

New York.

OUR SPECIAL CORRESPONDENCE.

Rev. James Reed and the Sunday Herald - Danger of Dealing with Spirits - Swedenborgian Idea of Safety - The Security of Ignorance - Swedenborg's Intercourse with Spirits - Facts in the Life of the Seer - Following the Master at a Distance - Scientific Banishment - Dr. Hammond has the Field - Magnanimous Proposition to a delicate Invalid - Professor Buchanan, Dr. Tanner and the Neurological Society - A Proposal to the Ex-Surgeon General - Habitual Lasciviousness succeeded by great Facticity - A Fact in Spiritual Science.

To the Editor of the Banner of Light: DISTANT FOLLOWERS OF SWEDENBORG. I find in the Boston Sunday Herald - credited to the Advertiser - a review of "Eight Lectures by Rev. James Reed," on the doctrines and teachings of the New Church (Swedenborgian). In his representation of the author's views on the subject of spiritual intercourse, the reviewer says:

"It was further stated that open intercourse with spirits, as sought by the Spiritualists, is not impossible, but is disorderly and dangerous. Yet still there is an orderly communication of affection, and the pleasant light of it from good spirits to men, which is of inestimable value, though neither may be aware of their relation."

The great Seer of Stockholm had remarkable spiritual experiences which his disciples of the New Church, I believe, are disposed to regard as altogether in pursuance of the Divine order. His interior vision was first opened while he was dining at an inn in London, and he then and there saw a small man (spirit) who admonished him in a startling voice "not to eat so much." The following night an illuminated presence in the form of the same man appeared to him and said, "I the Lord, the Creator and Redeemer, have chosen you to explain to men the internal and spiritual sense of the Holy Scriptures. I will tell you what you must write." Should a spirit appear to a medium in the dining-room of some hotel in this City, claiming to be the Creator of the Universe, it is not likely that many Spiritualists would recognize the divine personality in the little man in the corner, or be otherwise disposed to credit his extraordinary claims. We cannot say what Swedenborg may have thought of the spirit's pretensions, but he appears to have yielded to the influence of his immortal guides, and from that time they were his frequent visitors. They met him in public and private places, and gave him the keys of invisible Arcana.

One day as he was walking with a friend along Cheapside, Moses - in the parance of our time - materialized (?) for him, and the Baron bowed very low in his presence. In 1772 the spirits informed him that Rev. John Wesley wanted to converse with him, which proved to be the fact. He also had an interview with the deceased Prince Royal of Prussia, the particulars of which he communicated to the Prince's sister, the Queen Dowager of Sweden, describing the scene and circumstances of their final interview, and embracing the last words spoken by the Prince to his sister. After the death of the Count de Montville, Ambassador from Holland to Stockholm, a shop-keeper presented a claim against the estate for goods which the widow remembered had been paid for by her deceased husband. As she could find no receipt for the money among the Count's papers, she was advised to consult Swedenborg, who was spoken of as being able to converse with departed souls at pleasure. The Baron yielded to her solicitation, and some days after informed the widow that he had seen her husband; that he assured him that he settled the bill on a day which he specified, and while he was reading a certain article in Bayle's Dictionary. The Count being called away suddenly, continued the Seer, he used the receipt to mark the place where he left off; and sure enough, in that book, at the page designated, the shop-keeper's receipt was found. The great German metaphysician, Kant, gives a similar example of the Baron's intercourse with spirits.

Swedenborg described distant scenes and objects: predicted future events, and among other illustrations of the gift of prophecy, he foretold the day of his own death. To what extent these exhibitions of his powers depended on direct intercourse with spirits, and in what degree the phenomena resulted from the opening of the interior avenues of sensation, we may not infallibly know; but that he consulted spirits, even about temporal matters, cannot be denied. If it was orderly and safe for Swedenborg to indulge in this intercourse with the Spirit-World, there is no reason in the nature of things why others may not enjoy such intercourse with equal prudence and safety. The Swedish Seer, though a person of extraordinary learning and ability, was, nevertheless, a man of ordinary human appetites and passions; and it is to be further observed that the facts related of him are in no way essentially different from the experiences of many persons in these days.

It will strike the rational reader as a little singular that any thoughtful and logical mind can for a moment entertain the idea that a "communication of affection" can exist between spirits and mortals of which neither party is conscious, and especially that this is not only according to divine order, at once pleasant and profitable, but "of inestimable value." It will be perceived that the transcendent advantages of this intercourse are made to entirely depend on the ignorance of those who are engaged in it of what they are about. It is represented that in proportion as they come to understand it - to realize the nature of their relations - and precisely what they are doing - spiritual intercourse, ex necessitate, ceases to be orderly and valuable, and becomes at once not only worthless but dangerous. Such is the blindness of those who profess to follow the great Seer; and this is the lame logic of the people who, instead of really following their illustrious Master - by seeking personal evidence and having similar illustrations of a spiritual life of their own in this world - still limit all their views to the individual experience of a single man, whose free mind and noble life are a searching criticism and stinging reproof of their shallow dogmatism.

SCIENTIFIC BUNCOMBE.

Some time since Dr. W. A. Hammond, the eminent dogmatist in the interest of the old school medical science, after unceremoniously accusing Miss Mollie Fancher and her friends of deception, lying, lunacy, fraud, etc., in claiming that she fasted for long periods, concluded his very scientific lofty tumbling with the offer of one thousand dollars if Miss Fancher would demonstrate to his satisfaction her capacity to exist for weeks without nourishment, and under his own constant supervision, or while watched by such persons as he might select to perform that service in his interest. Of course Dr. Hammond knew when he made his proposal that it would not be accepted, since nobody of so much native delicacy and refinement as Miss Fancher

is known to possess would convert her boudoir into a lounging place for people who have recklessly assailed her fair name and fame; much less would she submit her every act, day and night, to the inspection of rude interlopers in the insulted name of science. And because she would not yield to such degrading conditions the Doctor retires with such laurels as he may have gained, and now plumes himself on account of his hypothetical advantage of the spiritual jugglers!

Quite recently, however, Dr. H. S. Tanner, of Minneapolis, came forward and proposed to demonstrate, in his own person, all that has been claimed for Miss Fancher. He will prove by actual experiment the possibility of one's living a month without food; but this elicits no response from the dogmatic gentleman who cures by carving. Prof. J. R. Buchanan, M. D., respectfully informs Dr. Hammond of the nature of Dr. Tanner's proposal - that he will make the experiment under the supervision of the Neurological Society and himself; but Dr. Hammond is silent as the Sphinx. He will not vindicate his dogmatic assumption by risking his thousand dollars. He probably keeps his money for exhibition purposes, and where he can, now and then, offer it to a lady on terms and conditions which the natural instincts of the sex must prompt her to decline. Bravo! we believe in sincerity and pluck. Moreover, science is a great thing as illustrated by Dr. Hammond.

There are a few ambitious pretenders to unusual scientific attainments who virtually assume that every one who has observed a fact, outside of their own limited field of observation, must make it his or her chief business to demonstrate that fact to such scientific doubters, and to the satisfaction of the great congregation of skeptics and blockheads. They really appear to think that the most significant fact can have no existence since they did not discover it, and that truth itself can make no progress until they are convinced. Such conceited people should be taught that whether they believe or disbelieve makes no possible difference to the rest of mankind. The world moves without their volition, and the record of every day demonstrates its progress in spite of their opposition.

The Traveller, of a late date, records a fact in the experience of a Mrs. Kent, of Rehoboth, Mass., which is of interest to Spiritualists. The lady was ill, and a Mr. Wetherell was watching with the invalid, when suddenly the patient awoke herself and said to her watcher, "Something dreadful has happened!" It was not long before some one rapped at the door, when she added, "Now you will hear what dreadful thing has happened." The visitor proved to be a messenger bearing intelligence of the sudden death of Mr. Wetherell's mother, whom he had left in her usual health. The spiritual telegram - doubtless designed to prepare the mind of Mr. W. for the announcement that was to follow - was delivered about the time of the occurrence. S. B. BRITTON.

80 West Eleventh street, New York City, January 8th, 1880.

Proceedings of the Everett Hull Spiritual Conference - Harmonious Action of Conference and Society.

AN IMPORTANT DECLARATION OF BROOKLYN SPIRITUALISTS - GRATEFUL UNANIMITY OF SENTIMENT ON THE FINAL VOTE.

(Reprinted for the Banner of Light.)

More than usual interest has centered around our Everett Hull Conference for the past three weeks. The last Saturday evening of the old year was designated as the period for the election of Chairman, and it is a conclusive evidence of the strong hold that our conference work has obtained over the minds and hearts of the Spiritualists of Brooklyn that an interest has been manifested during the last three Saturday evening sessions. I have the materials for an extended report, but I have not the time for a proper synopsis of them, and will, therefore, only send you the final and decisive action of the Conference at its last Saturday evening session.

In the interesting and important address of Mr. S. B. Nichols (which has appeared in the Banner of Light) and especially in his remarks that followed his address, we took the position that the relation of conference and society should be one of independence and isolation - that they should be two distinct organizations. Giving evidence of their earnestness and determination of purpose, Mr. Nichols said that those who agreed with him had prepared printed slips (tickets) which their purpose was emphasized in the heading: "AGAINST CONSOLIDATION."

The discussion which followed the chairman's address and his distinct announcement of the address involved in the pending election of officers, the complete separation of the Conference from the Society - disclosed a decided divergence of views and a decided dissent to the unexpected proposal of making an independent spiritual society out of the Everett Hull Spiritualists, the resolutions embodied in the following "Declaration" were unanimously agreed on, and the President of the Society was directed to make a report in accordance with the facts to the next conference meeting.

RESOLUTIONS AND ACCOMPANYING REPORT.

In view of the fact that the members of the BROOKLYN SPIRITUAL SOCIETY and the members of the CONFERENCE are one and identical, the same individuals, with very few exceptions, composing the membership of both Conference and Society, we can not sustain the reason why the relation between the two relations heretofore existing should not be continued and made permanent. And in view of the unexpected proposition made by the Chairman of the Conference at its last Saturday evening session, making for the distinct declaration that his resignation should be considered as the recognition of the Conference as an independent spiritual association, we recommend the adoption of the following resolutions:

Resolved, That the Conference elect a chairman whose term of service in heretofore practice, shall be for three months; that all members of the Society, and all who are habitual attendants upon the Conference meetings shall be entitled to vote.

Resolved, That, with this distinct recognition of the fact that no necessity exists for the transformation of this Conference into a separate Society, the Secretary of the Society, H. H. HANSON, and the Executive Committee of the Society, will necessarily act in those capacities for both Conference and Society, and to the Executive Committee of the Society will belong the duty of selecting the speakers for the opening address of the Conference meetings.

Resolved, That while regretting that any necessity has arisen imposing upon the Society the necessity of making this declaration, we take this occasion, on the first Conference meeting of the new year, to send out salutations and greetings to all the Spiritualists of Brooklyn, and to the men and women of Brooklyn, to join us in our Society work, of which the work of the Conference is of no secondary importance.

The President, Mr. C. R. Miller, said that in presenting, as he had been directed to do by a unanimous vote of the Society, the report and resolutions which he had just read, he desired it to be remembered by all whose fellowship and cooperation we invite, that our Society is educational and humanitarian in its objects, and that, repudiating all dogmas and creedal limitations, it establishes as its basis of membership all habitual attendants upon its Society and Conference meetings, or all such as will permit their names to be entered upon the imperishable roll of honor, the records of the Brooklyn Spiritual Society. I call your attention to the membership of an "imperishable roll of honor," not only from the disinterested humanitarian and lofty aims which its Constitution declares, but by its recognition of the absolute equality of rank and respect for the rights of all, and because it reserves to its business meetings - in which all may participate - the right to govern and direct its officers, instead of being governed and directed by them.

After a protracted and interesting discussion, it was resolved to adjourn the final vote until opportunity had been given for further discussion.

Last Saturday evening's conference session was exclusively devoted to the subject of the Society's resolutions.

On reaching the final vote, the resolutions, as presented in the foregoing report, were adopted with a degree of unanimity not anticipated in the outset of the meeting, the vote standing 65 for the resolutions to 5 against them. Following this vote Mr. Halliday, a veteran Spiritualist, moved, "That we declare the Conference and Society to be one and identical." This resolution was adopted by a unanimous vote. Mr. Halliday's resolution was so entirely in harmony with the sentiments of the Conference that it was passed by acclamation, followed by great applause. In view of the decisive expression of the sentiments

of the Conference, as expressed in the two votes, showing a practical unanimity against Mr. Nichols' proposition, he declined to be a candidate for reelection, and vacated the chair, which was taken by Capt. David, the Vice-Chairman.

Subsequently Capt. David was elected Chairman for the next three months, and Mr. Truman Vice-Chairman. Capt. David gave universal satisfaction as Chairman of the Conference during the months of July and August last when Mr. Nichols was absent from Brooklyn. Mr. Truman is a young man of decided capacity, and universally esteemed by all who know him. A MEMBER.

Brooklyn, N. Y., Monday, Jan. 12th.

Henry Kiddle at Republican Hall. New York City, Sunday A. M., Jan. 11th.

Tradition tells us that "It does move," was the expression of Galileo's soul after the thumbscrews of Ecclesiasticalism had wrenched from him a recantation of the theory of the earth's revolution; and that expression was my first thought as I looked over the large audience that had assembled on this bright Sabbath morning to hear our brother Henry Kiddle tell "Why" he "was a Spiritualist." A hall, holding I should judge from three to four hundred people, filled for a morning lecture with a ten-cent admission fee at the door on the unpopular subject of Spiritualism - not a vacant seat - and the character of the people, composed mainly of men and women of culture, gave evidence that Bro. Kiddle still has a strong hold upon the people of New York City, where his long years of faithful service cause any words from him to be listened to with respect and deep attention. The officers of the Second Society of Spiritualists showed some shrewdness in inviting Bro. Kiddle to their platform; and this society has, what most of our spiritual societies lack, a good choir, whose members add much by their singing to the interest of our public meetings.

Mr. Kiddle made a brief statement before his lecture as to what Spiritualism is, and said: "It is a religion based upon the fundamental principles of Jesus." He read an extract from one of the many books published, giving the words of the spirit through a medium, the teachings of which were in perfect harmony with those of the Nazarene. After singing, Mr. K. read his address rapidly, and the quiet and thoughtful attention given it by his large audience showed that his testimony for the truth was received as the honest convictions of a cultured Christian scholar and gentleman.

He commenced by saying that he was naturally skeptical, and his lifelong occupation as a teacher led him to accept nothing but what his reason and his conscience convinced him was the truth. Such minds as Epes Sargent, Judge Edmonds, Alfred Wallace, Prof. Crookes, Prof. Hare, Robert Dale Owen and many others, after investigation, had in like manner become convinced that the phenomena came from the source that under all circumstances and all conditions they claimed to, viz: "disembodied spirits."

The speaker traced his reading and investigations up to the time his own children became mediums, and gave facts and illustrations, showing that, as an honest man seeking the truth, he could be nothing else but a Spiritualist. His argument as to its religious teachings was clear and cogent, and we should be very grateful to the All-Father and his loving angels that such a noble and pure man as Henry Kiddle is now in the front rank, ready at all times and in all places to give stalwart blows in defense of our faith. This address should be published in a tract form, and scattered broadcast all over the land as a missionary to remove prejudice and ignorance from the masses as to our faith.

At an early day the Spiritualists of Boston should invite Bro. Kiddle to break the bread of life to them. Bro. K. may not be the Moses that is to lead Spiritualists out of the wilderness into the land of Canaan, but in the next ten years he is to add much in bringing them out of chaos, skepticism and credulity into the realms of spirituality, and a religion that will be pure and peaceable. So mote it be. S. B. NICOLS.

467 Waverly avenue, Brooklyn, N. Y.

An Appeal to the Charitable.

There are many sorrowing souls for the destitute now, but hardly there are none more deserving than the person known as "Mother Taylor" of New York City. Daniel G. Taylor and wife were the first Spiritualists in New York, and caused many hearts to throb with joy at the discovery of spirit-communication. They threw open their doors to mediums and strangers seeking investigation. It was at their house the first "Spiritual Anniversary" was held, (and they gave a collection to all attendants.) Their house was named the "Medium's Home." But as time advanced, the war came, and changed their financial affairs; the old gentleman grew feeble, and crossed the river called Death. Mother Taylor was unfortunate, having no one to protect her in financial matters, and all she dealt with cleared her because she was a woman. Last summer she was forced to give up her home, furniture and infirm, and is now living on the charity of a few friends. It is the desire of those friends to settle her in a "home" and make her comfortable while she remains on earth. There are none more deserving than she who shared her hospitality while in this city who would with pleasure contribute toward a fund to pay for the "home." Should any feel disposed to add to the fund, it would be gratefully received and appropriated for Mrs. Taylor's relief, sending to Judge E. D. Culver, 114 Nassau street, or to Mrs. J. V. MANFIELD, 61 West 42d street, New York City.

The Magazines.

GOOD COMPANY, No. 4 - Issued at Springfield, Mass. - has a varied table of contents, including stories, sketches, poems, etc., by Mrs. H. W. Beecher Stowe, Mrs. Rebecca Harding Davis, Lucy Larcom, the Misses Goodale, and others. "The Indian War at Hampton Institute," (by Helen W. Ludlow) is of decided interest; "Obed's Subscription" (by Mary Wager Fisher) conveys in good set phrase a strong statement of the righteousness of the apothegm concerning "Charity," and its beginning "at Home"; and the admirable editorial, "Is the Indian Ever the Aggressor?" is filled with sentiments which for their honest, outspoken character merit the thanks of every friend of the red man.

THE PSYCHOLOGICAL REVIEW for January is received. Its table of contents comprises: "Spiritualism in some of its Religious Aspects: A Comparison of a Contrast," M. A. (Oxon.); "Curious Reasoning of a Master in Israel," A. M. H. W.; "Spiritualism and Mysticism in Relation to Problems of Government," G. F. Green; "Spiritualism in China," Dr. Nichols; "Spiritual Evolution," M. A. (Oxon.); "Popular Errors and Objections to Spiritualism Explained and Answered," J. S. Farmer; "William Lloyd Garrison and the Rev. Adin Ballou," T. S.; "Notes and Gleanings: Examine Yourselves - California Changes - Spiritualism Capturing the Church - Opponents Overcome - 'What is our Nature?' - The Uses of Spiritualism;" "A Christmas Carol," J. T. Markley. Published by Edward W. Allen, 11 Ave Maria Lane, E.C., London, Eng. For sale at this office. Price 20 cents per copy.

RECEIVED: THE HERALD OF HEALTH for January - M. L. Holbrook, M. D., publisher, 13 and 15 Light street, New York City.

THE ILLUSTRATED ANNUAL OF PHRENOLOGY, AND HEALTH ALMANAC, for 1880 - S. R. Wells & Co., publishers, 737 Broadway, New York.

The Paine Celebration - 143d Anniversary.

The Paine Memorial Corporation will celebrate on the 29th of January, 1880, the 143d anniversary of the birth-day of THOMAS PAINE - the wonderful effects of whose "Common Sense," said the Revolutionary Major-General Charles Lee, "burst forth on the world like Java in thunder!" whose "Rights of Man" the Patriot says to be the greatest struggle for Liberty, whose "Rights of Man" is the text-book for the friends of Free Government - and whose "Age of Reason" broke the fetters of ecclesiastical oppression. The exercises will be held in Paine Hall at 22 1/2 St. and consist, first, of a business meeting by the Stockholders of the Paine Memorial Corporation. In the afternoon there will be a grand banquet, at which the celebration will closing till 9 o'clock, when the Celebration will close with a Grand Ball.

All the friends of THOMAS PAINE in the city and vicinity are invited to be present and to use their efforts to render this Celebration successful in point of numbers and influence.

FRANK L. UNION, Secretary.

Ice water is perfectly harmless and more refreshing with a little Hop Bitters in each draught.

It has wonderful power on Bowels, Liver and Kidneys! What? Kidney-Water.

STEEL PLATE ENGRAVINGS, FREE!

IMPORTANT ANNOUNCEMENT.

After Jan. 1st, 1880, and until further notice, Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 MONTGOMERY PLACE, Boston, Mass., \$3.00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, of his or her own selection; for each additional engraving 50 cents extra. The choice of the engravings must positively be mentioned in the letter containing the money for the payment of the subscription, or the engravings will not be sent.

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Postage on both Paper and Pictures will be prepaid by us, and the latter safely enclosed in pasteboard rollers.

ALL NEW SUBSCRIBERS, OR OLD PATRONS ON RENEWING THEIR SUBSCRIPTIONS, TO THE

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MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOWING FINE WORKS OF ART, FREE, BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

"NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages, and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have placed it among the never-dying songs.

DESCRIPTION OF THE PICTURE. - A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, earnest 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 falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade - all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect - the embodying of pure devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2.50.

"LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN. Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing 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 sea - an emblem of eternity - reminding "Life's Morning" to live good and pure lives, so "That when their bark shall float at evening," they may be like "Life's Evening," fitted for the "crown of Immortality." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed seraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pilgrims on the shore, "Be kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God is love." Just beyond sits a humble wail, her face radiant with innocence and love, as she lifts the first letter of "Charity," "Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "They will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gently we'll wait him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2.00.

"THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN.

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, 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 earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precocious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wonderful change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat 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 fell toward his heroic sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2.00.

"HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN.

"The curfew tolls the knell of parting day," ... from the church tower bathed in sunset's fading light, "The loving herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my cot." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enshrinement of the first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse itself eloquent expression. Here the "inspired song of home and the affections" is beautifully and artfully portraying an example of the versatility and talent of that highly gifted artist.

"Homeward" is not a Steel Engraving, but Stein-Copied in Black, and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

THE RETAIL PRICE IS \$2.00.

"THE DAWNING LIGHT."

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

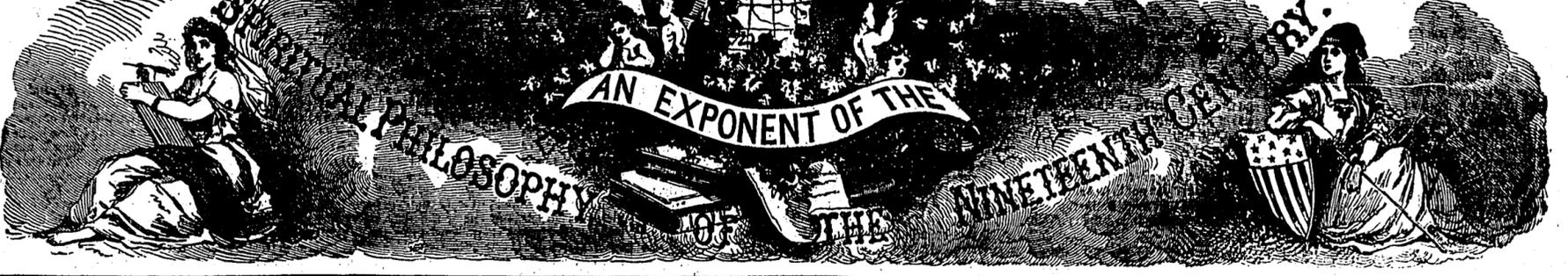
In 1822 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hyldested, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art! To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits - sixteen in number - without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another - the "Immortal Franklin" - robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass draw-well, with its chain and oaken bucket. A little farther to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. While above and beyond the spot, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1.00.

GOLBY & RICH,

January 1st, 1880.

BANNER OF LIGHT.



VOL. XLVI.

COLEBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 24, 1880.

{ \$3.00 Per Annum,
Postage Free. }

NO. 18.

CONTENTS.

FIRST PAGE.—*The Rostrum*: One Year's Experience in Spirit-Life.
SECOND PAGE.—*Original Essay*: Human Brotherhood, and What it Implies. *Spirit-Communion*: Development of a Remarkable Medium.
THIRD PAGE.—*Poetry*: The Iron Gate, Penumbra Sketches and Thoughts, Spiritualists' Camp-Meeting Association. Reply to "An Old Shop." *Banner Correspondence*: Letters from New York, Rhode Island, and Massachusetts, etc.
FOURTH PAGE.—A New Age, "Superstitious Doctors" Calling for Help, Mrs. Cora L. V. Richmond in Boston, etc.
FIFTH PAGE.—Brief Paragraphs. New Advertisements, etc.
SIXTH PAGE.—*The Free Circle-Room*: Replies to Questions given through the Mediumship of W. J. Colville. *Spirit-Message Department*: Messages given through the Mediumship of Miss M. Theresa Sheehan and Mrs. Sarah A. Danskin. *Poetry*: The Morning Light.
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—*Passing Events*.—Remonstrance Petition. Spiritualist Meetings in Boston. Brooklyn Spiritual Fraternity. Steel Plate Engravings Free.

The Rostrum.

ONE YEAR'S EXPERIENCE IN SPIRIT-LIFE.

A Trance Discourse Delivered by Spirit George Thompson, through the Medium Instrumentality of
MRS. CORA L. V. RICHMOND,
Before the Parker Memorial Society of Spiritualists, Boston, Mass., Sunday Afternoon, Jan. 11th, 1880.

(Reported for the Banner of Light by John W. Day.)

INVOCATION.

Oh thou Infinite Light; thou divine source of all being; thou ineffable soul; by whatsoever name we may address thee, under what form thy soul appears to man, whether as Buddha, Jehovah, God or Lord, thy spirit is still the same, thy purpose is divine, thy power is infinite and eternal. Whether the darkness within earth responds unto thee, oh Infinite Truth—whether the knowledge is ours—thou art the source of infinite knowledge, and of that love of which the soul of man has dim conceptions, that love which, seldom found in the human life, is attained and attendant in the life of the spirit. Thou art the Infinite God, the Ineffable, the unspeakable source; majesty and love are enthroned in thee. Throughout the universe of life and light thou art—in death, in time and life eternal, encompassing and pervading all. From the spirit of man the voice of thanksgiving would go forth for every blessing. For all that aids toward the completeness of human life and human endeavor, for whatever brings to the soul a fuller measure of experience, that we praise thee for. Alike for life and death, alike for joy or sorrow, alike for the blessing of prosperity and the stroke of adversity, alike for storm and calm, the soul praises thee: knowing that each is given for its need, knowing that through paths of human change the spirit reaches outward for thy presence, while in the paths of spiritual unfoldment our spirits turn inward to thee. Oh God, make thyself manifest in each heart at this hour—make plain thy life and thy light here in our midst, not as an outward truth, but as a voice that inspires, an abiding flame that burns in the spirit and will not be quenched! Make here and now an altar in every human heart; kindle there the glad radiance of love by thy ministering spirits and attendant angels; shed abroad trust for the future, and help for the present trial, through the wonder-workings of divine sympathy, and inspire all with grand purposes for the good of thy fellow-men. May our ministrations at this time be a truth and a light. Unto every human need make thou answer by the ministrations of angels, by guardian and attendant souls, by voices that speak to them from the Infinite to the finite; and as stars that move in their appointed courses, or as suns that shine resplendent in the purer air where souls are glad and free, so shall our souls move ever unto thee, oh thou infinite, eternal God, forevermore. Amen.

ADDRESS.

Mr. Chairman and Friends: A little more than one year of mortal time has passed, I am told, since I addressed you through this instrument in this place; had I not been made aware, through sympathy with earthly friends, and their labors that I have taken part in—and which have ever at intervals attracted me to earthly ways and conditions—I would not know but that a thousand had passed. On that occasion, living no longer in time but in eternity—no longer clothed upon with the flesh, or dependent on earthly sensation for expression or experience—I told you that I was free! But there comes something after freedom. Emancipation is good; the bird has wings, but therefore does not always fly; the slave is released from bondage and toil, but he is not therefore to remain inactive, and in the mere passive enjoyment of release from enthrallment to another's will; the condition of true freedom augurs and portends a something that is yet to be attained. Liberty is first, it is true, but knowledge comes afterward. With the feeling that the new birth gave to my spirit, with the consciousness of added powers that seemed to flow in toward me from every point of the universe; with the wonderful white light of eternity beaming upon me from hundreds of dear and familiar faces—faces lit up by the spirit and aglow with infinite tenderness—I deemed my happiness complete: the victory won! I said to you then that eternity seemed to be solved!

But the solution deepens, mystery enlarges, knowledge presses upon the spirit! I was aware

of my imperfections, but whither should I fly? With the new-found freedom, the release from visible physical bondage, what ultimate knowledge had I? I was transfixed with the new comprehension of my own ignorance and unworthiness. No stars shone upon me in the eternal firmament that I had peopled with my thought; no grand and majestic spiritual structure dawned upon me, created by my work. My will was powerless. I found I had not the knowledge to go further. Fixed as had been my purpose for freedom, and wonderful as were its works within my own mind and among the peoples of this and the mother-land, I failed in the midst of the utter knowledge of the universe; I found that the worlds could move without my aid, that the stars that gleamed in space moved in their orbits without my effort, that angels passed to and fro to whom I might not even speak; and even some minds, toward whom I have ever aspired and yearned with the longing of absolute love, I found far above me and inapproachable by me. Oh, what weakness there is in human intellect! how does it fall and falter at last in the midst of those problems that it has striven to solve! I could grasp nothing with my earthly knowledge, I could attain nothing with the circumscribed powers that I found myself possessed of when leaving the earth; I was as a child endeavoring to overturn a rock; I was indeed a babe. How small seemed the questions which had vexed me before! how trifling the warfare of nations, the contentions for place and power among men! how insignificant, even was the one mighty purpose of human freedom that I had struggled for. Do not think I blaspheme, but I had discovered a mightier force than freedom; I had found that something is necessary beside liberty.

In the utter loneliness that the spirit feels when the first pulsation of the new life passes away, thrown upon my individual resources, not daring to claim allegiance even with one beloved friend, who in the far and remote past had led me through many paths of Buddha and his wonderful life; not even for a time daring to approach the life-sphere of my intimate friends and family—those whom I had known on earth—I was left to myself. What that self is, all you who have reached mature lives, and have carefully trained your thoughts within, may perhaps in some degree answer. What it is to be entirely thrown upon one's own internal self, what it is to experience a feeling that in the entire universe from that moment I must discover my way alone, I must leave you to judge. Since then I have found that I was not alone; that even in my solitude the angels were around about me, that even in my efforts to find a starting point in spiritual life there were innumerable lines and avenues of thought constantly touching me. It is the one signal and significant experience of spiritual birth that there comes a time when we must make every effort for ourselves; guardian spirit, loving friend, angel mother cannot aid us; a time when we find that the spiritual inheritance of our lives must be the result of our individual achievements; that if we are on a barren rock it is our own, if in a trackless wilderness it is the result of the tangled web of our own thoughts; if in a garden of blooming flowers, we have created them by harmonious lives. I had hence consciousness—it was no longer a consciousness of freedom, for in that though I possessed me entirely for a while I was utterly without spiritual knowledge to apply it. I had once sublime longings—now I was filled with a longing so perfectly attuned with my own interior thought that I knew it could not tremble into air without meeting with response, viz., to visit my own family on earth, and to impart to them the message of my own existence, and to discover through what subtle laws the communication between the two worlds is and has been established.

There came to me a teacher, one whom I had known in India, a scholar profoundly versed in the learning of the East, whom I had assisted in some unimportant way in earthly life. Through the remotest ages of the past the world of the Orient has held communion with spiritual beings; and my first experimental occupation, a little time after I addressed you here, was to pass with him into the Brahminical or Indian heaven—where spiritual impressions and conceptions seem to have one of their ultimate centers—and to discover its relations to mortal life. Strong is the hold of the ancient Brahminical faith in the Orient, but that which has superseded it makes more practical the wonderful transformations and idealisms of that wonderful religion; instead of the gospel through Brahma, Brahm, the original life-principle, is the thing worshipped; there no temples are erected to him, his voice is not heard, his presence is never perceived by the external mind. Vishnu, Siva, and others as the Buddhist interpreters of the spirit of Brahm speaking through man—these are worshipped as the essential and sentient spirits that communicate with earth; but the Infinite Brahm cannot be comprehended; to him no temples are necessary; the human mind can offer him no praise; there is nothing in his interior life which responds to the mind of man—that mind cannot conceive the sublime measure of ultimate truth; only the broken fragments of that truth reach the earth. The Destroyer—the beautiful Death—the Preserver of beautiful forms of perpetuating life, these are known to man, and the individual messengers that speak to the Oriental mind are those instructed in the ways of Vishnu and Siva. But Brahm, the Infinite Spirit, is never worshipped; the soul alone of man speaks to the soul of God!

Then I understood by a subtle law of analogy that dawned upon me, that every nation has in like fashion worshipped its God, and that it was necessary even among the Greeks and Romans to have intermediary deities between man and

Jove; then I understood concerning Osiris in Egypt, and the deities and living individualities there worshipped, for the reason that these came within the range of man's comprehension. When this was understood, and I found that spiritual essence appeals to spiritual essence everywhere, and that forms of life are its expressions through human states according to the human understanding, I realized that every form of theology, every method of worship, every divine symbol made sacred to the mind of peasant, priest and king, is an interpreter between man and the higher state, and that the infinite voice only speaks to the infinite—that the inmost spirit only speaks to the inmost.

Returning again to my own spiritual home or condition, I found to my surprise an added state and interest; I found that I had really accomplished something (though unaware) in this pilgrimage; that a wonderful step had been taken and an avenue had been opened through which I received instruction—through which minds whom I had ever revered and worshipped spoke to my spirit—and a new power by which I could impart to others a knowledge of communion. By the gateway of one of your public avenues of spiritual communion I am now commissioned to stand for the purpose of making familiar to my mind the individual methods of spiritual experiences in the course of return to earthly scenes; spirits who have gone out from earthly conditions without an appropriate or appreciative sense of their own individuality; spirits who have been fragmentary lives and broken thoughts; those who have in times of despondency and anguish committed crime or suicide; those who have but momentarily touched the shores of mortal existence and then have passed out again, there present themselves. At the gateway of this public avenue in your own city I am appointed to work. What is my work? How often has the human heart asked that question: "What is my work?" It is in this instance to open the way—to make a channel of expression for spirits who otherwise would have no voice! What the system of telegraphy is to earthly minds yet in the valley of change and limitation—a system whereby islands, continents and distant localities are brought into instantaneous communication: what the message-carrier of the postal system is to the commercial and social interests of the civilized globe, such is the system of communication between the two worlds. As a watch and a warder, a worker and an instructor, I now take the position assigned me. I take it from choice—no necessity you may say, but if from necessity, I only know it is a necessity whose fountain spring is my individual desire: a desire to make more audible the voice of the spiritual world to the daily life of mankind.

Scholars do not need any other mind to tell them that learning is important; poets do not need my returning from the unseen world to say that Goethe, Schiller, Dante, Milton, Shakespeare, are important in the influence which their writings have exerted among men in the past, and that they are still active and inspiring influences in the world's poetry to-day; no one requires my voice and my message to say that the Golden Rule and the Sermon on the Mount, that the teachings of the Indian sages, the sacred Vedas, the wonderful books of the Orient, are important and truthful in the fullest acceptance of these terms: Any one knows to-day that the sublime gospel of art as preached by Raphael, Michael Angelo, and all those children of genius who have been taught in the schools of the gods, is an important adjunct to human refinement; but there is a great daily human need that no Christ has filled, and no Buddha made manifest, that has not been born at Rome, nor yet in the Church of England, nor has it reached you through all the divergent ramifications of liberal theology—a daily human want: It is to know if your dead are alive! In answer to that daily need, as the wonderful minds of England plead to-day for the right of daily food for a suffering people, so do I now stand before you, as I have stood for thirty years while in the mortal form pleading for the right of daily life and daily freedom for the slave; as I then stood in my own body to plead for the right of others to the comforts of ordinary life, and the food which was necessary to sustain the material being, so this hour I come here to speak to you through the lips of another the added word that the numberless spirits which are around and above me can bring you messages of comfort and encouragement—messages that continue to flow through chosen channels to the earthly minds that will accept them. I tell you that your individual want is of a surety replied to—that there are other summits than Sinai and Olivet from which inspiration comes to the human mind—that the voice of the Spirit is a daily human voice, reaching to your lowest need, and binding around your daily necessity its answer; I tell you that the one word you covet has been given, the one message spoken; the voice reveals itself that was hushed in death, and eternity is unlocked by that small and simple key. As the key of earthly language is found in the alphabet, as the signification of the grand system of mathematics finds expression in the numerals it employs, so in that one word beyond the portals of the grave is found the key that opens the mystic portal of life, abrogates death, and discloses an individualized and ever-broadening future for the interior man!

By the power of this word I can stand in England at this hour, I can stand here, and say: What is freedom? and of what value is liberty? and of what great treasure is the fact of the daily life, if man lives not after death? The knowledge of the schools, the researches of the philosophers, the scientific speculations of a Tyndall or a

Huxley, these are valueless beside the one word that is hushed to you from infant lips that went out of your household, leaving lonely sorrow where erst had ruled a living joy! While the learned of earth are striving with material elements and appliances to solve the origin of life, and vain would ascribe its source to the kingdom of the dust, we have given the true answer to this modern age through the lips of a child. You ask me why I stand here, bearing witness to what I have seen, rather than devote myself to reaching out after even more of the riches of the spirit. Why, I would gladly stand before the gateway of the spirit-life, nor look beyond to the angels smiling down upon me, nor strive to reach these wonderful heights of knowledge that my soul has thirsted for, if by that means I could bring to human consciousness the one revelation that I so longed for on earth. And I would stand on the line of communication just as long as there was a man who doubted immortality, or a spirit that wist not of the power to return, or as long as one came to me, saying: "Let me give this message"; and I would not say to such: "Let me give it for you, because I can present it in better language and outward euphony," but I would tell him to speak his own word, I would make known to him the alphabet and subtle language of spirit-communication, I would say: There is the instrument, and you are to solve the problem of life for yourself by this same key whose right use reveals the meaning of all these hidden mysteries.

I know now why the negroes did not rise in insurrection in the days gone by; I have often wondered at it, and even blamed them for not doing so while I was in the mortal form; now I know that they did not because they were moved upon by a higher impulse and inspiration than that of mere personal freedom; the brooding wings of the spirit of love and human brotherhood were spread above them. Oh, how I blamed them once for not standing erect in the light of eternal manhood; oh, how I praise them now for listening to the heavenly voice that spoke to them, that moved among them as the voice of inspiration, that led them to believe the promise of the spirit-world that they should yet be free! I understand now why nations do not sweep onward toward the same acme of liberty and intellectual power when the opportunity is theirs, and all outward culminations seem to favor them—the unerring Nemesis of an unswerving justice sees their interior weakness and want of receptivity; I realize now the reason, that only when no other avenue exists untried, do the higher intelligences direct human energies into those avenues which lead at last to bloodshed and warfare.

My friend, Mr. Garrison, smiling upon me from his new-found state, and conversing as souls converse who are allied in sympathy, says that the way of emancipation was not his way, but God's! So in the discovery of the great work that now is going on in the world, I would have wished to have lived a little longer than I did: I would have wished to have been a little longer in the earthly life, when this new light came to the world: I would have wished, after human slavery had been abrogated and abolished in this country, and after the material chains had been rent asunder, to have added my voice to those who were the advocates of this new movement for the freeing of the human mind from the chains of theological bondage. Such was my desire, my way, but it was not God's. Now I understand why: in earthly life I said to my family and dear ones, Oh, why could I not have been twenty-five years younger, to go forth with those who are the evangelists of the new light, to show with my voice and heart how I am in sympathy with the great message? I am glad now that such could not be; from the other side of existence I perceive more clearly than ever could have been possible to me in earth-life the lines of light connecting the two worlds; my voice is now a more potent voice; you may not hear it as the individual voice to which in times past you have listened, but it comes to you more powerfully. I became an instrument of this mighty truth, not so much for myself, but that through me others who so desire may be led to discover it.

This is my earthly message; what is my spiritual message? Born of freighted desire, shrouded about with the power and force of quenchless, intensest longing, what have I to tell you of the knowledge given to me? Is my way of life like to earth-life? Do I stand in the presence of created and fashioned things? Am I in a world that is created? Pardon me, I must not speak to you after the stereotyped manner of spirits; I will not endeavor to shape my utterances to the forms of your earthly life. I do not live in a world of fashions; in a sphere where things are created or fashioned; I have not earthly sensations, I do not experience any of the physical impressions of earthly life. I live in a sphere of thought, instead of things: I am surrounded by atmospheres of minds, instead of atmospheres of material bodies; I hold communion with minds, and time and space form no component parts in my spiritual existence except that portion of each which is incident to my sympathetic relations with the earth. On that side of life that is touching you, I am conscious of days and hours, I measure the years; but on the other side, I have no knowledge of time; years might go by unnoticed; the thought is born, but time is not noted as an agent in its production; I am in a world of spirit.

Do not misunderstand me; I am utterly conscious, and myself; nor has any portion of intelligence passed from me that the human mind possessed, but an inner-store of intelligence has been awakened in me. I was unaware of the half of what I possessed while in the physical life; there were treasures unsuspected by me on earth that now form my daily existence and experience. I am in the wonderful atmosphere of the souls that I revered; they and I make our home and heaven; I would ask you who love, or you who pray, or you who think, what need you have of material senses? In the presence of the loved one you are forgetful of all else; in the thought of and communion with the kindred mind you have no other need. Am I not filled to overflowing with the baptism of loving

souls? Is not my every need a spiritual need, bringing its adequate response? Can I long for earthly food and wine when I have the priceless wine of the spirit and the bread of everlasting truth? Can I ask for earthly things to take the place of the spiritual? Let us be plain with one another: let us understand one another if we can, but do not ask me to tell you that the spirit-world is material, organic, or that I have houses and lands, for I have none—nor would I have! Shall I dwell in a house, when I inhabit the souls of my friends? Shall I need the speed of the horse and the aid of the chariot, when I have the wings of thought? Shall I desire the cultivated garden, when I have here the blossoms of faith and hope resplendent with living languages within my mind? Ask me to turn over the rose-leaf instead of my friend's life, I prefer the latter; ask me to dwell in the midst of material flowers—they are beautiful, but they speak no voice, unless it is the voice of the soul. If you have the voice of the soul do you need the flowers?

Let us understand each other, but do not ask me to tell you that I experience the same appetites, tastes, sufferings and joys that I had on earth, I do not. I have the same spiritual longings; my mind is the same; this is the me utterly, but whereas I was once chained to the dust, I am not now. I do not hunger for bread, I have no need of water; there is no physical ailment required by me. I am a spirit, clothed upon with spiritual substance. Let us draw near to one another's souls. I will not have you to my habitation when you enter spiritual life; I will not say, Come and see me, through a long avenue of waving trees, and smooth lawns, and bright stretches of beautiful flowers. Such would be a lovely picture, such a speech addressed to your mortal attention, and fitted as it is to your present state of consciousness, would be looked upon as a kindly welcome; but to us, in the wider and the deeper sight, in the complete and utter knowledge of the spiritual realm that we would be practically possessed, it is for there where you are if you need me; you will not find my house, or my lands, but my soul! You will come straight to my consciousness, and we will speak and think together, and you will not ask whether I live by crystal streams, or flowing waters, or living fountains, or trees laden with fruit akin to the tempting store of the earthly orchard; we shall meet in the higher consciousness of one another, and that will be life.

Let us draw near to one another's souls: when you meet your mother and your child, you will not say, "What is the manner of your dwelling?" but "What is your thought?" you will not say, "Where is your garden and where your furniture?" but "Do you love me, am I unfolded within your soul?" Can I explain to you that the furniture of the immortal state is love? Can I explain to you that thought is adequate to its own need? and if we do not have a demand for physical form we do not therefore possess it? I grant that the mind which enters the spirit-world, is distinct only with the one idea, the one passion, the one desire, will still have them in simulation. These form his heaven, however circumscribed it may be. However narrow the heaven that greets you may be, it will be yours. Even those who so heartily desire them may find their heaven amid the streets of gold, the walls of precious stones, the gates swinging to and fro, concerning which the Apocalyptic seer has left such vivid picturing. And I will warrant it to be a prison. You will have the heaven of your desires, but you will desire toward the world, and the state of mind and spirit you will have this; and less comes between us and our loved. Any form, any symbol, any expression is used to reach a lower and inferior order of mind. You teach the child in symbols; your friend, your companion, your equal, understands you in your own language. Spirit to spirit, if you please; dust to dust, organized life and form to organized life and form, but for my life there is no temple, there is no shrine, there are no laws, there are no trees; I am living in a world of minds; my thought flows toward them, and theirs toward me continually; if I hunger, it is for their thought; if I am thirsting, it is for their greater truth, for some grand thought that has swept over me a little out of my reach—that I grasp for and am not equal to attaining. But my soul is not filled with images of physical life shaped to the fancy like the pictured clouds of sunset, where people go up to great cities earning their daily bread, and where are reproduced the various cares, labors and industries that characterize the mundane state. Pray God that you plant no cities in the world of souls, no places where man's plans on the general routine of daily life, for that small hope of gain which eats out the heart of humanity; let us rather toil for the fruitage of truth, born in the spiritual kingdom. God knows I was material enough in the senses while on earth, but I will not tell you that I have not experienced; and I have not experienced any one of the desires, longings, appetites of the physical body; but I have continually experienced the unutterable longing for knowledge, an insatiable thirst for the truth, the desire for more and more of heaven in the consciousness of my friends as I desire to greet you by my consciousness.

Does it matter where you are at this time? You are neither at St. Peter's nor St. Paul's, nor do you worship in any of the chosen temples reared to God at this hour; but if I mistake not, without any stated symbol or ordered ritual or creedal form you are drawing near the Holy of Holies. The inspiration of prayer is upon your spirits, and the voice of answering ministrations is near your souls; there is an altar-fire built up by your aspirations and desires, and you yearn toward heaven with the longing to be possessed with the consciousness of communion with the loved who have gone before. From the homes where they dwell they now speak out to you with my voice; they give through my words their thought in the desire to teach you.

Whatever sphere is yours, to that you will attain. I ask not for the land flowing with milk and honey, for the pearly doors that swing to and fro, when I have the wonderful message of thought, and the sweet fruitage of love, and the unutterable thrill of freedom of communion: a communion between yourselves and the souls that are like yourselves, chanting hymns of praise, not with external sounds of harmony but with a voice that like a pulsation reaches your own soul as world answers world, and light answers light, till it vibrates to the innermost of that heaven, and you with them!

Oh God, by whatsoever path we tread
Until we reach that one supreme state,
Remember us, and let our thoughts ascend—
Flow out to thee, the Wise and Uncreate—
Feeling each soul, each spirit is our own,
And breathing truth into and with an accord,
Until within Truth's mild and radiant zone
We find the matchless splendor of thy word!

BENEDICTION.

May the oneness of The Spirit, whose infinite pulsations evermore reach mankind, abide with you and bless you—God the Father being near each heart in every hour. Amen.

Original Essay.

HUMAN BROTHERHOOD, AND WHAT IT IMPLIES.

BY A. E. NEWTON.

PART ONE.

The doctrine of Universal Human Brotherhood is no new conception of modern times, much less is it peculiar to Modern Spiritualism. Yet it has, through the teachings of spirits and the incitations of a Spiritual Philosophy in our day, received such new illustrations and reinforcements that probably all who call themselves Spiritualists profess to accept it.

The practice of this doctrine, however, on an extended scale—its actual recognition in the customs and business of daily life, its full incorporation into the institutions of Church or State, society or domestic life, in this country or in any other—would be something quite new.

Believing it to be the obvious tendency of human progress, the goal of human evolution, as well as the real aim of true Spiritualism, to bring about this novel result, the writer proposes to inquire what this doctrine of Brotherhood really means, and what will be some of the consequences of its practical adoption by us as individuals, and by a community, State, nation, or the world at large.

WHAT DOES BROTHERHOOD MEAN?

First, it includes Sisterhood. At least the term will be so used in this essay. There is no single English word of the common gender that expresses the full idea. The word *Fraternity*, often used, (from the Latin, through the French) is masculine in form, like our English word. The French word *solidarity*, sometimes employed in its English form (*solidarity*), does not express the whole meaning. It signifies unity or consolidation of interests, but does not hint at *kinship*, which is the prominent idea in our warm old Saxon word *Brotherhood*. The same may be said of the term *Altruism*, lately coined by that progressive thinker, Herbert Spencer. This word (from the Latin *alter*, other means love or regard for others, being the opposite of *egoism*, or *egotism*, which is supreme regard for ego, self. But "Altruism" has not yet found a place in our common dictionaries, and though it may be understood by the learned, it falls to come home to the minds and hearts of the masses like the familiar words of our mother-tongue. For the want, therefore, of a more suitable term, the word *Brotherhood* has come to be used in a broad sense, like the word *kindred*, to include both sexes. In other words, if a *second-hand* witicism may be pardoned, it will be assumed in this treatise that the sisters are embraced in *Brotherhood*.

Secondly, then, Human Brotherhood means the existence of a near kinship, a brotherly or sisterly relationship, which places all on an equality as to natural rights, privileges and immunities in this world, and out of which grows the duty of a kindly regard for, and interest in the welfare and happiness of every son and daughter of humanity—the same kindly regard that is universally recognized as due between the offspring of the same parents. It means that, as children of one great family, all are so interlinked by subtle spiritual ties that the true interests of one are the interests of all, and hence no one can suffer without all, in some degree, suffering with that one—no one can enjoy without all, in a measure adding to the joy of all.

If this be a truth, then it follows that no one can inflict an injury of any kind upon another, or cause suffering by another, without thereby injuring himself and decreasing his own happiness. Hence a true and enlightened regard for one's own interests leads to a careful respect for those of all others. On this high ground, and here alone, can be harmonized all the otherwise apparently conflicting interests of human beings. The masses of mankind, in their spiritual blindness and hardness, do not yet see or feel this truth—not even all who profess to believe in Brotherhood. Hence so many are perpetually striving to secure what they think to be their individual interests and happiness regardless of others—only to find, sooner or later, that happiness does not lie on that road, is not to be reached in that direction. This is because, as we shall see, the grand truth of Brotherhood has its foundation in the nature of man and the laws of the universe; hence it cannot be contravened with success.

This conviction, sentiment, or intuition (whichever it be) of Universal Brotherhood, will be found, as I believe, to be the true basis of morality. Many persons, including many Spiritualists, who have cast aside the claims of authority and tradition as to what constitutes true morality are at sea on the question; and some have come to think it has no basis other than the shifting sands of individual opinion or current belief. But the recognition in the soul of the truth of Human Brotherhood is attended by the intuitive feeling or perception that not only is every human brother and sister entitled to equal rights and advantages with one's self, and every deprivation of right and infliction of injury is wrong, but, further, that every one is also entitled to kindly feeling and to friendly aid in time of need, and to a brotherly or sisterly interest in their welfare at all times. This instinct or intuition of kinship, I repeat, and not any sacred book, or law of church or state, furnishes the true basis of morality, and on it may be erected a standard of morals that is safe, comprehensive and authoritative—the only one that is so. It is the real "higher law," written on the inmost tablets of the soul, higher than all man-made statutes or constitutions, higher than all priestly dogmas or parchment revelations. This statement is commended to the consideration of all thinkers—all who are searching for a solid foundation on which to build a system of morals.

To state the idea in another form: If all mankind are akin, or brothers and sisters of one family, then it is the duty of each to live for the good of all. This is true morality. Anything short of it is unbrotherly, uncharitable, and therefore immoral.

Thus it is plain that Brotherhood means more than the mere negative virtue of innocence or harmlessness—that is, refraining from doing injury to any other, while living solely for one's self. It means the positive virtue of active good-doing to others, and that without partiality.

This makes plain, too, the superiority of the "Golden Rule," as enunciated by Jesus, over the precept laid down by some other moral teachers who preceded him in the world's history. Confucius, for example, is said to have taught, in China, two thousand years before Jesus, as the one maxim proper for the conduct of a whole life: "Never do to others what you do not wish them to do to you." This is a very excellent rule, and one which I fear very few of us live up to even in this nineteenth century of Christendom, much as we may despise the "heathen Chinese." Yet the reader will notice that this rule is merely negative in its terms. It only requires the abstaining from doing harm to others. But Jesus is reported as saying: "As ye would that men should do to you, do ye also to them." "Do good, and lend, hoping for nothing again." "Go ye into all the world and preach the good news to every creature." This is positive, requiring the doing of all desired good things to others, or, in other words, active beneficence. The precept of Confucius, which may in comparison be termed the silver rule, is the dictate of simple harmlessness; and may consist with an utterly selfish and useless life; while the Golden Rule of Jesus is the prompting of a generous good-will to all, an outgushing impulse to bless others, which is the true spirit of Brotherhood, and indicates a higher, diviner inspiration. It is this impulse which prompts the self-sacrifice of the hero, the martyr, the reformer, the philanthropist, the aggressive teacher of new and saving truths, and which is the great motor of human progress in all times. In its absence human society sinks into stagnation, selfishness and corruption, as in all the older civilizations of the East, and notably that of China.

The above comparison is made on the supposition that the words of Confucius are correctly given as ordinarily quoted. (See "Progress of Religious Ideas," by J. M. Child, vol. 1, p. 228.) But since the above was written, I have noticed that a Chinese scholar lately in this country has affirmed that Confucius taught the precept in the positive form, precisely as did Jesus. If this be so, let him have the honor of it. It matters little who first announced the rule. My object is to call attention to—what many have overlooked—the essential difference between the negative and positive forms of the precept, and the vastly different grades of morality they indicate. I must say, however, that the signified condition of China, and its selfish exclusiveness for the last two or three thousand years, hardly comport with any general reception of this precept in the positive form.

SOURCE OF THIS DOCTRINE.

The doctrine of Universal Brotherhood has been spoken of as a conviction, a sentiment, or an intuition. To the writer it seems to be truly an intuition of the inner spiritual nature of man. That is to say, it is a conviction or feeling that springs up spontaneously in the depths of the human spirit, the inmost being of man, whenever and wherever this inmost is developed to any good degree of expression in him. It thus rests upon the highest possible authority, namely, that of spiritual intuition, which is the real voice of God in the human soul.

Hence it is that savages, and all uncultivated, sensual, unspiritual men and women have at best but a dim and feeble realization of either the fact or the obligations of Brotherhood. Such can be indifferent, neglectful, unjust, cruel, revengeful and utterly brutal toward their kind. But probably most human beings have occasional flashes of this intuition, in their better moments; and there are few so debased—outside of savagism at least—as not to feel some admiration of the grand idea of Universal Brotherhood when presented to them, however far from their prevailing tendencies may be.

On the other hand, poets have sung of it, sages have taught it, and prophets in all ages have foretold the coming of its reign on earth. That is to say, the most spiritual of our race—by whom are meant those whose interior natures have been most fully developed—have ever had, and now have, the fullest sense of this universal kinship, and the keenest appreciation of and regard for both the rights and the welfare of humanity. This class always feels an irresistible impulse to be, not merely harmless, but active benefactors of their kind. Jesus taught the Golden Rule, doubtless because it was the necessary expression of his inner life. And the degree of true spiritual growth in any people, or in any individual, may, no doubt, be accurately gauged by the degree of interest they spontaneously and habitually evince in the welfare of their race universally. If any of us are anxious to know whether or not we are progressing in true "spiritual development," here is doubtless the test.

The reason of this seems plain. The inner spirit of man feels and knows its kinship with the inner spirit of every other man; for all are of one origin and one essence; and when so developed as to be the controlling power in the individual, the spirit yearns to bless its kindred, in whatever garb of nationality, color, sex, or mental and moral peculiarities they may have been ushered upon the stage of mortal existence.

If any do not feel this yearning, it would seem to be because their inner spirits, the godlike germs of their being, have not yet awakened to conscious activity.

WHAT BROTHERHOOD REQUIRES.

To be a little more specific, it is plain that Brotherhood requires—

First, negatively, the refraining from all unkind, injurious or harmful acts of any nature toward others. This must include not only the acts usually classed as crimes and forbidden in our statute books, but all such unbrotherly proceedings as taking advantage of the ignorance or necessities of others in trade, or in dealings of any kind—the acquisition of wealth by speculating on the needs of others, as in demanding the highest price we can obtain for articles of necessity—or by ministering to depraved appetites, as in the manufacture and sale of injurious drinks or foods, providing houses or other facilities for gaming, prostitution, and the like—obtaining the products of others' labor of any kind without rendering a full equivalent therefor—claiming the ownership and service of another person, body or soul, as in personal slavery, or in the marriage relation, or any other relation—the prostituting and debauching of another in any way for one's selfish pleasure, regardless of the best interests of that other.

All such acts are self-evidently incompatible with Brotherhood, and any who practice them, or any of them, while professing to hold that great truth, are either hypocrites or grossly inconsistent with their profession.

It is thus evident that this principle, if accepted and applied in human relations, would work a revolution alike in the commercial, financial, industrial and social departments of life. It would put an end to all cheating, extortion, oppression, cruelty, debauchery, seduction, prostitution—to all unwelcome child-bearing, marital desertion, and every other form of wrong. Where a kindly regard for the best good of others takes the place of selfish desire for gratification at the expense of others, none of these evils can exist.

But this is not all.

Brotherhood requires also the refraining from all unkind and injurious words, such as defamatory gossip, scandal-bearing, unfriendly criticisms, the wanton repetition of damaging reports or suspicions about others, when no pains are taken to ascertain the truth of such reports, or to reclaim the one who may have committed a fault. So common, indeed, so almost universal are these practices among neighbors and acquaintances—so entertaining a theme of conversation do the peculiarities, the peccadilloes and failings of our neighbors furnish—that almost every one is apt thoughtlessly to fall into this unbrotherly, uncharitable habit. Spiritualists, I fear, are no more exempt from it than are other people. Yet a moment's reflection must show us that it is a wrong—a great and crying evil in our social life. It blunts the finer sensibilities of our own moral nature every time we indulge in it. It destroys the tender regard we should ever feel for the reputations of others. It withers like a blasting frost the budding impulses of fraternity in any neighborhood, and it tends to enkindle animosities, jealousies, and bitterness throughout the community where it prevails. As some one has truthfully said, "A puff of idle wind can take up a million of the seeds of the thistle, and do a work of mischief which the husbandman must labor long and hard to undo, the floating particles being too trifling to be seen and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits."

Even the negative law of Brotherhood requires us to do nothing to others that we would not have them do to us. Do we like to have others, when they hear a damaging report about ourselves, or think they see a fault in us, or suspect that we have done something which they regard as wrong—do we like to have them go and blazon this to all they meet? or even whisper it to their confidants? Would we not much prefer they should come directly to us and first ascertain whether the report or suspicion be true, or the fault a real one? and if so, like true friends, help us to rectify our mistake and overcome our fault? Is not this the brotherly or sisterly course to pursue, in case we think it proper to take any notice of the faults of others, or of damaging reports about them?

This rule of duty, however, will not prevent our warning the unwary against such as have proved incorrigible in ways that are harmful to others—such as swindlers, confidence-men, impostors, seducers and the like. First, endeavor to reclaim such, and, failing in this, warn those who are liable to be victimized. A brotherly or sisterly interest in others will require this warning. Nor will this rule prevent friendly criticism, in a good spirit, intended to correct the mistakes and remove the faults of others. This kind of criticism is in fact one of the duties of brotherhood. As we wish well to our brothers and sisters, we desire to see them attain the most faultless and symmetrical characters we can conceive, for their own sakes, even though we may not have yet attained such characters ourselves. We are so constituted—many of us, at least—that we are apt to be unconscious of even our gravest faults, especially of those which are hereditary and therefore hardest to eradicate. Others may be able to see these more clearly than ourselves. Blotches on the face can be seen only by looking in a mirror. Hence we often need to see the eyes of our friends as mirrors in which to see our own imperfections. Mutual friendly criticism is therefore often indispensable to the best improvement, and even unkindly criticism may be made very useful, if taken in a good spirit. But if the friendly is courted and made good use of, the unkindly is less liable to be provoked. And when we have grown to that spiritual condition, that humility and emptiness of egoism, in which we can not only accept friendly criticism in a good spirit when given, but can seek for and invite it, there is great hope for improvement. Not much ill then.

Nor will this requirement of Brotherhood prohibit us from fair and just criticisms upon the opinions of others. Opinions, beliefs, theories, are always proper subjects for examination and critical judgment by those to whom they are presented. But we should always distinguish between an opinion or theory and its hold-

er. We may be unparing in showing up the error or folly of a belief, especially when we deem it injurious and dangerous to the welfare of our kind, and yet have none but kind feelings toward those who hold it. But if such feelings prevail, we shall be courteous, considerate, and careful to avoid harsh words and offensive personalities.

But, beyond all this, Brotherhood, in its negative application, requires—

Thirdly, a refraining from, not only all unkind acts and words, but all unfriendly feelings toward others. This, in fact, includes all the preceding. For if we keep all unkind feelings out of our hearts, cherishing only and ever good will toward all, then no intentionally harmful act will ever stain our hands, or unfriendly word pass our lips.

From the heart—that is, from the centre of the affections in us—proceed both our words and our deeds. So long as that centre is a fountain for the impure streams of selfishness or the bitter waters of animosity toward any human being, so long will unbrotherly, uncharitable words and acts be likely to proceed from it. Hence the desirableness of such a purification of this fountain, or such a "change of heart." If you please, (no matter what absurdities unphilosophical religionists may have attached to that phrase) shall actually transform the fount of bitter waters into a well-spring of blessings instead. But leaving for the present the inquiry whether that is possible, and if so, by what means? we shall, in Part Second of this essay, glance at some of the positive requirements of Brotherhood. (Concluded in next issue.)

Spirit-Communion.

DEVELOPMENT OF A REMARKABLE MEDIUM.

BY MRS. A. M. STONE, CINCINNATI, OHIO.

To the Editor of the Banner of Light:

Before commencing the story of my daughter's spiritual development and acceptance of the new philosophy that is now enlightening the world, I will state that until that time I had no belief in a future life. During my childhood I was compelled to read the Bible, but to me it was all a myth. My belief was in accordance with the dictates of my conscience. I taught my children that a pure and good life, a love for humanity, and a reverence for the Creator or Great First Cause, was all-sufficient for this or any other state of existence; that no one ever died or heard much what followed death. In the year 1862 I could know talk about Spiritualism, which I then believed was based on ignorance and superstition. About that time a lady friend, who visited me, would occasionally bring with her the *Banner of Light*, and request me to read certain articles in its pages. As soon as I learned the tenor of the paper I repudiated it with all my powers of vituperation, and remarked that it was strange to me that a lady of her good sense and culture could read such a paper. We often held discussions on the subject, but I always resolved to hold to my own opinion.

It was not long after this that a friend came to me and said she had had an interview with one whom she called a medium, but who was a stranger to her, by the name of Kelzer—Miss Lizzie Kelzer (*God bless her*)—D. H. in her vision seen a man who called himself D. B. (my husband), who requested her to say to his wife that his daughter ANNIE would be developed as a true clairvoyant, if her mother would sit with her at a table, with paper and pencil, for a few mornings, half-an-hour at each sitting. At first I scoffed at the idea with indignation. But somehow the word *clairvoyant* did not seem to arouse in me the same antagonism as *medium*. My attention was further drawn to the subject by the lady's mentioning an occurrence in my past life which no one was cognizant of but myself and husband, which she said the medium had told her. This influenced me to make the trial proposed, as given through the medium.

Although my daughter was as much opposed to these things as myself, still to gratify me she yielded to my wishes. Each morning at a stated hour we would sit as directed. At such times my daughter's hand would seem to be seized by some invisible power and a telegram would be written, without volition on her part, and a signature attached of some one who had departed this life. Like this, for instance: "I am here to greet you; brought by your friend, N. G.," and signed "Marcus Smith." My daughter, having no knowledge of the person, would say, "Mother, do you know him?" I would reply, "Yes, in years gone by." Then another message would be written, and then another in quick succession. My surprise was great, for I knew my daughter's ignorance of such people. After indulging in one week's sitting of this kind, there came a long telegram, written through the hand of my daughter, without her will, describing a man as sitting in a cabin, on a soap-box, biting his nails and swinging one foot (knees being crossed) and thinking of home. I said, "Give your name." "H. S. Stone" was written in a rapid manner. We exchanged glances, as that was the name of my son, then supposed to be living. We queried whether he could be dead, presuming none could be present but those out of the form. We were both silent for a moment, with astonishment, when my daughter exclaimed, "Mother, I see it! I am looking in at a square window of a cabin, and I see my brother sitting on an empty soap-box turned upside down." I at once asked, "How do you know it is empty?" She replied, "I cannot say how I know it, but I do know it." He is biting his finger-nails and swinging his foot" (a habit he had when in deep thought). This was her clairvoyant sight opened, of the possession of which we were previously in profound ignorance.

Shortly after that time, at another sitting, she saw her father, her two little spirit-children, relatives, friends and strangers. Clairvoyance seemed to have been developed in her at the same time, for she would not only speak to the spirits, but would distinctly hear their reply.

So commenced her *mediumship*, which word I no longer condemn, but am proud of it, and am desirous to protect those who possess it, for they are the "chosen vessels of the Lord through whom he speaketh." And I write with pleasure this synopsis of the development of my daughter, as a medium, for communion with the spirit-world. She received such instructions from spirits as to make her proficient in chemistry, medicine, surgery and music, during her short life. I say short, for incipient consumption had been undermining and slowly weakening her frail constitution, and her spirit-friends upheld her by their spiritual magnetism. They said to her once: "You live and breathe in us; the moment we withdraw our hands, you fall." They sustained her until the spirit could no longer be retained in her diseased body. Following this development the *Banner of Light* became to me a beautiful *Gospel of Truth*, and convinced me of the immortality of the soul, a life beyond, and the return and communion of spirits. God bless all mediums and the dear old *Banner*, for which I at once subscribed and have enjoyed reading ever since.

But four persons were cognizant of the facts during the early stages of the development of my daughter, namely, her mother and sister, aunt and cousin. We held our sances in private every day, listening and doubting, watching and questioning, for it seemed a miracle to us, and we questioned whether it was not insanity; indeed, it became so wonderful to me that I at length said, "Daughter, shut down on that, or your life will end in a lunatic asylum." She replied, "Mother, I cannot avoid seeing and hearing, but I will keep it in my own breast." No; my curiosity was too much roused; I must know all! From that time our beloved spirit-friends came to us every day and gave us valuable lessons concerning the future life. They declared they had never died—only changed a material for a spiritual body—and possessed the same individuality they had when here; had the same love for us, and desired to teach us the truths taught by our older brother, Jesus.

They appointed a day and hour when we four "disciples" (as they termed us) should assemble together and receive their teachings through the medium. We followed their directions in holding a seance, when some progressed spirit would take possession of my daughter and make a prayer, at which time she would become so inspired that she would appear perfectly holy.

Three spirits, very near and dear to us, seemed to have control of the medium, and called themselves the "trio." Our lessons opened with "Divine Love," the love of God for his children, the love we should bear toward one another, the love for all humanity, even to the fallen; kindness and tenderness toward the brute creation; that the true worship of God consisted in charitable deeds, kind acts, the elevation of the human race, not by forms and ceremonies, creeds and dogmas, building churches and bleeding the poor to sustain them.

The lessons following taught us the way to walk in the divine path of Jesus, and to follow his examples of goodness and purity, forgiveness and self-sacrifice, even to self-abnegation. They explained to us the states of different spirits after their entrance into spirit-life. The good and pure were made happy according to their earth-lives; the evil spirits were unhappy to the extent of their wickedness. Pride, arrogance, self-superiority, hatred and selfishness were attributes difficult to overcome over there, and they desired us to look well to them here. They confessed their own misdoings and their sufferings before they made any progress. They opened to us the different spheres through which they had passed, and the glories of the beyond for those who earned them, with a continuous progression on and on to all eternity.

These lessons were given until they had communicated all they had learned, and by these teachings to us would have the power to rise and gain more knowledge.

When we alluded to our friends who had departed bearing titles, and leaving wealth which they had accumulated for selfish purposes, they said their titles had fallen, and they were in extreme poverty, remorseful for their pride and pomp, and were endeavoring to work out their errors and become as little children, to inherit the Kingdom of Heaven.

My daughter Annie was a person who would be called negative. She was a delicate, retiring child, and at the age of fifteen years showed consumptive tendencies. She possessed a mild and gentle disposition, was unsophisticated in worldly lore, received a plain education, was a lover of the beautiful, and naturally of a poetic temperament.

The evil and good spirits were brought to my daughter, and she was taught to distinguish between them, and know the pupa from the impure.

A French chemist, who had passed to the spirit-world one hundred years before, became her teacher. She was entirely ignorant of any branch of science. He taught her the technical terms relating to his profession, and she could compound medicines for certain diseases, equal to some of our druggists, as they confessed. During this term of professional study, an old Scotch physician, who is well known in history, who passed over more than two hundred years previous to that time, was introduced by her side. He had been an "F. R. S.," was intellectual and noble, possessing a generous and tender heart, though brusque and rough in his natural manner. He had returned to aid earth's people. He was one of the most scientific physicians of his age, and practiced through her mediumship with most wonderful skill: would make her write prescriptions, using the Latin terms, giving quantities in grains, scruples, drachms, etc., with perfect precision, with his own signature. Each day she became more wonderful, and we felt that such a light "hidden under a bushel" was like denying the Master; but family feelings were to be respected.

At this time only a few friends had any knowledge of her remarkable gift. Her clairvoyance was not to be doubted; she could penetrate the human system with her spiritual eyes and diagnose all diseases, locating them in and giving the medical term or name. She discovered tumors, cancers, abscesses and tape-worms in human bodies that had been pronounced by physicians to be in a healthy state. She removed many of the latter, and performed several cures with remedies prescribed by her spirit physician. Many, many thanks for the aid she gave me.

Her spirit protectors at length told her that, as clairvoyance had now become a science in the world, they wished to do away with the knife in surgery, and had selected one of their best surgeons to operate through her, who would, with powerful chemicals and electricity, cut internally and remove all foreign substances of greater or less growth, and restore any decayed or affected part, made so by a loss of nutriment which those parts required but did not receive through the system.

They wrote through her hand scientific articles, using language and expressions far beyond her learning or ability to compose; also articles on diseases, the laws that govern the body, and the effects of remedies, poisons, &c., in the system, which I hope some day to give to the world.

Many other things were given us by her hand of spirits, which are so much in advance of what has been heretofore given in our philosophy that I shall reserve them until we grow in knowledge up to that point.

During these periods of both day and night spirits, there were brought to her both day and night gifts of every class, from the highest to the lowest. She spoke to them all. Many would send messages to their parents, giving their names, residences, street and number. Some who were wealthy and proud when on earth, and dressed in the richest apparel, would hold out small pieces of money and candles to my daughter, requesting and pleading with her to give them to the poor in their names, as they never gave anything in earth-life, and were now suffering for their delinquencies; others were boastful and defiant, but would leave her presence softened, gentle and humble. She seemed to lift them, by her influence, to a higher plane. They would thank and bless her for the light they had received. Sometimes at night they would come and arouse her from a sweet sleep to ask her for prayers or a knowledge of how to progress. They were always accompanied by her trio, who protected her against all harm-lives and errors, which would afterwards be proven true by inquiry.

The spirit of a celebrated musician, a pianist, perfect in his art, admired by all who heard him, and a pet in fashionable society in his day, but who lived a life of selfish luxury, soon acquired low and dissipated habits. Taking advantage of his gift, he would insinuate himself into private families, and thus destroy their happiness. This spirit was brought into the presence of my daughter by her guides, who desired to lift him from his darkness and suffering, and proposed that he should communicate his musical talent to her, she having the germ of music in her soul, though never cultivated. Being desirous of release from his wretched state, he consented; but she could only bear his presence for a very short time, at stated periods. When first brought into her room, she saw that his condition was terrible, having the appearance of a filthy and loathsome brute. He was not yet cognizant of his repulsive person, so was proud and haughty, as when on earth; but after several introductions to her vision, his spiritual eyes were opened, and he saw himself as others saw him, and became so humiliated that he shrank from all spirits who gazed upon him. He would be held near her, and while sitting at the piano she would improvise most beautiful tunes and compose sweet ballads. By this means the spirit found the road to progression. (Just before my daughter passed to spirit-life she saw this musician-teacher in all his manhood, a reformed spirit, who blessed her for his safety.)

While we would be sitting together, chatting on indifferent subjects, often she would have visions of scenes of magnificent beauty that were taking place in the spirit-world. Sometimes she would see many of the higher spirits, arrayed in gorgeous apparel, conferring together, holding bright colors of every hue and shade, arranging them, and discussing their purposes, so that she might hear and understand their meaning. On one occasion they explained these colors to her as representing musical notes, adding that the people of earth would yet be taught music by colors. (She was influenced to write an article on that subject, which was published in the *Banner of Light* several years ago.) The spirits told her that every invention on earth was given to mortals by them. They produced a photograph in her presence of a wreath of flowers; then a second, but at the third trial they failed, saying, "We can fall as well as you; we are not infallible." They seemed to use a prism to produce the colors. In showing these things they would enact every part as real as in this life.

At one time she beheld in vision another country, a picturesque city, bordered on an expansive blue sea, where fishermen in boats were drawing in their nets. The inhabitants were entirely dressed, in a style foreign to anything she had ever seen. The women and children flocked down to the water's edge to take hold of the ropes and assist in drawing the seine to the shore. The people from the city came down with baskets and vessels to receive a portion of the contents of the seine. When it was opened the gold, silver, white and spotted fish came out and floundered about on the sandy beach and among the rocks on the shore, and each person received his part. As they walked away each particularly observed their costumes, and the peculiarity of the huts bordering a portion of the sea. She was kept in ignorance of the place. Several years after, when on a tour to Europe for her health, she visited the same city, and stood on the shore of the same sea, and saw the very identical act of drawing in the seine transpire in reality; she then knew it was the city of Nice, and the Mediterranean Sea. Thus she recognized the fulfillment in every particular of her vision of years before.

While traveling among strangers she would often be impelled to speak of their sufferings, or else she would take on the pains they felt. In one instance a gentleman from St. John, N. B., got into the same coach with her, and was no sooner seated than she received a pain in her foot, and was obliged to remark to the gentleman that he had a bad foot, and she would like to help it. He looked at her in amazement, and asked, "Which foot, madam?" She told him, then described the disease as a cancerous affection near the large toe joint, describing the color and sufferings of those parts. "Well, madam," he said, "though a stranger to me, you have so well described it, that I must show you that you are correct." He then drew off his boot and stocking. The moment she beheld it with her natural eyes, a remedy was given her by her spirit guides to apply; and when they separated his foot was improving. (Should this meet the eyes of the gentleman he will recollect the circumstance.)

I must give one more instance of the proof of her clairvoyance. I will here remark, however, that the method of sending a lock of hair to mediums in order to discover the diseases of those to whom it belonged, was deemed by me and my daughter the height of folly and superstition; we had ridiculed it beyond expression. A gentleman from the West called upon my daughter, and in his conversation respecting her "singular powers," as he called them, carelessly handed her a piece of paper, folded with the remark, "Don't open it." She at once grasped it tightly in her hand, and said, "This is the hair of a man-servant; I see him; he lives a great distance from here. Oh! he has fits—not catlepsy or epilepsy, but similar to both; he is very poor; these fits are brought on by hard labor and the want of nutritious food; those near him believe that it is caused by liquor, as he occasionally drinks whiskey, but it is not so." The gentleman replied, "All you have said is true, madam; this man lives in California."

The reader can better imagine than I can describe our utter astonishment at this revelation, which proved to us that all our preconceived notions about clairvoyant examinations by lock of hair, etc., were at fault. We felt deep mortification for the unjust condemnation we had given that method of diagnosing disease. To me it was a lesson ever to be remembered, never to condemn what I do not understand!

In the first year of my daughter's development, we desired to have a corroboration of her experiences through another medium; therefore invited our friend, Miss Lizzie Kelzer, to sit in a circle with her. Miss Lizzie and her friend, and the four "disciples" previously mentioned, constituted the circle. The first thing presented to the mediums' vision was a scene in the spirit-world: A fountain of crystal water was seen sending forth jets *d'en*, the fine spray glittering like diamonds and exhibiting rainbow hues. Near by a female spirit was sitting; her lap was filled with brilliant-colored flowers; many little children surrounding her, some of whom were decorating themselves with the rich and variegated emblems; others were climbing a May-pole and twining its slender spire with evergreens, interspersed with the rarest roses. While the mediums were observing this scene minutely and silently, the spirit arose, and as she adjusted her garment, the clairvoyants perceived that it was of the most lovely texture of sparkling silver. The exclamation of one was that "she has a gauzy silver dress"; the other said, "a dress of silver shawl"; and each one alternately described what she saw, and accepted the vision as proof to each other that the same scene was beheld by both mediums at the same time.

My daughter felt great pleasure in the presence of her little spirit-children, who left her when very young—the eldest, four months old, passed over some two or three years before her development, and in her spiritual darkness she wondered where the child had gone, and queried if it existed at all. The youngest, one year old, came to earth some two years after its mother became a medium. The eldest, who in spirit-life had attained the age of five years, she had beheld in vision only, since her spiritual eyes were opened; and the two little angels visited her every day, and indeed at all times when her thoughts dwelt upon them. She would also see them playing with her remaining children, and then follow them as they went to school. She held converse with them the same as with the others, and when she asked a question they could not answer, an adult spirit was ever near, ready to respond. The youngest spoke in her baby language for some time. Annie had no regrets that they had left her, knowing they were still near her. All fear of death was now withdrawn from her, who had always felt that that change was terrible in the extreme. She now looked upon death as one of the brightest and most beautiful vicissitudes given to humanity by our Heavenly Father. Oh! that every mother could feel that blessed consolation! They have the assurance, however, that no medium will ever withhold a response from their loved ones if called upon and desired in true faith. Spiritualism is the open door between the two worlds for all who seek communion with their loved ones.

The little children with their spirit-mates would assemble at eve around their parents, when the former would request their mother to show their little books and toys to their spirit-sisters; these children became so familiar with the invisibles that they had no fear of spirits or ghosts, and as they grew up with them, still hold the truths their blessed mother taught them. Their father would listen to and enjoy their prattle, and learn the antecedents of his family from spirits through his wife, of which she had no knowledge, which proved to him the truth of her mediumistic powers—which he still holds to sacredly.

If in the routine of daily life any little incident occurred of contention among the children, when truth was hidden, she would call upon her little angel children for correct information, and invariably the culprit was named and confession made. She would appeal to them to designate the method of correction, when they would say: "Mamma, do not punish the body for the soul's sake; place them alone where they may reflect on the wrong they have done."

My daughter also possessed the gift of prophecy. She told us of circumstances that would take place in the family, then so far beyond a possibility of ever coming true that her statements were received with perfect indifference. But, after her departure, we have realized many to our utter amazement. One instance in particular, which made us doubt the correctness of her prophecies at the time given, was her naming one of the family—a person of industrious habits, and who had led a strictly abstemious life, and was strong, buoyant and healthy—as one who would become paralyzed. The prophecy was given several years before its fulfillment, and one year previous to her change. We were thrown into sorrow by the sudden and unexpected blow. At the announcement of which I prophesy another was given; the fulfillment of which is still in the future; it was that said person would not pass away by paralysis, but by an affection of the larynx. We shall see.

Her spirit-trio explained to her one day that it required the magnetism of many bands of spirits to sustain her frail body and hold it in the atmosphere of earth, and as they wished to use her powers they strove to keep her yet awhile upon this planet. At her requesting to see those bands, they presented themselves to her vision, one band at a time, until seven were produced. Each band was arrayed in different colors, and the highest or most progressed appeared in gold and silver. They seemed innumerable to her, extending as far as her vision could reach, head above

TO BOOK-PURCHASERS. COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Street, Boston, Mass.

SPECIAL NOTICES. In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents.

Banner of Light.

BOSTON, SATURDAY, JANUARY 24, 1880. PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Street, corner of Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY, 33 and 41 Chambers Street, New York.

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

Business Letters should be addressed to ISAAC B. RICH, Publisher of the Banner of Light, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

It is always difficult for people to comprehend the reality of things that are right around them. It is a difficult matter to take in the "situation."

A New Age.

The general inclination is to accept, it as an entirely New Age, even among such as could not, if they were asked, tell why it is so. They are content to accept the truth on the strength of other men's statements—men who can see deeper and further.

Some are pleased to style the present an electric age, meaning to imply that the hidden forces of the universe, of which magnetism expresses with us the sum, have been released and brought into play, and that their subtle and secret influence has become pervasive, making itself actively felt on all sides.

What also means this all but headlong tendency to pursue discoveries vastly more recent than anything in the past? Why, otherwise, are so many minds bent on inventing, adapting, and, if possible, reconstructing on the basis of what has more recently become known?

What is there in the very air that would lead a person living in the last century to feel wholly out of place in the present one? or a person now living to confess it possible to cramp his existence within the limited and narrower conditions of the past century?

But we contest our ground, as we advance, inch by inch, just as the race has always done, at times appearing to retrograde. The only difference in our favor is, that we possess advantages of situation which former epochs did not possess.

One century, or epoch, concentrates its energies on discovery; another on invention; a third on philosophic abstractions; a fourth on the planting of colonies; a fifth on fierce religious disputes, culminating in wars; a sixth to comparative slumber after so many successive periods of intense activity, during which the soil lies fallow and the seeds sown so thickly in the past have time to germinate and make their appearance in the form of historic record and

poetry. The world has already enjoyed its succession of these differing eras, each one of which has added its peculiar layer of richness to the soil intended for the growth and expansion of the human race.

Now we are arrived at the outcome of all these successive experiences of the world; and it should be surprising in the extreme if we were not at length in the midst of altogether new things; if a new situation did not enclose us; if we were not living in a New Age. To call it electrical does not express the truth of the case in any sense, although it may convey a certain hint of it.

If those who are in the habit of deploring what they see going on around them were able to comprehend the meaning of this mighty movement, silent as it is even when most effective, they would cease deploring and fall to admiring and welcoming. The bottom is not being thrown to the top by the powerful yeast of these vast spiritual forces without a purpose that has been planned in the heavens.

"Superfluous Doctors" Calling for Help!

Every town and city in the United States contains more physicians than are needed, or than can find remunerative employment. It is not that all there is no movement looking toward a decrease in the future supply.

It is not so many months since the Commercial Bulletin of Boston called attention to the large number of students which were yearly sent out from the various medical schools and colleges of this country, and intimated that at the time of the publication of its statement a proportion of one doctor to six hundred people was to be traced, if statistics did not deceive, in Massachusetts.

Many thinking people outside the medical ranks now-a-days have had occasion to ask themselves this question, especially when it was remembered that most of these students came forth from the regular institutions filled with the most antiquated notions, and prejudiced beforehand against all new discoveries or modern improvements in remedial methods.

On the afternoon of the same day Mrs. Richmond addressed what can be unmistakably pronounced "a packed house," notwithstanding the inclement weather. The subject, "The Loves of the Angels," was exhaustively treated by Spirit Emanuel Swedenborg.

Social Receptions.

Since her coming to Boston Mrs. Richmond has continued the practice of holding receptions to parties of invited guests, which usage has become so pleasant a part of her work with her Chicago congregation.

Rev. Joseph Cook says, "I think the estimate put forward that there are now some six or eight million Spiritualists in the country is among the wildest conceivable." Why, Bro. Cook, you are entirely out of your reckoning; there are a larger number than you have estimated.

The Eleventh Annual Convention of the New England Labor Reform League meets in Science Hall, 718 Washington Street, Boston, Jan. 25th and 26th; three sessions daily.

Our correspondent "S. S."—whose favor we shall print next week—states that Spiritualism is doing a good work in Charleston, S. C., several private circles being in successful operation there, and investigators and converts multiplying with promising rapidity.

Prof. Kiddle is to speak at the Everett Hall Conference, Brooklyn, N. Y., Saturday evening, Jan. 24th, and Prof. Buchanan on Saturday evening, Jan. 31st.

to patients, and on the other, to prevent certain other citizens from obtaining a daily livelihood in pursuits where the fruits they bring forth are better and more effectual than those of the privileged classes which this statute proposes to create.

Such measures as the restrictive statute proposed have every mark of an attempt to oblige by law the citizens of Massachusetts (or wherever such enactments may be proposed), to support "wily, nifty" the rapidly swelling horde of "regular" apprentices (in whom the public are fast losing confidence), which the medical colleges are annually turning out as cited above; and to "stamp out" the troublesome saying, "Success is the best diploma," which has gained so wide a circulation now-a-days, and which these regulars are forced to acknowledge to themselves they can not disprove otherwise than by the power of law.

The present State enactments against "malpractice" and "false pretences" are of sufficient scope to meet all just requirements in this case, and we suggest to all members of the General Court, who love justice and fair play, that the true course to be pursued by that body is to do as two former Legislatures have done, regarding this "Doctors' Plot" business, viz: leave the people of Massachusetts—whether practitioners or patients—perfectly free, so that the best of all remedies, agents, or modes of treatment known to man, may be used without fear or favor, (each being judged by its fruits), and undisturbed by any red tape restrictions whatsoever.

On another page will be found a petition in remonstrance against this proposed measure in behalf of Allopathy and its temporary allies. Friends of unrestricted freedom in medical practice throughout Massachusetts can do a good work toward advancing their opinions by cutting out these petition-heads, pasting them upon sheets of paper, and circulating them for signatures in the immediate localities where such parties reside. Let us hear from every city, town and village in Massachusetts. Upon the completion of the signatures, these petitions should be forwarded at once to this office, where they will be put into the hands of a number of gentlemen who have interested themselves in this truly righteous cause, to be by them presented in due form to the constituted authorities at the State House.

Mrs. Cora L. V. Richmond in Boston.

On our first page will be found a verbatim report of the fine discourse delivered in Parker Memorial Hall, Sunday afternoon, Jan. 11th, by Spirit George Thompson, through the trance mediumship of Mrs. Richmond. This address was to its close listened to with marked attention by an audience which filled the hall. The spirit evidently felt the full force of his subject, and his views, as will be seen by the report, were couched in the choicest of language.

On Sunday morning, Jan. 18th, Mrs. Richmond addressed a large audience in Berkeley Hall, her theme being, "Marriage in Spirit-Life." During the course of the exercises George A. Bacon, who presided, announced that from public and private word received, it was plain that Mr. W. J. Colville was satisfactorily filling the measure of anticipation which the announcement of his intended tour to Chicago had aroused among the Spiritualists of that city. Mrs. Richmond's lecture on this occasion was pertinent to the fullest degree—of which fact our readers will soon become personally cognizant, as we shall print the discourse verbatim ere long. Several questions bearing directly on the subject of the address were answered by the guides of Mrs. Richmond; and "Oulina" improvised a poem on three subjects selected by the audience, viz.: "The Ideal of Marriage in Spirit-Life," "The Language of Flowers," and "The Gift of Healing."

Cleveland (O.) Lyceum Election.

At the Annual Election of officers for the year 1880 the following persons were chosen: N. B. Dixon, Conductor; Sara A. Sage, Guardian; Prof. W. Hatcher, Musical Director; John W. Pae, Secretary; Mrs. M. C. Batchelder, Treasurer; Maynard Wilkenson, Librarian; Herman Walker, George H. Ackerson, Sherman Hatcher, Guards.

A correspondent of a Brunswick paper writes from Freinwalde, on the Oder: "A great calamity has befallen the village of Brahlitz, in the Königsberg district. A medical man from Zehden vaccinated all the children of the age of twelve and the young infants. All of them—above seventy—have, says the correspondent, become ill, and several have died. It is supposed that poisoning of the blood, in consequence of unclean lymph, has taken place. A commission of inquiry, consisting of the district physician, the district surgeon, the public prosecutor, and a member of the board of health, has been appointed."

Thomas Marsh and Charles W. Drake, whose names have been favorably known for some years past to the Spiritualists of Boston, have established themselves at No. 919 Washington Street, (under the firm name of Thomas Marsh & Co.) and in addition to the usual stock to be found in the stores of stationers and news-dealers, also offer to the attention of the public the contents of a finely selected circulating library. They keep for sale the Banner of Light and other spiritual publications. Give these gentlemen a call.

We are in receipt of a kindly letter from William L. Booth, Esq., (of Hempstead) President of the Spiritualist Association of Texas, enclosing (for which we present our thanks) a cabinet photograph of himself, and one also of his son, Richard R. Booth, a noble and conscientious young man, who met with death by assassination in Hempstead on the 30th of last July.

Thomas Walker, the trance lecturer, spoke in Macclesfield, Eng., Dec. 26th, to a large and interested audience. His discourse was briefly reported in the Chronicle.

Regarding the Editor-at-Large Project.

About the holiday season Dr. Brittan called one day on J. V. Mansfield to inquire after the health of himself and family, and to congratulate him on the rapid progress of the spiritual cause throughout the civilized world. During the interview the spirits signaled their presence, when the following communication was given:

DEAR BRITAN—I rejoice exceedingly to take you by the hand again. I have not absented myself from you since my advent in the spirit-world. While I lived in the body we seldom disagreed on any important matter. I have often had the pleasure of looking over your remarks in the papers since my arrival here. Your fearless manner of dealing with the subject of spirit-intercourse I always admired, and not less so since I became a spirit. I consider the move to make you Editor-at-Large was in a great measure brought about by my influence, and somewhat that of N. P. Tallmadge. The step is one in the right direction, and it must succeed; you need have no fears. Our mutual friends, Hallowell and Owen, are exerting themselves in this behalf. Again I say, Bro. Brittan, fear not, we are with you. JOHN W. EDMONDS.

A learned Professor in a foreign University, Master of Arts and Member of the Royal Society of Literature, in a private letter, recently received, thus refers to Dr. S. B. Brittan:

"I have seen from time to time in the Banner of Light proposals for securing his services as Editor-at-Large. I earnestly hope that means will be found to this end. I know of nothing more calculated to serve the wide cause of Spiritualism than so enlisting his services. I read all that comes from his prolific pen with interest and profit."

THE EDITOR-AT-LARGE CIRCULAR, which bears the names of prominent individuals, will soon be placed before the public. That Dr. BRITAN is the right man in the right place we have not the least doubt. We have room at this time only to quote the following paragraph from the Circular:

"All the friends who approve of this enterprise are invited to take an active part in rendering it an eminent success. The incidental expenses attending the thorough prosecution of the work will necessarily be considerable, and it is to be hoped that the sum of \$3,000 may be raised for the current year."

Amount Received.

Table listing donors and amounts: Colby & Rich, Boston, \$50.00; Jerome Fassler, Sr., Springfield, Ohio, 100.00; A Friend of the Banner of Light, 500.00; L. Downing, Jr., Concord, N. H., 10.00; A Friend, Boston, 10.00; Mrs. Flora B. Cabell, Washington, D. C., 10.00; C. Pollock, Virginia City, Nev., 5.00; E. P. Upton, Derry, N. H., 3.00; Mrs. Almira P. Thayer, Vernon, Vt., 2.00; P. S. Briggs, Charlestown, Mass., 10.00; Mrs. E. W. Gullford, Cincinnati, O., 5.00; Daniel Baldwin, Montpelier, Vt., 1.00; D. T. Averill, Northfield, Vt., 1.00; Almeida A. Fordham, Victoria, Texas, 2.00; Friend, Islington, Mass., 1.00; Gad Norton, Bristol, Ct., 2.00; George A. Bacon, Boston, Mich., 5.00; Augustus Day, Detroit, Mich., 3.00; M. V. Lincoln, Boston, Mass., 1.00; A. P. Webber, 2.00; Wm. Luther, Rochester, N. Y., 5.00; W. H. Crocker, Port Allen, Iowa, 2.00; E. C. Hart, Oberlin, O., 5.00; B. T. C. Morgan, St. Louis, Mo., 35; H., 5.00; "An old subscriber," Brooklyn, N. Y., 10.00; Amos Kent, Rock Island Arsenal, Ill., 2.00; Nathan Johnson, New Bedford, Mass., 2.00; M. W. Comstock, Niantic, Conn., 1.00.

Amount Pledged.

Table listing donors and amounts: Mrs. E. Bruce, 10.00; H. Brady, Benson, Minn., 2.00; Nelson Cross, New York City, 10.00; E. Samson, Ypsilanti, Mich., 10.00; F. J. Mahan, Ypsilanti, Mich., 5.00; E. Whelpley, Hampshire, Ill., 5.00; Religio-Philosophical Journal, Chicago, Ill., 25.00; E. J. Durant, Lebanon, N. H., 5.00.

Total, \$864.35

Disclaiming the Honors.

A private correspondent, in a recent letter to a friend, thus comments on the article entitled "THE OLD AND NEW YEARS," which appeared in our issue of December 27th: "S. B. Brittan abnegated his right to the poet's title, in a very gracious fashion, but he had no right to do so. The whole of his NEW YEAR'S article is but a poem, including the rhyming lines, which are beautiful. The whole rings one melodious chime from the commencement to its close, with no jar in its cadences. The thoughts are beautiful as well as useful and necessary. The Old Year has brought sorrows to most of us, and to him a full share. If he can sing such songs, then many more should sing who now but weep and lament. I cannot see that Tennyson's song is any sweeter, purer, truer, more comprehensive, or more perfect in its rhythm. Let us have more of such poetry."

The Trial by Fire Again Repeated.

Our readers may have noticed in our issue of Jan. 10th, a news paragraph wherein it was stated that the extensive establishment of Messrs. Rand & Avery, printers and book-binders, etc., situated at No. 117 Franklin and 67 Federal streets, had been somewhat damaged by the disastrous conflagration which visited Boston on Sunday evening, Dec. 28th, whereby some of the finest business blocks in this city were destroyed, including the publishing office of the Atlantic Monthly magazine, and other landmarks of a financial and literary nature. The full extent of that damage has not until the present moment been definitely settled upon, owing to delays in calculating the amount of insurance due in equity under the circumstances. But we are now called upon to state that for the third time the hand of the fire-king has been laid upon the Banner of Light Publishing House, in the shape of pecuniary loss. The full researches which time has now enabled all parties interested to make, demonstrate the following facts: In that fire we lost all our stock of white paper, all the book sheets which we had printed but not bound, and all dies for the book covers of all the works which we have published; this destruction of property, to say nothing of the serious inconvenience to which we are put in a business way, involves a money loss exceeding three thousand dollars, of which amount our insurance does not cover one-half.

A Parable.

A venerable medium who had done nearly thirty years what had been desired of him on the part of the spirit-world, came to Boston poor and homeless. A good and great man came either also. He had at his command wealth, and he put into the hands of the homeless medium a well filled purse, saying in his usual quiet and loving way, "Take this, and when thou needest more, it shall be given thee."

At present the Banner of Light is not permitted to give the name of the grateful recipient or the generous benefactor.

This noble friend of man reminds us of an oft-quoted parable, recorded in the tenth chapter of the gospel according to Luke. May we not say to our readers, "Go and do likewise?"

The Medicos in Wisconsin.

A correspondent writes us from Madison: "The Allopathic, Homeopathic and Eclectic schools of medicine have fixed on the present time to make a united effort with our Legislature for the passage of an Act to crush out what they term 'quacks,' i. e., everybody who does not agree with them in practice. The regulars failed of their purpose last year—I trust they will meet with no better success on this occasion. Our liberal people in this State ought to send in their protests to the Legislature, and should do so at once." All which is the embodiment of correct sentiment and sound advice.

On Friday evening, Jan. 16th, the friends of Mrs. Hattie E. Wilson, in considerable numbers, attended a reception given in recognition of the services rendered by her spirit-friends, at Amory Hall, Boston. J. B. Hatch acted as Chairman, introducing Mrs. Wilson in a brief speech; that lady then bade her friends welcome, and at the conclusion of her remarks Miss Cora Hastings favored the audience with a song; Mr. Charles W. Sullivan was warmly received, and gave two fine recitations; Miss Susie M. Adams, Nettie Ladd, Kittie Bosquet and Miss Lizzie Dawkins added much to the pleasure of the evening with recitations and instrumental music. At 10 p. m. the seats were removed and dancing was continued until midnight, when the company separated with good wishes for the hostess.

Mrs. Emma Hardinge Britten and Dr. Wm. Britten have returned to the United States after an extended tour in Australia and New Zealand. They arrived, Dec. 31st, in San Francisco, by steamer "City of New York," after a long and tempestuous passage. On the 4th of January Mrs. B. spoke in Charter Oak Hall, her subject being, "Where are the Dead?" Her lecture was well spoken of by the Alta California of the 5th. From the advices which reach us we judge she speaks for the present in Charter Oak Hall. She will be happy to form engagements to lecture en route for Boston and New York. This will be Mrs. Britten's farewell tour in America prior to her final departure for Europe. She may be addressed till further notice in care of Mrs. Ada Foye, 126 Kearney street, San Francisco, Cal.

SPIRITUALIST LECTURES.—Mr. A. E. Newton writes thus to Dr. Peebles: "I received and read with great interest your 'Parker Memorial Hall Lectures,' and thank you most heartily for dealing so boldly and squarely with some of the religious bearings of Spiritualism, which too many Spiritualist lecturers are wont to ignore. Go on; and may the Christ-angels sustain you, and give you a tongue of flame to melt away the materialism which has so largely taken the place of true spiritualism."

For sale by Colby & Rich; price, twenty-five cents.

Next Sunday concludes the engagement of Mrs. Richmond in this city; but her lectures have been so fully appreciated by our citizens, that the committee in charge of the meetings have decided, if possible, to secure this eloquent speaker for the five Sundays of February next. There is little if any doubt but that their efforts will be successful. In case they are, Mr. Colville will in the meantime remain in the West.

The Holmes media are permanently located at 508 11th Street, N. W., Washington, D. C., where, we are informed, they have resumed their sances under the most satisfactory conditions, and with the very best results. Parties desirous of witnessing materializations in their presence can rely on having a sitting any evening in the week except Saturday.

The anniversary of the birthday of Thomas Paine will be appropriately celebrated, Jan. 29th, at Train's Hall, Lowell, Mich., Hon. J. M. Mathewson presiding. Speaking at 2 o'clock and 7 o'clock p. m., by Rev. J. H. Burnham, Mrs. L. A. Pearsall, and Marvin Babcock, and a social dance further on in the evening will comprise the exercises.

The Third Annual Report of the Treasurer of the Onset Bay Grove Association, for 1879, has just been published in pamphlet form. Copies can be obtained on application to W. W. Currier, of Haverhill, Mass. The report of the exercises at the annual meeting of this organization, just received from Dr. H. B. Storer, Clerk, will appear in our next issue.

BRIEF PARAGRAPHS.

The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.

PRE-EXISTENCE.

The books say well, my brothers! each man's life the outcome of his former living is; The by-gone wrongs bring sorrow forth, and woes; The by-gone right breeds bliss.

A REAL TREATMENT CURIOSITY.—A pair of water tight boots.

A dull axe never loves grindstones, but a keen workman does; and he puts his tools on them in order that they may be sharp. And men do not like grinding; but they are dull for purposes which God designs to work out with them, and therefore he is grinding them.—H. W. Beecher.

The Sultan has issued a decree that the rations for horses, which have from time immemorial been served out to naval officers, shall be discontinued. The Oriental "horse-marines" are consequently "bathed in tears of regret."

The expert before a combination bank-look when the combination is unknown to him, is in a position similar to that in which are placed even the most skillful teachers by their endeavor to reach certain minds.—Sunday Afternoon.

The independence of solitude is oftentimes the quintessence of sweetness. That is, when a boy is lapping molasses from a stick he is just as slyly inserted into the bung of an out-door hoghead as soon as the owner gets out of sight.

A Cincinnati man, noted for his skill in borrowing money which he never repays, was awakened one night by a noise in the parlor below, and going down stairs discovered a burglar there. He made his acquaintance at once and borrowed all the money the poor burglar had. House breakers cannot be too careful nowadays.—Saturday Night.

The next walking match should be held in Lapland.

At 10, a child; at 20, wild; At 30, strong; at 40, during a storm; At 50, wise; at 60, rich; At 60, good, or never.

—[Buffalo Courier.]

A gentleman went into a San Francisco restaurant and ordered some chops, the bones of which he quietly handed to his hunting dog concealed under the table. The waiter told the proprietor that he was sure the customer was either the devil or an editor, as he was so hungry he ate all the bones.

A JUVENILE ACROBATIC FEAT.—Grandpapa: "What on earth is the matter with you, Tommy? You have been crying all the morning." Tommy: "So would you cry, too, grandpapa, if you fell down twice without getting up once."—Fun.

Mrs. Cora L. V. Richmond, the regular speaker of the First Society of Spiritualists, has left the city for a month's sojourn at Boston, where she is very much in request, and will speak every Sunday of her visit in Parker Memorial Hall. A year ago, during a month's visit, hundreds were turned away from the hall, for lack of capacity, at her every appearance. During her absence, Mr. W. J. Colville, a noted trance speaker, will officiate in place of Mrs. Richmond, at the church, corner of Monroe and Laflin streets. This is Mr. Colville's first appearance in Chicago. Relatively he occupies the same position in Boston that Mrs. R. does here, and it is in fact a temporary exchange of platform. Mr. Colville is certain of a hearty welcome at the hands of the Spiritualists of Chicago.—Chicago Times.

Propagating sponges by cutting the live ones into small pieces, attaching them to lumps of rocks, and sinking them to proper depths in suitable places, is proposed by a Professor Schmidt. He thinks in three years they will be marketable, and yield a handsome profit.

Old King Coal was a merry old soul, Who sat by his well-built fire, And, listening to the breezes blow, said, "Coal must go up higher. And is the lot of the poor in the cold— No one to help them, not one to aid, And looking over his books and gold, Advanced it one dollar a ton.

The "Chinese Encyclopedia" has just been published to meet a long-felt want in the Flowery Kingdom. It deals with every subject and treats of every clime. In point of completeness it may be said to rival the labors of literary men in any age. It comprises 5,000 volumes, which can be had for \$7,500, and is authoritatively stated to be very cheap at that price.

An English undergraduate at examination, on being asked to repeat the parable of the Good Samaritan, thus did it: "A certain man, journeying from Jerusalem to Jericho, fell among thieves." Then he stopped. "Go on, sir," said the examiner. "And—" "And what? Go on, sir." "And the thieves sprang up and choked him!" triumphantly ended the youth.

The President has nominated James Russell Lowell of this State to be Minister to England; also John W. Foster, of Indiana, to be Minister to Russia.

All the earth is filled with blessing Which no sorrow can destroy, And for every trial and trouble, There shall come a day of joy. There are moments full of silver As the showers from Heaven fall, And the tenderness of loving Is the blessing of them all.

A French editor has for a barometer a gingerbread general. Every one knows the influence of the temperature on gingerbread; the least dampness softens it. Dry weather, on the contrary, dries it up and hardens it. All that the gentleman has to do every morning is to ask his servant what the general says. The faithful domestic goes and puts his thumb on the figure and answers either "The general is soft to-day; you will please take your umbrella," or "The military man is firm; you can put on your new hats."

Our Premium Engravings.

In answer to the query how we can afford to furnish such costly steel-plate engravings upon the terms offered on our eighth page, we reply: That owing to the difficulties and expense attending their introduction and sale throughout the country in the ordinary channels of trade, and the continued depression in the picture market, we have contracted for several thousand copies at reduced prices, our subscribers receiving the benefit of such favorable purchase.

We give a choice of one picture free to all those who send us three dollars for the Banner for one year; and one or all of the other four pictures can be had at merely nominal prices, without paying two extra commissions—one to the jobber, and the other to the retailer.

We make no charge for extensively advertising the engravings, and we mail them, prepaying postage to all parts of the United States. A speedy and widespread circulation of the works is thus assured, saving the publishers the heavy expense of advertising, and the employing of commercial travelers and agents.

The publishers assure us that the engravings shall be printed with as much care—as the best art-printers—as those that they have heretofore sold at two and three dollars per copy. Because we have made such favorable purchase, and because we believe in beautifying the Home with such charming and masterly works of art, and hoping to increase the circulation of our paper by many thousands, and thus be at least partially if not wholly repaid financially for the heavy investment, we shall for a time give premiums—(not cheap flashy chromes)—but choice Gems of Art, worthy to adorn the walls and portfolios of cultured homes. They embrace a pleasing variety in landscape and home scenery, combined with refining and exalting sentiment.

Those who already possess some of these engravings need not hesitate to order the five copies in renewing or beginning their subscription, for they can readily think of friends to whom the duplicate copies would prove to be very acceptable gifts.

There are reasons why this premium offer may be limited in time, therefore all who desire copies on steel of JOSEPH JOHN'S GREAT PAINTINGS upon the present favorable terms, should at once improve this rare opportunity.

CHELSEA.—Spiritualist meeting in Temperance Hall, corner of Broadway and Second streets, on Sunday, Jan. 25th, at 7:30 P. M. Speaking by Mrs. N. J. Willis, of Cambridgeport. Other mediums will also be present.

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

A correspondent writes: "W. J. Colville, the eloquent trance medium, will lecture in Cleveland, O., Sunday, Feb. 1st, before the First Society, and Monday, Feb. 2d, before the West Side Society, and probably in Chagrin Falls and Geneva during the week. Mr. C. will be accompanied and assisted by Mr. Thornton, organist and vocalist. Our seating capacity is six hundred, but we expect every chair will be filled."

Mrs. Jennett J. Clark's health is restored, and she will now answer calls to lecture, and give parlor sances. Her address is Plainville, Conn.

Mrs. Sarah A. Byrnes spoke to a large and appreciative audience in Hartford, Conn., Jan. 11th. She will speak there again Jan. 25th and Feb. 1st. Mrs. B. is a fine speaker, and an honor to the cause she advocates. Her address will be for the present, 33 Windsor street, Hartford, Conn., care of Mrs. A. E. Reed.

Mrs. Ophelia F. Samuel spoke in St. Louis, Mo., during December, and we learn that owing to the increasing interest in the lectures, and large attendance thereon, the people of St. Louis have insisted on her speaking for them still another month. She will continue to speak there during the month of January. After that time she will probably fulfill an engagement at Whittier, Ill.

Abram James, well known for his "gift of tongues and clairvoyant mediumship," is stopping at and exercising his gifts in Dr. Paul Castor's Healing Institution in Ottumwa, Iowa.

J. Frank Baxter lectured in Norwich, Conn., Sunday, Jan. 18th; Wednesday evening, Jan. 21st, in Natick, Mass.; on Thursday evening, Jan. 22d, he speaks in Peabody, Mass.; Friday, Jan. 23d, in Rockland, Mass.; and on Sunday, Jan. 26th, in Lynn, Mass. February appointments in Maine, the Sundays being engaged to Bangor. Address him for week evening services at 13 Walnut street, Chelsea, Mass.

Mrs. M. A. Fullerton, M. D., is now located in Buffalo, N. Y., (33 East Seneca street,) and will receive calls to lecture at short notice and on reasonable terms.

A correspondent writes that Frank T. Ripley has been doing excellent work in Sheboygan Falls, Wis., during January, and will remain there during the month. He goes to Dayton, O., for February. His tests from the public platform give, we are informed, excellent satisfaction.

Mrs. L. Pet Anderson is now located at 207 Pennsylvania Avenue, Washington, D. C. Her son, Wells, a gifted pianist, discourses music at her sances.

Capt. H. H. Brown would like to make engagements, either for Sunday services or week evening meetings, for February and March. He can be addressed at 252 Steuben street, Brooklyn, N. Y.

W. L. Jack, M. D., will return to his office in Haverhill, Mass., on the 23d inst.

Miss Lochlan has not been able to receive her friends after her usual custom, on account of illness. She will not be in the city for a few weeks, as a change is necessary for her returning health. Her address will be 168 School street, Lowell, Mass.

Abby N. Burnham spoke in Derry, N. H., Jan. 18th, to a crowded house. She will speak in the Unitarian Church, Haverhill, Jan. 25th. Her permanent address is 320 Tremont street, Boston, Mass.

Mrs. Frances Dillingham, of Lynn, has recovered from her long sickness, and will be pleased to receive her friends and patrons at her office, rear of 19 Market street, that city. Mr. and Mrs. Dillingham will be in Boston, on Tuesdays of each week, at 52 Village street.

Everett Hall Spiritual Conference, Saturday Evening, Jan. 17th.

Our last Saturday Evening's Conference Meeting was largely attended—a full house—Mrs. Helen M. Slocum, of New York City, delivering the opening address, subject, "What Good has Spiritualism Done?" The opening address, as well as those that followed, were of more than usual interest and importance, as evidenced by the fact that the Conference did not adjourn until 10:45 o'clock—half an hour beyond the customary time.

Mrs. Slocum's most admirable address was followed by speeches by Mr. Badger, Mrs. H. A. Cate, Mr. Duff, Dr. V. P. Slocum, and Dr. Fish.

Next Saturday evening, Jan. 24th, is set apart by the Conference for a lecture by Prof. Henry Kiddle, of New York City, subject, "Why I Am a Spiritualist."

Mrs. F. O. Hyzer's Public Labors in Brooklyn. Engaged to speak for the Brooklyn Spiritualists Another Month.

Mrs. F. O. Hyzer, the regular speaker of the Brooklyn Spiritual Society, continues to draw full houses for her Sunday evening lectures, and constantly increasing numbers to her afternoon lectures. Such is the interest which Mrs. Hyzer's addresses—as profound as they are brilliant—have awakened in Brooklyn, that the officers of the Society, responsive to a unanimous and enthusiastic demand, have renewed their engagements with Mrs. H. for another month.

It is gratifying to notice, and is an encouraging indication of the Spiritual cause in Brooklyn, that Mrs. Hyzer's lectures have awakened such an interest as is evidenced from the size of her audiences, and the enthusiasm—the demonstrative enthusiasm—with which her grand inspirational utterances are received.

Preceding last Sunday afternoon's lecture the President made the following statement:

"It will be interesting to this audience to learn that a letter has just been received from a prominent British Spiritualist, asking why none of Mrs. Hyzer's lectures, now being delivered in Brooklyn, are published in the Spiritual newspapers, and offering, if any contributions were necessary, to share in the expense of reporting and publishing the same. This is an important inquiry (and other similar inquiries have come to us from other quarters), my answer to which was and is, that though the officers of the Society under whose auspices the lectures are delivered would gladly respond to a public demand, which we know exists, there is not a dollar at our disposal for such a purpose."

No sooner had the last words of Mrs. Hyzer's afternoon lecture been spoken, than a gentleman rose in the audience and proposed a subscription to meet the necessary expense of reporting. Ten dollars were promptly subscribed, and the officers of the Society were requested to call for more, when needed, to continue to report at least one of the Sunday lectures as long as Mrs. H. shall remain in Brooklyn. C. R. M. Brooklyn, N. Y., Jan. 19th, 1880.

A Difference which ought to be Settled by Spirit-Authority.

To the Editor of the Banner of Light: In Dr. Crowell's book, "The Spirit-World," Chap. IX, p. 136, we read the positive assertion: "Guardians are always of the same sex as their wards."

In contradiction to that Mr. Thomas H. Hazard, the much-favored witness for Materialization, in the number of the Banner of Light of Jan. 10th, p. 2, reports: "The distinguishing feature of this séance was that no less than four of the spirit-guardians (two of each sex) of the lady medium present came to her," etc.

Here is a plain discrepancy between two spirit-communications equally well-authenticated and entitled to credence; and a discrepancy concerning a fact, about which it is hard to believe could there be any doubt and uncertainty among the spirits. To whom shall we mortals give credit? To Dr. Crowell's authorities, or the materialized spirits of Mr. Hazard, who no doubt introduced themselves as the guardians of the medium, and of whom two were of the opposite sex of the latter? Perhaps the two gentlemen most interested in the conflicting assertions of their respective spirit-authorities, Mr. Hazard and Dr. Crowell, will be kind enough to take up the question here proposed, and state their reasons through the Banner of Light.

Dr. G. BLOEDR.

Brooklyn, N. Y., Jan. 16th, 1880.

No one should fail to read the very interesting narration: "The Development of a Remarkable Medium," (to be found on our second page,) which briefly details facts and spiritual teachings of no ordinary interest.

Read the business card of Mrs. H. Pettigrew, M. D., of Sterling, Ill., which will be found on our 6th page.

THE

First Society of Boston Spiritualists

HOLD FREE MEETINGS EVERY SUNDAY AFTERNOON AT PARKER MEMORIAL HALL.

The public respectfully invited. Next Sunday the rostrum will be occupied by the well-known and popular lecturer.

MRS. CORA L. V. RICHMOND.

Good singing will be furnished on this occasion by a Quartette Choir under direction of MISS NELLIE M. KING.

Services commence at 2 1/2 o'clock.

The Second Society of Spiritualists of New York City,

Who hold their meetings every Sunday at Republican Hall, 65 West 53d street, have engaged the following speakers: E. V. Wilson, Jan. 25th; P. E. Leary, Feb. 1st and 8th; C. F. Farnio, Feb. 15th, 22nd, 29th and 28th; and Mrs. Elizabeth L. Watson, April 4th, 11th, 18th and 25th. These meetings are well attended, the society is in a flourishing condition financially, sufficient money is realized every Sunday to pay all the running expenses, the burden is evenly distributed, and the meetings as a whole are as satisfactory, harmonious and profitable as any ever held in our city. "W."

Professor Zoellner's Experiments.

Among the new books to be issued from The Spiritualist office is a richly-illustrated translation of the remarkable psychical experiments of Dr. F. Zoellner, Professor of Astronomy at the University of Leipzig. The translation is now being made by C. C. Massey, which is a guarantee of careful and conscientious work; Mr. William Crookes, to whom the last volume of the original work is dedicated, also Professor Zoellner and his publisher at Leipzig, have given special facilities in matters of copyright, and the appearance of the book may be expected in some two months' time.—London Spiritualist.

Attention is called to the advertisement this week of the Banner of Light—a paper devoted to the investigation and explanation of Spiritualism. On this subject it is the best as it is the best in the world, beautifully printed, and all that could be desired. Send for it and be convinced.—Der Zuschauer am Erie, Erie, Pa.

HOARSENESS.—All suffering from Irritation of the Throat and Hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches."

Old men, tottering round from Rheumatism, Kidney trouble or any weakness, will be made almost new by using Hop Bitters freely.

Convention in Michigan.

The Spiritualists and Liberals of Van Buren and adjoining counties will hold their next convention at Breedsburg, N. Y., commencing Jan. 31st, 1880, at 2 o'clock P. M., and continuing over Sunday, Mrs. E. C. Woodruff, of South Haven, and Dr. McCulloch, of Holland, Mich., are engaged as speakers, and Mrs. Otto M. Childs, of Kalamazoo, will furnish vocal and instrumental music. Wm. E. Steidman, a highly gifted medium, is expected to be present. L. S. BUDICK, Pres., Box B, Kalamazoo, Mich. LOTTIE M. WARNER, Sec., Paw Paw, Mich.

Meetings of Spiritualists.

E. V. Wilson, of Illinois, will lecture and give tests in Deveraux Opera House, Omaha, N. Y., on the evenings of Feb. 3d, 10th and 17th, under the auspices of the Omaha Circle of Spiritualists. W. I. T.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

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For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2.50 per year. THE SPIRITUAL RECORD. Published weekly in Philadelphia, Pa. Price 5 cents per copy. \$2.50 per year. THE SPIRITUAL RECORD. Published in Chicago, Ill. \$2.00 per year; single copies, 5 cents. THE HUMAN NATURE. A Monthly Journal of Physical Culture. Published monthly in New York. Price 10 cents. THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 10 cents per annum. Single copies 10 cents. THE OLIVE BRANCH. A monthly. Price 10 cents. THE PSYCHIC REVIEW. Published monthly in London, Eng. Single copies 20 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 5 cents per copy. \$2.50 per year. THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. \$2.00 per year. THE MEDIUM AND DAYBOOK: A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage 10c. THE MEDIUM AND DAYBOOK: A Weekly Journal devoted to the Mediumistic, Price \$2.00 per year, postage 10c. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price \$3.00 per year, postage 25 cents. THE PSYCHIC REVIEW: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents. THE THEOSOPHIST: A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. Subscriptions Received at this Office FOR MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 5 cents per copy. \$2.50 per year. THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. \$2.00 per year. THE MEDIUM AND DAYBOOK: A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage 10c. THE MEDIUM AND DAYBOOK: A Weekly Journal devoted to the Mediumistic, Price \$2.00 per year, postage 10c. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price \$3.00 per year, postage 25 cents. THE PSYCHIC REVIEW: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents. THE THEOSOPHIST: A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

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Special Notice.

Dr. F. L. H. Willis will be at the Quincy House, in Brattle-st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M., till further notice. J. S.

S. B. BRITTON, M. D., is permanently located at No. 80 West 11th street, New York, where he employs Electrical, Magnetical and other Subtilty Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars.

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HEALTHY INSTITUTE. WOODLAND AVENUE, SPRINGFIELD, ILL. MRS. H. PETTIGREW, M. D. 3rd-Jan-24.

NOTICE TO OUR ENGLISH PATRONS. J. J. BOBBS, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to do so subscribe on address Mr. Morse at his residence, Elm Tree Terrace, Clifton Road, England. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us. COLBY & RICH.

LONDON (ENG.) AGENCY. J. W. M. FLETCHER, No. 2 Gordon street, Gordon Square is our special agent for the sale of the Banner of Light, and also the Spiritual, Liberal, and Reformatory Works published by Colby & Rich. The Banner will be on sale at Steinhilf Hall, Lower Seymour street, every Sunday.

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I AM beginning a Gold Mining enterprise in Vermont. I will send the story to any one who would like to read it. J. WETHEBER, 18 Old State House, Jan. 24.—1w

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REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE, AT THE BANNER OF LIGHT FREE CIRCLE ROOM.

Questions and Answers.

CONTROLLING SPIRIT.—We shall be obliged to you, Mr. Chairman, if you will now favor us with your questions.

Q.—Is the present outcry about fraud in connection with Spiritualism warranted by fact?

A.—Decidedly not. It is warranted by the opinions which certain persons have formed concerning ambiguous manifestations, but there is no foundation in absolute fact to justify the present outcry against mediums. We do not consider, however, that mediums are entirely exempt from blame. They pander too much, not to honest investigators, but to skeptical exposers, who do not come into their presence with a view to elicit truth, but only to discover falsehood and ruin their reputations. Spiritual manifestations, if they are convincing in their nature, contain an internal evidence; thus there is no necessity that mediums should resort to the artifices which are employed by mediums in order to produce a delusive effect upon their audiences. We do not consider that mediums should subject themselves to test conditions which do not give satisfaction to the inquirer, because we know that there are conjurers who can escape from a corded box; we know that there are conjurers who can loosen themselves when their limbs are tied. You do not know the way in which they do these things, yet you know they do them by means not spiritual. If mediums will allow manifestations to take place in their presence when the conditions are rare observed are the conditions under which facts of legendain are constantly performed, we cannot see that Spiritualists who encourage such practices are entirely exempt from blame if their mediums are looked upon as frauds and impostors. If the medium would sit in private, with a regular harmonious circle of sitters, and develop his powers before parading them before the public gaze, the public would then have an opportunity of witnessing manifestations of so satisfactory a character that there would be no room for failure, no cause for complaint. The medium who will sit for every one that will pay a fee, can never expect to get the best manifestations. The medium who will only sit for those whom he feels he can sit for successfully, being guided by impression, will not be subjected to the scorn which oftentimes has fallen to the lot of mediums who have been "exposed." We freely admit that there are many mediums whose exposure has been the result of intrigue on the part of the sitters. We were once present at a séance where the medium sat for materialization. He had every reason to believe, if the manifestations were not genuine, that the medium was under the psychological influence of a mesmerizer present, who desired to mesmerize the medium, and make him do his bidding. If a medium is sensitive he can be controlled by a spirit in the body as well as by one out of the body, and can only be shielded from outside influence by a regular development which gives the guides who have charge of him sufficient power to protect him from malific influences. The fault which we would find with the mediums of to-day, if we were justified in finding fault at all, would be that they are too ready to sit for anybody who may wish to sit, and to submit to those tests which to skeptics are not satisfactory tests, because so similar to the tests continually resorted to by those who practice legendain. When peace and love prevail, true, genuine manifestations will occur, of so satisfactory a nature that you will be unable to doubt, whether you are a Spiritualist or a Materialist. When physical phenomena make an appeal to your senses, your senses will be obliged to own either that they are genuine, or that the phenomena are genuine. We would urge mediums to be careful not to let the phenomena speak for themselves; let the spirits give what they can, in their own way, and let the public form their own opinion. A test which is satisfactory to one may be thoroughly unsatisfactory to another. We have never yet listened to an argument concerning the validity of a test which did not admit of a possible, plausible counter argument on the other side. Individual satisfaction can be secured by approaching mediums with a view only to elicit truth.

Q.—[By H.] Will you please to inform us why it is that so many of our mediums prove to be untrue, fraudulent and deceptive, and make so many gross mistakes in their communications and sayings?

A.—Simply because they sit for everybody who will pay their fee. They thus bring themselves en rapport with all classes of minds, with the designing and malevolent, as well as with the pure-minded and virtuous; moreover, because they will sit for the public before they are thoroughly developed in private. Unless sufficiently developed to exercise any particular form of mediumship, you should not advertise that particular form of mediumship as yours. If you have not any particular form of mediumship which will justify you in making an honest appeal to the public, then you should confine yourself to sitting merely for your friends, and gain a living in other ways than through the exercise of mediumistic gifts. When a medium is thoroughly developed, thoroughly under the influence of a band of spirits, the controlling spirit will say, "I do not know if I asked a question he cannot answer; he will say, 'I do not possess the information, and cannot give it through the medium,' then you can form your own conclusions, but a lie will not be told you. If a medium is partially developed and a mesmeric subject, if he sits in this partial state of development for anybody and everybody, the result will be, that he will be frequently psychologized by members of the audience, or by private sitters, and there may be no spirit-control at all.

Q.—Can all mediums materialize? If so, what process do they have to go through?

A.—Mediums do not materialize, but spirits materialize through their instrumentality. All mediums do not possess the power which enables spirits to materialize. A medium who can become a materializing medium is one who generates physical vitality to a considerable extent, because the power which is used in materialization is a physical, not an intellectual power. A spirit may materialize, may present you with a physical form and not give you one word or one idea. It is not the brain which is controlled, it is not ideas which are presented, but it is physical phenomena, and physical phenomena must be an outgrowth of the power which gives it vitality using the physical power. Physical power is vital power, generated by the body of the medium. A physical medium may have the power, if he chooses to sit for the development of materialization, because materialization is the legitimate fruit of the lower forms of physical manifestation. A medium through whom the raps can be produced possesses the same physical mediumistic power which, if developed in an extended line, rests in the unfolding of materialization. In order to develop materialization, it is absolutely necessary for the medium to sit regularly, periodically, at the same hour, on the same day of the week, and with the same sitters.

Q.—Can spirits who are still laboring under the same clouded conditions in which they left the earth-life come to us to give us advice?

A.—Certainly, in some degree they may give you advice. You may receive advice concerning a business matter from a man whose moral character is far inferior to your own. Many persons know more concerning material things than you know, yet they may not be equalled spiritually or morally. They possess a special kind of information, and in this particular they may be more reliable and capable of giving more information to the world than you are. Thus, however exalted you may be spiritually, if you converse with a spirit lower in spiritual status than yourself, concerning temporal matters, that spirit may know the most about temporal matters, because most intimately connected with the earth.

Q.—If you only have a very good authority regarding one of the arts; if you devoted yourself to artistic attainments you would scarcely be looked upon as authority upon a question that pertained to the science

of chemistry. If you wish for communications concerning things of this world, then a spirit who is occupied in connection with this world may be able to give you a valuable communication; if you wish for communications concerning spiritual life, then such a spirit would be inadequate to supply the requisite information.

Q.—Do spirits, after becoming angels, come to us to give us advice?

A.—Certainly; they still continue to give advice; they do not leave off taking an interest in you. If you love any one truly you do not cease to regard that person with affection because your moral or spiritual nature is more unfolded. The desire to benefit humanity is a sacred desire; affection is a sacred thing that abideth forever. If you have ever taken a genuine, philanthropic interest in any individual, the more advanced you become the more intense will be your interest, and the more knowledge you possess; the more elevated you are, the greater will be your power to benefit that person. An angel may be in communication with you, yet if circumstances do not permit the angel to make a direct appeal to you, an angel is obliged to reach you through intermediary spirits, because spirits nearer the earth are capable of coming more directly in contact with you.

Q.—Are spirits always correct in their communications?

A.—Certainly not. Why should spirits always be correct, any more than mortals should be always correct? There are many persons who go out of the body not in a condition of mind to be always correct in every statement they make. They are not instantaneously transformed into angels because they are the mortal form. The old idea of the infallibility of spirits is an idea fast becoming effete. One great good which exposures in Spiritualism have done to the cause and to humanity generally, is the demonstration of the truth to mankind that a spirit is not infallible because out of the body. You commence in the future life where you left off in this life. You know, the moment you enter the spiritual world, exactly what you knew when you left the mortal body; but you will in that life be unaided with every faculty of gaining information more readily by concerning spiritual things than you have been able to here on earth; but a spirit does not know everything. If you think a spirit ought to know everything concerning the spiritual life, simply because he resides in the spiritual world, we might expect you to know everything about the entire globe upon which you dwell, and every person upon earth. It is just as reasonable to expect every denizen of earth to be acquainted with every particular about the earth, as to expect a denizen of a spiritual sphere to be acquainted with every minute particular about that sphere. Persons expect too much of spirits. Spirits, when they return to earth, do not come to do your work for you; they come to assist you to do your work yourselves. Spirits come to give you information which you cannot gain in earthly ways. What benefit would it be to the world if spirits returned in order to tell you what you might already know without their guidance? If you ask a spirit when one of the queens of England began to reign, the spirit would not be maintaining his dignity by answering your question, unless it was important to your midlife. You do not know this certain fact, because this question could be answered by reference to your schoolbooks. The spirit would be only gratifying mere curiosity on your part, or saving you the trouble of looking for yourself, and you would go away from the interview and say, if the question was answered incorrectly, that the medium was not under control, and if answered correctly, that the medium knew it already and that he remembered it, because you remembered it—were you upon earth, and you would quite likely have known what you knew on general subjects. Such a question would not elicit valuable information, neither would it give satisfaction to anybody. Spirits come in order to give information concerning spiritual nature and its development. They will treat upon any question, and give you information upon any subject which will enable you to lead a better, purer life. If you ask with a pure intent, with a desire to receive spiritual knowledge, if you ask in order that you may be enabled to do good, you will then draw into your atmosphere a spirit who will either reply to the question correctly, or else, if he is unable to reply, he will tell you so, because you are in a state of mind to elicit a truthful answer. If you approach a medium in a caviling frame of mind and put a caviling question, with no good desire at the bottom of it, you will undoubtedly draw a spirit neither more truthful; then if you get a false communication you alone are responsible for it, because you brought the sphere which attracted the spirit of low degree into your mind, you come with honest sincerity in your mind, you will either get a truthful answer or no answer at all.

Q.—Are our spirit-friends permitted to visit us in our dreams, to hold converse with us, and advise us in relation to earthly matters, or must we accept our dreams as nothing more than the workings of a disturbed brain?

A.—We do not think, guess, speculate or theorize on the subject, but we absolutely know that spirits visit you during your sleep; we know that spirits make themselves manifest to you in your dreams. There are multitudinous dreams which are received which are not connected with any which if they were recorded, would be sufficient to convince any sane and intelligent man or woman that some outside intelligence communicated to the embodied mortal when his body was in repose. During the day your minds are so full of the cares of this life, that sometimes there is not room in them for spirits to communicate their thoughts to you; but at night, when you retire to rest, your mind is somewhat disburdened, your thoughts are not active, then the spirits are able to link into them ideas, and to give you communications. Many dreams are given symbolically, many spirits show pictures and bring images before your gaze; these images, these pictures, can readily be interpreted, if in a normal condition you will endeavor to carefully remember as much as you can of your dream, and then carefully note any extraordinary occurrence which takes place in connection with you, afterwards. It would take far too long to enter into a general dissertation upon the symbols which spirits employ in dreams. Usually you will be able to determine by after events as to how far your dream has or has not been the result of spiritual communication. You will all of you admit that spiritual intelligence must come from somewhere. Supposing something is presented of which you have no knowledge when in your normal state, it cannot be an excitation of mind which has called forth from your memory the statement of a fact which your memory has never contained. If you receive a prophetic communication in a dream, it is received in after-life; it must be the result of some intelligence outside of yourself communicating, because no mental excitation will bring from out of yourself an amount of knowledge which you did not possess. Intelligence must come from an intelligent source, and in so far as you have proof that you have received intelligence which was not and could not be possessed by you, then you have proof that some one either in the flesh or out of the flesh has communicated with you in purely spiritual ways.

Q.—Do spirits, as they progress to higher states, find it more difficult to communicate with their friends on earth?

A.—That depends upon the condition of mind in which their friends upon earth are. It depends upon their spiritual development and their surroundings. When you desire to do right, when you wish to be benefited, then it is very easy for an exalted spirit to communicate with you. When your desires are of a lower order, then you attract around you spirits of a lower class. Those in more exalted spheres not being in affinity with you, then condition of mind, will find it difficult to communicate. It depends upon your aspirations, upon the height which they reach. As to the measure of direct communication you can have with spirits of very exalted degree, if your aspirations reach to their sphere, if your desire is to be spiritually as they are, then that desire is a means to their communicating with you; but if you have no desires, no aspirations, no desire to where they wish, there is no connecting link between yourselves and them which will make communication possible; then if they communicate with you at all, they must communicate through

those spirits who are one sphere above you, viz: in the sphere to which your aspirations tend.

Q.—Is there a change going on in the physical organization of certain individuals corresponding or preparatory to the change in the physical atmosphere which it is said will be caused by the approaching perihelion of the planets? If so, will those persons who are to form the new type be sustained through this state of evolution by spiritual agencies?

A.—You are now living on earth, and being sustained by the productions of the earth, thus your body is now fed by the food and sustained by the atmosphere generated upon this earth, and must be affected by any changes in the earth or in the air, which is your food. The state of the atmosphere affects your body very considerably; the kind of food which you take makes a difference in your physical construction. You may so live that your features are gross, and your organism large, or you may live so that your features are fine, and your organism small. In one condition of atmosphere you gain weight, in another condition you lose it; your body is continually changing; the atmospheric changes, the climate, and the productions of the earth, which are all of them affected by climate, will of course regulate your physical construction. Those who will be most affected by the atmospheric changes, of course will be the most sensitive, and those most sensitive are the most mediumistic; those who are the most mediumistic will have more power and ability (on account of possessing greater medial powers) to take an active part in being recipients of the inspiration about to be poured upon the earth. Those who will be most prepared for the present crisis has subsided will, of course, be sustained. If not sustained they could not do their work. The fact of admitting that they are destined to accomplish a work is to admit that they will be sustained in order to perform it. The present atmospheric conditions, while they may for the time cause mediumistic persons who wish to lead pure lives to be somewhat inconvenienced, will only tend to remove disabilities eventually, both physical and mental, and from the pressure they will have to undergo they will emerge into a brighter, purer, stronger state, both of mind and body.

Q.—At the present time there seems to be an increasing number of individuals who at times—

from spiritual and other causes—are in a state of almost unearthly prostration, of such a quality that they are unable to meet the requirements of every-day life, and in some cases unable to provide for the actual necessities of life; should these persons make their position known to the friends of Spiritualism, or is there no help for them but to suffer on in this "struggle for existence," without the conditions being understood of the world around them? Is there any light to be given on this most important subject?

A.—Those persons who are subject to such undue prostration, which they oftentimes attribute, and with approximate accuracy, to spiritual sources, will of course be perfectly justified in making known their condition and their requirements to the spirit-world, to the mediums of the spirit-world, and also to all who are philanthropic upon earth; but those persons who require a sympathetic assistance, they do not so much require to be surrounded by the necessities of life, to escape from starvation, as they require to be harmoniously surrounded, and so fortified that they shall be able to work for their own living and assume an independent position in life, thus providing for themselves far better surroundings than they possibly could exist in if treated as beggars, and presented with the cost of their clothing and food. We consider that such persons are extremely sensitive, and should be surrounded by such as possible with those who are philanthropic, who would be interested in the development of their mediumship. These persons are partially developed mediums; their organisms are sensitive, their spirit-guides having only partial power to control them, and then their surroundings being often of a totally inharmonious order, have also power to influence them, so that a continual warfare is being waged between the spirits who wish to assert their supremacy, and the conditions of a darker order, which also exercise a psychological influence. It is desirable that these persons sit regularly in circles with persons who are mentally and physically strong, and at the same time sympathetic. 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Banner of Light.

BOSTON, SATURDAY, JANUARY 24, 1880.

Passing Events.

Last Sunday night was the first anniversary of my public lectures in London, which were begun at the command of the spirits and have thus far been carried on under their direction.

Christmas Day in London was a very dark one, so dark indeed that at noon gas-light was required to discern the objects in the room, and the streets were quite empty.

I have received "The Pioneer," published at Allahabad in India. There is a long article in it headed "Spiritualism," from which I take the following:

"I so frequently hear aspersions cast on the character of mediums, that I take this opportunity of stating publicly that I have had very many sances with Mrs. Woodforde and with Mr. and Mrs. Fletcher in London (all of whom are well-known there), and that I consider it an honor to know them, and I am more deeply indebted to these good friends and to Mrs. Corrie (Fiorie Cook) than I can ever hope to repay them."

After referring to the teachings of the spirits at some length, the writer says: "In conclusion, I would urge all that are interested and wish to learn more of the philosophy, to consult the books that have been written upon the subject."

If a few such articles could find their way into the general press, the inquiry into Spiritualism would increase greatly. We are to have a new spiritual library in London; the office of The Spiritualist is to be this new centre.

It is announced that Mrs. Hollis-Billing will leave England, the last of January, for San Francisco, where she intends to locate. Her work has been very successful in many ways, and she will be doubtless much missed by those who know her.

"Stirring Facts," by Dr. Wolfe, is soon to appear in the columns of the Medium and Day-break. William Hepworth Dixon, Esq., died at his residence, Dec. 27th. Mr. Dixon is extensively known both sides of the water.

Mr. W. E. Eglinton is to read a paper before the Dalston Association of Spiritualists, in January, upon "Mediumship." It will be mostly composed of his own experiences.

There is a great discussion going on as to whether "Sergent Cox was a Spiritualist or not," but the verdict of all who knew him seems to be that he was a Spiritualist conditionally, and that there were many facts which, not being able to explain, he partially accepted the spiritual hypothesis, while at other times he certainly avowed himself a Spiritualist, if not in public at least at sances, of which he was very fond.

Great efforts from great motives is the best definition of a happy life.—Channing.

REMONSTRANCE PETITION.

TO THE HONORABLE THE GENERAL COURT OF MASSACHUSETTS:

A petition by the Regular Faculty has, or will be, presented to your Honorable Body for consideration, for the purpose of regulating the practice of medicine, etc., in this State.

Wherefore your Remonstrants pray that the proposed enactment, which would virtually create a monopoly of the remedial art in Massachusetts for the benefit of a favored few, may not be granted by your Honorable Body, thus leaving the different modes of medical practice open and free to all persons who feel called upon to work for humanity in healing the sick, and allowing to any one afflicted with disease the constitutional right, to employ any individual or any mode of treatment or practice which shall seem to said patient to be the best adapted to the alleviation of his (or her) sufferings.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—The First Society of Spiritualists hold their public sances, on Wednesdays, at 7 o'clock. The public cordially invited. George A. Bacon, Manager.

PAINE MEMORIAL HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at 10 o'clock. The public cordially invited. D. N. Ford, Conductor.

AMORY HALL.—Children's Progressive Lyceum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10 A. M. J. B. Hatch, Conductor.

BERKELEY HALL.—Service every Sunday at 10 1/2 A. M. in this hall, 4 Berkeley street, corner of Tremont street.

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 216 Washington street, corner of Essex, every Sunday, at 10 A. M., and 2 1/2 and 7 1/2 P. M. Excellent quartette singing provided.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 170 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

EVENING STAR HALL.—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sunday at 3 P. M.

157 TREMONT STREET.—The Spiritualist Ladies' Aid Society meets every Thursday afternoon and evening at this place, up one flight. Business meeting at 4 o'clock. Mrs. A. A. C. Perkins, President; Flora W. Barrett, Secretary.

PAINE HALL.—In the whirl of business, and the constant struggle of life, we are too apt to overlook one great and important consideration, viz: the cultivation of those noble qualities which enable us to be more charitable and forgiving to our fellow-creatures.

Our hall was well filled to-day and all were delighted with the exercises, which were very entertaining, consisting of the regular program of music, singing, responsive readings, callistics, &c., together with piano solo by Miss Jessie Hosmer; readings by Miss Helen M. Hill and Mrs. Thomas; recitations by Bessie Pratt, Jennie Hicknell, Grace Warren, Jessie Burns, Lena Weymouth, Sallie Perkins, Albert G. George, Milton; songs by Gertrude Warren, Gertrude Pratt, Mrs. Robbins, Nellie Thomas, and by special request, Hattie L. Rice; duet by Hattie L. and Edith Rice; piece in solo, by Mr. Beasley (encore); remarks by Mr. La Pierre, closing with the "Target March."

West. D. ROCKWOOD, Cor. Sec. Children's Progressive Lyceum No. 1. Boston, Jan. 18th, 1880.

AMORY HALL.—The regular session of our Lyceum was held this morning, and although the cloudy sky gave indications of a storm, yet there was a fair representation of children and audience.

Our exercises were of unusual interest, and consisted of the following: Overture, singing, Silver Chain recitation, Banner March, the following pupils gave recitations: Grace Burroughs, Arthur Bufum, Nellie Nugent, Lizzie Lambert, Albert Hand, Nellie Welch, Sadie Fermaid and Annie Fernald. Mr. Carre performed a fine solo, accompanied by the quartette of the hall.

The exercises closed with the Wing Movements and Target March. J. B. HATCH, JR., Secretary Children's Progressive Lyceum No. 2. Jan. 18th, 1880.

THE "MASQUE PARTY" given by Lyceum No. 2, at Amory Hall, on Tuesday evening, Jan. 13th, was a decided success, some eighty couples being present.

The costumes were very fine, and the characters well represented. The third regular entertainment for the benefit of our school will take place at Amory Hall on Tuesday evening, the 27th inst. All are cordially invited. J. B. HATCH, JR.

ANNIVERSARY CELEBRATION.—About fifty of the friends of Mr. and Mrs. L. F. Thompson met at their home on the 2d inst., to celebrate the fifteenth anniversary of their marriage.

The evening was passed very pleasantly, and after listening to select readings by Mr. E. D. Stuckney and Mrs. Little J. Thompson, the daughter of the host, a collation was partaken of, after which all retired to their homes. Mr. and Mrs. Thompson are old workers in the spiritual field, and we wish them many more years of wedded happiness.

PYTHIAN HALL.—The morning exercises were opened last Sunday with an invocation through the organism of Mrs. Roberts, who is developing as a speaker. A poem was read by Mrs. Court, and several individuals came forward for treatment.

An improvisation of song in a foreign language through George Junner, and poetry by George Sanderson, together with the usual singing, were the features of the day. A collation was partaken of, after which all retired to their homes. Mr. and Mrs. Thompson are old workers in the spiritual field, and we wish them many more years of wedded happiness.

Miss Barnicoat was announced as speaker in the afternoon, but ill health prevented her from being present, so the entertainment was furnished by members from the audience. A song by the quartette, "What shall the Harvest be?" poem, "Be a Man," by Mrs. Court; a section from W. S. Barlow's poem, "The Voice of Nature," by the manager; another song by the quartette, and remarks by George Junner, Dr. Court, Mr. Roberts and Mrs. H. Dean Chapman, filled out the time very interestingly. It is hoped that Miss Barnicoat will be able to occupy the platform next Sunday afternoon. F. W. J.

THE SOCIAL RE-UNIONS of the Spiritualists' Ladies' Aid Society, held in the parlors of Prof. Gardner, 157 Tremont street, every Thursday afternoon and evening, are becoming very popular. Thursday, the 13th inst., there was a very large attendance at the business meeting, and many proposals for new membership were received.

A bountiful supper was served to about seventy-five or more of the members and invited guests, which was presided over by Mrs. Mary D. Stearns, better known as "Aunt Mary," whose genial face carries sunshine wherever she goes. At the close of the supper, an address was made by Mrs. Stearns, and an hour was spent in social conversation and games. At 8 o'clock, the company were called to order by Dr. A. H. Richardson, with a few appropriate remarks, followed by a musical selection through the quartette, by Mrs. Cora L. V. Richmond and a short address and poem by "Quinn"; recitation by Miss Greenleaf; remarks and poem by Richard Holmes; selection from Thomas Payne by Henry Woods; closing with remarks by Mrs. Maude Lord Mitchell, and singing by the company.

On Thursday evening, Jan. 22d, from 8 till 9 o'clock a musical sance will be given by Mrs. Mary Cushman, for the benefit of the Society. All Spiritualists are cordially invited.

EVENING STAR HALL.—CHARLESTOWN DISTRICT.—Sunday, Jan. 18th, a very interesting meeting was held at Amory Hall, at the usual hour. Mrs. L. V. Litch occupied the platform as speaker, and during the evening several very fine tests were given that were recognized as correct. The manager of these meetings is making arrangements with several of our best mediums and speakers to occupy the platform in this hall on Sunday afternoons during the winter and spring.

Next Sunday, Jan. 25th, Mrs. M. C. Bagley will speak and give tests at 3 P. M. C. B. M.

Brooklyn Spiritual Fraternity, Downing Hall, Saturday Evening, Jan. 17th, 1880.

It was a notable gathering of representative men and women who assembled this evening in response to a circular issued by Deacon D. M. Cole, in accord with the wishes of many. This call invited those to whom it was addressed to meet as above, "to assist in organizing an association of men and women, whose purpose will be the study of laws and forces relating to man's spiritual nature, and to demonstrate, so far as a demonstration is possible, the continuity of life beyond the grave, and the laws of spirit-existence and manifestation, as revealed by the phenomena of Modern Spiritualism."

Bro. Cole, on calling the meeting to order, alluded briefly to the causes which produced the new departure, and invited that veteran, Bro. E. V. Wilson, to make the opening address. Bro. W. gave the history of the Brooklyn Spiritual Conference, of which he was the founder, stating explicitly that it was organized as a distinct association, and he believed its grand success had been the result of such independence; he said that there was now a need of such an association as had gathered here, and it had his warmest wishes for success, which he predicted would be greater than its founders now realized.

W. C. Bowen was the next speaker, who said, while he was in sympathy and work in the Lyceum and in the Sunday meeting, this movement had his hearty cooperation. Capt. H. H. Brown said: After the meeting in Everett Hall, Saturday evening, on going to my home, I had a spiritual vision, in which I saw this hall and this spiritual assembly, and it has my warmest wishes for its success. I believe that the Brooklyn Spiritualist lecturer such as would keep me at home here in Brooklyn I would be with you in your labors.

Mrs. J. W. Whipple said: In the investigation of Spiritualism there are three stages: first, the materialistic second, the spiritualist, and third, the spiritual. It seems to me that in this new departure you have stepped from the ideal to the third or spiritual plane, and if you are guided by the principles which called you together in the circular of Bro. Cole your future work will be felt all over the land. I bid you a hearty Godspeed.

Col. William H. Brewster was invited to speak as one who was not a Spiritualist, but a "spiritual philosopher." The object said that he accepted the philosophy of "Spiritism" as true, but as yet he had not received the facts that some of us had to convince us that there was a communion across that bourne from which no traveler returns. When thus convinced I knew his happiness and spiritual growth would be commensurate with the grandest ideas of the century.

With the spirit of the call I am in harmony, although with the last sentence I am not yet convinced of the facts; but if your association is formed on the broad basis of love and truth, I will be glad to see you accept or endorse bogus phenomena and fraudulent media, I predict for you a very large, influential and successful association.

Mrs. Jennie Foster, who has in former years been in the ranks of the Spiritualists, was invited to speak, and the spirit controlling urged upon all who were present to cultivate the Christ spirit as the means of spiritual growth.

Mrs. A. E. Cooley, M. D., said: I am with you in this movement, light and soul. I refuse to see here to-night such a large assemblage of moral, spiritual and religious people, and the future of this Fraternity is bright and glorious.

Dr. O. M. H. H. H. said: My sympathies are with you, and while my advancing age will not permit me to do much active work, I feel as if your work will be crowned with great success, and what I am able to do I will gladly work to aid and help you in every way.

Dr. M. H. H. H. said: I must confess that when I received the circular, I felt as if a movement of this kind might be injudicious and fraught with evil, and had felt so up to my coming here to-night; but now I feel, after listening to the remarks of the several speakers, and feeling "the spirit of the call" that prevails among you all, that higher power than we here are to work, and have this movement in their hands; and I believe now it to be divinely ordained for great success and usefulness.

Dr. O. M. H. H. H. said: An interesting fact given to him by Bro. Wilson at a sance in this hall, of the death of a friend whom he did not know had passed to the spirit-world, and that he had information that it was true, and correct. The doctor said: My sympathies and labors are with you, and I believe now it to be divinely ordained for great success and usefulness.

Prof. H. M. Parkhurst, the Astronomer, who had such a remarkable experience with the clairvoyant powers of Miss Mollie Faneber, was present, and was invited as an outsider to make a few remarks. He said: "I have felt and seen the truth of the call which has brought us together, and feel that you have had a very interesting meeting in the right spirit; and if you will accept only such facts as can be demonstrated by scientific analysis, you will attract many honest and intelligent people to your meetings."

A Committee was appointed by the Chair, consisting of Judge P. P. Good, Capt. David Dye and W. H. Ryus, to report a list of officers, who made the following report: For President, S. B. Nichols; for Vice-President, D. M. Cole; for Secretary, Miss Kate Manning; for Treasurer, E. Buttrick; for Executive Committee, Wm. Colt, Mrs. Mary A. Gridley, W. H. Ryus.

The report was accepted, and the officers were subsequently elected.

The President, on taking the chair, made a few remarks congratulatory on the favorable auspices in which the Association commenced its work. The Executive Committee were by vote instructed to report articles of association at the next meeting, and to find, if possible, a larger and more commodious hall. E. V. Wilson was invited to give the opening address, Saturday evening, Jan. 24th, on "Our Conference Work."

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Prof. H. M. Parkhurst, the Astronomer, who had such a remarkable experience with the clairvoyant powers of Miss Mollie Faneber, was present, and was invited as an outsider to make a few remarks. He said: "I have felt and seen the truth of the call which has brought us together, and feel that you have had a very interesting meeting in the right spirit; and if you will accept only such facts as can be demonstrated by scientific analysis, you will attract many honest and intelligent people to your meetings."

A Committee was appointed by the Chair, consisting of Judge P. P. Good, Capt. David Dye and W. H. Ryus, to report a list of officers, who made the following report: For President, S. B. Nichols; for Vice-President, D. M. Cole; for Secretary, Miss Kate Manning; for Treasurer, E. Buttrick; for Executive Committee, Wm. Colt, Mrs. Mary A. Gridley, W. H. Ryus.

The report was accepted, and the officers were subsequently elected.

The President, on taking the chair, made a few remarks congratulatory on the favorable auspices in which the Association commenced its work. The Executive Committee were by vote instructed to report articles of association at the next meeting, and to find, if possible, a larger and more commodious hall. E. V. Wilson was invited to give the opening address, Saturday evening, Jan. 24th, on "Our Conference Work."

Bro. Cole, on calling the meeting to order, alluded briefly to the causes which produced the new departure, and invited that veteran, Bro. E. V. Wilson, to make the opening address. Bro. W. gave the history of the Brooklyn Spiritual Conference, of which he was the founder, stating explicitly that it was organized as a distinct association, and he believed its grand success had been the result of such independence; he said that there was now a need of such an association as had gathered here, and it had his warmest wishes for success, which he predicted would be greater than its founders now realized.

W. C. Bowen was the next speaker, who said, while he was in sympathy and work in the Lyceum and in the Sunday meeting, this movement had his hearty cooperation. Capt. H. H. Brown said: After the meeting in Everett Hall, Saturday evening, on going to my home, I had a spiritual vision, in which I saw this hall and this spiritual assembly, and it has my warmest wishes for its success. I believe that the Brooklyn Spiritualist lecturer such as would keep me at home here in Brooklyn I would be with you in your labors.

Mrs. J. W. Whipple said: In the investigation of Spiritualism there are three stages: first, the materialistic second, the spiritualist, and third, the spiritual. It seems to me that in this new departure you have stepped from the ideal to the third or spiritual plane, and if you are guided by the principles which called you together in the circular of Bro. Cole your future work will be felt all over the land. I bid you a hearty Godspeed.

Col. William H. Brewster was invited to speak as one who was not a Spiritualist, but a "spiritual philosopher." The object said that he accepted the philosophy of "Spiritism" as true, but as yet he had not received the facts that some of us had to convince us that there was a communion across that bourne from which no traveler returns. When thus convinced I knew his happiness and spiritual growth would be commensurate with the grandest ideas of the century.

With the spirit of the call I am in harmony, although with the last sentence I am not yet convinced of the facts; but if your association is formed on the broad basis of love and truth, I will be glad to see you accept or endorse bogus phenomena and fraudulent media, I predict for you a very large, influential and successful association.

Mrs. Jennie Foster, who has in former years been in the ranks of the Spiritualists, was invited to speak, and the spirit controlling urged upon all who were present to cultivate the Christ spirit as the means of spiritual growth.

Mrs. A. E. Cooley, M. D., said: I am with you in this movement, light and soul. I refuse to see here to-night such a large assemblage of moral, spiritual and religious people, and the future of this Fraternity is bright and glorious.

Dr. O. M. H. H. H. said: My sympathies are with you, and while my advancing age will not permit me to do much active work, I feel as if your work will be crowned with great success, and what I am able to do I will gladly work to aid and help you in every way.

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STEEL PLATE ENGRAVINGS, FREE!

IMPORTANT ANNOUNCEMENT.

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"NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been "muse hallowed," translated into many languages, and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have placed it among the never-dying songs.

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, earnest 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 falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade—all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2.50.

"LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN. Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing 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 sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their bark shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed seraph drops roses and buds which in their descent assume the form of letters and words that whisper to the faithful pilgrims on the shore, "Be kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God is love." Just beyond sits a humble wail, her face radiant with innocence and love, as she lifts the first letter of "Charity," "Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's "Thanatopsis." "They will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly-messengers, "Gently we'll wait him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2.00.

"THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN.

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, 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. "Annoyed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Her whole face way to composure and resignation