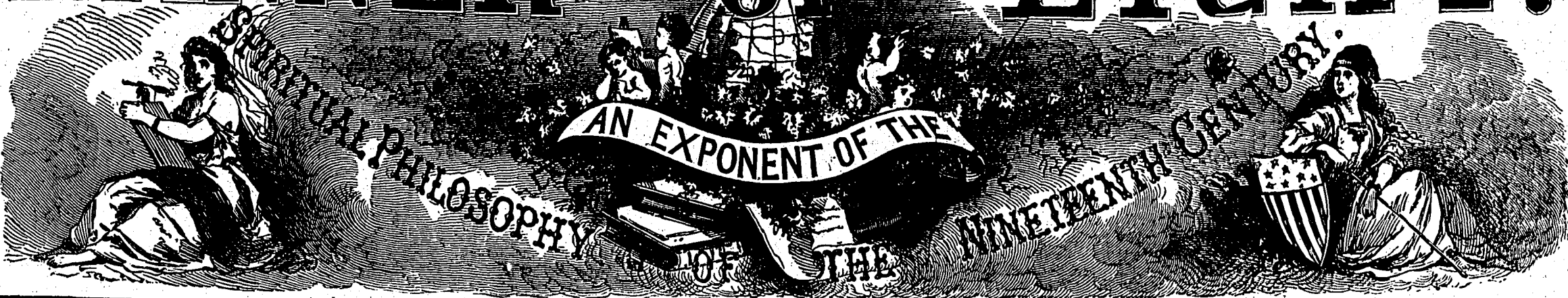


BANNER OF LIGHT.



VOL. LII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 10, 1883.

\$3.00 Per Annum,
Postage Free.

NO. 21.

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AMERICAN SPIRITUALIST ALLIANCE.

IN MEMORIAM DR. BRITTAN.

[Continued from last week.]

At the close of this address the President introduced Mrs. Richmond, already apparently under deep spirit control; and the following remarkable discourse fell, in subdued and solemn accents, from her lips. After a few sentences it was obvious that the spirit of the deceased himself was in control of the medium, and every word of the address was listened to with breathless attention.

ADDRESS OF MRS. CORA L. V. RICHMOND, UNDER CONTROL.

Mr. Chairman, Sisters and Brothers of the Alliance, and Beloved Friends: Perhaps when Saul, the rebellious King of Israel, sought the Woman of Endor, forbidden to do such things by his own law; and, seeking the woman, sought Samuel also; and Samuel responded, there might well be cause for him to tremble. But you, my brothers, who have summoned from the immortal world not the dead but the living, not the sleeping but the waking, not him who was but him who is, will not tremble nor doubt when I say to you that, through her mission and through the form of woman, who was ever my friend, I respond.

There is no death. And though, like a folded rose-leaf, one might wish to put away this record of a life, traced by a loving hand, I say to you my life has just begun. Those written pages, those years of schooling in which as human I was learning the alphabet of the spirit; those hours and months of discipline in which my thought was being prepared for the higher alphabet of the skies; those feeble attempts at the portraiture of spiritual things, though I love to have their memory praised—and it were well worth the dying once just to hear a word of praise from one's friends—still I cannot now but regard them as the playthings of my childhood, as the blocks upon which the alphabet of my spirit, was traced, as the pictures in which angel-minds were teaching me to read the angel lesson of life.

To be living when one is thought dead is to be, perhaps, more happy than mortals ever can be on earth; but to be living when one is thought living, and beyond death, is such transcendent joy that my words to you might sound wild and strange but for the fact that you are here to commemorate the living, and not the dead. The spirit of this hour, that which is assigned to me as a part of the earthly life and memory, is sacred and most dear; and I do so prize the treasures that cluster around this hour of memory that I could fold them to my heart, and will bear them with me in the immortal pilgrimage whither I am destined to go.

But to leave unsaid the one word that would make all these other words complete, to leave unvoiced the one only voice that can give evidence of immortality, to leave unspoken the one only word that gives value to all the years of life and labor—it seems to me so flagrant a violation of opportunity that my spirit could not pass on to its eternal heritage. I am here despite the violation of good taste that might prevent me from hearing words spoken in my own praise. I am here despite usage and customs of old time, that will not have the dead speak; and will have none come back to you from that voiceless bourne. I am here despite the lonely heart that in this room sits seemingly desolate, and cannot hear the voice that was wont to speak to her. She will answer, she will respond to the vital presence that syllables my name.

I am here to give testimony and perfect accord to the words that have been spoken by my brothers, who summon not the dead but the living; and, more than this, I am here because this was one of my homes; because here I hoped to see my life-labor blossom into fruition; because from this small point I hoped to see radiate over the world the light of that truth that finally shall lay down its war-weapons for weapons of peace, and bloom like a smiling rose in Eden. I am here because, summoned by this voice of eternal life, I have promised to be here. And one sits upon this rostrum whom I told I would come, if opportunity and circumstances afforded; and he has breathed no word of this to the medium through whom I speak. I am here by all the privileges of Spiritualism, that accords to the living in the spirit-world the liv-

ing voice in your presence, and gives to those who have lately passed from earthly life the privilege of attesting their experience.

My experience was brief. I did not expect to die up to within twenty-four hours of my passing from earth. I still hoped to be in your midst; still hoped to finish my labor of compiling the works of my life, and having them arranged in a satisfactory manner for my friends, and those who cared to read them, to peruse.

When the consciousness came upon me, when my friends in spirit life assured me that my transition was near, still rebellious nature said, "I am not ready"; but it was to come, and I put the one bond not from my heart but from my thought, that linked me to life, and cast aside the duties that I thought I saw before me, for attention to that which was to be. My spirit already communed with those who had departed. Already the treasures which had fallen out of my life were there restored to me; the jewels that I thought had dropped from my crown to be transplanted in eternity were made brilliant in the eternal light; and already I knew that the voice that summoned me from earthly life summoned me to leave behind all desires, feelings, hopes, ambitions as connected with the earthly state, and to clothe myself with the immortal part.

I obeyed the voice, as ever I tried to do. Feebly obedient on earth, in spirit it was triumphant obedience. Feebly following with such effort and in union as nature had bestowed while in the earthly form, it was indeed a joyous and triumphant following, when once the tide turned that set my spirit toward the spirit-home. There was no turning back, regretful; no longing to remain. I threw down the armor, threw off the outward form, and on the day when my family gathered around the casket to weep over the mortal, I was there to comfort in the immortal part. That day I could not speak; it was too great a day of tenderness and heart-speech. To-day I speak to your hearts and your lives, because the voice is given to me to speak, and because the testimony is valuable in the light of the eternal world. There was no sleeping, no change called death; there was no quiet; there was no resting from labor; it was from wakefulness to wakefulness; from thought to more perfect thought; from life to fuller life; it was an expanse of being; a broadening of capacity; a looking out upon a life that I had seen but feebly before, through the agency of friends invisible; it was an outstretched landscape, not palpable and objective, but full of every tint, and hue, and tone, and color, that could make vital the living light, and populous with all whom I had ever loved who had gone before. I was past, though still in the presence of, the earthly tenement and household; I was not transported through space; I passed no worlds, nor systems, nor suns in my passage to eternity. I was in the presence of my loved ones on earth, and in the presence of my loved ones in the spirit, and both worlds blended in one, the upper the dome, crowning and making glorious the lower portion of the temple.

Such was my first consciousness. Music, surpassing any I had ever heard, and only perceived in those vision-hours of the spirit, when my thought rose to ecstasy on the wings of inspiration—such music upbore me. It was as if I had wings, yet none were there; it was as if I had aerial raiment; I was clothed upon with whiteness; it was as if every pulse had suddenly taken upon itself the plumage of a new life, and I could have burst forth into songs of gladness, my soul was so filled with this delight. And then, when I tried to fill the earthly home and the earthly habitation with its splendor—always the Vale of Tears came between—always the sound of sorrow beneath—always the suddenness of the shock—always the feeble outstretching of the hand toward me, that did not touch me. And yet I was there. I could touch them, they could not reach me; I could minister, they could not perceive; I could soothe, they could not know the source of the soothing. But sometime the bond will be burst and the barrier rent in twain, and they will feel, as I have felt when on earth, the palpable presence. I wait for this, and linger.

Now, of the life-work that men call finished, and that I know is just begun—whatever methods or powers have been given in earthly life for me to carry forward, with my coadjutors, the work of the spirit-world has not been ours, but theirs—their who burst the sky with lightning shafts of inspiration, and rolled the tide of thought upon earth thirty years ago; theirs who rent in twain the bonds that held the Church of Rome around the world, and gave to the Reformation its fires of light and living truth, gave to Melancthon, Luther, Knox, Calvin, the wonders and the powers of a present fire; theirs who, rolling the stone away from the sepulchre of the Saviour, crucified, let in the sunlight of spiritual truth upon the sorrowing hearts of those who wept beside the sepulchre—to those same angels, piercing the darkness of human life and opening the doors of the sepulchre of your beings—it is to them that each must owe all the work that can be performed on earth. As they who, kindling the star over the shrine of the lowly Jesus, led the Wise Men of the East to worship there in humility and to bring gifts and offerings, so too the new star that rises in the Eastern sky, so the new dawn of the truth that proclaims the voice of a new Christ, is to lead the way, and the wise of earth needs must follow. Not only these, but children come also; and, by that same suzerainty that permitted their presence when Christ spoke to the multitude, to-day they are of the kingdom of heaven, and must not be denied. By the same right also that women came following upon the footsteps of the Messiah, touching his garment's hem, and she, who was forbidden, hurried along the crowded street

to receive his benediction, not his condemnation, and by the right that she, the Madonna, wept beside his tomb, all women, following in the light of this new truth, Madonna or Magdalen, come unto its Saviour, and are made whole. By that same attestation also and the light that pours its radiance now along the corridors of heaven, whose coruscations flandle evermore the brightness of hope within your heart, I see the day dawn for the whole world. And from the mountain-heights, that earthly vision cannot penetrate, and from the depths that as yet the world is not prepared to see, I behold the onward sweeping of this truth that is finally to take its place in the grandest and most glorious triumph of all spiritual truth: that the world has known. Beaming on this star shall be a splendor glowing more bright till suns and systems of passed brightness shall fade. And lo! its seal shall be set upon the ages, its crown shall be placed upon the brow of humanity, the world shall be uplifted from its bondage, and all shall be made free.

Under this life, God willing, still will I labor; under this power, heaven inspiring, still will I go on; and wherever human hearts respond, wherever human minds are attuned to the voice of my spirit, there will I work, there will I speak—the humblest among those who teach—but still one who can tell, for a very truth, that the soul does not, but lives forevermore; burst from its charnel-house of clay, guided by the light unto the eternal shore, it beholds the beacon there of the new day. As one wrote in the very beginning of Modern Spiritualism, I myself recording the inspired words:

"I wake as wakes the bud, and finds itself a flower;
As wakes dim night, and finds itself a day;
As wakes the star, and finds itself a sun;
As wakes an earth, transformed to paradise."

At the close of this address the President remarked that while the spirit of the deceased seemed to offer an excuse for his presence, he (the President) felt he would speak for others as well as himself in saying that he welcomed Bro. Brittan in spirit with them on the occasion, and deemed it a great privilege to have the opportunity of doing so, and a still greater privilege that we could believe fully in his presence. He also stated that the address on this occasion closed with the same poetical quotation which he had heard Dr. Brittan, some years ago, use at the end of a lecture on "Inspiration." They were from a poem by T. L. Harris, from which Dr. Brittan was very fond of quoting.

Mrs. Richmond's address was followed by remarks by Dr. J. R. Buchanan.

ADDRESS OF DR. J. R. BUCHANAN.

In the household of the true faith there are no vacant chairs, and to those of that faith the tomb is simply a stepping-stone to a higher life; and that life and this are one. It is for us to make this world realize as it never has before realized that there are two worlds, and that the invisible world is greater than the visible, and that the invisible world is not an unknowable and intangible conception, not beyond the stars, not a thing postponed in the depths of eternity, but a part, and a living and moving part, of the world in which we live and act, and in which we may have the continual cooperation and aid of higher though unseen intelligences in all the noble works we do.

In reference to my friend Brittan, it is not for me to speak as those who had a more familiar knowledge of his personal qualities; for our lives were spent a thousand miles apart. We simply knew each other as laboring in the vineyard of truth. I have esteemed and honored him as one of the heroes of peace. Peace has its heroes as well as war, and they are nobler heroes, and the victories they achieve are more permanent in their results. In our recent war there were hundreds of thousands who went forth, and millions who were ready to go, for a brief campaign; but of all the heroes who love to venture and die upon the battle-field, how few are there who have that nobler courage to meet the exigencies of peace. They who lead a forlorn hope, not against a battled position but against all the power and organization of the world; they who stand in the strength of their own character, often endangered and persecuted, to do battle for that world which opposes them, laboring and doing for those who do not thank them, but would crush them in the effort—they belong to a nobler kind of heroes than have ever been recorded on historic pages.

The courage of Jesus in Jerusalem, the moral courage, the moral dignity and elevation of his character and mission, were far beyond that of any Alexander or Cæsar. It requires the sustained strength of the soul within the man, when all around him is dark, and when his own friends desert him, and when he has nothing but his interior strength and interior inspiration to sustain him. That is what constitutes the noblest class of lives; and that is the life which has recently been translated, which we enjoyed and admired when it was here, and may continue to enjoy and admire since it has passed to a higher sphere.

We do not realize the difficulty, and yet we can see it. Men float along with the tide into power and wealth and honor; all ambitious men take that course; but they whose unselfish nature enables them to go against the tide—they are the heroes. And the extent of the opposition, the power that is arrayed against them, is seldom realized. All things as they are are organized for perpetuity and for resistance. Government resists with cannon and rifle those who would bring us a larger measure of political freedom. Churches pronounce their anathemas; colleges resist those who would give a truer philosophy; medical schools resist those

T. L. Harris.

who would make the medical profession a philosophical and benevolent profession; all classes, even in business life, resist change as the boulder resists being moved. This is obvious, especially when we see how pervading it is even in the simplest daily matters of common sense, where we might suppose some thought and progress would enter the mind of any rational being. Look at the coal burning in that stove as an illustration of the resistance to progress and the battle that has to be fought to introduce a simple idea to the human race. The mineral wealth of Pennsylvania was there from the first settlement of the colony, but it was only about a hundred and twenty years ago that a man had the daring audacity to burn a piece of coal, and when only eighty years ago Robert Morris and others bought six thousand acres of land with a seam of coal fifty feet thick, they were utterly unable to sell their coal because the people would not tolerate so new an idea and they had to abandon the enterprise.

So when railroads were proposed in England, simple as the idea now appears, their advocate, Thomas Gray, toiled in vain and died in obscurity; and in this country a committee of the Legislature of New York made an elaborate report to prove that railroads were entirely impracticable. When ideas so simple as these are resisted with such force, what must be the resistance to Spiritualism when it comes with new ethics, a new religion, a new law, a new world, a new philosophy? All the embattled forces of society are arrayed against it; and he is a hero who can stand alone and battle for this change against all these strong conservative influences.

All good thoughts are resisted with an intensity proportioned to their greatness—proportioned to their loftiness. All history is full of this; every grand and beautiful conception of the human mind has been received with a cold and averted face, or met with a defiant and hostile reception. Milton's *Paradise Lost*, Newton's *Principia*, Bacon's *Novum Organum*, all met with a cold and even hostile reception. Sir Isaac Newton said he was so grieved at the reception of his writings that he regretted he had ever published them and thus exposed himself to the anguish of mind that was produced by the opposition. And so it was with the discoveries of Galileo and Kepler, the famous discovery of Harvey, the discovery of Hahnemann, and the grand revelations of Swedenborg as to the relations of this world and the invisible. All these grand things were resisted with a power proportionate to their value.

There is no grander thing to do than to take the championship of new truths and new philosophies which have a saving power for the world, and to endeavor to enforce their recognition, as our friend Brittan was endeavoring to do with skill, grace and philosophy which gained the admiration even of his opponents.

We can partly realize the difficulties that have to be encountered when we recollect how often the inventor or the teacher has been murdered, or has lived in suffering and died in poverty; especially when we think of Oliver Evans, one of the greatest mechanical inventors of this country, who, on his death-bed, directed that all his models should be destroyed, lest they might tempt some man to complete them, for he did not wish that others should know the grief that he had known.

Dr. Brittan was one of the noble few; one who stood for mankind, who stood for the heavenly hosts; one who has given us an example that can be admired, an example to be followed by the millions who stand in pulpits, who have not his courage; by the physicians who have not his courage; by the philosophers who have not investigated as he investigated to arrive at the truth, and by public men generally, who cowardly drift with the current that they may obtain wealth and honor, when by following the truth they would obtain a higher honor—that interior wealth which is worth all the gold of the Vanderbilts and Stewarts.

It is delightful to contemplate such lives as his, to know that they are still advancing in the grander life hereafter; and it is our privilege to emulate their examples and to draw their strength into our hearts as we think of them.

We are grateful to Dr. Brittan for his good life, for his good example, and feel a great pleasure in coming together to commemorate him to-day. We all feel that he is enjoying the reward, the honor, the esteem and love of his fellow creatures in the higher world far more than he possibly could here.

Mr. Charles Partridge, the former associate of Dr. Brittan in the publication of the *Spiritual Telegraph*, was the next speaker.

ADDRESS OF CHARLES PARTRIDGE, ESQ.

Mr. Chairman and Friends: I have been delighted in being here this afternoon, for I know that what has been said of our departed friend, Brittan, is true. I was associated with him as a partner in 1852, and some years afterward, in the publishing of the *Spiritual Telegraph*, the *Shelkinah*, and various books on the subject of Spiritualism, written by men who were early investigators of the phenomena. Dr. Gray, Judge Edmonds, and Dr. Hallock were generally with us. We were satisfied that Spiritualism is true; that spirits communicated with us. And when we became thus satisfied, we engaged mediums, and the doors were open, free of charge to anybody who desired to come and investigate the subject; and thousands did so. Many, however, who after investigating exclaimed: "Oh! I never can doubt again," often doubted before they reached the next corner. As soon as their prejudices returned, the truth had to go.

Dr. Buchanan has described to you pretty fully the prejudice of the people against new things. What do you think it must have been when we investigated the fact that spirits communicated with mortals, and pronounced it true? All the churches without exception denied it, and alleged every kind of evil of it, and of us. It was a fraud, or of the devil. They had an abundance of devils then to whom to attribute anything they did not accept, and they had no mercy on Spiritualism. But more recently some have lost the chief of that society; the devil has been expelled from many of the churches; and they cannot thus dispose of the truths that spirits communicate.

You may understand, after hearing Dr. Buchanan, what the early Spiritualists had to meet. You cannot understand it fully, but you can get an idea. Why! our friends discarded us; they did not desire our acquaintance in society or in business; and even the banks did not want our accounts any more. If they were asked if such a one's credit was good, they would say: "Well, it used to be; but he is one of these Spiritualists, and we would rather not say anything about it." That was particularly the case in this city. Dr. Brittan stood firmly throughout, as well as all of the others that I have named, with many others. As to myself, I never cared what people said about me, and I do not now. I often said to them: If your slanders do you any good, go on; they do not hurt me."

At present you can see what Spiritualism has done in the world—what reforms are going on in the religions of the time, wherever the people are free to think for themselves without being condemned as lunatics. See what freedom Spiritualism has brought into the world already; and it will accomplish still more.

I want to refer to the practical lesson which this calling us together presents to my mind. It has been said, and truly, that Dr. Brittan was distinguished as an author; he answered very many objections, especially those that came from intelligent sources—clergymen, infidels and materialists—and I think he never answered them without satisfying their authors that they were wrong. He was a host against all opponents, for he piled fact upon fact, while he had an extensive experience of his own to present, which could not be denied. But here is the lesson that I wish to present: You go out into the world and find antagonism among almost all persons; there is very little sociability, very little care for you among your neighbors—very little kindness or courtesy—but if you look through the published writings and speeches of Dr. Brittan I think you will never find a line or a word that is not gentle, respectful, and truthful, and yet forcible and earnest. That was peculiarly his character. He was peculiarly social, remarkably genial; and this trait of character entered into all his writings—indeed into everything that he said and did. He was a practical man; and with all the bitterness that was heaped upon us while we were associated, I never heard an unkind word from his lips.

Now here is a lesson for us, and I hope that every one of us will receive it and appropriate it, for it is needed, especially at this time. We are not living under the old dispensation, in which men are condemned to burn forever if they don't accept church dogmas. We live under the dispensation of love and kindness, which requires us to endeavor to benefit our brother and our sister everywhere. To be free and to be happy—that is the new dispensation. We are witnessing the old Pentecostal manifestations at this time throughout the world. How have they spread throughout the world? Through our efforts? No! they have spread because spirits have opened communion with mortals throughout the entire world, and in the short space of about thirty years. You can scarcely find a record in any part of the civilized world which does not show that spirit influence is potent among the people. What are we to do? These truths are passing into general belief, and they must be reduced to practice. This is inevitable! Spirits are not here simply to talk, but to spiritualize the words and acts of men; we should take in their spirit as far as we can, and emulate the spirit of him whom we have gathered here to commemorate.

The concluding discourse was by Mr. A. A. Wheelock.

ADDRESS OF A. A. WHELOCK.

When a great man dies the nation mourns. This is the tribute that nations pay to greatness. But this is, usually, upon the accomplishment of something that relates to physical life and to that which is embodied in the nature of success as pertaining to earthly existence. What shall be said when not only greatness in intelligence, but goodness combined, passes away as to physical form—not dead, but born into higher life with grander possibilities and golden opportunities that rise forever and forever up the sunlit steps of eternal progress? Such is the condition of the arisen spirit that these services commemorate; and it is a memorial sweet and precious, which, as time passes, will gather fragrance and beauty as the flowers of springtime gather their odors and spread them out generously upon the air.

As has been said by our arisen brother, to die is to just begin to live. It is only after men die; it is only after this experience, that those the most gifted begin to consider and understand the true worth and the true greatness of a living soul clad in mortal garment. What is the lesson of this life that you commemorate to-day? What the lesson of this transition from here to yonder, and from yonder back to here again? The one great truth that the labors of his life enforced and illustrated is, that conviction of a truth and living principle.

[Continued on eighth page.]

NO LIFE BEYOND.

BY MISS C. L. SHAW-KLOCK.

No life beyond? How could we bear the burden
Through all the heat and turmoil of the day,
If e'er the light of the bright assurance
That o'er the hills the land of promise lay?
When earthly ties, so dear to us, are riven,
And all our path seems clouded o'er with gloom,
How could we live, if unto us were given
No cheering hope that reached beyond the tomb?
How could we rise above the night of sorrow
That into every life must surely come,
If for us dawned no bright and glorious morrow
In those fair fields about our Father's home?
Oh! blessed hope of life and joy immortal,
Of compensation for each earthly ill,
The light that gleams through its wide-open portal,
Through life, through death, shall be our beacon
still.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.

FRANCE.
La Revue Spirite, Paris, for December. We have much to admire and commend when reading the first pages of the present issue of this able periodical, for we have what is beautiful in poetry and eloquent in prose, commemorative of the dead (so called), at the anniversary of the spiritualistic societies' reunion, which at this period recalls especially to mind those who have been dear to us and our cause and who have left a shadow on our hearts "where light has fallen off"—a going out, as it were, of a gleam of sunshine from the soul that awaits only the touch of the Infinite to renew. The saloon of the parent society holds only three hundred persons. This soon overflowed, and a multitude had only the stairway and a courtyard in which to express their sympathy and good will and make known the ever-increasing interest Spiritualism invokes. Mons. Leymarie opened the meeting in his usual concise and happy manner, then gave place to Mme. Rosen, who certainly has great power and force of diction, commanding rapt attention. In the midst of her observations on the universality of death, (quoting Bossuet where he depicts our horror if permitted to see the disintegration of our material forms), she says: "I have seen this limitless grief, without possible assuagement, the despair of incredulity. I have seen a woman, a materialist, madly interrogating the dead body of her husband; stricken down, yet with savage cries and blasphemy upon her lips as she saw the gate of the tomb closing upon him forever. I sounded the depths of that which the words 'Never more' made frightful to her. During her days of prosperity, when misfortune had not reached her, this day had been overlooked; but now a few moments sufficed to show the hollowness of her false bravado. Sinking back into the profound obscurity of her own thoughts, nothing in the world could drag her forth from them. Petrified by the force of her own materialism, she refused the noble researches of truth for which our spirit was created."

This, however, is only the gloomy phase of what is brilliant in the picture where veritable Spiritualism, grounded in the depths not only of faith but of fact, makes the gates of the grave luminous with trust and hope, swinging on hinges of pearl, held by dear angel hands that await a little to welcome us. The poem which I have referred to was by M. J. Camille Chaigneau; there was still another, well applauded, by M. L. Vignon; but they are lengthy and I could not do justice to them. Several mediumistic communications followed, one of which purported to come from Torquemada, *grand inquisiteur d'Espagne*, who concludes his long confession of guilt by saying: "Pray for me; ask God to accord to me love, love, that Torquemada may make some reparation for his crimes." Another, from a spirit who confesses that his life was full of evil deeds, adds: "The angel *Consolateur* has at last descended toward me... and in the future I hope to do as much good as I have of wickedness in the past." The third treat of prayer, "Prayer is that sweet breath of our soul exhaled toward God; but even to-day it has not the place which is its due, because it has never been comprehended... Words even are necessary... Prayer gives to the soul a force of which it has need... In lifting our souls toward God we put ourselves for the moment in our veritable sphere." Other revelations from the spirit-world I would gladly quote if space permitted, also a synopsis of M. Denis' remarks on the "plurality of worlds and the progressive existence of the soul through the stellar realm," etc. Mr. A. R. Wallace's letter on "Materializations and Exposures," (from the *Banner of Light*), the present issue of the *Revue* gives in full, and as it is opportune and founded on the actual observations of scientific men of world-wide reputation, its good effects will not be lost in the roll of ages. I am glad to find here also a "Study of Swedenborg" by the excellent contributor, Mons. René Caillé; for, as I have heretofore said, I believe Spiritualism would be largely benefited by a constant perusal of the works of this learned Swedish seer. Mrs. Ditson's article, translated from the *Banner* (M. Van der Ryst's account of a double life in one being), appears here also.

L'Anti-Matérialiste, of Nantes, for November. This paper, though small, is full of large thoughts and well-digested ideas and suggestions. In its record of the proceedings of the Spiritual Society of Nantes, commemorative of the dead (*Fête des Morts*), are brief notices of several eloquent addresses—that by Mr. Verdard given at some length, and of which the writer says: "A discourse which our readers will appreciate; our friend here, as always, preaching of peace, love, justice, which cannot become practicable, living, till some religious bond unites all souls in one supreme unity." I have not space for further notice of it, as I wish to quote a line or two from Mlle. Burel's remarks on this occasion, and portions of minor events: Mlle. B. says: "This homage paid to the dead ought not to be a sterile devotion rendered to their memory, but should contain fertile teachings for the benefit of the living... That future generations shall not suffer as we have to this day" (in the dismemberment of our social relations, "let us work for progress in all its forms... to bring about peace among nations, over battle-fields," etc. Of the "causative spirit," by M. René Caillé, a page might be profitably extracted; but I will condense it only a thought or two: "The duty of science is to furnish to the human spirit a positive and rational basis by which its beliefs shall be established.

its faith fixed. It cannot become really grand, arising upon a glorious route, till it conducts humanity in the domain of progress both moral and religious... And a mission not less superb of this new science Spiritualism is to destroy the antagonism, as old as humanity itself, which reigns between Spiritualism and Materialism... A Brahmin said to M. Jacquot: 'You have studied physical nature, and you have obtained by the force of natural laws marvelous results of steam, electricity, etc.: we for 20,000 years and more have studied intellectual forces, we have found their laws, and in making them act alone or in concert with the material, we have obtained phenomena more astonishing than yours.' It is exactly this new genre of study, this science, for so long time known in India, which is now submitted to the test of reason and experience, *les philosophes de l'Occident*... "Bulletin d'Education," etc., of Basse Pyrenées. This neat brochure of about twenty pages, though in no direct sense devoted to Spiritualism, is one of those noble works which have for their high aim the education of the people, advocating such "cantonale organizations" as shall leave no loop-hole for ignorance.

La Lumière, Paris. I have not the December number of this interesting little monthly, so I will turn back to the preceding issue and make the following extract—"A voice from a spirit": "Re-incarnation alone explains sympathies. You see in the life of persons how there come certain inexplicable attachments. I cannot find in the domain of reason an explanation of these irresistible sympathies. If it is explained by the law of re-incarnation, a doubtful smile follows; but as of all truths, among spirits as well as among men little advanced (ignorant), it is that of re-incarnation which meets with incredulity and opposition. The comprehension of this admirable law is the result (*le fait*) of a spiritual maturity and a great freedom from the influence of matter." This purports to come from O'Connor.

SWITZERLAND.
Les Etats-Unis d'Europe, Geneva. I have in hand several numbers of this weekly, redolent with graphic phrases in which suggestive facts make line after line impressive and not easily forgotten. In its "Bulletin," where the attitude of the church in France is considered, viewed as menacing the durability of the Republic, Mons. Gambetta's words are aptly quoted: "Clericalism is an enemy." The famine in Andalusia is next dwelt upon, though too briefly, but with touching effect; "famishing children, emaciated mothers, starving thousands who seize upon the bread the bakers send abroad," etc., etc.—horrors, in fact, our Christian (?) world should not for a moment permit. Victor Hugo, who seems overflowing with goodness and a veritable love of his fellow-creatures, has just sent five hundred francs to the sufferers by the inundations in upper Italy. The new electoral laws of Italy recognize the right of women to vote; while the faculty of medicine of Geneva granted to a young Russian lady, Mlle. Olga, a diploma of Doctor. Another "Bulletin" says that the poet Carducci, in pronouncing a discourse concerning Garibaldi, said: "His power is withdrawn from our midst, but his glory remains with the sublime satisfaction that we had him for a contemporary." "The History of Woman Suffrage" has here also a commendable notice—an approval of a great work. I have been obliged to be brief in the extracts I have made above from the paper heading these paragraphs.

BELGIUM.
Le Messager, of Liege, 15th November. I will pass over some interesting comments on "Suicide" and "God in Creation," and transcribe a few lines from "Spiritualism in Antiquity": "I will borrow a few sentences from Pezzani and other writers, also ancient authors. In fact, I find proofs" (of spirit intercourse) "even among the adversaries of the spiritual doctrine. 'I am fumbling among the traditions of all peoples,' said Pezzani, 'we find a belief in a supreme God. Beneath him the people of antiquity believed—all of them—in subaltern gods, genii, powers subject to the orders of the great God, executors of his will—angels, archangels, heroes, saints; evil spirits also, as *dæmons*, *dæw*, *temares*, *dæmons*, in fact, who did not, till the ingress of Christianity, have any evil nature or office attached to them. And it may be asked why the Christians changed the etymological signification of this word?... the demons (intelligences) inhabiting the air; man living upon the earth; the supreme One in heaven..." The Greek philosopher Phocylides, also Thales and Chilon, are then quoted as expressing a belief in the immortality of the soul; the Avesta and the Koran are also summoned in support of what Dr. Wahn has to say upon this subject.

Mons. René Caillé follows the above with a brief account of a little girl in Germany, who, sent on an errand, was followed home by a very little man who ordered her to go with him. As she did not reply to him, he got angry, apparently, and with a threatening air said to her: "For four days you shall be dumb and blind." He then disappeared. On reaching home she threw herself upon a bed and became speechless and blind. When the four days had expired she regained her normal faculties, and then related what had happened to her.

An article on "Direct Writing," which was witnessed in the presence of Mr. Slade, is quoted from the *Banner of Light* of October 7th. J. M. Y., however, is only one of thousands who can bear testimony to the genuineness of this wonderful phase of spirit intercourse.

The *Monteur* of Brussels, for November. It seems that even in this day of experiment and demonstration there are found in Belgium persons who publicly lecture against the phenomena claimed for magnetism as well as those pertaining to Spiritualism, especially through Mr. Slade's mediumship. Concerning the former, if these would be superiorly endowed critics and exponents of what they little comprehend could but see the wonderful cures made here (in Paris) gratuitously by Mons. Hippolyte, they would hide their little souls in some small peanut-shell and seek no further notoriety. As regards the latter, every quarter of the globe now furnishes its indisputable proofs not only of the continuance of our spirit's individuality, personality and conscious activity after the death of the body, but of the possibility of its communion with those still numbered and overshadowed by all that is gross in a physical organization, as our numerous "doctors" can attest from the dissecting-room. Replying to these strictures upon our faith, the writer says: "We allow that your explanations have not the merit of the simplicity of other Catholic writers, which is embraced in this declaration, 'Operations of the Devil.'"

De Rots, of Ostend, for November. The first article of this Dutch monthly notices that periodical entitled "Op de Grenzen van twee Wereld-

en," which has been a real review of Spiritualism from its first development in America. Its next, treating of mediumship, more especially of that where a variety of languages have been written or spoken, mentions Edmonds, Hauffe, Baron von Vay and Duguid. Other items in Dutch I cannot do justice to; but "Men and their Acts," "Communications from beyond the Tomb," and several more in French I would gladly quote if space permitted.

SPAIN.

La Luz del Porvenir, of Barcelona. I have before me four numbers of this splendid little weekly, brilliant in its every department, especially so when its editress adorns its pages with her own transcendent genius. The first article I meet with is on "The Influence of Jesuitism in the Family"—a discourse read by Mme. Soler herself before an appreciative audience, wherein she terms the Jesuit influence "the enemy capital of the family." But it is not all her own, for she transcribes a lengthy and beautiful letter from a father to a daughter, who on her marriage-day departs from home—a letter full of tender memories and wise counsel, but with such relations to the sacerdotal authority as make nugatory all else in the new sanctuary. That man, however, must be ruled, and the wife must be studious of her husband's interests, and anticipate as far as possible his wishes, may find dissent in some hearts; but in this is the immutable law in nature, in all the domain of God's creatures, and where infringed discord follows. Page upon page of this might be justifiably quoted; but no synopsis could do it justice.

"Sacredotal Egypt," where "the people are rigid in the maintenance of the priestly order," but when in time European civilization will make formidable inroads. "The Best Elements for Progress," "To the Beloved Dead," "Pride and Credulity," I can but name, though in the latter there is portrayed the light character of many spiritualistic "circles" (such as I have too often witnessed), and there are given these words: "We live in a house clean and well ventilated, but when we go into one that is filthy and with bad odors, we hasten from it; so with the progressive spirits; they cannot incarnate themselves on this earth, where there is so much that is impure... He who would have light must work to clear away the clouds," etc., etc.

El Faro, of Seville, Nov. 25th. This little paper treats first of "Original Sin," then of "Fanaticism," with a short notice of the Catholic curate at Huelva, who preaches furiously against Spiritualism. These are followed by many minor items of interest to the general reader, including a painful account of the refusal of the curate of Illguera to give place in consecrated grounds to the remains of a poor woman who had not availed herself of his services in her last moments.

El Espriritista Catalán, of Barcelona. I have No. 9 of this new venture in the realm of Spiritualism. It has several lengthy articles, treating principally of education, laical or non-sectarian, stating in one of them that a school or schools had been established by private effort, and by Spiritualists, where such teachings could be enjoyed as characterize our public schools in the United States.

Revista Estudios Psicológicos of Barcelona, for November. This handsome magazine of thirty pages treats first of "the Apostle," the evangelist Luke, in which the writer takes occasion to say: "All desired to see the son of the carpenter, transformed into a prophet; all sought to get a look from those eyes, reflecting the most tender emotions, unequalled, fountain of all that is noble and grand; and while some contemplated him as a medium communing with God, others sought to touch the hem of his garment," etc. Much of this amiable direction follows, placing the publication among those advocating "Christian Spiritualism." Following are several communications from spirits who are in accord with what has just been stated. Under the heading of the "Vicious Circle," some important truths are developed: "All public and private games (including lotteries or banks)," says the astute writer, M. N. Murillo, "take for basis the accumulation of wealth without labor, whereas labor is its sole virtuous basis. Prostitution aims at the enjoyment of luxuries in vicious idleness, with sure ruin in its train. Nuns and monks march in a false virtue..." Referring to military organization, "Order," he says, "creates disorder; nothing can be more patent in this vicious circle; the redundancy of services, useless as a means and an end—maintaining an army in the expectation of an enemy who never comes, or the maintenance of peace at home which is sustained by other forces." But I must not attempt to further elucidate by a few lines that which has occupied pages of sound reasoning aptly expressed. Mlle. Candida Sanz lends here her pen, also, in showing how valuable Spiritualism is to us in the midst of misfortunes, and in all the walks of life. Mme. Soler contributes one of her characteristic articles—dwelling upon love, however, as "that alone which makes us perfect." It has been said that it is impossible to define where vegetable life ends and the animal begins; is it not equally difficult to tell where passion finds its limits and the higher activity of the soul has its emergence? A mother's and a father's love for their child, the love of God, the disinterested love of a fellow-creature, has no taint of materiality; but what is commonly termed love (developed in the sexes, the lowest as well as the highest), is a misnomer of the gravest character. Other items I must leave untouched to give place to announcements, as follows: "The Spiritualists of Flanders have founded in the immortal Gerona a spiritualistic periodical entitled *Le Solucion*. *La Revista de Estudios Psicológicos* of Santiago de Cuba, answers with pliancy and dignity some attacks made upon it. In Alcalá la Real, Spiritualism is making good progress, and a society has been formed there called "La Luz."

SOUTH AMERICA.

Revista Espriritista of Buenos Ayres, for October. As usual, the principal and most able of this review's communications are from the pen of its editor, J. de E. "Suicide," "Something that is Taught by Experience," are his, while "The Religion of the Saints" is from a new contributor, who takes occasion to declare (while speaking of Fulton, Edison, Guttenberg, Franklin, and others, and saying that it is not in clericalism one seeks to know the cause *la razón* of things): "I find small, very small, the figure of Loyola by the side of Morse... Gonzaga and Guzman, personifications of the paralyzation of the march of humanity, Fulton and Guttenberg opening the way of progress, of advancement," etc. Further on, in an address to the clergy, some pertinent questions are asked; but I will quote only one: "Why clamor so much against liberty and human reason, noble and precious gifts of God to his human creatures?"

La Fraternidad, of Buenos Ayres. This neat little monthly, though made up almost wholly of extracts from other papers (including one from the *Banner*), may lay claim to unqualified admiration, as the most distinguished contributors to the literature of our faith, such as Mme. Domingo y Soler, Messrs. Emilio Castelar and Camille Flammarion, adorn its pages. Among its minor items I find the following from the *Capital* of Rosario (Argentina): "An Italian laborer, José Ricotti, with his wife and seven children, who live in a small house near the city, have for the last twenty days been so persecuted by an invisible hand that they have been compelled to quit their habitation. When all the furniture and effects were in order and the house closed, everything would be found in disorder, clothes torn, table and chairs broken, when the dwelling was revisited."

La Luz de las Espacios, of Havana. Though not of recent date, the number in hand might profitably be transcribed in its entirety; but I may especially notice "Entendámonos," and poems by Mme. Soler and Jose Gomez. From the former I will take a line or two: "If our mission upon earth had no other object than to be born, feel, suffer and die, our life would be a horrible despair, considering that all that pertained to us most noble and grand had been created only to be enclosed in a tomb. But it is not so: in creation nothing dies; forms vary; the planets are expressions of intelligence, but are not *sarcophages* of the innumerable dead; they are rather luminous globes toward which spirits spread their wings, and, going yet further, reach regions still more pure and serene," etc. The materialist's views are then naturally educed, with some of the teachings of Claude Bernard and Haeckel, Aristotle and Locke, Virchow and Didjardin. "Spiritualism in Suecia" follows, with a weird account of a double existence there in 1841—the possession, in fact, of a young girl of sixteen, by a spirit with capacities differing widely from her own. Louisa Andersdotter, who had never to that day been ill, began to sing (continuing to do so all day) airs for the most part unknown, and in a voice much higher than when in her normal state. Some weeks afterward she had a desire to pronounce religious discourses. Multitudes were of course attracted to her. She seemed to be in a state of *ecstacy* resembling a magnetic sleep. After murmuring a song she began her discourses with: "In the name of the Father." Preaching with great fervor, she declared that she said nothing of herself; "that every word was from a holy spirit, and that she was not permitted to add or take from what was communicated to her." Doctors, priests and the military even were consulted in the matter and their various views announced, but it seems with no beneficial results—as usual in such cases.

ITALY.

Annali Della Spiritismo, of Turin, for November. "The Grand Mysteries," by M. Eugene Nus, is here continued, repeating in the first place the biblical account of creation, with the natural development of organization from the lower to the higher forms, etc. Several extracts follow from other journals, the *Revista de Lerida*, and *L'Educatore* of Milan, for instance: In the latter Prof. Hebert is said to have made in his lectures on geology a "noble protest against Darwinism." In "The Temple of Life" a spirit utters some beautiful thoughts in a style I cannot hope to equal: "Happy is the elevated spirit that, educated in the school of adversity, finds in its moral progress the design of the Creator," etc. "Do not deplore, my dear children, the tribulations of life: they are for your moral advancement..."

GERMANY.

Of German papers I have only *Licht*, *mehr Licht*—Paris—two numbers, to November 10th. They have a lengthy article on "Alexandrian Philosophy," by M. Eugene Bonnemere; "Spirit Manifestations," through a private medium; "Re-incarnation," Plato's views, etc., with many minor items.

Der Sprechsal, Leipzig, Dec. 2d. I have just met with this popular journal, seemingly full of very attractive communications, including its (continued) "Modern Spiritualism" and other articles by able contributors.

MISCELLANEOUS.

La Fe Razonada, of San Juan Bautista, for October. This should have been noticed above, but it is not too late to say that the number in hand of this little paper is the first issued (and for one I am thankful that Mexico is not wholly dead to our cause) and bears evidence of knowledge and talent that gives it at once an honorable place in our periodical literature.

Applinsynge, Edinburg, Grove City, Minn. This is a large newspaper, destined, I think, to enlighten the Scandinavians of our country in all of its various interests. Its third article treats of Spiritualism; but of its character I can say nothing.

An Open Letter to Thomas R. Hazard.

THOS. R. HAZARD, Esq.—Dear Sir: I have been familiar with your writings in the *Banner of Light*. I take the liberty of addressing you in regard to some things that I have not seen mentioned by you or other writers, which may account for many of the exposures of mediums: I commenced experiments in animal magnetism as early as 1841-2-3. One subject was sister, the other a young girl some fifteen or sixteen years old. The subject of spirit manifestation had not been broached. I think they were among the first ever magnetized in America. Underhill, or U. S. Underhill. He put me in rapport with them, after which time I could magnetize them as well as he. The strangest thing to me and others about the phenomena attending them was their total obliviousness to pain; any one might torture them in any manner by pinching, pricking, tickling their noses with a feather, etc., without the slightest manifestation of pain or annoyance. They could neither see, hear nor feel any other person's presence, put in rapport; but if any person hurt me, they complained of being hurt in a corresponding way or place.

All mediums whom I have had an opportunity of testing, who are magnetized by spirits, so as to be in a trance, have been affected in like manner. In a dark circle a medium told me that if the hand that was materialized in touching those in the circle was pricked or pinched, it hurt him (the medium). Now what I wish to inquire of you is this: Is this a universal law, in your experience? I have found it invariable in my own experience—which of course is very much limited in comparison with yours.

Have you any experience in using iron or wooden rings in a cabinet, and having spirits materialize with them around their necks, and letting some one hold the ring while they de-materialize out of it? It seems to me that this would be a practical and interesting experiment.

My opportunities for the last few years for witnessing phenomena have been and are quite limited; I have to depend upon the *Banner* and other papers for spiritual information; but this particular subject I have not seen alluded to, and I should very much like to know what your experience has been in the faith.

Very respectfully yours in the faith,
Kelley's Island, O. ADDISON KELLEY

Homes for Mediums.

To the Editor of the Banner of Light:
As one interested in the cause of Spiritualism, and especially in mediumship, I would like to say a word in regard to the proposed distribution of the "Mediums' Home Fund," that is, if not used for the purpose for which it was intended. But it does seem to me that homes and some centres for mediums to develop and recuperate in are of vital importance to Spiritualism; vital, because practical. And has not the importance of these things been sadly neglected by Spiritualists? I am aware of a vast amount of suffering among mediums who have done and still are doing valuable service in the cause of truth, yet are not known to the spiritual press or the spiritual public. In behalf of such I plead, and would ask, if the money be not used in the construction of a Home for Mediums, that it be used as a fund for worthy and needy mediums. I know that the spiritual papers do not need said fund as do many suffering mediums; therefore, I would say, let the papers and all others who speak of the cause so well for the rights of mediums set an example of some great, practical good in the form of homes and benefits for such as need help.

The material power is the dominant power; it holds and controls the money power; hence spiritual mediums who have sacrificed their all in this cause are to-day at the mercy of devouring wolves in society. How can they be true and other than destructive to the cause they should honor and bless, when surrounded by all kinds of opposing influences that are liable at any time to control and make them traitors to the cause they have espoused, hence suicidal to the great object for which many are devoting their lives.

Let us look this matter squarely in the face, and if possible find a remedy for the ills that prove so disastrous to the cause we should all hold sacred, inasmuch as the best part of our lives has been devoted to its interests. What greater monument could be erected to the memory of any one than a monument in the form of a school and home combined, where sensitives and mediumistic persons can be developed and educated in spiritual laws, and thus be intelligently prepared for the spiritual work? What greater honor could be conferred upon Spiritualists than in the establishment of such institutions, where care and kindness and attention to spiritual laws would be encouraged? Mediums now stand between two mighty opposing forces—the spiritual and material. In this conflict many are driven to insanity, and many more prematurely out of the body, when, with proper conditions, they might be saved to do valuable service in the cause of truth.

Let the millionaires who have gathered to themselves the world's wealth come forward, and with an unsparring hand pour into the spiritual treasury that which should bless the cause of humanity. Let them do this thing, and not go into spirit-life spiritual paupers, to lament their unhappy fate as the result of a misdirected life; for spiritual poverty is the worst kind of poverty.

In conclusion I would say that I learn that the proprietor of the Hillsdale Home at Carversville, Bucks Co., Pa., has already dedicated his magnificent building and grounds to the spiritual work, and that within its limits will be spiritual freedom for all phases of genuine manifestations. He solicits correspondence and contributions from all who feel to cooperate in so noble a work. He is an earnest and enterprising man, and should be commended in his efforts. Circulars will be sent to those who wish. Respectfully,
MISS S. W. GOODALE.

Verifications of Spirit-Messages.

S. W. LONGLEY.—SYLVESTER TAYLOR.
To the Editor of the Banner of Light:
I think there are many communications in your Message Department the truth of which should be acknowledged and denied from which you never hear; and while I am waiting, thinking a message given in the *Banner of Light* of Sept. 30th, from so prominent a man as the late SAMUEL W. LONGLEY, merchant and postmaster of Belchertown, from which place he passed on, cannot fail to be recognized, the months are passing and I see no acknowledgment of it. I was not personally acquainted with him, but was acquainted with the mother of whom he says: "She understood something of these things when here." I know she was one of the early interested investigators of spirit communion. That part of the communication addressed to his brother, Henry A. Longley, of Northampton, where he says: "I desire to impress you, to influence your life, and to have you realize, as I do now, that I can come to you at various times, and bring a new power, a new impulse to the work given you that will have its effects upon the lives of those under your charge," etc., you will understand by reading the clippings from our county paper, which I enclose. (The article referred to is from the *Hampshire Gazette*, and highly compliments Mr. H. A. Longley for his noble and humane character. It says: "He is now serving his twenty-ninth year as High Sheriff of Hampshire County, and his humanity and helpfulness are evinced in his care and management of the prisoners at the jail." He is so intuitive in his perceptions that the prisoners are often forced to declare that he is "a mind-reader."—Ed. B. of L.)

I saw, also, in the *Banner*, Sept. 16th, the name of SYLVESTER TAYLOR, who is recognized by a friend of mine as an old resident of Chicopee Falls, Mass.

Yours in the interest of the cause,
E. L. GRIDLEY.
Southampton, Mass., Jan. 8th, 1883.

* This message was verified by his brother, C. P. Longley, in *Banner* of Oct. 14th.

WILLIAM J. MUNRO.

To the Editor of the Banner of Light:
In the *Banner of Light* of the 20th of January appears a message purporting to come from WILLIAM J. MUNRO, though the name is given William G. Munroe, which error was explained to me by the Chairman of the Message Department in this manner: The message was taken down by a reporter (in short hand) as spoken by the medium; and as the name of the communicating spirit is not spelled out, errors are likely to occur when letters have such similarity of sound as J and G. But the slight mistake in the transmission of the name is of little importance when the circumstances attending the departure of my friend were so accurately described.

Mr. Munro, as stated in the message, was for many years engaged in mercantile business in Newbury, R. I.—and having a brother in Boston, went there to reside about three years ago. Having retired from active business, it was his custom to take a daily walk; and one year ago the last summer, while taking his usual exercise, he was suddenly taken ill, and went into a druggist's near by on Washington street, where he expired before his family, whom he directed to be sent for, could reach him. This to me is positive evidence of the continuity of life after this state of being, and that our dear departed, when conditions are favorable, do communicate their thoughts to us.

Very truly,
F. H. BARSTOW.
4 Winslow Avenue, West Somerville, Mass.,
Jan. 26th, 1883.

Rev. Joseph Cook has been around the globe, emptying his treasures before the Tremont Temple audience, Monday. It could not be found that he had picked up anything new abroad. It was the same familiar lot. There was our old friend "environment," and our intimate acquaintances "axiomatic theology" and "natural supernaturalism," together with a job lot of German names and picturesque dogmatism, but nothing new. Hold! there was one thing, where he expiated before his family, whom he directed to be sent for, could reach him. This to me is positive evidence of the continuity of life after this state of being, and that our dear departed, when conditions are favorable, do communicate their thoughts to us.

Feathers, ribbons, velvets, can all be colored to match that new hat by using the Diamond Dyes. Druggists sell any color for ten cents.

Six Months..... 1.

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impartial free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith, and cannot be taken 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 card around the article he desires specially to recommend for insertion. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 10, 1883.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

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

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.
ISAAC B. RICH, BUSINESS MANAGER.
LUTHER COLBY, EDITOR.
JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. Other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPIRITUALISM is as broad as the universe, it extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind. —John Pierpont.

Dr. Sherman vs. Dr. Slade.

It is really astonishing that at this late day, when such a vast amount of evidence has been placed before the public of the reality of the Spiritual Phenomena, in books, magazines and newspapers, in nearly all parts of the world, endorsed by many eminent men who have given thorough attention to the subject, respectable journals should allow bigoted individuals the use of their columns to libel our very best mediums; yet such is the case. The *Milwaukee Sentinel* of Jan. 27th contains nearly a column and a half of the most flippant rigmarole possible, signed "Lewis Sherman," with the title of M. D. appended to his name, that he has detected "Slade's Trick" alluding to the manifestations of spirit-power, as exhibited in slate-writing, etc., in the presence of the grand medium, Dr. Slade. The accusations he makes against Mr. Slade are so consummately ridiculous that it would be a waste of time to undertake to demonstrate their gross inaccuracy in detail; we will therefore only briefly allude to them. He says, "Slade was caught in Germany with a piece of gum under the table to hold the pencil. A crevice in the wood answers this purpose even better than gum." Spiritualists and honest investigators who have witnessed the phenomena of slate-writing at Dr. Slade's séances, know that the above statement is too plainly false to call for a reply. Even the most inveterate skeptic who has fairly tested the phenomena, would scorn to advance such a theory; for he knows as well as he knows that the sun shines at noonday, that though he cannot account for its occurrence it does occur without any volition of Dr. Slade, and that to deny the fact would be to deny the possession of his own senses and give all his friends just cause for believing him to be a fool or a knave. Again, Dr. Sherman says:

"Another method is to hold the slate firmly against the under side of the table-leg and there write on its under side with a pencil held in the fingers. A third method is to drop the slate on the knees and write on the upper side in the ordinary way. The fourth way is to have the writing done beforehand, and then deviously change slates. A fifth method is to have the writing ready, but written recently with chemicals which do not show until exposed for a time to the action of the light, heat, or other chemicals."

There is not a word of truth in the above quotation. Its chief characteristic is its malignity. Our lynx-eyed observer of everything but the facts in the case seems to be possessed with a determination to prove the truth a falsehood. It must have called for a vast exercise of his imagination to have found the least foundation upon which to rest such conclusions. Not content with one way he invents five; carrying the methods of the medical profession so clearly into his new field of practice that he "smells of the shop"—if one medicine will not act, try another; try five even; some of them will kill or cure.

We have been present at many of Dr. Slade's séances, at which we have witnessed the phenomena while the rays of the sun passing unobstructed through two windows rendered the room very light, thus entirely obviating any suspicion that might arise in the mind on account of an inferior light or its absence altogether. On the one occasion, an account of which we gave in these columns several years ago, and which is referred to now merely to show that Dr. Sherman's hypotheses are of no account whatever—that there is no necessity for preparation by Dr. Slade in advance of a sitting, as the spirits themselves do the work—we sat at a common wooden table, the Doctor opposite to us, with his left hand resting upon it, and at his request held in our own. Then, to be sure his toes had nothing to do with what followed, a friend of ours present was requested to put his feet upon the Doctor's, which request was complied with. With his right hand Dr. Slade reached to a bureau behind him, brought forward and held up to view an accordion. Only one hand, remember, was at liberty. In a few moments we heard the tune of "Sweet Home" played in a perfect manner upon the instrument held by Dr. Slade, and at the very moment we distinctly saw fingers resembling human ones playing upon the keys. The fingers were visible to the middle joint. This was no illusion—no fraud—but a plain matter-of-fact performance by some intelligent being in the room, the only visible portion of whom was the ends of the fingers above described. The Doctor seemed as highly gratified as we were by this wonderful exhibition of spirit-power. Other phenomena equally as marvelous were produced at that time in our presence.

At a more recent date we held a séance with Dr. Slade in this city—an account of which we published at the time—which gave us ample proof that no preparation of slates in any manner whatever was necessary to accomplish the slate-writing. Half-a-dozen clean slates were upon the table. We examined them carefully, and know whereof we speak. We handed two of them to Dr. Slade. He placed a small pencil between the two, and with one hand held them together against our left shoulder, while we at the same time held his left hand. On the table at which we then sat no "gum" (according to Dr. S.'s theory) was needed under the table-leaf to hold a pencil; no hand was seen writing within the two slates, but the sound of some one writing there was distinctly heard by all present. While the writing was going on we tried an experiment, which was to suddenly lift our right hand from that of the medium's left, when in an instant the sound of writing ceased. We had broken the magnetic connection which the invisible writer was obliged to use to accomplish his work. The moment we placed our hand again upon that of the medium the writing was resumed. When completed, three distinct raps upon the table signified the fact. Other wonderful manifestations were witnessed, in all of which the conditions under which they were produced precluded the possibility of collusion or fraud of any description whatever. And yet, at this late day, "two physicians" in Milwaukee, who, we should judge by the bombastic expression in *The Sentinel*, are attempting to run that city in behalf of bigots and bigotry, charge Dr. Slade with the practice of an imposition which the astute, clear-headed and observing men of science and philosophy in all the leading cities of the world after months of close personal investigation failed to detect! They are fit subjects to be "gulled" by Mr. Kneebone Cumberland, who will undoubtedly call upon them for their "moral support," and an endorsement of him and his "tricks."

Witchcraft and the Lawyers.

The annual banquet of "The Boston Bar Association" was held at the Hotel Vendome, January 30th. It was an occasion of much interest to those who participated in its exercises, a generous flow of wit, sentiment and sound, practical ideas characterizing it. Gov. Butler's address was the prominent feature, as was to be expected from his ability as a lawyer and his position in our State government. In the course of his remarks, alluding to "our good old Commonwealth," he said, "Shall I speak of her as she was in the early days, when she repudiated our profession? Shall I call your attention to the time when no lawyer was allowed to practice?" and he added, "It was a credit to the legal profession that no lawyer had participated in the witchcraft tricks,"—and so it was; but when he said, "No judge presided over them," he simply blundered, for it is well known to every school-boy familiar with the history of those times, that it was the notorious Chief Justice Sewall who, in his blind bigotry and desire to serve two masters, both God and man, at the same time, as he thought, condemned twenty-four innocent people to death, and afterward stood up in church in Boston, with bowed-down head and sorrowful countenance, while a paper was read, in which he begged the prayers of the congregation, that the innocent blood which he had erringly shed might not be visited on the country or on him.

This deep, indelible stain upon "our good old Commonwealth" cannot be effaced from its history, and all attempts to conceal it serve only to direct the more special attention of the world to the fact of its existence. We may cover the errors of those times with the mantle of charity, but should never forget them. We should rather keep them before us as a warning against their repetition, not perhaps in precisely the form they then bore, yet identically the same in spirit and purpose; for the *coiled serpent of Hypocrisy is not dead*; it only requires to be warmed by the manipulations of fanatical religious zealots, to arouse it to activity, and cause it to thrust out its fangs of persecution, and start out anew on a deadly raid. We of course do not expect this to be; two hundred years have advanced the thought and intelligence of our people to a position from which the threatening guns of Andover and the skirmishing of Monday lecturers can never drive them; but "to be forewarned is to be forearmed."

The True Use of Charity.

Justice is not best served by stern and unrelenting methods: in order to wear the robes of true justice and challenge public adoration, it must exhibit the features of heavenly charity. See how beautifully this fact was recently illustrated by Recorder Smyth, of New York City, as related in the following narrative now going the rounds of the press:

"Arthur McLaughlin, a young man, was arraigned before the Recorder, and after a few minutes of thinking, the latter said: 'Arthur McLaughlin, you were convicted, and I think, rightly; of having robbed Edward Dunn of seventeen dollars. I sent for Inspector Murray, in whose district you live, and had your character thoroughly investigated. I am convinced that you were an honest man, and that this is your first offense. I found, also, that at the risk of your own life, at a fire in a tenement-house in Greenwich street, not long ago, you saved the lives of a number of people, among them several children. The father of these children says that they would never have been rescued alive, had it not been for your gallant conduct. You there also had an opportunity to steal, but did not. Under the circumstances, I suspend judgment.' The prisoner left the court-room with tears in his eyes."

Still More Testimony.

Mr. C. L. Brace, in a little book of his entitled "Gesta Christi," which, translated out of the Latin, means the Achievements of Christ, sets out with statements like the following, which go to show what the Church is, in his opinion. He says:

"Christianity and the Church must not be confounded. The Church encourages frightful religious wars, opposes liberty of thought, and the investigations of science. Its skirts are stained with the blood of the Inquisition, and wet with the tears of millions of victims of the slave trade. It is often only an emblem of power and lust and ambition. Still in every age were simple men and women, not perhaps known to history, whose souls and lives were filled with the principles of the new faith. These have been inspired by Christ. The victories they have won are really the Gesta Christi—the achievements of Christ."

This is confession enough, whatever twist the writer may purpose to make of it. He chooses to say nothing of the fact that Christianity was an evolution of Judaism and Hellenism combined.

The Southern Exposition will be held this year at Louisville, Ky., commencing August 1st and continuing one hundred days. The main building will cover about thirteen acres.

The Davenport Anniversary.

The approaching anniversary of the advent of Spiritualism in that family which has become world-renowned by the wonderful physical mediumship of the Brothers Davenport (Ira and William) and their sister, Mrs. Lizzie Davenport Blandy, has suggested to several prominent Spiritualists in this city a public celebration of that event, as one prominently identified with the rise and progress of Modern Spiritualism.

Twenty-eight years ago the then astounding physical manifestations began in the Davenport family home in Buffalo, through the mediumship of these children. Within about a dozen years they had traveled in all parts of America and Europe, their cabinet manifestations exciting unparalleled interest among all classes of people, including the crowned heads and nobility of Europe, eminent savants of all professions, as well as the masses of the curious public. The leading journals of all the great capitals of the world have given more extended and minute reports of these séances, and the numerous discussions elicited by them, than concerning almost any other special illustration of the great spiritual movement, thus creating a wave of public interest the force of which has only merged in a more comprehensive appreciation of the general subject.

Circumstances favor this anniversary celebration, as Dr. Davenport and his daughter, Mrs. Blandy, are now residents of Boston. Arrangements have therefore been made to hold exercises of a varied and interesting character at the Investigator Hall, Paine Memorial Building, on Wednesday evening, Feb. 14th, 1883.

Dr. Ira Davenport, Sr., will tell the story of the first spirit-manifestations at his house, and many interesting facts illustrating the convincing and converting power of the manifestations, as well as the opposition and persecution aroused against the mediums.

Mr. E. J. Robbins, who has had large experience in the spiritual circles of Mrs. Blandy, will describe the essential characteristics of the wonderful mental, and physical manifestations of which she is the medium, with illustrative facts.

Short addresses will also be made by W. J. Colville, and several other well-known public lecturers and mediums, and the exercises otherwise varied by vocal and instrumental music, readings, etc. Dr. H. B. Storer will preside.

Tickets are issued at 25 cents each, and may be had at the *Banner of Light* bookstore, of Dr. Davenport, and at the door on the evening of the anniversary.

We learn from the *Manchester Guardian* (Eng.) that one of the earliest cases likely to be heard in the New Law Courts will no doubt come under the designation of sensational. A well-known Roman Catholic gentleman, called Count Eyre, who derived his title from a foreign source, died rather more than a year ago. He left a very large amount of personal property to be equally divided among his sons. One of them is Dr. Eyre, the Roman Catholic Archbishop of Glasgow, and another is the Rev. William Eyre, rector of the well-known Jesuit College of Stonyhurst, in Lancashire. The share of the latter would amount to £30,000; but as he belongs to the Society of Jesus he cannot hold any property of his own and has made over his legacy to the Order. The executors object to this. Hence the suit.

President Eliot of Harvard says that "the decline of the ministry is a recognized fact of the last few decades." In the last century clergymen made one-third of all the educated people, and wielded an influence proportionately great. To-day all but one in nineteen of the graduates of Harvard, and all but one in thirteen of the graduates of Yale avoid the ministry. He points out that one reason for this neglect of the pulpit is "intellectual bondage to which a young college man is obliged to submit by adopting at the start some carefully hedged creed, which cannot be stretched much, and from which he cannot vary during the whole of his life without breaking from beloved associations and exposing himself to reproach."

Bro. Joseph Cook is a very mysterious phenomenon. His last Monday lecture is evidence of the fact. After having had fully demonstrated to him at the residence of Mr. Epes Sargent some time ago that an invisible intelligence wrote upon a slate while he held it in his own hand, and signed an affidavit to that effect, he now ignores the fact altogether—or what he is reported as saying amounts to that. If we could spare the room for his last discourse we would print it entire the present week, that our world-wide readers might thereby take a bird's-eye view of Mr. Cook. We may do so hereafter, however.

At 36 Hanson street, Boston, last Sunday afternoon, Mr. Colville gave an eloquent and practical treatise on "The Laws of Heredity," a subject of the utmost importance, which was listened to with marked attention. Next Sunday, at 3:30 P. M., "The Deluge, Considered Scientifically, Historically and Spiritually," will be the theme. Friday, at 8 P. M., Public Reception. The Ladies' Union invites all ladies to join them in their benevolent work at the above place every Friday at 3 P. M.

E. A. W. Raymond, 93 Summer street, Worcester, Mass., has a notice on our fifth page to which the reader's attention is called. He writes us that: "My knowledge of this purple light, which I found I had the power to convey to a certain kind of paper, first came to me at a séance with Mrs. Mary Andrews, of Moravia, N. Y., in the summer of 1881." Up to Jan. 18th, 1883, he had sent out some thirteen thousand sheets with good results to those receiving them.

Much of the ill-success in life arises from a want of a knowledge of the pursuit for which one is best qualified. The system known as "Voochy," of which Mr. L. S. Richards is the originator, is said to supply this want and enable the individual who follows its rules to obtain that for which he strives. See notice in advertising columns.

A New York subscriber in renewing his subscription says: "I enclose \$4—\$3 for the *Banner of Light*, and \$1 for whom Mr. Ed. S. Wheeler makes an appeal. I hope the friends will come forward and help him [Horace M. Richards] immediately, for one who has tried to lighten the burdens of others ought to be helped in time of need."

Our thanks are due and hereby cordially extended to our esteemed friend and correspondent, Charles E. Taylor, Esq., Bookseller and Stationer, St. Thomas, D. W. I., for choice specimens of New Year's and other cards which have just come to hand.

Elder Waite Once More.

For the information of the patrons of Tremont Temple we feel it our duty to inform them that their late protégé, the Rev. Elder Waite, has turned up in Prince Edward's Island. A correspondent at Stanstead, under date of Feb. 1st, informs us that the Elder has been giving exhibitions through that country the present fall and winter. He goes by the name of Dr. McKean, it seems, and gives what he calls "genuine spiritual manifestations" in some places, and in others "exposures of Spiritualism"—just as he thinks it will suit best. Our informant further says that "the Elder was seen three or four weeks ago in a neighboring town with a young woman whom he calls his wife; b. t. a man who had seen them in Lynn avers that the female was the person who called herself 'Nellie Everett.'" Our correspondent concludes his remarks by saying that "the Elder officiated in two pulpits one Sunday in the town of Barnston, near here [Stanstead], and gave great satisfaction to the ministers and people, until they heard he got intoxicated that same night at the hotel where he was stopping! The big scar over his eye identifies him, no matter what name he goes by, to any one who has ever seen him before."

March of Improvements.

Our readers who have seen the electric light and have compared it with the petroleum, and that in turn with the old-fashioned candle, must acknowledge the march of improvements in artificial lights. This is no less true in our improved modes of travel. Now, to-day we are applying the electric and magnetic currents in the treatment of diseases, where their dynamic and potent forces bring to active life and normal function many a diseased organ and tissue. More of this important subject can be learnt by consulting Dr. Thayer's advertisement in another column, to which all our readers are referred.

Dr. E. D. Babbitt writes from Cincinnati as follows:

"On Sunday, Jan. 14th, our Union Spiritualist Society held a memorial service in honor of our late and talented brother, Prof. S. B. Brittan. Mr. French gave appropriate and excellent remarks and Judge Carter and others commended his virtues. Men like Judge Edmonds, Robert Dale Owen and Prof. Brittan glorify our cause by their pure lives as well as their cultured intellects. The *Banner* has well and correctly said that in all his contests with the secular and theological press he came off master of the field. To be sure it is only child's play to meet most of the assertions made by the opponents of Spiritualism, for the average editor is supremely ignorant on this subject, but to be able to meet them in the polished and incisive style of Prof. Brittan is a rare gift. How soon we shall all be swept onward to that shore upon which our brother has landed, and what shadows will darken that divine realm to us if we have not devoted our time and money and efforts to blessing the sorrowing world in which we dwell."

Just as I write the intelligence comes that Dr. Geo. M. Beard, of New York, has passed over to that spirit-world of which he was so ignorant and of which he tried so hard to keep other people in ignorance by condemning and misrepresenting spiritual phenomena. But, like all honest persons who deal much with our facts, he came nearer and nearer to our standard, having become an illustrator of psychology and a believer in clairvoyance. Now he rests in spirit-land, and I prophesy that before these lines reach the public eye he will be experiencing deep grief that he could not have perceived and advocated that blessed and soul uplifting gospel of spirit-communion."

Joseph Cook, in his talk about Spiritualism, Jan. 20th, to which we briefly alluded in our last issue, held up an enthusiast as a representative Spiritualist, and endeavored to lead his hearers to believe that all the wild vagaries such a person might display were fully endorsed by all Spiritualists. Is Mr. Cook willing to have Calvinism judged by the same method? If so, we can give him the names of several individuals who we think he would be loth to mention in his public harangues as representatives of his own theology.

W. J. Colville's Berkeley Hall lectures—twenty-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.

Dr. Carnes, who has made so many wonderful cures of chronic diseases, has found it necessary, owing to his extensive practice and for the better accommodation of his patients residing at a distance, to remove to 41 Chester Park, Boston, having taken the entire building, where he can now accommodate invalids with all the comforts of a home.

An anonymous writer suggests that in view of the action of Rev. Jos. Cook, the Spiritualists "should combine, select their best man, and challenge Mr. Cook to a public discussion in Boston." He also thinks it would bring out a powerful interest on the subject of Modern Spiritualism.

The article from the pen of Fred. F. Cook, Esq., our eighth page, expresses a well-merited tribute to Mrs. Cora L. V. Richmond, and her work in New York and elsewhere. It will undoubtedly be perused with interest.

On and after Saturday, Feb. 10th, J. N. M. Clough, who has made an excellent record in this city as a healer by laying on of hands, can be found at his new location, 686 Tremont street, Boston.

Dr. R. P. Fellows of Vineland, N. J., claims to have a valuable remedial agent, particulars respecting which and the means of obtaining it will be found in our advertising columns.

Important advice to mediums and others will be found in the message of Mrs. Davis, who was herself a medium, which is printed on our sixth page.

Messrs. R. H. Curran & Co. desire men and women to solicit orders for the "DAUGHTERS OF AMERICA." Notice their advertisement.

Investigators visiting Boston should certainly attend Mrs. Annie Lord Chamberlain's séances. See card on our seventh page.

An interesting letter from Dr. E. D. Babbitt of Cincinnati, O., intended for this issue, will appear in the next *Banner*.

We shall review the Rev. M. J. Savage's recent conclusions regarding Spiritualism in our next issue.

In BROOKLYN, N. Y., before the Spiritual Conference at Composite Rooms, Jan. 22d, Mrs. Cora L. V. Richmond delivered a lecture upon "Spiritual Standards."

The Fact Meeting.

The meeting of Saturday the 3d was exceedingly interesting. Mr. Whitlock gave a description of a wonderful writing at Syracuse in one of Joseph Caffrey's dark circles. On the space of one inch by one-half inch, a message was written that could be read only with a powerful glass; also of slates sealed and written upon without pencil two messages at the same time. Mrs. Maggie Folsom of No. 2 Hamilton place gave a description of manipulation by a spirit in a dark circle, the hand being illuminated so all could see. Mr. Albrow gave a very fine account of a test séance of Miss Berry at Worcester. Dr. H. B. Storer related some of his experiences with Miss Mattie Ewell and Mrs. Blandy. Messrs. Eames, Clayton, Cobb, Corlies, Wetherbee and Moore of Boston and Mr. Cooley of New York gave interesting descriptions of phenomena they had witnessed. Our space is so limited we have not room to give these descriptions in detail. Many of them will be found in the *Fact* magazine, which can be subscribed for by the year, or single copies, bought at the office of the *Banner of Light*.

MULTUM IN PARVO.—The present Congress closes on the 4th proximo. Capital punishment is unpopular in New York.—The political aspect of France is still unsettled.—Sneak thieves pilfer the White House.—Irish affairs are still uppermost in British politics.—New Yorkers designate Trinity Church "a species of Saug Harbor or Lotus Land."—Prince Napoleon's "manifesto" is printed in American papers. It closes by saying, "Frenchmen, remember the words of Napoleon I.: 'Everything that is done without the sanction of the people is unlawful.'" Only sixty allopathic Doctors at a meeting in New York defended the traditions of the "regular" school, while one hundred and forty-seven decided for liberty of consultation, consequently the homeopaths are jubilant.—There is talk of denouncing as a heretic Rev. Mr. Newton, on account of his late sermons respecting the inspiration of the bible.—The *Plains Traveler* has published several interesting Ghost Stories of late.—The bets against the qual-trappers are beginning to make the betters qualify.—Trespassers on Indian reservations still defy the General Government.—Lawyer Black says the law enacted by Congress against polygamy is unconstitutional.—"Little Delaware" is losing his brains.—The wife of the late Dr. Beard survived him only one week.—New York City is cutting down its school teachers' salaries, and the latter think they shall have to enter the poor-house in consequence.—A snow-slide in the Rocky Mountains, at Crested Butte, killed seven men and badly injured eighteen.—Protectionists are a belated race; it is high time the war tariff was annulled; it taxes the people outrageously, and Congress should reduce it at once.—Cleveland has suffered severely of late from water and fire; and the losses by the flood in Northern Ohio are set at \$4,000,000. Other parts of the West have also been overthrown, with disastrous consequences to property and life.

Mrs. Amelia Colby delivered, under influence, her closing address in Boston for the present in the lecture room 36 Hanson street, on Tuesday evening, Jan. 30th, to a large and very appreciative audience. The subject, "The True Basis and most Effectual Methods of Reform," was dwelt upon at length, with great power and ability. She inveighed strongly against all demoralizing practices, and made an earnest plea for a truthful, individual life. To be true to ourselves she emphasized as being the essential groundwork of radical reform. Mrs. O. K. Smith sang very sweetly, accompanying herself upon the guitar. This lady has been the companion of Mrs. Colby ten years, and is indispensable to Mrs. Colby's success on the rostrum. Mrs. Colby thanked the audience heartily for their kind reception of herself and Mrs. Smith. Many friends are in earnest hopes of soon seeing and hearing these faithful workers again. W. J. Colville presided, and introduced the ladies very happily.

Denn Clarke writes: "I have established meetings at Washington Hall, 35 Eddy street, which have been in session every Sunday for two months and a half, and will continue indefinitely till summer, at least. I take the entire financial responsibility, and am assisted by Mr. H. C. Wilson, principal of one of our public schools, as President and business assistant. We hold a conference and mediums' séance at 2 P. M., at which several of the best test mediums of the city officiate. Essays and short speeches and startling tests afford a fine entertainment, which is attracting the audiences of cultivated and progressive people. In the evening I give the regular lecture, and short addresses are made by others. I have worked very hard and at great self-sacrifice to set these meetings in successful motion, but am gratified at the good being accomplished. We style ourselves 'The Progressive Spiritualists of San Francisco.'"

LUTHER W. MASON, well-known in this city and Cincinnati as an efficient instructor of music in the public schools, and who has been for the past three years successfully engaged in remodeling the system of music in Japan and superintending musical instruction in the public schools of the city of Tokio, being now in Boston on a visit, was tendered a reception at the New England Conservatory of Music last Tuesday evening. Mayor Palmer presided; addresses were made by Mr. Edward Greey, the Japanese Consul at New York, and others; music was furnished by a choir of children from the public schools, a dinner was served and a very enjoyable time was had—a testimonial of respect of which the recipient was every way worthy.

QUARTERLY CONVENTIONS.—The Convention at Brattleboro, held under the auspices of the Vermont State Spiritualist Association, Jan. 12th, 13th and 14th, was largely attended and quite successful. A report of the proceedings furnished us by the Secretary, Charles Thompson, will be published in our columns next week.

The New Hampshire State Spiritualist Convention at Laconia, Jan. 20th and 21st, resulted in an increase of the number of members of the Association. The audience increased in size at every session, and much interest was manifested by all in attendance. We shall publish an official report at an early date.

It is announced that there will be a Conference of the workers in Spiritualism of Northeastern Ohio, Northern Pennsylvania and Northern New York, at Grand Army Hall, Erie, Penn., on Saturday and Sunday, Feb. 24th and 25th, 1883. All Spiritualists and other Liberals who are interested in the advancement of the cause, and are willing to unite for concerted action to bring the truth before the people, are invited to attend. Further particulars next week.

Born Again.

On Friday, Feb. 2d, funeral services were conducted in North Abington, Mass., over the sacred clay of Wm. F. Clark, a veteran Spiritualist. This aged brother was held in high esteem by his fellow townsmen of all faiths. He was a reformer by natural disposition, and never faltered in the advocacy of what he conceived to be the truth. Spiritualism was an inspiration to him and noble living to our venerable friend. May the lesson of his life be heeded by all who knew him.

CEPHAS.

It is not only invalids and children who delight in Mellin's Food, but a large class of consumers whose digestions require delicate treatment. The food is so nourishing, so delicious, that it would be strange if it was regarded as merely a baby's dish, to be taken as a substitute for something else. This preparation has become well known in nearly every household throughout the country; but as there are always new babies and new invalids, it is well to be reminded of some of the food's excellent qualities, and that there is a preparation which dyspeptics, having once tried, will never be without. Those with any delicacy of constitution will find Mellin's Food better than medicine, and the concentration of nourishing properties. Every year increases its popularity with the public, who feel confidence in the genuineness and the perfection of a preparation indorsed by Dr. Metcalf & Co., the well-known druggists of Boston.—*Boston Sat. Eve. Gazette*.

(Continued from first page.)

ple from the corner-stone of greatness and immortality.

I cite only one incident in the completely presented history of this man's life to centre your thought upon the conviction of a great soul in comprehending the truth. Before the far-famed Rochester Rappings, that have kept on their music until they have rapped around the world, this soul, then engaged in the labors of pastoral work, was taken ill, and in that severe sickness lay in a trance twelve days and twelve nights. In that condition he communed with spirits. An angel guide, an intelligent man, came to him in that trance condition, and led him to perceive the truth. Coming to the estate of strength and power, in his manhood, he girded his loins for the battle of the new revelation which his spirit saw. Laying aside the associations most respectful, most tender and most endearing, and in his then present position laying aside all offers of promise or reward, of ambition in his chosen calling, he took upon himself in following the conviction of his soul, only the promise of those severe trials which have been alluded to by these venerable associates to-day.

It would seem that the testimony of a member of the denomination with which he was formerly connected as to his integrity and honesty of purpose and devotion to his convictions—at the time when his earthly career was being prepared for interment—and the testimony of these loving hearts to day who knew him in his labors, and the testimony of that arisen spirit through the lips of woman to-day, makes complete the evidence of the glory of a life that shall yet find illustration in grander hopes and grander accomplishments and triumphs in the world to which he has been translated.

And only now, in conclusion of this earnest and heartfelt and soulful tribute to his memory, do I express to you a thought from the arisen spirit, breathed into my ear at this hour, and in these words, to impress upon your minds the needs of the hour:

The world wants men, light-hearted, manly men, men who shall join its chorus, and prolong the psalm of labor and the song of love. The times want scholars; scholars who can shape the doubtful destiny of dubious years, and land the ark that bears the nation's good on the sunlit crest of God's mountain of eternal freedom.

The age wants heroes, heroes who dare to struggle in the solid ranks of truth, will catch the monster error by the throat, will lead opinion to a better seat, will stamp the era of oppression out, and lead a universal freedom in.

And Heaven wants souls, fresh, capacious souls, to trace its raptures and expand like flowers beneath the glory of its central sun. Yes! it wants souls, fresh—not lean and withered ones; Heaven wants souls, my brother; is it time? Ah! time indeed, if thou shalt act as man should act. If thou wilt, be a hero, and strive to aid thy fellow and exalt thyself, thy feet at last stand on Jasper flowers; thy heart shall seem a thousand hearts, each single heart with hurried raptures filled; while thou shalt sit with princes and with kings, rich in the glories of a ransomed soul!

The exercises were brought to a close by singing by Mrs. Cole. It was an occasion of great interest, and long to be remembered.

HENRY KIDDE, President.

HENRY KIDDE, Esq., President American Spiritualist Alliance.

DEAR SIR: I regret that, in consequence of physical indisposition, I was prevented from doing the part assigned me by the Committee of Arrangements for the memorial services in memory of our brother and co-worker, Dr. S. B. Brittan.

My intimate acquaintance and friendly relations with Dr. Brittan for many years were of such a character that I felt it a duty which I owed to his honored memory to contribute my testimony publicly, on that occasion, to his worth and many virtues.

When a man of genius, and a luminary so brilliant, goes down into the valley and the deep, dark shadow, and we lose sight of his genial and inspiring presence, we seem called upon to bring into active application all our philosophy and knowledge to prevent our being overwhelmed with gloom and sadness. The first impulse is to ensure Providence, who at such a time has bereaved us of a dear associate, and when to us, short-sighted as we are, it would seem he could not be spared from his earthly work. To all external appearance, our departed brother gave promise of great and long-continued usefulness to humanity, in his devotion to the cause in which all human interests are involved. But when we reflect, endeavoring to realize how little we know what is best, that our beloved brother is at rest, not from labor, but from the torturing cares and trials which beset him here, we must bow in humble submission to the will of Infinite Wisdom, and try not to complain.

It is rare that Nature has been so generous of her gifts—the qualities that constitute a perfect man—as she was in those which she bestowed upon our friend and brother, Dr. Brittan. In him was exhibited our ideal of the perfect gentleman, as understood in our free country, where no inherited title forms the whole or any part of what is essential to the meaning of that term. Heroes, in all parts of the world and in all ages, have commanded respect and admiration; but how few, as the record shows, have won that title by worthy methods, or have been stimulated by ambitions that, viewed in the light of to-day, could be deemed to deserve ought but disapproval or condemnation?

The heroism of our brother was made conspicuous by his daring to face the frowns and censure not only of the public, but also of his best and, at the time, of his dearest friends. What he sacrificed was not that he might gain renown and honor; those gilded treasures, usually so much sought for and coveted, were wholly laid upon the altar, and offered up in testimony of his devotion to the truth of his faithfulness to his convictions and principles. One who after years of toil has won fame and distinction, and while the future seems laden with golden promises, chooses to turn away from those bright pictures, to abandon the cherished hopes and aspirations of early manhood, in order to espouse an unpopular cause, offering no promise of recompense, except the consciousness of untarnished integrity—such a one, indeed, exhibits qualities which constitute the true hero. This is what our brother did; and his unyielding fidelity to his convictions has always been one of his most conspicuous characteristics.

With the exception of a few of his most intimate and confidential friends, none knew of the thorny path he traveled. A nature like his, sensitive in a marked degree, made capable of suffering more keenly than ordinary men by

his peculiar organism—who can describe his sufferings at times? It almost seemed sometimes that Providence was unfavorable to him and to the cause which he had espoused, so greatly was he tried. His four sons were, one after the other, stricken down, torn away from him, and their beloved forms laid away in the cheerless cemetery. One of the brightest jewels of his household, the one of whom he was especially proud, was offered up a sacrifice upon the altar of his country in the war of the rebellion. Yet no word of complaint was ever heard to pass his lips; indeed, the power with which he at all times controlled the fearful tide of emotion, when seemingly overwhelmed with disaster and sorrow, appeared almost superhuman.

He was sustained by an unbounded, unfaltering faith and confidence in the goodness of his heavenly Father. This faith never forsook him; it was the rock to which he seemed securely anchored, and from which no storm nor tempest, however fierce or rude, could for a single instant move him. Yours truly,

HENRY J. NEWTON.

New York, Jan. 24th, 1883.

Mrs. Richmond in New York.

To the Editor of the Banner of Light:

Such outward circumstances as pertained to Mrs. Cora Richmond's discourses in this city during the month of January have been duly recorded in the columns of the *Banner*, and, perchance, require no further statement. There is, however, associated with her recent journey among us much possessing deep spiritual significance; and to the end of setting this before your readers as best I may I beg a little of your all but too valuable space.

Most events have two aspects—an outer and an inner. Mrs. Richmond came as no stranger to New York. During her spiritual ministry, now extending beyond a quarter of a century, she has often filled protracted engagements here. But I feel assured that never before was it her privilege to make so profound and, what I believe, so lasting an impression. Thirty years ago she was a child-wonder; to-day she typifies a transcendent spiritual power. Once the gift of which she is possessed was used to make men marvel that such things could be; to-day this same angelic dower, taking upon itself a broader and profounder significance, appeals to man's religious nature and lays deeply and strongly the foundations upon which any spiritual structure worth the building must rest. He who is at all conversant with the work done through this instrument—more particularly during the past decade—and does not perceive a clear and distinct order of progressive development, must be blind indeed. Steadily she has been kept in advance; deeper and deeper has become the meaning of her utterances; and what at first was strictly esoteric, because the masses are so easily blinded by excess of light, through an enlightened and adapted course of preparation, has won its place among the accepted themes of discussion in the Spiritualist household, while it is also that about which there is most desire to know; and that which above all other messages from the world of souls sustains the spirit during its uneven struggle with mortality.

Surely any worthy work to be done by Spiritualists in the future must be done apart from the facts which Spiritualism presents. Say what you will, facts are not forces. Let us not mistake the external form for the living truth within. Facts may be suggestive of forces behind them, but in themselves they have no potency. What I mean is this: Given a fact of spirit origin, and unless there be in you a perception that corresponds to the intelligence that produces the fact, it has no spiritual significance for you. Hence the force is not in the fact, but lies wholly in that occult realm that subsists as relation between giver and receiver. A fact is never anything more than a touchstone; you respond or you do not respond, as may happen.

I have made this seeming digression in order to lead the reader up to a true appreciation of Mrs. Richmond's work. The facts of Spiritualism we have now had with us for a third of a century; but what of the spiritual work accomplished? The facts with which we have thus far most concerned ourselves have been into a myriad of embittered factions—what unity there is in the higher realm of spiritual perceptions, where the mere outward manifestation loses its significance as a spiritual factor. Spiritualism as a so-called science, appealing only to the senses, is not only a chilling concretization, but a source of ceaseless strife, because spiritual truths will on no terms permit themselves to be bottled and labelled. But Spiritualism as a religion, uplifting the soul to the contemplation of spiritual Beattitudes, is a Realism that shall vitalize the world; and it is from this side that the Spiritualism of the future is destined most potently to move upon and possess the world.

From the first Mrs. Richmond has been an instrument to convey the higher truths. Time was when Spiritualists, engaged in a bitter struggle with an aggressive theology, had little patience with any expression savoring of religious devotion. It had been the work of their lives to dethrone the God of Theology, and having no conception of any other, they listened with ill-concealed resentment to the voice of prayer. However, what Spiritualists wanted or did not want, made no difference to the guides of the child-mind, and the invocations breathed through her lips often lit a light never afterward to go out.

Thus the work has gone on. Step by step has the movement been pushed forward and upward into a higher spiritual or religious atmosphere, until to-day thousands of Spiritualists (whose sole reliance once consisted of a miscellaneous assortment of facts—mere props, which any well-managed "exposure" never fails to give a terrible shaking), have an inward experience to sustain them—a light of their own, kindled in spheres celestial, than which no "exposures" can affect, no dross of earth in any form can dim.

To know is one thing; to feel quite another. One is Science, the other Religion. Now mere knowledge has no element of good in it. It is only when knowledge has been translated into feeling that it becomes a moral force, or any enduring force whatsoever. Is it not true that on the knowledge side the world is growing daily more and more selfish and utilitarian? The poor man starves—what boots it? Have not the rich knowledge? Science teaches that the poor must go to the wall. Has it not discovered a law of "the survival of the fittest," behind which capital contentedly piles up its millions? By all means let us make Spiritualism a science, and marry it to this inexorable law of necessity, so convenient to put up as a screen when conscience would have a word to say. But I read Spiritualism terribly aniles if it has not come for the very purpose of tearing away this screen; of bringing man face to face, not with *inanimate* facts, but with *burning moral obligations*.

Spiritualists! there is a voice in the land, if ye would heed it! It is the voice of the soul pleading for other souls—for the recognition of a wider brotherhood, a broader charity, a deeper conscience-work than any yet known. In this light, how petty our bickerings over facts; how ignoble our deridings and persecutions in the name of Truth and Justice. Truth and Justice forsooth! In the glare of that white light how rapidly approaching the earth, the dross of our pretensions will melt as snow before the sun; and if there be naught in us that is genuine, no love for our fellows, no charity for the weak or fallen, we shall stand forth as whitened sepulchres, revealing only so many grinning and ghastly facts.

Steadily have the guides of Mrs. Richmond turned the thought of the world inward. There has never been heard a word through her belittling the significance of the outward phenomenon in its appointed and appropriate sphere of usefulness; and their voice has been raised in warning only when it has been sought to make the phenomena cover the whole sphere of Spiritualism. On such occasions the reproof has been clear and definite. Again, when ignorance and malice have combined to stamp out pedumship, whatever its kind or nature, under the specious plea of "purifying Spiritualism," none has come to the defense of our spirit instruments more eloquently, none has pleaded their cause on higher grounds, and

nothing has been to this persecuted class so great a source of strength in the hour of trial, as the words of cheer and comfort and defense spoken through these inspired lips. Thus it is that from first to last her inspiration has been consistent, wise and beneficent; and that it is culminating in a glorious harvest of the experiences of the past month most eloquently attest.

To me the work of Mrs. Richmond during the past seven or eight years has been a most instructive study. Viewing it without prejudice—the rather with a strong spiritual sympathy—I have noted its adaptations as step by step it has advanced. It is because of this study that I feel a sort of right to heard on this subject; and it cannot be a word of indifference to Spiritualists to know how such work as that of Mrs. Richmond is pushed forward in this work-a-day world.

From my standpoint of observation I can say, without hesitation, that the past decade has witnessed wonderful changes. Utterances are now not only received as matters of course, but sought after with intelligent avidity. What even five years ago was strictly esoteric doctrine, is now the corner-stone of all her public teachings. Hence the question propounded what it may, the answer comes in the light of absolute soul-existence—in its relations to the fractional, but to integral truth. The way to this victory has been spiritually wearisome; and during the toilsome march the inner medium has been made to feel those slings and arrows which a prejudiced ignorance alone knows how to bring to their greatest perfection. But wearisome or no, the work has gone on, and the victory has been won. Never before have I seen such audiences of Spiritualists as gathered in Republican Hall during the Sundays of January just past. That many were again and again turned away for lack of room, was by means as agreeable of surprise to me; but that the basis from which every subject presented was treated should have proved so acceptable, was, indeed, a most gratifying result.

To cut any portion of the Spiritualist household away from the physical basis of life has been no small task. Many portions still adhere to it tenaciously; but surely the work will not go backward. Once away from this material mooring, once the spirit feels itself launched upon its native element, and how quickly its plumes grow, how eagerly it soars aloft, with what thankfulness it breathes the upper air! However tentative or suggestively merely the first notes may have sounded in the past, there is now free sweep along the entire gamut of the soul's inner revelations; and the symphony of existence in its absolute state, with all its exalted heights and passionate depths, is brought into this every-day life with such rare skill and power of expression that none can fail to recognize the Master-hand in the performer; nor yet—unless he be blinded by pitiable human limitations—the power to solve this human riddle in the clear light of infinite love and justice.

To me the deliverances of the guides during the sojourn of their beloved medium among us, have been deeply suggestive. Every topic was discussed, every question answered in the searching light of spiritual reality. To many Spiritualists, alas, this would mean that they talked about substantial spheres, organic forms and fixed relations generally. But I am devoutly thankful that there is a body of Spiritualists, daily augmenting in numbers, to whom spiritual realities have come to mean spiritual qualities; not hither matter, however refined, but throbbing aspirations, exalted ideals, infinite love and charity, and all those graces of the soul to which we have the name of Beattitudes. When all the world shall awake to these higher and deeper truths, this will be a new world; and when men and women shall truly live in the light of this new gospel the peace on earth and good will to men, promised by the angels when the morning stars sang together, shall be fulfilled.

Mrs. Richmond, remaining only one Sunday with her people in Chicago, immediately departed for California to minister to our friends there for a period of six months. That the Spiritualists of San Francisco and the Pacific Slope generally will duly appreciate the spiritual blessing thus sent into their midst, I cannot for a moment doubt; and I sincerely trust that what is now our temporary loss will prove their eternal gain.

FREDERICK F. COOK.

No. 238 East 49th street, New York.

In Memoriam S. B. Brittan.

To the Editor of the Banner of Light:—
It was announced at our meeting in Washington Hall last Sunday that Dr. Brittan had passed to spirit-life, and at the time I made such remarks of eulogy as were the spontaneous gusting of a heart warm with emotions of gratitude toward one who was my godfather in Spiritualism. For it was through reading Dr. Brittan's profound and scholarly efforts that I was first interested in an investigation of our Philosophy.

At the close of my remarks it was moved that a committee be appointed to prepare resolutions of condolence and respect, to forward for publication in the *Banner of Light*. I therefore hope you will make room for them as a tribute from this coast to a heroic soul whose country was the world.

DEAN CLARKE.

San Francisco, Jan. 26th, 1883.

Resolutions adopted by "The Progressive Spiritualists of San Francisco" in Remembrance of Dr. S. B. BRITTAN, Jan. 26th, 1883.

Whereas, In the common course of human events, and in obedience to a fact of natural law, our distinguished friend and co-worker, Dr. S. B. Brittan, passed to spirit-life, leaving "an aching void" in many human hearts; and though the grand philosophy which he had so bravely and so nobly taught, and which he so kindly strove to bring to the people, is still a living truth, yet it is a touch of nature which makes all hearts akin, and whose high ambition was to be a teacher, friend and savior for a time this tenderest of associations of human life; and

Resolved, That we, the undersigned, sympathize with those who weep with those who weep, and rejoice with those who rejoice; and that we, the undersigned, hereby tender their condolence to the bereaved wife and kindred of our deceased brother, for their loss of one whose high ambition was to be a teacher, friend and savior for a time this tenderest of associations of human life; and

Resolved, That we deem it but a just tribute to departed worth and illustrious life, that the Spiritualists of America and the world should unite in a public expression of their grief and sorrow, and that they should, by their united efforts, endeavor to bring to the people the grand philosophy which he so bravely and so nobly taught, and which he so kindly strove to bring to the people, is still a living truth, yet it is a touch of nature which makes all hearts akin, and whose high ambition was to be a teacher, friend and savior for a time this tenderest of associations of human life; and

Resolved, That while we sorrow at the earthly setting of a brilliant intellectual and spiritual luminary, whose rays were so far-reaching and so illuminating, we have the great consolation that he

The enduring presence of "immortal mind," the priceless legacy of his deathless thought, stored and shrined for humanity in classic times; but above all are we comforted by the glorious truth that his great mission is still to be fulfilled, and he teach still, and a quickening spirit can yet return.

Bright with the hues of his Promethean heat, to warm our hearts and illumine our minds with the splendor of his life; involving ideas, to be received by the people, we would render "honor to whom honor is due," and give to heaven the praise due to the great mind that has so nobly and so bravely served humanity. Therefore we would have the name of our departed brother enshrined among the household gods of the Great Spirit. Fraternally, to be received by present and future generations as one of Nature's truest noblemen, whose each virtue shed, each grace refined, and each truth revealed, to be a living example, pattern and benefactor of his race. We would honor his name, emulate his example, appropriate his noble thoughts; and now that he is no longer with us, we would invoke his spirit to continue his roll on the car of Progress, and speed the dawning day of UNIVERSAL SISTERHOOD.

Resolved, That the Spiritualist press be and are hereby requested to copy these resolutions.

DR. DEAN CLARKE, } Committee
GEORGE WHITNEY, } Resolutions.

EASTHAM, MASS.—Mr. Colville lectured to a very attentive audience in Town Hall, Eastham, Mass., Wednesday evening, Jan. 31st, upon "Spiritualism in the Light of the Bible and in the Light of Modern Science." Nearly all the audience were strangers to the Spiritualist Philosophy, but great interest was manifested in the radical utterances of the eloquent speaker. Many questions were asked and fully answered. The lecture was a most successful one, and was well received by the audience. The arrangements were made by Mrs. Chipman, a resident of the place, a zealous worker in all reforms, who introduced the speaker to the audience in a few well-chosen words.

Andrews' Bazar says "Dr. C. W. Benson's Skin Cure is a pure, perfect and elegant remedy."

ELDER MOSE KITE.

His Hairbreadth Escapes from Seen and Unseen Foes.

Troy Kansas Chief, Jan. 18th, 1883.

Most of our older citizens well remember Mose Kite (who lived in Petersburg Bottom), the hero of our State's early political history, who was of stalwart build and powerful physique; who in 1858 led a colony of our people to Pike's Peak; who fought the Indians on the plains and was shot through the body; who on his return here after the rebellion was converted and baptized by Elder Henshall, of the Church at Petersburg Bottom, and became a revival preacher of celebrity all through this section. They will also recall the fact that, attacked with consumption and reduced to a skeleton, he was obliged to remove to the Rockies in the hope of saving his life. None thought he would succeed. Last fall, however, the editor of this paper met him at the head of the Republican River, bigger and more robust than ever. "Why, that old fellow had died of consumption long ago, Elder!"

"Me? I never had consumption, man! I thought people thought that was what ailed me, and I thought so myself. But the doctors had sent me on a wild-goose chase after a dozen other diseases, just as fatal, and this was the wildest of all."

The good Elder then recounted to us, in a charming vein, his many adventures in the rough and ready life he led. "But," he said, "remarkable as you may think my warlike life has been, I have a much more interesting story to tell you."

"You know what a rough, noisy fellow I used to be; and I could stand any hardship. Why, on a wager, I have knocked down an ox and a mule with my fist. I have fought ruffians, border outlaws and Indians; but I was

DOGGED FOR YEARS

by a more dangerous unseen enemy that was ever getting me more completely in his clutches. I was shot by an Indian in a fight on the plains, but that wound healed readily and gave me but little trouble. After I returned to Kansas and commenced preaching, I first began to give way. I had a full feeling, accompanied with a pain in the right side. Dr. Butler, our family physician, said my liver was out of order, caused by the malaria of the bottoms. I had always had an appetite like an ostrich, but my digestion became seriously impaired. While on the circuit preaching, I consulted a doctor who said I had dyspepsia. After that, distressing palpitation of the heart followed, and the physician said this was caused by my indigestion and diseased liver which would probably terminate fatally. Sometimes I had a ravenous appetite, at others none at all. I was feverish and then chilly. My food seemed to do me no good. A specialist told me I had a tape-worm. Then I was troubled with unusual quantities of water and a frequent desire to urinate, which was done with difficulty and great pain. The specialist said I had a touch of the gravel, caused by use of the alkaline water of the plains. I then began to suffer severe pains in the loins and the small of the back, accompanied with sudden attacks of dizziness, during which I had to sit or lie down, to avoid falling. I was forced to abandon

TRAVELING AND PREACHING,

because I could no longer ride on horseback, or trust myself out alone. I began to be seriously alarmed, and sought the advice of the most noted physician in this reach. He said that my frequent horseback riding had jolted and jarred me until the old Indian wound, which had injured my kidneys, had become inflamed. He treated me with medicines and electricity, also, but gave me no permanent benefit. My painful symptoms all returned. I began to cough, got very thin, and my legs were disagreeably numb. I began to despair. At each attempt to cure, my ailments became worse, with new symptoms. I next consulted a celebrated physician from the East, who, after thumping and examining me, stated that I was in an advanced stage of consumption, and threatened with diabetes and paralysis. He thought I might possibly prolong my life for a year or two, by seeking a higher and drier climate. This was my condition when the people in your part of the country last saw me.

Then I started for the Rockies, but liked this country and settled here. At first the change helped me, but about three years ago the benefit ceased. Then I failed so rapidly that I could be out of bed only part of each day. All my old symptoms returned. At this crisis, a party of Eastern gentlemen,

ON A BUFFALO HUNT,

made my house their headquarters. In the party was a Dr. Wakefield, who informed me that I had a bad case of incurable Bright's Disease, and gave me a preparation which might, he said, cure me for a few weeks or months, but that was the best that could be done. Around the bottle was a newspaper. Now a newspaper was a rarity in our home, and I sat in my chair, looking it over, when my eye providentially fell upon an article relating a most wonderful cure of Bright's Disease—the very malady that was killing me—by the use of Warner's Safe Kidney and Liver Cure (of Rochester, N.Y.). Convinced that further delay could be fatal, and everything else failing, the next morning I despatched one of my boys to the nearest railroad station, many miles distant, to obtain a bottle of the Safe Cure. The druggist said the demand for the Cure was so great he could not keep it in stock, and he had to send to Kansas City for more. It was more than a week before it arrived, and I was daily getting weaker. But I came at last, and I at once took it. When I told Dr. Wakefield what I was taking, he gave me a look of scorn, half of pity, as much as to say,

"FOOL FELLOW!"

he is putting his trust in a humbug. Nevertheless I persevered, and for the past year and a half I have been as stout and rugged as I ever was in my life. After escaping the attacks of Indians and half-a-dozen doctors, I was lying at the mercy of a still more dreadful foe that was about giving me the finishing blow, when that great remedy stepped in and slew my adversary, and placed me firmly on my feet once more. I have commenced preaching again; for now I look upon the circumstances and manner of my cure as a direct interposition of Providence, and to Providence are my services due. That is my story. I think it is as good as a romance—and much better, for it is true.

Such is the substance, and very nearly the language, of Elder Kite's narrative. Those who read it, and are suffering, may benefit by his experience, if they will follow his example.

Allan Kardec's "Genesis"—English Translation.

Numerous inquiries have been made concerning this valuable work, now awaiting publication, we beg to inform our readers that the manuscript is now thoroughly revised, and the work is ready to go to press. We are only waiting for additional signatures to the subscription list. About two hundred more subscribers for the book are needed at \$1.25 per copy to insure the success of the undertaking. To induce our patrons to send in their names immediately, we have resolved to extend the time of our offer \$1.25 per copy till Feb. 28th, after which date persons can obtain the work only at the published price, \$1.50 per copy.

Our readers have already seen in our columns many allusions to the nature and variety of the contents of this book, which will be brought out in first-class style—12mo, about five hundred closely but clearly printed pages. The highly original and eloquent and transparent English of W. J. Colville, under the influence of his inspirers, has spent a great amount of time and energy upon the book, in which arduous though pleasing labor he has received invaluable assistance from a highly accomplished linguist, who pronounces the work as it now stands an unusually faithful reproduction of the author's original ideas, which are throughout quite unclouded and clear to the new dress.

That all who see this notice may know as far as possible what style of work they are dealing to purchase, we append the following brief synopsis of its contents: The full title of the book is "Genesis: Miracles and Prophecies according

to Spiritism." The author prefaces his regular preface with these aphorisms: "The Spiritual doctrine is the expression of collective and concordant teachings given by spirits." "Solence is here appealed to to frame a Genesis in accordance with the laws of Nature." "God displays his power and glory by the immutability of his laws, never by their suspension." "We are God the past and the future are present." The introduction following is very explicit, and gives the reader some interesting details of the author's spiritual experiences. The work is written in eighteen lengthy chapters, each divided into several sections. The subjects treated in the various chapters are as follows: Chapter 1, Characteristics of Spiritual Revelation; Chapter 2, God, his Existence, Nature, Providence; Chapter 3, Good and Evil; Chapter 4, Place of Science in Genesis; Chapter 5, Ancient and Modern Theories of the Earth; Chapter 6, General Uranography—a Glimpse into Space—Stars, etc.; Chapter 7, Geological Periods of the Earth; Chapter 8, Theories of the Earth; Chapter 9, Revolutions of the Globe; Chapter 10, Organic Genesis; Chapter 11, Spiritual Genesis; Chapter 12, Monadic Genesis; Chapter 13, The Nature of Miracles; Chapter 14, Fluids; Chapter 15, The Miracles of the Gospel; Chapter 16, Prophecy Theory of Fore-Knowledge; Chapter 17, Scriptural Predictions; Chapter 18, Signs of the Times and the New Generation.

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

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(Mention this paper.) Jan. 27.

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