthodoxy. No later than the year 1860 the Congregational Board of Publication issued his theological works. One of his published sermons in the collection, entitled "Sins | rians and Universalists (which sects owe their | eral remarks and suggestions, when the meetwithout Law deserve Punishment," draws plen- | very existence to a revolt from this and other | ing closed.

tifully upon the Bible to show that a vast majority of the human race is doomed to perish cternally. He shows that the heathen are "without law," and therefore that "without law" they must perish. And he cites numerous texts of Scripture to show that the heathen are doomed; among them the saying of David that "the wicked shall be turned intoshell, and all the nations that forget God "; his prayer to the Lord of Hosts to "awake to visit all the heathen"; and his prayer to God to "pour out Thy wrath upon all the heathen that have not known Thee." and upon all the ignorant kingdoms.

The editor of the Christian Register next quotes from that favorite book with Orthodoxy "Baxter's Saints' Rest"-in which it says, "They are a small part of lost mankind whom God hath from eternity predestinated to this Rest, for the glory of his mercy, and given to his Son, to be by flim in a special manner redeemed." A neighboring Congregational minister is also cited, who declared in a recent sermon-"And thus quick are we all hastening. into eternity; some to heaven, a little company; but multitudes throng the way to hell, a great. multitude which no man chn number." Jonathan Edwards is quoted a follows: "That revelation there are generally but fewdood men in the guage?" world, even among them that have the most distinguishing and glorious advantages for it, which they are favored with who live under the gospel, is evident from that saying of our Lord, from time to time in his mouth, ' Many are called, but few chosen.' And if there are but few among those, how few, how very few indeed, must persons of this character be, compared with the whole world of mankind ! The exceeding smallness of the number of true saints compared with the whole world, appears by the representations often made of them as

distinguished from the world." Rev. Enoch Pond was another of the recognized fathers of Qrthodoxy on the platform of John Calvin. He said: "The end of heathenism is eternal death; or, in other words, the great body of those who live and die heathen must finally perish.... We find no intimations in the Scriptures that God will forgive any. even heathen, without repentance, but everywhere the plainest intimations to the contrary. The conclusion, therefore, is irresistible, that the great body of the heathen are not delivered from the wages of sin, but are descending in fearful multitudes down to the chambers of eternal death."

Upon the presentation of such testimony it is that the editor of the Christian Register asks Mr. Withrow, of the Park-street Church, if Dr. Ellis has been guilty of what he, Dr. Withrow, cal belief," in saying of certain texts in the Bible that they are "alleged as certifying that the vast majority of the human race are to be facts, are so sensitive respecting the strict in-We trust all our present subscribers will, in terpretations which Calvinistic Orthodoxy gives to certain texts of Scripture. Dr. W. insists that 'its beliefs are to be judged by its standards," But these are the "standards" which have been quoted. It is these very "standards" that announce the dogmas of "election" and "infant damnation." The dogmas may not be taught now, and in point of fact are not, but the Orthodox "standard" on these subjects has never been removed. Dr. Lyman Beecher scouted the "standards," preferring to set up one of his own. He did not preach from the text of the fathers of Calvinism.

Calvinism may, from sheer humanity, have abandoned the awful doctrine of infant damnahad all its uses, and served out its time. There | tion in its teachings; but it still remains in its may be said to have been two distinct and creed. It has never given up the doctrine that separated stages in its career-the aggressive the vast majority of mankind is doomed to eter-One of the publications nal misery years ago; it has just reached and fairly enter- American Tract Society exclaims, thereby aded upon the latter. The French proverb has it mitting that it is true-" Six hundred millions of deathless souls on the brink of perdition I " And in uttoring its defenses with such vigor and it makes the cruel estimate that "within the last volubility, Orthodoxy only brings itself to the thirty years a whole generation of five hundred bar of an enlightened public judgment, and million have gone down to eternal death." This certainly does not verify the statement of Dr. Withrow, that no known Christian creed teaches the eternal misery of a majority of mankind. Rev. Dr. Enoch Pond died but recently, and in a late article written by him he said, summing up-"The conclusion, therefore, remains unshaken, notwithstanding all the objections which may be urged against it, that the end of heathenism is eternal death, and that the great body of the adult heathen will lose their souls forever. And now what a dreadful conclusion is this ! Let us pause and Dr. Withrow, Orthodox, of Park-street Church, ponder it, and not be in haste to dismiss it from our minds. Not less than six hundred millions of the present inhabitants of our globe are heathens. Three fourths of this number are adult heathens. Each one of these is an immortal creature, destined to outlive the stars, destined to exist forever." The old Doctor seems actually to gloat over the terrible fact, if it is one. Prof. Park of Andover followed up this estimate of Dr. Pond at the recent meeting of the American Board at Portland, assuring his hearers that to alter the present doctrine so as to allow the heathen probation after death would be to "cut the missionary nerve," i. e., take away the stimulus to all missionary exertion. In other words, the American Board would lose its occupation. The men who, in the ministry, have

and from other liberal-minded people who have left its pale, that it ever taught the monstrous doctrine that a majority of mankind are doomed is a person in this country who has reached the age of manhood who cannot remember to have heard the doctrine preached from time to time triumphantly and unchallenged within the ranks of Orthodoxy by its ministers as being the very key-stone of the evangelical arch. Which horn of the dilemma does Dr. Withrow choose?-does he wish to accuse the old-time ministry with believing one thing and preaching another, or with knowingly proclaiming a falsehood? for if they declared, as they did, this doom to be embodied in the creed, when, according to Dr. Withrow and others of his view among the Orthodox clergymen of to-day, it was not, they were proclaiming a falsehood : or were they spiritually blinded, and unable to read their creed aright-which Dr. W. et al. presumably are able to do? Why not come out openly: acknowledge that the world is making progress; that it is time to abandon heated allegory and enunciate practical facts; that, in the words of another, it is time to teach a modern revelation to modern people in modern lan-

We are aware that there are many Orthodox ministers now-a-days who, for fear of the consequences to themselves and their church organizations, seem to have tacitly agreed to preach one thing while they believe another? but we are confident that, as the light increases. honesty in the pulpit will force an open abandonment of the miserable nightmare theories with which theologians have clouded the past, and which are even now losing their hold upon human recognition to the extent that men like Dr. Withrow are endeavoring to cover them over and curtain them from sight.

All the Orthodox champions do not, however, agree with this yielding policy whereby so great a weapon as the "fear of hell" is to be allowed to depart forever from the ecclesiastical armament : there is a perfect panic in their camp: Prof. Austin Phelps of Andover says the Church must not vield one inch. and wants the Devil resurrected as her ally in the coming struggle; Joseph Cook is sure that there is no probation after death-(that what old-fashioned people called the "death-bed repentance" on this side of the grave, but to which he gives other and moresonorous names, is all the chance the "sinner" has to escape eternal woe)-and that to preach such a doctrine as that of a second probation, or the possible opportunity for the combination of ability and willingness to progress after death out of untow urd conditions under the fostering care and tutelage of God and his loving angels, amounts figuratively to cutting the evangelical nerve "-both in a theological and a financial sense, we opine.

We should be unjust to the workers from'the spirit-spheres who for the last third of a century have done such a grand service among men-inside of as well as outside the church ranks-did .we not emphasize at this time the fact that it is to the liberalizing and cheering revelations and teachings of Spiritualism that the world owes much of the present advance which to the dire confusion of the mere creedists is now being made all along the line of individual conception throughout the world concerning human life and its future destiny: We should be likewise faint-hearted indeed if we failed to proclaim that the sky is bright with the portents of a coming day in which Reason and Knowledge will take the place of Faith and Fear. Let every true lover of humanity say "Amen" to its dawning 1

Wronging Massachusetts.

The Cleveland (O.) Herald of the 15th contains

what purports to be a report of an interview with Dr. W. J. Scott in regard to what that

hideous dogmas proclaimed by it in the past) An English Challenge to Stuart Cumberland.

It is scarcely required that we should say anything further in regard to the individual to eternal punishment ! We do not think there | now going about in America under the name of "Stuart Cumberland," but since he makes such great ado about challenging our mediums to add to the attractions of his "circus ring," and flourishes with such an air of bravado his one hundred dollars, it may be well to remind our readers and the public that when in October, 1881, he gave a performance in St. George's Hall, Liverpool, and by some means had induced the Bishop of that city to preside, though the latter at the same time confessed his entire Ignorance of Spiritualism, having never attended a séance, Mr. John Fowler of Sefton Park, Liverpool, sent to him a written document, of which the following is a copy:

To the Right Reverend the Bishop of Liverpool: Seeing that you are being made a tool of in the hands of a conjurer who wants to advertise himself cheaply ... for the sake of making money, I hereby beg to make a propositon, viz., that I will give £500 sterling to the Seamen's Orphanage and £500 sterling to any other charity or hospital you like to name, if Stuar Cumberland produces before a committee (half of whom may be chosen by your Lordship and half by myself) and produces under the same conditions-all n the light-the same phenomena which are produced by Spiritualists. If he fails, he or some one for him is to give £50 sterling to each of two hospitals or charities to be named by me. This challenge I wish to be made before the audience in St. George's Hall this evening, your Lordship being advertised as Chairman. The money is to be lodged at any time to be named by you; mine is ready now.

I remain Your Lordship's most Obdt Servt.,

Liverpool, Oct. 27th, 1881. JOHN FOWLER. The above challenge has not yet been accepted, and still remains open to him. Would it not be well for "Stuart Cumberland," professedly entertaining so deep and abiding an interest in the welfare of mankind, as to venture at midwinter to make an ocean journey of three thousand miles that he might, by his "purely scientific" method, save a few Americans (at fifty cents a head; reserved seats one dollar) from being deluded by those who claim to furnish palpable proof of immortality, to waive his own challenge of the paltry sum of one hundred dol lars, return to Old England and enter the lists to win five thousand dollars? The opportunity has been before him more than fourteen months during which time he has in regard to it been as silent as a sphinx and as motionless as a pyramid. Let the mighty Cumberland advance to the contest, or admit his inability to enter it.

Joseph Cook.

Prof. Park of Andover, meeting Joseph Cook récently, said to him : "You went to school at Phillips Academy, and now you are more talked about than any of its teachers; you went to Yale, and you are more talked about than any of the Yale faculty; you came to our theologi-cal seminary, and you are more talked about than any of us; you lectured at Harvard, and are more talked about than any professor at Harvard." Cook replied calmly: "So was Gui-teau." He can talk plain English when not on the lectureship platform.—Neuburymort Herold. the lectureship platform.-Newburyport Herald. The above paragraph from the Newburyport Herald is, in our opinion, altogether too rough on Mr. Cook. The fact is, the lecturer is an iconoclast, and, in his way, doing, more good than harm. He struck at Spiritualism last Monday, on account of the credulity of one of its advocates, in one of the latter's silly confabs with Prof. Zöllner. We are glad he didso. We remember, some years ago, while in conference with our personal friend, Mr. Epes Sargent, at our ofsimilar statement to the one Mr. Cook alludes after he left, Mr. Sargent remarked, "That man

Cumberlands, Elder Waites, et al. Nous verrons.

Death of Dr. George M. Beard,

This eminent neurologist died in New York on the 23d of January. He was born in Montville, Conn., his father being a Congregational minister. In the year 1862 he graduated from Yale College, and in 1866 from the College of Physicians and Surgeons in New York. His special study soon afterward became nervous diseases. He served as surgeon in the navy in 1863 and '64, and in 1868 became a lecturer in the University of New York on "Nervous Dis-'eases "; and from 1873 to 1876 he was physician to the De Mille dispensary. He was one of the projectors and officers of the National Association for the protection of the Insane and the Prevention of Insanity; also a frequent contributor to the Popular Science Monthly and other magazines. He was likewise one of the founders of the New York Society of Neurology and Electrology, subsequently the New York Neurological Society. He was many times a delegate to foreign associations, and to the International Medical Congress in London, in 1881. He has been for years past a most uncompromising opponent of Spiritualism, and we have had occasion often to show how baseless were the explanatory (?) theories he advanced in this regard. He has now entered a state of being where he will soon and practically discover how far he was from being right in bis premises while on earth.

Vaccination Laws.

In the Ohio General Assembly, on the 10th inst., the bill providing for compulsory vaccination reached its third reading and was assigned to Jan. 24th. This bill obliges, all parents and guardians to have their children and wards vaccinated before they are two years old, and all residents above the age of ten years, and every person removing into the State, designing to make it a residence, to have in like manner his or her blood impregnated with disease. Failure to comply with this most iniquitous demand will subject the offender to a fine of from ten to twenty-five dollars, or imprisonment with felons, disreputable and dangerous classes, or both fine and imprisonment, at the option of the Court. We have published so much of late showing the disastrous results of vaccination and its total inefficiency to ward off the disease it is supposed to protect its victim from, that we need say no more at this time than to remind our readers in every State of the Union, that "eternal vigilance is the price of liberty," and that no libérty exists of greater value than that of "life, health and the pursuit of happiness." Therefore, let every one do all that can be done to prevent the enactment of any law that, like the one proposed in Ohio, is one of the worst encroachments that can be made upon the liberties of the people.

10 Bro. D. Jones, of the Olive Branch, in his January issue-Vol. 8, No. 1-has some lively 'Friendly Talk " to his subscribers. He says, to begin with, that there is one thing in connection with such an enterprise that some who read either do not understand or are forgetful of, and that is this: "spirits may project and furnish matter for publication, but they cannot furnish the material to pay printers' bills with:" All which is very true. Again, he says :"We have on our list quite an array of names of persons who are not too poor to pay, but who are in arrears through negligence, or are willing to receive as long as the patience of a publisher will hold out," etc. To this class he adminisfice, the gentleman in question called and madea | ters wholesome rebuke and advice, as follows: "We have found this [Spiritualism] a very good to. He was evidently honest in his belief. But religion to live by, and it will, no doubt, be a good religion to die by ; but are these injuncis evidently unbalanced." We like Bro. Cook tions for us alone, or do they apply to the whole for his independence. Let him talk. He is doing family of Spiritualists? If they are for general good. By-and-by he will probably give a his | edification we hope Spiritualists who are in artorical account of Tremont Temple, with its rears for the Olive Branch will put their religion and philosophy into pract us what is our due. Charity ceases to be a virtue when confidence is abused." That's a fact, and we hope the delinquents will speedily remit. Bro. Jones publishes much excellent matter in his paper. Indeed, we may say it is all good. He is a fine medium, and derives great assistance in his martyr-labors from exalted spirits. He should have better aid from mortals. We wish him abundant success, both materially and spiritually. 105 A clergyman of Norwich, Conn., recently made a vigorous assault upon Spiritualism, having been incited thereto by witnessing the rapidly growing interest in the subject occasioned by Abby N. Burnham, whose eloquent, logical and convincing lectures upon the subject attracted very many of those who had for years been counted among the faithful, humble disciples of the church, and liberal contributors for its support. The thunders he fulminated were of the usual style that bigotry and ignorance of the subject bring to bear upon it, and the inevitable "Witch of Endor" the central figure of his display. The result of his efforts was to more widely advertise Mrs. Burnham's lectures, and the one that followed was given to an audience that filled every portion of the hall. At its close Byron Boardman delivered a trenchant address in reply to the clergyman's attack, and has since printed ten thousand copies of it for gratuitous distribution.

uncomfortable within the pale of Orthodoxy to remain there. The editor of the Christian Register concludes his review by making the confession, which he says he does "with humiliation," and also with all charity for those from whom he now differs, that he once held this doctrine himself !" He says he was taught, on uniting with the Christian Church, that it was infallibly revealed in the Scriptures. He says he recalls the sense of humble, gratitude he experienced, when he felt that God had called him from before the foundations of the world to be an heir of glory, while millions of others, better entitled to this distinction, and the vast majority of the race were left to perish. He s ys he can vividly remember the terrible conflict which such a conviction, had with his sentiments of justice and benevolence; his struggle with creeds, texts, and divine decrees. But he adds, "a superstitious reverence for the Bible and its infallibility have been exchanged for a more rational view of its nature, and a still higher appreciation of its inspired portions." We can say for ourself that we never expect-

protested against this doctrine, have always

been in the minority, and they are made too

ed to live to see a time when New England Orthodoxy, speaking through the lips of a great representative thereof at the well-known "Brimstone-corner" church in this city, would face about and demand proof from the Unita-

gentleman has been very actively engaged in, namely, an attempt to cause a law to be enacted to "regulate the practice of medicine and to drive away quacks and specialists." During the conversation Dr. Scott is reported to have said, after mentioning that for ten years the State Medical Society of Ohio had been trying to obtain such a law, but signally failed :

"Massachusetts, before the adoption of a bill to regulate the practice of medicine, in which she was the pioneer, was in a worse condition than we are. Now she stands at the top. It took her twenty years to get the law."

Now the truth is, Massachusetts, thanks to the good sense of her Legislators, has no such law on her statute books! The medical bigots of this State have striven for years (not guite twenty, though) to obtain the passage of such a law, but they have failed ! In clear proof of page of the present issue, where "An Anti-Monopolist" shows up the real animus of the Regulars and their allies who are even now trying to bring such a disgraceful measure before the Massachusetts Legislature of 1883.* If Dr. Scott's other statements are as far from the facts as the above, it is not to be wondered at that, though, as he says, he has "worked hard enough to get a bill passed " for a doctors' monopoly, the Legislature has failed to pay him for his labor by passing the law he asked for, especially if the Committee having the matter under consideration were so far faithful to their duties as to fully inquire into their reliability.

• In further proof that this assertion by Dr. Scott is wide of the mark as to verify, a glabce at the following may be in order: On Thursday, Jan. 25th, there was introduced into the Massachusetts Legislature a petition by Mr. Baid-win of Ersex, from the Massachusett Homeopathic Medi-cal Society, for the passage of a law requiring all persons practicing medicine to keep posted in their offices certifi-cates stating their length of time of study, place of gradu-ation and other particulars. To the ordinary observer it would seem that it would be far more practical to demand *evidence of the ability to make curse*, rather than the ad-vertising by office notices of the amount of study which the practitioner has passed through—since many persons nota-bly prove unsuccessful as physicians who have an " ortho-dox" education certified to by a " diploma." and are sup-posed to have "the only true theory of medicine" at their command.

1 In the absence of Mr. L. L. Whitlock the FACT MEETING of Jan. 27th, at Horticultural Hall, was presided over by Mr. W. J. Colville, who commenced the exercises with music, singing very effectively a beautiful song, entitled "The Better Land." After stating the rules and object of the meeting he proceeded to make a few introductory remarks, showing the difference between the basic principles of Old Theology and Modern Spiritualism. John N. Eames followed these remarks with a brief but concise statement of an experience in one of the circles of Mrs. Maud E. Lord, which at once proved the inconsistency of the theories presented by Mr. Cumberland. Mr. John Wetherbee related another fact, evincing the manifestations of Spiritualism to be beyond the reach of mindreading, not however denying the existence of such a power. The audience then called for Mrs. Maud E. Lord, whose remarks were as usual eagerly listened to and fully appreciated. Several others occupied a few moments in gen-

Rev. Heber Newton's Discourses.

With-we think-the seventh, the series of discourses of Rev. Heber Newton, of New York, ended. They were on "The Wrong Uses of the Bible." The sermons drew large congregations and created wide comment. Not on account of anything new which they had to convey, but because of the quarter they came from. While he held to the Bible for all that it was worth, he protested against a wrong use of it by making it appear to be worth more than or different from what it is. The Bible is wrongly used, said Mr. Newton, when we go to it as an authority in any sphere, except the sphere of theology and religion. The stories of creation and the Garden of Eden were marvelous traditions, coming down from a stream in remote entiquiour statement, let the reader refer to the third | ty. As poetry they are beautiful, but in philosophy they are wanting. The old writers were actual historians, searching the documents of the times, deciphering old manuscripts, examining traditions. There may be a Bishop yet to be heard from in connection with this fearless and independent expression of opinion. We shall wait patiently to see.

> ET A meeting under the auspices of the Indian Rights Association was held in Philadelphia Jan. 27th, when an address was made by Hon. Wayne MacVeagh, who claimed that the Indians were not given proper educational advantages, etc. Gen. Armstrong of Hampton, Va., also spoke, attributing the present poor condition of the Indians to the indifference of Congress. Other gentlemen also addressed the Association in behalf of the Indian wards of the Government. The indifference of Congress spoken of by Gen. Armstrong lies in a nutshell, which should be thoroughly cracked, and the Indian Rights Association should crack it by a thorough overhauling of the records respecting the immense frauds that have been perpetrated aliké on the Indians and on the Government by Indian agents and land speculators, backed by members of Congress, under the guise of law, which have been going on for over fifty years, whereby thousands of white men have made large fortunes, to say nothing of the many Indian wars which have resulted in consequence. We have kept these facts before the public for over a quarter of a century in the interest of humanity and fair dealing; but the potent power of selfishness and cupidity has up to the present time prevailed instead. Now that the moral men of the nation are waking up to the importance of this great question, it is to be hoped that the New Association, with its headquarters in Philadelphia, will act with energy in this matter, by unmasking the villany that has so long disgraced this great nation, and cause to be adopted measures that shall settle beyond controversy the vexed question in all its various phases.

> 105 We are in receipt of a telegram from Liv-Saturday," Jan, 20th, N a ng tinggan ding

ET In view of the monopoly sought to be held, and by the aid of the law at this time rather effectually held by the three medical corporations of California, the Allopathists, Homeopathists and Eclectics, J. D. MacLennan, the well-known magnetic physician, has challenged the practitioners of any one or all of those systems to a public exhibition of their. skill and success in the treatment of disease, for the sum of ten thousand dollars, the exhibition to take place in some public hall in San Francisco, to be kept open every evening for three weeks, in order to satisfy the public which of the systems is most successful in curing dis-6886.

15 A movement is being made in London.to give an entertainment for the benefit of Miss Lottie Fowler, who is well and favorably known in America, also. An earnest desire is expressed among English Spiritualists that a sufficient amount be contributed to make the occasion and the presentation a worthy testimonial of their high appreciation of the services of Miss Fowler as an agent of the spirit-world in bringing immortality to light to the inhabitants of earth.

10 Several correspondents have written to us of late, asking the whereabouts of Dr. J. M. Peebles. He is working at the present in. the West with his old-time energy, and writinga series of articles for the Great West newspaper. He has been speaking of late in Cincinerpool, Eng., to the effect that "Mr. Wright, a nati, nearly every evening, we understand ; renowned English medium, sailed for New York | but next week lectures in New Washington; Ohio.

FEBRUARY 3, 1883.

BANNER OF LIGHT.

American Spiritualist Alliance.

The exercises at the meeting last Sunday opened with the reading of an interesting paper on "The Immortality of the Soul," by Chas. Holland, Ph. D., followed by remarks from the President, Mr. Henry Kiddle, Mr. F. F. Cook and John McLeod, formerly of New Zealand-a sketch of which remarks, with an epitome of the essay of Mr. Holland, will be given in our columns next week. The opening address of the next meeting, Feb. 4th, will be delivered by Erastus H. Benn, Esq., on "Sin and its Consequences '

A Good Move.

1

A number of Boston ladies have lately held a meeting at Boffin's Bower for the purpose of organizing a Woman Suffrage Club. Miss Jennie Collins of Ward 16, Mrs. W. M. Smart of Ward 18, and Mrs. Lincoln of Ward 11, were appointed a corresponding committee to perfect the organization. Another meeting will be held at the same place on Thursday, Feb. 1st.

When shall we get tired of allowing English adventurers to get rich off our curiosity? We may ridicule them, but they are sharper than we are.-Providence Star.

The above paragraph is strictly true, and was probably suggested by the advent of "Stuart Cumberland" in Providence, R. I., where he has been catering to the bigots since he left Boston, solely and exclusively to gather their shekels. He puts prominent men's names in his handbills after inviting them to a free private seance" with him, to their eternal disgrace. Oliver Wendell Holmes's name has been bandied about the country in this manner without his knowledge or consent. Other prominent gentlemen-of London, New York and Boston -whose names Cumberland keeps before the public in his handbills as his endorsers, are tled 'Toleration,' and pronounce his position to doubtless in the same predicament as Dr. H.: "Why do not these gentlemen whose names is to come? Let us keep cool; we are but babes have been used without their knowledge publish a card to this effect?" remarked a friend of and wait for developments." ours to Dr. Holmes., "Because," said the Doctor, "it would only give prominence to those fellows and do no permanent good, so I silently let the matter pass."

EF We learn that Mrs. Fay, of 14 Dover street, Boston, is presenting most satisfactory and convincing proofs of genuine spirit materialization - the spirits repeatedly showing themselves and the medium during the seances at one and the same time; also giving their names, and conversing with the friends who are present. We are informed that a visiting gentleman from Milton recently met and recognized his sister at one of these sittings, the spirit giving her name, and presenting him with a flower whose peculiar form caused much interest in all who saw it. This lady had been c-in spirit-life many years, and no possible chance existed that the medium or her friends could have become cognizant of her name and personal appearance. Others going to Mrs. Fay's seances as perfect strangers have also had like experiences with spirit-relatives and friends. Those in this city who were left, when he went away, under the impression regarding Spiritualism that Stuart Cumberland had "exposed it all," will please make note of these indisnutable and-from the juggler's point of viewunexplainable facts for further cogitation.

10 In the course of his last Sunday's sermon on "Signs» of Our Times of Beliefs which no Bible can Hinder or Hold," Rev. Dr. Cyrus A. Bartol of Boston stated (according to reports in the daily press) that "the Bible must not be confounded with the truth. The Bible is only the banks, and the truth is the river that flows between them." Also that "the spirit is more important, than the letter," and "the life is more important than the creed":

"Whatever [he said] may fall under the shot of criticism, in the Bible, it does not affect the spirit of, religion in our hearts or those particular virtues ---faith, hope and love. When we have these, we shall not be anxious to read our title clear to mansion's in the skies, or about immortality, because we shall be immortal."

1955 "One of our city papers, which makes a speciality of railroad news, reports among other items that 'several well-known clergymen living along the line of the Boston and Providence Railroad have petitioned for a Sunday evening train out of Boston as far as Dedham. The directors have decided to put on such a train." So says the classical Index, which paper, in view of the fact, is led to exclaim, "Tempora mutantur, et nos mutamur in illis !" We suppose, when the Spiritualist campmeeting season in Massachusetts comes on, these same clergymen (whom the Index so skillfully pillories), or others of their cloth, will be seized with a spasm of "awakened conscience" and suddenly perceive the entire and indefensible wickedness of running railroad trains on Sunday !

197 The Twelfth Annual Meeting of the Massachusetts Woman's Suffrage Association was recently held at the Meionaon, Tremont Temple, Boston. The principal speakers were Lucy Stone, H. B. Blackwell, Col. Albert Clarke of the Boston Times, Julia Ward Howe. Mrs. E. D. Cheney, Miss Mary F. Eastman and Rev. Mr. Bashford. Cheering reports of progress were made during the sessions.

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

107 N. G. Sayles writes from Golden, Col., 'I have just read Allen Putnam's admirable article in the Banner of Light columns entibe the true one, to my mind. Who knows what

83 Mrs. M. E. Williams, the noted materializing medium of New York City, has been giving some wonderful séances at the residence of Col. S. P. Kase of Philadelphia. She has now returned to her home and resumed her usual séances.

255 The few little foxes in our ranks who are attempting to speil the vines of true Spiritualism will find it up-hill work to accomplish their purpose. They will never succeed.

15 Thanks to Mrs. Hadley of East Lexington for choice flowers for our Free Circle-Room table.

Spiritualist Meetings in Boston. New ErA Hall, -- The Shawmut Spiritual Lyceum meet a this hall, 176 Tremont street, every Sunday at 10% A. M All friends of the young are invited to visitus. J. B. Hatch

Conductor. **Paine Memorial Mall.**—Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The pub-ite cordially invited. D. N. Ford, Conductor. **Engle Hall.**—Spiritual Mostings are held at this hall, 16 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% r. M. Elben Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 30 clock.

so clock. **Harmony Hall, 34 Easex Street** (ist flight).—Spir-tual meetings in this new and beautiful hall every Sunday, at 10% A. M. and 2% and 7% P. M.; also every Thursday, at 1°, M. Several well-known speakers and mediums will take art at each meeting. Excellent vocal and instrumental nusic provided. All mediums and speakers cordially in-rited to take part in the exercises. Prescott Robinson, Jhalrman.

Chairman. Horicolinral Hall, --Meetings under the auspices of the Boston Splithual Temple will be held at 19:30 A. M. and 7:30 F. M. every Sunday until further notice. Spiritual Lecture-Room, 36 Hangon Street.-W. J. Colville's guides regularly conduct the following meet-ings in this place: Sundays, 32 F. M., meeting for Bible Interpretations; Tuesdays, 3 F. M., Conversation on Health and Healing; Fridays, 8 F. M., Conversation on Health sund Healing; Fridays, 8 F. M., Public Reception for An-swering Important Questions. The Audice' Add Hooledy meets every Friday, 82:30

swering Important Questions. The Ladies' Aid Society meets overy Friday, at 2:30 P. M., at 1031 Washington street. Business Meeting at 2 o'clock, Mrs. A. M. Tyler, President; Mrs. J. F. Bax-ter, Secretary. Meetings for tests, etc., will be held at this place every Sunday afternoon at hair past 2 o'clock; also conference in the ovening. Thapei Hall.—Spiritual Conferences will be held regu-tariy in this hall, sit Washington street, each Sunday, at 23 and 75. Gooi music. Meilums and speakers invited to attend. Dr. I. Bayenport, Sen., and E. J. Robbins, Conductors.

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

we should judge, by Solon of old, so concise and yet so full of wisdom were the thoughts he uttered. Father Locke, still youthful and vig-orous, was highly entertaining in his well-chosen remarks. Mrs. Maggie Folsom gave us earnest-words which went deep to the hearts of her hearers. One interesting feature of the afternoon session was a characteristic speech from Spirit Col. Ethan Allen, through Mrs. C. L. Shattuck. The Indian spirit "Wild Fawn," through Mrs. Leslie, made a marked impression upon the audience by her artiess, soul-touchupon the audience by her artices, soul touch-ing appeal. The control of Dr. Harry Don-nelly improvised several poems, and excellent tests and réadings were given by Mrs. L. P. Ware of Lowell, Mrs. L. A. Coffin, Arthur Mo-Kenna, Dr. Fred. Crockett and others. EBEN COBB, Conductor.

CHAPEL HALL.-The Spiritual Conference at this hall, 818 Washington street, was well attended, considering the unfavorable weather of last Sabbath. Mr. Edson favorable weather of last Sabbath. Mr. Edson favored the meeting with some appropriate remarks. followed by Dr. Baker, Mrs. Dr. Dill, Dr. J. N. Eames, Dr. Weymouth, Mr. Lothrop and others. Next Sunday, Feb. 4th, the Conference will be un-usually interesting, and addressed by able speakers speaker

DR. IBA DAVENPORT, SEN., Chairman.

CHARLESTOWN - MYSTIC HALL. - Sunday, Jan. 28th, a very interesting meeting was held in the afternoon at the usual hour. Mr. David Brown, one of our best platform mediums, enter-tained the audience in a very satisfactory man-ner, speaking and giving tests. Mr. Brown will occupy the platform next Sunday, Feb. 4th, at 3 P. M. З Р. М. C. B. M.

Movements of Lecturers and Mediums.

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

Mrs. R. I. Hull is we understand at present holding private materializing séances in Brooklyn, N. Y. Bro. Lyman C. Howe, who has been in the field for

a long time and done a vast amount of good, lectured before the Second Society of Spiritualists, Chicago, Jan. 21st, to a highly appreciative audience. He was announced to lecture there again last Sunday. Mrs. Shirley addressed an appreciative audience in

Natick, Mass., Jan. 14th-as also a full house in Keene, N. H., Jan. 21st. Will answer further calls to lecture.

C. B. Lynn will lecture in Haverhill, Mass., Feb. 4th and 11th; in Brattleboro, Vt., Feb. 18th; in Providence, R. I., March 4th and 11th; in Stafford, Conn., April 15th, 22d and 20th; in Brooklyn, N. Y., during May. Mr. Lynn will be in the West during June and July. Permanent address care of the Banner of Light office.

Jennie B. Hagan has been obliged to suspend her labors in the lecturing field for the present; in conse-quence of injuries received by a fall some time ago; but under the skillful treatment of Mrs. Dr. Sturtevant of Bridgewater, Mass., hopes to be able to resume her labors at no very distant period. Address

her at South Royalton, Vt. Edgar W. Emerson of Manchester, N. H., is to be

with the Spiritualists of Newburyport, Mass., on Sundays, Feb., 4th and 11th ; in Portland, Me., Sunday, Feb. 25th.

Juliet H. Severance, M. D., lectured in Milwaukee, Wis., Sundays, Jan. 7th, 14th and 21st, and was to attend the convention at Durand, Ill., Saturday, Jan. 27th, Sunday, 28th, Monday, 29th, and Tuesday, 30th.

Capt. H. H. Brown spoke at Pierson, Mich., Dec. 27th, 28th and 29th ; at Grand Rapids, Dec. '30th and 31st and Jan. 3d and 4th; for the Second Society in Chleago, Ill., Jan. 7th and 14th ; at Vermont, Ill., Jan. 21st, 22d and 23d ; at Kalamazoo, Mich., 25th, 26th, 27th, 22d and 23d; at ranamazoo, Mich., 25th, 20d 27th, 28th. He was to give an address at the celebra-tion of the birthday of Thomas Paine, Jan. 29th, hy-Lowell, Mich. Will pass Feb. 4th in that State, and then start eastward. Will make engagements on any route from Michigan to New York City, for February and March. Address him at his appointments or at 734 Jefferson street, Brooklyn, N. Y. Nrew N. J. Wills addressed the Spiritualist Society Nrew N. J. Wills addressed the Spiritualist Society

Mrs. N. J. Willis addressed the Spiritualist Society of Manchester, N. H., last Sunday, Jan. 28th.

Miss Lessie N. Goodell lectured and gave psycho-

Randolph, Vt., Feb. 2d, 3d and 4th ; Essex Junction, on. N. H., the 12t Vt., Feb. 11th; Natick, Mass., Feb. 18th, and Manchester, N. H., the

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

To Correspondents.

Ap- No attention is paid to anonymous communications, Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

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Additional Contributions

n aid of Mr. Charles H. Foster, received since our	las
Report, are hereby duly acknowledged with thanks:	
Contribution at Circle	\$1.7
Friend	ľ1.Ω
R. G., Philadelphia, Pa.	2.0
t. G., Philadelphia, Pa	2.0
3. S., New York City	1.0
J. S., New York City J. P. Hubbard, Waterville, N. Y	2.0
	- 1 -

Spiritualist Meetings in New York. The First Nociety of Northunists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 104 A. M. and 73 P. M. Henry J. Newton, Fresident; Hen-ry Van Glider, Secretary. The American Spiritualist Alliance meets every Sunday afternoon at 2% of the ket in Republican Hall, 55 West 33d street. Henry Ridles, President.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL, Published weekly in Chicago, Ill. Price 5 cents per copy. \$2,50 per year, VOICE OF ANGELE, A Semi-Monthly, Published in Bos-ton, Mass. \$1,65 per annum, Single copies 7 cents. FACTS, Published quarterly in Boston. Single copies focents. VOICE OF ANGELS, AND ALL, Single copies 7 conts. TO, MASS. \$1,65 per annum. Single copies 7 conts. FACTS. Published quarterly in Boston. Single copies 50 cents. MILLER'S PSYCHOMETRIC CIRCULAR. Published by C. R. Miller & Co., 17 Willoughby street, Brookiyn, N. Y. Sin-gle copies lo conts. THE SFIRITUAL OFFRAING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Por year, \$1,50. Single copies 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL OULTURE. Published monthly in New York. Price 10 cents.

cents. THE BHAKER MANIFESTO. Published monthly in Sha-kors, N. Y. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH: Utica, N. Y. A monthly. Price

10 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50

India. Conducted by H. F. Havatsky. Single copies, or cents. LIGHT FOR ALL. Published semi-monthly in San Fran-cisco. Gai. Single copies, 10 conts. COUNCIL FIRE AND ARBITRATOR, published monthly in Washington, D. C. 10 cents single copy; \$1,00 per year. GALLERY OF SPIRIT ART, An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

RATES OF ADVERTISING.

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

BUSINESS CARDS.

THIS PAPER may be found on file at GEO, P. ROW-Bureau (D Spingles street), whore advertising be made for it in NEW YORK.

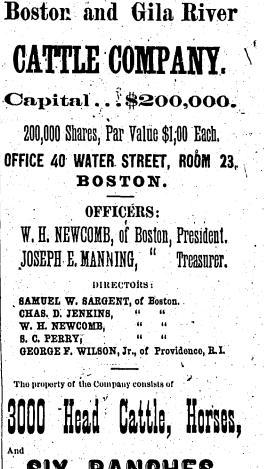
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AUSTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 64 Russell Street, Melbourne, Australia, has for sale the Spiritual and Reformatory Works published by Colby & Rick, Boston.

SPECIAL NOTICES.

DR. F. L. H. WILLIS will be at the Quincy



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JAMES J. H. GREGORY, Marblehead, Mass.

A CARD.

O W1NG to a decided difference of opinion between my-self and Mrs. James A. Bills in regard to the manage-ment of her Materializing Scances, 1 have concluded that in the future 1 shall entirely withdraw from them. 1 am now ready to make engagements to form Developing Circles any evening anywhere within fity miles of Boston. JAMES A. BLISS, 108 Harrison Ave., Boston, Mass.

This is to certify I willingly agree to the above. I fully indorse the above. Miss. C. B. BLISS, Feb. 3. 34 Worcester street, Boston.

DODGE'S 99 CENT STORE.

I HAVE closed my business at 98" remoins street, but shall shortly re-commence trade in another location in Ros-ton; of which due notice will be given. JAS, S, DODGE, Fob, 3,-11*

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page. Mpecial Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, ench insertion. Notices in the editorial columns, large type, lended matter, fifty cents per line. Payments in all cases in advance. AF Electrotypes or Cuts will not be inserted.

By We announced in a previous issue that James H. Young, an earnest worker for Spiritualism in New Orleans, La., was desirous of bringing out Bible stories No. 1 (appearing in the Mediums' Friend) in pamphlet form, and that he would be glad to receive pecuniary offerings from those willing to assist in his efforts in this direction-the sums advanced to be repaid in copies of the brochure. He writes us that since the insertion of the notice he has received \$16,60 in aid of the project, for which he is very grateful. Any person willing to afford him further aid toward bringing out the pamphlet can address him at 318 Liberty street, New Orleans.

On Tuesday, Jan. 23d, the dominant party in the Massachusetts Legislature voted not to print extra copies of Gov. Butler's message, for which there is much demand-and which course has often been followed heretofore, even to the extent of printing ten and fifteen thousand copies - and on the next day voted to print two thousand extra copies of an ORTHODOX sermon. Perhaps those so voting thought the people required more sermonizing than practical information about State affairs, special commissions, lunatic asylums, etc., etc.

What Dr. S. B. Brittan wrote of William White at the time of his sudden transition may now be aptly applied to himself:

 $q_{i'}$

"As we look around us, we miss a faithful soldier who wore the armor of light. 'The sword of the Spirit' was in his hand, and he was always on duty. To-day his post seems to be deserted. But when the roll of the faithful is called he still answers to his name, and we learn that he has been promoted from the ranks of mortals. It is well. A worthy champion of the Right and a true lover of his Race-worn with the strife and weary with the march-rests from his labors."

Horace M. Richards, a well-known Spiritualist, is in a sick and helpless condition and needs immediate pecuniary assistance. Any funds sent to the care of BRO. EDWARD S. WHEELER, 1338 Chestnut street, Philadelphia, will be duly acknowledged and carefully appropriated. Kind hearted Spiritualists should act promptly in this matter, as the case is one of urgency.

CHELSEA.—Allen Putnam, Esq., last Sunday evening gave a fine lecture, full of truths and deep thought, which was highly appreciated by the audience. Though Mr. Putnam is now in his eighty-first year, his mind is as clear and logical as at forty, and he deserves to be heard frequently upon the spiritual rostrum.

is (as will be seen under "Meetings in Boston") conducting a series of conferences at Chapel Hall, 818 Washington street, the services at which are well attended and of spiritual profit to all concerned.

Mystic Hall, Charlestown District.-Meetings are ald at this hall, 70 Main street, every Sunday afternoon, at 3 o'clock. C. B. Marsh, Conductor. 25th.

The Chelsea Spiritual Association holds meetings every Sunday at 3 and 7% P. M. at Odd Fellows' Building, opposite Bellingham-street Horse Car Station. Next Sun-day atternoon, Mrs. Maud E. Lord will occupy the rostrum; in the evening, Mrs. S. Dick will speak, followed by tests. THE LADIES' HANNONIAL AID SOCHTY meets every Friday afternoon at 20°clock in the same hall. Business meeting at 4%. Entertainments in the evening, Mrs. S. A. Thayer, Prosident; Mrs. A. E. Dodge, Secretary.

NEW ERA HALL.-Shawmut Lyceum metlast Sunday, and though the day was far from pleasant, there was a good attendance, and the session was very much enjoyed. Silver Chain recision was very much enjoyed. Silver Chain reci-tations, followed by the Grand March; recita-tions by Little Blanche, Gracie Burroughs, Charlie Pray, Haskell Baxter and Bessie Pratt; a piano solo by Sadie Mussey; remarks by Dr. Ware, President Hatch and Vice-President Rand, and the Physical Exercises, made up the order of the services. On Sunday, Feb. 4th, 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. J. A. SHELHAMER. Seats free. J. A. SHELHAMER, Secretary Shawmut Spiritual Lyceum, Office 81 Montgomery Place.

PAINE HALL.-On Sunday, Jan. 28th, the Lyceum was called to order by Assistant-Conductor Weaver. After the usual singing and reading the exercises were as follows : Recita-

gathering. The ninth of these assemblies will take place in this hall on Monday evening, Feb.

oth. Preparations are being made for a Grand Fair in aid of the Lyceum, and it is hoped that the Spiritualists of Boston and vicinity will extend Spiritualists of Boston and Vicinity will be a sist us in to it a generous patronage, and thus assist us in carrying on the good work of leading young minds into right paths. The Fair will be held in Ladies' Aid Parlors, 1031 Washington street, commencing Feb. 19th, closing the 24th. Tick-

commencing reo. roth, closing one rule rock ets fifty cents. It is our earnest desire that our public speak-ers while in the city will come to the Lyceum and give us the encouragement of their pres-ence and cheering words. ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1. 800 Tremont street, Boston.

EAGLE HALL, 616 WASHINGTON STREET .--On Sunday last we had the pleasure of listening to one of those profound, scholarly dis-courses that ever flow from the lips of our veleran worker, Judge Ladd of Cambridge. Prof. W. W. Clayton delivered an eloquent lec-ture upon "The Practical Phases of Spirit Philosophy," and was listened to with deep in-Philosophy," and was fully controlled, ing to one of those profound, scholarly dis-

There is, we regret to say, no improvement in Mrs. Willis-Fletcher's health, she being in a very reduced state, with but slight encouragement for her recovery. Mr. J. William Fletcher lectured before the First Association of Spiritualists on Monday evening in Trenton, N. J. This association is doing a very good and useful work.

Joseph D. Stiles of Weymouth, platform test-medium, will occupy the rostrum for the Chelsea Spiritual Association, Sunday, Feb. 18th, afternoon and evening. During the months of November and December Mrs. Abble N. Burnham spoke in Providence, R. I., and in Newburyport, Beverly, Clinton and Needham, Mass. She has just concluded a highly successful engage ment in Springfield, Mass., and has received a special invitation to return there again soon. She may be addressed at 8 Bulfinch street, Boston.

Frank T. Ripley, platform test medium and lecturer, will start Eastward very soon, and will lecture and give tests anywhere along the route if desired. He can be addressed for the present at Indianapolis, Ind.

The Ladies' Aid Society. To the Editor of the Banner of Light :

The parlors of the Ladies' Aid Society, at 1031 Washington street, have now a new at traction, the Sunday evening meetings having given them a distinctive free conference feat-ure. All shades of honest, earnest thought meet a most hospitable well-baim of the conference reading the exercises were as follows: Recita-tions by Ella Waite, Mary Chadbourne, Flora Frazier, Freddie Stevens, Lillie Woods, Amy Peters, Allie Waite, Mamie Havener, George Latham and Carrie Huff; song by Emma Parr, and a composition written and read by Frank Woodbury. On Tuesda revening, Jan. 23d, a very fine programme wa offered and carried through by the "Appleton Club," composed of members of the Lyceum, comprising plano solos, readings, etc., concluding with the farce, "That Rascal Pat," which was satisfactorily given and re-ceived by the audience, the characters being the Miss H. M. Dill and Mamie A. Hosmer-at the conclusion of the exercises the floor was cleared for dancing, and this was participated in by a larger company than at any previous gathering. The ninth of these assemblies will take place in this hall on Monday evening, Feb.

Gone to the Better Land.

On Sunday, Jang28th, our brother and an old time worker, Obadiah P. Osborn, left the mortal and sought the Better Land. He was one of the pioneer Spiritualists of Providence-one of a small band that opened and sustained public meetings when the cause was unpopular, belleving truth preferable to error, though it cost time, money and reputation. He was always a hearty, willing worker until disease overtook him, which for a number of years had laid upon him its heavy hand. But so long as the mental was unclouded by the breaking down of the physical, he held to his faith and found in it a solace. WM. FOSTER, JR. Providence, R. I., Jan. 28th, 1883.

Dr. Benson's Celery and Chamomile Pills cure promptly headache of 'every nature. 50c.; druggists.

House, Brattlest., Boston, every Wednesday and Thursday, from 10 till 3, till further notice. Ja.6.

J. V. Mausfield, 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 cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.





The increasing demand for Water Filters has induced us to seek the best articles made, and we offer CHEAVIN'S, manufactured at Boston, (Lincolnshire,) England. Its superiority for purity of water, rapidity of process, simplicity of construction, durability and efficiency, is verified by 27 medals the past ten years. It is adopted by the medical profession of London, by the London and provincial hospitals, hotels, private families, &c. Price, 11-2 gallons, \$7 each; 21-2 galls., \$9; 31-2 galls., \$13,50; 6 galls., \$23 each.

We desire to call attention to recent importations of Decorated Dinner Sets, Umbrella Receivers, Duplex Lamps, Rich Cut Table Glass Ware, &c., &c.

WHOLESALE AND RETAIL. JONES, MCDUFFEE & STRATTON. 120 FRANKLIN ST., BOSTON.



From American Journal of Medicine. Prom American Journal of Medicine. Dr. Ab. Meserole (late of London), who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cawes of over 20 years' standing successfuily cured by him. He has published a work on this disease; which he sends with a large bottle of his wonderful cure free to any sufferer who may send their express and P. O; address. We advise any one wishing a cure to address DR. AB. MESEROLE, NO, 06 John street, New York.

Fob. 3.-1w* MOTHERS OF GIRLS should send for a GIRLS, "containing a visat amount of useful information. Editor of Banner of Light says it is "a much needed book." Price \$1.00. Circulars free. A GENTS WANTED. Address FOW LER & WELLS, Publishers, 753 Broadway, New York. Feb. 3.

MRS. C. L. BRYANT,

CLAIRVOYANT', Test and Trance Medlum. Public Circles Wednesday and Saturday evenings, and Private Sittings daily. 455 West Madison street, Chicago, 10. Feb. 3. – 10*

MRS. H. A. DAVIS, MEDICAL

472 Tremont street. Suite 2. Examinations from lock of hair, by letter, \$1,00, including rescription. Office hours from 12 M, to 4 P, M. Feb. 3, -1w*

Mrs. Augustia Dwinels,

SEERESS: also Trance and Prophetic Medium. Rooms Nos. 13 and 14 at No. 45 Winter street, Boston. Feb. 3.-2w*

Feb. 3. -2x* THE SPIRITUAL OFFERING FREE. We will send SPIRITUAL OFFERING during the month of February free to every subscriber to the Banner of Light who will notify us that they would be glad to receive it. We desire to have every reader of the Banner know that there is a Spiritual paper published in the West worthy the cause it represents. Address, the publishers, FOX & WILSON, Ottuinwa, Iowa, Feb. 3.

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale. Nov. 15. - istr

YOUK-CHART OF DESTINY. By a Bohemian Agypsy. Send age, color of syssand hair, with 20 cents, to G. WELLES, Parkyiller L. L. N. Y. 1wis - Feb. 3.

NOW READY. **Bible Myths** AND THEIR PARALLELS IN OTHER RELIGIONS:

Being a Comparison of the Old and New Testament Myths and Miracles, with those of Heathen Nations of Antiquity; Considering also their Origin and Meaning.

With Numerous Illustrations.

This work is the result of many years' study of the refi-gions of antiquity: It contains quotations from hearly all the sacred books of heathen nations, and from other rare and valuable works which are not accessible to people in general. The chapters are so arranged that it is a perfect cyclopædia of reference. Years of research would be no-cessary to discover all the information it contains. It is a most searching investigation into theorigin of Christianity. Every statement is verified by copious noises and authorities, so that it may be trusted as a thoroughly reliable work. It contains information which will be startling to many. I vol. 8vo, cloth, about 600 pp. Frice, 44,00; postage 25 cents. ents. For sale by COLBY & RICH.

For sale by COLBY & RICH. OUINA'S CANOE and CHRISTMAS OFFER-ING, filled with Flowers for the Darlings of Earth, Edited by "OUINA'" through her Meditum, "WATER-LILX," MRS, CORA L. V. RICHMOND. Of the gifted mediumistic author of this new work, not a word is necessary to commond it to the favor of all. This work for the Chiftern is just the thing long wanted. Of, the beautiful spirit-author, "Ouina," so well known on both sides of the Atlantic, we can only say, words are inadequate to express how highly she is esteemed. The CHRISTMAS OFFERING opens with a history of her earth-life and its tragic closs. Cloth, glit, pp. 160. Price \$1,00; postage free. For sale by CULBY & RICH.

MY EXPERIENCE;

Or, Footprints of a Presbyterian to Spiritualism.

BY FRANCIS H. SMITH. An interesting account of "sittings," with various me-diums, by a Bialimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism, Many inter-esting messages are given.

Cloth, 75 cents, postage free. For sale by COLBY & RICH.

BANNER OF LIGHT.

Mlessage Department.

6

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, No. 9 Mongomery Piace, every TuEBDAY and FRIDAY AFTER-NON. The Hall (which is used only for these seances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress antil the conclusion of the seance, ex-cept in case of absolute necessity. The public are cor-dially invited. The Message's published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond - whather for good or evil-control the to the doyond - whather for good or evil-control in the spirits carry with the estimated of the search quently those who pass from the earthly sphere in an unde-reloped state, eventually progress to a higher condition. We ask the trader to receive no doctrine put forth by more and the there is no comport with his or her record. All express as much of truth as they perceive-no more.

The normal sector is a set of the set of the sector is a set of the set o

seances. [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 regard to this department of the Banner should not be addressed to the medium in any case. LEWIS B. WILSON, Chairman.

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

[Report of Public Séance held Dec. 1st, 1882continued from last week.]

Elizabeth J. Miller.

[To the Chairman :] I hope I am not intrud-ing. I have wished so long to come and manifest myself; but I have not had an opportunity of doing so. I have a number of friends in this life, and I have many friends in the spirit-world. Those who are with me are as anxious as I am to communicate to our friends of earth; and so, as they cannot all come, I desire to send their messages and express their love for them. I wish my friends of earth to know that the dear ones they call deal are really alive, that they still live and will ever do so, and that they can come to those who are yet in the body, bear-ing love and sympathy, and bringing influences that will elevate, strengthen and bless the spir-

Here's a nice, young, bright looking squaw; she is a messenger spirit; she comes to a me-dium, for she says the spirits never get a chance to communicate anything to their medium, and so she wants to say a few words to-day. She itual part of their lives. I want to say that John is very active in the spirit-world; he does not remain in the homes which fivill be understood, for I always bring it when I desire to show myself clairvoyantly to any mediumistic person. You may call me Lily, and my medium will 'know and recognize my message.' I cone, bringing my love and the love of the band to her. She feels very lonesome and sad at times, because she thinks if the spirits would only give her something for her-self, a word of encouragement and cheer, some-thing by which the could feel strengthened and of the spheres, as do many of the other spirits, because he is constantly attracted back here; he is living out his life in connection with those of his family who are in the old house. He is very glad to come and to perform the work which he desired to accomplish while here; although the physical gave way, became so weak and feeble that the spirit could not remain in the body, yet the energies, and powers within were not extinguished, and the plans which he had before him are now being outwrought his son and upon another one closely associated you desire are to be brought out before you; you are to pass through a new development, other powers are to be added to those you pos-sess, that will be for the advantage of the spirit-ual work; so, for a time, you are to be content-ed, to rest assured that all things are working out for your own good, and for the blessing of others. Shadows have fallen upon you, but those will come to the life of every one, espe-cially to those who are chosen to travel the road of medlumship. Rest assured that beyond the shadows the golden sunlight shines that its rays of glory will fall upon your life to warm and to cheer your heart; then, even though the storms press upon you, and at times they seem his son and upon another one closely associated with his family. He desires me to say that all has been for the best-all things are working to a grand accomplishment. He feels highly gratified in consequence, and desires each one to feel that he is not dead, that his life has not been a failure; he is still able to outwork those schemes which he had in mind, which he so longed to accomplish when here. Our friends felt it was sad that Jolin should pass away just at a time when it seemed as though be would at a time when it seemed as though he would be able to perform some things he had in mind; yet had he remained in the body he would not have been able to do what he desired, for new Inverse here able to do what he desired, for new conditions have arisen; but, having passed away, those individuals associated with him have turned their attention in other directions and he has been enabled to perform his work, through the instrumentality of his son and others, to a great extent. He is perfectly satis-fied; he says he would not return to mortal life if he could only be desires to sond his lowe to storms press upon you, and at times they seem to engulf you, yet feel that your angel band are protecting you, and guiding you through those experiences which are unpleasant to your if he could, only he desires to send his love, to assure his friends, that all things are working for their good. Others with me-my friends will know who they are-each one who passed away, Jennie, Elizabeth and others, are all to gether, and unite in sending their love and blessing to those loved ones who remain in the body. through another person, in private, a token, a symbol that the medium looks for, and also an-other message of advice.

I am Elizabeth J. Miller. I bring my message to friends in St. Louis. One member of John's family reads your paper; he attends a meeting where Spiritualists gather at times, and has become very much interested in Spiritualism. Through him and through the results of his in-vestigations we hope to reach every member of our family, every friend who is near to us, and I think we will do so. He will see my message.

words from Boston they will be very much astonished. They know how I desired to travel to the East before my departure from the body. They would shake their heads and say. 'He will never go—he will never gain health to travel anywhere; his time is almost fin-ished.' I want them to know I have traveled to Boston and other places East. I have not only journeyed this way, but have traveled to many distant points. I have been to Europe, and visited those places of which I used to read, which I desired so much to see, but thought I never would. Tell my friends if they should know." This brave is about thirty-seven years old—is not an old brave—has brown scalp-locks and blue lookers. CAPT. MAILTIN ADAMS. Insport of T worte Searce netw Dec. on, 1962.] Invocation. Spirit of Love, of Wisdom and of Truth, we invoke thy benisons of good upon this assembly. May thy ministrations of power be feit by every spirit pres-ent. May thy influences of peace go forth far and wide, litting humanity above the cares and perplexi-ties of material life, even unto that piane where purity. harmony and concord abound forevermore. Thou Divine Parent, who dost envelop all human hearts within thy great mantle of love and protection, we would be brought more consciously within the embrace of thy loving arms, feeling that thou art in-deed our friend, our comforter and guide, who dost ever point the weary, suffering soul onward unto that land where there is no more death and no more sad-ness, but only life and joy and peace forever. We would receive to-day the ministrations of the angels. May our hearts become receptive to the truths which thy holy ones have to bestow. May we go forth from this place bearing with us influences of peace and harmony, of sympathy and cheer, that will bless and elevate those with whom we come in contact. We ask the blessings of the angels upon every life, bear-ing the sorrowing and the weak out of the valley of the shadow of suffering, and bringing unto those already blessed a higher strength to perform their duty, and to do the will of their Father who is in heaven.

Questions and Answers.

CONTROLLING SPIRIT .- You may now present your questions for consideration, Mr. Chairman.

QUES.-Is a knowledge of the location and means of obtaining mineral and other treasures beneath the earth's surface, that might be made known, designedly witheld until the time shall arrive when the discovery of vast accu-mulations of wealth will be devoted to the benefit of the many rather than the aggrandizement of the few? Ans.—Iluman experience proves that in nine

ANS.—Human experience proves that in fine cases out of /ten vast accumulations of wealth prove to be a curse rather than a blessing to the individuals who possess them; hence spirits possessing knowledge concerning these hidden resources of the earth will not engage in any scheme that is to advance the material welfare scheme that is to advance the material welfare of others to the detriment of the spiritual. When mortals accept the great truth that wealth is bestowed for the benefits of humanity as a *whole*, and is to be applied to individual life only for the advancement of its purest and best interests *spiritually* as well as physically ; that no man has a right to accumulate more than a competence which will keep himself and those dependent upon him in a comfortable condition — when they learn this, and apply it, then, no doubt, the knowledge that is at present withheld concerning these things will be revealed, and humanity will not only dis-cover and appreciate the hidden sources of the earth, but will be able to utilize them for the prosperity and blessing of all.

call, but will be able to utilize them for the prosperity and blessing of all. $Q_{\rm c}$ —Is the production of sounds, as of rapping, the simplest and easiest method known to spirits' by which to communicate with mortals a

A.—The production of sounds, as of tapping, or of those similar to the moving of furniture, the rattling of stones, and so forth, is the easi--The production of sounds, as of rapping, est picture of communication known to some spirits. Those spirits who are pronounced in character, who possess the positive will-force, but who, not having outgrown their earthly proclivities, desire to live in connection with the mundane sphere, possess a large amount of physical power, through the operations of which they delight to make themselves tangi-bly known to mortal understanding. But other which they delight to make themselves tangi-bly known to mortal understanding. But other spirits, just as pronounced in character, and possessed of as great an amount of positive will-force as these, who do not live in the mun-dane sphere of life, but rather in the realm of mind than of matter, do not communicate to mortals through the agency of physical sounds, for the easiest mode of communication to them is that which lice within the realm of mind. is that which lies within the realm of mind; they can more easily communicate with their mortal friends by impressing their thoughts upon the brain of some mediumistic individual than they can by applying physical force to ob-jective articles—thus expressing their identity. Q.—Can there be such a thing as absolute falsity? Is not everything true to the condi-tion that meduce it?

human experience declares that error has a real, palpable existence; that it occasions hu-man pain and misery, and will ultimately work out its own condemnation.

sion, and believe the time is not far distant when the doors of the medical schools and colleges of this country will be thrown open and those within will court inspection. I be-lieve the time is at hand when the pupils and teachers of these medical schools will appreciate the great fact that the entire universe is a res-ervoir of magnetism; that the atmosphere is permeated with this life giving breath; that the rocks and the flowers of the field are charged the rocks and the flowers of the field are charged with it; that the sunshine bears it unto man upon its golden wings; that the winds of heaven send it throughout his entire system. I do think the time is coming when the medical fac-ulty will understand this truth and accept it, and apply its principles to their avocation, not only by imparting magnetic strength to the weak and suffering from their own frames, but also teaching humanity at large the great truth that those who live in the sunlight and the air, who quaff the crystal waters, who will try to live in harmony with nature, will become healthy and strong. and strong. I do think the time is coming when the purest

principles of wisdom and truth will be engraft-ed within the minds of the children of earth,

ed within the minds of the children of earth, and the cultivation of the highest, the truest attributes within will be attended to, and the development of physical and spiritual health will be more carefully looked after. To all my friends I send my love and greeting. I will bear them a message of peace wherever I. can find an opportunity of doing so. I have friends in Brooklyn, New York, San Francisco, Cincinnati, and in many other places. E-pecial-ly would I bear my fraternal greeting to one with whom for a time I was associated, through whose ministration and instruction I received with whom for a time I was associated, through whose ministration and instruction I received much assistance and knowledge, and to whom I bear my blessing, assuring him that at all times I will be ready to bring to him from the spirit-ual world those influences which I feel may be for his use. I am proud and happy to be able to associate with the gifted members of his spiritual hand, and to work with them for the blessing of humanity. I refer to Dr. E. D. Bab-bitt, formerly of New York City, but who now resides in Cincinnati. Please record me as Dr. Amanda M. Dutch.

Charles Henry Bacon.

Good afternoon, Mr. Chairman. I am not acquainted with you, but I feel to intrude, be-cause I desire to reach my friends who are in the body. Lhave a number of friends, sir, in various portions of Maryland; the principal ones, however, are in Baltimore and in Freder-ick County. I think they will learn that I have come to your Circle-Room and have ex-pressed my desire to mulifer to them I do ick County. I think they will learn that I have come to your Circle-Room and have ex-pressed my desire to manifest to them. I do not know how they will take my message, for they are not very much inclined to spiritual things; rather do they hold on to the old ideas and ceremonials of what I might call "the Dark Ages"—perhaps they will consider me uncourieous to the Mother Church—conse quently they do not take kindly to the teachings of the spiritualistic pr ss and platform. How-ever, a very young friend of mine, in whom I take an interest—I call him young, although he may not feel flattered at my doing so, for he has lately attained his majority, but to me he appears to be very young and inexperienced— has had his attention directed to spiritual things. I understand that he has attended, upon two separate occasions, a spiritualistic scance, where he observed what he calls phan-toms, intangible, flimsy beings, issuing from a dark corner. He is somewhat frightened in consequence, although eager to pursue his in-yostigations. vestigations.

I am not here to announce myself as one of those ghostlike creatures. I want to tell my friend that if he will pursue his investigations, and will visit mediums -1 care not whether they are of the materializing kind, or whether they are what you call trance mediums—I will put in an appearance if possible, and make my-self manifest to him. I think he will be glad to hear from me, because although it is about six years since I passed from the body, yet my young friend always felt a strong attachment toward myself, and has often thought that if it than they can by applying physical force to ob-jective articles—thus expressing their identity. Q.—Can there be such a thing as absolute falsity? Is not everything true to the condi-tion that produces it? A.—While everything is the result of the con-ditions that have produced it, because all things are governed by law, and there must be no de-viation from this law, yet it by no means fol-lows that everything is permeated with abso-lute tfulh, and that there is no such thing as falsity. As darkness is the absence of light, so to the determination to declare it their belief to the determination to declare it their belief that there is no such thing as error or falsity. because all error is but perverted truth, yet human experience declares that error has a real, nabable existence of that corporates that error has a real, nabable existence of that corporates that error has a real, nabable existence of that corporates that error has a real, nabable existence of that corporates that error has a real, nabable existence of that corporates that error has a real, nabable existence of the corporate their belief has there is no such thing as error or falsity.

home was a happy one. I was pleasantly situ-ated with my dear father and mother and brothers: I felt to cling to them as long as the earthly life remained, and after passing out from the body I still kept beside them, for my heart's love was there; yet there were many dear friends in the spiritual world who came to the me to the spiritual world who came to

give me greeting and welcome, and take me to their bright homes. After this long lapse of years, I come back with greetings to my friends. I have come in contact with them many times, and have brought them cheering influences from the

I believed that spirits could come back whon I believed that spirits could come back whon I was here. I was a member of the Children's Progressive Lyceum; I took a great interest in it; I felt that its teachings were beautiful; that it; I felt that its teachings were beautiful; that they were conducive to the welfare of individ-uals, spiritually and materially; so, when I passed from the body, I knew that I should be greeted by the spirits of loved ones gone before. I was not afraid; there was no experience to give me one feeling of terror; all was bright and beautiful. After this long time, I look back with pleasure to that time and scene, for, it seems to me, it gave me the crandest experience it seems to me, it gave me the grandest experi-ence of my life; it usbered me into that world where all the beautiful things I ever thought where all the beautiful things I ever thought of, or dreamt of, have been brought forward to my experience and understanding. Oh I, my friends, I would that you could perceive the spiritual world as it is I In dreams I some-times bring to you ideas of the home which I inhabit. In moments of quiet contemplation, when your hearts go forth to the angel-world, you can perceive something of the atmosphere which bathes its homes of light; but never until you reach the immortal world will you realize the true condition of the spirit, and what it is, really and truly, to live. Changes have taken place since I departed from the land of shadows, as I call this world; the other seems to be the world of sunshine. Changes have come to those whom I knew. 'I have perceived them, and I know that these

Changes have come to those whom I knew. I have perceived them, and I know that these

have perceived them, and I know that these changes have only been for the good of those to whom they have come. By-and-by, when we all meet in the land of the hereafter, we will be able to look back and understand really and truly why all these things were so; they will be explained, and we will be able to rejoice in each experience that came to us in earth-life. I had not lived in the State from which I passed out a great while before my physical decease, although I had, become acquainted with many friends there, and had felt the asso-ciations to be beautiful and pleasant; yet my heart sometimes wandered back to the old home, and after I passed from the body I went to visit friends whom I had previously known. I am glad to say my influence was falt, and it I am glad to say my influence was felt, and it was believed that I had really come to visit them. I passed away from Osseo, Minn. My father is Benjamin Lewis. My mother's name is Mercy. I lived to be twenty years of age be-fore I was called from the body. Anna E. Lawis Lewis.

Wm. D. Rowe, Jr.

Wm. D. Rowe, Jr. [To the Chairman :] I am glad to meet you. sir. I am here with a strange company, for I perceive all classes—spirits of all grades of un-ioldment and advancement, from the crude-minded and ignorant to the brilliant spirit, who is advanced in knowledge and the attain-ment of wisdom; and as I look over the entire company and behold the waves of darkness and the gleams of light which emanate from them. I perceive that many a lesson can be them, I perceive that many a lesson can be learned from the lives of those who are gathered here, many truths gathered that may be of practical benefit to my own life; so I find that by coming I enter a school where lessons may be taught and learned, and where practi-cal experiences may be reaped by the thinking spirit. However, I am not here to discourse many such subteat only to send fratemal upon any such subject, only to send fraternal greetings and assurances of continued interest greetings and assurances of continued interest and love to my friends of earth, to tell them I have met the dear ones gone before. I am associated with those who are congenial to my spirit, and we live in happy communion to-gether. If my friends will give me an oppor-tunity of coming to them in private, I think I can give them a discourse that will be highly practical, as bearing upon my experience while in the mortal form and associations with them

can give them a discourse that will be highly practical, as bearing upon my experience while in the mortal form and associations with them, and also spiritually, as bearing upon my expe-rience since passing from the body, surrounded by the loved ones of the immortal life. I am ready to respond to their call at any time, "I am pretty well known, sir, in Swampscott, in Lynn, and also adjacent places where my family and friends are known, and where those near to me reside. I send out my message to them, trusting that it will be received in the same spirit of love and truth in which it is of-fered. I was known in Lynn in connection with the firm of," Choate & Rowe," coal deal-Unoate ers. I think those who are interested in Spiritualism, who, knew of me, will be kind enough to send my message to the homes of those whom I love; at least I feel confident I will be treated with respect, as a messenger from the spiritual world. I will be glad to meet my loved ones in private. I can give them messages from the efer-nal life which I feel will be of assistance and of importance to them in their daily lives. I was known in the body as William D. Rowe, jr. I lived to what I should now consider to be the prime of life. It will be four years the coming spring since I passed from the body.

Lotela,

For Betsey N. Prince; William Butler; Chas. J. Clifford; Capt Martin Adams; Lily; Alice Wynde; Polly Hendricks.

[To the Chairman:] How do, Wilson brave? How do, pale-faces? Lotela going to give messages now for those who cannot control to day.

BETSEY N. PRINCE.

BETSEY N. PRINCE. Here's a squaw, she's an old squaw—or was, when here. She's kind o' big, too. She wants to speak. She says: "I am Betsey N. Princo. I lived in Weston, Mass. I have friends there: I have friends in Manchester, too, where I used to live years ago. I was seventy nine years old when I died. I want my friends to feel that I am comfortable: I am well situated: I am very well pleased with the life that I now live: I am not changed much from what I was here; but I. can see more clearly. I go about among the people and look round and see what they are doing: I take observations, and I want my friends in the body to know that I am not con-fined to any one place. Tell 'cm I have a home of my own; it is a snug little place, and I am happy in it. Tell them to try and do all the good they can while here, and they will find a good place when they get over. I want to say good place when they get over. I want to say that if any of 'em will give me a chance to come, I will be on hand to make them sure it is really me who speaks to 'em. I think it is high time they knew something about the journey they are going to take before many years have passed." It will be two years next month, Jan-uary, since the spirit went to the hunting-grounds.

WILLIAM BUTLER.

Here is a brave who says: "Please to call me William Butler; and I direct my message to friends in East Buxton, Me. Tell them that Hannah and myself come back to their homes and try to make them feel that some one is moving about. We want 'em to know that spirits do come and live with their friends in the spirits do come and new with their friends in the body; that they visit them; take their seats in their homes of earth, and try to make their in-fluence felt. I have been learning of spiritual things, and I feel that I have gained a great deal of information, which will be of use to those friends of ours who are in the body. I want them to one a sciele and vire us one or want them to open a circle, and give us oppor-tunities of returning. I was glad to welcome my wife, Hannah, when she came to the spiritmy wife, Hannah, when she came to the spirit-world, and show her around those parts which she had no idea could have any existence. She is very much surprised at all the things which she has seen, but she is highly gratified, and wants all her friends in the body to know what a good world they will find when they leave this world which you call the earth."

CHARLES J. CLIFFORD.

There's a brave here who says he has friends in Springfield, O. "I am known as Charles J. Clifford. I have friends in various parts of Ohio: those in whom I/am most deeply inter-ested are in Springfield. They have become a only those in which i have become a little acquainted with the teachings of Spirit-ualism, and are in great wonder concerning them. It seems as though my friends had been asleep for the last twenty years, for they have just awakened to a knowledge of the fact that there is such a thing in the world as is called Spiritualism, and that it has a great many adherents or believers. Now that my friends are roused up to this knowledge, I want them to go to work and try to understand something about it. I come to tell them this is really a truth—that spirits return: that those who are called the dead are more fully alive than mortals are; that the spiritual life is the substantial life, and to my experience it seems as though the material was the fleeting. When my friends learn that I have sent them a few

C ALICE WYNDE. Here's a very bright, beautiful. spirit, who comes and desires to manifest. She says: "I wish to send my love to my sister, for I am one of her spirit-guides. I have been given the privilege of attending her in her daily walks of life; and bringing to her spirit that magnetic strength which she has required. I wish her to ottage to here spirit to be averaged attend to herself in many ways, to be cureful of her physical body, for she is delicate, she will not be able to stand the strain upon it un-less she is very careful. I, in connection with less she is very careful. I, in connection with others, who are with me, say to her: Dear Anna, try and do for yourself; do not put off from day to day attending to your own neces-sities, but do that which you feel will be for your highest goed. There is much work to be done yet by you in this mortal life. We wish to have you strong and enduring, for there are beautiful ministrations to be given through your influence unto human hearts. Those who are weary and sad feel unified and strongthened weary and sad feel uplified and strengthened in spirit when they listen to the sweet strains of music which you evoke from the instrument. They will come to listen to you in order to become benefited in spirit as well as in body, and we wish you to look to yourself, attend to your needs, because there is much necessity for your doing so ; and do not feel, dear sister, that you are desirted ; your spirit-friends are with you, bearing messages of love and, peace to your in-terior heart which you can interpret and un-derstand for yourself. The beautiful flowers in the spiritual world surround you; they are placed before you; you may gather them up and enjoy and appreciate their beauty and fragrance, be cause these things enter into your interior life. Your experiences are at times beautiful and strange, but they are not the experiences of all mortals, because you are susceptible to the in-fluences of those of the higher life. Dear sis-ter, feel sure that your loved friends are with you, that they bear their blessing, that they will assist you through all the coming time; they are working for you and through your in-fluences for humanity in many ways. We will come in the still and quiet hour, bearing to your

CAPT. MARTIN ADAMS.

Here is one who says if he was in the body he would be very aged, but he feels strong and young now, in the spiritual world. He says : "I have friends in East Boston and Boston. I desire to send them my greetings and my love, but I do not come so much to communicate for myself or L do for my common Reherca.

myself as I do for my companion, Rebecca, who has not lived in the spirit-world as long

who has not fived in the spirit-world as long as I have. She desires very much to come into personal communication with those loved ones in the form to whom she is closely and fre-quently attracted. While I would desire also to send messages to them, or to come into com-munication with them, in order to talk over-matters in which we are all interested, yet I have not thost owned desire to do so which

matters in which we are all interested, yet 1 have not that extreme desire to do so which my companion manifests; she feels it to be of more importance than anything else that she should make herself known to those of earth, so I send her love with my own, and tell our friends that the first opportunity they have for communication with spirits through a me-dium I hope they will avail themselves of, be-cause we are desirous of making our presence known to them, and of communicating matters

known to them, and of communicating matters of importance. Capt. Martin Adams." Those he most particularly desires to reach are in East Boston. He says he thinks friends of

so she wants to say a few words to-day. She says: "I bring a white lily; it is an emblem which will be understood, for I always bring it

thing by which she could feel strengthened and renewed for the work, she would be so happy— but the tidings she longs for do not come. So 1

you desire are to be brought out before you;

being. They will remove from your path those conditions which have not been for the unfold-

that the work shall increase and grow, that many hearts may be strengthened and blessed through the ministrations of angels who come in contact with your organism." The spirit wants

to say more, but cannot seem to now, there is so much influence from others pressing upon her; but she says she thinks in a very little while we shall be able to bring to her medium,

ALICE WYNDE:

theirs will show his message to them. LILY.

own interior mind those impressions which you are to give forth into external life. You will thus he as isting others and be blessed yourself. Alice Wynde, to her sister, in Hudson, Mass."

POLLY HENDRICKS.

Now an old squaw comes. She has got on a dress-I s'pose you call it a dress-with great big flowers on it, as big as a dahlia. She has big flowers on it, as big as a dahlia. She has got a cord round her waist, and she says: "My name is Polly Hendricks. I have friends on the Cape; in different places they know of me. They think I am dead and burled, but I aint." Should n't think she was; she's a fat squaw. "I want to tell 'em that though it is a good many years since I went out. I still know what is going on and I tried to come to lok 'extern is going on, and I tried to come to Job tother day. Hedid n't know what was going on; hefelt, oh ! he felt so strange—he thought he was going to die, sure. He said to the old folks—Job lives on the felt soutrange—netholization in was going to die, sure. He said to the old folks—Job lives with his sister and her man—Job said to them, 'I guess my time is about out; I'd better make up my mind to leave this world.' Now, I want to say that it was nothing of the kind at all; it was only Polly poking him in the ribs, and trying to stir him up, to put some life into him. You see, Job is getting along in years, so he thinks he must just sit down in the corner and do nothin'. I want to tell him if he do n't want to get stiff and lame, just ready for the grave, he'd better be up and stirring; be doing something; I always believed in stirring round and doing something." I can't talk like that squaw; she talks funny; she says: "I believe in working; not in being idle; and when I see Job getting in those fits, I come back and give him a big poke, and try to stir him up a hit. That's why I've come back to day; to tell Job he is n't going to die yet. I want him to go out into the air and moveround a bit. I think he'd better do so; because, if he comes over here be'll find he's cot to want wich to go the That's why I've come back to day; to tell Job he is n't going to die yet. I want him to go out into the air and moveround a bit. I think he'd better do so; because, if he comes over here be'll find he's got to work mighty spry. That's all ve got to say about it." She says there's some one down in Hyannis who gets your pa-per from a friend; they know Job, and she thinks they'll send it to him on the sly-you

Dr. Amanda M. Dutch.

Of all the privileges and blessings that life affords, it seems to me that none are greater than the privilege and blessing given the spirits of those who have passed beyond the physical lane of existence to return to the mundane with friends in the body, in order to communi-cate spiritual news to them; so it is with a with friends in the body, in order to communi-cate spiritual news to them; so it is with a feeling of awe that I return, seeking to operate upon the instrument at my disposal, hoping to-reach loved friends of mine who yet inhabit forms of flesh. I waft them my greeting, and the fraternal friendship which forever shines within my soul, for it is of the spiritual, and is abiding. Truth is immortal—it cannot perish; error is fleeting — it cannot live. Although error may be, and undoubtedly is, a reality, yet I believe the time will come when it will be unknown; for as I look abroad upon the fields of nature and of human life, I can under-stand that all things are subject to the pro-cesses of growth and of unfoldment; that fu-man minds, as well as flowers and attri-butes, expand and blossom out into full frui-tion and perfection. As we perceive the green and bitter stages of the funit, so we may per-ceive the crude stages of the human mind; as it puts forth its powers they at first appear very weak and feeble, and perhaps erroneous, but after a time become strengthened, as the full suilerit of God's love shines upon the crude stages of full suilerit of God's love shines upon the crude stages of full suilerit of God's love shines upon the crude stages of full suilerit of God's love shines upon the crude stages of full suilerit of God's love shines upon the crude stages of the strengthened, as the but after a time become strengthened, as the full sunlight of God's love shines upon it, even as the flowers of the field do, when they bask in the radiance of the sunshine of heaven.

I feel limited of the summine of heaven. I feel limited in expression to day, yet I de-sire to reach my friends. Some years have passed since I was known among them as a worker in the field of medical reform; yet I trust my friends will give me kindly greeting. I am sure they will; for I can feel the thoughts which flow out from their minds at times to

I am sure they will; for I can feel the thoughts which flow out from their minds at times to-ward me; the loving remembrances which they give forth are like beautiful flowers to my life; they bring me the richest beauty and fragrance, which bathe my soul in glory, and lift me up, for a time, upon a plane of greater loveliness, purity and peace. I say to my friends: Dear ones, I am with you in the work: I am and shall ever be interested in the work: I am and shall ever be interested in the work: I am and shall ever be interested in the work: I am and shall ever be interested in the work: I am and shall ever be interested in the work: I am and shall ever be interested in the work: I am and shall ever be interested in the work in the principles of life than ever before; for I know that teachers ar. being educated, under spiritual influence, all over this great land; that in private homes spirit-ual influences are concentrated upon medium-istic minds, operating upon those minds, and istic minds, operating upon those minds, and drawing out their sweetest, purest attributes; educating them in the higher laws of being, so that they may become beautiful instruments that they may become beautiful instruments of power from the angel world. So I wish to urge, my friends and co-workers to be of good cheer, for the way will not always seem so hard as it does to day; the road will not always be so rugged and steep to those who pass over it. In time'it will be strewn with beautiful, thorn-less flowers, and the sunshine of heaven will stream down upon it, to irradiate the lives of those who travel in it, and humanity will feel itself uplifted to a higher plane of mental and physical life. I feel, myself, encouraged at the prospect, for it seems to me that never was such a dispensation of mighty, angelle power, given to the earth's inhabitants.

mestic circle, that I may appeal to their minds, and to their hearts.

This is the only avenue that I know of through which I can manifest to this young friend of mine of whom I speak, who visits Bal-timore two or three times a week. He is the most liberal-minded of them all, the most spir-itualistic in his aspirations and tendencies. My friends may feel somewhat vexed if they learn I have spoken thus; but they know as well as I do that they cling to old ideas and customs, and have not emerged from the shadow of the church, but are afraid to step aside from its embrace, for fear they may be lost or go astray, and consequently they are shrouded to a great extent in darkness. That is my opinion of it, and if they feel that I have done wrong in saying so, I trust they will give me an opportunity of setting myself right. I will be glad to avail myself of any opportunity which they will pre-sent. Charles Henry Bacon.

Arza Hayward.

Arza Hayward. [To, the Chairman :] Who may you be?. I seem to be stepping into strange quarters, but if I haye a chance to be heard-I will not find any fault, and will thank you for permitting me-to-enter. Were I in the body, sir, I would be considered a very old man, but I am not old by any means, even though I may seem to be so to others. There are certain ones living in the body who might possibly think of me as a superannuated old fellow, but I am not so at all; and I wish to say that she who was my wife on earth is not a superannuated old body either, although she lived to the age of ninety-one years; she is as smart, chipper and bright in appearance and expression as are many who pass over at the age of forty and upwards. So I want those here to know that every one has a chance in the other life, and although age may set its seal upon them here, yet that seal is removed over yonder, and so in has the power of growing and expanding, becoming beautiful in appearance and in quality of ex-pression. pression.

I bear the greetings of friends on the other side to those in the body. There, are a great many of them over there. Many long years have elapsed, and friends have passed out one by one, but they are all gathered into the great fold above; none are lost. I do not find that any are missing, but homes are prepared for all, and there seems to be room enough for every one of God's creatures who passes on be-yond the great boundary of life. So I bring greetings from those over yonder to those who are here, and ask them to direct their atten-tion to spiritual things, to try and learn some-thing of the home they are to inhabit by-and-by. bear the greetings of friends on the other

by. There are some persons whom I know who

There are some persons whom I know who are soon to pass away from the earthly condi-tion, and to them I would particularly speak. that they may be prepared for the change, and be enabled to appreciate their surroundings when they go to the spiritual world. I have not anything more to say, sir, only, if any friends desire to know more of me and mine, they have only to visit some place where spirits come and talk-not in public-and we will try to make ourselves heard. I wish to send my greetings to friends in Woburn, Mass. Arza Hayward. Hayward.

Anna E. Lewis.

MESSAGES TO BE PUBLISHED.

Dec. 12, - Ioun S. To Ber Folklishend. Dec. 12, - Ioun S. Thorne - Ioun V. Snow B face Pitce; Hannah Stearns; William Snihes; William Smith; Goorgo Nelson; Noah Brooks; Lavinia Richmond; Mary D. Ohap-man; Georgie Dorr Dec. 15, - Judge Jeel Willard; Mrs. A. P. M. Davis; Mrs. Emura A. Whitney; Mary E. Cooke; Martha Grant; Mrs. C. B. Henry, Dec. 19, - Timothy Kâley; Mrs. Ellen A. Slack; Eliza Horsford; Joseph Chenoy; Dr. John B. Blake; Emma Hosen; Sunbenn,

Horsforit; Joseph Chenoy; Dr. John B. Blake; Emma Hosen; Sunbenn;
Dec. 22. — Children's Day. — Stanley Flanders; Clara Pierce; Roscoe Meader; Fraukle T. Whittemore; Jonnie Turner; Emma A. Hardwick; Mamie H. Prvstowi; Josnie Holloway; Hattle Jackson; Sammie Churchill; Willie Ba-ker; Daky McKeivey; Nettle S. Alexander; Augle Ricker; Alfred Nie son; Winnie Graves,
Dec. 20. — Georse Rall; Anna M. Casey; Mrs. Rebecca E. Humphrey: Dexter Clark; Annie Brown.
Dec. 20. — Mrs. Sarah Payne; Solomon Fletcher; Mrs Dr. Gross.
2. — Judge Nchemiah Wade; Mrs. Mary A. Hewins; Elia Haines; Charlie A. Read; Mrs. Aurilla Smith; An-drew Sargent.

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Lins maines: Charile A. Read; Mrs. Aurilla Smith; Andrew Bargent, Jan. 9. Barker Van Voorhis; Millie Hadley; Mrs. Lucy A. Jowett; Elisha N. Child; John L. Bergen; Eva May Clark.

Clark: Jas. 12. - Samuel V. Spalding: John Amory Lowell; J. O. Barnoy; Horaco G. Bosworth; Nellie J. Konyon; Clark. Pearsall.
Jan. 10. - Mrs. Mary Ann Robbins; Harriet M. Ramsdell; Jan. 10. - Mrs. Mary Ann Robbins; Harriet M. Ramsdell; Jan. 10. - Wrs. Mary Ann Robbins; Harriet M. Ramsdell; Jan. 10. - Wrs. Mary Ann Robbins; Harriet M. Ramsdell; Jan. 10. - Washington A. Danskin; Oliver Kinsey; So-phia W.; Josephine Laingelet; Mary E. Stanley; Joseph Cotterell.
Jan. B. Brittan; Mabél B. Annabel; Nelson Lud-ington; Charles R. P. ich: Ruth Ella Davenport; Joseph B. Lund; Mary Lakin; Francis Sibley.

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:"

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." eternal progression." 111. 20

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* No lady of refinement likes to resort to superficial devices to supply a becoming semblance of her former beauty! It is health alone blance of ther former beauty! If is neath alone that kindles the first that lights the countenance and brings back the fresh that of the apple floa-soms to the faded cheek. If anything on earth will do this it is Mis. Lydia E. Pinkham's Ver-etable Compound, which has already brought health to multitudes with whom all other

FEBRUARY 3, 1883.

BANNER OF LIGHT.

Adbertisements.

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Dr. F. L. H. Willis May be Addressed till further notice,

Care Banner of Light, Boston, Mass.

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pure blood and a properly nourished frame. "-Utvil Service Gazette, Mado simply with boiling water or milk. Sold in tins only (34-16 and 16), labeled.

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President, W. J. COLVILLE, BG HANSON ST. Spiritualists visiting the city will be accommodated with excellent board, loticing, and medical attendance if desired, on strictly reasonable terms, Lecture-room to let, \$1,00 per ovening. 3w*-Jan. 27.

FACT MEETINGS,

A THORTLCULTURAL HALL, Tremont street, Bos-ton, Mass., every Saturday, at 3 o'clock. Admission 10 conts...Send your 'facts'' by mail. Tell what you have seen of spirit phenomena of any kind. Address FACT PUB. CO., Box 3539, Boston P.O. Jan. 6.

CARDS New Styles: Gold Beveled Edge and in the second state of the

OLIVER AMES GOOLD.

Predictive and Medical Astrology.

FIGUICIAGE ALLA MEDICAL ASTRODUCY. T is a stubborn fact that every life upon this planet is the solar System. Many people do not believe this because the solar System. Many people do not believe this because they have never received any personal proof of its truth. I offor proof, in the following proposition, viz: to any per-son who will gend me their place and date of birth, (giving the hour of the day, if known) and twenty-five cents, money or postage stamps, I will give a personal test of the science of Astrology. For one dollar, with same data as above, I will give advice or answer questions concerning the affairs of life; or pre-scribe for disease, or bodily infirmities, in accordance with the rules and aphorisms of the science. For two dollars, and data as above (giving also the sex). Twill write an outline nativity comprising the important events of life, viz.; the physical, meatal and financial con-dition, vears of increase and decrease in general prosperity.

1

Mediums in Boston. Miscellaneous. J. A. SHELHAMER,

4 J. A. SHELHAMER, MEDICAL MEDIUM and Magnetic Healer. Office 8½ Montgomery Place, Room 3, Boston, Mass: Will treat. prescribes for and treats all kinds of diseases. Specialities: prescribes for and treats all kinds of diseases. Specialities: plaints, and all Nervous Disorders. Consultation, prescrip-tion and advice, \$2.00. Moderate rates for Modicines, when furnished. Magnetized Taper \$1,00 per package. Healing by rubbing and faying on of hands. Parties wishing con-sultation by lotter must be particular to state age, sex, and leading symptoms. Office hours from 10 A. M. to 3 P. M., town patients, Liver, Anti-Dyspeptic, Livor and Ridney, by rubbing and Fridays, when he will attend to out of town patients, Liver, Anti-Dyspeptic, Livor and Ridney, boxes for \$1,00. Lutter address, care BANNER of Light. June 17.

PROF. A. H. HUSE,

Astrologer, Clairvoyant and Prophetic Medium,

No. 81/2 Montgomery Place,

BANNER OF LIGHT BUILDING, Boston. Rooms 6 and 7,

Questions by mail, enclosing a fee of \$2, will receive prompt attention. Jan. 6,

DR. H. B. STORER.

Office 29 Indiana Place, Boston. My specialty is the preparation of New Organic Reme-Send leading symptoms, and if the medicine sent ever fails to benefit the jationt, money will be refunded. Enclose \$2 for medicine only. No charge for consultation. Nov. 30.



422 THEMONT STREET, Boston, Hotel Addison, Hours 9 to 5. 13w*-Dec. 16.

Mrs. Julia Crafts Smith. PHYSICIAN AND MEDICAL MEDIUM, has had an extensive family practice for 20 years with unequaled success. Parties at a distance treated by sending lock of hair, ago, sex and symptoms, and \$3,00 for examination and Medicine. Medicine by express securely macked. Office 486 Tremont street, Boston. 12w-Jan, 27.

MISS JENNIE RHIND, TYPICAL MEDIUM AND-SEER. Psychometric on Typical Readings by letter, one dollar. Send age and sox. Medium powers described. Directions for develop ment given. Sittings on Health and Business, with pelle tests. 33 Boylston street, hetween Washington and Tremon streets, Boston. Circles Thursdays, at 3 P.M. Feb. 3.

MRS. JAMES A. BLISS, MATERIALIZING MEDIUM. Séances every Sunday Tuesday and Wednesday evening. at 8 o'clock, and Saturday afternoon at 3 o'clock, No. 34 Worcester street Ioston, Mass. Mr. Bilss's Developing Circle Monday even ings. Private Sittings Mondays, from 9 A. M. to 6 P. M. Feb. 3.

MRS. C. MAYO-STEERS TRANCE, TEST AND MEDICAL MEDIUM, of San Francisco, Gal., removed to 34 Hanshon street, Boston, Private Sittings, Discase diagnosed and Treatments. Office hours 9 A. M. 105 P.M. Oircles Sunday evenings, at 7:30. Feb. 3.-1w*

DR. J. N. M. CLOUCH.

MAGNETIC and Electric Healor, 64 Charendon street, near Columbus Avenue, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Norves, Brain and Lungs, specialties. Will visit patients. Jan. 27.-5w

A. P. WEBBER,

MAGNETIC PHYSICIAN, MAGNETIC PHYSICIAN, OFFICE AND RESIDENCE, 157 West Newton street, Boston, near Columbus Avenuo. Nervous Diseases and Diseases of Women, Specialties. Hours from 9 A. M. to 1 P. M. Will visit patients. Jan. 6.

MRS. L. A. COFFIN, PSYCHOMETRIC READER by letter, \$1,00. Will an-swer calls to give Public Tests and Readings. Gives sittings at 422 Treimont street, Hotel Addison, Boston. Feb. 3.-1w*

MRS. J. R. PICKERING, MATERIALIZING MEDIUM, 37 East Concord street, Bunday evonings at 8 o'clock, and Thursday afternoons at 2%. Will give private scances. 1w°-Feb. 3.

MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant. Psychometric Readings. Hotel Van Rensselaer, 219 A. Tremont st. Jan. 6.

MRS. ALDEN.

MAGNETIZED PAPER. To Heal the Sick or Develop Mediumship. Special Notice from "Bliss's Chief's Band."

Special Notice from "Bilas's Chief's Band."
⁶⁴ M E. Red Cloud, speak for Blackfoot, the great Medi-M E. Red Cloud, speak for Blackfoot, the great Medi-Network of the Chief from happy hunting-grounds. He say he love white chiefs and equaws. He travel like the white He go to circles. Him big chief. Blackfoot want much work to do. Ilim want to show him healing power. Make slick people well, Where paper go. Blackfoot go; go quick. Sond right away." All persons sick in body or mind that desire to be healed; also those that desire to be developed as spiritual modulues, will be furnished with Blackfoot's Magnetized Paper for 19 conte per sheet; if sheets \$1,00, or one sheet each week for one month for 40 cants, two months for 70 cents, three months, \$4,00.

one month for 40 cents, two months for 70 cents, three months, \$1.00. Dit, YORK'S POBITIVE BLOOD PURIFIER. An infaillible cure for all disenses of the Blood. Price 50 cts, per box, or three boxes for \$1,60. Dit, YORK'S LiVER AND KIDNEY PILLS. A sure cure for all disenses of the Liver and Kidneys. Price 25 cts, per box, or five boxes for \$1,00. THE 'LITTLE GEMAN DOCTOR'S'' HEADACHEAND CATARRII SNUFF gives instant relief. Price 15 cents, or 2 hoxes for 25 cents. SFECIAL SFIRIT COMMUNICATIONS for examination of diseasers in regard to development of mediumship, &c., &c., \$1,01.2

dictasts? in regard to development of mediumship, &c., &c., \$1,00,8 Bend your name on a postal card for cur book of testimo-nials of wonderful curres. Address, BLINS & HIGGINS (successors to Jamos A. Bilss), No, 158 Harrison Avenue, Boston, Mass. AGENTS WANTED. Feb. 3.

SOUL READING.

Or Psychometrical Delincation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and poculiarities of disposition; marked changes in mast and ruture life; physical discastion; marked changes in mast and ruture life; physical and mential adaptation of those in-tending marrage; and bints to we inharmoniously married. Full delineation, \$1,00. Address, MRS, A. B. SEVERANCE, Centre street, botween Church and Prairie streets, Jan. 6. White Water, Walworth Co., Wis. Or Psychometrical Delincation of Character.

Consult Prof. A. B. Severance, TF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical lite. Send lock of hair or haud-writing and one dollar. Address 219 Grand Avenue, Mis. Jan, 20,

I. P. CREENLEAF, TBANCE AND INSPIRATIONAL SPEAKER, WILL attend to calls to speak at short notice. Als Funerals attended on notice. UNIT. Vernon street Salem, Mass,

ASTONISHING OFFER. SEND two 3-cent stamps, lock of hair, age, sox, one lead-ing symptom, and your disease will be diagnosed free y independent slatc-writing. Address DR. A. B. DOB-30N, Maquoketa, lowa.



ORGANS are certainly best, having been so do-cred at every Great World's Indan-trial Competition for Sixteen at any. Also chempers. Biyle 100, 34 octaves, sufficient compass and power, with best quality for popular sacred and secular nusle in schools or families, at only 822. One hundred other styles at \$30, \$57, \$68, \$72, \$78, \$408, 114 to \$500 and up. The larger styles are wholly un-rivated by any other organs. Also for easy payments. New linustrated Catalogue free.

PIANOS This Company has commenced the manu-provide the second se

The MANON & HAMLIN Organ and Piano Co. 164 Tremont street, Boston; 46 East 14th street, New York 149 Wabash Avenue; Chicago. # 13w--Dec. 9. FREE TO ALL.

D. M. FERRY & CO.'S ILLUSTRATED DESCRIPTIVE AND PRICED

SEED ANNUAL FOR 1883

W II.L be mailed FREE to all applicants, and to custom-ers of last year without ordering it. It contains about 175 pages, 400 illustrations, prices, accurate descriptions and valuable directions for planting 1500 values of Vegetable and Flower Seeds, Planis, Fruit Trues, ofc. Invaluable to all, especially to Market Gardoners. Send for it!

D. M. FERRY & CO., Detroit, Mich. Gonzalez Mining and Development Co.

THE Bonds and Shares of this Co. have gone so rapidly that but fow are loft. The price of shares is now ad-vanced to \$2 each, or if proforred, \$2,25 a share, the pur-chaser paying \$1,25 cash and \$1,00 from the dividends when decined.

declared. A few of the 6 per cent. Mortgage Bonds for sale at par, with 20 shares of the stock as a boubs given with each \$100 Bond. They are both a very cheap and safe invostment. For particulars inquire of the undersigned.

Ret Books. **BATTLE-GROUND** OF THE

Rew Pork Adbertisements.

THE CIFTED HEALER!

DUMONT C. DAKE, M. D., No. 80 West Eleventh st., New York City, continues his unparalleled success in treating all chronic Diseases with *Magnetism* and Chair voyant itemedies. He has no peer in locating *Disease*. For-nonal Disgnosis, \$2,00. Send for Circular Remarkable Curres. Lady assistant

Lady assistant TO THE FRIENDS OF SCIENCE. I take pleasure in stating that 1 regard Dit, DUMONT C. DAKE as, one of the most glifted individuals I bave ever met in the way of Psychometric investigation and Diagnoses, as well as in spiritual power. (Signed) Prof. J. R. BUCHANAN, New York. Jan. 6.

AMERICAN UNIVERSITY.

THE COLLEGE OF THERAPEUTICS, or Medical Degariment of the American University, has not yes completed its corps of Professors. Physicians of the broad-est and most progressive liberality, who are thoroughly familiar with any department of the medical sciences, and engable of teaching in a satisfactory manner, are re-spectrally invited to present their chines and credential (confidentially) to the President, DR, JOSEPH RUDES BUCHANAN, New York, 205 East 36th street. Dec, 30,-8w

J. WILLIAM FLETCHER,

TEST AND BUSINESS MEDIUM,

CAN be consulted daily at 50 W. 12th street, New Jan. 6.

PSYCHOMETRY.

MRS, CORNELIA H. BUGHANAN (late Decker) continues the practice of Psychometry (205 East 36th atreet, New York, Postal Station F.). Terms: personal interview not over an hour, two dollars; written opinione, five dollars; mineral or mining examinations, ten dollars, Jan. 6.

A. H. PHILLIPS GIVES Scances for Independent State-Writing and other Jan. 6. No. 161 West 36th street, New York City.

INVESTORS get full information about our 7 per cent. 1,000,000 loaned; nota dollar lost. 12 years' experience; Lawrence; Kansas, and 213 Broadway, New York. Jan. 20,-3m

AGENVIS Can make money selling our Family Medi-AGENVIS class. No Capital required. STANDARD CURE CO., 197 Pearl street, New York.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 128 West Eleventh street, between 5th add 6th Ave., New York City. Nov. 18 --33w

MRS. ANNA KIMBALL,

DSYCHOMETRIC READER, gives scarching Diagnosis of Physical and Spiritual Development, Counsel upon all subjects, and sonds Magnetized Fabrics for the unfold-ment of Soul Mediation. Fee, \$2.00, Prof. Win. Denton says: "I recommend MRS, ANNA KIMBALL as a Psychometer of great accuracy and ro-markable power." Address care C. R. MILLER, Brooklyn, New York, Jan, 13.

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N.Y. [Mention this paper.] Nov. 25.-13w

NEW BOOKS.

Attractive, Instructive, Interesting!

NOW ready for delivery by express or mailing wherever ordered, two Books, beautifully bound, glit-edged and lettered. One for the young folks, entitled

Ouina's Canoo and Christmas Offering.

Ouina's Canoe and Christmas Offering. Filled with flowers for the darlings of earth, edited by "OUINA." through hermedium, "WATERLILY," Mus. CORA LV. RICHMOND, 160 pages, price \$1,00. Sent post-age paid wherever ordered. Of the gifted mediumistic author of this new work, not a word is necessary: her name announced as editress is all that is necessary to commend it to the favor of all. This work, for the children, is just the thing long wanted. Of the beautiful spirit-author, "OUINA," so well known on both sides the Atlantic, we can only suy, words are in-alequate to express how highly she is esteemed. The CHILISTMAS OFFERING opens with a history of her earth-life and its tradic close. It is almost impossible to get a book for the young not more or less the tradic close. It is almost impossible to get a book for the young not more or less the autiful book we have the fareration. In this beautiful book we have the Bylftual Philosophy clearly and beautifully presented, in language and style adapted to the comprehension of the young. Only one thousand copies have been issued. Order immo-diately. To the second book alluded to we c special attention.

To the second book alluded to we c special attention. In fact it is two books bound in one:

Mystories of the Border Lan or The Con-

scious Side of Unconscious Life; ٨ŃD

The Golden Key, or The Mysteries Beyond the Veil.

Nov. 11.-6m

Spiritual Reformation. BY S. B. BRITTAN, M. D.,

Editor-at-Large.

BY M. B. MINITAN, M. D., Editor.at.Large.
The following brief summary barely indicates the principal themes embrased in this mastery indicates the principal themes embrased in this mastery indicates the principal themes embrased in this mastery indicates.
Philosophin of the Inspirations of Gentus." "Median of the Saith and Frashian.
Rev. Dr. John Hall and the Logico it he Pulptt." "Medentific Evidence of Spiritualism: "Modern Spiritual Controversy." "Modern Spiritual Agitation. "Bet Dreft Wande... University of Lapstag." "The Thibus on Spiritualista."
Politics, Fashion and Sporting at the Front." "Modern Spiritualism." "Modern Witness of the Strutes." ""Modern Witness of the Strutes." ""The Doath Penality." "Modern Witness of the Strutes." ""The Doath Penality." "The Burdern Witness of the Strutes." ""The Spiritualism and the Genter Spiritualism." "Magnetismi, Chairoyance and Demonism." ""The Modern Witness of the Strutes." ""The Spiritualism and the Genter Spiritualism." ""Modern Witness of the Strutes." ""The Spirit

"A Triellight Meditation." Addenda. "APPENDIX A.-"Reply to Hon. Thomas R. Haz-ard "-"Replonder to Thomas R. Hazard"-"Our Final An-"Replonder to Thomas R. Hazard"-"Our Final An-swer to our Reviewer." "APPENDIX B.-The Western Spiritual Press-11s War on the Sceular Press Bureau - A sudden Change of Base-Taking upa Now Position." "APPENDIX C.-Pleading to the Indictment-The Grand Army of Straw -My Answer to Hudson Thitle-The offered Explanation - A Post claims his License in his Logic - Answer to J. O. Barrett." "APPENDIX C.-Pleading to the Indictment-The Ar-the offered Explanation - A Post claims his License in his Logic - Answer to J. O. Barrett." "APPENDIX D.-Before the New York Conforence--Editor-at-Large Work under Discussion - Mr. Charles D. Lakey's Address at the Harvard Rooms.-The Au-thor's Anniversary Address-Claims of the Bureau." "APPENDIX E.-Opinions of Distinguished Spiritual-ista-Volces of the People - Popular Estimate of the Secular Press Bureau - Views of the Fress." "APPENDIX F.-Volces from the Spirit-World-Mes-sages from Henry J. Raymond - Dr. I. F. Gardner-Dr. William E. Channing - Horace Greeley- Hon. John W. Edmonds - George Ripey, LL, D. - Mrs. Frances Harriot Green MoDolugal-N. P. Willis." "APPENDIX G.-Fraternal Salutation - To Luther Cobly, Nestor of the Spiritual Press.- The Editor-at-Large Fund - Complete list of Names and Rosidences of the Subscribers." Price, handsomely bound in cloth, with bevelet edges, Portrait of the Author, etc., #2.00, postage 14 conts. Ten

of the Subscribers." Price, handsomely bound in cloth, with hevelet edges, portrait of the Author, etc., \$2.00, postage 14 cents. Ten coplex, sent to one address, \$15,00, expressage or postage, in all cases, at the cost of the purchaser.

For sale by COLBY & RICH. No. 9 Montgomery Place, Boston, Mass.

SECOND EDITION, NOW READY.

MORAL EDUCATION:



BANNER OF LIGHT.

[Continued from first page.]

8

exclusively as an essayist and polemical writer, but he was equally well known as an eloquent and forcible public speaker, ingenious in argument and powerful in debate. Indeed his earlier fame grew out of this distinction. His public espousal of the spiritual faith provoked discussions pro and con., which were characterized by marked ability. He made it a point to completely master his subject. In dealing with an antagonist, if his method was sometimes severe, he always meant to be just, holding himself with equal readiness to give the vanquishing blow or to bind up a bleeding wound. If fairly and generously met, there was almost an even flow of argument and illustration; but if provoked by any unbecoming rudeness or ungracious handling, the reserved forces of his intellect outburst in a descending flood, carrying all before it.

He cared not for wealth, nor the world's applause. In his field of action he could expect neither the one nor the other. But he was always glad to know that his labors were appreciated by the few who could understand their advantages.

Our brother was a medium. It was this which enabled him to scale the walls of popular belief, and, forsaking its barren wastes, look abroad upon the green landscape. Instead of the prickly thorns, he saw only the inviting flowers, and heard the sweet voices of angels ever near as he drank in their fragrance.

Oft and oft, in the still hours of night, when all his outward senses slept, his rapt soul voiced its heavenly inspirations in words of matchless eloquence.

His published works sufficiently attest his ability as an author, and long will they live after him. The columns of spiritualistic papers and magazines, hither and yon-especially those of the Banner of Light, at whose helm his life-long friend and companion of his later summer days still steers the course-sparkle with his effusions. His lighter literary creations, which he was wont to call his prose poems, abound in happy conceits and playful imagery. Later on, he clothed them in meteoric lines, and charmed them into melody.

In his own home, and by his own fireside, he was a very prince of hospitality. No man could sit at his board and feel himself a stranger. It was in the flush of early manhood, when hope was big within his soul, and all the world bright before him, that our brother was wedded to the chosen of his heart. It was indeed a marriage in its truest sense, for heart and soul were mutually blended. Throughout long years of varying fortune Samuel and Elizabeth were companions, loving and loved, in all and through all that concerned each other. The day of their separation came only as yesterday. and yet too soon. Out of the seven children born to them, only two are left. One died in infancy; another, in the sweet blossoming of rosy life; one went down at the cannon's mouth in the fierce conflict of our civil war; and two others withered as the branches of a door-yard tree, that no fostering hand could save, in slow decline.

I have waited with our brother within the sacred ground where their loved forms are laid away, and marked the tenderness of his ways as he trained the creeping vines upon grassy mounds that recalled the precious memories of their several lives. And now his manly form is lying with the rest, leaving one to mourn who should not be nameless here; she who, forsaking all beside, so lately joined him on his lonely way, saying as her heart had said before:

" Thy God shall be my God."

" Thy people shall be my people." Whither thou goest I will go."

Dr. Brittan was essentially a religious man;

BRIEF PARAGRAPHS.

Too much worldly wealth is very apt to impoverish the moral and spiritual sensibilities. There are exceptions, of course-noble ones. Nations are as selfish as individuals, hence disastrous wars and terrible misery are entailed upon mankind.

It is said, that the Great Barrington Church war is over. While it was going on the teachings of the humble Nazarene were kept in the background. Christians as well as others, it seems, preach peace and practice war. We should like to hear a sermon from the lips of Rev. Mr. Beecher upon this state of things. It would do much good, perhaps.

Man proposes-God disposes. This is a solemn. fact. What, then, is the use of people worrying continually in regard to mundane affairs?

The Marquis of Lorne has just paid a visit to Washington, D. C. The papers say that on arrival "he was driven to the British legation." 'Why couldn't he have gone there peaceably?" queried Jo Cose's three-year-old.

A SIGNIFICANT FACT.-Most of the New York elergymen were in favor of blowing up Hell Gate.

It is feared that the oil wells in Pennsylvania are giving out. They have been "giving out" too much for a long time. Now the price of the precious article is going up rapidly, and somebody will get stuck. It is only a speculative scare.

Another annexation scheme is on the tapisthis time in favor of the sugar interest l

The New York Sun of the 16th inst. contains a column of the merest bosh, headed, "The War of the Salvation Army." No wonder the editor excuses himself for printing it, which he does as follows :

"It is necessary to say here in the editorial columns of the Sun that the queer stuff given to-day as official reports of the Salvation Army in this country is actually copied by its from the official organ of that body. Whether such satan only knows."

BRITISH PENSIONS .- Ten thousand pensioners draw £5,196,551 per annum from India, and 150,250 pensioners receive from the tax-payers of the United Kingdom more than £7,000,000 per annum !

A religious fanatic, the wife of John Zimbrick, of Milwaukee, Wis., killed her three children, Jan. 22d, literally cutting them to pieces and completely disemboweling them. She took her arrest very calmly, stating that she had read in the good book (meaning the Bible) to sacrifice the children. The woman is doubtless suffering from religious insanity.

Mexico should not be too willing to Grant concessions in favor., of American capital. There is no morality behind it.

The Valley Visitor states Mrs. Daniel Green, the Spiritualist physician of Newburyport, fell on the ice a week ago, and broke her ankle. At the time of the accident she had more than thirty patients in that city and a half-dozen in the surrounding towns.

As long as the cost of living is kept in advance of the price of labor, there will be complaints from the laboring classes. Gambling in the necessaries of life is the greatest evil of the times.

GIVE US MEN.

GIVE US MEN. Give us men! A time like this demands Great hearts, strong arms, true faith and willing hands; Men, whom the lust of office does not kill; Men, who possess ophions and a will; Men, who have honor; men who will not lle; For while the rabble, with their thumb worn creeds, Their large professions and their little deeds, Wrangle in selfish strife- lot Freedom weeps, Wrong rules the land and waiting Justice sleeps. - Oliver Wendell Holmes.

Boston Spiritual Temple.

On Sunday, Jan. 28th, W. J. Colville's guides delivered a lecture on "Involution and Evolution," a remarkably fine presentation of the facts of spiritual science in harmony with the

tion," a remarkably fine presentation of the facts of spiritual science in harmony with the latest conclusions arrived at in the world of physical observation. If Darwin is right, his theories in no way militate against the spirit's theory as expressed through Mr. Colville, and if he is in some points mistaken, a different theory of evolution from his can be held consistently with the involutionary idea. The controlling spirit announced himself as Allan Kardec. In the evening, Mr. Colville's guides very ably reviewed Joseph Cock's statements on proba-tion after death, in which he (Cock) brought forward ten Scripture texts substantiating in his opinion the Orthodox doctrine of everlast-ing punishment. The speaker took the same ten texts and showed how utterly foreign their obvious meaning, in most if not all cases, is to that forced upon them by Mr. Cook. Graphic descriptions were given of the methods whereby spirits are purified in the unseen realms, the lecture ending with a brilliant peroration on the uses of suffering and the cleansing properties of spiritual fire. The dis-course was delivered in a clear, incisive manner and appeared to carry conviction to the minds of many. The audience was largely composed of young men, many of them evidently students, who gave the inspired speaker their closest at-tention throughout. The music was very pleas-ing on both occasions, and though the weather was unpropitous, the audiences were large and the collections liberal. On Sunday next, Feb. 4th, the topics of dis-course will be, 10:30 A. M., "Conscience, or the Essential Christ." 7:30 P. M., review of Mr. Cook on "Prof. Zöllner's Final Views on Spiritual-ism." At 36 HANSON STREET last Sunday, Mr. Col-ville's guides gave their third lecture on Gen-

ism." At 36 HANSON STREET last Sunday, Mr. Col-ville's guides gave their third lecture on Gen-esis. These Bible interpretations are eliciting much attention; they are open to all every Sun-day at 3:30. On Fridays at 2:30, the Ladies' Union meets for benevolent work; all ladies invited. At 8 r. M. Mr. Colville's guides hold their weekly reception, when the exercises are always diversified, interesting and instructive, and everybady is cordially welcome.

always diversified, interesting and instructive, and everybody is cordially welcome. A grand musical and literary entertainment will take place in Horticultural Hall, Saturday, Feb. 3d, at 7:45 p. M., in the course of which Mr. Colville will deliver (by particular request) a short inspirational lecture on "The Ideal Novel."

THE RECEPTION GIVEN TO J. FRANK BAXren on Thursday evening, Jan. 25th, by the Boston Spiritual Temple, at Horticultural Hall, was a grand success. The many friends of Mr. Baxter crowded the hall to repletion. The appropriate remarks of Mrs. Colby, Mr. Colville and Mr. Baxter; the songs by Miss Latham and Messrs. Baxter and Sullivan; the recitations by Miss Greenleaf and Mr. Sullivan, and the tests given by Mr. Baxter, were enjoyed by a highly appreciative audience. The whole affair was eminently satisfactory to all participants, many expressing an ardent wish for its repetition.

The New York "Doctors' Law."

To the Editor of the Banner of Light : Last winter when we were before the Legis-

lative Committees of the State of New York asking a repeal of the "Doctors' Plot Law" of this State, we were met at some of the stages by a committee of the State Medical Society opposing the repeal. One of their arguments made to me personally by one of them (Dr. W. H. Bailey) was that they did not claim that the present law covered the case of practitioners by manipulation. Yet in the following August I see by the letter of Mr. A. S. Hayward the censors of the Saratoga Medical Society moved to prosecute him for practicing under that very act-for doing that very thing which Dr. Bailey said was not unlawful.

Last winter we defeated the movement of these "regular" doctors to intensify the present Doctors' Plot Law.*. If the opponents of that law will now promptly exert themselves by writing personal letters to the Senator and by writing personal letters to the Senator and to the Assembly man who represents him or her in the New York Legislature, we will defeat these "Regular" doctors this winter. BRONSON MURRAY. Lectures in Philadelphia.

Although we have been afflicted with the most unfavorable weather during the Sundays of this month, the lectures have never been of this month, the lectures have never been more fully attended, or the interest greater. This is in a measure due to the able manner in which the subject of Spiritualism has been pre-sented by our various speakers, and particularly so during the past four Sabbaths, when a de-monstration of the facts of Spiritualism has been combined with eloquent discourses. Sun-day, January 28th, despite the inclemency of the weather, the hall was filled to repletion, and Mr. Fletcher, under the control of his guides, gave one of the most forcible and stirring ad dresses he has ever given in this city upon "The Nature of Provings in the SniritWorld." The gave one of the most forcible and stirring at dresses be has ever given in this city upon "The Nature of Progress in the Spirit-World.", The conditions of spirits were graphically described, and the result of earthly indulgences pointed out. It was clearly shown that the "spirits in prison" were those who were slaves to habit, and that happiness in the spirit world was with-hald from them not because of the anger of God held from them not because of the anger of God, but because they had not the power to grasp it of themselves. "We always may be what we might have been," said the speaker. "Our places are kept for us, but we cannot fill them until all the forces of mind and body are sub-jected to the moral power. Spirits of low degree are permitted to see what they most desire and long for; but which they cannot enjoy until they have rooted out the weeds—in fact, con-quered themselves." The sphere of the workers and the process of spirit-control were dwelt long upon at length. Then the sphere of Inspiration was considered, and a tribute to art and music rendered in language long to be remembered. Last, but not least, came the sphere of Reform, from whence the great workers came, who went forth bearing 'a mighty truth within their hearts, and looking to heaven for strength to nearts, and looking to heaven for strength to utter it. I am well aware that I am doing poor justice to this discourse, which was frequent-ly applauded throughout, but the most striking effort of the evening was the manifestation of spirit power which followed. Tests of the most convincing nature were given, which seemed to carry convincing in even which seemed to carry conviction in every instance; and as the benediction was pronounced, the great audience

filed out. A more complete success it would be impossible to imagine. Mr. Fletcher will begin a month's engagement in Brooklyn, N. Y., the first Sunday in February.

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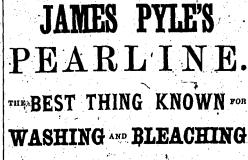
Allan Kardee's "Genesis"-English Translation.

This valuable work is now awaiting publication, and it is the earnest desire of the publishers and subscribers alike that the book shall issue from the press without further delay. But owing to the very great expense attending 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 bundred 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 his system of philosophy, have most carefully revised the manuscripts, making obscure meanings clear, and re-writing in eloquent English many sen-tences containing almost untranslatable French 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 errors.

rrors. 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

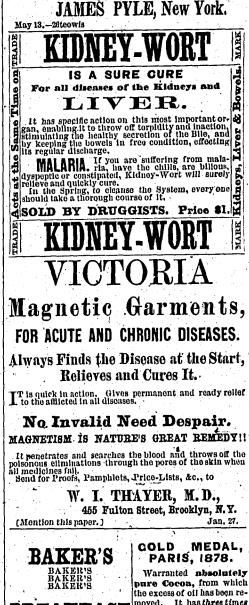
as it is the outcome and further expression of an elaborate philosophy outlined in all his earlier writings. The work in French is 12mo, 459 pp., exclusive of preface and indices. The English version will be got out in similar style to "Mediums' Book" and "Spirits' Book," but will be a size larger than 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



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FEBRUARY 3, 1883.

not narrowly and pharisaically, but broadly and generously. In an article of his Journal upon "The Spiritualism of the Ancients," he says: "We find great truths in the cardinal ideas of primi-tive nations, and in all the religious systems which have in any considerable degree influenced the human mind."

His reverence was something sublime, and his belief in the Divine Presence-the universal Oversoul-was as fixed as the stars in the firmament. He believed, too, in the prophets of old as well as of to day; and I can bring these remarks to a close in no more satisfactory way than by making use of his own words as applicable to himself. They are: "I must respect the seer as an interpreter of nature, commissioned to stand in the inner courts of, the temple, and to unfold the Divine mysteries. Through the forms of things he yet discerns their hidden properties; he uncovers the minds of men, and looks into the vital precincts of all living things; he reverently removes the shroud from the buried nations, and speaks for such as have no voice. The distance of time is not required to invest his office with an air of enchantment. I shall not wait for his anotheosis; ... others may suspend judgment, if they will, until the dust of centuries has silently settled over his forgotten grave, but I will recognize the divinity of his mission now. He stands beneath the Suncircle of the Universe; and his function, is solemn and sublime as when the heavens opened to his enraptured vision above the mountains of Judea. He still holds the golden key to the penetralia of the Future; and while men sleep, he lifts the great veil from off the face of the World that the 'invisible things of God' may be clearly seen in the light of his recognized presence."

Such was the belief of Samuel B. Brittan, and such too was he.

The course of life is onward-onward aye The soul's progressive way in other spheres. We know our brother lives, and yet to-day We cannot help our tears!

Could we but lave our ears, our eyes imbrue In the charmed waters of the blessed Salome. We now might hear his voice, his presence view Here in this sorrowing room.

He is not dead! the form we used to see Was but the spirit's transitory prison, Of earth to earth resigned; now is it free-He is rot dead, but risen. [Report continued next week.]

... Meetings in Nowburyport, Mass.

Recently our platform has been occupied by Joseph D. Stiles, whose remarkable tests not only drew large audiences but created great interest. Miss Jennie B. Hagan has just com-pleted an engagement of three Sundays and has pleted an engagement of three Sundays and has given the very best of satisfaction. Last Sun-day, Jan. 28th, Mr. George A. Fuller of Dover, Mass., lectured for us, and in spite of the rain good audiences greeted the speaker both after-noon and evening. In the evening, under spirit-control, he delivered an admirable discourse in response to the inquiry, "What of the Dead?" It was listened to with the closest attention. "Next Sunday, Feb. 4th, we have with us the celebrated test-medium, Mr. Edgar W. Emer-son of Manchester, N. H. A. son of Manchester, N. H. Α.

God is better served in resisting a temptation to evil than in many formal prayers.-William Penn.

-Oliver Wendell Holmes.

The British Government has begun to send supplies to those parts of Ireland in which there is starvation, and a gunboat is reported as carrying charity to Sligo. What with the agitators and their doings, the criminals and their punishment, the famine stricken and their necessities. the British Government has plenty of work all the time in Ireland.

A REGULAR M. D. SUED FOR MALPRACTICE. -Dr. Henry A. Lister, President of the Michigan College of Medicine, was sued Jan. 25th, for \$10,000 damages for alleged malpractice.

Madame la Duchess de Berry fifty years ago gave France even more trouble than Prince Napoleon is giving that afflicted country at the present time. She was imprisoned for a time. and then sent to Sicily by the Orleans party. It would be a curious coincidence if the latter's descendants were obliged to quit their native soil under similar circumstances.

Puck thinks that the cause of all the recent awful calamities by fire and accidents is man's avarice. There is much in its assertion that heavily-insured capitalists are gambling with death.

Old people who passed to spirit-life in January last: Prince Frederick Charles Alexander of Germany, 82; Mrs. Hannah Tallman, New Bedford, Mass., 102; Mrs. Sally Smith, Edgartown, 92; William S. Johnson, Stratford, Ct., 89; Rev. Joel Burlingame, Arlington Heights, Ill., 85; David Boutelle, Fitchburg, Mass., 92; Gen. Sir Richard England (of the British army), 90; Charles Stothard, England, 82: Peter Ballintine, Newark, N. J., 91; Mrs. Hannah Smart, Concord, N. H., 92; James Fitzpatrick, New Philadelphia, O., 91 years.

The Catholic Review says there are 10,000,000 Catholics in the United States. A Catholic Bishop in Baltimore says there are 11,000,000

avers) depressing result:

"Will the boy who knows of a place where "Will the boy who knows of a place where we can go and catch fish please rise and answer the question. Every man that we asked has told us 'over there,' and we have been 'there' a great many times, and have n't caught any-thing yet. Subject for Concord School of Phi-losophy: The Non-Hereness of the There."

Public benefactors are not alone confined to the higher orders of scientific research. Indeed, but few have done more for the welfare of the working masses than James Pyle through the introduction of his labor-saving Pearline.

238 West 52d street, New York.

*The intensification proposed was constituted in part by the following:

the following: "SRC. 5.-For the purposes of this act the words 'prac-tice physic and surgery' shall mean to prefix to one's name the word 'dector' or the abbrevia'ion 'Dr., 'mean-ing thereby dector of medicine; or to annex the letters 'M. D.' thereto, or to suggest, recommend, prescribe, employ, use or direct for the use of any person any drug, medicine, appliance, apparatus or other agency, whether material or immaterial, for the treatment, cure, relief or palliation of any real or supposed aliment or disease of the mind or body."

It was this intensification which was defeated last winter by a few determined individuals, and two thousand remonstrants or petitioners against it.

Meetings in Providence. To the Editor of the Banner of Light:

J. Frank Baxter conducted the services, Jan. 21st, taking for his subject in the afternoon, 21st, taking for his subject in the afternoon, "Special Providences," remarking that this was a sequence of the discourse three weeks be-fore on "The Efficacy of Prayer." The cur-rent theological idea was the intervention of good in human affairs in a special manner, also in the operations of nature in its physical aspects. This intervention was in the way of punishment, predicated on the off-quoted enun-ciation, "Vengeance is mine, I will repay, saith the Lord." Accidents, casualties and calami-ties were claimed to be the direct acts of God, aimed at his creatures for their sins, save aimed at his creatures for their sins, save when they touched some of the elect, when they were explained by another Bible enuncia-tion, "Whom God loveth he chasteneth," the contradictory nature of the two lines of policy being set aside. After noticing several noted instances of the destruction of life and property, by floods, fires and railroad casualties, he said instances of the destruction of life and property by floods, fires and railroad casualties, he said that careful analysis of them would dissipate the theological notion of special intervention of Divine power. Law, inflexible in all its bearings, was ever operative. Fire thrown amongst combustible materials will kindle them; a weak dam will give away before un-due pressure, precipitating a flood on the coun-try below; an unstable bridge will sink be-neath an over-weight; yet the sticklers for the-ology will tell us all was God's work. Strange is it that such a preposterous idea has 'p long dominated. It sets aside the omnipotency of law, and relegates the universe to the behests of caprice and uncertainty. Saint and sinner alike feel the effects of the non-observance of physical or moral law. A hundred clergymen Bishop in Baltimore says there are 11,000,000 Spiritualists in America. The sugar trade of Boston is a very sweet business. It is not what we take up, but what we give up, that makes us rich.... It is the heart that makes a man rich. He is rich or poor accord-ing to what he is, not according to what he has. -H. W. Beecher. The sprightly editor of the Gardiner (Me.) Home Journal, being anxious to emulate the brilliant example of the Apostle in the way of suitable location with the following (as he avers) depressing result:

would commend the subject to the thoughtful, and lead all such to an honest investigation. Last Sunday, Jan. 23th, Mr. Baxter spoke in the afternoon upon "The Church vs. Liberty," closing his remarks with a merited tribute to Thomas Paine, the day being the anniversary of his birth. In the evening, taking for his sub-ject "The Imposition of Exposures," he said that every such attempt to invalidate the truths of Spiritualism only served to prove their vority, and the utter weakness of opponents to stay and the utter weakness of opponents to stay the incoming tide of light and knowledge that would finally cover the whole earth. F.

Tender Itchings in any part of the body cured by Dr. Benson's Skin Cure." 'Tis the best. \$1; druggists.

As some of our readers have written to us for further information than we have yet given concerning-the nature and arrangement of the contents of "Genesis," we append the follow-ing brief synopsis: The full title of the book is "Genesis: Miracles 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 concordant teachings given by spiritg." "Sciconcordant teachings given by spirits." "Sci-ence is here appealed to to frame a Genesis in accordance with the laws of Nature." "God displays his power and glory by the immutabili-ty of his laws, never by their suspension." "Unty 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-od in the work us chapters are of collower the ed 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 Urenography-2 Glimose into Sugar 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-ganio 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 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-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-telligent writers shall have perused them, they will be ready to admit that in this instance, at least, spiritual communications are worthy of the exalted sources whence they purport to

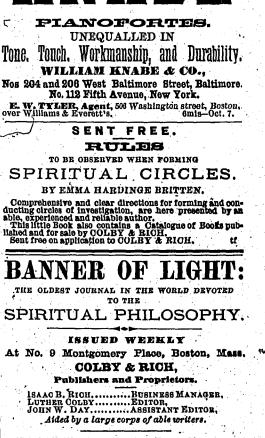
the exalted sources whence they purport to come. The off-mooted question of reincarna-tion is here fully and lucidly discussed, and the various unfoldments of the human spirit through earthly discipline are most clearly and beautifully explained. As a compendious ex-position of the spiritual philosophy and an explanation of its phenomena, this work has few rivals; its superior we have never met. We 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 and three times as expensive. and three times as expensive.

Spiritualist Meetings in Brooklyn,

The Brooklyn McCoundys III Drouklyli, The Brooklyn Spiritualist Society. now perma-neuty located at Conservatory Hail, corner of Bedford Ave-nue and Fulton street, holds religious services every Sunday at 11 A.M. and 7:45 P.M. Speakers under engagement: Mr. J. Wun, Flotcher, for February Mr. A. B. French, for March; Mis. F. O. Hyzer, for June. A Sunday School, in process of organization, will open Sunday, Feb, 4th. All the Spiritual papers on asle in the ball, and all meetings irree.

Church of the New Spiritual Dispensation, Clin-n Avenue, between Park and Myrtle Avenues (entrance on Avenue, between Park and Myrtle Avenues (entrance n Olinton and Waverly Avenues). Iteligious services every uniay at 3 and 7% P.M. Educational Fraternity, or Sun-Sunday at 3 and 7% P.M. Educational Fraternity, or Sun-day School, meets every Sundayat 10% A.M.; Ladlea' Ald Society every Wednesday, at 2% P.M. Social Fraternity meets every Wednesday evening for social intercourse at 7% o'clock. Psychio Fraternity meets every Saturday even-ing, at 7% o'clock, for the purpose of forming classes in me-diumship. Free. A. H. Dalley, President. Brooklyn Spiritual Fraternity.-Removal: The Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensa-tion, Clinton Avenue, between Park and Myrile Avenues, \$17% P.M. The Eastern District Spiritual Conference

At7% P. M. The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles B. Miller, President; W. H. Comn, Secretary.



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