VOL. LII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 10, 1883.

\$3,00 Per Annum,

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 in troduced 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, L 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 eternity. I was in the presence of my loved 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 glorious the lower portion of the temple. 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 praisedand it were well worth the dying once just to 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 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 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 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, the work of the spirit world has not been ours, of life and labor-it seems to 'me so flagrant a violation of opportunity that my spirit could | lightning shafts of inspiration, and rolled the not pass on to its eternal heritage. I am here despite the violation of good taste that might | theirs who rent in twain the bonds that held the 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 labors blossom into fruition; be-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 lowing upon the footsteps of the Messiah, here by all the privileges of Spiritualism, that touching his garment's hem, and she, who was accords to the living in the spirit-world the liv- forbidden, hurried along the crowded street

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 uition 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 spirithome. 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 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

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 eastasy on the wings of inspiration-such music upbore me. It was as hear a word of praise from one's friends—still if I had wings, yet none were there: it was as if I had aërial raiment: I was clothed upon with whiteness; it was as if every bulse 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 be, perhaps, more happy than mortals ever can 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 wild and strange but for the fact that you are | 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 hour of memory that I could fold them to my 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, but theirs - theirs who burst the sky with tide of thought upon earth thirty years ago; Church of Rome around the world, and gave to the Reformation its fires of light and living truth, gave to Melanchthon, Luther, Knox, Calvin, the wonders and the powers of a present fire; theirs who, rolling the stone away from the sepulchre of the Saylour 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 cause from this small point I hoped to see ra- that rises in the Eastern sky, so the new dawn diate over the world the light of that truth that of the truth that proclaims the voice of a new finally shall lay down its war-weapons for Christ, is to lead the way, and the wise of earth weapons of peace, and bloom like a smiling rose needs must follow. Not only these, but chilin Eden. I am here because, summoned by this dren come also; and, by that same sufferance voice of eternal life, I have promised to behere. 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 fol-

to receive his benediction, not his condemnation, and by the right that she, the Madorna, wept beside his tomb, all women, following in the light of this new truth, Madonna or Magdalen, come unto its Saviour and are pade whole. By that same attestation also and the light that pours its radiance now along the corridors of heaven, whose coruscations findle 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 dies 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 re cording 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 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 Casar. 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 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 and averted face, or met with a defiant and hostile reception. Milton's Paradise Lost, Newton's Principia, Bacon's Novum Organum, all 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 ate to their value.

losophies which have a saving power for the gained the admiration even of his opponents.

have to be encountered when we recollect how never heard an unkind word from his lips. often the inventor or the teacher has been Now here is a lesson for us, and I hope that murdered, or has lived in suffering and died in every one of us will receive it and appropriate it, poverty; especially when we think of Oliver for it is needed, especially at this time. We are Evans, one of the greatest mechanical invent- not living under the old dispensation, in which ors of this country, who, on his death-bed, di- men are condemned to burn forever if they rected that all his models should be destroyed, 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 are witnessing the old Pentecostal manifeshosts; one who has given us an example that can tations at this time throughout the world. be admired, an example to be followed by the How have they spread throughout the world? millions who stand in pulpits, who have not his | Through our efforts? No! they have spread courage; by the physicians who have not his courage; by the philosophers who have not in- mortals throughout the entire world, and in the vestigated as he investigated to arrive at the short space of about thirty years. You can truth, and by public men generally, who cowardly drift with the current that they may obtain wealth and honor, when by following the | fluence is potent among the people. What are truth they would obtain a higher honor-that | we to do? These truths are passing into geninterior wealth which is worth all the gold of eral belief, and they must be reduced to practhe Vanderbilts and Stewarts.

It is delightful to contemplate such lives as his, to know that they are still advancing in sacts of men; we should take in their spirit as 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

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 Shekinah, and various books on the subject of Spiritualism, written by men who were early spread them out generously upon the air. investigators of the phenomena. Dr. Gray, Judge Edmonds, and Dr. Hallock were generally with us. We were satisfied that Spiritual ism is true; that spirits communicated with those the most gifted begin to consider and 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

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 mysolf, I never cared what people said about me, and I do not now. I often said to them: If your be the resistance to Spiritualism when it comes | slanders do you any good, go on; they do not

> 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. the human mind has been received with a cold 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 met with a cold and even hostile reception. Sir 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 this world and the invisible. All these grand little kindness or courtesy-but if you look things were resisted with a power proportion- through the published writings and speeches of Dr. Brittan I think you will never find a line or a There is no grander thing to do than to take word that is not gentle, respectful, and truthful, no vacant chairs, and to those of that faith the the championship of new truths and new phi- and yet forcible and earnest. That was peculiarly his character. He was neculiar world, and to endeavor to enforce their recog- remarkably genial; and this trait of character nition, as our friend Brittan was endeavoring entered into all his writings-indeed into evto do with skill, grace and philosophy which erything that he said and did. He was a practical man; and with all the bitterness that was We can partly realize the difficulties that | heaped upon us while we were associated, I

don't accept church dogmas. We live under lest they might tempt some man to complete 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 because spirits have opened communion with scarcely find a record in any part of the civilized world which does not show that spirit intice. This is inevitable: Spirits are not here simply to talk, but to spiritualize the words and 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. WHEELOCK.

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 steeps 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

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 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 transo. Many, however, who after investigating sition 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 princi-[Continued on eighth page.]

Written for the Banner of Light. NO LIFE BEYOND

BY MRS. C. L. SHACKLOCK.

"No life beyond"! How could we bear the burden Through all the heat and turnfoll of the day, If eventide brought not the blest 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-opened portal, Through life, through death, shall be our beacon

# Spiritualism Ibroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

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

FRANCE. La Revue Spirite, Paris, for December. We anniversary of the spiritualistic societies' reunion, which at this period recalls especialand our cause and who have left a shadow on our hearts "where light has fallen off"-a going out, is it were, of a gleam of sunshine from the soul that awaits only the touch of the O'Connor. Infinite to renew. The saloon of the parent society holds only three hundred persons. This soon overflowed, and a multitude had only the possible as ungement, the despair of incredulistricken down, yet with savage cries and blasdepths 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 bravery. 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 appears the control of th plauded, 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 | gods, genii, powers subject to the orders of the 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 treats of prayer L" 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 | her. 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 de 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 (Fète des Morts), are brief notices of several eloquent addresses—that by M. Verdad given at some length, and of which the writer savs: "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 quoté 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 "causerie spirite," by M. René Caillé, a page might be profitably extracted; but I will condense of it only a thought or two: "The duty obscience is to furnish to the human spirit a positive and rational

its faith fixed. It cannot become really grand, ering upon a glorious route, till it conducts in the domaine of progress both moral and religious. . . And a mission not less superb cially of that where a variety of languages have of this new science (Spiritualism) is to destroy the antagonism, as old as humanity itself, which reigns between Spiritualism and Materialism. .. A Brahman said to M. Jacolliot : '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 yeare 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'Ocident." ... "Bulletin d'Education," etc., of Basses Pyr-

énées. 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 Lumiere, 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 have much to admire and commend when certain inexplicable attachments. I cannot find reading the first pages of the present issue in the domain of reason an explanation of these of this able periodical, for we have what is irresistible sympathies. If it is explained by the beautiful in poetry and eloquent in prose, law of re-incarnation, a doubtful smile follows; commemorative of the dead (so called), at the 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 ly to mind those who have been dear to us 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

SWITZERLAND. . Les Etats-Unis d'Europe, Geneva. I have in hand several numbers of this weekly, redolent stairway and a courtyard in which to express with graphic phrases in which suggestive facts their sympathy and good will and make known make line after line impressive and not easily the ever-increasing interest Spiritualism in- forgotten. In its "Bulletin," where the attitude vokes. Mons, Leymaric opened the meeting in of the church in France is considered, viewed his usual concise and happy manner, then gave as menacing the durability of the Republic, place to Mme. Rosen, who certainly has great Mons. Gambetta's words are aptly quoted: power and force of diction, commanding rapt "Clericalism is an enemy." The famine in An attention. In the midst of her observations on dalusia is next dwelt upon, though too briefly, the universality of death, (quoting Bossuet but with touching effect; "famishing children, where he depicts our horror if permitted to see emaciated mothers, starving thousands who the disintegration of our material forms,) she | seize upon the bread the bakers send abroad," says: "I have seen this limitless grief, without etc., etc. - horrors, in fact, our Christian (?) world should not for a moment permit. Victor y. I have seen a woman, a materialist, madly Hugo, who seems overflowing with goodness interrogating the dead body of her husband; and a veritable love of his fellow creatures, has just sent five hundred francs to the sufferers by phemy upon her lips as she saw the gate of the the inundations in upper Italy. The new eleccomb closing upon him forever. I sounded the toral laws of Italy recognize the right of women to vote; while the faculty of medicine of Geneva has granted to a young Russian lady, Mlle. Olga, a diploma of Doctor. Another "Bulletin" says that the poet Carducei, 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 para-

Le Messager, of Liege, 15th November. I will pass over some interesting comments on "Suicide" and "God in Creation," and franscribe a few lines from "Spiritualism in An-In fact, I find proofs" (of spirit intercourse) "even among the adversaries of the spiritual doctrine. 'In 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 great God, executors of his will-angels, archangels, heroes, saints; evil spirits also, as darmond, dews, lemares, demons, 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 Phocydide, also Thales and Chilon, are then quoted as expressing a belief in the immo: tality 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

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 Moniteur 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 phcnomena 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 consciousactivity after the death of the body, but of the possibility of its communion with those still cumbered and overshadowed by all that is gross in a physical organization, as our numerous "doctors" can attest from the dissectingroom. Replying to these strictures upon our faith, the writer says: "We allow that your that our promising youth shall not be strown 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 peripasis by which its beliefs shall be established, odical 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 espebeen written or spoken, mentions Edmonds, Hauffe, Baron von Vay and Duguid. Other items in Dutch L cannot do justice to; but Men and their Acts," "Communications from leyond the Tomb," and several more in French I would gladly quote if space permitted.

SPAIN.

La Luz del Porvenir, of Barcelona. I have pfore me four numbers of this splendid little eekly, brilliant in its every department, especally so when its editress adorns its pages with r own transcendent genius. The first arti-I meet with is on "The Influence of Jesuitish in the Family "—a discourse read by Mme. Soer 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 'o a daughter, who on her marriage-day departs from homea letter full of tender memories and wise counsel, but with such relations to the sacordotal authority as make nugatory all else in the new sanchary. That man, however, must here rule, and the wife must be studious of her husband'interests, and anticipate as far as possible his wishes, may find dissent in some hearts; but in his 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 profitably quoted; but no synopsis could do it justice

"Sace dotal Egypt," where "the people are rigid in the maintenance of the priestly order," but where 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 withessed), 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 Huelra, 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 Higuera 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 Espiritista Catalán, of Barcelona. I have No. 9 of this new venture in the realm of Spirtualism. 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 Psicologicos 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, unequaled, 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 dicon follows, placing the publication amon 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 articlesdwelling 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

veloped 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 La Solucion. La Revista de Estudios Psicologicos of Santiago de Cuba, answers with piquancy 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."

love of a fellow-creature, has no taint of mate-

riality; but what is commonly termed love (de-

SOUTH AMERICA.

Revista Espiritista 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 razon 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 "Entendamonos," 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 surcopages 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 Succia" 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 Andersdocter, 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 extacia 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

Annali Della Spiritismo, of Turin, for Novemper. "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 of Lerida, and L'Educatora 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 Tempest of Life" a spirit utters some beautiful thoughts in a style I cannot hope to equal: "Happy is

Phey have a lengthy article on "Alexandrian Philosophy," by M. Eugene Bonnemere; "Spirit Manifestations," through a private medium; 'Re-incarnation," Plato's views, etc., with

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.

Applysningeus Edehuarf, 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 articla 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 magaccount for many of the exposures of mediums:

I commenced experiments in animal magnetism as early as 1841-2-3. One subject was a 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. They were first magnetized by Dr. Samuel Underhill, or U.S. Underhill. He put me en 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 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 heave affected in

nity of testing, who are magnetized by spirits, so as to be in a trance, have been affected in 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 dematerialize 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.

Very respectfully yours in the faith, Kelley's Island, O. ADDISON K 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 tillings 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 and theorize 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. tended. But it does seem to me that homes

help.
The material power is the dominant power;
hence 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 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 helping to found 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. For this reason I would say let the good work go on; let the millionaires who have gathered to themselves the world's wealth come forward, and with an unsparing 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

worst kind of poverty.

In conclusion I would say that I leavn that In conclusion I would say that I learn that the proprietor of the Hillside 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 encouraged in his efforts. Circulars will be sent to those who wish.

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 or denied, from which you never hear; and while I am waiting, thinking a message given in the Banner of Light of in a style I cannot nope 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 19th. They have a lengthy article on "Alexandrian that the school of the early interested in the Banner of Light of Sept. 30th, from so prominent a man as the late master 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 communiit communion cation 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 "Re-incarnation," Plato's views, etc., with many minor items.

Der Sprechsaal, Leipsic, 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,

> tuitive 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 Chicago Falls. Mass. Chicopee Falls, Mass.
> Yours in the interest of the cause,

fulness are evinced in his care and management of the prisoners at the jail." He is so in

Southampton, Mass., Jan. 8th, 1883. \*This message was verified by his brother, C. P. Long-ley, 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 messages are all ment in this manner: The messages are all taken down by a reporter (in short hand) associated by the medium; and as the name of the communicating spirit is not spelled out, eriors 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.

accurately described.

Mr. Munro, as stated in the message, was for many years engaged in mercantile business in Newport, 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 il, and went into a druggist's near by on Washington 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,

Winslow Avenue, West Somerville, Mass.,

Jan. 25th, 1883.

Rev. Joseph Cook has been around the globe. Emptying his treasures before his 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 I there was one thing, to wit, the "coronal eye." which is accorded to the people of Great Britain. And a fine thing a "coronal eye" must be—that is, to a bald-headed man; but even he must doff his hat to utilize this new optical feature.—The Boston Transcript. Rev. Joseph Cook has been around the

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

### HER TOUR.

Yes, we've been traveling, my dear,
Three months, or such a matter,
And 't is a blessing to get clear
Of all the clash and clatter.
Ah! when I look the guide-book through,
And see each queer place in there,
'T is hard to make it seem quite true
That I myself have been there.

Our voyage? Oh! of course 't was gay—
Delightful! splendid! glorious!
We spurned the shore—we sped away—
We rode the waves victorious.
The first mate's monstache was so grand!
The ocean sweet, though stormy
(I was so sick I could not stand,
But husband saw it for me).

At Queenstown we saw land once more—
Ground never looked so pretty!
We took a steam car near the shore
For some light-sounding city,
A very ordinary stone
We had to kiss at Blarney;
The beggars would n't let us alone
That half-day at Killarney.

The Glants' Causeway? 'T is arranged With no regard to science; It must somehow of late have changed—At least we saw no glants. Some little funny scrubs of folks. Sold pictures, and were merry; The men were full of yarns and jokes, The women barefoot, very.

Old Scotland? Yes, all in our power
We did there, to be thorough:
We stopped in Glasgow one whole hour,
Then straight to "Edinborough."
At Abharfard we made a children. At Abbotsford we made a stay
Of half-an hour precisely
(The ruins all along the way
Were ruined year picely) Were ruined very nicely).

Were ruined very nicely).

We did two mountains in the rain,
And left the others undone,
Then took the "Flying Scotchman" train,
And came by night to London.
Long tunnels somewhere on the line
Made sound and darkness deeper,
No; English scenery is not fine,
Yiewed from a Pullman sleeper.

Oh! Paris! Paris! Paris! 'tis No wonder, dear, that you go
So far into the ecstasles
About that Victor Hugo !
He paints the city, high and low,
With faithful pen and ready
(I think, my dear, I ought to know—
We drove there two hours steady).

Through Switzerland by train. Yes, I Enjoyed it, in a measure;
Enjoyed it, in a measure;
But still the mountains are too high
To see with any pleasure.
Their tops—they made my neck quite stiff,
Just stretching up to view them;
And folks are very foolish if
They clamber clear up to them!

Nome, Venice, Naples, and the Rhine?
We did them—do not doubt it;
This guide-book here is very fine—
'T will tell you all about it.
We 've saved up Asia till next year,
If business gets unraveled.
What! going? Come again: and, dear,
I will not seem so traveled.

What I going? Come again.

I will not seem so traveled.

- [Will Carleton, in Harper's Magazine,

# Banner Correspondence.

### Indiana.

COLFAX.—Ben. F. Hayden writes: "Spiritualism is not losing ground in this section; on the contrary, a deeper feeling of interest is manifest among the people, and a greater desire to know the evidence it furnishes of immortality than ever before. Prejudice is giving way, a more liberal spirit of tolerance pervades the minds of the masses, and it is plainly to be discerned that the day is not distant when Spiritualism will cease to be tabooed, even in the rural districts of this State.

We hold private circles here, and are develop-ing some splendid mediums for different phases of mediumship, and during the past year we have been visited by some of the grandest mediums from abroad. First came Mrs. Julia E. Tomlinson, of No. 144 North Illinois street, Indianapolis, who possesses a greater number of well-developed phases of mediumship than any one person I have met. She is a fine clairyoyone person I have met. She is a fine clairvoyant, clairaudient, automatic, and independent slate writer, trance, test and psychometric reader; while her dark seances for physical manifestations, such as independent voices, spirit-lights, and materialized forms, are perfectly astounding to believer and skeptic alike. Strictly honest and reliable, also devoid of all affectation, it is indeed a pleasure to investigate through her mediumship, feeling the while that you are really in the presence of ministering angels, those of our dearly loved ones gone before.

n came Henry Slade, with tests that silenced all opposition. He sowed seed that will in its own good time ripen into the glorious golden harvest, making his reward sure. Cephas B. Lynn, the Banner scribe, came also, stopping B. Lynn, the Banner scribe, came also, stopping a short time and edifying us with his sensible, logical advice. Frank T. Ripley gave us two lectures, at the close of each of which he gave several grand tests, most of which were readily recognized by those for whom they were intended. In his private sittings he was very successful in giving tests, so conclusive that none could account for them save by the theory advanced by Spiritualists. I can heartily recommend him to those wanting a test medium. by Spiritualists. I can heartly rehim to those wanting a test medium.

nim to those wanting a test medium.

Last, but by no means the least, came W.
Harry Powell, the ballot test and peculiar automatic slate-writing medium. He gave sittings here to some thirty-five persons, many of whom were confirmed skeptics; but thus far I have not found one who will attempt to give any theory by which to account for the slate-writing. In the ballot tests he was coully successful: In the ballot tests he was equally successful; one of these I will mention: A young man pres-ent wrote James Gaut, his father's name, upon ent wrote James Gaut, his father's name, upon a slip of paper, and signed his own name, James H. Gaut. The answer came, stating the relationship correctly, the spirit giving his name as James A. Gaut, instead of simply James. The young man stated all was correct except the A, which was not in his father's name, to which Mr. Powell said: "The spirit says it is James A. After the large of half an hour Mr. P. again nir. Powell said: 'The spirit says it is James A.' After the lapse of half an hour Mr. P. again said: 'That must be James A. Gaut, as the spirit is here again, and I hear it very distinctly now—James A. Gaut. But the young man still asserted that if there was an A in his name he never before heard of it. On going home and making inquiry of his mother, she at once said never before heard of it. On going home and making inquiry of his mother, she at once said he had a middle name, and it was 'Andrew,' thus corroborating the declaration of the spirit. Here is a fact which, allowing Mr. Powell to have previously acquainted himself with the contents of the ballot, would have failed to reveal itself to his mind; and on the theory of mind reading he could not have received it from the ballot nor from the mind of James H. Gaut. mind-reading he could not have received it from the ballot nor from the mind of James H. Gaut, since he had never known there was an A in his father's name; and hence I can see no possible way of accounting for this fact except by ad-mitting that the spirit, James A. Gaut, was present."

# Vermont.

WEST RANDOLPH.-E. N. Kathan writes that Mrs. Cynthia Hubbard, whose husband deceased several years ago, is in possession of deceased several years ago, is in possession of a watch owned by him when in earth-life. There was nothing peculiar about this watch until about two years since, when it was discovered that it would run without being wound up. The writer, who was recently at the residence of Mrs. Hubbard, says: "The watch had not been wound for three months, yet it was going as though it had been lately wound. Sometimes it will stop running for days; at others it will remain silent but a few minutes, often but two or three seconds. I was in the others it will remain silent but a few minutes, often but two or three seconds. I was in the room perhaps an hour and a half, and in that time the watch stopped and started again as many as twenty times. Mrs. H. believes that it is under spirit action, and I cannot see any reason for thinking otherwise."

# Maine.

PORTLAND .- A correspondent writes, Jan. 29th: "Miss Lessie N. Goodell of Amherst, Mass, has just closed an engagement with our society. Jan. 21st she took for her subject in the afternoon 'Landmarks by the Wayside,' and gave a lecture pronounced by many the ablest we have had here for some time. She traced the history of the church from its earliest conception to the present time. After her

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evening lecture she devoted a short time to giving psychometric readings from photographs, in which she was very successful, giving many marked tests of spirit-presence. Thursday evening, Jan. 25th, the ladies gave another of their enjoyable suppers in the hall. The hall was full of the friends, and all seemed to be happy. Jan. 28th Miss Goodell closed her engagement with us, her theme in the afternoon being, 'The True and the False Faith,' It was a most excellent lecture, showing up some of the absurdities of the old faith, as taught by the churches. In the evening she gave a very interesting lecture, after which she gave a number of readings, almost all being pronounced correct. Miss Goodell is the best psychometrist we have met; an! all societies wanting a good speaker and psychometrist would do well to give her a call."

Fan," are among the short stories. The serials commenced in previous numbers are continued. Several poems are given; some lively "jingles" chime in their music; "Jack, in the Pulpit" and "The Letter-Box" are chatty and interesting, and, taken altogether, St. Nicholas comes to its patrops this month in a manner that will make them more than ever before wishful rowly row. A. Williams & Co., 283 Washington street, Boston.

WIDE AWAKE duly recognizes February as the festival month of St. Valentine, first by a full-page engraving, upon which, interwoven with pretty designs, along the previous numbers are continued. Several menced in previous numbers are continued in previous numbers are continued in previous numbers are continued. Several menced in previous numbers are continued in previous numb

#### Washington Territory.

SEATTLE.-Upon remitting the amount of his subscription for the coming year, D. S. Smith writes: "I think I have written you before that you might consider me a life member of the Banner family. I have never subscribed for a publication I enjoyed so much save one, and that was Buchanan's Journal of Man. I feel quite positive that I can credit that journal with my being able at this time to indite this letter; for through knowledge gained from it my life has been prolonged to more than three-fourths of a century. There are many Spiritualists in this city, but they need some such a brother as our 'Cephas' (I say our, because I belong to the Banner family). It seems that if he would start out with a view to see this grand country, lecture on the way enough to pay expenses, and canvass for the Banner, he could obtain many thousands of subscribers. I feel and believe that there are one hundred families in this city that only need a few lectures from 'Cephas' to arouse them into action, and induce them to subscribe for the Banner of Light. I would further say, that if any medium of good repute is disposed to visit Seattle, I shall be happy in giving them all the assistance in my power, and likewise to entertain them, a part of the time at any rate; for I am well satisfied that if they would spend their time with private families rather than at the hotels, their influence would be much more for good." fore that you might consider me a life mem-

#### Kansas.

WYANDOTTE .- A. G. Wolcott, forwarding his subscription for "Genesis," writes: "I have investigated Spiritualism with great interest for over thirty years; have seen a great deal of materializations and various spiritual phenomena, but one week at Terre Haute, Ind., last October, convinced me that all that had gone before was but a prelude to the wonderful, the astonishing manifestations then and there witnessed by hundreds of intelligent men and women representing eight or ten different States of this Union. We saw nearly one hundred full-form-materializations, many of whom came out talking freely, shaking hands, fully record out talking freely, shaking hands, fully recognized by their friends with whom they sat side by side in conversation as familiarly, as real and as naturally as in earth-life, giving tests upon tests of their unmistakable personality; describing spirit-life, the great beauty of their present happy homes beyond the change we call death; a life more real to them than this to us; a life of progress and happiness, replete with beauty and grand realities; begging us not to fear the change, but, when ripe for it, to pass cheerfully to the lovely homes prepared for us and to loving friends patiently waiting our coming. Ancient spirits with great wisdom and dignity of manners came and greeted us cordially, until those present were almost overwhelmed with the grandeur of the exhibition of spirit-power given at the scances of those finely developed mediums, Mrs. Stewart and Mrs. Hurst."

### West Virginia.

WHEELING. - Mrs. Mary Bender writes: The Banner of Light brings to me the sad intelligence of the departure of Dr. S. B. Brittan to the higher life. Though not personally acquainted with him, I had been led by his writings to esteem him very highly; and though saddened by the thought that he is no longer visibly present, it is a satisfaction to know that he is not dead, but that he lives to labor in the cause he for so long a time advanced and sustained by his efforts."

# Georgia.

the interest in Spiritualism is on the increase spirit communicating with us had lived in the spiritplying among the most thoughtful and cultured classes. He desires to tender his thanks to those who during his stay among them have rendered him many acts of kindness.

# Wyoming.

RAWLINS .- G. G. Mead writes: "The reading of your Banner affords me great consolation. I could never understand how any Spiritunlist could begrudge the paltry sum of three dollars for the Banner of Light a whole year, when the contents of one number are often worth that to the true Spiritualist."

# February Magazines.

THE CENTURY gives the first of W. D. Howells's new serial, "A Woman's-Reason." The scenes at the opening are laid in Boston, and the story promises to be one of the chief attractions of this monthly for some time. "The Led-Horse Claim" is intensified in interest as it approaches its closing chapters, which are to appear in March: and the same may be said of Mrs. Burnett's "Through One Administration." There is a short fanciful story by Frank R. Stockton, "The Spectral Mortgage." A reminiscence of the White House during the most eventful period of our nation's history is given in "A Reception by President Lincoln," and a subject entitled to thoughtful consideration is set forth in "Evils of our Public Land Policy." The illustrations in this number are especially noticeable, four lengthy articles being enriched by them — "American Etchers," "Artist Models in New York," "The Creoles in the Revolution," and a continuation of Frank H. Cushing's "Adventures in Zuni." Besides, there is a full-page portrait of Geo. William Curtis, with a sketch of his career as an essayist and publicist. In proof that the poems are good it need only be said that they are by E. C. Stedman, R. H. Stoddard, Joaquin Miller and others of like mental calibre. In "Brich Brac" there is a clever parody on Swinburne's last poem. Century Co., New York. For sale by A. Williams & Co., cor-

ner of School and Washington streets, Boston. THE MAGAZINE OF ART has for its frontispiece a copy of a painting by Eugene Delacroix, "Dante and Virgil, 'La Barque du Dante.'" The letter press of this number opens with a very just review of "Millet as an Art Critic," with four engravings. Under the general title, "Artists' Homes," several interior views of the home of Hubert Herkomer are given. "The Pipes of All Nations" furnish a subject for an interesting historical sketch, illustrated by seventeen engravings. "The Ballad of the Thrush" is a charming versification. This and the illustrated page on which it is given form a perfect gem of song and art. The remaining contents are: "A Sculptor Born," with four engravings; "The Coaly Tyne," ten engravings; "Pictures at the Fitzwilliam Museum," two; "Art in the Nursery," thirteen; closing with "Chronicles of Art" and "American Art Notes." Cassell, Petter, Galpin

& Co., London, Paris and New York. ST. NICHOLAS.-There are many features in this Mid-Winter number to make it one of the best of the year. Joaquin Miller contributes a bright, sparkling ketch of an adventurous journey to the snow-clad summit of Mount Hood, Oregon. Peculiarly unique is a story in rhyme of "The Brownies' Ride," and its illustrations equally so. "A New Winter Sport," by Hjalmar H. Boyesen, describes the Norwegian Skees, an account of the manner of making and using of which, with nine engravings in illustration, is given. "Priscilla Prue's Umbrella," "A Queer Valentine," "The Tale of the Supposing Family," "The Mission of Mabel's Valentine," and "Doris Lee's Feather

tinued, the subject of this one being "Swapping." E. E. Hale gives good advice to those who, though now young, are soon to assume the duties of citizens. The first act is given of a spirited White Mountain Comedy, entitled, " More Than They Bargained For," by Chas. R. Talbot. "Our Business Boys; their Success," should be read by all who stand upon the threshold of mercantile life; while "Cookery for Beginners." and "Anna Maria's Housekeeping," have a strong claim upon the attention of all young girls. Scores of other interesting and instructive articles are contained in this number, all of them artistically illustrated, .D. Lothrop & Co., publishers, Boston.

### American Spiritualist Alliance.

The exercises on Sunday, Jan. 28th, were opened by Charles Holland, Ph. D., who read a very interest-ing and well-written paper on the "Immortality of the Soul." After a quite complete summary of the arguments usually employed to prove the soul's immortality without reference to direct spirit communication, in which Dr. H. ably replied to the negations of the materialists, he said: "Circumstantial evidence is in many respects the most convincing; yet with some, positive testimony is deemed to be absolutely essential. While to the mind open to conviction well-understood laws in science aided by philosophical reasoning, furnish conclusive and unimpeachable evidence of the immortality of the soul, yet God, in his infinite love and mercy, has vouchsafed to those who desire it positive and absolute testimony, and this, too, within the domain of science. I refer to the various phenomena afforded by Spiritualism. Many learned men scoff at Spiritualism simply through gross ignorance and bigoted prejudice; for I contend there is not living a man of true scientific attainments who, if he would investigate Spiritualism with the same degree of candor and unblased judgment that he employs in the solution of other scientific problems, would not become convinced of the truthfulness of its claims, and rejoice in the fact that departed spirits who once lived and walked on this earth still live, and are ever ready and anx ious to furnish absolute knowledge of a future life to all who honestly and earnestly seek after truth; and furthermore that, if such a one will cheerfully sit at the feet of these heavenly teachers, he will soon learn that from the unfolding of natural law or laws hitherto entirely unknown to him, he can become a student in the profoundest school of science." The speaker exemplified this statement by an interesting reference to the researches made by Justinus Koerner, especially in the case of the "Secress of Preverst." And he concluded by saying: "Have you ever thought how the day conceals what the night reveals—a starry universe? If we had always lived in daylight, we should never have known of the existence of those heavenly wonders which night reveals. May it not be true that to us that dark and mysterious life beyond this life shall reveal beauties more sublime than tongue can tell or mind conceive? The inscription over the gateways of the old cemeterles in Italy. Their hope is full of immortality, and he lives though he be dead,' has been the intuitive judgment of the peoples of all ages."

The President said : "The argument in favor of the immortality of the soul which has been so ably reviewed in the interesting and instructive paper to which we have listened is one that has been familiar to the thoughtful and cultured minds of every age; and yet, sound and logical as it is, it has probably never fully satisfied a single one. It is on this account that direct spirit manifestation and communication have been vouchsafed to us, which positively demonstrate the continued existence of the spirit of man, though not the absolute immortality of the soul. That is a fact which depends on other considerations; for no spirits, however far advanced, can say, as a matter of positive knowledge, that the soul exists as a conscious AUGUSTA.-W. L. Jack, M. D., writes that individuality through all the ages of eternity. If a world, or the soul-world, ten thousand years, or ter times ten thousand years, his existence would still be only a moment in comparison with eternity; and he would still have to look onward and upward into the great unfathomed beyond, as a mysterious, unexplored realm-the realm of conjecture, not of knowledge. Who can say, therefore, to what wondrous changes the soul may be destined? Who can allege-whether mortal or spirit-whether spirit, angel, or archangel -that the soul is immortal, except that, as being a spark of the Infinite Soul, it must be, like its parent ource: itself eternal-knowing neither beginning nor

Mr. F. F. Cook spoke in commendatory terms of the paper of the afternoon. He considered the argument as strong and logical, yet he was bound to say that, without the facts of Spiritualism to verify its conclusions, he should have been a Materialist. Still, he thought it no compliment to the minds of this age that they should have required the external demonstrations of Spiritualism to convince them of spiritual truth: that they should have needed scientific proof: that they should have been blind to the intuitive revelations of their own soul. Indeed immortality can never be proved by a fact; though science, by proving the indestructibility of matter and the correlation of forces, has given us strong presumptive evidence of the continuity or indestructibility of mind or spirit. Just as no particle of matter can ever cease to exist so no thought or act registered in the memory can ever be destroyed. Consciousness is not the result of matter, neither is life of any kind. They are superior to matter; and if there is a continuity of the lower ele

ment, much more must there be of the higher. Mr. John McLeod, formerly of New Zealand, referred to the reasoning of Thomas Paine in regard to a future state and a Creator of all things. He based an argument in favor of the truth of this upon the structure of the brain as shown by phrenology. The spiritual organs of the brain would have no office if there were no spirit or spirit-world.

New York, Jan. 20th, 1883.

FOR THICK HEADS, heavy stomachs, illicusness, "Wells' May Apple Pills," cathartic. 10 and 25 cts.

A truly alarming statement based upon unquestioned facts, and endorsed by the highest authorities, has recently been published. In a nut shell it is that one in three of all who die at an adult age, exhibit marks of recent or former attacks of heart disease of some kind. Dr. Graves's Heart Regulator is a certain cure -and the only one-for all kinds of heart diseases, nervousness and sleeplessness .- The Pio-

# Passed to Spirit-Life:

From Portsmouth, N. H., Jan. 12th, suddenly, Bro. Wm.

From Portsmouth, N. H., Jan. 12th, suddenly, Bro. Wm. Critchiey, aged 73 years and 9 months.

He was in his usual health, apparently, but when rising from his chair to reach an article that he had proviously called his son's attention to, be suddenly sank back and almost immediately breathed his last. Bro. Critchiey was a veteran Spiritualist, and an old subscriber to the Banner of Light, laving taken it from its first number, and had complete files of this his favorite paper from its first insue until the present. He was a profound thinker, and a close student of religious and scientific works, out of which he long ago sifted the truths of Spiritualism, which proved to his satisfaction that there is another life. We can ill afford to lose him from our ranks, as the "willing to be counted" ones are none too numerous in our city. However, it is a joy to know that among the six children who survive him there are some active Spiritualists who will not allow the banner he so bravely carried to trail in the dust. May they all be gathered into our ranks ere they pass over, is the wish of the writer.

# HAS BEEN PROVED THE NURENT CURE FOR

KIDNEY DISEASES.

Does a lame back or disordered urine Indicate hat you are a victim? THEN DO NOT HESI-ATE, use Kidney-Wort at once, (druggists recommend it) and it will specifly overcome the disease nd restore healthy action.

Ladies, For complaints peculiar to weaknesses, Kidney-Wort is unsurpassed, as it will act promptly and safely.

Either Sox. Incontinence, retention of urine, brick dust or ropy deposits, and dull dragging pains, all speedily yield to its curative power. SOLD BY ALL DRUGGISTS. Price #1.

I have prescribed Kidney-Wort with very great success in a score or more obstinate cases of Kidney and Liver Troubles, also for female weaknesses.—Philip C. Ballou, M. D., Monkton, Vt.

"My wife has been much benefited from the use of Kidney-Wort, She had kidney and other complaints," writes Rev. A. B. Coleman, Fayetteville, Tenn.

IS A SURE CURE all diseases of the Kidneys and

LIVER. It has specific action on this most important or-gan, enabling it to throw off torpidity and inaction, dimulating the healthy secretion of the line, and by keeping the howels in free condition, effecting its regular discharge.

MALARIA. If you are suffering from mala-lyspeptic or constipated, Kidney-Wort will surely elleve and quickly cure. In the Spring, to cleanse the System, every one hould take a thorough course of it.

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# KIDNEY-WORT OR THE PERMANENT CURE OF

CONSTIPATION. No other disease is so prevalent in this country as constipation, and no remedy has ever equalled the lebrated Kidney-Wort as a cure. Whatever the use, however obstinate the case, this remedy will be care in the case.

PILES. This distressing complaint is very ant to be complicated ith Constitution. Kidney-Wort strengthens the cakened parts and quickly cires all kinds of Piles on when physicians and medicines have before ited.

If you have either of these troubles

# PRICE \$1. USE | Druggists Sell

"Constipation, in all its forms, yields to Kidney-Wort, female diseases it is very successful."—Dr. Philip C. dlou, Monkton, Vt. Apr. 29-82.

# KIDNEY-WORT HE GREAT CURE

RHEUMATISM As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS.

It cleanses the system of the acrid polson that ouses the dreadful suffering which only the victims is Rheumatism can realiza

THOUSANDS OF CASES
of the worst forms of this terrible disease have been
quickly relieved, and in a short time
PERFECTLY CURED.
Frice, \$1. Liquid or bity, sold by Druggists.
Wells, Richardson & Co., Burlington, Vt.

# HEART DISEASE.

SOUND

Many people think themselves sick and doe for for kidney or liver troubles, or dyspepsia, while if

the truth were known, the real cause is at the heart. Therenowned Dr. Ulendinning startlingly says, "one third of my subjects show signs of heart disease."

The heart weighs about nine ounces, and yet man's twenty-eight pounds of blood pass through it once in a minute and a half, resting not day or night! Surely this subject should have careful attention.

Dr. Graves, a celebrated physician, has prepared of specific for all heart troubles and kindred disorders. It is known as Dr. Graves's Heart Regulator, and can be obtained at your druggist's, \$1 perbottle, six bottles for \$5 by express. Send stamp for Dr. Graves's thorough and exhaustive treatise.

F. E. Ingalle, Sole American Agent, Concord, N. H. **TROUBLES** HEART

# Oct. 7.-1yeow LYDIA E. PINKHAM'S VEGETABLE COMPOUND

Is a Positive Cure

For all those Painful Complaints and Weakness es so common to our best female population.

A Medicine for Woman. Invented by a Woman Prepared by a Woman.

The Greatest Medical Discovery Since the Dawn of History. AT It revives the drooping spirits, invigorates and har-

monizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale cheek of woman the fresh roses of life's spring and carly summer time.

Physicians use It and Prescribe It Freely

It removes faintness, flatulency, destroys all craving for timulant, and relieves weakness of the stomach. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use.

For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER will orndicate every vestige of Humors from the Blood, and give tone and strongth to the system of man, woman or child. Insist on having it.

Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. Sent by mail in the form of pills, or f lozenges, on receipt of price. Si per box for either. Mrs Pinkham freely answers all letters of inquiry. Euclose 3 ct. stamp. Send for pamphlet.

No family should be without LYDIA E. PINKHAM'S LIVER FILLS. They cure constination, billousness, and torpidity of the livez. 25 cents per box.

# Nay 27. [4]

MARRIAGE AND PARENTAGE, in their Sanitary and Physiological Relations, and in their Bearing on the Producing of Children of Finer Health and Greater Ability. By M. L. HOLBROOK, M. D. Cloth. Price \$1.00, postage free.
For sale by COLBY & RICH.

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

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

# "NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE,—A woman holding inspired pages sits in a room around which. Night has trailed her dusky robes. The classed hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustul, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that fails over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the sout in its sacred moments of true devotion. Paint d by Joseph John, and engraved on steel by J. R. Rice. Size of sheet. 22x23 inches; engraved surface, 10x21 inches.

### "LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hill and platn, hearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sen—an emblem of eternity—reminding "Lifo's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Lifo's Evening," fitted for the "crown of immortal worth:" A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x23 linches; engraved surface, 15x20 linches.

### "THE ORPHANS' RESCUE."

"THE ORPHANS' RESCUE."

This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a beat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all cartily help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful catariet the children were stricken with terror, and thought that death was inevitable. Suddenly there camen wondrous change in the little girl. Fright gave way to composite and resignation, as, with a determined and resistens impulse that thrilled through her whole being, she grasped the ropolism bay by her side, when to her surprise the beat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair felt toward his herole sister, his little form nearly paralyzed with fear. Engraved on-steel by J. A. J. Wicox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

### "HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day," "" " from the church tower lathed in senset's fading light, "The lowing herd whids slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the thred horses look cagerly toward their home and its rost. A key and his dog are cagerly hunting in the meliow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild howers, in the other grass for "my colt." Scated under a tree in the church-yard, around which the twillight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on tho sight," Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 22x23 inches,

# "FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-place to "Homeward," (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x23 inches.

# "THE DAWNING LIGHT."

1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning lighthow could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and porfecting this master production of art? From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of shoot, 20x24 inches.

# "WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours." The mother is scated in the forest shade. Her little girl "Bo-Pepp "around a tree through the foliage, her face radiant with a loving, gleeful regulsh expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

### "THE HARVEST LUNCH." OFFERED AS A PREMIUM FOR THE FIRST TIME.

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

# BOOKS.

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

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#### SPECIAL NOTICES.

SPECIAL NOTICES.

To quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give uterance. We do not read anonymous letters and communications. The mane and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a sine around the article fie desires specially to recommend for terusal.

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 Pight.

BOSTON, SATURDAY, FEBRUARY 10, 1883.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Pince, corner of Provinc 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.

BAAC B. RICH BUSINESS MANAGER.
GUTHER COLBY EDITOR.
JOHN W. DAY ASSISTANT EDITOR. Business Letters should be addressed to ISAAC B. Rich, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded

o Luther Colby.

THE WORK OF SPIRITUALISM is as broad as the universe. it extends from the highest spheres of angelic life to the owest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is fo dess 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 spiritpower, as exhibited in slate-writing, etc., in the presence of the grand medium, Dr. Slade. The accusations he makes against Mr. S. 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 saye, "Slade was caught on the country or on him. in Germany with a piece of gum under the table to hold the pencil. A crevice in the wood nawers this purpose even better than gum." Spiritualists and honest-investigators who have witnessed the phenomena of slate-writing at Dr-Slade's world to the fact of its existence. We may seances, know that the above statement is too cover the errors of those times with the mantle inveterate skeptic who has fairly tested the should rather keep them before us as a warning theory; for he knows as well as he knows that ly the form they then bore, yet identically the the sun shines at noonday, that though he same in spirit and purpose; for the coiled sercannot account for its occurrence it does occur pent of Blyotry is not dead; it only requires to deny the fact would be to deny the possession of religious zealots, to arouse it to activity, and his own senses and give all his friends just cause it to thrust out its fangs of persecution, cause for believing him to be a fool or a knave. and start out anew on a deadly raid. We of Again, Dr. Sherman says:

Another method is to hold the slate firmly against the under side of the lable-leg and there write on its gence of our people to a position from which under side with a pencil held in the fingers. A third the threatening guns of Andover and the skirthe upper side in the ordinary way. The fourth way is to have the writing done beforehand, and then dextrously 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 hood. It must have called for a vast exercise of his imagination to have found the least the rounds of the press: 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 unobstructedly 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 workwe 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 supon 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 matterof-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-

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 he 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 ifter months of close personal investigation failed to detect! They are fit subjects to be "gulled" by Mr. Knee-joint 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, n 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 Sewell who, in his blind bigotry and desire to serve two masters, both God and man, at the same time, as he thought, condemned twentyfour innocent people to death, and afterward stood up in church in Boston, with boweddown 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

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 phenomena, would scorn to advance such a against their repetition, not perhaps in precisewithout any volition of Dr. Slade, and that to be warmed by the manipulations of fanatical course do not expect this to be; two hundred years have advanced the thought and intellimethod is to drop the slate on the knees and write on | mishing of Monday lecturers can never drive them; but "to be forewarned is to be fore-

# 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 illuswith a determination to prove the truth a false. Itrated by Recorder Smyth, of New York City, as related in the following narrative now going

> "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, righteously, 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 offence. 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 cience. 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 Aug.

### 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 Spiritual-

Twenty-eight years ago the then astounding physical manifestations began in the Daven port 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 elic ited 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 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 Build-

ing, 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 experi ence 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

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.

For 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 plainly false to call for a reply. Even the most of charity, but should never forget them. We 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 iereafter, 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 want of a knowledge of the pursuit for which one is best qualified. The system known as "Vocophy," 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 mak s 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 power. Other phenomena equally as marvel- 1st and continuing one hundred days. The specimens of New Year's and other cards which ous were produced at that time in our presence. | main building will cover about thirteen acres. | 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-fashion 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 re-

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

"On Sunday, Jan. 14th, our Union Spiritualistic 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 diviner realm to us if we have not devoted our time and money and efforts to blessing the sorrowing world in

Just as I write the intelligence comes that Dr. Geo. M. Beard, of New York, has passed over to that spiritworld of which he was so ignorant and of which he tried so hard to keep other people in ignorance by condemning and misrepresenting spiritual phenome na. 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 be liever 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 Spiritual ism, Jan. 29th, 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 who we think he would be loth to mention in these meetings in successful motion, but am gratified his public harangues as representatives of his own theology.

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

Dr. Carnes, who has made so many wondefful 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., owour eighth page, expresses a wellmerited 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

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 CDAUGH-TERS OF AMERICA." Notice their advertise-

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 Stand-

### 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 cave a description of manipulation by a spirit in a dark circle, the hand being illuminated so all could see. Mr. Albro 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 Mattle Ewell and Mrs. Blandy. Messrs. Eames, Clayton, Cobb, Corliss, Wetherbee and Moore of Boston and Mr. Coolle 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 ingle copies, bought at the office of the Banner of

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 Snug 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 plous Traveller has published several interesting Ghost Stories of late.—The bets against the quail-eater are beginning to make the betters quail.—Trespassers on Indian reservations still defy the General Government.—Lawver Black says the law enacted by Congress against polygamy is unconstitutional.—" Little Delaware" is losing its brains.—The wife of the late Dr. Beard survived him only oneweek.-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 \$4,000 009. Other parts of the West have also been overflowed, with disastrous consequences to properry 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.

Dean 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' scance 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 fine audiences of cultivated and progressive people. In the evening I give the regular lecture, and short addresses are made by others. I have can give him the names of several individuals I worked very hard and at great self-sacrifice to set at the good being accomplished. We style ourselves The Progressive Spiritualists of San Francisco."

LUTHER W. MASON, well-known in this city and Cincinnatias 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

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 audiences 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. P. 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 high and noble living to our venerable friend. May the lesson of his life be heeded by all-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 bewithout. 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 T. Metcalf & Co., the well-known druggists of Boston.—Boston Sat. Eve. Gazette.

### Boston Spiritual Temple.

Sunday, Feb. 4th, the subject in the morning of Mr. Colville's lecture was "Conscience," He defined conscience as concrete knowledge, and stated that if we could reach the escential souls of mankind we should find that interiorly all admire virtue and desire to be virtuous. He called attention to the fact. that all theologians and poets who have spoken or sung of a devil have declared that he was originally an angel of light, and that rebellion against law, prov-ing freedom of choice in the individual spirit, was the sole cause of his declination. By a constant course of transgression we can so blunt our spiritual perception that we become hardened against the appeal of conscience until such time as the results of wrong-doing are so painful that in our very anguish we turn round and endeavor to amend. Even as bodily pain is both Nature's voice protesting against injury done to the body and the result of Nature's effort to repair the shattered frame, the remorse and shame consequent upon evil action are the results of the working of a moral level, insisting upon raising us to a higher moral status than that which is ours at present. This it cannot go out, but we may so hide it with materiality that though it burns as brightly as ever we see it not. The famous text, "What shall it profit a man if he gain the whole world and lose his own soul?" physically refers only to mortal life, but spiritually hears in the direction of the Oriental theosophical idea, that it may be possible to lose the divine spark and remain forever unaware of spiritual life. This view is taken by Swedenborgians in a sense, when they declare that "souls in hell" have no desires after heaven, having confirmed themselves in the love of evil. The lecturer ended by endeavoring to impress upon the minds of his hearers the great necessity of heeding their own intuitions, caring nothing for the opinion of the world, seeking only the bliss of hearing the Master within pronounce the welcome words, "Well done, good and faithful servant."

In the evening there was a large attendance, attracted by Mr. Colville's announcement to review Joseph Cook's statements respecting Prof. Zöliner. In the course of the lecture, much light was shed upon what Zöliner calls the fourth dimension of space, and also upon the vexed question of evil spirits. The lecturer was frequently interrupted with applause.

Sunday next. Feb. 11th, at 10:30 A. M., the topic will be: "Duty; How can we Know What our Duty is?" At 7:30 P.M., "The Relation of Spiritualism to every Practical Reform."

Saturday evening, Jan. 31st, despite the sform, a large and enthusiastic audience enjoyed the Soirée Musicale given in Horitualtural Hall, by Madame Fries Bishop, Misses Grace Gunn and Edith Parry. W. J. Colville, Misses Grace Gunn and Edith Parry. W. J. Colville, Misses Grace Gunn and Edith Parry. is both Nature's voice protesting against injury done to the body and the result of Nature's effort to repair

Spiritualist Meetings in Boston. Banner of Light Circle-Room, No. 9 Monigomery Pince,—Open free to the public every Tuesday and Friday afternoon at 30 clock. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

New Era Hall.—The Shawmut Spiritual Lyceum, 176 remont street, Sundays, at 10% A. M. J. B. Hatch, Con-

Paine Memorial Hall.—Children's Progressive Ly. num No. 1, Arpleton street, Sundays, at 10% o'clock. D. J. Ford, Conductor.

Eagle Hall, 616 Washington street, corner of Easex.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor, Meetings also Wednesday afternoons at 3 o'clock. Harmony Hall, 34 Essex Street (1st flight).—Sunays, at 10% A.M. and 2% and 7% P.M.; Thursdays, at 3 P.M. Prescott Robinson, Chairman.

Hortfeuliural Hall.—The Boston Spiritual Temple, Sundays, at 10½ A.M. and 7½ P.M. W. J. Colville, Chair-

Spiritual Lecture-Rhom, 36 Hanson Street.—W. J. Colville's guides conduct the following meetings: Sundays, 3½ P.M., for Bible Interpretations; Tuesdays, 3.P.M., Conversation on Health and Healing; Fridays, 8 P.M., Public Reception for Answering Important Questions. Ladies' Aid Society. 1031 Washington Street.-ridays, at 2½ P.M. Business Meeting at 4 o'clock. Sun Fridays, at 2½ P. M. Business Meeting at 4 o'clock. Sunday afternoons, at 2½ o'clock, Tests, etc.; Conference in the evening, Mrs. A. M. H. Tyler, President.

Engle Hall.—Spiritual meetings every Saturday even-ing, at 71% o'clock. Dr. N. P. Smith, trance orator and test

Mystic Hall. 70 Main Street, Charlestown Dis-trict.—Sunday afternoons, at 80 clock. C. B. Marsh, Con-

Chelsea Spiritual Association, Odd Fellows' Building, opposite Bellingham-street Horse Car Station, Sundays, at 3 and 7½ P.M. Next Sunday afternoon, conforence. In the evening, Mrs. Cella A. Nickersen, trance medium, will occupy the rostrum.

The LADLES' HARMONIAL AID SOCIETY. Friday afternoons, at 2 o'clock, in same hall. Business meeting at 4½. Entertainments in the evening. Mrs. S. A. Thayer, President.

NEW ERA HALL.-Shawmut Lyceum held its regular session on Sunday A. M., Feb. 4th; but owing to the bad state of the weather the attendance was somewhat smaller than usual. The exercises passed off in a satisfactory manner. They consisted of songs, recitations, marches, physical exercises, etc. Bessie Pratt, Gracie Wade, Hask Il Baxter and Gracie Burroughs deserve special credit for the able manner in which they delivered their recitations.

J. A. SHELHAMER, Sec.

Office 8½ Montgomery Place, Boston.

PAINE HALL.—At the session of the Lyceum on the morning of Sunday, Feb. 4th, the exercises commenced with a reading by Conductor Ford from the "Lyceum Instructor," followed by recitations from Freddie Ste-Instructor," followed by recitations from Freddie Stevens. John Kennedy, Sadie Peters, Geo. Remby, fr., May Chadbourne, May Woods, Flora Frazlerand Mamie Havener; Wing Movements were accented by Miss Helen M. Dill. F. A. Heath, the blind medium, Improvised a hymn, the subject, "Our Lyceum," being from the audience. In response to an encore, another subject was given by the audience, "The Shawmut Lyceum." Both improvisations of words and music were received with much enthusiasm. As the desire was expressed that our public speakers should visit us, to vary the exercises, we feel indebted to the above-named medium for his contribution. The word "Honesty" was entwined into sentences and answered by fifteen children.

Alonzo Danforth, Secretary.

CHAPEL HALL.—The meetings heretofore conducted in this place by Ira Davenport, Sen., have been discontinued. Due notice will be given of their resumption.

CHARLESTOWN. - MYSTIC HALL, No. 70 Main street .- Sunday, Feb. 4th, the platform was occupied in the afternoon by Mr. David Brown, whose remarks and remarkable tests gave great satisfaction to all. The improvised songs by Mr. F. A. Heath, added much to the interest of the meeting. Mr. Brown will speak and give tests next Sunday, Feb. 11th, at 3 P. M.

CHELSEA .- Mrs. Maud E. Lord occupied the rostrum of the Spiritual Association on the afternoon of Sunday last, a large audience greeting her. The lec-Sunday last, a large audience greening her. The seture was highly appreciated by the people, after which she gave many fine tests. In the evening Mrs. Dick delivered a very interesting discourse and poem. The control gave many fine tests. We are having quite a revival of apiritual inquiry in this city. X.

# Notice.

Notice.

The first meeting of a Progressive School for children which is being formed in the Ladies' Aid Parlors, met Sunday morning, Feb. 4th, and will continue to meet there every Sunday morning. The children's friend, Mrs. Hattie E. Wilson, with a few others, have undertaken to form a school that will aim to be both pleasing and instructive to the children, and hope to have the assistance of all liberal minded people to help them carry on the work. Children and friends of the children are cordially invited to meet with us next Sunday morning; and those who would like to take an active part or feel an interest in the undertaking, are invited to meet at the residence of Mrs. H. E. Wilson, No. 15 Village street, next Friday evening, to offer any suggestions they may have to offer or express their views as regards the best mode of instructing the children that may favor us with their Mrs. Hattie E. Wilson.

# Meetings in Haverhill, Mass.

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To the Editor of the Banner of Light: The Spiritualists of Haverhill and Bradford were addressed, Jan. 28th, by Edgar W. Emerson, of Manchester, whose tests were numerous and very interesting in their phenomenal features. Sunday, Feb. esting in their phenomenal features. Sunday, Feb. 4th, Cephas B. Lynn spoke here for the first time, bringing before him a very intelligent audience. His evening theme was "Ingersoli and his Critics," in connection with which he read the exordium of eulogy delivered by Senator Ingalls, of Kansas, upon the death of Senator Hill, of Georgia. This remarkable utterance, which created a sensation in the Senate, was spoken of as equalling in eloquence anything ever enunciated by Ingersoli. Haverhill is the boyhood home of Senator Ingalls. Mr. Lynn will speak here next Sunday.

**Additional Contributions** In aid of Mr. Charles H. Foster, received since our last

Report, are hereby duly acknowledged with thanks: 

### A BILL

FOR AN ACT TO PROTECT AND PRESERVE THE NATURAL RIGHTS OF RESI DENTS OF THE STATE OF NEW YORK, IN SICKNESS AND MEDICAL AT-TENDANCE.

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

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

[We are requested to ask each person who is circulating the petition for the repeal of the New York Medical Law, which we published in a recent issue, to cut out the above printed BILL and attach it to that petition. By so doing, the definite purpose of the petition will be further explained, and its presence also will indicate to the members of the New York Senate and Assembly the reform measure which they are requested to support. Will our readers in

### Movements of Lecturers and Mediums. | RUPTURE CURED.—New method. Send for

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

Miss L. Barnicoat, lecturer and test-medium, occupled the Manchester, N. H., platform, Jan. 7th; was at East Braintree, Jan. 14th ; Salem, Jan. 21st and 28th. She is engaged for the platform at Bangor, Me., during the month of February. Societies desiring her services in March please address her at Bangor, Me., care of box 991. She will return to Chelsea early in March. Wm. H. Eddy, we are informed, is at present holding scances with suucess at 254 West 17th street, New York City.

Mr. Colville spoke in Providence, R. I., to a large udlence, Feb. 1st, and will lecture there again on Feb. 8th and 15th in Slade's Hall at 8 P. M. He can be engaged for Wednesdays; address 36 Hanson street.

Edgar W. Emerson, Manchester, N. H., is engaged at Lebanon, N. H., in company with Geo. A. Fuller, who lectures there Feb. 13th.

Mrs. A. E. Cunningham will address the Ladies' Aid Society, Chelsea, Friday evening, Feb. 0th; will be in Braintree Saturday, Feb. 10th. Week evening engagements as a test medium solicited. Mrs. Anna Kimbali lectures in Willoughby, O., dur

ing February. Address her at the Powell House, Joseph D. Stiles of Weymouth will occupy the ros trum for the Chelsea Spiritual Association Sunday

afternoon and evening, Feb. 18th. Dr. Fannie C. Dexter has removed to No. 39 Edinboro' street, corner of Beach, Boston.

Ellen M. Bolles is to give a free lecture at the residence of Mr. L. L. Whitlock, 9 Vinton street, Providence, R. I., Friday evening, Feb. 9th, and address the Spiritualists of Norwich, Ct., Feb. 11th. Engage ments solicited. Address her at Eagle Park, Provi dence, R. I.

J. W. Fletcher lectured in Trenton, N. J., Monday evening, 30th ult., upon "Modern Miracles vs. Ancient Miracle; or, Spiritualism from the Biblical Stand point."

A. W. S. Rothermel, having recovered his health, will resume his scances, leaving Brooklyn about the middle of this month, via New York Central Railroad to Albany, Syracuse, Rochester, Buffalo, N. Y., and Erle, Pa. Engagements may be made by addressing him until Feb. 20th, at 111 Myrtle street, Brooklyn

Mrs. Clara A. Field will speak for the New Bedf .rd Spiritualists on Sunday, Feb. 11th. Societies wishing to engage her can address her at 210A Tremontstreet. Hotel Van Renssalaer, Sulte 6; Boston.

### Spiritualist Meetings in Brooklyn.

Spiritualist Moetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hail, corner of Bedford Avenue and Pulton stroet, holds services every Sunday at 11 A. M. and 7:45 P. M. Speakers under engagement: Mr. J. Wm. Fletcher, for February; Mr. A. B. French, for March: Mrs. F. O. Hyzer, for April: Mr. C. B. Lynn, for May, and Mrs. F. O. Hyzer, for April: Mr. C. B. Lynn, for May, and Mrs. F. O. Hyzer, for April: Mr. C. B. Lynn, for May, and Mrs. F. O. Hyzer, for April: Mr. C. B. Lynn, for May, and Mrs. Churchof the New Spiritual Phisomentian, Clinton Avenne, between Park and Myrtle Avenues (entrance on Clinton and Waverly Avenues). Services every Sunday at 3 and 7% P. M. Educational Fraternity, or Sunday School, meets every Sunday at 10% A. M.; Ladles' Ald Society every Wednesday, at 2% P. M. Social Fraternity meets every Wednesday, at 2% P. M. Social Intercourse at 7% o'clock. Psychic Fraternity meets every Sunday at 18 o'clock, for the purpose of forming classes in mediumship. Free. A. H. Dailey, President.

Brooklyn Spiritual Fraternity.-Friday evening

The Eastern District Spiritual Conference meets every Mondayevening at Composite Room, 4th street, corner South 21 street, at 74. Charles R. Miller, President; W. H.

#### Meetings in Brooklyn, N. Y. To the Editor of the Banner of Light:

The meetings formerly held at Everett Hall, and which for so many seasons have furnished a platform whereon many of our most noted lecturers have spoken, have been removed to the elegant Conservatory Hall, corner Fulton and Bedford avenues. The lectures were opened the first Sunday in January, by Mr. E. S. Wheeler of Philadelphia, the old-time worker, whose power was never greater than at present. Unfortunate circumstances interfered with his engarement, yet the lectures he gave were of an interesting and valuable character, and will long be remembered.

esting and valuable character, and will long be remembered.

Yesterday, Feb. 4th, Mr. J. William Fletcher began a month's engagement before the same Society, and brought with him that enthuslasm which seems to be a marked feature of his success. The morning lecture was well attended, and frequently applauded, while in the evening the hall was, for the first time, filled. The lecture was upon the Growth of the Spirit after Death. It was exceptionally able and full of thought, and held the attention of the audience to the close.

As these lectures are taken down verbatim they are likely to find their way into print at an early day. At the conclusion of the lecture Mr. Fletcher's control changed, and he began exercising a phase of medium ship so rarely found. About thirteen remarkable tests were given which were recognized as correct in every particular. These lectures will be continued every Sunday afternoon.

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

The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 33d street. Henry Kiddle, President.

# New York City.

To the Editor of the Banner of Light: The regular monthly meeting of the Ladles' Spiritualist Ald Society, which was to have been held Jan. 27th, was postponed on account of the severe storm.

The monthly meeting for February will take place Saturday evening, the 10th inst., at the residence of Mr. and Mrs. Kiddle, 789 Lexington avenue. I can safely promise many interesting features for the meeting, and hope for a large attendance, not only of members, but of those who are interested in the cause and the objects for which we labor.

MRS. MILTON RATHBUN, Sec.

# Banner Premiums.

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

ubscribers.
The pictures furnished are really works of

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

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

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer 2,00 | street, Worcester, Mass.

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

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

New York State be so kind as to attend to the above request?—Ed. B. of L.]

circular. Dr. J. A. House, 126 Fifth Avenue.

### New York City. For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL, Published weekly in Chicago, Ill. Price5 cents per copy. \$2,50 per year. VOICE OF ANGELS, A Semi-Monthly, Tublished in Boston, Mass. \$1,85 per annum, Single copies 7 cents, FACTS, Published quarterly in Boston, Single copies 50 cents.

FACTS. Published quarterly in Boston. Single copies of cents.
MILLER'S PSYCHOMETRIC CIRCULAR. Published by C.
R. Miller & Co., 17 Willough by street, Brooklyn, N. Y. Single copies 10 cents.
THE STIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Por year, \$1,50 Single copies 6 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL OULTURE. Published monthly in New York. Price 10 cents.

cents.

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

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The Electrotypes or Cuts will not be inserted.

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

### BUSINESS CARDS.

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

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

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will ac as our agent, and receive subscriptions for the Banner o Light at lifteen shillings per year. Parties destring to 8 subscribe can address Mr. Morse at his office, 4 New Bridg street, Ludgate Circus, E. C., London, England, when single copies of the Banner can be obtained at 4d. each if sent per post; %d, extra. Mr. Morse also keeps for sal the Spiritual and Reformatory Works published bus, Colby & Bich.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sal the Bunner of Light and Spiritual and Reforma tory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT,
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NO. 34 Russell Street, Melbourne, Australia, has for sale
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THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNEL OF LIGHT, and a supply of the Spirifual and Refermatory Work, published by Colby & Rich.

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AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders to any of the Spiritual and Reformatory Works published and for sale by COLBY & BICH. Also keeps a supply of books for sale or circulation. PHILADELPHIA BOOK DEPOT.

THILADELF HEA BOUND BEFUT.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 555; North 8th street. Subscriptions received for the Bannes of Light at \$3,00 per year. The Bannes of Light can be found for sale at Academy Hall, No. 310 Spring Garder street, and at all the Spiritual meetings.

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# SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattlest., Boston, every Wednesday and Thursday, from 10 till 3, till further notice.

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The Messages published under the above heading indicate that spirits carry with theat the characteristics of their
barth-life to that beyond—whether for good or evil-consequently those who pass from the earthly sphere in an undevoloped state, eventually progress to a higher condition.
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his or
ber reason. All express as much of truth as they perceive
no more.

Aft it is our earnest desire that those who may recognize

no more.

To more the insurearnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

To Natural howers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleas are to place upon the altar of Spirituality their floral offerligs.

To We invite written questions for answer at these seances.

séances.

Miss Sheihamet wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays. Wednesdays or Fridays.]

Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

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

[Report of Public Scance held Dec. 12th, 1882.] Invocation.

Infinite and Eternal Spirit! with adoring praise and gratitude we offer up our soul's best aspirations unto thee at this hour. Oh! may we receive thy benediction of love. May those spiritual beings who approach this open doorway in order to pass their words of loving greeting through to the friends of earth, be givenstrength and encouragement to perform their mission; and may the bereaved ones feel comforted by receiving messages of cheer and of glad tidings from the eternal world. May they feel that they will indeed meet their dear ones at the open gate when life's journey has passed. May they realize that there is no such thing as separation unto kindred hearts; that although parted by time and distance, yet loying ones may still be united, and forever abide in communion with each other.

Oh! our Father, may we of the spiritual world and thy children in the mortal become inbued with the

y children in the mortal become imbued with the pirit of zeal and earnestness to do thy will. May we ress forward continuously toward the goal of eternal

#### Questions and Answers.

CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman.

QUES.—[By N. W. G., Boston.] A writer in the Boston Herald of Nov. 18th, 1882, in reference to the electric storm, so called, of the day previous, stated that the real nature of the distribution of the distribution of the distribution of the distribution. turbing currents is not atmospheric, but what are technically known to scientists as earth-currents, adding that the mind of man has failed to explain how the currents are produced, though scientists, who have devoted the largest amount of study to the subject, have adopted the conclusion that some mysterious connection exists between them and disturbances on the surface of the sun, generally known as sunspots, these disturbances reaching their maximum once every eleven years. Will you please give us, 1st. Your opinion of the scientific value of the above theory. 2d. The true rationale of the electric storm referred to. 3d. Whether if the sun's light and occasional spots, and related disturbances, were due to the fact that the sun is a heated mass, that these phenomena would necessarily occur periodically, once in "eleven years," but rather be as incidental, as ordinary weather changes are upon the earth's crust?

Ans.—We shall take up and discuss these points as briefly as possible, although they contain within themselves enough material for thought to require an afternoon to elaborate. No statement, no opinion is of any scientific value unless it is capable of demonstration or will lead to further experiment, investigation and discovery. Although we may give our opinion of the statements made by the scientists of earth concerning this electrical phenomenon of which your correspondent treats, yet it will or which your correspondent treats, yet it will be of no value, as it cannot, at this present time, be demonstrated to the satisfaction of mortals. We believe the time is coming when the electrical forces of the earth, as well as of the atmosphere surrounding the earth, and the universe in general, will be so well understood that their phenomena will occasion no remark by the scientific of the mandage sphere. The by the scientists of the mundane sphere. The late electrical storm of which your correspondent speaks we attribute to the electrical currents of the atmosphere, combined with those electrical forces pertaining exclusively to the carth that scientists term "earth-currents." carth that scientists term "earth-currents."
The predominating influence, however, we attribute to atmospheric currents. The extraordinary brilliancy of the auroral lights at the time of which your questioner speaks, indicates to us that they were produced by the electrical forces of the atmosphere operating upon those contained within the earth, drawing forth the hidden currents of the earth's surface, and bringing them also into operation. We are not of those spirits who believe the sun to be inof those spirits who believe the sun to be in-habited, as we have no sufficient reason for so believing, but rather are we of that num-ber who believe the sun to be a great mass of heat—a reservoir of power and energy—which feeds the life giving elements of this and other planets. We are taught that the spots upon the sun are produced by electrical disturbances, that those disturbances are taking place con-tinuously, but do not reach their maximum extinuously, but do not reach their maximum ex-cept at certain periods of time. The usual dis-turbances upon the sun's surface are of so in-considerable a nature that they cannot be be-held by mortals, even with their most powerful instruments for scanning the heavens. But after a time these disturbances, increasing as they proceed, arrive at their maximum, we will say, once in eleven years. At that time, so say, once in eleven years. At that time, so great is the disturbance upon the face of the sun that its operations become visible to mortals by the aid of those instruments which they employ for scanning the heavens. We cannot enlarge upon this matter. We would be pleased to receive the statements of other spirits who have given this subject study and consideration. We will further say that we have met spirits—most of them young spirits—who claim that they have visited the sun and have found it to be a habitable orb; that human beings dwell there; yet we cannot entertain their dwell there; yet we cannot entertain their statement, not because we believe them to be deceptive, but we think they are mistaken; that in their travels they have come to some planet the brilliancy of which, upon near approach, might easily mislead such young spirits. They may have visited such a planet and communicated, to a certain extent, with its inhabitants, believing it to be the sun and yet have been believing it to be the sun, and yet have been entirely mistaken. We have communicated with spirits who have investigated the subject of planetary movements, who declare the subject visited various planets, but have not, as yet, been able to come within a great distance of the sun's atmosphere. They declare it to be their opinion that the sun does not bear human life, but that it is a vast reservoir of heat, energy and power, which gives life to various planets, the earth included among the number.

# Lotela,

For John S. Thorpe; John H. Snow; Betsey Price; Hannah Stearns; William Snipes; William Smith; George Nelson; Noah Brooks; Lavinia Richmond; Mary D. Chapman; Georgie Dorr. LOTELA.

Wilson brave, Lotela going to do the work to-day. There's a good deal of agitation round in this big city; people are excited. Don't you know? [Yes; it is election day for city officers.] Lotela don't care for it—it don't trouble her a bit. Those braves that want to make the fire-water fly down their throats are as excited as they can be, and that disturbs some spirits a little bit, but it do n't hurt Lotela; she do n't care. Do you know what Lotela thinks? By-and-by they won'thave any chance to see the fire-water flying; the old fellows that drink it are going to die off, and the ways case won't care flying; the old fellows that drink it are going to die off, and the young ones won't care to taste the nasty stuff. Then the old fellows that make it will have to hunt up something else to do. Lotela wants to send her love to "Daisy and tell her that she and the medy thank her ever so much for the Thanksgiving flowers: they were very beautiful. She wants to send love to Daisy's medium, too. Pierpont brave thought that to-day one of the band had better come that is used to the medy because it would

n't be so bad as to have different spirits come to use up the power, because the medy is n't very well.

JOHN S. THORPE

Here's a brave who wants to talk; he says:
"I passed from the body somewhat more than
one year ago. It is true that I have the power
of returning and manifesting to the loved ones of returning and manifesting to the loved ones of my family who are mediumistic, and of making my presence known to my friends, yet I feel that I must come and announce myself from your platform. I wish to send my love to my friends, to assure them that I am satisfied with the spiritual life; it holds out to me so much of grandeur and of power that I feel like a new man, enlarged in being. I feel that I cannot sufficiently express my gratitude for all this new life has given to me. I have met with many dear friends since passing from the bedy. I have met those illustrious spirits who, while many dear friends since passing from the oddy. I have met those illustrious spirits who, while in the body, were wont to mingle with us in order to receive tidings from the great beyond. I have received encouragement, instruction and assistance from them; they are returning to me that spiritual light and strength which they received through the instrumentality of my ferrils while they were in the form. I send my family while they were in the form. I send my love to each one, and assure them I will ever bring them blessings and influences of peace from the spirit-world. Tell them I am laboring in the cause of truth, and my great desire is to hasten the time when all humanity was the court of the spirit world. upon the earth will realize that death is not an evil, that it does not bring sorrow and sadness and tribulation to the human race, but that it is only an occurrence in a man's life, as natural as any of the events which come to him from year to year, and that, as he steps out of his homestead and enters other paths of pursuit, so he steps out of the mortal body and en so he steps out of the mortal body and enters other paths, other homes (prepared for him), which seem just as natural as do the homes and life in the material. I am looking for the day to dawn when humanity at large will realize this truth, and will no more fear to meet death than they would to lie down at night and meet their best friend and benefactor—

and meet their best friend and benefactor—sleep.

I send greetings to friends: I have many of them in various parts of the Western country; but particularly would I have my love and blessing go to my dear ones who reside in South Amboy, N. J. Tell them I am with them at night and at morn, seeking to bear, through their instrumentality and through the agency of others, some new tidings, something of benefit from the spiritual world." This brave was over seventy years old when he passed to the spiritual world. His name is John S. Thorpe.

JOHN H. SNOW.

Now, here's another brave: he has been in the hunting-grounds only a very few days. He wishes to say a few words: "I have not much of anything to say. I find myself coming back to earth-life again; indeed, I have hardly stepped away from it yet—only a very little time has passed since I dwelt in the body. I wish my friends to know that I am awake, that I can look around and find my surroundings pleasant. This life appears to be similar to what the life in the body was, and I could hardly realize that I had made a change; were it not for the friends I have met upon all sides whom I knew to be dead, I should believe myself still upon the earthly shore; but I am pleased with the change, and am glad to be able to return to send my regards to my friends of earth. I died in Bangor, Maine. Those who knew me, there perhaps will be glad to hear that I can report and say that the journey has not hear uncleaner. that I can report and say that the journey has not been unpleasant, and that the awakening in a new life is one rather of pleasure than of sorrow. I have friends also where I formerly lived, in Scarborough, Me. To them I return, wishing and hoping that they will hear that I have come back from the spiritual shore. John

BETSEY PRICE.

Here's a squaw going to talk. She says: "You may call me Betsey Price. I have friends in the West; I have a medium there, through in the West; I have a medium there, through whom I come at times to converse with those of earth who desire to know something of the immortal life. I would like to send my greetings to my friends from this platform. I do not often have an opportunity of sending a word to my medium, so I am glad to come here to send her the love of our band, and tell her we constitute the send here we have the send here. to send her the love of our band, and tell her we are still pursuing our work in those ways which we feel to be for the best good of humanity. I do not feel that I shall influence my medium as frequently as I have done, because it seems best that a change should be made; although I will still be one of her band, and will come to her bearing those messages which I feel she and others require, yet I shall give way to another control, who thinks and believes he can be of service to humanity at large; and I am willing to give way to him. Tell my medium I will always think of her with pleasure and kindness; that my blessing will always surround her; and whenever I can do so I will bring to her the best influences which I feel she requires. I say to her: Press on; still pershe requires. I say to her: Press on; still perform the work which the angel-band has to form the work which the angel-band has to give you; they will sustain and uplift your spirit; they will guide you onward, and will bear to you those material blessings which you need in order to keep the physical strengthened and sustained for the work of the spirit. I am not here to take leave of you, for I will still be one of your band, but I come to bear you a presence of love and the account way were area. message of love, and to assure you we are all with you, and also to assure you I will be with you to assist you, even though I do not as frequently manifest in the future as in the past, for I wish you to realize that other work in other directions, is to be performed through your instrumentality, which will be a blessing to many." She says her medium reads your paper—she will understand it all.

HANNAH STEARNS. There's a young squaw here, about twenty summers old. She says: "My name is Hannah Stearns. I would like to send my love to my friends. I did not know spirits could return, when I died. I suffered considerably before passing from the body; pains and aches and much weariness, assailed me for a number of months, until I was glad to turn from earthly things and look toward the future life for release from the physical conditions life for release from the physical conditions which bound me; but I did not know that I should pass out to a spirit-world from which I could return and manifest to my friends, visit them when I desired, and make my influence felt; but I have been able to do so; my influence has been felt at times, although my friends did not know what it was; yet I know that it has been of some use; that I have been able to impress certain friends of mine with ideas that have been for their benefit: I feel that I shall be able to do them as much good as I should, and perhaps more, than had I remained in the body; so I am pleased. This spiritual life is beautiful. I have been attending school, seeking to gain instruction, so that when my friends come to me I shall be able to tell them what new lessons I have learned, that they may be further advanced than I was when I entered the other life. My friends are in Philadelphia; the other he. My friends are in Philadelphia, I have others in Germantown, Pa. I have been told that by my coming here they will learn that my spirit has returned, and perhaps it will cause them to take an interest in spiritual

WILLIAM SNIPES.

Here's a brave; he appears to be real pleas ant: I like him everso much. He says: "Please to pardon me if I intrudé. I would like to send a brief message to my boy. Say to him from me that I am with him; I have been guiding me that I am with him; I have been guiding him for the last few years; I am pleased with his advancement spiritually, and his condition materially. It is true that something more might be brought to his life in material ways to enrich and to bless him, but I feel that spiritually he is the better off-for not having received this. His condition is one that I should call comfortable; I would not have it more. I feel to rejoice in the spiritual attainments and blessings that have been brought to him; that blessings that have been brought to him; that he has progressed over the road of knowledge,

surround him with their influences, ever drawing him onward and upward, pointing him be-yond the clouds of earthly life to the glorious yond the clouds of earthly life to the glorious stars that shine in the heavens above; and as his gaze is fixed aloft he may go forward, each day gaining some new truth, reaching some new height, from which he may look backward and behold the paths over which he has trod. Although a little peculiar in his manner, yet my boy is what I call the true metal, and I desire to come to him. All I now have to say is, I bless you, my boy. William Snipes, to his son, J. F. Snipes of New York City." The spirit tells his son that he has been exerting an influence in Staunton, Va., that he thinks will be productive of great good. He reads the Banner, Wilson brave, so he will get the message.

WILLIAM SMITH.

Here's a brave, who says: "You may call me William Smith. I feel that by coming here I may be able to reach members of my family may be able to reach members of my family who reside in Boston. I wish to get a message to my sons, John and Henry, for I feel that something from me will be of advantage to them. I desire them to find a medium somewhere in the city of Boston, in order to have a private interview with me, and I will put in an appearance and seek to make myself known positively to them. I have been in the spiritworld quite a number of years. I lived to a good old age while in the body; I passed through many experiences. I was called a little eccentric, and my boys used to think that father was perhaps, at times, too strict with them. I look over my past career, and I cannot feel sad, or perhaps, at times, too strict with them. I look over my past career, and I cannot feel sad, or to regret what they called my severity, for I feel that it was just what they needed to discipline them in the ways of life. I am very well satisfied with their present positions; I feel that they are doing well and have done well, and if they can only look to the spiritual world, and gain some knowledge of it, seek to understand the life which they are to live after they pass from the body, and act accordingly, they will have all that they require. I do not come to give them news concerning material wealth. for give them news concerning material wealth, for they do not need that: what they do need is news of the *spiritual* country, whither they will go in the not distant future. Tell them the dear ones who are with me—mother, sister, and all—join their greetings and love with mine, which I bear to those who are yet in the mortal form.'

GEORGE NELSON.

Here's a brave who wants to know if you'll let a sailor in. He says he thinks it is about three years since he went up aloft, a little more than that perhaps; he says he's blessed if he knows exactly, but he thinks it is a little over three years; he says he was in the yawl and got lost overboard in the water. He has been trying to come back, and let his folks know that he could come, but he didn't get a chance. He says: "My name is George Nelson; I belonged in Gloucesta. I want my folks to know that I have not been up top all the time, that I come down the riggging once in a while, to see what was going on. I want em to feel that those who have passed over to 'Davy Jones's Locker' are the best off. I am satisfied with the sort of fare I get over there, because it is sometimes a little better than salt junk, though sometimes, up top, they have to rough it, and I don't get a little better than salt junk, though sometimes, up top, they have to rough it, and I don't get anything much better than junk, for when I do get a little plum-dust there's only two or three plums in it—and I have to skirmish around to find 'em." That's what he says. He wants the people here to know he is all right, he is working up, and by-and-by he's going to be captain; then, he says, they'll be mighty glad to know he went over as he did. He's not sorry at all he was lost overboard from the yawl; it was all right. He sends his love to all that care to hear from him. That's a funny brave; he's a young brave.

NOAH BROOKS.

Here's another brave: he says: "I have friends in various parts of Ohio; I might say my friends are scattered throughout that State. I wish to send them, my greetings. I return to hail them, that they may know I have not departed from the earthly life so far but what I can send back a message, and can also return and look after their welfare. I was a man of energy while in the body; my abilities were determined to outwork themselves, and I could never rest idle. It seemed as though my whole time must be spent in devising schemes to add to my material welfare, in elaborating plans that might be outwrought by myself and others, not only for the material advantage of mankind, but particularly for my own private benefit. Well, I find that I must employ my energles still; that if I try to remain quiet and inactive, I am like one who is boiling over; it seems as though there was a seething caldron within that would run over and do damage; so I come back to earth and come into connection with certain organisms here, in order to out-NOAH BROOKS. I come back to earth and come into connection with certain organisms here, in order to outwork the powers within, to make them felt and perceived by others, although those of my friends who knew me in the body have no idea that I do thus return and make use of my energies. Tell them I am not idle; I do not employ myself particularly in the spiritual world, because I have not yet taken hold of spiritual labor, of spiritual methods of doing work, but that I do labor here in conjunction with certain individuals, in the form who are interested in business life, and through whose instrumentality I can make my powers felt. It is of no consequence to me that those friends do not know I am with them, for so long as I can work to advantage I feel satisfied. Tell my friends I greet them; I bring them the affection of many from the spiritual world, and will be glad to come into private communication with them at any time. Noah Brooks." to earth and come into connection

LAVINIA RICHMOND. There is an old squaw here; she says: "I lived to be eighty-one years of age. It will be four years next May since I left the old worn-out body, but I wish my friends to know that I am with them. I bring them my love. I have come many times, seeking to make myself known, because, although I was somewhat weary of mortal life, yet, after I had flung off the old body and found myself encased in a new one, I felt like a bird; I was ready to be up and doing. The first thing that I did was to look around me and shake hands with the old friends whom I found, and to visit their homes and make myself acquainted; then I came back to see what was being done here. I was glad to come to those whom I knew in the body, and to find I could watch them, could see how they were getting along, and take an interest in them still. I come to bring them my love, to tell them I am comfortably off, well situated, that I do n't want to come back here to live. I would n't do it if I could. I lived in Brighton, Mass. Lavinia Richmond." There is an old squaw here; she says: "I lived

MARY D. CHAPMAN.

Another squaw comes who says she has been in the spirit-world a week and a little bit more, not much. She says: "I feel tired when I come back, but I am not so when I am away from material life. I only come to express my love, to tell my friends I am happy, that I have found a new home which is somewhat similar to the home I desired to have when here. We all of home I desired to have when here. We all of us can think of something better that we would like to have. It seems to me that the home which I have now is very similar to that, and I am pleased with it. I wish my friends to know that I am well and that I am ready to help them all that I can. I will try to assist them, and if they wish to hear from me, or any of the friends who are with me, we will be glad to come. I lived in Saxonville, Mass., and I have friends there. I lived to be sixty-nine years old. Mary D. Chanman." D. Chapman." GEORGIE DORR.

Here's a brave; he says: "I would like Annisquam, Mass. Tell her that her spirit-friends come to her whenever it is possible; that we come bearing love, seeking to assist her and make her pathway more pleasant. We know that sometimes shadows and clouds come know that sometimes shadows and clouds come to her life; that at times she is unhappy and feels saddened; that pain will come; but we try to relieve her of these burdens and make her life and that of those dear ones with her more beautiful and sweet. I think that the spiritual light that is hers has brought to her life more of beauty and of glory than she could possibly have received without it, even had her life-lines been cast in other places, and I am permitted to come to day to send a few words. taste the nasty stuff. Then the old fellows and has gained many a truth from spiritual light that is hers has brought to her love to be the true wealth, that will englished medy thank come that to Daisy's medium, too. Pierpont brave thought that to-day one of the band had better come that is used to the medy, because it would be and the needy for the Toad of knowledge, and the nesty stuff. Then the old fellows and has gained many a truth from spiritual light that is hers has brought to her more beautiful and sweet. I think that the spiritual light that is hers has brought to her spiritual light that is hers has brought to her spiritual light that is hers has brought to her spiritual light that is hers has brought to her spiritual light that is hers has brought to her spiritual light that is hers has brought to her spiritual light that is hers has brought to her spiritual light that is hers has brought to her spiritual light that is hers has brought to her spiritual light that is hers has brought to her life and that or those dear ones with her is pictual light that is hers has brought to her life and that or those dear ones with her is pictual light that is hers has brought to her life and that or those dear ones with her is pictual light that is hers has brought to her life and that or those dear ones with her is pictual light that is hers has brought to her life and that or those dear ones with the remaining the spiritual light that is hers has brought to her life and that or those dear ones with the is pictual light that is hers has brought to her life and that or those dear ones with the spiritual light that is hers has brought to her life lines been cast in other places, and I am life lines been cast in other places, and I am life lines been cast in other places, and I am life lines been cast in other places, and I am life lines been cast in other places, and I am life lines been cast in other places, and I am life lines been cast in other places, and I am life lines been cast in other places, and I am lif

she comes she may rejoice to think her little one passed away when he did; that he did not remain here to bear the burdens and turmoils of material life. We all send love, and wish her to feel that all things that come are for the best, and by-and by we will be ready to meet her in the home of the angels. Georgie Dorr."

[Report of Public Séance held Dec. 15th, 1882.] Questions and Answers.

Ques.—[By Mr. Farnsworth, Boston.] Do any of the church organizations existing on earth exist in the spirit world? and if so, do some of those who have been prominent in supporting them here unite with and continue their inter-

est in them, for a time at least, there?

Ans.—Many spirits who, while in the bodily form, clung closely to particular denominational ideas, or theological opinions, after passing from the body still find themselves clinging to those beliefs and opinions. Such spirits converges to treather form themselves into bodies to those beliefs and opinions. Such spirits congregate together, form themselves into bodies, sing their psalms and exhort each other, very much as they did when in the earthly form. Spirits of this kind, in passing from the body, are very much astonished to find their surroundings similar to what they were when on the earth; that they have not entered the land of helicasta particular hearts when they of holiness, a particular heaven, where they are to sing their songs forever and to remain in idleness; so they begin to entertain the opinion that they were mistaken in their ideas of spiritual things while in the body, and imagine they are to pass through an experience similar to that of earth, perhaps through more than one such experience, before they arrive at the heaven which they hoped to attain. Yet they still believe they will ultimately reach the condition of supine happiness and idleness which they had dreamed of as well as hoped for. These spirits delight to return to earth and mingle with those in the body who are likeminded with themselves, and also visit the various churchly meetings from week to week. They seldom receive a liberal idea, unless it be thrown out by the preachers and teachers who are yet encased in the mortal fiesh. "None are so blind as those who will not see." Spirits of this class will not listen to the teachings of exalted intelligences, those who have attained a higher degree of unfoldment than themselves, but they will frequently listen to the teachings of exponents of religion who are yet in the body. So these exalted intelligences, whenever they find an open avenue, frequently drop liberal thoughts into the minds of those theological teachers, and when it is given external expression, it is received not only by the hearers in the body, but also by those spirits who are in sympathy with them. In this way they become liberalized.

Q.—[By Mrs. M. B. Stacey, Osborn, Mo.] Can any communication be held by us with those who dwelt on the continent Atlantis at the time of its disappearance, by which facts regarding its history may be obtained?

A.—Communication may be held by you with spirits who once inhabited the continent Atlantis, provided you are deeply interested in the history of that continent, and are a rapport with some south. of holiness, a particular heaven, where they are to sing their songs forever and to remain in

tis, provided you are deeply interested in the history of that continent, and are en rapport with some spirits who once dwelt there, and also provided you come into association with some highly developed trance medium, through whom those spirits can communicate their ideas to you. The historic records of the continent of Atlantis, which we have in the spiritual developed transfer in the sp tinent of Atlantis, which we have in the spiritual world, inform us that this continent passed through periodical changes, and at length arrived at a condition whereby its climate became mild and pleasant, adapted to the spiritual and material necessities of its inhabitants; that its people were populous and powerful, further advanced in intelligence and refinement than those at present on this planet. Understand us: Its people were thus populous, powerful and intelligent previous to the submergence of the continent. After passing through progressive changes during many years, the inhabitants of that continent arrived at the conclusion, and acted upon it, that the best welfare of its people was not to be attained by the splendid accomplishments of a few learned men, or by the magnificent achieve-ments of a limited number who were possessed of wealth, but rather by the general unfold-ment of the masses, by the diffusion of knowl-edge, and the general distribution of material wealth; thus giving comfort and even compewealth; thus giving comfort and even competence to each one, making the entire nation one of intelligence, culture and progress. All nations, we understand and believe, will ultimately arrive at a condition when neither knowledge, education nor material wealth will be confined to the limited few, but will be diffused among the masses, so that all will be able to dwell in unity preservity and in peace.

to dwell in unity, prosperity and in peace.

Q.—Why is it that in a majority of instances the operating spirits place the medium in an entranced condition during the presentation of the phenomenon known as materialization?

A.—The best results obtained by spirits in

A.—The best results obtained by spirits in their manifestation to mortals are found when their medium is in the most passive condition. There must be perfect repose of the mental and physical structure, in order that the spirits may use those powers to the best advantage which are contained within the mediumistic organism. There must be no mental excitement of any kind in the brain of the medium. It would probably be otherwise were the medium entirely conscious, and enabled to the medium entirely conscious, and enabled to perceive the manifestations as they occur. Consequently it is most desirable that the spirits should make their instrument perfectly, or at least partially unconscious, by placing him or her in a slumber, or what you call a trance.

# Judge Joel Willard.

[To the Chairman:] I desire to make my presence known from your platform to-day, sir, so I am permitted, or invited, to announce myself and to assure my friends of earth that I am glad, ay, proud to be able to return from the land of spirits bearing my greetings. I come expressing my interest in their welfare, assuring them that having passed out from the earthly tabernacle of clay I am still a man, still enabled to take cognizance of passing events, to weigh them in the balance of my mind, and to judge of their merits. I did not know that I should return in this manner. I did not understand these things as I now desire to do; when any thought of the spiritual life came to me, it was with a different meaning from what it is to day. I have before had the privilege and [To the Chairman:] I desire to make my preswas with a different meaning from what it is to day. I have before had the privilege and pleasure of manifesting my presence to individuals who knew me when on earth, but never through this avenue, from your platform, and I am glad to be able so to do at this hour.

I assure my friends that my interest at this time and for some time past is and has been in the spiritual cause, and I am permitted and privileged to be a worker in the ranks of spirit.

privileged to be a worker in the ranks of spiritual reform. Finding a great truth hidden here—one that should be revealed unto mankind generally—I am glad to take upon myself the work of 'coöperating with those who desire' to diffuse the knowledge of immortal life among the masses. I am anylous even eager to send the masses. I am anxious, even eager to send out some ray of truth that will penetrate the darkness and ignorance which surrounds many minds, and induce them to look above the clouds to where the star of hope, of faith, and of knowl-

to where the star of nope, of fatth, and of knowledge gleams eternally.

I am laboring, for I desire to be a worker, not an idler. In the beautiful song rendered a short time since [at the opening of the séance], this thought is expressed, that in the spiritual world rest is found. There the laborer, the earnest worker, never becomes weary; but those who remain inactive who prefer to spend their who remain inactive, who prefer to spend their time in idleness, are continually wearied; seeking excitement among the haunts of pleasure to kill time, as they express it. But the worker who desires to put forth all his energies, to utilize them to some purpose, does not become wearied in spirit, but rather finds a stimulus in his work and becomes strengthened accordingly.

I wish to say to my friends that I am ready to work with them in any line which I feel will be for their advantage univitably.

for their advantage, spiritually.

I am interested in the welfare of the State where I resided. I have also the best good of this nation at heart, and will do all I can to make its people purer, and will do all I can to make its people purer, happier and better. I am also ready to use my influence in framing laws that will operate for the good of the people, and supersede those which are useless or unjust. Not that I consider my powers superior, or that my influence will be of great moment; but I do think that whenever one who is in earnest used his best offered to allerties.

thought and of endeavor of the world. I would emphasize myself when I say that I will come to my friends in private avenues if they will only give me the opportunity of doing so. To those who are interested in the spiritual cause I would say, Work on; work on; I am with you, heart and soul, ready to clasp hands and guide you unward over those heights which I may at you upward over those heights which I may attain in the spiritual world. When you come to the eternal city you will find me with outstretched arms to give you welcome. I was known as Judge Joel Willard. I come from Litica N. V. Utica, N. Y.

### Mrs. A. P. M. Davis.

I come, Mr. Chairman, bearing loving greetings to my many friends. I have friends who read your paper, who are workers in the spiritual ranks. I desire to bear to them my sympathy, and assure them I am with them, ready at all times to impress my thought upon their spirits or to give them some assistance of a

all times to impress my thought upon their spirits, or to give them some assistance of a spiritual nature which I feel they need.

I was a medium, one of the workers in the spiritual vineyard; and I know what it is for a medium to suffer ostracism, pain and misery because of the untoward conditions surrounding them; therefore I have the deepest sympathy and kindly feeling for all mediums and for all workers in any reformatory movement. I know that it is through persecution, through ostracism, through suffering, that their work is performed, and that power is given the angels performed, and that power is given the angels to make themselves felt, understood and ac-

to make themselves felt, understood and acknowledged by mortals; so I return, assuring; my friends that I am with them night and day, and will not rest until the work is performed which they feel within their souls must and will be accomplished by and by.

I do not wish to call my friends by name, but I will speak to one dear one who is a great worker in her own quiet way. I wish to say to her: Dear friend—for I feel to call you friend, and to stretch out my hand to you from the spiritual world—I indorse your movements; I feel so glad that you are working in the cause of truth, and aiding the angel world by seeking to assist and elevate the mediums whose condito assist and elevate the mediums whose condi-tions are not as beautiful and pleasant as they should be, and to surround them with those conditions which you feel to be best for the unconditions which you feel to be best for the unfoldment of the powers within. I say to you, Heaven will bless you. Your spiritual guides are many, for their work is with you. They feel that there is a great labor to be accomplished. As one of the instruments of the spirit-world they come to you, bringing strength and encouragement. So, my friend, feel that you are ever assisted by higher powers than those of earth. New light and instruction from angel guides will be given you, and you will be guided aright; outside assistance will be brought in until you are enabled to do that which the spiritual world demands of you.

I am glad to announce my presence in com-

I am glad to announce my presence in com-pany with others of your band. I wish to say that William Lloyd Garrison, Henry C. Wright, William Mitchell and others are with you, seek at any time to give you the assistance you require. I am glad the thought is agitated among at least a few earnest minds that me-

among at least a few earnest minds that mediums must be surrounded by proper conditions in order that their best powers may be unfolded, and that the angels may be able to perform their labor wisely and well.

Owing to adverse conditions, my physical health succumbed, and I was taken from the body; but my labors are not suspended—they are still going on; and I am enabled to do that work which I felt when here was the all-important one—laboring for the spirits to disseminate truth in regard to the immortal life.

There is one thought which I must express, then I will leave. Spiritualists do not understand that when mediums are subjected to un-

stand that when mediums are subjected to un-pleasant conditions, such conditions will either pleasant conditions, such conditions will either leave the effect of physical prostration or moral degradation upon them; that is, they will either be drawn from the paths of rectitude or the physical will become shattered, and they will pass to the spiritual world. One or the other of these results must follow as sure as night follows the day. If the medium is surrounded by pleasant conditions, has a home that is adapted to her wants, is harmonious and in sympathy with those associated with here the moral forces will become strengthened, and she will find her mental nature stimulated and the moral forces will become strengthened, and she will find her mental nature stimulated and soaring upward, while the physical will be kept in such a condition that it may be made of use not only to herself but to the spiritual world, and she will be able to live a long and useful life, working for the angels, bestowing good wherever she moves. Therefore I say it is the duty of Spiritualists to see to it that their mediums are well conditioned and their home-life pleasant for I do believe that those who prev pleasant, for I do believe that those who prev on the powers of the medium, who go to her or him for news from the spirit-world, constantly making draughts upon the physical and spiritual system for their own advantage alone, will be held responsible by-and-by for the condition

such medium is found to be in.

[To the Chairman:] I wish my message to be sent to Mrs. Mary A. White, of Mount Nebo, Arkansas, which Mount is near Dardanelle. Be kind enough to announce me as Mrs. A. P. M. Davis, from Birmingham, Ala.

MESSAGES TO BE PUBLISHED.

Dec. 15.—Mis. Emma A. Whitney; Mary E. Cooke; Martin Grant; Mis. C. B. Henry.

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

Dec. 22.—Children's Day.—Stanley Flanders; Clara Pierce; Roscoe Meader; Frankle T. Whittemore; Jennie Terner; Emma A. Hardwick; Mamile B. Prestor; Jessie Holloway; Hattle Jackson; Sammie Churchill; Willie Baker; Dalsy McKelvey; Nottle S. Alexander; Angie Ricker; Alfred Nielson; Winnie Graves.

Dec. 29.—George Rall; Anna M. Casey; Mrs. Rebecca E. Humphrey; Doxter Clark; Annie Brown.

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

Jan. 2.—Judge Nehemish Wade; Mrs. Mary A. Hewins: Cross. 2.—Judge Nehemiah Wade; Mrs. Mary A. Hewins: Ella Haines; Charlie A. Read; Mrs. Aurilla Smith; An-draw Hargart

drew Bargent,

Jan. 9.—Barker Van Voorbis; Millie Hadley; Mrs. Lucy
A. Jewett; Elisha N. Child; John L. Bergen; Eva May
Olark.

A. Jowett; Eisna N. Child; John L. Bergen; Eva May Clark.

Jan. 12.—Samuel V. Spalding; John Amory Lowell; J O. Barney; Horace G. Hosworth; Neille-J. Kenyon; Cla Bearsall.

Jan. 16.—Mrs. Mary Ann Robbins; Harriet M. Ramsdell; Eitza B. Smith; Father Cleveland; Frank Wells; Jack Manning.

Jan. 10.—Washington A. Danskin; Cliver Kinsey; Sophia W.; Josephine Laingelet; Mary E. Stanley; Joseph Cotterel.

Cottereil.

Jan. 23.—S. B. Brittan; Mabel B. Annabel; Nelson Ludington; Charles R. Patch; Ruth Ella Davenport; Joseph B. Lund; Mary Lakin; Francis Sibley, B. Lund; Mary Lakin; Francis Sibley, San. 20.—Robert Andersch; Dr. Joel Shaw; Mrs. Eleanor B. D. Twiss; Lotela, for Mary E. Jacobs, Henry Crafts, H. M. L., Minnie.

Jan. 30.—Mrs. Emma Carter; Robert Morris, Jr.; Julia Abbott; Adam F. Prentiss; Red Eagle, for Gen, Meacham; Blossom, for Mrs. Fannie Congdon, Joseph Cheever, Carrie Snow.

KESHUB CHUNDER SEN, leader of the free KESHUB CHUNDER SEN, leader of the free Brahmans of India—an almost Christian sect, opposed to idolatry and caste, is a man of unusual attainments. He is a graceful orator, both in English and Bengalese, and a profound scholar in the philosophy and sciences of Europe. He has traveled much, having visited London and been presented to the Queen. Personally, he is of striking and handsome appearance, being more than six feet tall and in the prime of ing more than six feet tall, and in the prime of life. He is very wealthy, and at his own expense maintains a large church in Calcutta, and edits and publishes a paper called the New Dispensa-

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# Adbertisements.

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Jan. 6.

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### Dec. 16.—13teow 185 Central Ave., Cincinnati, O. **COLLEGE OF THERAPEUTICS.**

The Medical Department of the American University will begin the first session of the graded course of Medical Lectures (Annomical, Physiological and Chemical) on the 2d of April, 1883. For information, address the Product, DR. JOSEPH RODES BUCHANAN, 2 Eart Brookline street, Boston.

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Jan. 6.

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eow

[Continued from first page.] ples form the corner-stone of greatness and immortality.

presented history of this man's life to centre greatly was he tried. His four sons were, one your thought upon the conviction of a great after the other, stricken down, torn away from soul in comprehending the truth. Before the far-famed Rochester Rappings, that have kept cheerless cemetery. One of the brightest jewon 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 | tide of emotion, when seemingly overwhelmed led him to perceive the truth. Coming to the with disaster and sorrow, appeared almost superestate of strength and power, in his manhood, human. 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 of 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 To the Editor of the Banner of Light: formerly connected as to his integrity and honesty of purpose and devotion to his convictions -at the time when his earthly casket was being month of January have been duly recorded in the colprepared 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 soulfelt 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 eter-

The age wants heroes, heroes who dare to pression out, and lead a universal freedom in.

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 thine? Ah! thine indeed, if thou shalt act as man should act. If thou wilt be a hero, and feet at last shall 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, richrich 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 KIDDLE, President.

HENRY KIDDLE, Esq., President American Spir-

itualist Alliance: DEAR SIE: I regret that, in consequence of physical indisposition, I was prevented from doing the part assigned me by the Committee the spiritual work accomplished? The facts with of Arrangements for the memorial services in memory of our brother and co-worker, Dr. S. B Brittan.

acquaintance and friendly rela tions 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 censure 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 Wis-

dom, and try not to complain. It is rare that Nature has been so generous of her gifts-of 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 aught 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 hest 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 off 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

his neculiar organism-who can describe his sufferings at times? It almost seemed sometimes that Providence was unfavorable to him I cite only one incident in the completely and to the cause which he had espoused so him, and their beloved forms laid away in the els 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

> 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.

Such outward circumstances as pertained to Mrs. Cora Richmond's discourses in this city during the umns of the Banner, and, perchance, require no further statement. There is, however, associated with her recent sojourn 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 has she been kept in advance; deeper and struggle in the solid ranks of truth, will catch deeper has become the meaning of her utterances; the monster error by the throat, will lead opin- and what at first was strictly esoteric, because the ion to a loftier seat, will stamp the era of op-pression out, and lead a universal freedom in. an enlightened and adapted course of preparation, And Heaven wants souls, fresh, capacious has won its place among the accepted themes of dissouls, to trace its raptures and expand like cussion in the Spiritualist household, while it is also 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 strive to aid thy fellow and exalt thyself, thy 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 the angels when the morning stars sang together, 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 which we have thus far most concerned ourselves have rent us into a myriad of embittered factionswhat unity there is 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 concretion, 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 Beatitudes, is a Realism that shall vitalize the world; and it is from this side that the Spiritualism of the future is destinal most potently to move upon and possess the world.

Front the first Mrs. Richmond has been an instrument to convey the higher truths. Time was when Spiritualists, engaged in a bitter struggle with an acgressive theology, had little patience with any expression savoring of religious devotion. It had been the work of their lives to dethrone the God of The ology, 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-medium, 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 factsmere props, which any well-managed "exposure" never falls 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 may starve-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 amiss if it has not come for the very purpose of tearing away this screen; of bringing man face to face, not with inscusate facts, but with burning moral obligations.

Spiritualists! there is a voice in the land, if ye would but 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 for sooth! In the glare of that white light now 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 Yallen, we shall stand forth as whited 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 belitfling 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 mediumship, whatsoever its kind or nature, under the specious plea of "purifying Spiritualism," none has come to the defense of our spirit instruments more eloquently, of suffering more keenly than ordinary men by none has pleaded their cause on higher grounds, and is a sure, perfect and elegant remedy."

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 the experiences of the past month most eloquently

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 be heard on this subject; and it cannot be a matter of indifference to Spir itualists 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 that ten years ago would scarcely be tolerated, 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. Be the question propounded what it may, the answer comes in the light of absolute soul-existence—in its relations not to fractional, but to integral truths. The way to this victory has been spiritually wearlsome; often during the tollsome march the innocent 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 no means a source 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 tway 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 aunched upon its native element, and how quickly its pinions grow, how eagerly it soars aloft, with what thankfulness it breathes the upper air! However tentatively or suggestively merely the first notes may have been sounded in the past, there is now free sweep along the entire gamut of the soul's inner revealings; 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-un less 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 soourn of their beloved medium among us, have been leeply 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 inert matter, however refined, but throbbing aspirations, exalted ideals, nfinite love and charity, and all those graces of the soul to which we live the name of Beatitudes. 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 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 eter-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 gushing 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 editorials 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 Spiritual ists of San Francisco" in Remembrance of Du. S. B. BRITTAN, Jan. 28th, 1883.

ists of San Francisco" in Remembrance of Dr. S. B.
BRITTAN, Jan. 28th, 1883.

Whereas, In the common course of human events, and in obedience to a fact of natural law, our distinguished brother, Samuel B. Brittan, has passed through spiritual birth into a higher life, leaving "an aching void" in, many human hearts; and though the grand philosophy which he taught regards the stroke of death as "but. a kindly stroke" which emancipates the soul from bondage, yet it is a touch of nature which makes all hearts akin in sympathetic sorrow by breaking social and family ties, and sundering for a time the tenderest associations of human life; and,

Whereas, it is befitting that all sympathetic souls on an occasion like this sthould "weep with those who weep, and rejoice with these that rejoice"; therefore be it

Resolved, That the "Progressive Spiritualists of San Francisco" hereby tender their condolence to the bereaved wife and kindred of our ascended brother, for their loss of his physical presence, while we would rejoice with him and the angelic host whoo greated him, that he has escaped from earthly lis, won the victory over death, found the fruitton of his hopes, and joined companionship with the "loved ones gone before."

Resolved, That we deem it but a just tribute to departed worth and illustrious merit, that the Spiritualists of America and the world should place the name of Dr. Britjan at the head of their champion heroes on the roll of honor and renown. He was foremost among the first defenders of our faith to wield his trenchant and polished pen against its assailants, and his forensic and brilliant literary genus has wreathed "the sword of the spirit" with the laurels of victory, and added lustre to the all-conquering truth. Resolved, That while we sorrow at the earthly setting of a brilliant intellectual and spiritual luminary, whose rays were foregleams of immortality, we have the great consolation that he—

The enduring produce of immortal mind, the priceless legacy of his deathless thought, stored and shrined for humanity in classic tomes; but above all are we conforted by the glorious truth it was his great mission to proclaim and defend, that he 'Uveth still, and as a quickening spirit can yet return.

"Bright with the hues of his Promethean heat,"

"Bright with the hues of his Promethean heat," to warm our hearts and illume our minds with the splendor of his lofty, inspiring ideas.

Resolved, That while we do not believe in man-worship, we would render "honor to whom honor is due," and give to heaven-horn genius the meed of praise due to "merit's proud preëminence," Therefore we would have the name of our departed brother enshrined among the household gods of the Great Spiritualist Fraternity, so be revered by present and future generations as one of Nature's truest noblemen, "whom each virtue fired, each grace refined," and whose high ambition was to live as a teacher, pattern and benefactor of his race. We would honor his name, emulate his example, appropriate his noble thoughts; and now that he is apotheosized "among the saints in glory," we would invoke his continued aid to roll on the car of Progress, and speed the dawning day of UNIVERSAL SPILITUAL LIDERTY!

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

PRINTAL III.

Resolved, That the Spiritualist press be requested to copy these resolutions,

DR. DEAN CLARKE,

DR. H. M. BAILEY,

GEORGE WHITNEY,

Resolutions.

EASTHAM, MASS .- Mr. Colville lectured to a very ittentive audience in Town Hall, Eastham, Mass., Wednesday evening, Jan. 31st, upon "Spiritualism in wednesday evening. Jan. 31st, upon "Spiritualism in the Light of the Bible and in the Light of Modern Science." Nearly all his audience were strangers to the Spiritual Philosophy, but great interest was manifested in the radical utterances of the eloquent speaker. Many questions were asked and ably answered after the lecture, and a poem improvised which elicited much applause. All 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

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 reballion was converted. plains and was shot through the body; who on his return here after the rebellion was converted and baptized by Elder Henshall, of the Christian 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, I thought you had died of consumption long, long ago, Elder!"

"Me? I never had consumption, man! though people thought that was what alled 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 one of all."

The good Elder then recounted to us, in a charming wain his many advantors in the

one of all."

The good Elder then recounted to us, in a charming vein, his many adventures in the rough and ready life he had 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 sould stand any hardship. Why

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 little trouble. After I returned to Kansas and commenced preaching, I first began to give way. I had a dull 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 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 specialist told me I had a tape-worm. Ther I was troubled with unusual quantities of water I was troubled with unusual quantities of water and a frequent desire to urinate, which was done with difficulty and great pain. The spe-cialist 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 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 within 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. 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 allments 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,

RUFFALO 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, ease, and gave me a preparation which might, he said, ease 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 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 would 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 dauggist said the demand for the Cure was as tant, 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 it came at last, and I at once began to take it. When I told Dr. Wakefield what I was taking, he gave me a look, half of scorn, half of pity, as much as to say of scorn, half of pity, as much as to say,

'POOR 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 I look upon the circumstances and manner of 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 being 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 (i. e., to furnish the book to subscribers only at \$1,25 per copy) till Feb. 28th, after which date persons can obtain the work only at the published price. \$1.50 per copy ished 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 translation is an excellent one, as it renders the highly idiomatic Frénch into eloquent and transparent English. W. J. Colville, under influence parent English. W. J. Colville, under 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 unchanged despite their new dress.

That all who see this notice may know as far as possible what style of work they are agreeing 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 Spiritist doctrine is the expression of collective and concordant teachings given by spirits." "Science 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." "Unto God the past and the future are present." The introduction following is very explicit, and gives the reader some interesting details of the author's spiritual experiences. The work is written in eighteen lengthy chapters, each divided into several sections. The subjects treated 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 6, Genesis; Chapter 11, Spiritual Genesis; Chapter 12, Mosaic Genesis; Chapter 13, The Nature of Miracles; Chapter 14, Fluids; Chapter 15, The Miracles of the Gospel: Chapter 16, 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 compiler direct from the spirit-world, and we venture to predict that when fair-minded and intelligent writers shall have perused them, they will be ready to admit that in this instance, at

ture 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 discipline 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 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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