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CONTENTS.

FIRST PAGE. - Spiritualism Abroad: Review of our ForeignSpiritualistic Exchanges. Spiritual Phenomena: Remarkable Materialization Scenes. SPCOND PAGE. -Statement by the Editor-at-Large, Spirit

nal and Liberal Convention in Texas. Epes Sargent's New Book. "Flying Cloud." THIRD PAGE. - Banner Correspondence: Letters from

Illinois, New York, Louisiana, Massachusetts, Nebras-ka, Dakota, Missouri, Wisconsin, Washington Terri ritory, Colorado, and California. Poetry: Love Song Stirring Words by Mary Dana Shindler. New Publica tions. Spiritualist Meetings, etc.

FOURTH PAGE.—Concealing the Truth. Protection for the Insane, Mrs. Richmond at the Parker Memorial, The Holidays are at Hand, etc. FIFTH PAGE.-Short Editorials. New Advertisements.

SIXTH PAGE. - Message Department: Spirit Messages

given through the Mediumship of Miss M. T. Shelhamer Questions and Answers through the Mediumship of W. SEVENTH PAGE .- "Mediums in Boston," Book and Mis-

cellaneous Advertisements. EIGHTH PAGE .- "Deluded Spiritualists." A Pleasant Oc

caston. Spiritualist Meetings in Boston. Brief Para graphs. Brooklyn (N. Y.) Spiritual Fraternity, etc.

Spiritualism Abroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

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

FRANCE.

Revue Spirite, Paris, for October. This number opens with laudatory remarks, unstinted, generous, on the unparalleled genius and high moral worth of Victor Hugo, seemingly elicited from an intimate knowledge of the man, and penned in a review of his new work entitled "Religious and Religion." Ecce signum: and Mons. Leymarie points with enthusiastic admiration to the recent production just named of this master mind, and quotes some thirty lines of the poem that have the ring of a noble patriotism and a fervent faith. "It is a book of the most commendable morality, of universal benevolence (bienfaisance)," says Mons. I.., "and it will cause the man of esprit to think, the learned skeptic to reflect—he who too often ostentatiously condemns, à priori, the belief in our well being, or our personality beyond the tomb." . . . "But Victor Hugo has his enemies; that is understood; for this grand Spiritualist has the unpardonable weakness, in their eyes, of believing contrary to what they have preached, codified, evangelized."

"The Spiritualism of Mons. Fonvielle" heads the next article. From the Echo of Parthenay, Mr. Vincent quotes a criticism upon the above, which though biting in its sarcasm is characterized by a rancor, and a bigotry begotten of ignorance, which modern times can hardly tolerate. The Echo recognizes Mr. Wilfrid de Fonvielle as the author of quite a number of works, such as "l'Homme Fossile," "l'Astronomie Moderne." but adds that when he comes to "consecrate two books to 'How they Make Miracles Outside of the Church,' and 'Néridah,' though there is a little scientific allure which renders the reading supportable, there are but few passages which have the clearness of good sense." Mr. Vincent responds calmly but ably to the Echo's flings at our faith.

"Seeing Mediumship at Messina," follows the above. Along and interesting letter from Sr. L. Rotella, is devoted to the mediumship of a young man, wholly uneducated, but strictly honest, who, at Sr. R.'s house in Messina, has had marvelous visions of resplendent spirits, which recall the passages in Matthew-"His visage shone like the sun," and, "The just shall shine like the sun"; also what Swedenborg says: "The vestments of the angels correspond to their intelligence." Sr. R. took the precaution to invoke in private the attendance, for instance, of "the guide of the circle," called Petrowich. "The medium was ignorant of this, and Petrowich came, covered with a mantle so intensely bright that the medium cried-out, and covered his eyes. Coming again and again, he moderated," says the writer, "the light of his garments; was full of goodness, handsome, smiling, and our studies augmented in interest and importance. All, in fact, that Petrowich told us, all that he predicted has been realized; and the medium, when the scance is over, is astonished that personages so distinct as those he had seen and described, had so suddenly vanished." . . . At another seance, "Otho I., Emperor of Germany and King of Italy, a grand figure in history, was present. He was seated upon a gorgeous throne, and wore jeweled vestments. The idea came to me to allude to the contempt he ought to have for the fleeting grandeurs of earth; he immediately threw down his crown, his imperial mantle, &c., and we saw him afterward habited in gray. He was on his knees, and at prayer. We joined him, and never ascended a prayer from our lips more fervent and sincere." . . . "One figure appeared that had upon its head a splendid blue

quested us to pray." Under the heading, "Importance and Consequences of Spiritualism" there is a quotation from Le Devoir (whose founder and principal supporter is, I believe, a Spiritualist) to the following effect: "It is a thing futile, insignificant, devoid of all interest." Mons. Grelez, of Setif, Algiers, gives a lengthy and noble reply to this hazardous onslaught, beginning with: "Eyes have they, but see not"—thus italicized; and adds. "The author admits the reality of psychic phenomena, and that is a great step in facts, for a good number of savants, without counting the immense majority of the masses, have not gone thus far." After some further preliminary remarks, he addresses Mons. Pom- umniators. We hope they will profit by it, and hood.

light in the form of a globe; another of very

great beauty approached, blessed us, and re-

pery, author of said strictures, and says: "For example, do you count for nothing the happiness experienced when, heart to heart, you are such matters will be referred to as old legends," n communication with those to you most dear? To the grief for those you thought lost forever, succeeds the inexpressible joy of a reunion. Oh! it is surely they who come, for they identify themselves in various ways. They recall in detail events that you have forgotten. I have been a witness myself to such greetings, and among those who, till such proofs were educed, were not Spiritualists," etc.

Mons. Alphonse Cahagnet follows the above vith a beautifully drawn pen-picture, showing the resemblance between Emmanuel Swedenborg and Wm. Crookes. At first Swedenborg's scientific attainments are considered; then his marvelous theological works, "the admiration of profound thinkers." After a page or so devoted to an elucidation of the character of the learned Swede, Mr. Crookes and his wonderful discoveries are dwelt upon—"Mr. Crookes, who holds the first rank in physique as Swedenborg had held in métallurgie; but that which aston-ishes us is not the coincidence that two distinguished savants rise to the highest position in the sciences they profess, but that the two should make the same studies on the invisible world; the world of causes-the world of spirits, . . . "We cannot do less than admit that Bacon, Paracelsus, Arnaud de Villeneuve, etc., admitted the possibility of the transmutation of metals. . . They, like the afore cited two scholars, have been treated as fools, while to-day our learned chemist, Dumas, no longer denies this proposition, . . . and diamonds are made that perplex our best lapi-

daries." . . If space permitted I should like to translate the entire account in the Revice of the journey recently made to Ceylon by Madame Blavatsky and Col. Olcott. If ever there was a spontaneous ovation on the part of a people, these representatives of the Theosophical Society received

it. Indeed, says the reporter of the Official Journal of the Indian government, "when Madame B. and Col. O. stepped upon the magnificent carpet that covered the place of debarkation, they were saluted by the enthusiastic acclamations of six thousand persons; carriages gaily decorated conducted them and the other delegates to the grand chateau placed at their disposal; they were followed by a vast throng till lost to view. Arrived at their residence, the grand priests, Sumanatissa and Piyaratana, accompanied by fourteen others, went before them chanting a hymn of welcome from their sacred book." A branch of the Theosophical Society was established in Ceylon-"a society representing the principle of universal religious tolerance, and embracing already among its members Parsees or Zoroastrians, Hindus, Jains, Jews, Christians, and people of other sects. . . . place a monk was carried who was very ill and the Rev. Megitturvatte corroborated what Col. expecting to depart this life, but seeing the ap-Olcott said (regarding the value of the Buddhist literature) in a speech delivered soon after his arrival. The grand priest, Sumanatissa, was also in attendance," etc., etc. Thus I must condense some eight or ten pages of a record of one of the most remarkable events in the histo-

ry of any nation. Of re-incarnation a noticeable affair took place at an assembly of gentlemen, officers of the Legion of Honor, &c., at Poitiers; and there appears to be no question that one of the party encountered, in a mesmeric state, a wife he had when in another body, and with whom he now had a desperate struggle—a renewal of combats admitted by the spirit-wife to have formerly taken place, and to have arisen from iealousy.

BELGIUM.

Le Messager, of Liege, Oct. 15th, has considerable space devoted to "Sleep and Death." The writer very gracefully elaborates his beautiful theme and says: "Sleep transports us into a land unknown to us in our wakeful state, and of which sometimes some charming souvenirs are retained, but for the most part escape from us. Those memorable events which stamp

themselves for the time most clearly, are not always the best: while those more faint, tinged perhaps with high intelligence, become durable in the conscience of the spirit. What treasures. then, may not be found where oblivion seems imminent, garnered in the hours of repose. Sleep is la liberté divine, which gives to man supreme power; it is the truce to suffering, to inveterate ills, to mortal passions; a resurrection for a time of an empire, of sacred moments that refresh more than wakeful ones-'bringing.

counsel,' as is often said." Of somnambulic phenomena, as the French call them, M. Georges Cochet gives a good account where not only secrets were revealed to parties ignorant of them, and till then unknown to the revelator, but a remarkable cure was effected, the case being diagnosed while the medium was entranced.

An attempt at persecution on the part of the clerical order has recently been frustrated at Mont-St.-Guibert in Belgium, and a secular paper, the Courrier de Nivelles, congratulates the Spiritualists on this triumph which crowns their righteous efforts. I will briefly report what the Courier says: "The Société Spirite. Union fraternelle, which has for its object the affranchisement of consciences and the fraternal union of mankind, has just obtained a signal victory in a court of justice. For more than a year the members of this society have had all sorts of calumnies promulgated against them, and were condemned to eternal flames by the gentle representatives of Christ. This not being enough, the latter decided to bring them to the criminal's bench. The accusation against them, however, was so flimsy that the 'public minister' himself ordered their discharge. Behold a good lesson to these insulters and cal-

says the narrator.

"Apropos to Dr. Tanner" heads a continuance of reports of similar cases to those of the Doctor, taken from l'Euchement, and are, briefly, as follows: "We find in the Memoirs of Dr. Laurrus the history of a boy, fourteen years of age, who died in 1616, who had never drank nor eaten anything. Dr. Laurrus who studied this case, had at his own house this boy shut up for about a month, during which time he took no

nourishment.' "Another chronicler speak of two religious persons of l'Assomption de Poissy, who never either drank or ate."

"Henry Sauval, a writer of the seventeenth century, cites several cases of abstinence like the above-among them a maker of lace. She began in 1655 or 6 to eat but little, and afterward she ate nothing. 'She is at St. Clair.' he says, 'always in bed, and is extremely emaciated. On the days of communion she can swallow the wafer only with great effort."

A boy named Godeau, born in Vauprofonde in 1602, at the age of nine years and six months lost his appetite, could not endure the smell or sight of food. After fifteen months remaining in bed (without food, it is understood,) he suddenly regained his appetite; but he died six months afterwards of inflammation of the lungs." A post-mortem revealed a remarkable state of things in his system.

"Mons. Charcot positively declares that num bers of invalids, hysterical, treated at the Salpêtrière hospital, remain for months and even years without any food or trink; there being almost a complete cessation of the chemical phenomena of life."

"In 1873 the Revue Spirite stated that in the Vosges, in the little hamlet of Sacourt, there was a young girl who had lived eleven years without food. She came to Paris, where the doctors took her in charge for a year, but were unable to give any explanation of the phenome-This person is the celebrated Louise La-

Le Messager also reports: "Mystic apparitions begin to multiply, even in England. Father Ignace wrote a long letter to the Times of Hertford, announcing that the Virgin Mary had recently shown herself at the box of Llanthony, near Abergavenny. A few days since. says the father, "the holy sacument, which was in the tabernacle, under lock and key, came out of itself, no one assisting it, appearing resplendissant some steps from a monk at prayers, and was witnessed by a holy young girl who happened to be in the church at the time." He also says that, "on that same day, four scholars saw near the abbey a like apparition. To this latter place a monk was carried who was very ill and

SPAIN. I have in hand three numbers of the indomitable little paper, La Luz del Porrenir, of Barcelona, dating to the 28th of October. It contains three long chapters of a "Philosophical Reply" to Father Lianas, who upholds all the old theological ideas respecting the creation of the world, man, the Devil, &d-Mme. Soler taking up formidable positions, sustained by modern learning and investigation, and making the poor padre appear to great disadvantage: for he is contending against science and creditable tradition," stating that "when God created man He rested, man being the end the complement, the crown of all His particular creations, the objective toward which He directed his energies from the time of the first nebylous for nation" that "the world was made in six days because the Bible declares it," etc. Lengthy extracts even from Mme. Soler's chapters would hardly suffice to portray the force, plain, direct majestic, with which she undermines her opponent's feeble works; indeed, what she says should be translated in its entirety-will at least I am confident, appear in book form, and perhaps

then find its way into our language. "To know how to Suffer," is a short communication from 'Ana Maria, but is in rather a too gloomy strain for a good Spiritualist. "God and the conscience are the only truths tlat exist." she says: "all beyond that is fantasy illusion, that changes and disappears before the feeble impulse of a sigh. To know how to suffer-here is a secret! It is difficult to aprehend the science of suffering. . . . We have merited it all, and through this consideration we may reach complete tranquility." A short noem, to a skeptic, and a short story by Mme. Soler, is all her "Reply" leaves space for in the

Luz before me. El Criterio Espiritista of Madrid has several lengthy dissertations, but nothing of a phenonenal nature that would interest the reader of the Banner of Light. "Words on the Evanglists,"-quotations from Matthew, Mark, Lule, touching upon deceivers who will come in the name of Christ, upon hypocrites, upon such a cusers as could not throw the first stone, upp that injustice or wrong which caused the fra tracidal war in this country, the disturbance in Turkey, Russia, &c., not omitting Englan in "her eternal and senseless struggle with Iro land"; adding a warning concerning that da of which the angels even are not apprised the Son not knowing it, only the Father this is all I need note.

"What the spirits say," our relations to

ITALY.

Annali Dello Spiritismo, Turin, for October, opens with the twenty-first chapter of Il Catcolicismo, &c., translated by the Annali's editor, and embracing in this issue the ancient notions | have been gone from earth twenty-four hunconcerning baptism, consecrated oil, confession -here continued and ending. Few works, except perhaps Higgins's and Dupuis's, have created such a profound sensation. I see that the author, Viscount Solanot, availed himself of the work of our distinguished countryman-The Conflict of Science and Religion.'

Loyola, by Don J. Marie Flaquer.

Sr. D. R. Caillé continues his interesting Origin and Progress of Spiritualism," which s followed by a valuable letter from Professor D. G. Wittig: and "Animal Magnetism and Spiritualism."

SOUTH AMERICA.

September, is all that has as yet reached me from that region. It contains only three articles: one on the Jesuits, by the editor; "How Good is Humanity," by Madame Soler, whose pen overflows with loving charity, with world-wide sympathies; and "The Conditions which ought to unite Women," by Mlle. Candida Sanz.

MISCELLANEOUS.

La Chaine Magnetique and the Journal du Magnetisme, of Paris, October numbers, have both been received; but I have hardly space in which I can notice the various and important articles that grace their columns. Under the heading. "Singularities of Magnetism." not only is it affirmed that magnetized subjects can be sustained in the air, as proved by the experiments of Messrs. the Baron du Potet, Charpignon, Lafontaine and others, but an engraving is given in the Journal of a fakir being thus elevated. La Chaine is largely devoted to the Congress of magnetizers, at Rheims and Breslau. Concerning the latter the Belgian Revue des Sciences very courteously says: "Decidedly, magnetism begins," (and only just now?) "to occupy the learned," etc.

Licht, mehr Licht! Four numbers, to October list, of this attractive weekly, published in Paris, and now entering on its second year, should be on the table of every German. Its varied correspondence, the large range of literature it brings to one's notice, its discussion of re-incarnation and materialism, will make it ever a welcome visitor. Administration, 41 Rue de Trévise.

The November number of the Revue Spirite has just reached me. It has a lengthy letter from the distinguished authoress and "adent." Madame Blavatsky, and both will be further noticed in my next résumé of foreign journals.

Spiritual Phenomena.

REMARKABLE MATERIALIZATION SCENES.

SPIRIT'S BIRTHDAY FESTIVAL ON EARTH PARTICIPATED IN BY THE SPIRIT.

To the Editor of the Banner of Light:

I have read with great interest your article in the Banner of Light of Nov. 27th, 1880, headed. 'Our Heavenly Visitors." It is always agreeable to find one's own views and knowledge of influential a journal as the Banner of Light, it is doubly pleasant.

Your article is a just and well-merited tribute to the medium through whom such beautiful manifestations were witnessed by yourself and friends. I would especially call the attention of some of your numerous readers to the closing paragraph of that article; it is this:

"The spirits who appeared, and walked among us were not thin, shadowy forms, ethereal nothings to our sense of touch, which one's hand might pass through as through a cloud of mist; but so far as that sense and others could be cognizant, firm, substantial bodies."

If permissible I will add as corroborative evidence what "Our Heavenly Visitors" did for my wife and I on the evening of Nov. 27th, 1880. We had decided, in the early part of November, to give a birthday festival to our 'Spirit Daughter," provided we could get our friend, Mrs. ---, to visitus and be the medium through whom our spirit child could come in her celestial purity. Nov. 27th, 1877, Lizzle Florence left us as a mortal to become an immortal. Nov. 27th just past was her third birthday in the spirit-world. On that date all conditions were found favorable, and our wishes were more than realized. Our circle was composed of eight, the medium, who was most firmly entranced, reclining upon a sofa-making nine mortals. Our visitors from the higher spheres were twelve, who assumed the mortal and visible form to us; but the number of those who were invisible, and came to witness the first birthday festival ever given by earth's inhabitants to celebrate a spirit's birth into immortality, we were told were many.

I will take as little space as possible of your journal by simply recounting the last and crowning act of our dear one, in commemoration of her festival. She was the first spirit to come and greet us with her benediction and familiar endearments. Receiving from her mother a large and beautiful bouquet, she expressed great pleasure upon taking it, and after carefully examining it, retired behind the curtain with it, and left it with the medium. Then them, how to approach them, &c., a poem by wishing to see with her materialized eyes the Rodolfo Menendez, with "miscellaneas," make table that had been spread with cake, fruit and up the remaining portion of The Critic. Among flowers, she passed from the parlors, through the miscellany I find an article from the Diario, the hall into the dining-room, and carefully exwhich states that there is a large emigration to amined all; and to convince us mortals that Oran, French Algiers, from Almeria, Garrucha the saw and appreciated all, returned bringing bok off and gave some to each; thus we were remedy."

truly fed by spirit hands. Having now been present with us some twenty minutes, she retired from sight for the time, to be followed by eleven other celestial beings, some claiming to dred years, others since the early part of this era, and others, personal friends of our own, but lately entered upon their real life's journey

These eleven having come and gone, "Lizzie" returned to join us in closing the festive scene. She came with renewed strength, and holding in her hands the bouquet that she had re-Following the above is a sketch of Ignacio | ceived early in the evening, she gracefully waved it over her head, passed into the diningroom and placed the same at her mother's plate. then returned to the parlors, seated herself at the piano and struck several chords; after which she beckoned her mother to come and play and sing for her, as she had so often whilst in this life. As the mother sang the old famil-The Revista Esperitista, of Montevideo, for | iar airs the spirit stood as if entranced, listening to notes once so familiar to her; but ere long that spirit's joy manifested itself in acts most endearing—by veiling and caressing that mother, so dear to her whilst here, but now looked upon with a love intensified by knowledge obtained in spiritual realms.

This act being completed, Lizzie now motioned her mother to go into the dining-room, and as the mother and spirit-child were passing from the parlors the daughter beckoned me to follow and join them. Going to the table I was directed by the spirit to remove the birthday cake, mottoed with golden letters: "Lizzie Florence - entered into the spirit-world Nov. 27th, 1877," and to place the same on the end of the table where she was standing with a parent at each side. I was then directed to cut and remove the top of the cake, with the motto, Lizzie aiding in doing it and seeming anxious to have it well done, without breaking.

After severing the cake I was directed to place the top with the motto upon a salver, and then she motioned us to take it into the circle, the spirit following. Coming in front of the curtain, she stood silent for a moment, apparently to draw strength from within the cabinet, then took the salver with the cake upon it and passed in. Soon we all heard subdued conversation, as of many spirits present. We were told by Lizzie the purpose of her taking this part of the cake into the room with the medium was that the numerous invisible guests might have their sight so far materialized they could see the cake and motto in its material form and appearance.

Some ten minutes or more intervened before Lizzie appeared, bringing the salver and cake. Handing it to me, she motioned for all the circle to rise and go into the dining-room. They did so, taking their respective places at the table. Lizzie followed the last, behind the parents. Entering, she passed to the upper end of the table to that which was her accustomed seat whilst with us in life, and, drawing out

I was then directed by the spirit to bring the lower half of the white "angel cake" made for the occasion, and, placing it before the angel Lizzie, for such she had told us she had become, she cut with her own materialized hands a piece for each present, and served the same upon plates passed her; still not unmindful of the medium who lay entranced in her room, she facts sustained by well-read and informed per- cut a much larger piece for her; after that a sons; but when such facts are defended by so much smaller piece than all the others for herself, which she placed beside the medium's.

We eight mortals, having been served by one inhabiting realms far above the earth, were then called upon to witness the closing scene. Our spirit-daughter, robed and veiled in garments of celestial purity, slowly rose to her full and natural height as in life, with arms and hands far extended, all rising with heads bowed. She remained in that angelic attitude some minutes, silently invoking heavenly benediction upon us. The last word of that silent prayer having been spoken, Lizzie turned to me, standing by her, placed her arms about my neck, and imprinted in quick succession several kisses, and then passed into the hall and was seen to flit from sight like a quick moving shadow.

The chair that had been vacant for three long years was now vacant again, but oh, how different the feelings of the parents now than at that hour three years before! Your readers must picture to their minds the scene, for as yet few can be favored as we have been.

At a private séance, given to ourselves alone on Nov. 29th, our spirit-child came and conversed for a full hour. During the conversation she said that "what we had done for her had raised her to a higher sphere, and that there were many spirits who anxiously sought to come to their friends on earth, but the doors of their homes were shut against them."

Astoria, L. I., Dec. 2d, 1880. A. L. HATCH.

[From the Fliegende Blätter.] A Thorough [and "Regular"] Consul-

tation. IN THE BEDROOM.

Family Physician.—"We will now retire to the library, in order to hold a thorough consultation upon

IN THE LIBRARY. The Consulting Physician .- "Before we commence, my dear colleague. I must narrate to you the last on

Ilt regading our friend Mayer. (He relates it.) Family Physician,—"Ha! ha! ha! I can tell you a better one than that." (He tells lt.)

Consulting Physician .- "And now, with regard to the subject in hand. I am of the opinion that your patient's medicine should be changed so far that, instead of red raspberry juice, we should administer this

time yellow beet juice. Family Physician .- "Agreed, for something must be done, anyhow."

IN THE BEDROOM.

"After a thorough consultation with my colleague I and other points in that immediate neighbor- | large bunch of grapes, from which the spirit have prescribed for you a new and highly efficient Written for the Banner of Light. WHENP

BY MILTON H. MARBLE.

When, oh, when shall the Bird of Hope Sing in my heart once more?
When shall the path in which I grope Blossom with flowers as of yore? When shall the gate of Promise ope, That leads to a fairer shore?

So I asked as I looked around At the wrecks on every hand; And a voice came down with silv'ry sound, And yet majestic and grand : The coveted blessings shall be found In the beautiful Spirit-Land!" Table Rock, Neb.

STATEMENT BY THE EDITOR-AT-LARGE.

To REV. JOHN PIERPONT, HON. JOHN W. ED MONDS, GEORGE THOMPSON, and others, members of the Spirit Band having the supervision of the Editor-at-Large work:

To the Advisory Committee of Ladies and Gentlemen, and the Contributors to the Fund; to all Friends of the Enterprise and the Spiritual

GREETING:

The first year of service in the work of the Editor-at-Large will soon terminate, and the occasion suggests the propriety of submitting a brief Report, indicating the results of the preliminary experiment made by the cooperation of Spirits and mortals to secure a wider publicity of the important facts, essential principles, and sublime philosophy of Spiritualism, through the agency of the secular papers of the country.

The general disposition of the Press not only to discredit the just claims of Spiritualism, but to treat the whole subject in a scornful and derisive spirit, led many at an early day to doubt the success of the proposed experiment. Those who may have objected to the trial from conscientious convictions that it must end in failure, have already formed a different judgment from indisputable evidence. The grave, thoughtful, and earnest manner in which the subject has all the while been pursued, has not failed to secure the most respectful consideration where, in the common judgment, it was least to have been expected. The writer desires to put upon record, in this connection, his grateful acknowl edgment of the fact, that the evident respect and cordiality which have characterized the conduct of the secular press toward him, personally and in his relation of Editor-at-Large. have been so uniform as to only admit of rare and unimportant exceptions. This manly sense of justice and hospitality among the reputed enemies of the truth, has been the more grateful to his feelings for reasons which will readily occur to the mind of the intelligent and appreciative reader.

To the noble friend whose subscription of five hundred dollars made success possible; to those who, with less means, have generously contributed to the Fund; to Messrs. Colby & Rich, Treasurers, whose unselfish and unwearied efforts have done so much to further the enterprise; to many friends on earth, whose earnest words and constant encouragement have inspired our faith and made us hopeful; and to the Immortal Spirits of blessed memory, whose immediate presence, beneficent power, and heavenly wisdom command our reverent recognition-to all these our grateful acknowledgments are most justly due.

With these brief observations the Editor-at-Large has the honor to submit the following summary statement, with concluding remarks and practical suggestions, to which the reader's attention is earnestly invited:

Written for and published in Truth, New York, Jan. 20th, 1880.

TRUTHS ABOUT RELIGION.

"The purpose of Science is to confirm the Bible." R. BRITTAN ON THE LOGIC OF THE PULPIT. REVIEW OF REV. JOHN HALL, D. D.

SPIRITUALISM AND ITS CRITICS. Answer to an editorial in The Gate City, Keokuk, Iowa.

A DEFENSE OF HENRY KIDDLE AND SPIRITU-ALISM. Published Jan. 28th, accompanied by a com-

plimentary editorial article.

AN ANSWER TO RAMBLER. Written for the Democrat and Chronicle, Rochiester, N. Y.

THE GREAT QUESTION OF THE AGES. SENSORIAL EVIDENCE THE BASIS OF SCIENCE AND JURISPRUDENCE.

AMAZING POWERS OF THE SPIRITS-SUDDEN CONVERSION. Published in Democrat and Chronicle, February 23d, 1880.

MODERN SPIRITUALISM. What it comprehends as viewed by Dr. S. B. Brittan.

SPIRITUAL PHENOMENA AND THEIR RELA-TIONS TO NATURAL LAW. SUPERNATURALISM-VANISHES IN A HIGHER VIEW OF NATURE.

A Review of Rev. Joseph Cook's Monday Published in the Boston Herald, Feb. 28th,

SPIRITUAL CONTROVERSY.

A MODERN SAMSON PULLING AT THE PILLARS REV. DR. SAMSON ON SPIRITUALISM. He classes the Fox Sisters among the Scientists. DIVINATION AND BEVELATION EXPLAINED BY

A Review published in the Cincinnati (Ohio) Enquirer, March 22d, 1880. THE SPIRITUAL CONTROVERSY.

Answer to Prof. Edwin D. Mead of Cambridge. HIS JUDGMENT OF THE LEIPSIC PROFESSORS

ANSWER TO PROF. WUNDT ON SCIENCE AND SUPERSTITION. Published in the Boston Evening Transcript, March 25th, 1880.

STRIKE BUT HEAR! A BOLD ASSAULT UPON SPIRITUALISM BY THE MAIL, TORONTO, CANADA.

The Editor-at-Large publishes his defense in same paper. It elicits a very lengthy but respectful edi-

torial. Dr. Brittan summons English scientists and German philosophers as witnesses.

A startling prophecy of the doom of England from the spirit of one of her poets.

THE POETS AND THE SPIRITS. PHILOSOPHY OF THE INSPIRATIONS OF GENIUS. Relations of the Human Mind to the Spirit-World-The Spiritual Element in Poetry-Illustrative Examples from Virgil, Shakspeare, Milton, Coleridge, Shelley, Wordsworth, Campbell and others.

Published in the Hartford Times, Aug. 10th,

SPIRITUALISM DEFENDED. IS THE ADVANCE GOING BACKWARD? The Delaware Valley Advance, Hulmeville, Pa., strikes at Religious Liberty!

ATROCIOUS APPEAL TO THE PUBLIC TO RESTRICT THE FREEDOM OF SPIRITUALISTS. The Advance publishes Dr. Brittan's scorching answer, and civilly declines discussion.

THE TRIBUNE ON SPIRITUALISTS. FRONT. SPIRITUALISM VINDICATED.

Note from Whitelaw Reid to the Editor-at-See Banner of Light, Aug. 21st, 1880.

PROGRESS OF THE GREAT REFORMATION.

SPÍRITUALISM UNITES FAITH AND PHILOSOPHY, RELIGION RATIONALIZED AND SCIENCE SPÍRITUALIZED. A very elaborate answer to Prof. Phelps and

the New England clergy, which was offered to the Congregationalist, of Boston, but declined. I hope to see it in some independent secular paper soon as I regard it as the most important of the series.

THE DEATH PENALTY. ARGUMENT FROM THE CONSTITUTION OF

SOCIETY. The lex scripta is the expression of the collective will of the People.

Published in the Hartford Times, Oct. 13th,

MAGNETISM, CLAIRVOYANCE AND DE-MONISM. ANSWER TO REV. G. R. GRAVES, D. D., OF MEM

PHIS, TENN. Published in the Van Buren Press, Van Buren, Ark., Oct. 16th, 1880.

SCIENCE AND SPIRITUALISM. BEPLY TO THE ARGONAUT, PUBLISHED AT SAN

FRANCISCO, CAL. This answer shows the editor of the Argonaut to be as much at fault in his science as in his views of Spiritualism. He declines publishing this, but says he would publish an article of proper length for his columns on the general subject of Spiritualism. The Review was too searching to be acceptable, I suppose.

THE TRUTH AGAINST 1TS ENEMIES. ANSWER TO THE AUTHOR OF "A SPIRITUALISTIC TRACEDY."

our castle's strength will laugh a siege to scorn. ':- Shak. 'He that is first in his own cause seemeth just; but his ghbor cometh and searcheth him."—Solomon.

Important letter addressed to the Sunday Press and Mirror, Philadelphia, Pa. This letter did not appear, and the editors profess entire ignorance of the matter. I preserved a copy, and may use the more important part of its contents in some other journal. The article to which my letter is a reply was an outrage, and the author probably did not wish to be brought to judgment before his readers.

DEFENSE OF THE SPIRITUALISTS. CHARGES OF THE TABERNACLE PASTOR EX-AMINED.

The eccentric Doctor declares that Spiritualists are so "bankrupt in morals" that "they cannot pay one per cent. in righteousness."

The charges swept away forever. no charges swopt away 1010.1...

nou shalt not bear false witness against thy neighbor.

— Hible.

This article was published in the Brooklyr Eagle, for which paper it was written, and was copied by the Banner in its issue for Dec. 4th.

Written for the Shaughraun, Ireland. HOW SPIRITUALISM IS EXPOSED. PLAYING THE FARCE IN DUBLIN. LIGHTS ON THE HEADLANDS OF TIME. This article has been forwarded to its destination; with what result is not yet known.

These are all lengthy and carefully prepared papers. The list does not include anything written for the periodical publications devoted to Spiritualism. The contributions to the secular press alone, with a proper Introduction and Appendix, would make a 12mo volume of some 350 pages, covering interesting matters of fact and experiment, personal experience, spiritual history and philosophy, scientific, moral and theological criticism. The materials for a number of additional papers, on important, topics, are in a state of partial preparation, and will appear hereafter as circumstances call for their publication. The experience of ten months has satisfied the writer that, as a rule, the interests of this service will be best promoted by an indefinite multiplication of shorter articles. By this modification of our method we shall be sure to gain admission to the columns of nearly every important paper in the country, so far as we may be able to avail ourselves of these channels of communination. The instances in which we have hitherto failed to secure a hearing, have, with scarcely an exception, resulted from the fact that the length of the papers offered required more space than could well be afforded in a daily newspaper, which is expected to reflect the general conditions and changing aspects of the world's daily feeling, thought and life.

Of course, there have been obstacles in the way and hindrances to our work. The first and most conspicuous of these, at the beginning, was the limited faith in the success of the experiment. Those who professed to think it impossible to obtain access to the columns of the secular press -except by the commercial method of paying advertising rates for the space occupied—were singularly active in their opposition to the method proposed and adopted by the Spirits and their mortal agents. The trial of the experiment. however, has so completely settled the question as to triumphantly vindicate the superior foresight and higher wisdom of the intelligences tion can only spring from ignorance of the we do not care to investigate.

The late Presidential campaign has operated as a temporary hindrance of the work, owin; especially to the crowded state of the columns of all political journals. Some recent letters have been returned in consequence of the presure of matter which was deemed to be of more

been sufficient to enable him to push forward the work with the vigor which so much depends on complete organization and ample means. Of the aggregate amount subscribed for the current year, probably a little more than twelve hundred dollars (\$1,200) will be realized. Deduct from this sum the necessary expenses of printing and mailing circulars, stationery, postage, purchase of papers containing correspondence, sent to friends and the press,) express packages, etc., etc., and the amount left is quite too small to be properly remunerative.

We entertain the hope that the work which has proved successful on this small scale may be greatly enlarged at the beginning of the ensuing year. What we most need-and may readily have, if the people are so disposed-is a complete working Bureau of Correspondence with the necessary Assistants and such facilities for extensive work as would enable us to occupy more or less space in all important journals in every part of the country. Indeed, this work can be made as extensive as the people will, and need only be limited by the means employed in its prosecution. The Press, in a comprehensive sense, is the Archimedean lever with which the world may be moved. We only require a place to stand, and a solidfulcrum, in the form of material aid and support. The experience of ten months has satisfied us that the plan for using the secular press as the medium for the dissemination of the most important facts, principles and ideas, and for the wide diffusion of all spiritual knowledge, is altogether feasible. When we are reminded that these papers are numbered by thousands; that some of them print from one to two hundred thousand copies of each succeeding issue; and that their iggregate circulation may be fitly symbolized by the leaves of the forest, the rational Spiritualist must perceive that here is the great engine of power whereby we mayif so determined-reach, quicken, illuminate and move the universal mind. The accomplishment of this purpose is no longer a problem of doubtful solution. That industry and liberality will enable us to do this, is a fact already demonstrated. It is only necessary to place the requisite means at the disposal of the Committee, and a wide, powerful, and most beneficent influence may be exerted among the millions

who seldom or never read a spiritual paper. There is but one way to reach the multitudes who make war upon Spiritualism: It is to be done alone by an intelligent propagandism through the secular press of the country. By this means the clouds which envelope the popular mind, and mislead the judgment, may be most effectually dissipated. Precisely where the darkness exists, the light must be permitted to shine. Spiritualists are already more or less informed, especially the limited number who read the papers devoted to the illustration of their principles. The enemies of Spiritualism will not read our own papers; but the secular journals reach the public at large. Spiritual papers are needed by Spiritualists, and will nevermore be dispensed with so long as the believer is in love with the truth. Now, if there is any one means which, more than all others, must inevitably serve to increase the circulation of all spiritual literature, it is this secular press correspondence. Among the millions actually reached in this way, many become interested, and we have reason to believe that not a few will be so far educated into more enlightened views as to soon require the weekly visits of a spiritual journal to satisfy the growing spirit of rational inquiry. The proprietors of papers, and the publishers of books devoted to Spiritualism, who oppose the secular press correspondence, make the shortsighted mistake of attempting to suppress a chief instrumentality for advertising their own

business. A single illistrative fact may be more satisfactory than long argument. Not long ago we had occasion to address a letter to the Editor of an influential paper in the British Provinces. been published we received a most earnest letter from Canada, in which the writer-a gentleman of intelligence and an entire strangerstated in substance that he had read our correspondence in the Government Organ at Toronto; that it had inspired him with an intense desire to know more of a subject which, so far as he had been previously informed, was everywhere treated vith unmeasured contempt and ridicule. Some time after we received a second letter from this gentleman, inclosing money for spiritual books which were forwarded to his address and he is now believed to be profoundly

interested in the whole subject. Trusting that the People may feel a growing interest in the wider dissemination of enlightened views on the subject of Spiritualism, and in reference to all the great questions which most deeply concern the world's true progress; and solemnly invoking the continued presence and guidance of the noble Spirits who have undertsken the supervision of this work, the Editor-at-Large has the honor to remain-in loving fellowship with the Spirits, and in faithful service of his fellcwmen,

S. B. BRITTAN. Very truly, New York, Nov. 18th, 1880.

Spiritual and Liberal Convention in Texas.

Tie Fourth Annual Session of the Spiritual and Lib-Association of Texas convened at Waco, in that State, Nov. 25th. Introductory remarks having been male by Col. W. L. Booth of Hempstead, the morning wis further occupied by the transaction of business. In the evening, Dr. Samuel Watson gave a lucid expotion of the principles of Spiritualism, in an address of an hour and a half. On the morning of the 26th, the frivals from various parts of the State greatly augmented the number in attendance. Dr. R. W. Park enforsed the remarks made by Dr. Watson, on the eveng previous, concerning the Bible. Dr. Booth and others spoke in a similar strain, after which Dr. Watson reengaged in this work. Hereafter such opposi- lated some of his experiences in Spiritualism, his remarks being listened to with marked attention. Busiresults already achieved, or from causes which ress occupied the afternoon session. In the evening the spacious hall was crowded, many being obliged to stand. Mrs. Sarah H. Talbot of Galveston delivered an eloquent lecture, her subject being, "Spiritualism and its Influence on this and the Future Life." It was an eloquent effort, fully sustaining her reputation as one of the finest speakers on the lecture platform. Dr. Watson followed. Saturday morning, Nov. 27th, was we of matter which was deemed to be of more immediate interest to the people, pending the decision of the great contest for supremacy in the national administration. These obstacls to the more rapid advancement of our work we now happily out of the way, and only one other remains which is likely to offer any serious for important work for the common beneff of mankind, not only suitable instruments but adequate means are required. Precisely here, we apprehend, will be found the chief remaining obstacle to the prosecution of this work on a scale commensurate with the grand pupose of the Spirits, its intrinsic importance, and the practical possibilities of the enterprise. The subscriptions to the Editor-at-Large Fund have not supremacy in the decision of fine saturagy morning, Nov. 27th, was devoted to the dection of flicers, the reading of letters from friends unable to be present, and discussion. Dr. Watson which, Large Fund have not allowed to the dection of florers, the reading of letters from friends unable to be present, and discussion. Dr. Watson which, Large Fund have not always no flower of the dection of florers, the reading of letters from friends unable to be present, and discussion. Dr. Watson give his second lecture in the evening, at the close of which, Dr. Cone of Gonzales gave his experience. Sunday morning a large and interested authence greeted Dr. Watson, whose address gave his experience. Sunday morning a large and interested authence such as satisfaction. Dr. F. B. Dowd of Hempstead lectured in the attention, his remarks being large and interested authence greeted Dr. Watson, whose address gave his experience. Sunday morning a large and interested authence greeted Dr. Watson, whose address gave his experience. Sunday morning a large and interested authence greeted Dr. Watson, whose address gave his experience. Sunday morning a large and interested authence greeted Dr. Watson, whose address gave his experience. Sunday morning a large and interested authence greeted Dr. Watson, whose address ga devoted to the election of officers, the reading of letEPES SARGENT'S NEW BOOK.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

I have just read very carefully this new book of Epes Sargent, "The Scientific Basis of Spirit ualism," and consider it a creditable addition to the literature of Spiritualism; and now laying it down with many marked passages to refer to and reflect upon, it has moved my pen into activity, or rather the power behind my pen, to express itself on the subject. 'I do not know as the said expression will be a review of the book, but it will tend that way, as the book is the inspirer of my words at this time. sometimes think I am influenced more by what I see, hear and read than I am by the invisibles yet I cannot say that without a qualification, for it may be otherwise, for we are all very much mixed up in what we do—hardly able to tell where the influence of our spiritual envi ronment ends, and things of self and sense begin. I think Pope hits it about right when he

"All are but parts of one stupendous whole."

As plenty as books are, books for instruction for amusement, for author's celebrity and for publishers' profits, it is no ordinary thing when a man of thought and culture, and who has a hearing, writes a book on a subject that has had his careful study and investigation for a score or two of years; for we expect the essence of the matter, well digested and well presented, thus giving us in condensed form the filtered thought of years of study.

It is, I think, an extraordinary thing when, as in the matter before us, after these pains, and study, and investigation, a man of established scholarly reputation writes a book on an unpopular subject; a subject avoided by the leading minds of the age, because prejudice and fashionable conviction are against it, because no credit is to be gained by the effort in its behalf in the world of letters; in fact, when the history of its investigation has shown without an exception that no amount of erudition or reputation for wisdom, no successes in other fields of literary or scientific pursuits on their part have been sufficient to secure for its witnesses a respectful or respectable hearing in the aristocracy of letters—or putting it in the mildest form, any favorable report, or any defence of the subject on the ground of its basis of truth, or its worthiness of attention. The verdict has been, in each case, by his fellow savants, that the man thus bearing witness to the unpopular fact is in his dotage, or getting credulous as he grows old, or has been duped by imposition in fields where he was not expert. A book, then, on this sibility of fraud, that it does not require a subject, "with the image and superscription of scholar to see it; a wayfaring man, though a Cæsar" upon it, so to speak, is an extraordinary thing, and should be welcomed, and will be, I trust, in a practical manner, by the body politic intelligent act of a spirit. of Spiritualists, and I hope also to some extent by educated world's people, who are, as of old, so apt to think that nothing good comes out of Cook, and his manly avowal of its being a fact, Nazareth.

The history of every scholar and man of estabished reputation, who has become more or less identified with or has defended Modern Spiritualism, will warrant the assertion I have made, and that in a popular sense the light in literature and science who undertakes its investigation, if fair and honest, has everything to lose of its truth-hence long lived; and if a man is in eclipse on account of it to-day, his shining hour will arrive, and this especial truth being the perpetuity of individual conscious life beyond the grave, the consolation referred to is a the dry fact that posterity will do him justice. but that he will continue his own conscious life | at least attention. into the domain of posterity, and see his day arrive otherwise than in a prophetic sense, and enjoy the justice of his opposers when they awake to the truth, as the departed pioneers of progress, as some of us know, do to-day who were in eclipse, or were stoned or martyred in their mundane hour.

I cannot make this point too clear, or even as clear as I wish to, or as it is in my own mindit is so different from the usual run of opening or rising truths from its intrinsic nature, carrying its own reward; for if it is anything-that is, if it be truth-its "extension" beyond the veil is so immeasurably beyond the value and extent of the "discovery claim" of mortal life, that the latter is swallowed up in the other, as a positive fact, instead of a fancy, as when one of old says, "the grave is swallowed up in vic-

With some apology I will illustrate this point from my own experience. I do not, however, include myself among the lost (?) stars of science and literature who have set more or less in public estimation by rising into the horizon of Spiritualism. Some twenty odd years ago I beheld this great light, and have ever since walked by it as the child of two worlds—one is as real to me as the other. I know I have got to pay my debts, and I know my debtors have got to pay me. There is in the long run no scaling down from the face-or repudiation. I don't refer to pounds, shillings and pence, but to everything. I am a very different man from what I would have been without this light that I have spoken of. I think I would have made more of a mark in the world than I have made if I had not been one of the children of this light; but I have in exchange that which satisfies me for my discount, and which no position, financial, social or official, would compensate me for the loss of; where ignorance is bliss I might have been wise."(?) I prefer the wisdom I have without the bliss, I am so perfectly sure of the life that is to come—and let me say sure of it entirely through the light of Modern Spiritualism though that casts a lustre of truth on ancient lore, so that one becomes cumulative evidence of the truth of the other, a lustre that the evangelical world does not and cannot see without the light from our torch)—that I can wait for my winning. I suppose this feeling in me, which for illustration I have somewhat egotistically referred to, is what all these elucidators have been consoled with, who have been manly and honest enough to say "I came, I saw, and was conquered," when such was the fact. Hence so little going back again to unbelief; if once a Hare, a Pierpont, a Fichte, a Wallace, a Crookes, or others that might be named, have found this truth, or it to be truth, they have never reconsidered their act; they have preferred their convictions, with the accompanying penalties, to an untarnished escutcheon from a worldly point of view; the wiseacres of the consolation, the wisdom, the satisfaction, remain with the tarnished.(?)

I owe an apology for this episode; something or somebody has switched me off of the book, and before I get in wandering mazes lost, I will abruptly connect again with my inspirer-for the hour belongs to it—and say I am glad that Mr. Sargent, who is a thoughtful man of letters, has written this "Scientific Basis of Spir-ITUALISM." No one is more competent of doing so; he has given the subject long study; he not only sees its truth, but the great worth to humanity and to science of attention to it. As he has already made his mark as a writer and a scholar, this book will command attention, if anything will, outside of the large circle of Spiritualists, for he is in the position to take this unpopular subject of low society, so considered by the elite in literature, and introduce it into kings' palaces; of course I refer to the royalty of letters, not of mankind, for on the other side of the ocean it has already jumped the Lankesters and reached the palace.

In reading this book I have marked enough paragraphs worthy of quotation to fill a page of the Banner, but I will not undertake that privilege of a reviewer. The advertisement—with the extended headings of the twelve chapters into which the book is divided-shows so well the general drift of the book that the bare reading of that will awake attention and a desire for a close inspection of its contents. At least it did in my case; and I feel real glad to find in condensed form so many things that one wants at his tongue's end in conversation and in the general defence of the subject in the lay walks of

Mr. Sargent seems to have aimed in his array of unmistakable phenomena that he has here presented, to attract and command the attention of skeptical scientific scholars, but the book is not a statement of dry, but well-attested facts; the setting of them is good, by his comments and philosophy, thus giving satisfaction to two classes of readers, those whose duty it is to explain and classify, not forgetting that larger class, who may or may not be familiar with the facts, but like the argument and philosophy also.

As the book, as I said, has been the inspirer of this article, so it seems to me the phenomenon of independent slate-writing was the point or idea that inspired the author to write this book. It is the one clear unmistakable thing that settles this whole matter; it would do so even without the multitudinous associate phenomena upon which Modern Spiritualism rests. 1st, Independent slate-writing is an objective fact palpable to the senses, and being so, is in the scientific field, and cannot be dodged or jumped. 2d, It is so plain and free from any posfool, need not err therein. 3d, It holds the champion belt" against all solutions, as the

Mr. Sargent has introduced in his pages the slate-writing experience of the Rev. Joseph and demanding scientific attention, before that large evangelical audience in the Old South Church. I think I feel a good deal in the matter as Mr. Sargent does, for having had the same unmistakable evidence. I have now in my possession two slates tied together: on the inside of them are letters from a relative, written by a spirit. How do I know? I bought the slates at and nothing to gain, except the consoling fact a store, new, tied them together, and heard the pencil write inside of the two slates, no human being doing it, and the slates at the time under my hand and in contact with no one else. I know it to be a fact, as Mr. Cook did, and as Mr. Sargent does. When any one can show me how compensation in a peculiar sense. It was a con- it can be accounted for, except in the way solation to Copernicus and Galileo to know that claimed by spirits, I am ready for the other sotruth in their case would prevail, and justice lution. Mr. Sargent does not, in his book, ask would be done them as morning stars; but the the scientific world to become Spiritualists: consolation of satisfactorily establishing this that is a matter of no consequence; but he asks truth in one's own mind consists not alone in | them not to ignore or snub facts that demand cultured, careful and scientific investigation, o

This book of Mr. Sargent's is, as it should be, very rationally written, everything plainly stated, and the deductions are reasonable and natural; it is not at all in conflict with religion, prayer, or God; it is theistic in character or tone, and as Young says,

"An undevout astronomer is mad."

so is it proper that a writer on the great truth of Modern Spiritualism should be devout. Well, Mr. Sargent is, rationally so; that is, without superstition. I hardly need write any more. The reading Spiritualists will, I am sure, procure this book, and not be sorry for it; not any quicker, probably, for this notice of it-it can hardly be called a review, but I felt like giving the Banner of Light readers my thoughts after reading it, and I now have done so, but I am by no means done with the book.

"Flying Cloud." To the Editor of the Banner of Light :

In a recent issue of the Banner of Light [Oct. 30th] was a message from "Flying Cloud." Many will doubtless remember the beautiful thoughts and language, as well as the deep feeling and earnest brotherly love for all, which characterized his message. We recognize beyond a doubt, in this message, the impress of the mind of "Flying Cloud," who comes to us, and claims to be one of our guides. The language, thoughts and style of his message are almost identical with what I have heard him many times give through my wife. He tells us he is of the Delawares, and was an orator, and I can readily see with what a mighty influence, not only by his magnetism, but by the power of his oratory, he swayed his people. He has often controlled my wife, and when he does, the wonderful imagery, flow of language and lofty thought transcend almost anything of the kind I ever listened to. He has progressed in scholarly and spiritual attainments until he is able to speak pure English, with not a trace of the Indian dialect, yet upon his thoughts is stamped the wonderful genius of the true Indian orator. We love and respect this noble representative of this almost extinct race, as one exceptionally pure and gifted. No spirit comes to us with a more peaceful, refining, dignified and elevating influence than "Flying Cloud." He feels keenly the humiliation and sufferings of his people. He realizes to the fullest extent the injustice with which this nation has always treated the red men of the forest, yet in his heart there is no feeling of revenge. He labors for the good of all alike. He sees that Spiritualism is a means by which the red man can manifest the true nobility of his nature, by returning good for evil. In Spiritualism they have found a mighty work to do, one that is exactly adapted to their strong and healing magnetism, and in doing this work they are enabled to heap coals of fire upon the heads of those who have so cruignorance cannot see it so, and say "Pity," but | elly wronged them. We believe his message in part, at least, is for us. E. A. CHAPMAN. Lowell, Mich.

Bunner Correspondence.

Illinois.

PAW PAW.-Mrs. A. E. Flagg states that the following communication was recently written, by a spirit purporting to be Thomas Paine, with a request that it be sent to the Bannor of Light: "Reason teaches the intelligent man to perceive himself to be immortal. The intuition of his soul gives evidence to him that life is not ended when the body is given to Mother Earth's kind breast. No better reason for this knowledge can be found at any other source than in the man himself. The intelligent soul perceives the justice of his life being continued. The intelligent soul reasons in this wise: I have a soul above the animal instinct. I have a desire to live. The real object of my life I cannot accomplish in the brief time given. I have desires and as-pirations that are far above the highest thought I can express. I have an undying love for my fellow men. I desire to be able to expose the false and cruel creeds superstition and man's invented religions have cursed the earth with. I cannot do this work to my satisfaction here. I must have another life. I have every in ducemement to desire the continuation of my life. I have that within my soul that gives evidence that I was not born to be at once deprived of all that makes life desirable. I read eternal life written in the smallest object that I glance upon. Shall I, then, who have intelligence to comprehend the voice of nature as she harmoniously responds to law, shall I, who have a nower to judge between the false and true, shall I, with the reason I possess, be the only being that the grave can close over and obliterate? No! my reason, my judgment, my intelligence forbid the unjust thought. Thomas Paine lives. I carry on the work I began. I am the Reformer. I am the advocate of man to use the power within himself to reason on all subjects pre-sented as truth, and by intelligent investigation prove them. I advocate man's undoubted right to follow the truth and preach down the false."

New York.

GOWANDA. - Mrs. Truman P. Allen, Secretary, furnishes a report of the Quarterly Meeting of the Spiritualists of Western New York, held at Yorkshire. Cattaraugus County, the 13th and 14th of November, in the Advent church. Geo. W. Taylor was chosen Chairman. The Secretary being absent, Mrs. R. A. Hall was elected to fill the vacancy. Saturday morning session was devoted to conference, after the usual officers were elected. The afternoon services were opened with singing of "The Mystic Vale," by Mrs. W. C. Warner, Mrs. H. Morse, of Albany, delivered a lecture. Subject, "Man, Physically, Mentally and Spiritually." Mrs. Gardner, of Rochester, gave several very satisfactory psychometric readings. In the evening there were a goodly number present. The choir sang, and Lyman C. Howe, of Fredonia, gave a grand lecture on "The Divinity of Spiritualism." Sunday morning, at 10 o'clock, Mrs. H. Morse lectured on 'Science of Spiritualism as Compared with the Science of Christianity." At 2 P. M., Mrs. Morse gave a poem, following which Mr. Howe delivered a lecture. Subject, "Origin, Development and Destiny of Spiritualism." After this meeting the subject of organization was discussed, officers were elected, and a place appointed to meet the following Saturday for further discussion of the subject. At 7 in the evening Mrs. Gardner lectured an hour, followed by fifteen minute speeches, Mrs. Morse, Mr. Howe and Mr. Taylor speaking. After singing the "Sweet By-and By" the meeting adjourned, all feeling that It had been a profitable meeting, and hoping the seed sown might bring forth a bountiful harvest in the Sweet By-and-By.

Louisiana.

NEW ORLEANS .- A. Libermann, Secretary of the Society of Spiritualists of New Orleans, writes: "To Sister Annie C. Rall, of Cincinnati, is due the credit of having been the first to advocate the idea of building a home for our mediums in distress-instruments who have used up their vitality in the cause of Spiritualism, and in affording the means by which the gates of heaven being thrown open our spirit-friends could bring us the glad tidings of the soul's immortality, and awaken unutterable joy in the hearts of millions of individuals, through the knowledge that their loved ones are not lost, but live and demonstrate to them their tender affections. Could we enjoy such a boon without our mediums? Is it not, therefore, our sacred duty to protect and assist the fundamental cause of our happiness? Let us sustain the idea of Sister Rall, and take measures to build such a home for our destitute mediums. I suggest that all papers advocating Spiritualism should be so liberal as to publish an article in favor of such a project. Let collections be taken up among all Spiritualists who feel an interest in the enterprise. Any society of Spiritualists in the land, whose members are interested in the welfare of our mediums, (and why should they not be?) might appoint a committee to collect moneys for that this project are raised, a committee of eminent Spiritualists might be selected to plan out to the best advantage the building of the medium's home, and to establish rules for the government of the institution."

Massachusetts.

PRINCETON.-Ezra H. Heywood writes Nov. 29th: "At a recent sitting with Mrs. A. H. Wildes, 14 Tremont street, Boston, among other spirits reported to be present and giving names was Ezra Warren Nye, formerly of East Princeton. Though no such person was known to me or the medium. I found the fact on subsequent inquiry true as stated, thus constituting a notable test case of spirit presence and identity. Ezra Warren Nye was the son of J. W. Nye, now residing in Lynn, Mass."

WORCESTER.—K. R. Stiles, Cor. Sec. of the Association of Spiritualists, writes: "The platform of the Worcester Association of Spiritualists was occupied Nov. 28th by Mr. J. D. Stiles, of Weymouth, whose powers as a test medium are truly remarkable. During the day he described and gave the full names of sixty-five spirits, all but three of whom were fully identified. 'Swift Arrow,' the controlling influence for tests, is rightly named; he certainly gives names with the greatest rapidity of any one we have ever known, and comes always, as he said, 'with the quiver full.'

Mr. Stiles's lectures and poems are also fine productions. Those who desire a medium who can give to the people positive proof of immortality will do well to engage the services of Mr. J. D. Stiles."

Nebraska.

OMAHA.—James H. Smith writes, stating that he has been a constant reader "of that paper of papers, the Banner of Light," for some twenty-four years. He is of opinion that its Message Department is doing a grand work toward proving the immortality of the human soul. Himself and wife are doing what may be to advance in their location a knowledge of the cause, and practically demonstrate the benefits flowing out of its revelations and developments. "We have," he a building which has cost us about three thousand dollars; it was built for an Institute for healing the sick; and we much desire a competent man or woman to come and take charge of the healing department. We have also a hall for lectures and social gatherings. Now if we can be put in communication with such person or persons, we shall feel very grateful." Parties desiring to correspond with Mr. Smith, with regard to this business proposition, can address him at the Institute, on Burt street, Omaha.

Dakota.

SPEARFISH CITY.—Juliet Cowgill, sending for Epes Sargent's new work, "The Scientific Basis of Spiritualism," says: "It does seem to me this book rill exhaust the subject for all practical purposes, and I shall be convinced; 'a consummation most devoutly to be wished, that is, to me personally. Any way the Banner of Light has done me more good than will ever be apparent till the 'book is opened, and we see clearer than we do now,' and while I disclaim all experimental knowledge of the subject of which it treats, I do claim to be able to tell when a newspaper is fairly conducted. The fair, gentlemanly, candid manner of treating everybody, the clear type and beautiful heading most surely entitle you to the respect of every one who seeks the acquaintance of the Banner. One word more: If a medium like Baxter, one who could give tests from the platform, sing and lecture upon the subject of Spiritualism, were to come out here he would

do well in these mining towns. These people care but little for money, there are no church restrictions, and it is a splendid field, as there is not a medium of any kind here."

Missouri.

KIRKSVILLE .- F. A. Grove writes: "The old Banner of Light is an ever welcome messenger among us. We have a Spiritual and Liberal Society in good working order, notwithstanding this is a town of churches. Mr. Fishback has cancelled his lecture engagement with us. I do not know in what field he is now laboring. Several friends, with myself, have just returned from a visit to J. H. Mott, of Memphis, Mo., where we attended four materializing scances, with very satisfactory results to all. We indeed conversed with our spirit friends face to face, and all gave unqualified evi dences of identity. I have been favored in the past with every facility to test Mr. Mott's mediumship, and I can bear testimony that he is a genuino materializing medium. I have met persons from various places, some incog., others not, who almost uniformly corroborated my testimony. Long may the old Banner wave, to bring us a feast of spiritually good things."

Wisconsin.

KEWASKUM. - E. T. Clark is much pleased that Mr. J. O. Barrett, of Glen Beulah, has reappeared in the spiritual lecture field, and, having buckled on the armor of faith, is ready for the conflict. He considers him to be a power in the spiritual ranks, his words making their silent but sure way to every heart, resulting in the liberalizing and expansion of human thought. At the convention at Omro Mr. Barrett's efforts were highly appreciated, as also were the lec tures delivered by him at Campbellsport.

Washington Territory.

SEATTLE.—D. S. Smith forwards us the amount for renewal of his yearly subscription, and announces that he hopes to be a life-subscriber. He gives it as his opinion that could the proper understanding of what Spiritualism really means and implies be diffused among the community in which he lives the cause would undoubtedly progress in this locality with redoubled energy.

Colorado.

GEORGETOWN.—Dr. F. Hartman writes: "Allow me to remark that the new work of J. M. Peebles, 'Imnortality, and our Employments Hereafter,' is one of the best books on Spiritualism that ever came into my hands. Instead of giving mere speculations and contradictory theories, it gives what I intuitively know to be the truth, and furthermore is confirmed by my own

California.

NEVADA CITY .- Mrs. C. F. Young writes: "The little lecturing I have done for several years past has been principally on health topics. I have often been privileged to speak on Spiritualism to mourners in the privacy of their own homes, and, think I have pointed many to the 'gates ajar,' through which their loved ones can and do pass to earth from heaven."

LOVE SONG.

Oh, tell me not The dream is o'er,
That we must part
To meet no more!
'T is thine alone,
If fault there be,

That bids me turn In grief from thee.

Then say it not—
These tender hours
Must fade, as fade
The summer flowers,
Or, fleet as winds
That waft it by,
Their fragrance, love,
So soon must die.

Canst thou forget
Each tender kiss
Thy lips received
When love was bliss?
Or when these arms,
Convulsed, held thee,
Lost in sweet dreams
Of cestasy?

Each nurmured vow,
Each tender tone,
That made for us
A world alone—
Oh, tell me, love,
Have these no power
To hold thee for

One single hour?

Then tell me not
That, faithless, thou
Canst turn from me
In coldness now!
'It is but a cloud
That, fleeting fast,
Must leave our love

Undimmed at last. Then kisses sweet Must seal it o'er; Unkindness ne'er

Unkindness ne'er Shall part us more; No sigh is lost, No tear is vain— We live, and love

ve live, and love Must live again. —Wм. D. Pollock.

Stirring Words by Mary Dana Shindler.

We have received the following missive from the lady whose name is given above, and who is well known by reputation to all our readers through her former contributions to these columns. The expressions of love for the cause. and the witness she bears to the encouragement which it has brought her amid the trials and vicissitudes of life, will find an echo in many hearts:

A CORRECTION. To the Editor of the Banner of Light:

Will you allow me, through the columns of your pa. ner, to correct a rumor which is causing me some annoyance, inasmuch as it represents me as repudiating truth which is dearer to me than life itself, for which I have suffered severely in my social relations, and which has made a lonely widow one of the happiest of God's creatures-a truth which has robbed all earthly sorrow of its sting, and made even of death itself a bright and beautiful change, coming, as it does, in that order of development and progression which is nature's most beneficent law, and which explains so many of the apparent mysteries of man's life on earth. The following letter, received to-day, is a specimen of others which have reached me, and I wish at once to correct an imputation under which I cannot bear to lie. Here is the letter: - "BUONAVISTA, TEXAS.

MY DEAR MADAM—Having read your book entitled 'A Southerner Among the Spirits,' and being deeply interested in the investigation of spiritual phenomen much pleased with it, especially as it was written by one shom I had known by reputation for years.

I was much surprised the other day to hear that you now repudinte the whole thing, and pronounce it all a humbur. I could not be satisfied without writing you to ascertain whether or not I have been misinformed. Yours very respectfully, I. W. B."

How such a rumor could have been started and circulated I am at a loss to conjecture; unless it arose from the fact that for the last three years my pen has been incessantly occupied in writing on political and other reforms, and my name has been rather a stranger to the spiritual papers.

ger to the spiritual papers.

No, God forbid that I should ever lose my cheerful confidence in the love and watchful care of the great intelligence whom we call "Our Father," and who sends forth his "ministering spirits to those who shall be heirs of salvation." Every word written in that book of my remarkable experience is true; and the mediums there mentioned, notwithstanding their frequent "exposures," are true mediums, to whom I shall ever feel grateful for the phenomena which have convinced me that my loved ones gone home before me can return and tell me that they live, and care for me and love me still. So I say to all who have heard the unfounded report alluded to, that there is no truth in it whatever; that from the hour when I was first thoroughly convinced of the truth of spirit return and communion I have never wavered in my devotion to the blessed truths of Spiritualism. My dear friend and brother. Rev. Herman Snow, of San Francisco, with whom I have been in constant correspondence, and whose friendship I prize as one of the dearest blessings of my life, can testify that, though I have not "finished my course" I have "kept the faith." and I trust that we shall all receive those "crowns of glory" of which St. Paul speaks figuratively, and which he says shall never fade away.

MARK DANA SHINDLER. No. God forbid that I should ever lose my cheerful

New Publications.

THE EDEN TABLEAU, or Bible Object Teaching. A Study by Rev. Charles Beecher, author of "Spirit-ual Manifestations." Boston: published by Lee & Shepard.

Science will not conform to the statements of the Bible, as they have been hitherto interpreted, hence the exposition of those statements must, in order to prolong a faith in that book as a "divine" revelation, be re-made in accordance with truth as demonstrated by science. Following the new light that is coming to earth the author of this work discards the old, long time-worn belief respecting the account reputed-to have been given by Moses, of the Creation, Adam and Eve, Paradise, the Serpent and the Flaming Sword considers them all as imaginative beings and objects not historical realities, and what has been for centuries preached as a portion of the word of God, to question the truth of which rendered one subject to eternal death, as a parable. Mr. Beecher says: "We trace everywhere, in some form, the tradition of a golden age, a garden, a tree of life, cherubic guardians, a serpent or dragon, sacred rivers and a happy pair. In the Isis of Egypt we seem to discern the Isha of Genesis and in the Adima and Iva of Hindu legend, the Adam and Eve of Eden." This concession to what Voltaire Hume, Paine, and others, considered true respecting the Mosaic account, and for the advocacy of which they were subjected to abuse and ostracism, is one of thousand indications of this world's progress, for which let us all be thankful, take courage and march

Mr. Beecher says in his preface: "All the great ethnic religious begin with a cosmogony. Primeval speculation is very bold. It even goes far back of earth's creation. The idea of successive destructions and regenerations of the world, and successive reincar nations of its inhabitants, is fundamental to archaic cosmogony." The most ancient schemes of thought believed spirit to be before matter, and antique faith considered the spiritual universe vastly older than the material. Assuming the story of the Garden of Eden to be a paradisaic legend having a hidden spiritual meaning, Mr. Beecher presents it in a series of tableaux, and as each of the series is brought to view gives what he thinks the truth it is designed to teach and illustrate. It is needless for us to say that the book is worthy the attentive perusal of our readers.

Ego: A Novel by Harry W. French, author of "Gems of Genlus," "Castle Foam," etc. Boston: Lee & Shepard, publishers.

A noted general of the British army in India wrested from the priest at an altar a sacred idol—a double lion-head, cut from one large garnet. To save his own life the Brahmin told him the secret of the charm. It was an incarnate of Vishnu, and brought to the owner perpetual fortune of good so long as it remained whole; but, if broken, it yielded a curse to the owner and to every one who should have it until it was again united. An oracle had foretold that one day it should be broken, and prophesied that it might be a child, or a child's child, or a child's child's child, or his grandchild should carry it before it should again be made whole, and redeem the great blessing. The general had the idol mounted as a badge, and was so wonderfully successful that he put faith in it. At last during a battle his good fortune left him, and, looking at the charm, he found it broken. Two sons of his fought for its possession. One secured one half and one the other, and separated. Upon this legend the author has elaborated a very fine and instructive story, the lesson of which is given at its close in these words "Not a soul but carries a charm, hidden from your eyes and mine. If it be perfect it insures the blessing of the Great Preserver; if broken, it is surely followed by the curse of the destroyer. We cannot throw the gem away, but we must pass it on to the third and the fourth generation, sometimes, before it is repaired. Yet if the gem be broken, be sure that the lost half exists and can be found; though many a cripple lights his own funeral pyre, and becomes a handful of dust under a marble slab, helplessly moaning that circumstances have made him what he is, forgetting that 'I will' is inexorable when opposed to anything less than God." The work is the production of a cultivated mind. A beautiful spiritual insight into the depths of human life and its condition and possibilities is discernible on every page.

How I Found It North and South. Together with Many's Statement. Boston: Lee & Shepard.

A very pleasing narrative of the eventful experience of "David," in his efforts to become a successful farmer. The many obstacles he met with, and the dillgence with which he labored to overcome them and attain the eagerly sought boon of a happy home and a comfortable livelihood for himself and family, are portrayed in an easy, natural, off-hand manner, that will engage the reader's attention, and hold it with in-creasing interest to the end. "Mary's Statement" of earlier events than those David describes, depicts in glowing colors the advantages of country life, and a closer communion with Nature than it is possible for one whose days are passed in the glitter and glamour of a city fully to realize. The whole forms a story which no admirer of rural scenes and experiences can fail to find pleasure in reading. *

EXPERIENCES IN SPIRIT LIFE; also, Laws Pertaining to Phenomenal Spiritualism, Form Materialism, Dark Circles, Clairaudient, Trance, Ballot, and Other Manifestations. Through the Mediumship of Mrs. Elsie Crindle, under the Control of her Spirit Guides, James Gruff, Capt. Wm. Bird, and others.

The contents of this pamphlet of nineteen pages are fully made known by its title given above. Very remarkable materializations, and other phenomena, are said to have occurred in the presence of Mrs. Crindle, the most active spirit in their production, so far as mortals were cognizant, having been one giving the name of "James Gruff," by whom the communications here presented were written. In a brief preface Mrs. Crindle says: "Of the philosophy and ethics of Spiritnalism I am as a child led by a mother's guiding hand, daily taught lessons of wisdom and experience."

A STRONG ARM AND A MOTHER'S BLESSING. By Elijah Kellogg. Boston: Lee & Shepard, Publishers. This book presents vivid illustrations of diverse lines of conduct as shown by the experience of two lads, and furnishes a lesson which all boys into whose hands it may fall will be likely to heed and profit by. Leaving home barefoot and penniless, but with a definite purpose in view, one of the lads conquered success by improving those ordinary means which many would not stoop to employ. The other, with wealth, prepossessing appearance and parental influence to aid him. attained only disgrace, because, of an undue apprecia-tion of himself, and disregarding the claim of others, he expected recompense without service rendered. The book is pervaded by a healthy tone, characteristic of the author's previous works.

RULES AND ADVICE for those desiring to Form Circles where Media may be Developed, through whom they may Commune with Spirit Friends; together with a Declaration of Principles and Belief, with Hymns and Songs designed for Circles and Social Singing, Compiled by James H. Young, is a brief compendium of spiritual instruction that will prove acceptable to those unacquainted with the general teachings of Spiritualism. It furnishes practical information on many points with which the general public are not familiar, and the words of about forty hymns at the close combine to render it a desirable low-priced handbook for home circles.

THE STORY OF A LIVE SCHOOL is a statement of the methods of instruction employed at Packard's Business College, 800 Broadway, New York City, for the purpose of fitting young men and women for the practical duties of every-day life.

RECEIVED: COMMUNISM THE RIGHT WAY AND THE BEST WAY FOR ALL TO LIVE. An Essay on the Principles, Organization and Practical Details of Liberal Communism. By Alcander Longley, editor of "The Communism. St. Louis, Mo.

Verification of G. W. Schull's Message. To the Editor of the Banner of Light:

It gives me great pleasure to be able to verify the communication of GEORGE W. SCHULL, published in the Message Department of the Banner of Light of Nov. 27th. George W. Schuli is an only son of the writer, and. as he says, it is ave years since he left the mortal form (it being the 17th of Nov. 1875), and was a few days past thirty-four years old. Where he says, "I do not regret one action," etc., he meant more especially the act of his enlisting in the army in 1861. He was in the

army only about one year, and was discharged for physical disabilities, and since that time had been a great sufferer, but always "looked on the bright side of things.

I cannot express to you in words the consolation it gives me to hear from him through your" Message Department," and as the message is so very characteristic it would be impossible for any one acquainted with him to dispute it. It came to me Thanksgiving Day, and I believe it was planned to be so—I certainly was very thankful. Thanks to your medium, Miss Shel-hamer, and thanks for the "Message Department." Ever since I have taken the Banner of Light (and I think from its first issue), the sixth page has always been the first I read, and it has done more to convince me of the reality of the continued life beyond the grave than everything else. And now its value is enhanced, as I know by experience how many it has blessed.

Yours for the truth. MRS. E. D. SCHULL. Oberlin, O., Nov. 26th, 1880.

Paul F. Aldrich's Message. To the Editor of the Banner of Light :

I am happy to be able to verify a message fron PAUL F. ALDRICH, in the Banner of Light of Oct. 30th. I knew him well when he lived in Swanzey, N. H. I have lived in the same house with him; he has many acquaintances and neighbors here, and, as he says, "some relatives." I have read the message to some of his acquaintances and one of his relatives (none of them Spiritualists), and they acknowledged that it seems like him. He says in his message that he "a good deal of work to do." That was characteristic of him in earth-life—he was usually in a hurry. MARY W. MURPHY.

Respectfully yours, MARY V East Swanzey, N. H., Nov. 20th, 1880.

IMMORTALITY, AND OUR EMPLOYMENTS HERE-AFTER.-Those who are acquainted with Dr. J. M. Peebles's writings (and what Spiritualist is not?) will understand the very high commendation that we intend to bestow upon his latest volume-Immortality, AND OUR EMPLOYMENTS HEREAFTER-when we say that we regard it as the very best of Dr. Peebles's published works; we especially desire to commend the work for its adaptability to the day and hour in which it has appeared.

Dr. Peebles's "Immortality" is a large volume of 300 pages, 8vo, the mechanical execution of which is superb. The book is issued from the great spiritualise publishing house of Colby & Rich, Boston, Mass. Desirous of facilitating the circulation of a work of such great merit, and so admirably adapted to advance

umes, which can be had at Circular office. "Immortality, and our Employments Hereafter," is, we entertain no doubt, certain to have a very large circulation,-Miller's Psychometric Circular.

the cause of Spiritualism, we have ordered several vol-

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—The Brooklyn Spiritual Conference meets at Everett Hall, 398 Fulton street, Saturday ovenings, at 7½ o'clock.

Conference Meetings are held in Fraternity Hall, corner Futton street and Caliatin Place, every Friday ovening, at 7½ o'clock. Seats free, and overybody welcomed.

BEVERIEY, MANS.—The Spiritualists hold meetings overy Sunday at 2½ and 7½ o'c. N. Charles Holden, President; Richard Goss, Vice-President; Mrs. Ella W. Staples, Secretary and Treasurer.

Secretary and Treasurer.

CLEVELLAND, OHIIO.—The First Religious Society of Progressive Spiritualists useets in Halle's Hall, 323 Superior street, at 1035 A.M. and 754 P.M. Thomas Lees, President; M. I. Lees, Corresponding Secretary, 105 Cross at.

The Children's Progressive Lyceum meets in Weisgerber's Hall at 125 P.M. N. B. Dixon, Conductor; Sara A. Sage, Guardian. To all of which the public are cordially invited.

invited.

GEDAR RAPIDS, IOWA.—Society of Spiritualists meets in Post-office Block every Sunday, at 7½ r. m. Inspirational speaking, Dr. W. N. Hambleton, President; Mrs. Namie V. Warren, Vice-President; Geo. II, Beck, Treasurer; Dr. Hamilton Warren, Secretary. All are cordially invited.

dially invited.

HANSON, MASS.—Regular meetings are held on alternate Sundays. W. Hood, President; Goo, C. Stetson, Secretary; Mrs. Barnabas Everson, Treasurer.

INDIANAPOLIN, IND.—The First Society of Truth-Seekersmeets for religious service at 80½ East Market street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

INDIANAPOLIN, EAST, Surfitual meetings are held every Sun-

LYNN, MASS.—Spiritual meetings are held every Sunday afternoonand evening at Templars' Hall, Market street, under the direction of Mrs. A. E. Cunningham.

LEOMINSTER. MASS.—Meetings are hold every other Sunday in Alien's Hall, at 2 and 6% o'clock P. M. Mrs. Fan-nie Wilder, President of Spiritualist Union.

PORTLAND, SEE.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Army and Navy Hall, corner of Brown and Congress streets, at 3 and 7 o'clock. Speakers and mediums destrous of visiting Portland under the surfaces of the Sector, will edited by

Berry or Dr. T. Webster.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 1% r. M. at Hall corner Spring Garden and 8th streets. Everybody welcome.

s of the Society, will address H. C

erybody welcome.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at the hall corner Spring Garden and 8th Streets.

The Second Association of Spiritualists holds conferences every Sunday afternoon, at 30 clock, and circles in the evening, at Thompson-street Church, below Front. James Marior, President; Charles W. Yard, Secretary.

SUTTON, N. H. Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Soc-

SAN FRANCISCO, CAL. -The First Spiritual Union Socioty holds a conference and scance every Bunday at 2 P. M., at Ixora Itali, No. 737 Mission street, above Third, Also meetings for icctures and scance in the evening. The Children's Progressive Lyceum meets in the same hall at

MANTA BARBARA, CAL, — Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ F. M. Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. George Childs; Musical Director, Mrs. Emina Searvens.

rector, Mrs. Emina Searvens.

***MALEM, MANS.**—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 p. M. S. G. Hooper, President.

YNELANB. N. J.—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice President; Ir. D. W. Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 12½ p. M. Dr. D. W. Allen, Conductor.

ductor. WORCENTER, MANN. - Meetings are held at St. George's Hall, 400 Main street, every Sunday at 2 and 7½ r. M.

Passed to Spirit-Life: From Monsonville, Vt., Nov. 29th, 1880, Frederick Brookes, aged 90 years within a few weeks.

Brookes, aged 90 years within a few weeks.

For over twenty-fve years an unwavering Spiritualist.
He was a man of strict integrity, and highly esteemed. He
leaves a companion with whom he has been united for over
sixty years; also a married son and daughter, and grandchildren. Funeral services were held in the Union church,
which was filled by citizens of all denominations, who came
to pay their last tribute of respect to one whom they all cherished. The choir sang two hymns, selected by the deceased,
Many of the large audience heard for the first lime the beautiful Philosophy of Spiritualism in regard to the transition
from this to the higher life, elucidated in a discourse of
nearly an hour by Dr. L. K. Coonley, of Boston. The family of the deceased, and many relatives, find great consolation in the new spiritual gospel. —Com.

From his home in Darlen, Wis., Nov. 26th, Frank John-

son.

He had been a Spiritualist for over twenty years, and was a medium, and knew of the home to which he has gone. His funeral was held in the Bapitst church, which was crowded to its utmost capacity, many failing to get even standing-room. The discourse was given by Dr. Juliet II. Severance, of Milwaukee, and was full of philosophy and consolation. His wife and three grown-upchildren sadly mourn the loss of his bodily presence, but they well know his spirit is in their midst.

S. H. J.

From the home of her sister, Mrs. Cartwright, in Ran-

From the home of her sister, Mrs. Cartwright, in Randolph, Mass., on the 30th ult., Sukey F. Allen.

She had gathered up the experiences of seventy-six years, and went out of the body as calmiy as one might pass into sleep. The fineral discourse was delivered by the writer, who gave to the friends such thoughts as only Spiritualism can give on the philosophy of so-called death. Many listened to an inspirational discourse for the first time. May their spiritual faculties become unfolded until the other world may seem the real world—the world of substance.

MRS. MATTIE E. HULL.

From Gloucester, Mass., Dec. 1st, Mrs. Mary Parsons

ged 73 years and 9 months.

She was a thorough Spiritualist for many years. To her it was a religion whose precepts were the guide of her life, and she passed on to her home among the immortals fully sustained by its glorious promises, and cheered by the presence of the invisibles, feeling assured of meeting her loved ones just beyond the vale. She fived for others, and her friends hope soon to hear glad tidings from "Aunt Mary" in spirit-life.

Cobilinary Notices not exceeding tipenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Aline of agatety pe averages ten words. Poetry inadmissible in this department. 1

New Books.

SCIENTIFIC BASIS SPIRITUALISM.

BY EPES SARGENT,

Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortally," etc.

This is a large 12mo of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is

concerned with a knowledge of real phenomena, appealing o our sense-perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretence that it is outside of nature, is unscientific and unphilosophical,

All this is clearly shown; and the objections from "sci-entific," clerical and literary denouncers of Spiritualism, ever since 1817, are answered with that penetrating force which only arguments, winged with incisive facts, can im-

In all that it claims for its "basis" the book is purely scientific, proceeding by the inductive method from facts as well confirmed as facts in any other science. The postulate is fairly presented that other supersensual or preterhuman facts, not included in the "basis," are however made sci-entifically credible by its establishment, Mr. Sargent remarks in his preface: "The hour is com-

lng, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as be-hind the age, or as evading its most important question. Spiritualism is not now 'the despair of science,' as I called it on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

CONTENTS.

CHAP, I.—The Basis: Clairwoyance; Direct Writing.—Typical Facts: Meaning of Spirit, Theory of Lolladiz, Proved Phenomena, Medial Frands, Transfiguration, Socialled Exposures. Testimony of a Jurist, Patrbairn, Hopps, Herbert Spencer, Form-Manifestations among Indians, Personal Experience in Phenomatography, Joseph Cook's Statement, Watkins, the Medium, Hiram Sibiey's Testimony, J. Edwin Hunt's, Phillips, the Medium, A. R. Wallace's Testimony, Zöhher, Ulrict, Fichte, and Wundt, Experiences of Baron Guidenstubbé, Demonphobia, Testimony of Storer, Hayward, Beals, Wetherboo, Timayenis, Stebbins, Platform Proofs, Mrs. Simpson, Bellachini, the Conjurer, Stainton-Moses, Dr. Wyld, Siade.

State.

CHAP, 2.—Facts Against Theories.—The Materialistic Theory insufficient. Prof. Denslow's Statement. His Experiences with Stade and Mrs. Simpson. Samuel Watson, Wesley, Priestley, Oberlin. List of Phenomena. Theory of Mundane Agency. Significance of the Phenomena. Zöliner's Experiments. Knots in an Endless Gord. Testimony of T. L. Nighols. Opinions of Phuarch, Cheero, St. Augustine. The 'Scientific American.' Clairvoyance and Direct Writing as a Scientific Basis. Cognate Phenomena analogically proved.

nomena anatogically proved.

Cn Av. 3.—Reply to Objections of Wunitt.—Open Letter to Uirel. Stade in Leipsie. Wundt Contradlets Himself. Objections to a Scientific Recognition. No Violation of Nature's Laws. Objections A swered. Younnams. A Common Fallacy. Universal Causality. Frivolous Charges against Stade. Wundt's Ignorance of the Subject. Uirel and Fichte on the Phenomena. Prayer of the Prince Imperial. Witcheraft Explained by Spiritualism. Quotation from "Planchette." Blackstone. Lecky. The Phelps Phenomena. Cook on the Spiritual Body. Materialization. Baden Powell. Admissm. Leibnitz and Kant. Notions of the Uncivilized. Juggley Refuted by the Jugglers.

Baien Powell, Animism, Leibnitz and Kant, Notions of the Univillized, Jugglery Refuted by the Jugglers.

CHAP, 4.—Clairrogames a Spiritual Faculty.—More Objections, A. R. Wallace, Dr. Elliotson, William White, Our Visit to Dr. Ashburner, J. F. Deleuze, Dr. Georget's Posthamous Testbasony, Analysis of Cadrvoyance, Importance of Objective Phenomena. Trance-Speaking often at Fault. Deceptive Spirits, Mrs. Richmond against the Scientific Basis, Gross Contradictions, Science the only Safeguard, Tyndail's Investigations, William Crookes, T. W. Higginson, Darins Lynan on Scientific Specialists, John Fiske, Clairvoyance Again, Alexis Didler, Houdin's Letter, Alexis Explains, Hudson Tuttle, Testimony of Dr. Carpenter's Brother.

CHAP, 5.—Is Spiritual Science Hostile ib Religion!—The Argument from Tradition, John Start Mill's Admission, System of 1, H. Fichte, Theodore Parker os Spiritualism, Henry Thomas Buckle, What is Religion? Coleringe, Frintitive Christianity, Science and Roligion, Howells, Phenomenon of Christ's Religoearance, Reply to Weiss, Form-Manifestations, Dr. Gully, Author's Experience in Spirit-Identity, Matorialization, Holyoake, Thackeray, Our Basis Unassaliable.

CHAP, 6.—Phenomenal Proofs—The Spirit-Body.—The

Experience in Spirit-Identity, Matorialization, Holyoake, Thackeray, Our Basis Unassaliable.

Char, 6.—Phenomenal Proofs—The Spirit-Body.—The Spirit-Hand, Full-Form Manifestations, Testimony of Dr. Gardner, Dr. Wilkinson, &c. Burnham Describes Formation of Spirit-Hand. Calmet's Remarkable Testimony. Willis's Account of the Stabbing of a Spirit-Hand. Early Expetian Testimony. What is Matter? Levitation: St. Theresa. William Fishbough. Charles Bonnet. Dr. J. W. Draper. The Gorman Physicists. Assertions of Clairvoyants. Gilligham. Müller. Bliss Blackwoll. Stewart and Tait. Guizot. Pliny. T. P. Barkas. John Mould. Dr. Gully to Author, Lord Bacon. Descartes. The Soul Extended. J. E. Walter.

CHAP. 7.—Proofs from Induced Sommambuliem, etc.—Review of Mesmerlsm. Cuvier and Laplace. Gall, Sparzhelm, Hahnemann, Hamilton, Lacordalro, &c. Author's Experiences. Dr. Coliyer. Mr. Peale. Mrs. A. C. Mowatt. Experiments in Mesmorism. Bridd's Theory. Phenomena through Mrs. Mowatt. Rev. W. E. Channing, N. P. Willis and Dr. Mott see her Sommambulic. Effect of Mesmoric Treatment. Mrs. Mowatt at Lenox. Mary Howitton her Character. Phenomena through Miss Fanchor. Objections of Beard and Hammond. Clairvoyance a Fixed Fact. Experts. The Monoy Test. Townshend's Facts in Mesmorism. A Duni Consciousness. Cass of Mary Reynolds, Phenomena Attending the Death of Bishop Lee. Hustrative Facts. Provision in a Dream.

CHAP. 8.—Cumulative Testimony. Spirit Communications.—Experience With A. J. Davis. Importance of Sci.

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Spirits, Rev. Joseph Cook, Rev. George Patnam, Rev. Dr. Hall, Robert Chambers, Bishop Clark, Pauline Doctrine.

CHAP, 9.—Discrete Mental States.—Locke on Identity, Hartmann, Phenomena of Consciousness, Hustrations, Dr. Gregory, Dr. O. W. Holmes, Prof. Clifford, Tiedeman's Theory, Admiral Beaufort on Drowning, The Mind a Multiplex Unity. Reply to Lewes, Caso of Rev. Mr. Tennant. Facts of Idiocy, Agassiz and Dr. Brown Sequard. Abercronthic, Swedenborg on the Inner Menory, J. LeConte, Maudsley, No Unconscious Corebration, Jacobi, Scheiling, Plotinus, Lessing, Discrete States, The Theory Applied to Spirits, Philosophy of the Unconscious, Hartmann. His Unconscious Delty Conscious, Kirchman's Analysis.

CHAP, 10.—The Unseen World a Reality.—Undiscriminating Antagonism. More Danger from Ignoring than from Investigating. Objections of David Swing, Facts in Continuation. Biolical Testimony, Swedenborgtan Objections. What Rev. Mr. Mercer Has to Say, Theism of Spiritualism Compared. Desire for Continuous Life. Temperamental Differences, Spurious Phenomena as Related to Genuine, Kant's Prediction of Intercommunication. He Anticipates of Proofs. Shelly a Spiritualist. His Letter to Godwin. George Ellot, Reply to Losie Stephen.

CHAP, 11.—The Sentiment of Immortality.—Indifference to Life's Continuance. Effects of a Faise Psychology, The Will and the Temperament. Author's Acquaintance with Miss Martineau. Her Idiosyncrasies. Wm. Humboldt on a Future Life, Bradhaugh. His Discussion with Burns. Bigory in Secularism, Genesis of Belief in Spirits, David F, Strauss. His Dismay at Life's Continuance.

Felix Adder on Immortality., Not Too Much. but Too Little. They-Lust's for a Future Life. Fallacles of Adler and Emerson. Goethe's Demonine Men. Buckle. Horlense Bonajarte. Col. R. G. Ingersoil on his Brother's Death. Clifford.

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

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

Concealing the Truth.

In a recent issue of the North American Review Edward Everett Hale, a well-known Unitarian preacher of this city, asks the question if the American people as a whole believe that the preachers who address, them on Sundays "say all they know." He has subsequently explained in reference to his writing the article, that he was urgently requested and finally prevailed upon to do it, by an authority in ecclesiastical matters who is entitled to great respect. The title that was suggested to him was unbelief in the pulpit. He thought it best to soften it a little for the general eye and ear. These are the words in which the person who suggested the article in question to him addressed him respecting it: "Several Orthodox clergymen in our acquaintance have admitted privately that they do not any longer believe in some of the principal dogmas of their creed; but that they have not the honesty and courage to publicly avow their change of views."

This is a pretty confession to be made by those who assume to be the moral and religious teachers and guides of others. It shows plainly that they are held fast in a yoke, a yoke imposed upon their necks by the tyranny of bigotry, and would gladly escape and be free if it were not for considerations of their mode of living and their present social status. Mr. Hale remarks of his clerical critics that they content themselves with saying that the matter does not concern him, any way, and with arguing that because they hold certain worn-out in all sincerity themselves therefore th rest of their profession does the same, which is notoriously a non sequitur. "I do not think," says Mr. Hale, "that the question raised in my article is fairly answered either by saying that I am a liar, as some of these writers say; or that I am a hypocrite, as others say; or that I am a writer of stories for magazines, as others say."

Protection for the Insane.

We observe that Dr. Wilbur, the President of the new National Association for the Protection of the Insane and the Prevention of Insanity, stated at the recent session of the Association in New York that the number of lunatics in the United States is not less than fifty thousand, and that this is a low estimate. He added to this important statement the opinion that neglect and abuse are by no means too strong terms by which to characterize the manner in which the majority are treated by those who habitually have the care of them. After making a careful inspection of the best asylums in Europe. Dr. Beard came to the conclusion that Great Britain is ahead of the world in the successful management of the insane, and that Germany followed close after. He reported that he found this class of unfortunates treated better in Scotland than in any other country.

The significant and most important fact which was brought out at this meeting of the Association was, that the system of enforced restraint which had so long been practiced is now more and more being done away with everywhere, The English asylums were found by Dr. Beard to be like gentlemen's residences, and it was all but impossible to believe that they were the homes of lunatics. Dr. Seguin states that only one asylum in the United States, namely, the King's County Asylum of New York, has successfully tried the system of non-restraint. Seven hundred patients are treated after this system, and it is found to work with the best results. Dr. Wilburlikewise reported that when he visited and inspected asylums in England and Ireland, five years ago, which contained all together twenty-five thousand patients, he encountered in but a single instance any form of restraint in operation, though he had always asked to see the refractory patients. We are certainly far behind the age in this matter.

Look Out for Them.

The Medium and Daybreak, London, Eng., for Nov. 12th, reprints Giles B. Stebbins's trenchant "Remonstrance against the passage of a Bill to protect the people of Michigan from Empiricism and Quackery; or any like legislation "-which instrument he caused to be laid before the Senate and House of the Wolverine State under date of March 7th, 1878. (Our readers will remember that the earnest efforts of Mr. Stebbins and other friends of "free medicine," coupled with the good sense of the law-making and exedutive power, defeated the "Doctors' Plot" law at that time.) The Mcdium says, editorial ly, in connection with the Remonstrance: 'As there is a continuous effort being made in this

country to intensify the medical 'trade union' methods, we print the foregoing protest, with the remark that the Michigan Legislature acted in accordance with the prayer of the above 'Remonstrance.' A powerful attempt has been since made by the medical 'trade unionists' of Massachusetts to form a law for the benefit of their own class of practitioners, but it was

Rumors are in the air that the Massachusetts medicos propose to make another onslaught upon the State House this winter, in a hope to obtain the passage of the law which they have failed for so many previous seasons to cause to be enacted. The friends of medical progress in this State must remember the apothegm which defines the correct relative positions of vigilance and liberty, and keep an attentive eye for the very first movement which may be made this session by the "Regular"" powers of darkness."

The Fletchers' Case.

It appears clear to the impartial observer of passing events that in this case vindictiveness seems to be the ruling motive. Mr. and Mrs. Fletcher were arrested here some time since for, as alleged, getting property into their hands under false pretences from a lady in England. The case went into court. In the meantime the prosecutor was arrested, for, as alleged, taking property from the Fletchers not belonging to him; hence a counter case. The principal party was held to answer under his own recognizance. which, we understand, he forfeited by returning to England before the suit was finally settled, as was previously agreed upon by the contending parties. The result was that the case against the Fletchers was thrown out of court. as our readers are already aware. Subsequently Mrs. Fletcher returned to England, when. upon her arrival there, she was rearrested, and the fact was immediately telegraphed to the American daily press in this wise:

"London, Dec. 3d, 1880. Susan Willis, alias Fletcher, recently arrested on the steamer Ancora, was before the Bow-street police court to-day, charged with being concerned in obtaining several thousand pounds' worth of property by means of fraud, and remanded for a week. In the evidence it was stated that she and her husband, by pretended communication from the spirits, induced one Mrs. Davies to part with jewelry to the value of several thousand pounds."

The reader will here at once see the animus of the whole thing, which may be classed under the heading of animosity, selfishness and vindictiveness, in our opinion; because, in the first place, the despatch opens with a gross falsehood, as Mrs. Fletcher has no alias. She is the legitimate wife of Mr. J. W. Fletcher, her real name being "Susan Willis Fletcher." Then, again, the despatch winds up by saying that she and her husband got what did not belong to them "by pretended communication from the spirits," being worded thus evidently for the express purpose of prejudicing the public against the Fletchers because they are spirtual mediums. Cunning diplomacy, surely. But we have faith to believe that the excellent medium, now under a second cloud, will be fully vindicated. She will, unless prejudice overbalances justice in the English courts.

Tardy Justice.

The recent public discussion and agitation of he case of the Ponca Indians (which, two years ago, he told us he did n't want to say anything about,) has received the serious attention of the President, and he now has decided to send a commission to that tribe to ascertain what ought to be done in their behalf! The members of this commission will be requested to proceed to the Indian Territory as soon as may be, and, after conference with the Poncas, to ascertain the facts in regard to their recent removal and present condition so far as is necessary to determine what justice and humanity require should be done by the government of the United States in regard to them, and to report their conclusions and recommendations in the premises. This commission will consist of five persons, three of whom are suggested by the committee formed in Boston to organize measures General George Crook, U.S. A., Bishop Clarkson of Nebraska and Walter Allen of Massachusetts. The names of the remaining members will not be announced until the President has

ascertained whether they will consent to serve. Gen. Crook has been summoned from Omaha to Washington, by the President, for a conference on the subject of the proposed commission. It is not yet known when the commission will start, but probably not before the end of the present week. In conversation upon this subject the President is reported to have expressed his views to the effect that the past action of the administration in the main harmonizes with the policy of Secretary Schurz. He thinks that it is the fault of Congress, rather than that of the Secretary, that something has not already been done to repair the admitted wrong of the removal of that tribe! As to what can be wisely done now, the President expresses no decided opinion, but he manifests a strong desire to do whatever shall seem to be most consistent with justice, humanity, and the true interests of the tribe.

Experiments with Iron Rings.

Dr. George Wyld reports in the London Spiritualist some interesting experiments with iron rings performed in his presence, Mrs. Nugent James being the medium. Dr. Wyld had bought a heavy iron ring for the purpose of ascertaining the power of spirits in this line of phenomena. This ring was placed several times on the wrists of Mr. Showers and others, though it was impossible, on account of its size, for any mortal to pass it over the hands of those persons on whose wrists it was thus placed. The ring measured exactly seven and eleven-sixteenths inches internal circumference, while the hands of Mr. Showers, as measured by a string tightly drawn round the compressed hand so as to indent the flesh, measured eight and three-fourths inches; that is to say, a body measuring eight and three-fourths inches apparently passed through an aperture seven and eleven-sixteenths—a physical impossibility.

At the third scance the rings were placed on the wrist and removed very rapidly eleven times. The last instance was curious: Mr. Showers had the thick iron ring on his wrist at the close of the séance. He could not possibly pass it off over his hand; every one present saw the utter impossibility of doing so. It was then suggest ed he should hold the medium's hand, and merely put their joined hands in the semi-darkness behind the curtain, when the ring at once fell off, the hands remaining still joined.

A valued friend writes recently, speaking in high terms of praise of the course of the Banner of Light, and saying: "I trust that we, in common with all Spiritualists, may be privileged to work together in the future as in the past toward the demolishing of the strongholds of error, and the diffusing of the summer sunlight which Spiritualism brings to the souls of all true believers."

Mrs. Richmond at the Parker Memorial.

On Sunday afternoon last Mrs. Cora L. V Richmond addressed an audience which filled every seat in the main body and gallery of this spacious edifice-many persons even being obliged to content themselves with standing in the rear aisle, and by the sides of the hall, or resting as best they might upon the gallery

The exercises were introduced by the singing of a selection, "Welcome Home," by a choir under direction of Mrs. Nellie M. Day-Charles W. Sullivan sustaining the solo. The Chairman, Mr. Lewis B. Wilson, in a few appropriate remarks then introduced the speaker to her Boston hearers. The guides of Mrs. Richmond presented a soulful invocation, and after a further selection by the choir, proceeded with their discourse, which had for its title: "Spiritualismits Present Crisis-What Does it Portend?" The lecture was closely and appreciatively followed by the large auditory. The session closed by a song from the choir: the improvisation of a poem by "Ouina" on "The New Messiah," and the pronouncing of a benediction. The address has been specially reported for our columns, and will appear at an early date.

Mr. and Mrs. Richmond left on Monday afternoon, the 13th, for Cleveland, O., where she is to lecture next Sunday. Our best wishes for their success go with them on their Westward

A Reception.

Thursday evening the parlors of Mr. and Mrs. George W. Smith were filled by a large number of ladies and gentlemen, who had met to do honor to the presence of Mr. and Mrs. Richmond in Reston nond in Boston.

mond in Boston.

After passing some time in conversation, Capt. Holmes opened the reception with a most appropriate speech, in which he spoke of the great work which had been accomplished by Mrs. Richmond in both England and America; and of the great interest all Boston people felt in her success. On behalf of those who were present and the many other Spiritualists who were absent, he welcomed them to Boston, the home of their many friends. These remarks were followed by a suitable poem, which was delivered in a most effective manner.

Capt. H. H. Brown, being called upon, spoke

Capt. II. II. Brown, being called upon, spoke in a pleasant strain of the great good which had been accomplished through Mrs. Richmond's mediuhiship, and expressed his great pleasure at being present at the reception.

Mr. J. William Fletcher, upon urgent invitation, spoke in most glowing terms of Mrs. Richmond's European expresses saying that she

mond's European successes, saying that she had by her labors in England done much, very much, to elevate the intellectual tone of Spiritualism. He said that every Spiritualist in London felt, when the news of her coming was made known, that a friend to the highest in-terest of the cause was coming, who, without any selfish desires, was bending all her various powers to its promulgation. "May she find," powers to its promulgation. "May she find," he said, "wherever she goes, as earnest hearts and as true friends as have assembled to give her welcome in Boston"—a sentiment which was echoed by all present.

Mrs. Richmond responded in a most appropri

ate and touching manner. Then the company were invited to the dining-room and found their host had well considered their tastes, in prepar

ing a most sumptions feast.

Shortly after eleven, the company again as sembled in the parlors, and Mrs. Richmond under control favored the friends with a very heautiful poem, which closed the exercises of the evening. We would not, however, omit to mention the vocal efforts of Mrs. Frank Crane, which added very much to the enjoyment of the occasion. After a final hand-shake and good might, the friends took their leave, thanking Mr. and Mrs. Smith for this most agreeable opportunity of welcoming Mr. and Mrs. Richmond back to Boston.

The Paine Memorial Litigation Closed.

It gives us much pleasure to learn that the annoying litigation instituted against Messrs. Mendum and Seaver, the publishers of the Investigator, has terminated by a dismissal of the bill charging them with a misappropriation of the lecture fund of the Paine Memorial, and their complete vindication. The hearings and | V. Richmond. trial took place Nov. 8th before Justice Endicott, the result of which was as above stated. No one personally acquainted with Mr. Seaver and Mr. Mendum could possibly have anticipated any other decision than that which has been rendered in this case; and we most heartily congratulate our friends that the prevalence of free thought and liberal sentiment, which their labors for the past forty years have done so much to establish in our midst, has tended to make this triumph of justice possible. Now it only remains with the friends who desire that there shall be at least one platform in Boston where forever free, untrammeled thought can be expressed, whether from the lips of the socalled Infidel, the Hindu, the Catholic, the Protestant, or the Spiritualist, to come forward as speedily as possible, and raise the mortgage upon the Paine Memorial Hall Building. The good work, we see, is already inaugurated, as Messrs. Russell Marston, Elizur Wright, W. H. Burr. John Buntin, A. A. Cole, Dr. E. Mayo and a Massachusetts lady have subscribed for the purpose set forth as above sums, amounting in the aggregate to \$4.500.

Fair for Abused Children.

The State Fair in aid of the Massachusetts Society for the Prevention of Cruelty to Children, is now in progress at Horticultural Hall Boston. It opened with excellent prospectswhich have since proved not to have been illu sory-and will continue in session to the 18th inst. Its display of stock is excellent, and every friend of the young should make it a point to generously patronize the enterprise. [We would parenthetically remark that Childhood's Ap peal, a lively newspaper published by the Society during the Fair, is a perfect gem both as to typography and contents.]

The official report of the Editor-at-Large vill be found on our second page, and cannot fail of convincing the reader that Dr. S. B. Brittan has put forth earnest and efficient efforts and accomplished significant results since his appointment to the post by the invisibles-seconded by the action of a committee on the mortal side of being. We hope the friends of Spiritualism everywhere will read the document carefully, and be by it inspired to forward pecuniary assistance for the Fund, that Bro. Brittan may be kept actively engaged in this important work for another year.

The First Society of Spiritualists of Cleveland, O., meets regularly Sunday evening at 7:30 P. M. at Weisgerber's Hall, corner Prospect and Brownell streets; Thomas Lees, President, Tillie H. Lees, Secretary. Children's Lyceum meets every Sunday 10:30 A. M. at same place. Charles Collier, Acting Conductor; Sara A. Sage, Guardian. Public cordially invited free.

In the course of a business letter, William Dunscomb, of Brooklyn, N. Y., states that Mrs. Cora L. V. Richmond's recent lecture for the Eastern District Spiritual Conference gave the greatest satisfaction to all who heard it.

The Holidays are at Hand.

Colby & Rich offer at the counters of the Banner of Light Bookstore, No. 9 Montgomery Place, an extensive line of Spiritualistic and Miscellaneous Publications, to which the attention of those proposing to make holiday presents is respectfully directed. A descriptive catalogue of the firm's stock will be forwarded free to any address, on application; therefore we will rest content at present with merely citing a few of the most prominent works in the list. Among these may be noted the following:

SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. both of which standard works are also on sale-PLAN-CHETTE having recently passed to a new edition.

IMMORTALITY, AND OUR EMPLOYMENTS HERE AFTER; With what a hundred spirits, good and evil, say of their dwelling places. AROUND THE WORLD; or, Travels in Polynesia, China, India, Arabia, Egypt and other "Heathen" Countries; and "SEERS OF THE AGES." All by J. M. Peebles.

TRANSCENDENTAL PHYSICS. An account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic.

WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM; and BIBLE MARVEL-WORK-ERS, and the Power which Helped or Made them Perform Mighty Works, and utter Inspired Words. - By Allen Putnam, A. M.

RELIGION OF SPIRITUALISM; ITS PHENOMENA AND PHILOSOPHY. By Samuel Watson, author of 'The Clock Struck One, Two and Three"; (which volumes are also on sale by Messrs. C. & R.) AFTER DOGMATIC THEOLOGY, WHAT? Material-

ism, or a Spiritual Philosophy and Natural Religion; CHAPTERS FROM THE BIBLE OF THE AGES; and POEMS OF THE LIFE BEYOND AND WITHIN. The first being an original work, and the second and third admirable compilations — in each instance Giles B. Stebbins being the planter or the reaper of the harvest of thought.

THE SPIRIT-WORLD: Its Inhabitants, Nature, and Philosophy: and THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM; by Eugene Crowell, M. D.

POEMS FROM THE INNER LIFE; and POEMS OF PROGRESS. Both by Miss Lizzie Doten. The latter volume has a fine steel-plate portrait of this gifted

Daisies, by William Brunton.

THE VOICES. Poem in four parts. By Warren Sumner Barlow. This work contains a new and elegant steel plate portrait of its author.

THE BIBLE OF BIBLES: or, Twenty-Seven "Divine Revelations," and THE WORLD'S SIXTEEN CRUCIFIED SAVIORS; or, Christianity Before Christ. By Kersey Graves, each book with portrait.

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LOOKING BEYOND, by J. O. Barrett. MAN AND HIS RELATIONS, by S. B. Brittan. One of the finest works in the English language. It should

DEBATABLE LAND, FOOTPALLS ON THE BOUNDARY OF ANOTHER WORLD, and THREADING MY WAY, by

Robert Dale Owen. PSYCHOGRAPHY, SPIRIT IDENTITY, and HIGHER ASPECTS OF SPIRITUALISM, by M. A. (Oxon).

MENTAL CURE, MENTAL MEDICINE, and SOUL AND Body, by W. F. Evans. ARCANA OF SPIRITUALISM, ARCANA OF NATURE,

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rom the French, from the Hundred and Twentieth Thousand, by Anna Blackwell. BOOK ON MEDIUMS; or, Guide for Mediums and Inocators, by Allan Kardec. Translated from the

French by Emma A. Wood. HOME: Femme Heroic and Miscellaneous Poems, by

essee II. Butler, of San Francisco, Cal. FLASHES OF LIGHT FROM THE SPIRIT-LAND

brough the Mediumship of Mrs. J. H. Conant, com piled and arranged by Allen Putnam, A. M. THE FEDERATI OF ITALY. A Romance of Cauca-

ian Captivity, by Dr. G. L. Ditson. In addition to the works enumerated, and many of a like nature not here spoken of, Colby & Rich have a

full line of miscellaneous and juvenile works. As stated above, a catalogue of the publications of Colby & Rich will be sent free to any applicant. The public generally are invited to

call and examine our stock, where will be found

the alphabet of the New Faith and Philosophy,

and the records of its latest discoveries and de-

velopments. To all liberal persons such a list

of publications as we offer ought to be a boon, for the opportunities are few for finding so wide, rich and diversified a collection. Miller's Psychometric Circular, having closed its experimental series, is to be continued as a permanent publication. The first number of the new series will appear on the 1st of January ensuing, enlarged to eight pages, published monthly and furnished to subscribers at one dollar a year. The demand for the Circular has thus far greatly exceeded Mr. Miller's anticipations, and he confidently expects that it will soon be such as to require its appearance semi-

monthly. Those wishing to subscribe can ad-

dress C. R. Miller & Co., 17 Willoughby street,

Brooklyn, N. Y.

A new Society has recently been formed in Beverly, Mass., under the name of "The Spiritualists' Union." The officers consist of a Board of Directors, of which Mr. G. P. Dole is Chairman; a Treasurer, Gustavus Ober; and a Scoretary, Mr. E. T. Shaw. It already has a large number of members, all of whom are deeply interested in the movement, and every assurance is given of the success and prosperity of the organization.

A correspondent writing from Little Rock, Ark., says in the course of a letter to Colby & Rich, ordering a copy of the new book, 'Transcendental Physics": "Allow me to compliment the editor of the Banner of Light upon his able editorial article entitled 'Phenomena and Faith,' which was contained in a recent issue. It was certainly to the point, and should be carefully read by all liberals as well as Spir-

Special Notice to the Boston Public.

Mrs. Emma Hardinge Britten will occupy the platform in Berkeley Hall, 4 Berkeley street, on Sunday next, Dec. 19th, at 10:30 A. M. Her subject will be, "THE OLD RELIGION AND THE NEW." At 3 P. M., "THE NEW BIBLE."

In the evening, at 7:30, Mrs. H. will lecture in Lyceum Hall, Salem. Subject, "Scientific Aspects of Spiritualism."

Spirits Describing their States and Conditions.

Words of praise and appreciation continue to reach us relating to "Immortality: Our Homes and Our Employments Hereafter," by Dr. Pee-

Judge Bascom, of Petersburg, writes: "I make free to state that Mr. Peebles's book upon the state of the dead-their joys, their sufferings and their employments-is the most reasonable and satisfactory work that I have read upon Spiritualism. The doctrines of Mr. Peebles and the teachings of the spirits that he consulted do not differ widely from those of Swedenborg."

J. H. Harter thinks that "This book, 'Our Homes and Our Employments Hereafter,' dedicated to Mrs. Mary M. Peebles, the Doctor's wife, will prove a rich feast to those who like spiritual food." He further says: "Its Christianity is spiritual and rational, and its rationalism is charitable and tolerant; while its communications from such a number of spirits through mediums in nearly all parts of the world give it a priceless value."

Dr. Wm. Fishbough, Brooklyn, writes Dr. Peebles: "Your book, Immortality and Our Employments Hereafter,' I think reflects correctly the general conditions of spirits in the other world, good and evil. It is about the only Spiritualist book I have thus far examined (unless it be Dr. Watson's) that I would be willing to put into the hands of my inquiring friends as expressing nearly enough my own views."

Who Inaugurated the Indian Policy?

The following paragraph, which we find going the rounds of our secular exchanges, would seem to place at the door of the great "worldfinder" the eternal infamy of initiating that soulless persecutive attitude which has been maintained by the white toward the red man from almost the first moment their spheres of being impinged each other on this western hemisphere:

"This is called the land of Columbia, in honor of Christopher Columbus. . . . He never saw this continent. He simply discovered a few islands off its southern coast, as Ingolf, the Norwegian, did on the northern coast six hundred years before. . . . We have no disposition to rob Columbus of his fame. But the truths of history and the domands of justice domand that his fame rest on its proper basis. He did not discover America, but he did inaugurate the Indian policy which has been pursued from his day to the present. The natives of San Salvador and Cuba treated him with the utmost kindness and hospitality, and he repaid them by acts of treachery, injustice and cruelty. He regarded the Indian as a heathen who had no rights a Christian was bound to respect. He not only made war upon them, but he captured them by the hundreds, and, shipping them to Spain, sold them as slaves. This so displeased the Queen, Isabella, that she rebuked him in presence of the court, and on his repeating the crime she deposed him from the Governorship and ordered him sent home in irons, a prisoner of state."

An Exposer in a Dilemma.

A professional "exposer" of Spiritualism recently appeared before an audience in London, and instead of exposing became sadly exposed. He told those present that by means of a battery fixed behind his table he would produce raps in answer to his questions. Note this: they were to be answers to his questions. What would an investigator of Spiritualism say if. upon visiting a medium, he should be told that all the answers must be in response to his, the This London exposer asked his questions, but no raps were heard in response. This rather amused the audience, and caused them to smile somewhat audibly, and the exposer explained by saying that the battery would not work, and he must go on to something else. Then, after a few simple tricks, that had no more relation to spiritual manifestations than a lamp-post has to an almanac, he undertook slate-writing, but failed as signally as he had with the raps, and apologized by saying that the "solution was too weak." But the popular crowd seemed to take his shallow pretensions and open failures all in good part. At the same time no amount of vituperation and abuse would be considered out of place when bestowed upon a medium who, through conditions over which he had no control, should fail to have any expected phenomenon occur at his scance.

Italian papers state that much alarm has been created by the spread of what they denominate "an epidemic of nervous disease" in the provinces of Udini. The effects appear to be similar to those produced by what was called "witchcraft" a couple of centuries since. A Glasgow paper says: "The ignorant class of persons, who are the chief sufferers from it, attribute it to the possession of evil spirits, and all kinds of wonders, including the gifts of prophecy and tongues, are said to accompany the seizures"; whereupon the Herald of Proaress (London) remarks: "Of course, any explanation will be preferable to the recognition of spirits; but it is remarkable that they should be 'evil spirits.' Why not good spirits? No doubt many of our pseudo-scientists and some of the all-knowing wise-acres will be able to tell us that the mind, or the brain, even, can perform such wonderful things in an abnormal state. It may be equally true that "the gifts of prophecy and of tongues" accompany these hysterical fits, but we would like to know what special power disease has to confer such privileges upon the diseased?"

In a recent note from Prof. Longfel-LOW to Mrs. J. S. Adams, the poet speaks very highly of her book, "The Allegories of Life," alludes to "the beautiful spirit in which it is written," and says: "The chapter on The Bells is charming, and forms a happy prelude and introduction to what follows." Both the "Allegories" and the "Branches of Palm" by the same author are books for gifts whose value never lessens.

The Western Light states that a Mr. Rutherford, of St. Louis, while attending a séance, was told to return to his home and arrange his business so that he could leave it in a condition satisfactory to himself. He did so, and in a few days passed to the spirit-world.

Dumont C. Dake, a magnetic healer of wide and favorable reputation, has a card in another column, to which the reader's attention is called.

A Holiday Present for Mrs. E. V. Wilson.

Wilson.

We are credibly informed that Mrs. E. V. Wilson has, thus far, received comparatively nothing from the efforts that have been made by the Spiritualists to raise a sufficient sum of money for her to enable her to pay off the mortgage of \$12,000 upon her farm; and that, if something better is not speedily done, the law must take its course, and the farm be sold, which will leave her and her children (one of whom is a helpless invalid for life) utterly destitute. In consideration of the long, laborious, faithful, and self-sacrificing services of Mr. Wilson as a public medium and lecturer, the Spiritualists should feel it to be a pleasure as well as a duty to place his family beyond the reach of want by paying off the mortgage upon the farm which he left them. This can easily be done, and no one will feel the expense, if every reader of this appeal will send Mrs. Wilson the sum of \$1,00, or more if they will, as a holiday present. Whatever is sent should be sent to Mrs. Wilson herself, so that she will get it at once. Address her as follows: Mrs. E. V. Wilson, Lombard, Ill. A trifling contribution from each one will make the coming holidays the most joyous and happy ones, no doubt, that Mrs. Wilson has ever experienced.

Mrs. Mary Hollis Billing. To the Editor of the Banner of Light:

perienced. MRS. MARY HOLLIS BILLING, MRS. AMANDA M. SPENCE, PAYTON SPENCE, M. D. New York, Nov. 26th, 1880.

We fully endorse the above appeal, and recommend it to the attention of our readers and the public, hoping that many will feel moved to contribute monetarily toward the worthy purpose it embodies. Up to the present time the following amounts have been received at this office, for the E. V. Wilson Fund. Hereafter it would be the better plan for those intending to contribute, to send direct to Mrs. Wilson, as recommended above: W. Farnsworth, Boston Highlands, Mass., \$5; B. F. Young, Chicago. Ill., \$10; Luther Colby, Boston, Mass., \$10; N. A. Mills, Chicago, Ill., \$1; Fred. Barnard, Lombard. Ill., 81 : Augustus Day, Detroit, Mich., S1.

The mission and labors of Mrs. Cora L. V. Richmond in England have resulted in much good to the cause of liberal and progressive thought, and an extension of a knowledge of the truths of our spiritual philosophy. The spiritualistic publications in that country are unanimous in expressions to this effect; and even many of the secular papers have been favorably impressed by her addresses, which, as William Tebb remarked at the farewell meeting, contained nothing dogmatic or denunciatory, but were after the manner of the Great Teacher, and those papers have voluntarily snoken in praise of them. There was nothing sensational in the course she was led to follow by her controls in the presentation of the subject she so ably represented. Her appeals were made to the reason and common sense of her auditors, and made an impression upon their minds which can never become effaced. In numerous, perhaps in a majority of instances, the addresses given were directed more especially to Spiritualists, for the purpose of creating a greater degree of harmony among them, and of leading them to a fuller realization of the magnitude and importance to the welfare of mankind of the cause in which they were engaged. The result, therefore, of Mrs. Richmond's efforts will be seen and felt in the coming months and years, and good seed having been sown in fruitful soil it is easy to determine what the harvest will be.

Dr. J. R. Buchanan, of New York, was sixty-six years of age on the 11th inst. Time has dealt leniently with this gentleman, as he informs us that he is not conscious of any diminution of his mental or physical powers. His public utterances unquestionably proclaim the fact. The Professor is a devoted Spiritualist, and we hope and trust that he may be with us for many years to come in the spiritual har-

As a Manual of Psychometry is at present much needed, Prof. Buchanan intends to pro- IN AID OF THE BANNER OF LIGHT PUBLIC FREE ceed at once in the preparation of such a work, which, from the growing interest in that subject, will no doubt be gladly welcomed.

The Spiritualists of Lake George, N. Y., and vicinity, encouraged by the interest which was awakened by the camp-meeting which was held on the site of Fort Gage, last September, are anxious to place the association on a firm basis. Lots can be purchased or leased at reasonable rates. A stock company has been formed, and it is hoped that Spiritualists and Liberalists from all parts of the country will become interested in the camp-meeting at Lake George. For particulars address D. Ferguson, or S. H. Smith Lake George N. Y. or S. H. Smith, Lake George, N. Y.

Read what John Wetherbee has to say on our second page regarding Epes Sargent's new book, THE SCIENTIFIC BASIS OF SPIRITU-ALISM. It gives us great satisfaction to be able to chronicle that the appreciation of the volume on the part of the reading public-Spiritualist and non-Spiritualist-has taken the practical form (so agreeable alike to authors and publishers) of an extensive and rapid sale. This is, however, no more than the volume richly de-

We have the pleasure of informing our readers that Mrs. J. R. Pickering, the materializing medium, who has been very much out of health since leaving Boston, last June, has so far recovered as to be able to announce her early return to this city to remain permanently, when an opportunity will be given her many friends, and the public, to witness the remarkable phenomena that occur in her presence.

The Chicago Progressive Lyceum has resumed its meetings. They are held every Sunday at half-past 12, in Castle Hall, 612 West Lake street, and it is hoped that all parents residing in the vicinity of this selected locality, who have the best welfare of their children at heart, will not fail to take an interest in this truly beneficent school of progress.

The First Spiritual Society of Los Angeles, Cal., meets every Sunday at 2 P. M. at Good Templar's Hall, Main street. All are cordially invited, especially strangers. Officers: President, J. Tilley; Vice President, J. H. Cotton; Secretary, Mrs. Nettie C. Weir; Treasurer, F. Lindginst.

The Temperance Banner, published at Little Rock, Ark., devotes nearly three columns of its space to selections from Dr. Watson's new book, "The Religion of Spiritualism," which it considers to be a remarkable work, and worthy the attention of its readers.

The citizens of Chicago are being favored with an opportunity of attending the séances of Maud Lord, which many are availing themselves of with very satisfactory results.

Miss Lottie Fowler will soon leave Boston (about the 5th of January) on a mediumistic tour which will include Providence, R. I., and Norwich, New London and Hartford, Conn.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Fuesday morning to insure insortion the same week.]

Societies or individuals desiring the services of J. II. Harter, to attend weddings or funerals, or to lecture on Spiritualism or temperance, can address him at Au-

J. William Van Namee, M. D., will speak in Portland, Me., the third and fourth Sundays of January. He will be pleased to make engagements to lecture on the route.

J. Frank Baxter still continues his steady work in Maine, but will return to Massachusetts Dec. 19th. On Monday evening, Dec. 13th, he lectured in Sidney; Tuesday, Dec. 14th, in Augusta, and on Wednesday and Thursday evenings, Dec. 15th and 16th, he will address the people of Dexter; Friday evening, Dec. 17th, Sidney again, and on Sunday, Dec. 19th, in Weymouth, Mass., where a great—if not unusual—interest is aroused on the subject of Spiritualism. January and February Sundays his labors are in Philadelphia, Pa., and Peabody, Mass., respectively. Vicinities address him at 181 Walnut street, Chelsea, Mass. March open to engagements.

Dr. George Dillingham writes, Dec. 11th: "Hereafter spiritual meetings will be held in Oxford-street chapel, Lynn, Mass., at 11 A. M. and 7:30 P. M. Prof. Wm. Denton has been engaged for Sundays, Dec. 19th and 26th. His subjects next Sunday in the morning will be 'Morality, its Origin and Obligation;' evening,
'Prayer in the Light of Science and Common Sense,' Some of our first speakers will be engaged for the remaining Sundays during the winter."

Mr. Rothermel called at our office on Saturday last, and requested us to announce that he has withdrawn as a finality from the mediumistic firm of Keeler & Rothermel, and is now undergoing another order of development. His address for the present will be in care of Charles R. Miller, 17 Willoughby street, Brooklyn, N. Y. Parties wishing to know of his future plans can write to him as above.

Mrs. L. Barnicoat is spoken of very highly as a successful electrician and medical practitioner. Her residence is at 475 Broadway, Chelsea, Mass., at which place public circles are held every Wednesday evening. She also solicits engagements as an inspirational lecturer.

Prof. S. B. Brittan will answer calls to lecture in the Middle and Eastern States. Address him at The Lexington, 165 East 49th street, New York City.

Mrs. N. J. T. Brigham, whose well-deserved popularity at Saratoga continues undiminished, is at present in that place actively employed in doing good.

Dr. H. P. Fairfield, one of the most attractive magnetic speakers in our ranks, called on us last Saturday, on his way to fill lecture engagements. He is in excellent health, and never looked better fitted for work than now. He spoke to a crowded audience in Marshfield, Saturday evening, Dec. 11th, and twice on Sunday, at West Duxbury, where large audiences greeted him. The last two Sundays in December he speaks in Portland, Me., and would like engagements for weekday evenings. Address him, care of H. C. Berry, 70 Lincoln street, Portland. Permanent address, Stafford Springs, Conn.

Dr. L. K. Coonley addressed a large audience in Eagle Hall, Boston, Mass., on the evening of Dec. 5th, and again Dec. 12th, both afternoon and evening, and in the forenoon of the latter date spoke for a fine congregation in College Hall, 34 Essex street. To morrow, Dec. 19th, at 2:30 P. M., he will lecture in New Era Hall, No. 176 Tremont street, Boston. He wishes engagements for lectures or scances Sundays or week-day evenings on the people's own terms of agreement. Keep him busy. Permanent address, No. 9 Davis street, Boston, Mass.

Geo. A. Fuller, of Dover, Mass., lectured in Lyceum Hall Dec. 12th, at 3 and 7:45 P. M. He will lecture in Manchester, N. II., Dec. 19th to 26th. Parties desiring his services during the winter months should address him at once, as only a few dates remain unengaged.

Mrs. R. Shepard-Lillie will speak in Fraternity Hall, corner Fulton Avenue and Gallatin Place, Brooklyn, Sundays, Dec. 19th and 20th, at 10½ A. M. and 7½ P. M. Mr. Lillie, a fine ballad singer, will preside at the or-gan and sing. Mrs. Lillie speaks in Harlem, N. Y., Tuesday evenings, Dec. 21st and 28th.

Mrs. Cora L. V. Richmond, the distinguished inspirational medium, will speak to the friends in Cleveland, O, on Sunday, Dec. 19th, at Weisgerber's Hall, corner of Prospect and Brownell streets.

Contributions

From Jos. Kinsey, Cincinnati, Ohio, \$1,00; Delia Avery, Clinton, N. Y., 40 cents; M. A. Chase, Smithboro', N. Y., 40 cents; Mary P. Gray, Everett, Mass., \$3,00; Thomas Middlemist, Yreka, Cal., \$2,00; Mrs. A. J. Merriam, Arlington, Ill., 40 cents; Mrs. A. A. Pierce, Riverside," Cal., 25 cents; Mrs. E. Heath, Daleville Conn., \$2,65; Henry Von Phul, Cincinnati, Ohio, 40 cents: E. S. Sleener, San Francisco, Cal., \$3.00; Mrs. O. T. Houghton, Bakersfield, Vt., \$1,00; Geo. Watt, Augusta, Ill., \$1,00; Thos. R. Hazard, South Portsmouth, R. I., \$5,00; Mrs. H. Lovewell, Morristown, Vt., 40 cents; \$2,65; Mrs. A. Glover, New York City, \$2,00; Francis F. Pickett, Argyle, Wis., 45 cents; Eben Snow, Cambridge, Mass., \$2,00.

We thank you, friends, and fully appreciate your motives in helping to sustain our Public Free Circles. This avenue of communication with the spirit-world should never be closed.

Mrs. Hardinge-Britten's Spring Engagements Cancelled.

In answer to numerous applications for lectures during the ensuing spring months, I beg to say that family reasons compel me to sail for England about the middle of January, 1881. Those who have not already received letters from me to this effect, will kindly observe this notice. Up to January 15th, my address will be care of Dr. J. V. Mansfield, 61 West 42d street. New York; after that date letters will reach me addressed, 31 Derby Terrace, Moss Bank, Cheatham Hill, Manchester, England.

EMMA HARDINGE BRITTEN. New York City.

The attention of our readers is directed to a very interesting pamphlet advertised in another column, "EXPERIENCES OF SAMUEL Bowles," further notice of which we shall give next week.

W. J. Colville's Meetings.

W. J. Colville's Meetings.

On Sunday last, Dec. 12th. Berkeley Hall was filled by a most appreciative audience. The services commenced as usual at 10:30 A. M. After the musical and other exercises were over, Mr. Colville, under influence of his spirit guides, delivered a very earnest and instructive lecture on the religious teachers of the past and their influence on us at present. At the outset of the discourse the lecturer remarked that in great periods of human history waves of illumination swept over spirit spheres adjacent to the earth as well as over this planet itself. Contemporaneously with the spread of Spiritualism all arts and sciences had made rapid forward sirides, and, ignore it as they may, all churches are being leavened with this new spiritual power.

may all churches are being leavened with this new spiritual power.

Jesus and his religion epitomized the sallent principles and revelations of all more ancient teachers and systems. Christianity was a concrete system, and embodied the faiths and attainments of the ancient civilizations. In the first century to be a Christian meant exactly what it does not usually mean to-day. Baptism was an initiary rite performed on all friends of the proscribed sect to draw a clear line between friends and foes; the Lord's Supper was the partaking of magnetized food with one accord as a bond of fellowship. Early Christians were heroes and heroines, ready to suffer the loss of all they loved on earth in defence of principle; but as Christianity became fashionable and time-serving it degenerated, and after Constantine espoused it its history shortly became one of blood and flame, until a gigantic ecclesiastical hierarchy crucified the spirit of truth in its midst while professing to follow the Prince of Peace.

In the spirit-spheres close to the earth Jesus may be

found waiting for the first advent of the Messiah; Calvinists, too, are there, who believe they alone are God's clect, and who reconcile themselves to the absence of glory by expecting Jesus to gather them into heaven as soon as all the elect have lived and passed from the earth. Roman Catholic prelates may still be discovered working in the interests of the Roman Church. Whenever bigoted partisans of any order of helief seek communion with spirits, they invariably receive responses from those whose bigotry is like their own. All consulters of spirits were urged to court only the spirits of the higher states, who all agreed on essentials, and allowed for diversity of opinion on non-essentials. We should not allow ourselves to become the dupes of all unseen beings, but, following conscience and reason, gladly avail ourselves nevertheless of all possible instruction from wise spirits.

Proceeding with his subject, the speaker endeavored to show that, in a spiritual sense, all doctrines were good in the age in which they appeared; they were usually false absolutely, but often true relatively. Too much stress had been laid on one doctrine to the disregard of another equally important. Cabalistic linagery had been employed without explanation, and the people had been kept in the dark with reference to the real meaning of the terms theologians employed. In a bygone age only a few could understand—now the many are prepared for the removal of the veil; and the second advent of Christ is really a return of the religious teachers of the past commissioned to instruct the many in the ways of godliness.

The Blood of the Lamb was said to mean spiritually a life of purity—salvation through it being truly a fact; blood means life: life is spirit: the lamb symbolizes innocence and purity: in this way the churches will receive light until discovering how grievously they have erred in their materialistic interpretations, they will unite to form one grand temple for the living spirit.

Space forbids any further allusions to this

congregation in the Unitarian church at Haverhill; his lecture, replies to questions, and poem were heartily appreciated.

Mrs. Emma: Hardings Britten delivers an astronomical lecture in the parlors of 91 Pembroke street, on Friday, Dec. 17th, at 8 P. M. Subject, "Stars, Comets and Nebulae," illustrated by stereoption views.

On Friday, Dec. 24th, a grand Christmas Entertainment, under Mr. Colville's auspices, will be held at the same place and time, and on Friday, Dec. 31st, an Old Year's Party. In consequence of these gatherings the lectures on Revelation are suspended until Friday, Jan. 7th, 1881.

Mr. Colville cordially invites all readers of the Rannor of Light to his receptions on Fridays at 3 P. M.

He will lecture next Sunday for the Progressive Society of Orange, Mass. His subject will be in the afternoon, "The Cause and Cure of Crime and Poverty," and in the evening "The Great Religious Teachers of the Past, and their Influence on the Present."

His engagements out of town are Rockland, Friday, Dec. 17th. Subject, "True and False Education," (postponed on account of storm from Sunday, Dec. 5th); Salem, Lyceum Hall, Sundays, Dec. 19th and 26th, at 7:45 P. M., subject, "The Science of Spiritualism"; Marlboro', Mass., Wednesday, Dec. 22d.

The Editor-at-Large.

The amount of funds previously acknowledged and placed to the credit of Dr. Brittan, ending Dec. 1st, 1880, is as follows:

Brooklyn Spiritual Society Conference Meetings. At Everett Hall, 398 Fulton street, every Saturday even-

At Everett Han, 3952 anon street, the street ing at 8 o'clock.
After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule.

J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

Brooklyn (N. Y.) Spiritum Frmerhity.
Conference Meetings held in Fraternity Hall, corner of Fution street and Gallatin Place.
Friday evening, Dec. 17th, Wm. C. Bowen.
Friday evening, Dec. 24th, a Christmas Meeting.
Friday evening, Dec. 31st, an Experience Meeting, and a review of our year's work.
Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Conference.
S. B. Nichols, Pres.

Eastern District Brooklyn Spiritual Fraternity Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. Colle, Pres.

Druggists and physicians recommend and prescribe Lydia E. Pinkham's Vegetable Compound for all female complaints.

If you are almost worn out do n't give up, but take Kidney-Wort and it will give you new life.

When worn down and ready to take your bed, Hop Bitters is what you need to relieve you.

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(Other parties who keep the Hanner of Light regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.

Special Notices forty cents per line, Minion, and humantion. each inscrion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, thirty cents per line.

Payments in all cases in advance.

A Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

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Dr. F. L. H. Willis.

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The Messages published mader the above heading indicate that spirits carry with them the characteristics of their Carliellife to that beyond, whether for good or cyll-consequently those who pass from the carthly solare in an undervious of state, eventually progress to a legher condition, We ask the reader to freely no decitine put forth by since is in these columns that does not comport with histority, can earnest desire that those who may recognize

Le mote. $\mathcal{B}_{B^{\prime}}$ It is our carnest desire that those who may recognize $\mathcal{B}_{B^{\prime}}$ It is our carnest desire that those will verify them by informing us of the fact for publication. $\mathcal{B}_{B^{\prime}}$ As our angel visitantis desire to behold natural flowers up are our Circles-Room table, we solicit donations of such from the themds in carth-life who may feel that it is a pleasing (to place upon the altar of Spirituality their floral offerfices).

(Miss Shelhamer wishes it distinctly understood that she filves no private sittings at any time; neither does she receive visitors on Thesdays, Wednesdays or Fridays, Jan-Cetters apperaining to this department, in order to ensure prompt attention, should in every instance be addressed to Coby & Elch, or to Lewis B. Wilson, Chairman,

Biessages given through the Mediumship of Miss M. T. Shellnmer.

Séance Nov. 5th, 1880.

Invocation. Ye heavenly hosts, with glory crowned, Who dwell in worlds above, Revolving in your light around The Central Sun of Love; Ye star-eyed angels who rejolce In quelling human strife, And sing in one melodious voice The harmonies of life;

Ye noble souls, who march along The ramparts of the blest, Who work to triumph over wrong. Obeying God's behest : Ye friends of freedom, guards of truth, Defenders of the right, Who dwell in everlasting youth, Beyond the pale of night;

We now invoke your matchless power, Your influence divine, That we may pluck this sacred hour The fruit of wisdom's vine-That we may burn with holy zeal To battle for the right, Till love shall conquer every Ill, And bathe the world in light.

John Critchley Prince.

Somewhat more than one year ago it was my privilege to give to mortals, through the instrumentality of this my chosen medium, in the columns of certain of our spiritual papers, an account of the reception tendered to that brave, carnest and noble soul, William Lloyd Garrison, upon his entrance to the higher life.

To-day it is my desire to reveal to your comprehension some idea of the spiritual greeting and angelic welcome which has recently been bestowed upon one of the purest of God's children that ever trod the earth in garments of flesh. There comes a time to every soul upon its entrance to the higher life, when it enters into communion with the nearest and dearest to the heart, which is too sacred and pure for the public eye to gaze upon; only souls wedded by the divinest ties of love and sympathy cart participate in such a meeting, for it is at such hours that the holiest relations of life become sanctified, and the spirit becomes uplifted into an atmosphere of infinite peace; but there came an hour in the heavenly life of that noble, devoted woman, Lydia Maria Child, when she was to receive the homage and greeting of countless numbers of human souls who were assembled to welcome her home to the spirit-land.

In all the broad realms of the eternal world there was no Temple spacious and grand enough to contain that mighty throng; but it was in the fair green fields of the Indians' huntingground, where stately trees wave their branches in the golden sunlight, where the glistening waters of Sukomok flow down to the broad bosom of Kanala, where no sportsman hushes the sweet song of the birds, and where all life known in that place where at times I was to be is glad and free, that the grandest ovation that seen in the mortal form; and now I wish to send mortal mind can conceive of was bestowed upon the pure white spirit of our ascended sister. It was a fitting temple for the spirits of the apostles of freedom and champions of right: with the boundless expanse of blue above, the waving forests, the gleaming meadows, and the leaping waters around, all proclaiming universal liberty and abiding joys-the heritage of

very immortal soul. On the earth, the falling leaves and the tawny ues of autumn proclaimed the approach of dissolution and decay; in the summer-land blooming flowers and waving woodlands betokened the eternal spring-emblem of immortality and

Seated upon a flower-strewn knoll, her form clad in robes of spotless white, all traces of age, weakness and care crased from her placid features, and her entire being illuminated by its own brilliant aura of golden splendor, denoting the loveliness and purity of the interior life, our honored guest received the homage of all who

came to give her greeting. By her side were a throng of noble and divine souls: Among whom we may mention those brave defenders of justice and right, Garrison, Thompson and Sumner; sweet-voiced singers for the cause of liberty and truth, Elizabeth Barrett Browning, Felicia Hemans, Margaret Fuller, and many others. All lent the halo of their majestic presence to beautify the scene; for the brilliant emanations from those exalted souls filled the place with radiance divine. In the far stretching fields and valleys were vast numbers, bearing blossoms and palms with which to strew her sunny path, composed of women and children who in earth-life had felt the hand of cruelty and oppression; of sturdy men who, on earth, had been persecuted because of race, color or creed, but in the eternal world had become educated, happy and free, now with blessings on their lips, and tears of joy in their eyes, kneeling in honor of this noble woman, and giving her greeting. Songs of rejoicing filled the air with melody, which the birds caught up, and echoed from their perches in the tree-tops. No glare of tinsel or finical display greeted the eye. Flowers adorned the scene; everywhere the light of love streamed from on high, and the prayers and blessings of grateful hearts ascended to the highest heaven.

Oh! what a glorious scene for the artist's nencil to sketch, when the divine and beautiful spirit who was the recipient of all this honor -she who had unflinchingly defended the cause of right, and through the mists of years had borne aloft the torch of freedom to light the darkness of bondage, who had given cheer and encouragement to the weary and sad, and defended the oppressed in every age—received the homage of this spirit throng with tearful eyes

and trembling lips. The influence of this grand occasion was not confined entirely to the spiritual spheres, for floating up from the earth came sounds of celestial sweetness, borne upon the perfume- It is only just they should respond to my wishes, laden air of the summer-land to these spirit- and soothe her passage to the grave. I hope

people in countless golden and silver lights in Message Department. the form of stars, and streams of brilliant light of varied bues blending in perfect harmony, and all forming one grand causeway from earth

to heaven. All this was emblematical of the emanations of thought proceeding from souls encased in flesh, who, in the sociality of public rooms, or in the sacredness of private homes, paid loving and just and honest tribute to the life, worth and memory of Mrs. Child.

What grander homage than-the love and recognition of royal-hearted humanity! What higher reward than the blessing of grateful souls can an earnest, self-sacrificing spirit receive? All material grandeur and fame pale into insignificance before this.

Oh! friends of earth, remember that they who spend their best hours for the elevation of the weak and lowly not only receive the bless. ing of mankind, but when they enter the eternal world they are greeted by the honest acclamations and divinest blessings of exalted souls. The spirit who, by reason of earthly experiences, falls into temptation and degradation, in the eternal world may outgrow the conditions of earthly life by spending his time working for others; but when he remembers that in his earthly career he brought shadows, pain and tears into the lives of those whom he should have blest, shadows fall across his otherwise brilliant sunlight. But the earnest soul, who, in spite of opposition, persecution, temptation or calumny, has steadfastly pressed on, ever working for the benefit of others, receives a holy and divine reward when he enters the eternal world which cannot fail to bring to his soul eternal happiness.

Why care for the plaudits of the heedless world when the approval of the angels awaits all who work for the cause of justice and right! Press onward, though your feet be bleeding, though you walk over thorns and stony places, though your hearts are misunderstood and misrepresented: pyess on, doing what you can for those who dwell about you. Strive to pierce the darkness of ignorance and fear with the light of truth and knowledge, and you will receive a blessing in the heavenly world. What is the jeweled crown or golden harp to the spirit who knoweth he has done well? They sink into mere nothingness beside the approval of angel loved ones.

Those noble souls who like Mrs. Child and many others have spent their best days in working to elevate mankind, having now passed to the spirit-world are not idle; their labors are not accomplished; they have taken up their lifework, which they will carry on to completion, for while one heart bleeds beneath the oppressor's rod, or one life is crushed and smitten by the power of fear and ignorance, their influence will spread abroad for the elevation of mankind and the amelioration of human suffering,

We feel it is our duty to return and speak concerning these things. Material aid we cannot give you, friends, but we know the best gift that can be bestowed upon any life is a knowledge and comprehension of that higher existence, which is broad, free and grand, and awaiteth every soul. John Critchley Paince.

Mary A. Weightman.

I have friends, and dear ones, in St. Louis. It is nearly three years since I passed away. I did not understand many things concerning the spirit-world, although I knew of spirit-return, and also of the naturalness of the life that we lead after we have passed beyond the mortal; but I cannot say that I was entirely convinced of the reality of the future life until I stepped out of the material frame; then, as I was welcomed by dear friends-those loving ones who passed on before me, long, long years, some of them the full beauty and truth of my immortal life burst upon my comprehension. I am pleased to say that I have been enabled to return close to my love home not only to my family but to those spiritual friends who extended their hospitality to me, that I might learn of spiritual truth, and to say to them I am happy in my spirit-home. Many long years I felt at times the weight of physical ills and distress, but now all has passed away, and I can live and rejoice, knowing that all pain and suffering-have ceased for me. I know changes will take place for those of earth: I know they have already begun since my departure, but from my present standpoint, the position I occupy in relation to my friends, I can say, all is for the best, all will prove right and well for you in the future; therefore do not fear, but go onward as best you may until we meet in the other life.

My husband's name is William. I was glad to find I could return close to him and become cognizant of what was taking place around him in my earthly home. In that way I have gained experience as well as from friends in the spiritual. My name is Mary A. Weightman.

Laura Miller.

I feel very much distressed in my head. I was troubled in this way for many months before I passed out of the body; at times it seemed I should go almost distracted. It was found, after my departure, that some kind of a tumor had formed upon the brain, which caused my trouble; I do not exactly know what the physicians called it, but my friends will understand, and I wish to say that because of my difficulty there were many things I could not express then, which I am anxious to have them know. My friends, many of them, are in Bangor, Me., and I feel that perhaps it may be possible for me to reach them from here, and to say to them, I perceive that affairs are somewhat mixed in which I am interested, and I feel that if I can gain power I may be able to straighten them out. My friends misunderstood my wishes in certain directions, and it causes me some uneasiness. In coming back here I feel the old complaint, and it seems to retard my expression somewhat. I wish my friends would write to one who is called Mansfield, in New York, addressing a letter to me-as individuals here tell me I can respond through that quarter and give them some idea of what I desire. My name is Laura Miller. I have been in the spirit-world, I think, about four years. There is one matter it seems to me I must speak of now, for fear I may not have an opportunity of coming back again. It concerns my dear old mother. I do very much desire that she would find a home with Delia. I cannot exactly understand why William took her away. I feel she would be more contented and happy with my sister, and I hope Delia will try and bring her home. In a few years I shall be able to bring mother home to the spirit-world, but before she comes to me I want her to be with those children whom she cared for so lovingly and tenderly for many years of their early life.

this will be attended to, then if I find I cannot | but still expressed-because I feel I need to respeak anything more I shall be satisfied and turn. I was blunt and abrupt when in the form; happy.

Capt. Homer Kellogg.

[To the Chairman:] So you welcome stran- delity to the higher laws of being. If I can only gers here? Well, I am here partially to gain experience for myself, and partially to see if I cannot reach my friends in New Orleans. My early life was spent in Illinois. I have friends in the West who I think will remember me, and perhaps may be glad to receive a word from me, now that I have passed beyond the great ocean of mortal life, and reached that safe harbor where all are welcomed, and made to feel at home. But I spent so many long years of my earthly existence in New Orleans that I feel to call that my home, and to say to my friends who are centred there, I have returned from that other shore to speak to you, to say that my voyage is completed, that I have at last arrived at home. I found the country beautiful and grand, and also many friends who went there so long ago. We all send backward greetings, and shall be able to come to you nearer home anytime when it is possible for us to do so. I cannot resist the temptation to return and speak, telling my friends that my interest in mortal affairs has not died out. I can see and understand what is going on, and I am glad that affairs have gone as they have. I am satisfied, so far as material things go, and I do not feel tied to them at all; still, I shall ever take an interest in all that concerns my friends, and if I can will use my influence for their benefit. In return I desire them to seek for a knowledge concerning spiritual things, and the life whither they are going. It will always be a pleasure to me to give them any information which they desire. For fifty-five years I trod this mortal sphere, and then was called to go to the spiritworld. It is not yet two years since I passed on, and I have yet much to learn, but I am interested in this new experience, so that the learning is a pleasure, and the knowledge that I may derive seems to enlarge my spirit. I was known on earth as Capt. Homer Kellogg.

Margaret Cunningham.

Oh, why should the spirit mourn, why should the heart bleed with anguish because of friends who have been taken away from physical life? feel to ask why do the tears flow because death has entered the home and taken one away? It is only an angel of light who comes to bear the spirit onward to new joys and new experiences, where it may unfold beneath a warmer light and ith purer, sweeter atmos-phere of home. Toil and care and suffering seem to be carried away from the soul, and it can blossom out into new life and energy because of the grand opportunities presented to it to unfold its inner powers. Although but a short time has sped away since I was called to go, although I have not been as yet able to learn much concerning my spiritual home, yet I have gained so much of grandeur and beauty, so much more of happiness than I ever hoped to attain, that I feel I have indeed entered upon a life of joyousness and freedom. Although at the early age of twenty-two I was called to pass through the change called death, yet I feel to rejoice that my earthly years were thus numbered; that I was welcomed home to a more beautiful world. I feel to speak to my friends, to thank them for every word of kindness, for every act of tenderness which they ever bestowed upon me. I would say to them, I can and will return from beyond the grave and seek to influence your lives with more of happiness and peace than you have ever known before. I ask that you will put yourselves in a receptive condition by seeking outward, in spirit, for knowledge of the other life; by desiring the presence of your dear ones when they return from beyond the dark portals. We bring the love and the blessings of all who have known some of my friends, and to make my presence | you, and we say, "Grieve not for the spirit departed; feel that all is for the best; that nothing more shall ever come to blight and mar the spirit; because in the realms of light it may go forward and expand in bloom and beauty." It is not much that I am able to give now, because [do not understand what I would give; but in the future, if it is possible for me to find one through whose mortal lips I may express myself, I will return and send out to you such tokens and tidings of my immortal life, and of the lives of those who are with me, that you will feel to rejoice in spirit that we passed on when we did. Margaret Cunningham, of Clinton, Mass.

Samuel Thompson. [To the Chairman:] Well, sir, I have arrived, to say a few words, if you please. I am from good old Boston, speaking of material places. Years have elapsed since my departure to another world, but still I take an interest in the affairs of humanity and all that concerns them. I have friends in this city, and I would like to reach their spirits and have them comprehend that I have returned. I desire them to know that I do not find myself without occupation in the spirit-world. I am not known as a professor, or by any title whatsoever; titles are of but small account to all honest workers in the immortal world. But still I am interested in humanity, embodied and disembodied, and it is my desire to seek to arouse in them a comprehension of the laws of life, that they may live in accordance with them, that their lives may be natural and free, thus avoiding many of the ills we are told the "flesh is heir to"-which, by the way, might become an obsolete form of expression would each one strive to become purified in body and spirit. Now I say to my friends, you have not sought to give me avenues of expression, you have not given me opportunities whereby I might work in channels which would be of benefit to others; but, for all that, I have found these opportunities for myself, in connection with various other influences and teachers from higher spheres, whose highest fight against passion in order to obey reason and work is for the redemption of mankind from ignorance and the evils of superstition, and whose grandest happiness is found in making others happy. It is in connection with such as these that I return to our grand old city and strive to bring about some higher comprehension of the natural laws of life. In field and forest, by woodland, stream and tinkling brooklet, I can find an open book whereby I may read the lessons of life and convey them to mortals. If our friends will only seek, in the leisure moments of this existence of theirs, to study these lessons which are freely offered on every hand, they will receive a new comprehension of

I am no less so now. I wish my friends to know that energy of action is needed by all. There is too much laxity of principle, too much infisucceed in rousing one of my old acquaintances ness and glory are attained by paying attention to the natural laws of life, and living in accordance with them, then I shall have succeeded in my purpose. You may call me plain Samuel Thompson.

Sunbeam. Sunbeam comes from the big city in the far West—comes to send the light of her love to her dear medium; comes in connection with her spirit-band to say: We surround you with a mantle of affectionate sympathy, we bring you encouragement and cheer. Many pale-faces in the spirit-world, and also maidens and braves of the dusky band, have cause to bless you in your mission, because you have spread abroad light to their friends who mourned, who wrapped themselves in the crying blanket of woe, not knowing where their loved ones had gone, and through you they have gained light and knowledge and have grown happy, and so a blessing of love spreads out to you. And I wish to say we gain strength by coming here and sending out our message; we wast you greeting, we bring you peace. By-and-by, in the moons that are to come, you will find new work opening out before you-you will find more blessings coming in upon your head. When the sweet spring blossoms come and the birdlings sing in the branches of the trees, when the snowy coverlid has melted away, we will come with grander influence and stronger power to wrap your life in sweeter light than ever before. Sunbeam has come many times to the medi

who is afar; she has come to other friends and manifested tangibly, that they may know there is no death-that the swift cance that bears their loved ones to a greener shore brings them to a land where all is freedom; where all is gladness: where the wigwams of the white race and the red are open in hospitality for all; where the hunters meet only to sing their songs of harmony, and not to injure any living thing: where, by-and-by, the pale-faces who mourn in sadness here shall cast aside their blankets of sweet hunting-grounds of the spirit world. This is Sunbeam's message, and it is with gladness she feels that the grand talking-sheet shall bear it to her friends in the far West. Blessings rest upon the talking-sheet and the countless ones who come to speed it on its way! Glory and light and power are brought by the Indian band from the hunting-ground, to bless all who give their time and labors for the benefit of the angels whose work it is to send abroad their messages, like drifting leaves in the autumn time, to beautify and bless the hearts of those who mourn.

MESSAGES TO BE PUBLISHED. Nov. 9. — Amasa Lyman; George Carter; Dr. Charles Dunham; Abble K. Freeman; Richard McIntire; Deacon George W. Holmes; William H. Llewellyn; Mary Hutch-

ins.

Non. 12.—Rev. William C. Wisner; Mrs. Emma L. Barrows; James Warren; Thomas West; Louisa Wilkins; Agnes Peck; John A. Stevenson; Emma S. Dodge.

Non. 16.—John Pierpont; Charles H. Geneh; Lavina Merrick; Col. J. P. Barber; Mary E. Collins; Henry Kaynor; Sarah L. Martin.

No. 10. — 10 istus, --Evelyn T. Chandler; Willie Foote; Asa Fletch-Arnold; William Howland; Honry S. Tolman;

einite Wiley. Dec. 3. – Rev. Thomas C. Moses; Lyman Odell; Mrs. C. , Hardy; John A. Barnard; Nancy Packard; Sarah Jane eed; Jonathan Berry. Dec. 7. – Abble M. Barnes; Huch Cowan; Sybli White; ohn Edwards; George P. Martin; Mary Abble Poole; Aunt hite: Forest Flower. Chloe; Forest Flower,

**Dec. 10.—Mrs. A. M. French; Flora B. Cartnell; William Butler; George P. Elliot; Ellas Shaw; Neilie A. Laugmald; Simon Thomas; Lillie Perkins.

REPLIES TO QUESTIONS.

W. J. COLVILLE. AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

Questions and Answers.

Ques.-How can the moral elevation of the present generation be secured?

Ans.—Simply by paying attention to the laws of life with reference to the development of species. You can only improve the race as you begin with those members of the race not yet born into physical life. The great work of the educators of to-day should be to instruct parents, or those about to become parents. You must begin with the child from the very moment of conception; you must prepare the way for the child to be perfectly and beautifully congeived. Thus the work of the true radical reformer is to associate with the earliest impressions of life the most beautiful ideas, the purest teachings. The education of unborn infants, by surrounding the parents with everything that is pure and beautiful, is the truest way to secure the elevation of the race and its future development. Thus all our energies should principally be devoted to so improving the knowledge and the condition of those about to become parents, that the rising generation may be born into life with possibilities of excelling such as you have never possessed.

Q.-[By A. B. F. R.] Communications from spirits frequently urge us to live lives of purity and virtue. Please inform me what definition

you give to those terms? A .- If we use the terms, we simply mean to pay attention to the higher voice within you, to do that which will not make your conscience tell you you have done wrong. If your conscience approves your conduct you will not care for the blame of any one. You can live up to the higher light that you possess; you know what it is to fight against the moral sense in order to gratify passion; you know what it is to intuition, to live a pure moral life, to do what you honestly believe in your inmost nature to be right. If you make a mistake, a relative mistake, if you do the best you can under the circumstances it will pave the way for something higher. The man who is most truly virtuous is not necessarily the one who is the most sanctimonious, or who appears the most virtuous in the eves of the world, but the one who is truest to his own inner sense.

Q.-[By S. Sedgwick.]. At materializing séances, do spirits see us and earthly objects as clearly as we see them? Do our spirit friends

1.00

spirit friends in moral and spiritual growth, if your minds are not as far unfolded, of course they can very easily compass the lower, and read it perfectly. If you are beyond attendant spirits in mental and spiritual growth, there will be a great deal in your thoughts that they cannot understand, just as there are a great many things to a knowledge of the fact that honor, happi- in a scientific treatise that a schoolboy cannot possibly comprehend. Of those spirit friends who are continually around you, only those read your thoughts thoroughly who are above you; if they are beneath you, there will be something in your mind that they cannot make out. When spirits materialize and manifest themselves in this wise, in temporary forms, they are able to look upon your physical bodies, because for the time being they use a temporary physical structure; they improvise an eye which enables them to behold material objects, just as your bodies enable you to behold material objects through the physical form. A spirit not materialized is incapable of beholding a physical object, but a spirit can see the spiritual essence which permeates all physical bodies.

Q .- [By Jacob Miller.] Who was the God of Abraham, Isaac and Jacob?

A.—The God of Abraham, Isaac and Jacob was a tutelary, or guardian spirit, who took a particular interest in the Jewish clan, and was determined to push on the Jewish nation to victory if possible. He was simply the controlling spirit of those worthies of olden time who could enter directly into converse with him. There is a yet higher aspect of this idea: The God of Abraham, Isaac and Jacob in the higher sense was the angel of the earth, and far beyond the tutelary Jehovah. The angel of the earth was capable of communicating directly with the most developed minds on the earth. The Egyptians, Persians and Jews have all of them in different periods of their history represented the acme of civilization, so their most developed seers and prophets have been able to enter into direct communication with the most developed spirits associated with the earth. The God of Abraham, Isaac and Jacob, who oftentimes appeared to them, was nothing more nor less than a familiar spirit. We find that a great many different spirits appeared at different times and acted in different ways. The mistake which the Jews made was that they did not distinguish between these spirits, but accepted them all as though they were all God. This led to a blind woe, shall enter the canoe to be borne to the superstition, and to the commission of a great many actions which cause the blood to curdle when simply recited. The pure spirit who inspired the prophets in their best moments was no doubt the most exalted angel who had charge of the earth through that dispensation. It is not to be supposed that direct communication could be held with that pure spirit every hour; indeed only under the most exceptionally favorable conditions were the prophets capable of receiving a direct word from the angel of the earth. That angel of the earth was the great high priest after the order of Melchisedec, before whom Abraham bowed when he came in contact with his medium, the medium on earth being one of the shepherd kings. Q.—Can one spirit deliver messages through

two or more mediums distantly apart at the same time?

A .- If there are two wires that connect the spirit-world with the two different mediums. they can. A spirit cannot be locally present in more than one place at a time, but the thought of the spirit may be directed to a great many people. A mesmeric operator might stand upon this platform, and by the power of the will affect six persons in this hall in the same way at the same time. According to the pliability of their minds, their state of receptivity, he would be able to affect them perfectly or imperfectly. A mesmerizer could not be locally present in more than one place at one time; but his thought, if sufficiently powerful, could set in motion six different sets of nerves in six different individuals. It is quite possible that a spirit may communicate through several different people at the same time, while there is not a direct local presence of the spirit. If a spirit is directly locally present in this room, he is directly locally present nowhere else; still others might receive a communication from him; he might send a message through some other spirit, and the spirit who is his mouthpiece might deliver his thought and message with accuracy. When you are told that a very powerful spirit, who had a great name on earth, is present in many different places at one time, you must bear in mind that this individual spirit is not in all these different places, but simply that a communication has been given through some intermediary spirits in the different places who have received

intelligence from that source at first hand. Q.-[By Leander Hamilton.] Is death a proviso, conditionally established in the law of

creation? A.—Death, as it exists to-day, as the result of disease or accident, is a preparatory stage, preparing man for something much higher. Change of form will always exist, but this change of form is not the result of sin. We cannot believe that vegetables sinned before there were any animals or men upon the earth, yet vegetables died in the very same way in which your bodies may decay. Now the idea that death entered the world as the result of sin is incorrect, in any other way than the way in which you associate fear and suffering with death's coming when you are unprepared to meet it. The true idea is the idea of translation or transition. In the future, man will remain on the earth in the human form, and will gradually develop for himself a spiritual body, which can disintegrate the physical form when it no longer requires it, and thus through incessant changes of form the spirit will become more and more developed, until it is able to ascend to heaven in a "chariot of fire," as we are told Enoch and Elijah did. The chariot of fire signifies the environment of the spirit, as being the result of inward growth or spiritual illumination.

WITCHCRAFT EXPLAINED BY MODERN SPIRITU-ALISM, by Allen Putnam. This intensely interesting book of 482 pages gives many historic facts relative to mysterious, perplexing and tragic phases of Human Life, inexplicable by old religious or philosophical theories, and which basile the wits of the clearestheaded living materialists. The author's view "that Spirits-departed human beings-generated and outwrought Salem witchcraft," is sustained by an impressive array of facts and pertinent reasoning which unbelieving Christians and Materialists will be utterly unable to refute. Appearing in Boston and Salem, strongholds of Puritan orthodoxy; Girls and Women the chief mediums of this marvelous then local manilife and of its duties; and they will go forward, striving to become purified physically, mentally and spiritually. In this way they will spread abroad an influence of good, which, like a contagion, will be caught up by others with whom they come in contact, and purify and bless, while benefiting others. This is my word to my friends—perhaps not expressed as well as it might be, were I used to speaking in this way, festation of Spiritual Power, now in world wide activi-

Advertisements.

BALTIMORE ADVERTISEMENT.

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Oct. 2.

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Dec. 4.—4w*

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Scientific Astrology,

NATURAL LAW.

NATURAL LAW.

*** THE universe is governed by law, "were words fitly spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual os the trustle-board of the Solar System by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptics, and thereby make business for myself, I will make the following propositions, viz: Any person sending me the place, sex, date of birth (piving hour of the day), and 63-ct. postage stamp, I will give them in return a personal test and proof of the science.

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Aug. 7.

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Nov. 20.

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4w*—Dec. 11.

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APPENDIX A.—The Value of Testimony in Matters Ex

traordinary. B.—Evidence of Samuel Bellachini, Court Conjurer at Berlin.
APPENDIX B.—Evidence of Samuel Bellachini, Court Conjurer at Berlin.
APPENDIX C.—Admissions by John Nevil Maskelyne, and other Professional Conjurers.
APPENDIX D.—Plate X.

APPENDIX D.—Plate X.

LIST OF ILLUSTRATIONS.

FRONTISPIECE.—The Room at Leipsie in which most of the Experiments wore Conducted.

PLATE I.—Experiment with an Endless String.

"II.—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.

"III.—Experiment with an Endless Bladder-Band and Wooden Rings.

"IV.—Result of the Experiment.

"V.—Ditto, on an Enlarged Scale.

"VI.—Experiment with Coins in a Secured Box.

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BOSTON, SATURDAY, DECEMBER 18, 1880.

From the Independent (New York) for Dec. 9th. "DELUDED SPIRITUALISTS." BY EPES SARGENT.

My attention has been called to an article in The Independent of November 18th, entitled "Every Medium a Fraud." In it the writer gives some account of a so-called "exposure" of Spiritualism at the Tremont Temple, Boston, Nov. 8th, in which the dominant figure was Rev. A. A. Waite, otherwise known as Elder Waite. For the last six months he has been giving what he calls "Chalk Talks about Jesus," at times in the smaller towns, such as Haverhill, near Boston. As he intersperses these "talks" with certain gymnastic and confuring exhibitions, said to be exposures or exact imita tions of the modus operandi by which so-called spiritnal phenomena are produced, his pious purpose would seem to be to win souls for the Church by holding out the prospect of fun.

As the writer seems to be thoroughly sincere, and as he refers to the Rev. Joseph Cook, who witnessed certain decisive phenomena in my library (March 13th, 1880, as having been "cntrapped into a quasi recognition of spiritualistic miracles," I feel constrained to call upon Dr. Washburn for some further information. The "quast recognition" was the wholly spontaneous drawing up of a paper at my table, by Mr. Cook, and unexpectedly to me, in which he and four other witnesses, of whom I was one, declare, under their names, in reference to what took place, as follows: "We cannot apply to these facts any theory of fraud and we do not see how the writing can be explained unless matter in the slate pencil was moved without

Concerning this phenomenon of direct writing, which is absolutely without flaw, and free from every element of doubt, if Mr. Waite, or any other man, says he can produce it by trick or illusion in the same way that it is medially produced, then he is either under an hallucination more serious than any he affects to deplore, or to put it plainly, he is guilty of a mere bravado.

The essential point is, "What are the conditions which make direct writing a scientific certainty?" If, as your correspondent says, "Mr. Waite privately per-formed all these intractes for the benefit of his clerical associates, to satisfy them that Mr. Cook had been deceived," then Mr. Waite has got to do this one thing: he has got to allow you, me, or any one to satisfy ourselves i) that we hold in our hands two perfectly clean, fresh slates—not trick slates, not slates which he has ever manipulated; but slates of our own choosing and cleaning, placed by us one on the other, and having between them a bit of our own slate pencil. He is then (2) to stand off from us, in our own room, in broad daylight, fifteen feet, with only persons of our own selection present, and, without once touching the states or even looking on the inside surfaces after we have cleaned and closed them, he is to allow us to place these slates on a table twenty-two feet distant from him. The sound of writing is then (3) to be heard. I am to take and uncover those slates before he has touched them, or even left his distant position, (t) and I am to find on one of the surfaces (5) intelligent writing, signed with the name of some near relative. This was what Watkins did in my presence subsequently to the sitting with Mr. Cook. But at the sitting with Mr. Cook the proofs of direct writing by ar unknown force were equally assuring, and the conditions were really free from reasonable question.

The eminent German conjurers-Bellachini and Jacobs-utterly repudiate the theory of fraud in this phenomenon of direct writing. They say that to refer it to prestidigitation is impossible. Where is there a chance for it, when neither hands nor confederates are used? Another proof lies in the fact that the medium is utterly incapable of reproducing the phenome na at his own pleasure. He must stand, and wait, and hope; and when the phenomena come he cannot tell how they are effected. This explains why offers of money to a medium if he will do so and so are utterly frivolous and ineffectual.

Any man of common sense will see that it is impossible to produce writing under the various conditions granted by any trick or advice, independent of some occult, unexplained force. I frankly told the Rev. Mr. Cook when he first visited me, with the request that I would allow Watkins to have a sitting for him in my library, that he must test the medium precisely as he would any person known to be a fraud; that I was knowing to the fact that Watkins had at one time agreed with Bishop to go round as an "exposer," making the public believe that such phenomena as ere really genuine and which it is impossible for him to explain, were nevertheless tricks, and giving as an excuse for not explaining the modus operandl, that he could not afford to do so at present. Mr. Hiram Sibley, a wealthy investigator of Rochester, informs me that he offered Watkins a large sum of money (more than \$10,000, Watkins says.) if the medium would dis-close his trick. Mr. Sibley further told him he would come under bonds not to make public the modus operandi. Of course Watkins was powerless to explain anything. He is as ignorant as I am as to the how the direct writing is produced outside of a supra-sensual

Ever since the so-called "rappings" broke out in 1848, there have been plenty of persons with some slight medial power, who, finding that they could not make money by exhibiting genuine phenomena, have turned "exposers," and in that capacity drawn much better audiences than they could have done as real mediums. To intelligent Spiritualists these cases have been well known for thirty years. The man who sometimes calls himself "Lincoln" and sometimes "Warren," and sometimes by some other atias, who was selected to help Mr. Waite in his so-called "exposure," has been notorious these fifteen years or more, either in or outside of the ranks of Spiritualism; at one time figuring as an "exposer" under one name, and at another time as a genuine medium under another name. And in this way the gentle public has been gulled. Such was the man-one utterly unscrupulous as to which side he favored-who was selected to compele with Mr. Walte. When this "medium" played vanguished, what assurance have we that he was not lending himself to an imposture? My friend, John Wetherbee, of Boston, having witnessed, seven years ago, some genuine phenomena through "Lincoln," asked him why it was he ever played the part of an exposer. "Because I can make five times as much money by it!" was the frank reply.

But who is the "Col. King" who challenged Mr. Waite to a contest with his medium (Lincoln) and who was a co-partner in getting up the "great moral show," and who shared the proceeds (more than \$1000) with the party ostensibly opposing? Dr. Washburn tells us that Col. King is "a well-known Spiritualist"; but after four weeks of active inquiry, I have been finable to find the first Spiritualist who knows anything about him. On this subject I have some information, however, which I am not yet at liberty to disclose, but which may come out in good time. The following paragraph from the Boston Herald-a journal very careful to say nothing that it cannot stand by-may give the reader an inkling of the real state of things:

"Rev. Mr. Waite has transferred his great moral show to Lawrence, where it is presumed will be reënacted the Boston programme of 'exposure,' challenge and 'defeat,' with 'Col.' King and Warren Lincoln in the cast,'

The above, coming after a favorable account in the same journal, of the contest between Mr. Waite and the hybrid medium, Lincoln, and his backer, "Col. King," is very significant. I think that your correspondent, as a gentleman of candor, will see that the

whole subject must be reconsidered in his mind. Dr. Washburn tells us that Mr. Watte was anxious merely to do what he could to "put an end to the fatal error of so clear headed a man as Mr. Cook," and to "save the souls of deluded Spiritualists." (How generous!) 'If Mr. Cook was entrapped, as Dr. Washburn tells us, then he was entrapped in my library, while aided and guarded by four of his friends. Now as the scance was got up by Mr. Cook, and never invited or even suggested by me, it will be seen how much justice

there is in the use of this word "entrapped." Mr. Cook witnessed phenomena which he could not explain, but which he had the manliness to assert

without calculating consequences. He is all right as far as his testimony is concerned. The experiences of every day are confirming it. If Dr. Washburn is curious as to further particulars of Mr. Cook's sitting, and as to the all-sufficient testimony establishing direct wilting as a fact of science, I shall take pleasure in mailing to his address a copy of "The Scientific Basis of Spiritualism," a work just published, in which I give some account of the "so-called exposures" and answer all the objections of any importance that have been brought forward against a great fact of Nature, irrepressible and demonstrable during the last thirty-

A Pleasant Occasion.

On Tuesday evening, Nov. 30th, J. B. Hatch (Conductor of the Shawmut Spiritual Lyceum) and his estimable lady celebrated the thirtyfifth anniversary of their wedding at their residence, 54 Green street, Charlestown District. The place of assembly was filled with friends, whose warm congratulations were fitly expressed-in some instances by utterances in the form of remarks in open meeting to those present, and in others by the offering of good wishes to the host and hostess in private and individually. Among the former class (the speech-makers) were reckoned John Wetherbee, Esq., C. Frank Rand (Assistant Conductor of the Shawmut, and who presided), Mr. M. V. Lincoln, Mrs. M. A. Smith (formerly Mrs. Carnes, who has been from the first one of the most determined among the friends of the new Lyceum). Hattie E. Wilson, Mrs. Maggie Folsom and others. Mr. Hatch also responded feelingly in his own and his wife's behalf. The services of the evening were rendered additionally interesting by the partaking of refreshments, and the listening to varied recitations, also singing, by Charles W. Sullivan and Miss Lizzie Thompson. Vocal and instrumental music, in which Mrs. Tillie Kemp, Mrs. Nellie M. Day, and a general chorus participated, and the reading by Miss Lizzie Thompson of an original poem composed for the occasion by Miss M. T. Shelhamer, also entered into the list of the evening's attractions. At a late hour the guests repaired to their homes, wishing their host and hostess "many returns of the day." The following is the text of Miss Shelhamer's poem just alluded to:

TO MR. AND MRS. J. B. HATCH, On their Wedding Anniversary, Nov. 30th, 1880. The angels love the sacred hour When tender yows are plighted. When by Affection's mystic power Two kindred souls, united, Repeat in tones of rapturous joy Their hopes of coming gladness, Untouched by sorrow's dark alloy, Undimmed by hues of sadness. But as the years roll on and on, Each with its heavenly mission, Its sheaf of pain, its crown of song, Its dark or bright fruition, And Lovk remains, unscathed by time,

That rise from such a union. And angel loved ones eatch the strain From loyal hearts ascending, Which echo back to earth again With heavenly music blending; For sweeter far than tongue can sing, Or lips repeat in story, Are melodies that earthward ring

From worlds of matchless glory.

To bless with soul-communion,

We hear the harmonies sublime

Dear friends, for five and thirty years Your lives have grown together, And blossomed out through smiles and tears, Through bright and cloudy weather; Though pain and sorrow you have found, As well as joy and gladness, Yet happiness your lives hath crowned In spite of woe and sadness.

For you affection's tender vine Puts forth its scented flowers, And round your children's hearts entwine With love's divinest powers; And may the olive branch of peace Still bloom for you in sweetness, May all your happiness increase Till life hath gained completeness.

We give you joyous greeting, As angel friends with us unite To bless this happy meeting ; May He who reigns in peace above, Beyond death's rolling river, Protect your spirits with his love

Dear friends, this anniversary night

Forever and forever.

Spiritualist Meetings in Boston. New Era Hatt.—The Shawmut Spiritual Lyceum meets n this ball, 176 Tremont street, every Sunday at 1015 A. M. 17 B. Hatch, Conductor.

J. B. Hatch, Conductor.

Pnine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 103 o'clock. The public cordially invited. D. N. Ford, Conductor.

Herkeley Hall.—Free Spiritual Meetings are field in this hall, 4 Berkeley street, every Sunday at 102 A. M., and 3 r. M. The public cordially invited.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 73 p. M. Regular Berturer, W. J. Colyille.,

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 103 A. M. and 23 and 73 p. M. Excellent quartetto singing provided.

College Hall.—The Paonlets Malacture to Singing

roylede.

College Hall.—The People's Spiritual Meeting (formerly held at Pythian Hall) is removed to this hall, 34 Essex street, second flight. Services every Sunday at 10½ A. M., and 2½ and 7½ P. M.

Ladies' Aid Parlor.—The Spiritualists' Ladies' Ald Society will hold their meetings at their Parlor, 71s Washington street, every Friday afternoon and evening. Business meeting at 40 clock. Mrs. A. A. C. Perkins, President; Mrs. H. W. Cushman, Secretary.

Pembroke Rooms. 94 Pembroke street.—W. J. Colville holds a public reception in these rooms every Friday, at 3 P. M., and lectures on 'Revelation' at 8 P. M.

Chelsea.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7)4 P. M. In Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station. Sunday, Dec. 19th. at 3 P. M. conference: at 7:30 Mrs. Bagley, trance and test medium, will occupy the platform

NEW ERA HALL .- A season of sadness was felt in our Lyceum to-day upon information received from the Brooklyn Lyceum that one of their number, little Rosa Howard, had passed on to join the Lyceum in the spiritland. It will be remembered by many of our friends that during the visit of the different Lyceums to Roston last spring, among the number were two little twin girls, Rosa and Daisy Howard. They were much beloved by all who became acquainted with them, and when they returned to their home they left behind many warm friends, who are called upon to day to mourn the loss of one of the dear children. In commemoration of her memory, Miss Carrie Shelhamer sang the beautiful piece entitled "Come Speak to Me Once More," after which Conductor Hatch paid a fitting tribute to the little spirit. Our Lyceum would tender to Brother and Sister Howard our heartfelt sympathy in their bereavement; but let them still have faith in the angel-world, and bear in mind that death is but the beginning of life; that their darling child still lives, and is with them every hour. We also sympathize with our sister Lyceum in the departure of one of its members; the organization has indeed met with a loss; but we believe, through the teachings it sends-forth, many a happy spirt has entered the heavenly home, and now returns to call its workers blessed.

The regular exercises of yesterday were as follows: Selections by orchestra; singing by Lyceum; Silver Chain recitations; Banner March (one of the largest as to numbers we ever had); recitations and fine vocal music by the following: Mrs. Ella Mead, Carrie Shelhamer. Lottle Brickett, Alice Messer, Hattie Young, Mary Henley, John Henley, Ralph Milliken, Gracle Burroughs, Emma Ware, Carrie Huff, Georgie Felton, Alberta Felton, Charles Pray, Minnle Goldthwalt, Julia Ricksecker, Freddie Rose. Renarks were offered by the veteran worker, Father Ray, of New Bedford. The physical exercises and Target march closed the day.

Through the kindness of their friends what a happy time our publis will have on Christmes. our Lyceum to-day upon information received from the Brooklyn Lyceum that one of their number, little Rosa

day.

Through the kindness of their friends what a happy time our pupils will have on Christmas Eve, Friday, Dec. 24th. Both New Era and Pythian Halls have been secured for the occasion. In the first-named hall there will be dancing from eight until two; in the Pythian the Christmas Tree will be found. Mr. Hield, Furrier, of Summer street, has kindly donated a suit

for Santa Claus, and he will be present in person to distribute the gifts. Friends, please forward your donations as soon as possible, to hasten our work. All contributions can be sent to No. 51 Green street, Charlestown District, and they will be thankfully received.

J. B. HATCH, JR..

See'y Shacmut Spiritual Lyccum.

Boston, Dec. 12th, 1880.

PAINE HALL.—December 12th was a glorious day, and another large audience greeted the members of the school. The approaching Christmas festivities are in the minds of the little ones, doubtless, and all who do meet with us we trust will not be disappointed when Christmas Day comes. We intend to give them a treat worthy of the occasion.

Our exercises to-day consisted of answers to the question: "What is your idea of spirit-life, present and future?" Recitations and songs were also participated in. Fifteen of the children had answers to the question, and the interest manifested in this branch of the exercises is truly commendable. Recitations by Bessle Brown, Louis Buettner, George Nute; a plano solo by Miss May Waters; and songs by Jennie Smith and Hattle L. Rice, together with remarks by the Conductor and the Assistant, Mr. Burrill, constituted the remaining exercises.

The children being under preparation for the Sunday following Christmas, there were not as many participants as usual in the regular exercises. The large attendance, however, and the good order observed, speak well for Lyccum No. 1, and the public generally may safely anticipate in this school a prosperity such as it has not as yet attained.

The calisthenies, under the leadership of Miss Helen M. Dill and Miss Oettinger, were unusually good, and the orchestra of eight pieces, under Prof. Masters, discoursed excellent music. The exercises closed with the Target March.

E. L. OMOND, Cor. Sec.

Children's Progressive Lyccum No. 1, 1

Sunday, Dec. 12th, 1880.

Sunday, Dec. 12th, 1880.

LADIES' A1D PARLOR, 718 WASHINGTON STREET.—
The Sunday meetings of this Society, held at this place, are fast becoming known to the Spiritualists of Boston and vicinity, and seem to fill a long needed want, and also meet with the hearty approval of many of the leading speakers and mediums.

Sunday afternoon, Dec. 5th, was the first of these meetings in the new rooms, and although the weather was very inclement, a good audience convened to listen to what was afforded by the mediumistic gifts of Mrs. Carlisle-Ireland. Many very wonderful tests were given by her spirit controls to the anxious ones present. May the spirite world still continue to grant her health and strength to go on in her glorious work.

Sunday, Dec. 12th, the afternoon meeting was adjourned to Farker Memorial Hall, to listen to that wonderfully-gifted speaker, Mrs. Cora L. V. Richmond.

The evening conference was presided over by Dr. A. H. Richardson. Dr. Storer, Mrs. Sarah A. Byrnes, John Wetherbee, Mr. Rogers, of Everett, Mr. Ray, of New Bedford, Mrs. Dr. Smith and others of like note participated, and made the session a very enjoyable occasion.

Sunday afternoon, Dec. 19th, Mr. Frederic Crockett will give psychometrical readings of character; and

occasion.

Sunday afternoon, Dec. 19th, Mr. Frederic Crockett
will give psychometrical readings of character; and
several other mediums will be present. Singing by
Miss Amanda Balley, of Salem. In the evening a conference will be held as usual.

FRATERNAL GREETING No. 2, in the capacious parlors, No. 9 Davis street, by Dr. L. K. Coonley, last Monday evening, was very largely attended, notwithstanding the unpleasant weather. Mrs. Churchill presided at the plano; songs were sung by Mr. Carl, of Cambridge; the entire company joined also in singing. Readings were given by Mrs. Philips, Miss Ella Carr and Mrs. Bates. Greeting speeches were made by Drs. Coonley, Phillips and Eames, of Boston, and Mr. G. E., Pratt, of East Braintree. No. 3 will be given the second Monday evening in January, 1881.

Brooklyn (N. Y.) Spiritual Fraternity.

Brooklyn (N. Y.) Spiritual Fraternity.

With the thermometer down nearly to zero the "fair weather" Spiritualists preferred to stay at home this evening, and the result was that we had not so full an attendance as usual. Prof. J. R. Buchanan lectured on "What we Ought to Do"; and the "tried and true," who, in storm and sunshine, in heat and cold, never falter in the work, were well repaid in the rich banquet that was served them to-night. I cannot, in the very brief space allowed me in the Hanner of Light, outline the speaker's thoughts, but I may give the scope of his discourse. The line of argument was that the good and the true ever aspire to the highest truth, and that among these was an earnest desire for a true religious life; and that all earnest souls were naturally reverent and religious; and that as we became imbued with the influx of a true spiritually that is now flowing steadily from the spiritual world, we should feel its grand and far-reaching power.

He argued that the great necessity of the hour was that Spiritualists should organize to make the power of Spiritualists should organize to make the power of Spiritualists flet, and that until we did this we should not fulfill the purpose nor be worthy of the great charge intrusted to our hands. In closing, he urged upon all to be kindly affectionate one to the other, and imbued with that divine love so beautifully exemplified in the life of Jesus of Nazareth.

Prof. B. was listened to with close attention, and his lecture made a marked effect upon those who listened to it.

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W. C. Bowen said: I have listened with deep interest, and can say that there is much which Bro. Buchanan has said to-night that I am in hearty sympathy with; but you all well know that I am opposed to organization in any shape, and I very much doubt if Spiritualists can ever become a sect, as there is too much individualism, and no reverence for authority among them.

Mr. Kimball said: I have been deeply interested in Prof. Buchanan's able and timely lecture, and am in full agreement with its general principles. I feel as if we should organize for associative work, and draw others to work with us; and hope that a movement may be made with us for this purpose, combining social and literary meetings to attract the young, and regular Sunday services with a Lyceum or school to instruct the children. I feel as if our sphere of usefulness will then be widely extended.

Mrs. R. Shepard-Lillie said: I am a worker in this cause. My life is consecrated to the cause of Spiritualism, and as a medium and a teacher of this faith I feel the need of organization, as do all the great army of laborers who have been ordained to the public work, and who have been compelled to abandon the field for want of adequate support. It seems to me with your fraternal spirit which pervades these meetings, you have the basic elements of a successful Society. I like the name "Fraternity," for it means brotherhood, and as I am to be with you as a public teacher, I hope my labors may result in perfecting a strong and harmonious organization for all this work needed.

Mrs. Lillie spoke for us Sunday, Dec. 5th, and gave us some interesting and practical discourses, and she is to speak for us Sunday, Dec. 19th and 26th, morning and evening, in Fraternity Hall, corner Futon Avenue and Gallatin Place. She also speaks in Harlem Tuesday evenings, Dec. 21st and 28th.

W. C. Bowen is to lecture

The Cartier Hall Meetings.

To the Editor of the Banner of Light: The Second Society of Spiritualists is still addressed by Moses Hull, who, despite unfavorable weather and the multiplicity of lectures at the same hour, continues to draw a large class of intelligent listeners.

the multiplicity of lectures at the same hour, continues to draw at large class of intelligent listeners.

We have inaugurated a series of sociables, which we hope may be instrumental in bringing out the social element, which all our societies lack, and in lightening the financial burden so that it shall not rest too heavily upon the few. The second sociable will be held at Cartier's Hall, 23 East 14th street, on Friday evening of this week. The first of the series was a pleasant affair, although sparsely attended, owing to a severe storm, and attractions in other parts of the city.

In January we expect to listen to the eloquent Prof. William Benton, whose name has but to be mentioned before a New York audience to call forth a round of applaines, so popular his lectures, combined with his genial intercourse with the people, have made him here.

Through February we hope to learn wisdom from our gifted lecturer, Cephas B. Lynn, whose engagement with our Society in the autumn gave such satisfaction. With such talent upon our platform from month to month, we can scarcely Iall to become progressive.

MRS. M. R.

440 East 119th street, New York City, Dec. 13th, 1880.

Mr. J. William Fletcher.

Mr. J. William Fletcher.

Mr. Fletcher gave, we are informed, two largely attended lectures in Portland, on Sunday, which were very warmly received. In the evening his subject was "Our Next Step," and he clearly indicated the duty of mortals as regards spiritual matters. He deprecated the action of those in the movement who seemed to be so governed by their own interpretation of the truth, that they could see nothing else, and said that the chief need was not individualism; the truth in the highest and best sense was what was wanted.

He scouted the idea of Christian Spiritualism, and said the Truth and Spiritualism needed no apology whatever—if a man was a consistent Spiritualist he was a Christian, and a good deal more. "Our Next Step" was said to be an upward one.

A large number of questions were answered after the lecture, and some very effective readings given. An effort is being made, we understand, to secure Mr. Fletcher's services in that city for January.

Mr. Fletcher's ervices in that city for January.

Mr. Fletcher held a reception at his home in Boston, Wednesday evening, which was very largely attended. Several prominent mediums were present, and gave many pleasing illustrations of their powers. These receptions will be held every Thursday hereafter, and the public are invited.

Mr. Fletcher will give his lecture, "Modern Jerusalem," Stunday evening next, at his residence, 44 Pembroke street, to commence at 7:30.

The Banner of Light, Boston, is advertised in this paper. This, is the oldest journal of the class in the world, and is a model of typographical beauty as well as of editorial taste and ability. All who desire to investigate the new philosophy will find the Banner of Light a valuable auxiliary.—The Fulton (N. Y.

BRIEF PARAGRAPHS.

The brightest crowns that are worn in heaven have been tried, and smelted, and polished, and gloried through the furnace of tribulation.—Chapin.

There are 03,000 persons holding office under the United States government. The highest salary is that of the President, \$50,000 a year, and the lowest that of a postmaster, ninety cents a year, payable twenty-two and one half cents a quarter.

Pressed for time-Mummies.

He who goes through a land and scatters roses may be tracked next day by their withered petals that strew the ground; but he who goes through it and scatters rose-seeds, a hundred years after leaves behind him a land full of fragrance and beauty for his monument, and as a heritage for his sons and daughters.—Theodore Parker.

Fifty years ago all the tools employed in the rubber business could have been bought for two hundred dollars. To day two hundred and fifty millions of dollars are invested in that branch of industry.

The man who pays cash is a person of no account. Darn the stocking that will hold no Christmas gifts.

In 1687, the laws against witchcraft being in force, one Jane Wonman was tried before Sir John Powell, a native of Worcestershire, and her many adversaries swore that she could fly. "Prisoner," said our Judge, "can you fly?" "Yes, my Lord." "Well, then you may; there is no law against flying."

" I feel my immortality o'erswell All pains, all groins, all griefs, all fears, And peal like the eternal thunders of the deep Into mine ears this truth—thou livest forever."

A lady remarked to a popular divine that his ser mons were a little too long. "Don't you think so? said she, "just a little?" "Ah, dear madam," replied the divine, "I am afraid you don't like the sincere milk of the Word." "Yes, I do," said she, "but you know the fashion nowadays is condensed milk."

The Puritans opposed bear-balting on Sunday, not because it gave pain to the bear, but because it gave pleasure to the people.—Thackeray.

A hotel is being built on Mount Vesuvius. The furnace in the basement of that building is probably the largest one in the world and supplied with fuel at a less cost to its proprietor than any other.

If men wound you with injuries meet them with patience; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the sear. It is more noble by silence to avoid an injury than by argument to overcome it.—Beaumont.

Old Lady (who sleeps badly): "Now, Mary, if I should want to light my candle, are the matches there?" Mary: "Yes, ma'am, there's wan." Old Lady: "One! Why, if it misses fire, or won't light-" Mary: "Oh, divil a fear of it, ma'am. Sure I thried

A humorous old gentleman meeting a young Calvinistic minister, was informed that he would never reach heaven unless he was born again. "I have experienced that change," added the Calvinist, "and now feel no anxiety." "And so you have been born again?" said his companion, musingly. "Yes, I trust I have."
"Well," said the old gentleman, eyeing him rather attentively, "I don't think it would hurt you, young man, to be born once more."

France proposes to sell that portion of its crown jewels which have no historic interest, valued at one million dollars, and employ the proceeds for an extension of the national museum.

T. B. Peterson & Brothers, of Philadelphia, Pa., have just published a new, complete and uniform edition of all the works written by Mrs. Emma D. E. N. Southworth, in forty-three volumes. They have in press for immediate publication Xenie's Inheritance, by Henry Greville, and other works by popular authors.

The lustrous moon through the wintery night Glides with the stately pomp of a queen, Over filmy cloudlet of pearly white, A cold caim sea of transcendent sheen; And the gleam of her robe is reflected there, And lights up her path like a mermaid's hair.

Compositors are em-fat-leally in favor of doubleleaded matter.

Judge—"What have you to say, prisoner at the bar?" Prisoner—"I was hungry, your honor, and stole the loaf of bread to save me from starvation. I had no money, and could get no work to earn any money. I-" Judge-" That will do, sir. State Prison for life. Yours is a bad case. I must set an example. You should have known, sir, that the lecture field was open to you. Officer, take him away!"

A"Book of Hymns," edited by the Rev. Samuel Johnson, the Rev. Samuel Osgood, and the Rev. Samuel Longfellow, is referred to as the "Sam" Book.

> THE HISTORY OF A LIFE. Day dawned: Within a curtained room, Filled to faintness with perfume, A lady lay, at point of doom.
>
> Day closed: A child had seen the light: But for the lady, fair and bright, She rested in undreaming night. She rested in undreaming night.
>
> Spring rose: The lady's grave was green,
> And near it afterwards was seen
> A gentle boy with thoughtful mien.
>
> Years fied: He wore a manly face,
> And struggled in the world's rough race,
> And won, at last, a lofty place.
>
> And then—he died! Behold before ye
> Humanity's poor sum and story,
> Life—death—and all there is of glory.

Brakemen on freight trains are subject to greater danger of loss of life than soldiers in actual service. In view of this one would suppose it difficult to obtain men to fill the situation, yet on the day after two men were killed on the E. and N. A. Railroad, forty applications were received to fill the vacancies.

There is nothing more to be esteemed than a manly firmness and decision of character. I like a person who knows his own mind and sticks to it; who sees at once what is to be done in given circumstances and does it.—Wm. Hazitt.

Our School Board needs shingling.

A useful hint is wrapped up in the following epigram:
"Died of thin shoes, January, 1839."

Delty has no immediate intercourse with men. All communication between gods and mortals is carried on by means of demons, both in sleeping and waking. They are clothed with air, wander through heaven, hover over the stars, and abide on the earth.—Plato.

"The Soul's Destiny between Death and the Resurrection," was the subject of a discourse delivered in New York by the Rev. W. F. Hatfield on the 5th inst. Alluding to the fact that many believe "the spirits of our departed friends are permitted to revisit earth and minister to us," he said :

"I believe there is much truth mixed with error in connection with the subject, and though I cannot believe as indulge in acts that are quite unbecoming to those who are inhabitants of the celestial sphere, yet I am of the opinion that the form in which they might be expected most frequently to visit us would be that of spiritual com-

NEW MUSIC.-We have received from the publishers, Geo. D. Newhall & Co., 50 West 4th street, Cincinnati, Ohio, the following new music: "Little Sweet heart, Smile Again," song and chorus, by Wm. T. Keefer; "Leave me not in Sorrow, Darling," song and chorys, by Jno. T. Rutledge; "Cottage by the Lane," song and chorus, by Jno. M. Jolley; "Home," a tyrole an song, by Chas. Heywood; "We have Parted Forever, My Darling and I," song and chorus, by James E. Stewart ; "My Angel Mother," song and chorus, by Jas. E. Stewart; "The Bud is in Bloom, Genevieve," song and chorus, by Gerald Voss; "School Girl's Dream," for the plano, composed by J. C. Mciningen, Principal of Music Department, Female College, Millersburg, Ky.

Constipation is the worst foe of Health. Kidney-Wort overcomes it on rational principles.

That invalid wife, mother, sister or child can be made the picture of health with Hop Bitters.

WITCHCRAFT OF NEW ENGLAND

MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ.,
Author of "Bible Marvel Workers." "Natty, a Spirit."
Mesmerism. Spiritualism. Witchcruft and Miracle," "Agussis and Spiritualism," etc.

Cite, "Agussiz and Spiritualism," etc.

While producing this work of 482 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that in origin Wileheraft then and to-day's supermundane phenomena are the same; and found also that intervaling Witcheraft historians, lacking or shutting off to-day's light, left unnoticed, or illogically used, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mir. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witcheraft had its origin, and descended from actors then and there, in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits exregious shortcomings and misleadings by the historians, Hutchison, Upham and others who follow their lend.

The work is worthy of general perusa.

CONTENTS.

PREFACE. References. Explanatory Note-Definitions. MATHERACE, References, Explanatory New-Detailments, Martiers and Calber, Account of Margaret Rule, Definitions of Witcheraft, Commission of the Devil, Margaret assaulted by Specters, Offered a Book, and pinched, Fasted, and perceived a Man Hable to drown. Lifted, and saw a White Spirit. Rubbed by Mather: Visited by Spies, Prayed with, and Brimstone was smelt. Fowler charges Delfrium Tremens, Affidavit of Avis, Calef baffied, Levitation of R. H. Squires.

COTTON MATHER. Haven's Account of Mercy Short. ROBERT CALEF. THOMAS HUTCHINSON.

C. W. UPHAM.
MARGARET JONES. Winthrop's Account of her. Hutchinson's and Unham's. Our own. J. W. Crosby's Experience. Spirit of Prophecy. Spirit Child. Materialization. Newburyport Spirit Boy. Why Margaret was executed. Erroneous faith. Margaret's Case isolated. Epitaph. ANN HIBBINS. Beach's Letter. Hutchinson's Account of Ann. Upham's. Her Will. Her Wit. Densmore's Inner Hearing. Guessing. Her S call Position. Slandered. Her Intuitive Powers. Her Illumination.

ANN COLE. Hutchinson's Account. Whiting's. The Greensmiths. Representative Experiences.

ELIZABETH KNAP. How affected. Long accustomed to see spirits. Accused Mr. Willard. A Case of Spiritualism.

Monse Family, Physical Manifestations, The Sailor Boy, Caleb Powell, Huzzard's Account of Read, Mather's Account of John Stiles, Mrs. Morse accused, Hale's Report, Morse's Testimony, 2d do. Ills Character, Faults of Historians, Marvels in Essex County, Eliakim Pholps, Goodwin Family, Hutchinson's Account, Character of the Children, Wild Irish Woman, Philip Smith's Gase, Upham's Account, Spirit Loss of Earth Language, Mather dattered, The Girl's Weight triplicated, Mather's Porson shielded, Upham's Conclusion incredible, Hutchinson nonplused, Justice to the Devil, Summary,

nonplused. Justice to the Devil. Summary.

SALEM WITCHCRAFT. Occurred at Danvers. Circle of Girls. Their Lack of Education. Obstacles to their Meeting. Mediumistic Capabilities. Parsonage Kitchen. Fits stopped by Whipping. Upham's Lack of Knowledge. Hare's Demonstration. Upham's Lament and Warnings. Nothing Supernatural. Varley's Position. The Afflicted knew their Afflicters. Names of the Afflicted. Mr. Parls's Account Witchcraft Advent. Whatoccurred. Lawson's Account. The Bowitching Cake. John Indian and Tituba. Tituba Participator and Witness.

Tituba. Examination of her. Summary of her Statements. Discrepancies between Cheever and Corwin. Dates fixed by Corwin. Tituba's Authority as Expounder. Calel's Notice of her. Her Confession. Her Unhappy Fate.

Sortee of her. Her Comession, her Comapy Fater SARAH GOOD, Why visible appartitionally. Her Examina-tion, Mesmeric Force, Persons absent in Form afflict, Only Chairvoyance sees Spirits. He Fituliness, A Witch because not hewitchable. Her invisibility, H. B. Storen's Account of Mrs. Compton, Ann Putnam's Deposition, S. Good's Prophetic Glimpse.

DORGAS GOOD. Bites with Spirit-Teeth. State of Opin-ion admitting her Arrest. Uplaam's Presentation of Pub-lic Excitement. Lovely Witches now.

MARTIC COREY. Hor Character, Visited by Putnam and Cheever. Foresensed their Visit, Laughed when on Trial, Calef and Upham's Account of her. Her Prayer, Giles Corey, Refused to plead, Was pressed to Death, His Heroism. His Herolsm.

Rebecca Nurse. Was seen as an Apparition. Her Mother a Witch. Had Fits. Confusion at her Trial. The Power of Will. Elizabeth Parris. Agassiz. Not guilty, and then guilty.

MARY EASTY. Her Examination. The Character of her Trial. Her Petition. Last Hour.

Susanna Maittin. Her Examination. The Devil took Samuel's Shape. R. P.'s Position. Her Apparition gave Annoyance.

SUSANNA MARTIN. HER Examination. The Devil took Samuel's Shape. R. P.'s Position. Her Apparition gave Annoyance.

MARTIA CARRIBR. Examination of Her Children Witches, how they afflicted, and their Confessions. George Burrouguis. Indictment of. Opinions concerning him. Apparitions of his Wives. His Liftings, The Devil an Indian. Thought-reading. His Susceptibilities and Character.

BUMMARY. Number executed. Spirits proved to have been Enactors of Witchcraft.

THE CONFESSORS.

THE CONFESSORS.

THE PROSECUTORS.

WITCHERAFT'S AUTHOR.

THE MOTIVE.

LOCAL AND PERSONAL.

METHODS OF PROVIDENCE.

APPENDIX.

CHRISTENDOM'S WITCHCRAFT DEVIL.

LIMITATIONS OF HIS POWERS.

COVENANT WITH HIM.

HIS DEFENCE.

DEMONOLOGY AND NECROMANCY.

BIBLICAL WITCH AND WITCHCRAFT.

GHRISTENDOM'S WITCH AND WITCHCRAFT.

SPIRIT, SOIL AND MENTAL POWERS.

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