VOL. XLVIII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 8, 1881.

\$3,00 Per Annum, Postage Free.

NO. 16

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The Rostrum.

CHRISTIAN SPIRITUALISM.

Remarks delivered before the First Spiritual Union, San Francisco, Cal., Sunday, Sept. 5th, and repeated, by request, before the Theanthropic Society, Sunday, Sept. 11th, 1850,

BY WILLIAM EMMETTE COLEMAN.

[Reported for the Banner of Light.]

"18 God, the Infinite and Universal Father, made know only by a single voice heard ages ago on the banks of the Jordan, or by the Sea of Tiberlas?" - William Ellery Chan-

The word of God is not bound either to the Jesus o history nor to the Christ of theology . . . No man has appeared who has exhausted even a single department of science, or embodied perfection in his life. Humanity is great'r than any man. . . . No one man can be the absolute norm for another. .. - Rev. Thomas Vickers.

"We greatly question whether the views of Christ regarding the future world . . . were not less in advance of those current in his age and country, than his views upon any other topic. . . . We attempt in vain to trace in the gospel the least evidence that the future state is to be regarded as one of progress, that its sufferings are to be pro-bationary and purifying, and therefore terminable; or its joys elevating and improving, and therefore ever advancing. If any dectrine be distinctly taught by Scripture on this point, it clearly is that the let of each individual is

fixed forever at the judgment day. '- IV. R. Grey. The Jesus of Nazareth who is exalted as the ideal may is not, we must remember, the simple Califean, but a sub-lime figure made up of all we have learned to admire. It is Jesus plus all that has been gained since he lived. fancy we are glorifying him, and we are celebrating the moral conquests of two thousand years. ''-O. B. Frothing

"Christian is an adjective of ill omen. The term Spiritualism requires neither profix nor affix. . . . Christian Spiritualism would perhaps be the last expression of religious thought that the progressive free-thinking minds of this century would be inclined to accept. Strange as it may seem, the very term 'Christian' connected with individuals virtually glooms the life and vitiates the criticisms of those professedly accepting the sublime principles of Spiritualism. . . . Is it strange that American Spiritualists. especially the more cultured, look with suspicion upon th pompous assumptions common to 'Christian' Spiritual ists? . . . The term 'Christian' serving in narrow, non-enlightened circles as a convenient handle, may occasionally open the gate-way to a questionable May-Day respectability."-J. M. Peebles, M. D.

The subject of Christian Spiritualism is now engaging the attention of a number of our prominent Spirit ualists, considérable discussion thereupon being waged in some of the spiritual journals. I have prepared, for publication in the future, a work embodying one hun dred and one reasons why it is impossible for me ever to be what is called a Christian Spiritualist. This evening I shall submit some extracts from three of 'reasons"-these three being a slight sample of the hundred and one. The facts I shall present have not been arrived at by a shallow, superficial examina tion of the subject, but by a careful, searching study and investigation conducted for years.

Christianity is based upon the life and teachings of one person-Jesus the Christ: Spiritualism is based upon the life and teachings of no one person or set of persons, but upon the revelations of nature, both in the material and spiritual universe. Christianity accepts the leadership of a young Hebrew, living nearly two thousand years ago; Spiritualism accepts no special leader, whether on earth or in the spirit-sphere. Chris tianity declares the life and words of Jesus to be a revelation from God to man, sufficient, full, complete by which our thoughts, words and deeds must be guided if we would attain the kingdom of heaven: Spiritualism knows nothing of any authoritative penand ink revelations from the Supreme to man, and af firms that the life and words of no man, however eminent in wisdom and goodness, are to be regarded as the infallible standard by which our lives and words

should be measured or gauged. Christianity declares, through its Christ, that heaven and earth shall pass away, but his (Christ's) words

shall never pass away (Matt. xxiv: 35); Spiritualism asserts that the words of no man, even in this enlightened age, much less those of one living in an unenlightened, semi-barbaric era, will endure forever, but that many of the teachings of the wisest and purest sages, whether of the past or of the present, will sink into merited oblivion with their kindred errors of all times and ages. Christianity points to the Man of Nazareth as the best, purest, wisest, most godlike person our planet has ever seen; Spiritualism affirms the impossibility of a man living in the childhood of the race, so to speak, in an obscure, semi-civilized land, devoid of the advantages of literary, scientific and art istic culture, reared in the midst of unfavorable sur roundings, his companions, to a large extent, the dregs of the people, illiterate, contemned, despised-the im possibility of such a man attaining the highest point of moral and spiritual excellence, of purity, virtue, and wisdom, and capable of imparting to all mankind even to remotest ages, the sublimest lessons of ethical instruction, the most exalted inspiration of religious culture, growth and aspiration.

Christianity teaches a finality in moral and religious instruction—the doctrines of Jesus; Spiritualism pro claims the soul-uplifting truth of the eternal progres sion of mind and matter, no finality, no cessation of energy and efforts, mental or physical. Christianity affixes limits and bounds to an attainment of truth moral and spiritual by confining us to the few confused and conflicting utterances attributed to Jesus in Palestine eighteen centuries ago; while Spiritualism places no fetters upon the human mind and its achievements in any field of emprise, but stimulate the oft-

flagging endeavors of feeble, frail humanity to surpass all previous efforts, whether in the domain of science, morals, or religion, whether proceeding from Aryan sago, Judean carpenter, or Armenian seer, whether found in second Vedas or in Holy Bible, musty with age and hoar with antiquity. Christianity is conservative, dogmatic, anti progressive; a stumbling block in path of enlightenment, progress, civilization; Spir itualism is radical, progressive, ever seeking, ever welcoming new truths—the great liberalizing power of the nineteenth century, the universal solvent of ener-

vating creeds and time-worn superstitions. Christian Spiritualism claims that Jesus was in some special sense, the messenger or "medium," the agent or ambassador of God to man. The word Christ means the "anointed" or chosen-Jesus being called in the New Testament the Christ (that is, the anointed or chosen) of God. A Christian, therefore, necessarily one who accepts Jesus as the Christ, the anointed or chosen of God; else the term is meaningless. If Jesus was anointed or chosen of God to deliver certain truths o man, it follows, first, that those truths had not been previously given to the world, else what necessity for specially selecting and preparing a messenger to impart them to the world; and secondly, that it was impracticable for those truths to have been derived by man from any other source, else wherefore the need of God selecting a certain person and endowing him with the capacity and requirements essential for their im partation to man. If it be demonstrated that all that was valuable in Jesus's teaching had been, prior to his birth, given to mankind, not only in the so-called heathen world, but among his own people, the Jewish race, and that, not by supernatural means, but as the natural result of man's aspiration after truth and knowledge I this be established, then we see completely negatived the two assumptions just particularized—that man had not received these truths previously; and that mankind could not receive them without a special revelation through Jesus.

That all the moral precepts of value uttered by Jesus had been given to the world long ere his birth, by the moralists and philosophers of Egypt, China, India, Persia, Greece and Rome, is well-known to every close student of ancient literature. (See Conway's Sacred Anthology," Mrs. L. M. Child's "Aspirations of the World," Stebbins's "Chapters from the Bible of the Ages," etc., etc.) In the words of J. M. Peebles, Spiritualists "find on the golden pages of the ancient philosophers and the Platonic masters all the divine principles and doctrinal truths afterwards uttered by Jesus, the Syrian Saviour," ("Jesus: Myth. Man. of God?" page 39.) But it was not from the Gentile world that Jesus derived his moral and religious doctrines but from the writings and opinions of his own country men. It is extremely unlikely that Jesus ever heard of Confucius, Plato, Pythagoras, Zoroaster, Buddha

etc., etc., or knew aught of their teachings. When the Jews, after the Babylonian captivity, returned to Judea, they had lost the knowledge of their original language, Hebrew, in which their sacred Scriptures were written. It thus became necessary for the rabbis and doctors of the law to expound to the people the meaning and requirements of those Scriptures—a superstitions reverence therefor preventing them being translated into the mixed dialect in popular use, Syro Chaldaic or Aramaic. From this arose the synagogue system in Judea, these places of public instruction in time spreading all over the land, in which Sabbath exercises were held, partially explanatory of the sacred. ooks. These commentaries and explanations of their rabblnical preceptors accumulated from generation to generation, and were at length collected into one work called the Talmud. At the time of Jesus these Talmudic writings were the great source of religious instruction among the Jews. Schools in which they were taught dotted the land in all directions, and in one of these schools Jesus was evidently instructed: as from the Talmudists the great body of Jesus's teachings was derived—the gist of almost his entire system of thought being found therein.

The Lord's Prayer, deemed for nearly two millennia the unique production of the Nazarene, is found, every sentence of it, in the Talmud, in almost the exact words in which it appears in the Gospels. Many of Jesus's most striking parables were also borrowed from the Talmudic writings, notably that of the wedding feast, and that of the houses built upon the rock and the sand. The various theological terms used by Jesus and the Apostles, repentance, salvation, baptism grace, faith, regeneration, Son of Man, Son of God kingdom of heaven, Father in heaven, etc., etc., so far from being invented by Christianity, as most person suppose, were household words in Talmudic Judaism vears before Jesus was chosen by God (as we are told) for the express purpose of informing the Jews con-

The Golden Rule, besides being taught by Confucius 500 B. C., Aristippus 365, Thales 464, Sextus 406, Isocrates 338, Aristotle 385, Pittacus 650 B C., and various others, was also inculcated by Hillel, the most eminent Jewish rabbi in the generation preceding Jesus, who iled ten years after Jesus's birth, and from whom no doubt Jesus derived it. In fact, the entire sermon or the mount, with a few slight exceptions, is paralleled in the writings of Hillel. (See Deutsch's Essaus on the Talmud, Chadwick's Natural Origin of Christian ity, etc., etc.)

The teachings of Jesus concerning marriage, nonresistance, oaths, property, poverty and wealth, etc. were prominent tenets of the Essenes, a Jewish sect existent previous to and contemporary with Jesus, and with which sect many scholars have supposed Jesus and John the Baptist to have had some connection (See Dr. Ginsburg's Essenes, the writings of Josephus Philo Judwus, Pliny, and the Talmudists.)

From fifty to a hundred years before the birth of Jesus, there appeared among the Jews a remarkable work called the Book of Enoch. This apocryphal and apocalyptic production contains a great deal that was subsequently reproduced both in the teachings of Jesus and those of Paul and the other epistolary writers of the New Testament; and more prominently yet, in the Revolation of John (the Apocalypso), which latter borrows heavily in incident and imagery from Enoch. An acknowledged quotation from the second chapter of Enoch will be found in verses 14 and 15 of the Epistle of Jude in our Testament. If desired, numerous pas sages can be adduced from Enoch coinciding with passages in the Gospels, Epistles, and Revelation of our Bible. In that book may be found the exact doc trines set forth by Jesus relative to the Son of Man coming in the clouds of heaven, the destruction of the world in that generation, the resurrection of the dead, the day of judgment, the nunishment of the wicked in everlasting hell fire with the devil and his angels, and the reward of the righteous in heaven. The eschatology of Jesus is borrowed entirely from that prevalent among the Jews in his time. Not a single new idea can be found in Jesus's teaching, as embodied in the New Testament, relative to the "four final things." death, judgment, heaven and hell. (See Archbishop Lawrence's Book of Enoch, Kalisch's Genesis, Colenso's Pentatouch and Joshua, Part IV., Russell Martineau on Knoch in Ewald's History of Israel, ChadBible, etc.)

With J. M. Peebles, we can, it is seen, truthfully inquire, "Will any one, assuming the superior title of Christian' Spiritualist, specify one-just one-primat as has been shown, the teachings of Jesus were merely a reflex of the ideas and principles then current among the Jews, and so contained in the Old Testament, the Talmud, the Book of Enoch, and as held by the Essenian Brotherhood; except, it must be admitted, in the matter of certain unwise and impracticable precepts, such as "Take no thought for the morrow"; "When stricken on one cheek, turn the other"; "To him who takes your coat, give your cleak also"; "By faith as a mustard seed, mountains can be removed"; "Take no more thought for your life, food and clothing than the flowers and birds" (Matt. vi: 25-33); "Sell all and give to the poor," or make yourselves paupers and beggars; "Love your enemies" (Matt. v: 44), and "hate your friends" (Luke xiv: 26); "Any two agreeing, and asking anything whatsoever from God, it will be given them" (Matt. xviil: 19); "Blasphemy against the Holy Ghost—that is, attributing Jesus's works to the devilan unpardonable sin" (Mark ill; 29, 30); and many others of a similar nature. So far as can be gathered, all such doctrines seem original with Jesus, not being found in the literature of any nation except in the Gospels, even the other books of the New Testament being free from such extravagant and hyperbolical language. In the enunciation of such precepts seems to consist the only originality discoverable in this assumed

Messiah or Christ (anointed or chosen) of God. The man Jesus having no valid claim to the title of Christ," since he never really was the Christ, and the whole structure of Christianity, from the days of the apostles to present-day Unitarianism and Christian Spiritualism, being based upon the mistaken idea of Jesus having been the very Christ of God-an error of himself and early followers propagated to the pres ent time -all honest, unprejudiced, untrammeled Sulf itualists and Liberal thinkers, recognizing the true facts in the case, can do no less than take their stand on the side of truth, proclaiming that truth in the same spirit as did Francis E. Abbot when he said, " I cannot call myself a Christian, and be sincere; and I think, when we come to appreciate the meaning of the word Christianity, and recognize its historical force and power, that no Radical [or Spiritualist] will call himself a Christian. Then we shall stand before the public as we are, the advocat s of the free, natural development of humanity, withed, any sort of manipulation or any sort of constraintly authority." (The

Hadical, Vol. VI., pp. 040 7.4. 27 If we should call ours lves phristian Spiritualists because Jesus taught the Golden Rule, then, in consistency, as Hillel, from whom Jesus derived it. taught it before the birth of Jesus, we should still more call ourselves Hillelite Spiritualists. If because Jesus inculcated kindness to enemies and forgiveness of injuries, we call ourselves after his name, so should we call ourselves still more after the names of those teaching the same previous to Jesus, as Manu, Lao-Tse, Mencius, Zoroaster, Confucius, Pythagoras, Sakia-Mouni, Sextus, Publius Syrus, Pittacus, and various

Jesus believed in and taught the existence of a perwas shared by the apostles and the other New Testament writers, including Paul. I scarcely think any of our Christian Spiritualists, believe, in the existence of His Horned and Hoofed Majesty; how then do they continue to class themselves as believers in Jesus's teachings, who, in common with all the early Christians, tenaciously clung to the doctrine of a personal

Especially can I not be a follower of Jesus, because his teachings concerning the future life were diametrically opposed to those of Spiritualism. Jesus and the apostles taught the existence of a lake of the prepared for fallen angels and wicked mortals; Spiritualism proves the non-existence of both, the fallen angels and the lake of fire. Jesus taught the eternal punishment of the wicked; Sphitualism proves that, there is no eternal punishment, but a natural progress of all lower mentalities in the spirit world, to a higher plane. Jesus and the apostles taught the existence of a fixed, material heaven above the clouds, ruled autocratically by a local, personal male god, seated on a throne, with the Son on one hand, and presumably the Ghost on the other, attended by hosts of non-human winged angels: Spiritualism demonstrates heaven to be a condition of mind - happiness or barmony - and that in the spirit-world no trace can be found of a masculine potentate, to whom all mortals lucky enow to reach his kingdom must eternally render abject obedience in servile slavishness; and that all angels are human spirits, devoid of wings, who have progressed into a high and pure condition from the lower spheres of the

spirit-country. Jesus and the Apostles seem to have had the conception that heaven was a Jewish city, the "New Jerusalem." with streets payed with gold, and precious stones adorning its gates and wallst with a very high wall surrounding it, probably to keep in the chosen remnant of earth's children, the one hundred and fortyfour thousand Jews destined to be saved—the city being a four square every way, fifteen hundred miles wide, long and high. Verily, a city fifteen hundred miles high must be a heavenly city, as nothing on earth could ever compare with it (Revelation xxii: 16: xxi: 1, 2, 10-21; vil: 3-8). But Spiritualism tells us that the spirit world is not a city, but an innumerable series of circles upon circles and spheres upon spheres, spanning the immensity of space-worlds corresponding in many things to this world, though beautified and improved, even in the lowest (second) sphere, beyond aught earth contains. Jesus and the Apostles seem to have conceived that heaven was created miracu lously by the arbitrary flat of Jehovah or Jahwah: Spiritualism pronounces all spirit-worlds to be evolved from material worlds or from lower spiritual worlds, through laws eternal as nature.

Jesus and the Apostles threatened eternal damnaion as a nenalty for unbelief in Jesus (Matt. xi : 20-24); Spiritualism declares that belief or non-belief in Jesus weighs nothing for or against the soul's salvation—the attainment of heaven being dependent solely upon the character and aspiration of the individual, independent of all belief in speculative theories, and that, if anything, a belief in the supremacy of Jesus on earth and in the spirit woold, being an intellectual error, will retard rather than advance the soul's progress in light and love, purity and wisdom.

wick's Bible of To-Day, Mann's Rational View of the [inimical rather than favorable to the sout's purification. Jesus and the Apostles held that salvation consisted in being saved from a burning hell and the power of the devil; Spiritualism shows that there is nelther hell nor devil to be saved from, and that salvation truth' that flashed upon the world for the first time consists in being saved from the effects of ignorance through the instrumentality of Jesus Christ?" since, and immorality, consequent upon the present imperfect condition of the human race, which salvation can only be attained in this or any other world, by each individual soul striving to elevate itself from its debased condition, and gradually growing in virtue and truth. Christianity teaches salvation by and through Christ: Spiritualism knows nothing of salvation through Christ or any other person, male or female, the man Jesus being able only to save (that is, uplift) himself every soul being its own saviour, assisted of course by other sympathizing souls.

Jesus taught that we should fear God, because he is able not only to kill the body, but can destroy both soul and body in hell-he emphasizing especially our duty to fear God on that account (Matt. x: 28; Luke xii: 4, 5 Mark ix: 42-47). Spiritualism destroys all fear of God, forbidding us to have any fear of the divine existence. affirming (1) that no Deity is able to arbitrarily murder any human being, the death of all being in accordance with established laws incapable of contravention or transcendence; (2) that no soul or body can be destroyed in hell, the body having no connection what ever with our punishment in a future state, being got ten rid of entirely at physical death, and the punish ment of the soul being purely of a reformatory or remedial nature, which so far from destroying it only serves to purify and enlarge its capacities and powers for luturo usefulness and grandeur.

Jesus spoke of certain portions of mankind being elected or chosen to be saved (Matt. xxiv: 22, 24, 31; Mark xiii: 20, 22, 27; Luke xviii: 7,) which doctrine of election also permentes the so called apostolic writings of the Bible (Romans xi: 5, 7; Eph. i: 4, 5, 11; Titus 1: 1; I. Peter i : 1, 2; II. John i : 1). Jesus also asserted that narrow was the way to cternal life, and but few would find it: that many are called, but few chosen and that many would seek to enter in and be saved; but would not be able (Luke xiii: 23, 21). On the other hand, Spiritualism proves the theory of election to be utterly untrue; that salvation is not confined to a select few, calling themselves by the Christian name. but all mankind, without regard to their faith in Christ are alike saved: and that none who seek salvation (so called) will be debarred therefrom.

Jesus taught that an impassable gulf existed in the antit-world between heaven and hell; and that not only are those in hell unable to go from thence to those in heaven, but that those in heaven are deprived of the power of visiting those in hell, for mitigation of their sufferings, or for other purposes (Luby Art. 20,00). Spiritualism demonstrates the absolute untruth of these affirmations; no such impassable gulf exists. heaven and hell being merely different portions of the same spirit-sphere, between which constant intercommunion obtains at all times, the higher intelligences being in constant attendance upon the lower as ministers of mercy and truth.

Jesus denied the good effects resulting from intercommunion between the spirit-world and the material world, as regards the realization of the actuality of the spirit-existence, and its effects upon our earth lives in the downly of morals and religion-stating that Moses sonal devil, while Spiritualism excludes any such be and the Prophets were an all sufficient guide, and that ing from the universe. In various instances Jesus, in the manifestation of a departed spirit would have no the New Testament, speaks of Satan as a personal entity (Matt. iv: 1-11; xiii: 39; xxv: 41; xii: 26; Mark iii: sal of Moses and the prophets (Luke xvi: 27-31). Spirupon Spiritualism! Sectarian Christianity is becoming 23-26; lv: 15; Luke x: 18; xili: 16; xxil: 31), which belief | itualism shows that Moses and the Prophets give no information whatever concerning the future life; that, except in one verse in Daniel, the doctrine of a future life is not taught in the Mosaic and Prophetic writings: that not a word of warning is given therein concerning the punishment of the soul after death, as a conse quence of a misspent life—all punishment for evil deeds being confined to this world; and that, therefore, it was preposterously absurd for Jesus to claim Moses and the Prophets as competent instructors of earth's children regarding their danger of eternal hell fire as a reward for an inutile life. Common sense tells us, as do the facts of Spiritualism, that the appearance of one from the dead would have much more effect than the reading of certain books entirely silent concerning the existence of a future state. Jesus discountenanced intercommunion of the dead with the living, declaring It useless and unnecessary; while Spiritualism is primarily based upon the fact of said communion, and is demonstrating daily its utility and beauty.

Jesus taught that the body and soul of man remained unconscious till the judgment day, when all material bodies would rise from the dead relinimated, to live forever in heaven or hell; Spiritualism declares that the material body decomposes, and is never restored to life, it having no place in the spirit-world, it being impossible for material things to exist in that realm. Christ and the Apostles taught that, at the end of the world, which was to be in that generation (Matt. xxiv: 29-35; xvi: 27, 28; I. Thess. iv: 15-18; James v: 7-9; I. Peter iv: 7; II. Peter iii: 4, 9, 10-14; I. John ii: 18; Jude 17, 18: Rev. 1:1: xxii:10-12, 20), a general indgment would take place, with Christ as the judge, seated on a cloudy throne, before which throne all that ever lived on earth would be assembled, in their material bodies, and that the entire multitude would be separated into two great divisions—those on the right pass ing into an eternal, changeless heaven, and those on the left into an everlasting furnace of fire, there to remain forever and ever: Spiritualism demonstrates the whole of this to be a fancy sketch; that no material resurrection or judgment day will ever occur: that immediately after physical death the spirit enters upon its never-ending pathway through the spheres, upward and onward forever—the day of judgment, in one sense. taking place at the entrance of each soul into spirit life, and in a more extended sense is every day of the life of every soul, a constant fact in the conscionsness of all. Also, that Jesus has not the remotest connection with the judgment of any soul save his own, as he learned shortly after he emerged into spirit-life eight een hundred years ago.

Jesus and the Apostles, in their teachings concerning the future life, gave us not the least indication of there being anything like change or progress in that realm, but rather that the status of each was eternally fixed at death or at the judgment day; Spiritualism teaches eternal progression as the birthright of every human soul: that no fixity, no stagnation exists any where in the boundless universe, but unceasing mo tion, change everywhere. Jesus and the Apostles give us no hint of any other occupation in the spirit world except that of adoration of Jehovah and the Lamb psalm singing, harp-playing and palm-branch waving around the throne. Not a word is said about our en gaging in any intellectual or moral pursuits, in the culture of our mentalities or of the engagement in works Christianity, following the example of Jesus, teaches that man's salvation, in a measure, depends upon his submission to the rite of haptism; Spiritualism affirms to be of no avail whatever, a foolish relic of ancient superstition, a belief in its efficacy cramping ancient superstition, a belief in its efficacy cramping the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and dwarfing the powers of the soul, being the mind and spiritual sim informs us of a variety and as prays to the Lycian Apollo and says "that she came to his temple because it was the nearest." This was but a sorry compilment to his godship. It is the same, however, that prople generations and says "that she came to his temple because it was the nearest." This was but a sorry compilment to his godship. It is the same, however, that prople generations are the same to his temple because it was the nearest." This was but a sorry compilment to his godship. It is the same, however, the same, however, the same, however, the same has a superstance of the same and says "that she came to his temple because it was the nearest." This was but a sorry compilment to his godship. It is the same, however, the same has a superstance of the same has of philanthropy. Spiritualism informs us of a variety

pervades the entire spirit-world, intellectual, moral, social; that works of beneficence, both to denizens of earthly planets and to the less fortunate occupants of the spirit-worlds, engage the attention of myriads of spirits; that instead of one or two faculties of our mind -veneration, tune, etc.—being in constant exercise, all departments of our nature are attimed to healthful use, our characters rounded out into fair and beauti ful proportions.

Jesus taught that in the future life there was no marrlage or giving in marriage, which error Spiritualism contradicts on every hand. We know the domestic relations are eternal; that all true unions between the sexes continue in the after life; that all souls have eternal soul mates of the opposite sex, destined in time to be eternally conjoined as one. There is no such thing as bachelorhood or old maidism in the spirit clime, save in the earlier experiences of some spirits, the universe itself being redolent of munical unions in all departments of being, the sex-principle being inherent in the eternal constitution of things. Jesus, then, was much mistaken in predicating the loss of sexuality in heaven; and no doubt nearly two thousand years ago he was united to his spirit-bride, most probably Mary Magdalene, or possibly Mary, the sister of Martha-provided the story of Mary and Martha be not purely mythical, the only reference to them in the Bible, outside of John's gospel, which is pure fiction or romance, being in an obscure passage in Luke (x: 38-42), Matthew and Mark being wholly silent concerning the existence of the two sisters.

In not one particular, then, does the description of our future home given by Jesus and the Apostles correspond with the sublime and virtue-inspiring realities of spirit-existence open to our gaze in this age of spiritual light and revelation. The one was the crude conception of an unrefined, unenlightened era; the other, the actual reality itself, portrayed by those participating in its heavenly scenes, described to us as best the can in earthly verbalism. (For this, if for no other reason. I should be compelled to place no confidence in the assumed heavenly teachings of Jesus the Christ.)

Christianity is the effete relie of a dead and mouldering past, insisting on dragging through the world its loathsome corpse-a horrid, ghastly spectacle, "full of dead men's bones and all uncleanness "- a grisly skeleton grinning in flendish gice at the manifold miseries. mountain high, it has beaped on helpless humanity; Spiritualism is a fresh and rosy-checked damsel, full of hope, elasticity and buoyaney of spirit, fair to look upon, mild and gentle; Joyous and laughing, cheering all, inspiring-all, banishing gloom from every heart, spreading blessings innumerate along her pathway at every step, making earth indeed a very heaven. Unite these two-the grinning, ghastly spectre from the the blooming virgin fresh descended from the sunny slopes and terraced pavillons of the Summer Land, bursting like a goddess on our enraptured vision? Never! Unite Christianity and Spiritualism? As soon unite oil and water, flood and flame, light and darkness, heaven and hell, God and Satan !

"Warned, therefore, by the blood-crimsoned banners that have floated and still float over Christian lands.19 says J. M. Peebles, "In the name of the imprisoned and the beggared, the burned and the persecuted for Christ's sake': in the name of the skinless skeletons of fifty millions of slaughtered victims, slaughtered and piled upon the bony back of a churchal Christian, ity, I protest as one among sympathizing millions more and more a moral stench in the nostrils of all great, noble souls. Scientists in every enlightened country spit upon its creed-stuffed and priest-patched carcass. Profound thinkers make merry over its shattered, withered and soulless body!" (Josus: Muth. Man, or God? p. 96.)

Spiritualism is at one in spirit with the tendencies of modern thought, while the claims of Christianity are in direct antagonism to the spirit of the age. The whole drift of scientific research and discovery is in opposition to Christianity in all its invriad shapes. The present century is preeminently the ago of Liberalism, as even the Church tremblingly admits; Christianity, from its foundations, is now being shaken as it was never shaken before. On one hand we see science working with ever increasing, never flagging zeal and vigor, and with its array of facts that will not down, obstinately refusing to assimilate or to be brought into harmony with Christian tradition and biblical legend. Keen eyed philosophy, too, is, with Its telescopic vision, pointing out Christianity's many lamentable defects, poorly patched up with flimsy subterfuges, empty assertions and pretentious assumptions; while Free Thought, under its varied aspects of Free Religion, Secularism, Materialism, Positivism, Agnosticism, Deism, Theism, Atheism, Reformed Judaism, etc., is decimating its ranks through the power of enlightened reason and common sense.

Crowning all these, we behold the swift-advancing hosts of Modern Spiritualism, returning legions from the heavenly world their guides, inspirers, leaders. Under the inspiring guidance of this angel-band, forward they press with unfilnehing zeal, storning even the presumed impregnable fortress in which Christianity has been so long entrenched - supernaturalism: penetrating into its secret depths, unearthing its sacred mysteries of inspiration, prophecy and miracle, proving them the common property of all mankind, devoid alike of sanctity or exclusiveness, in pure accord with Nature's unerring, never-deviating laws, eternal as herself.

Gradually, since the Reformation and the invention of printing, have the foundations of Christianity been weakening, its props and supports one by one falling through decay and death; and now, from all sides, a host of earnest, vigorous sappers and miners are busily tugging away at the base of its deep-laid foundationwalls, and its corner-stone-the supremacy of Jesus Christ, his life and teaching-will speedily be dragged out in the sunlight of God's truth, a crumbling mass of sand and gravel. Soon will the entire structure, now swaying to and fro, topple and descend with a fearful. crash. "and great will be the fall thereof": illustrating forcibly the truth of Jesus's porrowed Talmudic para ble, the ultimate overthrow of the house built upon the sand. But the debris of this crewhile gigantic structure being speedily cleared away, the gorgeous temple of true Spiritual Philosophy will be upreared, embodying a religion centred in scientific induction and throned in philosophic deduction—a religion of purest beneficence conjoined with the sublimest wisdom, a religion embracing in its plethoric folds all mankind of all ages, times and countries, destined in time to include the entire universe, uniting all humanity of all worlds and systems of worlds into one vast associative Brotherhood, the sons and daughters of the Most High.

The Reviewer. (From the Hartford (ct. Daily Times.)

The Scientific Basis of Spiritualism.

From Messrs, Colby & Rich, Boston, we have two new books designed to establish for Spiritualism, or rather to show that that belief is established upon, a scientific basis in the ascertained facts of Nature's laws. One-the larger one-by Mr. Epes Sargent, of Boston, is entitled THE SCIENTIFIC BASIS OF SPIRIT-TALISM; the other, which, though smaller, is not less Important, is by Professor Zöllner, the famous German scientist, of the University of Leipzig-a member of many of the scientific societies of Europe. Its title, TRANSCENDENTAL PHYSICS, is apparently adopted in the sense in which It is used in the philosophy of Kant as pertaining to that which can be determined à priori in regard to the fundamental principles of all human knowledge, and which therefore transcends, not all human knowledge, but empiricism. Zöllner is a scientific man par excellence, whose reputation is such that when he made his curious test experiments with the American "slate-writing medium," Slade, and published the results, it caused a great stir throughout Europe, and especially in so-called scientific circles; a commotion which does not diedown, but causes wide spread discussion. With him in testifying to the facts are his colleagues, Professors Feehner and Wilhelm, Weber, the celebrated electrician from Göttingen, and Herr Scheibner, Professor of Mathematics in Leipzig University. These distinguished men testify to the gennineness and reality of the facts, and seem inclined to accept, with Zöllner, the theory of invisible and supra-mortal minds and powers, as the only rational explanation of the observed phenomena. Their course in this matter is an indication of the superior candor, If not of the greater honesty and mora courage, of the sturdy square-foed German mind, as contrasted with the dogmatic and pitiful conduct of such lesser lights as Carpenter and Lankester in England, the latter of whom, at least, misused the authority of English laws to harass, persecute and punish Slade, as a criminal impostor, instead of candidly investigating the phenomena occurring in his presence. Zöllner, on the other hand, fastened together the ends of a flexible cord, scaled the knot with his own seal, and, keeping t constantly in his own possession, held it on the table with the thumbs of his outspread hands, his colleagues and Slade sitting at the same table. It was in the broad light of the forenoon. The turn of the cord hung down in Zöllner's lap. Stade did not touch It. Zöllner did not let go his hold of it. Nevertheless, there, in a minute or two, this thing was done: In that cord, thus closed fastened and sealed at the ends, were fied four true knots!

To such a fact the testimony of persons of distinction in the world of science was necessary, or the world would not have heeded It.

How does Zöllner explain it? He is driven to the ac ceptance of the spiritualistic doctrine, it is true, and says so, like a man; but that does not explain this phenomenon to him as a philosopher and selentific observer; he would get at the method, the philosophy, of the oc currence; and he explains, the phenomenon by adopt ing the Idea of his great countryman, Kant, that there is what he calls "a fourth dimension in space."

It is not easy to explain, in Plain, popular language, just what this is. Zöllner himself takes some pages to explain it, and in doing so necessarily observes the precision of the scientific method of statement. We will try to "boil down" the first part of his explanation Into the briefest space and everyday language; but it will hardly do justice to the idea itself, for the engravings in the book are lacking:

Everything in our experience we know through our senses. These senses convey to the mind (that is, to the person inside of us-our self) the impressions received at the surface of our bodies. These impressions are, to nearly everybody, the only realities (though far from being such in fact), and their sphere is " two-dimensional" in space—acting not in our body, but only on its surface. (What a "dimension" here means, may perhaps be better guessed at by what fol us is a world with three dimensions; and that conception of the third dimension we have only attained by an intellectual process. Thus: A little child content plates his hand; becomes conscious that it is what it seems, in a double manner-first by its tangibility, to be felt; and second by its image on the retina of the eve. By touching things, and moving his hand about, the child learns that his hand retains the same form and extension, through all variations of position and distance-notwithstanding that the shape and the extension of the Image on the retina are constantly changing with these movements. The child thus learns to reconcile the apparently contradictory facts of the in*iriableness* of the object, with the *variableness* of the appearance. This knowledge is only possible, says Zöllner, within space of three dimensions-in which, owing to perspective distortions and changes, these variations of projection can be reconciled with the constancy of the form of a body. The same law holds good in the stereoscope; the representation of the third dimension springs up in our mind when we are required to refer, mentally, at once, two different plane pictures, without contradiction, to a single object. Thus our idea of a three-dimension space has been developed by the divine law of Reason, "which has been implanted in us a priori "-by reasoning from the cause to the effect-and only by it have we conquered the apparent inconsistency of many facts in daily life.

If, now, we come across something that looks like contradictory facts in three-dimensioned space - in other words, in our familiar world-when, for example, we see such a contradiction as this of the knotted cord that was knotted without untying the ends-we are forced to reconcile the seeming contradiction in some rational way. This explanation Zöllner finds in the application of "the higher conception of space" to the theory of knotting the sealed cord. His illustrations are explained by diagrams and engravings; and without the aid of these we despair of making clear to our readers an idea which, to be clear to ourselves, requires steady and fixed attention to the subject.

Enough that what Zöllner calls, in his treatise "On Action at a Distance." the axiom of the "conservation of a constant amount of energy," is found to "retain its full validity for space of four dimensions"; i. e., the truth of a fourth dimension of space is proved, and with it the possibility of facts which in our experience of three-dimensioned space seem squarely contradictory. The idea does exist, but it is a difficult

one to present. It must not be supposed this cord-knotting was all, or even the chief thing, among the phenomena observed by Zöllner in Slade's presence. He brought slates, which he kept himself in hand, and had the mysterious "slate-writing" in open daylight-the bit of pencil writing audibly inside the folded up slate while he held on to it. He had the impressions of human hands and feet made on the inside of large closed and fastened slates, that he brought and placed under the table, in daylight-Slade being so placed that he could not possibly have done it, even if he had been allowed to remove his hands from the table and take off his shoes and stockings : and Zöllner quietly smiles at "the 'men of science' in Lelpzig, who in unimportant things accept our physical observations with absolute confidence, but in reference to the foregoing have not hesitated to instruct us in the elementary rules for 'instituting exact observations.' (This quiet sarcasm is deserved.) He has seen and handled hands which were only hands, not connected, with any mortal body, and melting into invisibility and intangibility, after being examined (and the same thing has been done in this city). He has seen luminous forms, and has witnessed a great variety of these manifestations, which he explains, as he parrates them by showing how they could very probably be accomplished by beings in "four-dimensional space." One curious phe nomenon tested by this philosopher was this: he held (in daylight) his own slates, one on the table, at the edge, and the other under the table-holding the upper one with his left thumb, and the under one pressed up against the under side with the outspread fingers; un der the one on top, in the slight space made between slate and table by the thickness of the frame, was placed a fragment of pencil. Then came audible scratching, as of writing; it ended with the usual three

taps, signifying "done," and Zöllner took up the slates.

expecting to find, on the upper one, some writing; but what was his surprise to find it, not there, but on the

upper side of the slate that had been pressed up against the under side of the table! He says it was "just as if the bit of pencil had written through the three-quarter inch of oak table; or as if the table had, for the invisible writer, not been there at all. Upon the slate

was the following message in English: "" We shall not do much for you this morning- we wish to replenish your strength for this evening; you will require to be very passive, or we shall not be able to accom-

"The table does not hinder us the least-we could write in this way more often, but people are not prepared for it.

Some "amazing" things occurred that evening; but we cannot take much more, even of our "three-dimensional space," in the account of these things. One slate was written on in six different languages, while held above the table, if full daylight, by Herr Kleeberg. One long passage was in English, one in French, one in German, one in Dutch, one in Greek, one in Chinese. The French one was as follows:

"Que la grace soit avec vous tous qui étes en Jesus Christ. Amen. (The grace of God be with you all who are in Jesus Christ, Amen.")

The engraving of the slate shows the English sentence surrounding the Greek and others, as with a circle. The Chinese sentence was not understood Another performance was the lighting of a candle, as soon as placed under the breakfast table, in the presence of a party of scientific gentlemen-the means being invisible, and Slade not moving. Jets of water would come down upon them from the ceiling; tables would be moved, without visible contact, across the floor; an accordion would be played by invisible means buman faces would appear as in a cloud of fire-mist the magnetic needle of the compass would move around; and so on, through two hundred pages of phenomena which Zöllner explains as he goes, on his "dimension" theory. One queer experiment was Zöllner's holding up a closed slate at an angle, and the pencil, instead of falling down, kept'on writing.

We have left ourselves no space, dimensional or oth erwise, in which to speak of Mr. Sargent's book as we had intended. We shall have to dismiss it with the remark that it selects for the chief foundation stones of the argument for a scientific basis for Spiritualism, the two undentable facts of "Clairvoyance" and "Direct Writing"-meaning, by the latter, such writing as Slade's, and many others like him-writing, that is to say, without the aid of any mortal hand. Other phenomena also are made use of by Mr. Sargent, whose book, as a compendium of remarkable facts, and a collection of many phases of the wonders of "Modern Spiritualism," is one of the most interesting of its class. Its arguments in refutation of Wundt, Carpenter, Beard, and other opponents of the doctrine advocated by the author, are elaborate and sharp. He presents a great variety of facts for his scientific basis, and invites refutation, or explanation on any other than the theory presented-that clairvoyance is preëminently the manfestation of a principle of the soul, transcending time and space. The author says of one well-known and esteemed in Hartford:

"If any other witness from the Church's wanted. I could efer the curious to the estimable Episcopal Bishop of Rhode Island, Mr. Clark. Toward 'interviewers' he may be retcent: but to those in his confidence he may narrate exper ences far transcending those to which Mr. Cook-has testi ied-experiences which, if accepted, make credible the re appearance of Christ in the room with closed doors. Bishop Clark preaches openly the Pauline doctrine of a spiritual body: thus rejecting or superseding the unscientific notion of a re-composition of the material remains. His extreme spiritualistic views and his long entertained convictions are well known to his brethren; and there has been question ocasionally of a convocation to consider the heresy in his case: but he has not yet been summoned to the bar for examina ion, and I hardly think the indiscretion will ever be attempted. In England not a few clergymen of the Estabished Church are avowed Spiritualists. But if the elasticity of that Church prevents its touching Bishop Colenso, it may vell spare the recipient of the simple belief in continuou life, as justified by the demonstrated facts of Spiritualism.

The author, among numerous other similar cases relates this of his friend William Howitt, the wellknown English author, lately departed—the statemen being made, before his death, by Howitt himself:

tion signed with the name of her brother, supposed to be in Australia. The import was that he had been drowned, a few days before, in a lake. Dates and details wore given lantic telegraph. Months passed, and at last a letter came from a nephew in Melbourne, bearing the tidings that their son had been drowned on such a day, in such a lake, under such and such circumstances. Date, place and all thoes sential details were the same as those given months before through the daughter. Howltt believed that the freed spirit of his son influenced the sister to write; and I know of no explanation more rational than this,"

The method of Hammond, Beard and others, of meeting the subject by denying the facts, will not answer any longer. The facts are undeniable. It devolves upon all candid and rational persons to explain them.

CHRISTMAS POEM.[*]

BY RED WING.

[Through his medium, Robert Anderson.]

Hall to the day when first we met To form our circle's friendly band! To plan and purpose how to send The light of Truth throughout the land; Our alm was pure-the need was great: Humanity on every hand Plunged deep in error's cheerless night, Cried loud to us in spirit-land.

Impelled by love for human good We joined our forces with your own, And hoped within the proper time To gather much from seed thus sown; And now we come to greet you, friends. On this great festive hour of joy, And point you to our harvest fruits. That future years can ne'er destroy.

A heartful welcome has been given To all we've brought within your sphere; They 've listened to your counsels wise, While tears were dried and thoughts grew clear Their dark conditions have been changed And hope been planted in each breast; They live to help their fellow-men, And life to them is truly blest.

They speak from out the Message Sheet[t] To friends they left at death's dark door, Proving they are not lost nor dead, But only passed just on before. The mother's heart has beat with joy, The father, too, has bowed his head And offered up his grateful thanks

To Great Manitou overhead.

Yes, souls once filled with doubt and gloom, Because of man's wrong view of death, Now wear a spring's perpetual bloom. And nature breathes a balmy breath: For God, its author, is their friend, And wisely doeth all things well; They know he guides them to the end-

He has no children down in hell! These are the fruits on life's fair tree, As seen by us, which you have wrought; We ask you still to work with us, And for the Future have no thought: The Present is the field of toll; Then work it well, both soon and late, And when death's angel sets you free

We'll meet you at the open gate!

(*) On Christmas eve a small delegation of the personal friends of Miss M. T. Shelhamer assembled at her home to express to her the compilments of the season and participate in the pleasant service indicated by the presence of a well-filled "Christmas Tree." The exercises of the evening were introduced by the reading of the above poem by Mr. Robert Anderson.—Ed. B. of L. [†] Referring to the Banner of Light.

One of the most celebrated authors of Paris is thus viewed by his barber: "He comes here nearly every day. He likes to look well, but as for brains, judge yourself. He might enjoy my conversation; he prefers to read the paper."

I have seen and known numerous Infidels in all parts of the land, and I know that among them are many of the most upright and conscientious of men, whose lives would be a credit to any Christian church.

—Dr. J. F. Clarke,

Spiritual Phenomena.

Mrs. Crindle in New York. To the Editor of the Banner of Light :

Many prophecies have been made, through various media, of wonderful phenomena of spirit power to be given during the coming year. 1881—the closing year of the Christian dispensation, instead of the end of the world, as Mother Shipton and also various biblical authorities have declared it to be-is announced as the period that is to give a new spiritual birth to the planet; a year to be fraught with agitations, disasters, pestilence and plague, famine and war. On the threshold of this portentous year we see signs of the fulfillment of these prophecies; already are new and more wonderful spirit manifestations coming to light. We daily find marvels chronicled in the secular newspapers; popular magazine writers contribute essays on spiritual phenomena; and "well-authenticated" ghost stories find their way into current literature.

Among the many signs heralding this added power to spirit manifestations are the materializations given through Mrs. Elsie Crindle, of San Francisco, who has just arrived in this city, and is giving circles at the residence of Mrs. Stoddard-Gray, 324 West 52d street.

I have seen many manifestations of materialization during the last half dozen years, and am somewhat familiar with this phase of phenomena, the true inwardness of which I believe to be less understood and liable to greater mistakes and oftener to wrong conclusions by the honest investigator than any other form of physical manifestation of spirit power. The delicate conditions required, and the total ignorance of mortals in regard to the law operating, readily account for this fact.

Mrs. Crindle is a new meteor appearing in the sky; it is only two years since she commenced her work, and surprising indeed are the results of these two years.

On Friday evening I attended one of this lady's remarkable séances, and I have no hesitancy in saying the manifestations, in perfection of form and features; refinement and completeness of appointments in dress, drapery, etc., etc.; degree of light allowed; rapidity and strength of production, etc., exceeded anything of the same nature ever before witnessed by me. The forms appeared immediately upon Mrs. Crindle being seated in the cabinet, and walked to different members of the circle, announcing themselves and greeting their friends. During the advent of one of these forms thus engaged, an announcement outside the door of the arrival of a friend of one of those present was made; the spirit signified that the party could enter, and he did so, taking a seat in the circle without disturbing the conditions, the spirit not returning to the cabinet, but remaining outside some little time after the arrival.

While the materialized spirit, standing before a table placed in front of the cabinet, was speaking, a trumpet was extended from the cabinet beyond the table, through which "James Gruff' spoke simultaneously with the spirit; the distance between the trumpet and the spirit, as well as the coincidence of the voices, precluding the possibility of its being the same voice.

I have heard it stated, upon what seemed to me good authority it at a female rentriloquist has never been known: If Mrs. Crindle be one, she far surpasses in this art any of the most celebrated male ventriloquists who have become famous; and she would not find it necessary to resort to the far less remunerative rôle of medium as a method for pecuniary gain. Such powers of ventriloguism as this manifestation would display, if exercised in the ordinary channels, would bring her both fame and wealth. whereas the practice of mediumship brings persecution, ostracism and suspicion upon her.

Another notable feature of the evening was the appearance of a little child, about four years xquisite face noet of painter's fancy could embody in verse or put on canvas. Its baby prattle and singing were quite bewildering as its childish accents rose and fell in the lines "Sweet By-and-By." The features were plainly visible as she turned her little face from side to side, that we could see her "'ittle nose," as she said.

A majestic form of exquisite mold and fine proportions, beautifully arrayed in white satin and pearls, with a diadem on her head, was announced as the Empress Josephine. All of the forms were perfect in build, and apparently substantial in substance. There were no tedious delays or interruptions-no doubts regarding the possibility of results, no fear of failure, but all moved in quiet order and harmony.

After the materialization Mrs. Crindle held a dark circle for physical manifestations, the results of which were as wonderful, in this line, as were the materializations.

Flour was placed in each of the medium's hands, which furnished the most positive proof that she did not move about the room. When the light was extinguished four musical instruments played accompaniments to "James Gruff," who sang, in a clear, musical voice, a familiar song. There was tramping, as if many persons were marching about, keeping time to this music. "James Gruff" also sang through the trumpet "Speak Kindly to the Erring" as it floated past each member of the circle. Various other manifestations of unseen forces and intelligence were given, which were impossible of simulation by any method yet known or likely to be discovered by prestidigitator or conjurer.

It is worthy of more than a passing notice that not only is "James Gruff," the presiding genius of Mrs. Crindle's circles, a most wonderful control for the physical phenomena, but he also gives expression to the most elevated spiritual teachings in these same dark circles. Under an apparently rough exterior we find the higher truths exquisitely expressed. In a small pamphlet written by him, through Mrs. Crindle, styled "Experiences in Spirit-Life," he establishes valid claim to be ranked among the teachers of the higher truths of the Spiritual Philosophy.

Mrs. Stoddard-Gray, Mrs. Crindle's hostess during her stay in New York, will be remembered by Spiritualists as Mrs. R. K. Stoddard, who with Master Hough were well known several years ago as physical mediums of remarkable powers. Mrs. Stoddard has been an inva-

ualism; that its importance was impressed upon him and its verity earnestly studied. He remarked that in that book he had given expression to the logical basis in syllogistic statement of the proof or proofs of spirit-identity. In return. Spiritualists as well as the open enemies of Spiritualism had contented themselves with making garbled extracts from that work. which did not meet their approval; but had not only not answered this logical statement, but, so far as he is aware, have never made the attempt. Mr. Kiddle also remarked that this question of spirit identity is at the very foundation of the acceptance of Spiritualism by a host of its adherents; that such adherents, at the outset, had received a personal communication -some test or proof of the presence and identification of a spirit known and near to them, and upon this identification they have been induced to investigate the general phenomena.

I hope that the readers of the Banner of Light may have an opportunity of reading this admirable lecture in printed form, so I will not further discuss its merits, only adding it ably covered nearly the entire ground.

It is worthy of attention that this new convert to the ranks of Spiritualism, who met ridicule, ostracism and quasi-martyrdom from the Church, the public and his former associates, and who was received hardly more kindly by the Spiritualists themselves, is undaunted in his new pursuit; is already a valuable auxiliary in the propagandism of our beautiful faith, and bids fair to become an important explorer and apostle of its higher truths. H. M. B.

New York City, Dec. 28th, 1880.

"Marvelous Phenomena."

Under this title, coupled with that of "Modern Miracles," Horace Greeley Knapp, editor of the Rockland Advertiser and Chronicle, Nyack, N. Y., details in the columns of his paper what he witnessed recently in the presence of Henry Slade. From the account we extract the following:

. . . So much has been said of Dr. Slade and his so-called mediumship that we determined, for the benefit of ourself and our readers, to make a personal investigation of his powers, and accordingly, a few days ago, we directed our steps to his residence, at No. 238 West Thirty-Fourth street, New York City. We were the first caller that morning, and having made the appointment, by letter we, found the Doctor in readiness. From the reception room on the first floor we were immediately invited to the scance room, which is apparently an ordinary sitting room, on the second floor. A cheerful fire was glowing in the grate and two large windows flooded the room with daylight. We were invited to a seat at an ordinary leafed table, which, at the Doctor's suggestion, we inspected minutely and then slightly changed its position in the room. Upon placing our hands upon the table it creaked and trembled, and loud raps were immediately heard. We then took two clean slates, and placing a small particle of pencil between them laid them on the table before us, when the movements of the pencil were immediately distinctly heard.

We requested the medium to hold the slates from the table and immediately beneath our chin, and under this change the writing continned. Meanwhile our hands were upon the table: we raised them slightly two or three times without the knowledge of the medium, and we noted that the moment we broke our contact with the table the writing ceased. This suggested the idea of asking Dr. Slade if he could get communications alone, and his reply was, Never.' Three taps upon the slate indicated that the writing was finished, and upon examining the inner surfaces we found a communication in telegraphic dots and dashes, which, as transcribed by the young lady in charge of the Nyack office, reads as follows:

Omnis sufficientia nostra a Deo est. (All our sufficiency is from God.)

Immediately after this came the following: DEAR SIR - Try the spirits. Prove all things and hold fast to that which is good.' This is our object in coming to you—is to have you prove all things before passing judgment. You don't know me, I am Wm

Our next experiment was with a small pocket compass, which we placed upon the table, and to our astonishment the magnetic needle was moved in any direction we requested, either verbally or mentally. Many other slate communications were received under the most varied and rigid test conditions, precluding the possibility of the medium's instrumentality in their production, and finally a lengthy communication in Latin signed L. de Long, of which Dr. G. Bloede, of Brooklyn, has kindly given us a literal translation. This message is apparently from an ecclesiastical source, and is probably a quotation from the Catholic Vulgate, We have not yet had the time to investigate.

Next occurred a series of remarkable physical phenomena. A slate held in our left hand was suddenly seized and carried underneath the table to the opposite side (far beyond the reach of Slade, whose feet and hands we held beneath our own); here it remained a moment in a perpendicular position and was again suddenly returned to our hand. We then placed upon the slate a pencil and held it beneath the table, when the pencil was immediately thrown, by a circuitous course, upon the table Invisible hands appeared to pat us familiarly and tug at various parts of our apparel; an upholstered chair was moved across the room and turned upside down, and the table at which we were sitting was raised about eighteen inches from the floor, where it remained for a moment and then gradually descended.

The testimony of our senses in the above remarkable manifestations is no less reliable than in the fact that we live, move and have our being. . . ."

Meetings in Portland, Me.

To the Editor of the Banner of Light:
Dr. H. P. Fairfield has just closed an engagement of two Sundays with the People's Spiritual Meetings, at Army and Navy Hall. He gave us four lectures (two each Sunday), besides helping us in our week evening meeting, private circles, &c. Dr. Fairfield is an earnest worker in the cause of spiritual progress, and a willing subject in the hands of his guides. He has made many friends in Portland, and we hope to have him here again. His lectures are very interesting, instructive, practical and casily understood by all. Societies desiring a good speaker, one who will do all in his power to help them, would do well to secure his services if possible. His address is Stafford Springs, Conn., box 30. To the Editor of the Banner of Light:

able powers. Mrs. Stoddard has been an invalid for four years, but has sufficiently recovered her health to renew her public work, which she will do very soon.

Mr. Henry Kiddle spoke in Republican Hall on Sunday morning, Mrs. Brigham being absent from the city. This brave, cultured, untiring, able worker preceded the reading of his lecture with a few remarks touching the subject, "Spirit-Identity," and his position thereupon, as given in his book published over a year ago. Mr. Kiddle said the subject of identity was at the very foundation of his acceptance of Spirit-

New Publications.

GERMS OF GENIUS. Famous Painters and their Pictures. By Harry W. French, author of "Castle Foam." "Art and Artists in Connecticut," "Ego," etc. Boston: Lee & Shepard.

Fifty full-page engravings, copies of the finest paintngs found in the most popular studios of Europe, of the last generation, accompanied by short, comprehensive sketches of the artists and descriptions of the subjects delineated by their masterly skill, serve to render this a most desirable acquisition to the library of every lover of true art and fine literature. No pains have been spared to make the volume complete in its presentation of the stories wrought upon the canvas. and the struggles in the lives of those who through them achieved greatness, in the belief that social familiarity with great artists and their works is the screet way to receive from them instruction, enjoyment and inspiration.

THE SILVER MEDAL. By J. T. Trowbridge. Illustrated. Boston: Lee & Shepard, publishers.

The name of the author of this book is a guarantee of its excellence. The principal story, "The Silver Medal," is that of a boy who, well-disposed at heart. becomes associated with those inferior to him in moral principle. They plan a robbery, tempt him to join them, and he becomes a participant with them in crime. It so happens that the house on which the midnight raid is made is the home of a young man who once saved from drowning the boy who now, during the absence of the family, joins others in robbing it, and that among the articles taken is a silver medal that had been awarded at that time for the heroic act. The robbery having been committed, the remorse that followed, the attempt to return the medal, resulting in this boy being detected as one implicated in the theft, the arrest, the trial, conviction and imprisonment, and his final release with a hard lesson well learned and profited by, go to make up a story tending to establish more firmly the principle of right in those who already possess it, and serve as a warning to those inclined to wrong doing, gently guiding them into better paths. Eight other stories complete the volume, of which The Toddlebys on a Train" is exceedingly amusing in its relation of the curious mishans, misunderstandings and mistakes of Mr. and Mrs. T. and their son

Home, Sweet Home. By John Howard Payne. With Designs by Miss L. B. Humphrey. Engraved by Andrew. Boston: Lee & Shepard.

An elegant little bijou of a volume, containing the vords of the popular song as it is best known; together with two verses added to the same, as it appeared in sheet-music form by Mr. Payne for his relative, Mrs. Bates; and the song as originally written, giving the lines which were afterwards omitted in order to adapt it to the sweet and tender melody heard by Mr. Payne when traveling in Italy, sung by a peasant woman. This edition is illustrated with nearly twenty engravings, exquisite both in design and execution.

Thomas Gales Forster in San Francisco.

To the Editor of the Banner of Light:

The engagement by the Spiritual Society here of Thomas Gales Forster, the veteran spiritual orator, is an event deserving of mention. The sight of his sunny face, now set round by a halo of snowy locks and beaming as of old with his ever youthful smiles, calls up a pleasant memory of the early days of Spiritual-

I remember well the time of his protracted engagement at Buffalo, almost the first "settled pastorate" in the history of the movement, when John M. Spear. Mrs. H. F. M. Brown, Susie Johnson and a few more 'of the same blessed sort" had begun their labors, and when the young and entrancing Cora L. V. Scott had but just entered upon that career whose end is not yet. A memorable period indeed in the history of Buffalo and of Spiritualism as well, whose records were written in the "Age of Progress." and whose influence is still felt in this progressive age.

But I proposed rather a word of the present than of the past. And it is a pleasure and privilege to speak of the labors of this gifted and faithful worker. Some may perhaps have counted Mr. Forster as out of the field, when, after the public labor of almost a generation, and one life nearly worn out in the work of the angel-world, he essayed to husband his remaining strength by the preparation of his lectures. Let me assure all such that he is to be counted in again, as one having received a fresh baptism and renewal.

One observes a little less of the force and vigor of his early days, but this loss is more than made good by even greater clearness of thought, elegance of diction and profoundness of statement than when he spoke wholly under spirit-control. I am sure I speak the sentiments of the most intelligent and aspiring of his audiences when I assert that his lectures are marvels of originality, purity and clearness, uniting logica power with spiritual breadth and catholicity.

Mr. Forster is accompanied by his gifted wife, whose letters to the Banner of Light liave shown her to be equally alive to the best thought and highest spiritual attainment; and the influence of their united labors is as vitalizing and purifying as their personal presence s genial and pleasing.

Our audiences are all too small, but the interest is growing, and if we may not send Mr. Forster back to the Atlantic bearing golden fruitage for his labors, I trust he may find on this genial shore ample spiritual compensation for the instruction he is imparting and the help he affords to all who value that which is of and for the spirit.

San Francisco, Cal., Dec., 1880.

Matters in Washington. To the Editor of the Banner of Light:

We have been having a mixed breeze in spirit matters in our city within the last few weeks. Miss Jennie Hagan, the renowned inspirational poetess, has been holding forth to public and private audiences to the admiration and wonder of all who have listened to her apt and appropriate effusions. She has been received in the best of society, and all regret she will have to depart from here this week, to fill an engage-

ment at Bridgeport, Conn. Two weeks ago that traveling mountebank, "Henry Cook," held forth at the National Theatre, and was followed, last evening, by another mountebank, sailing under the name of J. M. Colville, who claimed to be, by flaming advertisements, a spiritual medium, endorsed by all leading papers of the various cities. Some of those who attended inform me the whole proceeding was a farce, in which those who danced to the tune of "humbug" paid the fiddler. Every year or two one of these traveling mountebanks turns up here, claiming very nearly the full name of some one of our best mediums. Heretofore it was "Mansfield," now it is "Col-

It is very strange that this man Colville, who puffs himself up in the papers as the most celebrated spiritual medium, has never been noticed and endorsed by the Banner of Light.

Yours truly, JOHN E Washington, D. C., Dec. 27th, 1880. JOHN EDWARDS.

[These fellows are impostors, unquestionably, as our correspondent avers, and the public should be on their guard. "Henry Cook" is no doubt an allas, and the same is undoubtedly true of "J. M. Colville"; and as to their having been endorsed at any time by the Banner of Light, or other paper devoted to the cause, we pronounce the statement a falsehood, their "flaming advertisements" to the contrary notwithstanding.-Ed. B. of L.]

We publish this week the prospectus for the Boston Banner of Light, a high-toned religious journal. The Banner is in its forty-eighth volume, and is widely known as the ablest spiritualistic newspaper in the world. As a specimen of typographical neatness it is without a peer. The Banner has many friends in this neighborhood, and ought to have a wider circulation, because it deals with one of the most vital questions of our lives.—Ohio Democrat, New Philadelphia, O.

THE HERMIT THRUSH.

BY MARY CLEMMER.

Oh, hermit thrush! one August day
I he ard from out thy golden throat
('T was long ago and far away)
Thy song supernal fall and float.

A weary pilgrim by the road. I deemed some passing seraph's strain Fell, falling on my heavy load, In heavenly music sweet to pain.

T was long ago and far away; The life I lived that hour has fled: The pang that pierced, that summer day, Has ceased to hurt—forevor dead.

Yet lot once more by leafy way I hear thy sole, scraphle strain; The pomp of all the summer day Thrills with thy music sweet to pain.

It falls upon no weary load, It touches hopes of holy birth; I stand beside the bourgeoned road, 'Neath a new heaven, in a new earth.

What if youth's spring be early gone?
If joy be tardy, dawning late?
Thou singest of summer joys unknown,
Of higher heights. Lot calm I wait: Oh bird from off heaven's inmost shrine, Adown to earth thou bearest to me One note from out the Strain Divine, Prophet of Love, of Life to be.

Yet further on, some later even,
I'll catch once more thy mateless strain,
Thou lovely messenger from heaven,
Bearing its music sweet to pain.

'T will reach me on my lowly road, Thy call—heaven's last—so far, so fue, Lifting my heart from mortal load, From Love in loss, to Love Divine.

Bunner Correspondence.

Vermont.

WOODSTOCK .- In a private letter referring to the recent departure of his wife, Thomas Middleton, Esq., writes: "I am now left alone—no, not alone, for if the grand principles of our glorious faith be true, then is she still with me in clearer vision and greater power to accomplish the work so feebly begun, but which, by the aid of so many noble and zealous workers in the cause, combined with the indefatigable exertions of our spirit-friends, has, and is, tending to change the entire religious contour of the world : cheering the disconsolate and sorrowing ones, raising the outeast and down-trodden, giving joy to the widowed heart, drying the orphan's tears, and illuminating a benighted world, by assuring us there is no death; that beyond the tomb all is joy unspeakable and full of glory. You, my dear brothers, as veteran ploneers in the cause, have faithfully and nobly done your duty in giving to the world the grand old Banner of Light, which has brought consolation and joy to the mourning and sorrow-stricken hearts of untold millions of the human family, who read from week to week in its columns some of the grandest thoughts that ever agitated the mind of man. If, as we are told, 'the agitation of thought is the beginning of wisdom,' then indeed have you, and some of your noble contributors, opened up a way in which man may travel, with the certainty of obtaining an increasing light which shall lead him up and onward to fairer worlds on high. To me the Banner has ever been a source of unfailing strength, because it brings me new ideas, enlarges my mind by bringing me in contact with more advanced minds, and is not only a great source of comfort to me, but contributes largely to the happiness of those among whom I distribute copies of it."

Massachusetts.

LEOMINSTER.-Fannie Wilder writes: "The interest of our meetings has seemed to increase, and various names were added to our list as we met to choose new officers and start out on another year. We have just had a course of lectures from Dr. J. M. Peebles, and feel we have gained much knowledge from the narrative he gave us of some of his travels, and his remarks on Spiritualism. Sunday afternoon his lecture on Spiritualism was appreciated by every one present The evening lecture was equally interesting, but carried our thoughts into different channels, and at its conclusion we all felt the day had been one of spiritual feasting. Long may Dr. Peebles live to continue the good work he is engaged in as a traveling pilgrim and true, brave souled Spiritualist-one who nobly defends the cause he has so long cherished. Many of those who are interested and engaged in the good work have favored us with their services, and left a lasting impression with us which we cherish in the spirit of friend-

, BEVERLY.—Edwin T. Shaw, Secretary of the Spiritualists' Union, writes that that Society "held a Christmas festival at their hall, Christmas Eve, which was largely attended by young folks as well as old. Everyemed to enjoy the meeting very much Claus remembered them all in his gifts, of course everybody was happy. A fine supper was served in the early part of the evening. Immediately after the supper Santa Claus made his appearance, and many were the happy faces that welcomed his distribution of gifts. After his disappearance the remainder of the evening was spent in select readings, and a general good time. We hold our meetings every Sunday at 2:30 and 7:30 P. M., and Wednesday evenings at 7:30 for Spiritualists only. The public are cordially invited to attend the Sunday meetings."

Indiana.

COLFAX .- E. M. French writes: "We have held circles once or twice a week for about two years and have met with very good success. There are several mediums for different phases of manifestations-good, reliable persons, some of them from the M. E. Church and some not. We have a weekly conference, and it seems to be increasing in interest. We have been favored a few times with visits from mediums who are earnestly working for the spread of the light and knowledge of our dear cause. Our circumstances will not permit of our paying out much money, but we live comfortably and can always give a friend a welcome greeting. But we sadly need a little assistance to start a Progressive Lyceum for our children and youth. The church is making every effort it can to allure them away, for they well know that in them is their only hope of sustaining their cause, and for this reason it is highly important that we should exert ourselves to the utmost for the better way. We have the free use of a hall owned by two centlemen who are earnest workers in the cause and are doing all they can for its advancement. A few books that would be aids to us in start ing a Children's Lyceum, and others to form the nucleus of a library—even though they have been used would be highly acceptable. Those disposed to contrib ute can address B. F. Hayden, Colfax, Clinton Co.,

Illinois.

LOMBARD.—In the course of a recent letter on business, Mrs. E. V. Wilson writes: "I would take this opportunity to thank you for your cooperation with the Wilson Memorial Association, and your interest in our behalf as shown through your columns. I truly appreciate this tribute and testimonial to my husband's labors in the field as a ploneer worker for so many years, and if through the Cooperative Association I am able to preserve a home here where we have lived so long, I shall feel indeed that he still lives in the hearts of the thousands who have been brought to the knowledge of the truth through his mediumship and ministrations, and that they would preserve the old home for those he loved, as a monument to testify their appreciation. . . This movement on the part of friends is in the hands of those who I feel will make it a success in time, else such an effort would not have been started; and I would like to be able to express myself properly to all who are interested."

Ohio.

CLEVELAND .- Joseph Brett writes: "I was so fortunate as to be present at Welsgerber's Hall, Dec. 19th, during the session of the Children's Progressive Lyceum. As I beheld the pleasing and instructive manner in which the exercises were conducted, I could but think how much superior such methods of instruction are to those I was subjected to when a boy, and was seated on a bench, my feet not touching the floor, learning that 'in Adam's fall we sinned all,' and 'God is angry with the wicked every day': furthermore, that

On this occasion at Weisgerber's Hall, Mrs. Richmond spoke true and eloquent words. In the evening I was again at the same liall listening to Mrs. Richmond's glorious utterances, her subject being 'The Religion of the Future.' A very intelligent audience was present, and evidenced by its close attention its deep interest. At the close of the lecture, 'Columbia in the Next Decade' was given for an improvised poem, the subject being treated in a manner satisfactory to all."

New Hampshire.

MANCHESTER .- G. F. Rumrill writes in eulogistic terms of two lectures given on the last two Sundays of December by Geo. A. Fuller, inspirational speaker, of Dover, Mass., that of the 26th being of more than usual interest, and calling forth many words of praise from those whose good fortune it was to hear it. The subject was "Jesus of Nazareth; His Position in History and the Relation of his Teachings to Modern Spiritualism." Our correspondent was so favorably impressed with the lecture that he recommends societies that are privileged to secure Mr. Fuller's services to request its delivery before them. Mrs. N. J. Willis was announced to occupy the platform on the first Sunday of the New Year. Other good speakers are expected during the coming season, and the Society is greatly encouraged in its efforts to disseminate a knowledge of the truths of Spiritualism.

lowa.

CEDAR RAPIDS .- James L. Enos writes: "I re gard the Banner of Light as the best paper devoted to our cause, and would like to see its success commen surate with its worth."

Christmas Celebration by the Brooklyn (N. Y.) Lyceum.

To the Editor of the Banner of Light:

The Lyceum Christmas celebration-superseding the regular Saturday evening conference meeting - was what the officers promised it should be, a joyous occasion. Both the musical and literary exercises were of a superior order, reflecting credit-great credit-on all who took part. Though the weather was uninviting, a full house greeted the occasion. Not only was the Christmas tree loaded down with presents, but a valuable donation-a choice selection of books-was made; every member and officer of the Lyceum sharing in the distribution of presents. I do not go into particulars, as the exercises, lasting over two hours, were of so varied a character, so amusing, artistic and every way creditable, that, as you cannot give space for a full report, I do not know (on account of their uniform merit) which performance to make reference to or which to pass over unnoticed.

Mrs. Huzzy, Mrs. Beckwith, Mr. W. C. Wilson, Mrs. Ruggles, Mrs. Gray and Miss Ackert were, so far as I noticed, the most active workers in the preparations and arrangements which resulted so auspiciously to the Lyceum.

Finding herself unable to be present, Mrs. F. O. Hyzer made the following contribution to the occasion, the poem and the brief communication preceding it being read by Mr. W. C. Wilson, the gentleman to whom Mrs. Hyzer's letter was addressed:

MY DEAR BROTHER WILSON-Wishing to contribute something to your Lyceum festival, I send you this little picture from my inspirational treasures. Trusting it will afford you as much pleasure to read it on that ocaasion as it gave me to receive it on my vision this evening, I submit it to your care, to be mingled with your pleasures on Christmas night in whatever order you may desire to present it.

A CHRISTMAS TREE. In sympathy with childhood's joys
I stood beside the Christmas tree, Where bright and happy girls and boys, With hearts aglow with youthful glee, Laughing and singing their delight, Made beautiful the festive night.

Yet o'er my pleasure sadness fell, As I recalled the lovely child We all had prized and loved so well, Who but so lately on us smiled, And whose departure from our plane Had caused our hearts such tearful pain.

While thus I bowed in saddened thought, A dewy rose fell at my feet; Quickly the fragrant flower I caught, And drinking of its nectar sweet, Lifted my gaze to see what hand

Had dropped such gift from "unseen land," When a sweet voice rang on my ear In joyous, wooing tones to me: "I dropped the rose-look here! look here! See what a lovely Christmas tree!'

And just above me, in the air, My eyes beheld a scene so fair. No thought or word of mine can trace Its outlines of immortal grace. A band of angel boys and girls, With laughing eyes and waving curls, And lily hands so full of flowers They fell upon my head in showers, Were dancing in ecstatic glee Around another Christmas tree. Whose every branch and leaf and vine So radiated light divine, No fairy kingdom could compare With the enchanting beauties there. And foremost of the joyous throng Stood Rosa, our sweet child of song.

A wreath of daisies round her head She touched with her fair lily hand. And, smiling on me, sweetly said: "These flowers, of all in 'Summer-Land,' I choose, because, you see, their name

And my sweet sister's is the same.' Just then a throng of angels fair, Who keep these children in their care, Attuned their flower-wreathed harps to sing; And, while I heard the numbers ring Of an exultant Christmas song From the white-robed child-angel-throng, Up through a rift of golden light, Breaking through azure-mist, so bright It turned to glory all the night,

The fair throng faded from my sight. Baltimore, Md., Dec. 22d, 1880. The lines:

"And foremost of the joyous throng Stood Rosa, our sweet child of song,"

refer to the one deep, dark shadow that fell across the pathway of our Lyceum celebration. Of the twin sisters, Rosa and Daisy Howard. Rosa, "our sweet child of song," had, only two weeks previously, gone from our Lyceum (oh. how sad the parting from dear father and mother!) to her home and companionship with the angels. On our Christmas tree were presents for Daisy; these were to be taken by Mrs. Huzzy to Daisy, with a loving message from the Lvceum children-instead of which we were shocked with the intelligence, so unexpected and sad was it, that Daisy, only a few hours previously, had gone

"To join the white-robed throng." C. R. MILLER.

Entered into Rest.

To the Editor of the Banner of Light: On Thursday, Dec. 23d, Mrs. Frances Linnell. of East Boston, accompanied by a lady friend, was coming to my house. When near the entrance she slipped and fell backward, striking the back of the head and producing concussion of the brain. She lay in an unconscious state at my house till yesterday, Dec. 27th, when she quietly passed away, at the age of 59 years, months 4 days. I called three of our most eminent physicians, but all pronounced it a fatal case from the

first. · the most wicked man on earth was the moral man. As her transition drew near I stood by the couch on

which she lay; when her spirit departed it assumed the exact counterpart of herself, just above her form, and, smiling on me, extended her spirit hand and faded away.

Mrs. Linnell was one of our true Spiritualists; kind to all, benevolent and sympathetic and well beloved. Her faithful husband had onloyed the peace of a happy home with her for forty years. Her two sons and daughter-grown up to manhood and womanhood, loving and affectionate—now feel that though this sudden change has come to them, she is not dead, but lives to love them still.

To day her form, laid in a beautiful casket, was borne away to the depot to be carried to Cape Cod and laid beside the remains of four of her children. Peace be with her, and may she return in spirit to her now bereaved husband and children and sisters, to comfort them, till they meet her in that peaceful home whither we are all tending. SAMUEL GROVER.

To the Editor of the Banner of Light:

ve are all fending. SAMUEL GROVE 162 West Concord street, Boston, Dec. 28th, 1880.

We have recently been favored with a call from Mrs. Abby N. Burnham, of Boston, who remained with us a few days, lecturing and giving tests of a marked character. Her eloquent speaking, convincing tests, and ladylike deportment have left a pleasant recollection in our midst, and we feel that some time, not far distant, we shall be pleased to call for her services again. We most cheerfully recommend any or all, who wish for an interesting speaker and test-medium, to engago the services of Mrs. Abby N. Burnham, of Boston, as she will be sure to please.

A. D. NEWMAN. T. SPENCER BAKER. BENJ. HARTWELL, II. H. BISHOP.

Norwich, Dec. 24th, 1880.

SPIRITUALIST LECTURERS.

[To be useful, this LIST should be reliable. It therefore pehooves those immediately interested to promptly notify and wherever they occur, This List is for lecturers only.]

REV. WILLIAM ALCOTT, Switt River, Cummington, Ms. J. MADISON ALLEN, Matfield, Mass., hox 28, Ms. N. K. ANDROSS, trance speaker, Delton, Wis. C. FANNIE ALLYN, Stoncham, Mass., Stephen Pearl, Andrews, Towestotth St., New York, Mis. R. A. Meller, Miss., T. Westotth St., New York, Mis. R. A. Meller, Miss., Therefore, The Miss., Miss. M. C. Allbee, Inspirational, Derby Line, Vt. Wm. H. Andrews, M. D., Celar Falls, Ia. Rev. Charles Androus, Finshing, Mich. Miss. Emma Handings Britter, 61 West. 42d street, New York; after Jan. 15th, 31 Derby Terrace, Moss Bank, Cheatham Hill, Manchester, Eng., Miss., R. W. Scott Britges, West Winfield, N. Y. Bishop A. Beals, Jamestown, Chanlauqua Co., N. Y. Miss. Phischled, Doty Bradbury, Fairfield, Me. Oapt, H. H. Brown, Williamble, Conn. Miss. Phischled, Now, Sanding, Doty, Conn. Miss., Phischled, Month Miss., Phischled, Miss., Miss., R. Burit, Inspirational, box 7, Southford, Ct. Addie L. Ballou, Sacramento, Cal., Miss., H. F. M. Brown, National City, Cal. Dir. Jas. K. Balley, Stephenson, Co., N. Y. Prof. S. B. Brittan, The Lexington, 165 East 16th, Street, New York City.

Henyer Barber, Warwick, Mass.
Wm. S. Belle, Ta Fourth street, New Bedford, Mass., J. R. Buell and Miss. Dr. Buell, Indianapolls, Ind. Jennie Butler Browne, Dox 41, Stony Creek, Ot. Prof., C. C. Bennett, M. D., Now Haven, Ot, Lectures Iree.
Miss. A. P. Brown, St. Johnsbury Centre, Vt.

PROP. C. G. BENNETT, Bl. D., AGW HAVER, C., Locures free, MRS, A. P. BROWN, St. Johnsbury Centre, Vt. C. A. BLAKE, 58 Front street, Worcester, Mass. MRS, S. A. BYRNES, 95 Webstor st., East Boston, Mass. J. FRANK BAXTER, 181 Walnut street, Chelsea, Mass. MRS, L. E. BAILEY, BRIGO Creek, Mich. A. B. BROWN, M. D., philosophical, Whitesbore, Texas, MRS, ABBY N. BURNIAM, 329 Tremont street, Boston, MRS, EMMA J. BULLENE, 137 East 27th street, New York City.

D. S. CADWALLADER, 525 West Seventh street, Wfiming-

City,
D. S. Cadwallader, 525 West Seventh street, Wfinington, Del.
W. J. Colville, inspirational orator and poet, 94 Pembroke street, Boston, Mass.
William Emmette Coleman, Chief-Quartermaster's office, Presidio of San Francisco, Cal.
Warken Chark, Santa Barbara, Cal.
Ur. Dean Clarke, Fordand, Ore.
Mrs. Hettie Charke, trance speaker, will answer calls to lecture or attend funerals. 87 Dover street, Boston.
Mrs. S. E. Crossman, 157 Tremont street, Boston.
Drs. J. H. Currier, 71 Loverett street, Boston, Mass.
Mrs. Jennett J. Clark, Plainville, Ct.
Georde W. Campender, Kondalville, Ind.
Mrs. Mahletta F. Choss, trance, W. Hampstead, N. H.
Mrs. M. J. Colhrin, Champlin, Hennepin Co., Mian.
Mrs. Belle A. Chamberlain, Eureka, Cal.
Mrs. J. F. Coles, trance, 75 Broadway, New York,
Dr. James Cooferi, Bellefontaine, O.,
Dr. G. C. Castleman, Knolnoster, Johnson Co., Mo.
L. K. Coonley, 9 Davis street, Boston, Mass.
Mrs. Amelia H. Coldy, Ledia, N. Y.
Eben Coir, hippirational, 12 Castle street, Boston,
Rey. Norwood Damon, 62 Parrentonst., Boston, Mass,
Wh. Denton, Wellesley, Mass.
Miss Lizzie Doten, Pavilion, 57 Tromont street, Boston,
Dr. E. C. Dunn, Rockford, Ill.
Miss. Addle P. M. Davis, Birmingham, Ala.
J. Hamin Dewey, M. D., 63 Warrentowe, Boston,
A. E. Doty, Illon Herkbier Co., N. Y.
A. H. Darracov, Waynesyllie, Il.
A. Bridges Davis, Braitwood, L. I., N. Y.
Mrs. C. A. Delafolie, Hatford, Gt.
Mrs. Boston, Mass.
Phof. R. G. Eccles, 101 4th st., Brooklyn, E. D., N. Y.
John N. Eames, Inspirational, 148 Cambridge street,
Boston, Mass.
Thomas Galles Forster, 307 West 48th street, New

Boston, Mass, THOMAS GALES FORSTER, 307 West 48th street, New York, J. W., Fletchen and Mrs. Susie A. Willis-Fletch-Et. Di Pembroke street, Boston, Mass. Rey. J. Francis, inspirational, Sacket's Harbor, N. Y. Mrs. Clara A. Field, inspirational, 19 Essex street, Boston, Mass. Mrs. Mary L. French, Townsend Harbor, Mass. Mrs. M. A. Fulletton, M. D., 33 East Seneca street, Buffalo, N. Y. Gronge A. Fuller, trace and normal Dover, Mass.

MRS, M. A. FULLERTON, M. D., 33 East Seneca street, Buffalo, N. Y.
GEORGE A. FULLER, transcand normal, Dover, Mass, NETTIE M. P. FOX, Moberly, Mo.
D. M. FOX, Moberly, Mo.
MRS, M. H. FULLER, Saratoga, Santa Clara Co., Cal, A. B. FRENCH. Clyde, O.
P. A. FIELD, Bernardston, Mass, MRS, ADDIE E. FRYE, transc medium, Fort Scott, Kan., will answer calls anywhere in the Southwest.
DR. H. P. FAIRFIELD, Stafford Springs, Conn., Box 30.
DR. ROBT, GREER, Chicago, III.
DR. C. D. GRIMES, P. O., box 452, Sturgls, Mich. KERSEY GRAVES, Richmond, Ind.
N. S. GREENLEAF, Lowell, Mass, IRAC P. GREENLEAF, Lowell, Mass, MR, J. G. GILES, Princeton, Mo.
SARAH GRAVES, Inspirational, Grand Rapids, Mich.
MISS, LESSIE N. GOODELL, Inspirational, Amhierst, Mass, lock box K.
MRS, CORNELIA GARDNER, 68 Jones street, Rochester,

MRS. CORNELIA GARDNER, 68 Jones street, Rochester, MRS. R. K. STODDARD-GRAY, lecturer, and her son, DeWitt C. Hough, physical medium, 324 West 52d street, Naw York City.

MRS. R. R. STODPAID-CHAY, tecturer, and her son, DeWint C. Hough, physical medium, 23 West 52d street, New York City.

E. G. Granville, box 114i, Kansas City, Mo. Mrs. M. C. Galle, box 145, Flint, Mich. Lora S. Greege, West Littleton, Mass.

Ella E. Grison, Barre, Mass.

Georige H. Geer, inspirational, Farmington, Minn. E. Anne Hisman, West Winsted, Ct., box 323, Lyman C. Howe, Fredonia, N. Y.

Mrs. S. A. Horton, Galvesion, Tex.

Mrs. M. J. Upham Hendee, 900 Post street, San Francisco, Cal.

W. M. A. D. Hume, West Side P. O., Cleveland, O. R. W. Hume, Long Island City, N. Y., will fecture on the reforms connected with Spiritualism.

Rev. J. H. Harten, Auburn, N. Y.

Dr. A. B. Holden, inspirational, North Clarendon, Vt. Mrs. F. O. Hyzer, 433 E. Baltimore, Md. Mrs. L. Hutchison, inspirational, Owensylle, Cal.

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Passed to Spirit-Life:

From Lowell, Mich., Dec. 4th, Mrs. L. A. Kelsey, aged

From Lowell, Mich., Dec. 4th, Mrs. L. A. Kelsey, aged 83 years.

Five children survive her—a son and four daughters—one of whom is the well-known medium, Mrs. M. K. Boozer, Mrs. Kelsey was in many respects a remarkable woman. Sinc combined a very practical judgment and action with unusually clear mental perception and intense spiritual aspiration. Her mentality so finged all with which she came in contact as to accord to her the place of teacher with many of those glad to call her friend. In all reform and the advanced dreas of thinkers, she was first to investigate and accept truth. Haying gone trom Universalism into Spiritualism, she was an earnest advocate of a demonstrated immortality, and though the steps toward the ark river were gradual as they were very painful, she was fully sustained by the knowledge of its facts. The closing of her earth-life was marked by great fortitude, and a sweet patience that endeaved her to us all.

The occasion was made one of instruction by the heautiful and elevated ministrations of Mrs. M. J. Kutz, of Rockford, Mich. It is not too much to say that this is a phase of mediumistic effort in which she is unequalled. Her poetic supplication, preceding a discourse of nuesual merit, was so touchingly beautiful that any attempt at its description would almost seem a desceration.

Mrs. E. A. Chapman, of Lowell, presented the two exquisito foral designs used on the casket—astar and a cross—composed of ripe grath, by, white chrysanthemun, forgetme-not, jasmine, immortelies in variety, and three Kinds of evergreen, with a few dead leaves and primroses. By request, the hady interpreted the designs, which were found to express the following:

"The star points us to worlds beyond. The cross we bear today." 3 vears.

to-day,"

'Thy gentic grace won all our hearts. Thou wert ready
for the sickle—ripe for the harvest in years and kindly deeds," There is sadness and tears. Our regrets follow thee to

"There is sadness and tears. Our regrets follow thee to the grave."
"But we have joy with our sorrow—hope in this hour of adversity. Truth needs no flowers of speech, and by our philosophy we know we shall not only go to thee, but thou shall return to us, for nothing can part us. Thou art immortal!"
"Our mother"! We truly feel thou hast not lived in vain. We thank thee for a life which has imparted a nobility, honor and truth to all it has touched; and from thy advanced position we ask thy aid in all our best endeavors. Continue to us the inspiration of a good life—a life of intelligent purpose and effort!

From Kirtland, O., Dec. 22d, Buby M., wife of Augustus

From Kirtland, O., Dec. 22d, Buby M., wife of Augustus Pepoon, in the 74th year of her age.

She was a firm believor in Spiritualism, and her transition was sudden and in harmony with a wish she had often expressed. She had a marked individuality, and took a special delight in the writings of Lydia Maria Child. Although she will be missed from her accustomed seat at the fireside, where her companion waits to John her, all are sustained by the consolation Spiritualism affords, in which they are devout believers. The funeral services were conducted by the writer upon Christmas day, it being a second time in a long experience in which she has been called upon to officiate in such services upon a day usually given to festivities and song, but remembering that it has been said that it was better 10 go to the house of mourning than of feasting, the duty of lending our instrumentalities for the consolation of those in affliction became a pleasant task.

E. Anne Hinman.

From Woodstock, Vt., Dec. 13th, 1880, after a severe illness of eighteen years from neuralgia, Mary Ann, wife of Thomas Middleton, aged 78 years.

Thomas Middleton, aged 78 years.

No one could possibly have an idea of her suffering but those who attended her and such as have been similarly afficted. She bore all with the most exemplary patience, praying carnestly to be released from her suffering when it should please God to call her home to the "Land o' the Leal," She has been a Spiritualist for thirty years, and ever a most faithful and consistent worker among the earliest ploneers of Spiritualism in the State of Vermont. She has now gone to realize the truth and grandeur of that faith which she so fondly and reverently cherished as well as promulgated and defended. The services were ably conducted by our brother and sister, A. E. Simmons and Mrs. Neille J. Konyon, of Woodstock, in the Universalist Chapel, which was crowded.

From his home, in Chester, Vt., Nov. 14th, 1880, after one week's illness, Olfs Clay, aged 57 years.

The writer had been engaged to speak at his funeral, the services being held at his fate residence. He will be missed by a large circle of friends, to whom he had by his gental nature endeared himself. An affectionate wife and daughter moura the loss of the best of husbands and fathers.

From Alstead, N. H., Dec. 7th, at the home of her daughter, Mrs. Wm. Cheever, Mrs. Nancy T., wife of the late Elijah Davis, aged 81 years 3 months and 17 days.

Negry five years since her companion preceded her to the Summer-Land, the writer officiating at his funeral; and now he is joined again in life's journey by his companion. They leave three daughters and one son, all rejoicing as did their parents in the beautiful truths taught us by the angels, who cheerfully exclaim, "Loved ones, 't is well; pass higher, pass higher.'

From Munsonville, N. H., Dec. 10th, 1880, Mrs. Susan H Brooks, wife of the late Frederic Brooks, aged 85 years. Brooks, wife of the late Frederic Brooks, aged 85 years.

Her companion preceded her only ton days, at the ripe age of ninety years; and after over slxty years of united life on earth, they are again joined in their summer home. They both accepted the spiritual philosophy. When the dear mother's form was laid away, many were the tears that were shed. Kindly words were spoken to the writer by those who had received material aid from her hands, thus attesting to the fact that she weve her religion into her daily life. All that an affectionate daughter and son could do was done to honor her memory, both believing that Nature but claimed its own, and they will still be the recipients of ministrations from the loving hearts of their parents.

From East Alstead, N. H., Dec. 11th, 1880, Wm. H. Messor, aged 59 years.

sor, aged 39 years.

He went in the midstof active life, and leaves a wife, sons and daughters, who will miss his material presence. To him death had no terror, and he ever felt that when he was done with the material they would know him through the spiritual. That this truth may bless his family in their affiction, is the prayer of the writer.

Rockingham*, Vt.

From Poland, Herkimer Co., N. Y., Dec. 15th, Jason yres, aged 72 years.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Aline of agatety peaverages ten words. Poetry inadmissible in this department.]

The Vermont State Spiritualist Association The Vermont State Spiritualist Association ... Will hold its winter Quarterly Convention at the Town Hall, Rutland, on Friday. Saturday and Sunday, Jan. 21st, 22d and 23d, 1881. Beside a large array of home talent, the services of Joseph D. Silies and W. J. Colville have been secured. Music by the Duxbury Glee Club. The several railroads centreing in Rutland will grant free return checks to those attending the Convention. Board at the Berwick Hotel, \$1.00 per day. W. H. Wilkins, Secretary. So. Woodstock, Dec. 20th, 1890. Rew Books.

SCIENTIFIC BASIS SPIRITUALISM.

BY EPES SARGENT.

Author of "Planchette, or the Despair of Science," Proof Patpable of Immortality," etc.

This is a large (2moof 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 oncerned with a knowledge of real phenomena, appealing to 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 "scientific, O 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 preteriuman facts, not included in the **basis, ** are however made sci-

entifically credible by its establishment.

Mr. Sargent remarks in his preface: "The hour is coming, 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 behind 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. **

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Banner of Pight.

BOSTON, SATURDAY, JANUARY 8, 1881.

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

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

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

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THE WORK OF SCHUTT ALISM Is as broad as the universe, It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Whelein as comprehensive as Love, and its mission is to bless mankind. John Pherpont.

Epcs Sargent.

The passage of this rare spirit from the scenes of earthly interest and activity calls for remark from every side, and, as will be seen below, obtains it freely and in full measure. Mr. Sargent steadily developed into the large and high nature which was his spiritual inheritance. His life was entirely that of a literary man, and to the occupations of literature he devoted the whole of it. The long and patient training of his faculties during the earlier period of his career on earth was peculiarly fitted to qualify him for the greater and vastly more important work to which he was inwardly called - the exposition and defense of Spiritualism. The various tasks on which he was engaged during the longer part of his life here constitute a truly imposing list, and all the more so from the well-known fact that he had undertaken nothing which he did not thoroughly perform; but they will pass from the general memory long before his timely and most effective services on behalf of Spiritualism are forgotten by the generations to come who will gratefully read his

What those literary tasks were, and how well they were finished, the statement which follows gives one an adequate idea; and the perusal of it will not fail to impress one with an idea also of his laborious industry, his ready invention, his cultivated taste, his conscientious thoroughness, and his consummate versatility. Few men could boast themselves his equal in this regard. He not only held the pen of a ready, but of a thoroughly-equipped, writer. The journalistic training which he received—so different, however, from what it is in our day-improved faculties that were always ready for service before, and imparted a new flexibility to them which were to be of supreme value afterwards. He did not acquire increased facility at the cost of solid attainment. He kept all his intellectual and spiritual forces well in hand, and employed and directed them according to the suggestions and necessities of his native symmetry of mind and character. Mere brilliancy of performance was rightly esteemed tawdriness by him, for he aimed and aspired to do complete and perfect work, whatever might be its proportions and importance. The intellectual workers are very fow in these times who first comprehend the nocessity of laboring upon a common task as they would upon a work of art, thereby imparting a symmetry and finish which entitle it to a permanent existence; but our departed friend was one of those few, and he dwelt always in an atmosphere of ideality in that regard that would have rendered it painful for him to offer anything to the world which had been superficially and slightingly done. In this vital respect he hore a close resemblance to the Greeks, who wrought with as devoted patience and care and enthusiasm on a poem as on a painting, and on a trifle of a play as on a piece of immortal sculpture.

Although no one understood himself-his limitations and his endowments-more justly than he, and was never less guilty of the intellectual immorality of claiming more than was rightfully his both in being and doing, yet his innate modesty and want of vulgar assurance served him far better than the loud assertion and flippant pretension on which so many rely. He lived in his work more than in the nursing of his conceits, however pleasant they might be. It was for that reason that his work was so superior, and is destined to prove so lasting. There were resources in reserve in him, morally as well as intellectually, on which he was able to draw at will; and in estimating such a man it is of the first importance that they be taken into account Unquestionably he had felt within himself, all through his earlier career, that he was reserved for better things; and when Modern Spiritualism came like a fresh revelation to the world with its startling phenomena, challenging the attention of high and low, rich and poor alike, his profounder instincts taught him that this was to be the field to which he was to be called, and in which he was to spend the rest of his days on earth and secure unfading laurels.

It is by his three well-known books on Modern Spiritualism that his name will be most widely known and longest remembered. Of his multifarious and unclaimed contributions to the spiritual literature of the time he would prefer that nothing be publicly said, as he said nothing himself. Yet it is due to the truth to remark that in this unannounced way he performed a service for the cause of Spiritualism that cannot easily be repaid. His pen was ever ready,

to explain, and to illustrate and impress. Here was just where his previous long training, as a journalist in particular, was invaluable. He knew what ought to be said, and when and how to say it. Yet he was entirely free, in this respect, from the temper and the arts of a controversialist, being profoundly conscious that truth cannot be argued into minds that are not able as yet to see it. A plain and clear statement, therefore, even in refutation, and when the temptation to biting sareasm was strongest, was always sufficient for him. And he lived to realize that the cause of Spiritualism made firmer friends and faster headway by this mode of treatment than by the polemical methods which are the favorite ones of the sects since the days of the rack and the thumb screw. He felt that truth came, like light, from the heavens, and that to wrangle over it were as useless as to offer it resistance.

"Planchette, or the Despair of Science," "Proof Palpable," and "The Scientific Basis of Spiritualism," are three works from his pen. all the fruits of the latest years of his life and of his thoroughly ripened experience and capacity for observation, which, though widely read already, are only begun to be known in comparison with their appreciation bereafter. In the preface to the last named book he is obliged to recast the sub-title of the first one, and to admit that Spiritualism is no longer the "despair of science," but that, on the contrary, it is discovered to have a thoroughly scientific foundation. It is a noble, a masterly performance; which it could not be, however, if its author had entertained, during the progress of its production, the slightest desire to magnify himself instead of the truth he was engaged in expounding.

The correspondence which was carried on by Mr. Sargent with foreign sarants and scientists, in connection with their common investigations into the spiritualistic phenomena, was extremely voluminous, and made large drafts on his time and thought. But it was conducted with all his habitual promptness and painstaking industry, and was admitted to be a living and invaluable link, binding the two hemispheres together more closely in the pursuit of the same great truth, which is no less than that of our common immortality. Among his distinguished European correspondents and friends may be named Crookes, Wallace, W. Stainton-Moses, Varley, Zöllner, Barkas, Whateley, Fichte, Flammarion, Wagner, and others; the bare mention of whose names is enough, if it were even needed, to certify the superior qualities and extraordinary abilities of a man thus admitted to the intimacy of high friendships. All these men will be grieved to learn of the departure of our friend and co-worker from the labors of earth, although they are prepared to believe, and in that belief to find their consolation, that he goes up higher only to labor to a far larger advantage. And they will not fail to feel and to know his presence in a much closer and more impressive way than they had ever known it here.

The fame of our friend has gone abroad to the ends of the world. Wherever the truths of Spiritualism have penetrated, there the influence of our departed friend's writings has been actively felt. His name is enrolled among the genuine benefactors of the race. It is an additional satisfaction to be assured that his departure from the tabernacle of clay does not mean his death, or imply in any measure the cessation of existence for him, but that he has gone forward to assume larger responsibilities and discharge a wider round of duties. So much capacity, in the very ripeness and fruitage of its being, could not be laid away, and hidden up from those whom it has been taught how to benefit. We know that he has only been called to a higher and wider service than he could have done here now... His work in the body was done. He left no tasks incomplete. Well might he even ask for a hastening of the summons which has finally come, that he might lo more and better than what he has done best while he was among us. And therefore we bid his immortal spirit Hail as we bid his form

The Injustice of a Medical Law.

Dr. J. D. MacLennan very justly complains that the laws of the State of California impose a penalty for not doing what the administrator of the laws makes it an impossibility for any one to do, and states in substantiation thereof that the laws make it the imperative duty of every person who treats disease, injury or deformity by manipulation, or any other expedient, to pay a license of \$100 a month; but the practitioner, upon applying to the License Collector, is told that he has no power to issue such a license! Dr. MacLennan, who is widely known as being very successful as a healer, was arrested for curing the sick by the "laying on of hands" without a license, and was fined \$50. This he paid, and to avoid its repetition sought to comply with the law, but was told he could not. Dr. M. says: "If a man should sell any goods which were not in existence, and which could not be obtained, he would be charged with swindling, or of obtaining money under false pretences. I hold that in equity, as the law has made me pay for not procuring what it has failed to create, that I have good ground for an action to recover the fine which I paid, and also a remuneration for damages inflicted upon me by causing me to close up my place of business at the time." Dr. MacLennan's office is now at 112 Geary street, San Francisco.

In another column will be found an obituary notice of the departure of the wife of our esteemed friend and veteran working Spiritualist, Thomas Middleton, Esq., of Woodstock, Vt. Though the material presence of Mrs. M. will be missed in that State, where for so long a period she has faithfully and assiduously labored to diffuse a knowledge of immortality as demonstrated by the phenomena and teachings of Modern Spiritualism, her spiritual presence cannot fail to be recognized in many of the good works which the future may there devel op. It is a satisfaction to know that the unfailing consolation which both Mr. Middleton and the companion who, to mortal vision, has vanished from his side, have for many years sought to impart to others, will be his in this

Charles H. Foster is at present in New Orleans, where the public, and especially the members of the press, have become greatly interested in the phenomena that occur in his presence. Convincing evidence is given to all who visit him of the power of their spirit-friends to communicate with them. Mr. Foster intends to be at the Parker House, in this city, during the month of June.

hour of bereavement.

A very interesting article on "Form MA-TERIALIZATION," by Thomas R. Hazard, will in season and out of season, to defend, to parry, appear in the next number of the Banner.

Demise of Epes Sargent, Esq.; Sketch of his Life-Work; Funeral Exercises; Memorial Discourse by Rev. William Mountford; The Impression Produced by his Transition; A Glad Word from a Risen Soul!

'As when within some mighty battle-plain The king is fallen and all his army knows,
One common thrill goes through the myrlad heart, For there he lles, breathing last breath away,

So dear, so dear to all, he seems to lean His dying head on every soldier's breast; So passed our friends and, dying, seems to leave Ills fallen head upon the heart of all!"

** This universe is not an infinite contrivance for the production and swift extinction of sentient, loving, intelligent life; it is not a stupendous vestibile to a charnel-house— where affection, friendship, science and art find congenia and progressive recipients for a few fleeting moments, and man is admitted to a glimpse of a possible happiness and growth, and then plunged into the blackness of annihilaion; a world where life and mind are given only to be withdrawn, as if in mockery, and truth and goodness are a evanescent as fulsehood and evil.

**Spiritualism, by its objective, supersensual and verifia

ble facts, declares to us that this pessinistic view of things is radically wrong: . . . that death is merely a release from an organism for which the sout has ready a far nobler, though to our coarse mortal senses invisible, substitute, "— The Scientific Basis of Spiritralism. p. 65.

Epes Sargent, Esc., who has been for many years one of the most prominent literary men of America, as well as a strong tower of defense for the Spiritual Philosophy and Phenomena, passed on from the sufferings of earth to the enjoyments of the celestial plane of existence, on

Thursday evening, Dec. 30th—closing his long and useful career in the body almost with the final hours of the departing year.

In another column we have borne witness, in degree, to the sterling character of the man, and the broad and abiding nature of his work wrought for Spiritualism during his allotted time on earth: We have recognized the passage of his interior self into the grander realm of causes, and expressed our conviction that he causes, and expressed our conviction that he causes, and expressed our conviction that he would still, from the spirit world, bestow on the cause he loved so much the advantage of his experiences, and the rich lesson of his advice. But while we recognize that a great man has gone higher, we also feel that from the rapidly narrowing circle of our old friends—the true and tried workers who have stood with us amid the heat of the best of the best of the part of the second and tried workers who have stood with us amid the heat of the battle, since we were so long ago summoned to enter the journalistic service of the spirit world, and have fallen on our right hand and on our left—another has gone out. We miss his genial smile, his cheery voice, the pressure of his mortal hand. And in common with all who knew him we share that weight of sorrow in the heart (though not sorrow without hone, as past systems have induced) which has hope, as past systems have induced) which has been, under the condition of mortal separation by death, the heritage of humanity from its

At this time how sweet and cheering the assurance of the spiritual dispensation, which affords present medial converse with the departed, and a demonstration that all shall ulti-mately meet in the land where there "shall be no more death, neither sorrow nor crying, nei-ther shall there be any more pain, for the former things are passed away."

things are passed away.

No clearer proof could be offered as to the important position occupied by Mr. Sargent while in life than the extended comments which his transition has called forth from the daily and weekly press of Boston; comments which have found echo in the columns of papers appearing in while distant localities from our State and city. widely distant localities from our State and city. Believing that our readers everywhere will be glad to peruse in a condensed form the salient points in the mortal career of him who has but just now ascended to the sublime glories of the spirit-realm, we present the following sketch of what was eminently a busy and useful career:
Epes Sargent was born in Gloucester, Mass.,
September 27th, 1813. He was the son of Epes

Sargent, a shipmaster and merchant, and Han-

Sargent, a shipmaster and merchant, and Hannah D Coffin, both of that city.

Mr. Sargent was essentially a Boston boy, although born out of the city. His family moved here while he was yht a child, and here was the scene of his activities and successes. Here he received his early education, and was five years a pupil in the Latin School, under Messrs. Gould and Leverett. While here he took at one time a vacation of six months, which he spent in Europe with his father. Visiting St. Petersburg, he attracted the attention of Baron Stieg litz, a very wealthy pobleman, who was desirous litz, a very wealthy nobleman, who was desirous of educating him and associating him in business with his son. This flattering offer he de-clined, and, returning home, he finished his Latin School course and entered Hayvard University. He had already shown his literary in-clination by youthful contributions to some of the periodicals of the day and locality. In col-lege he followed it by contributing to The Collegian, a successful college publication, in the making up of which there were associated with him Oliver Wendell Holmes, William II. Sim-

mons and others.

Mr. Sargent's career at Harvard closed with his Sophomore year, and he then studied law a few months, but soon devoted himself entirely to literature. Among his first labors were those which he performed as an assistant to Mr. S. G. Goodrich (Peter Parley) in preparing latter's publications for the press.

Subsequently he became connected with the Boston Advertiser, and afterward was associated with the late Richard Houghton in conducting the Atlas. At this period he spent considerable time at Washington, where he formed intimacies with several of the Whig leaders, among whom was Henry Clay. With Mr. Clay he was on very intimate terms, one result of the friendship being that Mr. Sargent wrote a life of Clay, which was published in 1840, went through many editions, and was re garded by Mr. Clay himself as the most satisfactory one ever written.

Ho left the Atlas a few years before the death

of Richard Houghton, the original proprietor, and engaged in literary tasks of various kinds. contributing several articles for The Token and

Atlantic Souvenir, In 1839 the late Gen. William Morris invited In 1839 the late Gen. William Morris invited Mr. Sargent to remove to New York and take charge of the New York Mirror. He accepted the invitation, irrs paying a visit to Cuba, and while conducting The Mirror published a series of short poems under the title of "Shells and Seaweed." He also wrote several works which were published by the Harpers, two of them being juveniles that became very popular. His famous song, "A Life on the Ocean Wave," was written about this time.

Later on, in connection with Park Benjamin, he edited a literary paper called The New World. Leaving this paper, he started a magazine called Sargent's Magazine, but wanting in capital, he carried it on only ong year. For a short time he edited The Modern Standard Drama.

Mr. Sargent, while proving himself a success-

Mr. Sargent, while proving himself a successful journalist, poet and story writer, found himself able also to succeed in the difficult art of self able also to succeed in the difficult art of dramatic composition, and in 18% wrote a five-act play entitled "The Bride of Genoa," which was produced at the Tremont Theatre, with Josephine Clifton in the principal part. It was well received, and was followed in 1837 by a five-act tragedy, "Velasco," written for Ellen Tree, afterwards Mrs. Charles Kean, and also produced at the Tremont Theatre. This play has been frequently performed in England, where it was commended by Serjeant Talfourd and the elder Vandenhoff. Other plays written by him were "Change Makes Change," a comedy which was first brought out at Niblo's Garden, New York, and "The Priestess," a tragedy in five acts, and "The Priestess," a tragedy in five acts, which was played at the Boston Theatre in the spring of 1855, having a run-of thirteen nights. The theatre was under the management of the late Thomas Barry, and the leading part in the play was taken by Mrs. Julia Hayne. The piece was a marked success. It was played in various sections of the country and was published by sections of the country, and was published by

Harper & Brothers.

In 1847 he returned to Boston, where he commenced to edit the *Transcript*. His connection with this paper ended in 1853, when he was suc-

The Advertiser, speaking of his conversion to vibelief in spirit communion, says:

a belief in spirit communion, says:

"During his life in New York he investigated the subject of mesmerism, and became a convert to the truth of mesmeric plienomena. His personal experiences in connection with his investigations are described in his recently published book entitled 'The Scientific Basis of Spiritualism.' He afterwards became convinced of the genuineness of the Rochester knockings and of spiritualistic phenomena generally, and of late years has been recognized as one of the most prominent and able of the advocates of Spiritualism. In defense of which he has written a number of works,"

Mr. Sargent's works on Spiritualism are well and appreciatively known to our readers. Dur-ing the last ten years this subject has occupied much of his time, but not to the exclusion of other literary labors.

Mr. Sargent's health began to fail about twelve years ago, when he contracted a brontwelve years ago, when he contracted a bronchial affection from which he has never recovered. Eight years since he visited Europe, a part of the time being passed in the south of France. Within the last two years he has had a complication of diseases, which have confined him to the house a considerable portion of the time. He was, however, able to make frequent visits to his office until within about four weeks. Mr. Sargent married a Roxbury lady, Miss Elizabeth Weld, and has lived there ever since his aboth Weld, and has lived there ever since his

marriage.
The following editorial tribute from the Tran-The following editorial tribute from the Transcript is an appropriate conclusion of this sketch:

"Mr. Sargent's connection with the Transcript as editor continued from the years 1847 to 1853. The files of the paper attest the assiduity, idelity and ability with which he discharged that important trust. He had a remarkable apiltude for the editorial profession, as he wrote with ease and precision, and evinced excellent judgment in his choice of topics and methods of treating them. Few men that were ever in a newspaper office could skim over the files with such rapidaty, and assimilate their contents so completely, as could Mr. Sargent. Everything touched by his pen assumed a strikingly original form, as though it were absolutely a new creation. This arose from the force and virility of his intellectual powers, which had been enlarged and strengthened, rather than clogged and dwarfed, by the processes of education.

It is rare that one meets with a quieter or simpler nature than that of the deceased. Yet the observer would have been mistaken who supposed this indicated lethargy either mental or moral. Mr. Sargent—when anything awoke his righteous indignation, and it was easily excited against wrong—was not an easy antagonist to vanquish. The fund of reserved power he possessed generally enabled him to triumph in his literary controversies. Still, he was constitutionally averse to disputations of any kind. Scrupulously considerate of the rights of others, he scened to glide, rather than fight his way, through the world. His symmetrical equalities, intellectual and ethical—his even balance of various faculties—brought triumphs in his way as their natural fruits, it would seem. The laurels he script is an appropriate conclusion of this sketch:

various faculties — brought friumphs in his way as their natural fruits, it would seem. The laurels he plucked were gathered with such a spirit that no one felt aggrieved by the event. In him the elements' were gently and kindly mixed, and the memory he leaves behind has no taint of harshness or rancor."

Incidents of the Closing Scene.

The disease which finally proved fatal to Mr. Sargent was a cancer which developed on his tongue, and defied all known remedial efforts by medicine or otherwise; all that could be done was accomplished for the alleviation of his sufferings. His brother, James O. Sargent, Esq., informs us that the height of the disease was reached on Wedpreder Dec 20th and that Esq., informs us that the height of the disease was reached on Wednesday, Dec. 29th, and that after passing a painful and restless night, this dear friend of every friend of humanity fell into a sound and peaceful sleep (like that of childhood), a repose from which he never awakened, but which deepened on the evening of Thursday into the sleep of death—for the physical

He further states that on Sunday, Dec. 26th, He further states that on Sunday, Dec. 20th, he saw the deceased for the last time. On that occasion, while the shadows of death were even then closing around him, the patient endeavored to express a few words to his brother, and succeeded, but imperfectly, in enunciating: "I wish I could tell you my thoughts"; the brothers clasped hands, and then with a sad face the one turned from the bedside of the dying man to go his way, but as he was about leaving the house he was called back to the sick room by the nurse, who exhibited to him a paper whereon the nurse, who exhibited to him a paper whereon Mr. Sargent (touched by the evident sorrow of his relative, and desirous of informing him that he had no doubts for the future) had written a sentence to explain the meaning he had been unable orally to convey: "I meant MERRY thoughts—not said ones!"

On Sunday, Jan. 2d, at 1 P. M., the funeral services took place at Mr. Sargent's late residence, 68 Moreland street, Boston—a large number of relatives and friends attending. The mortal remains—in an elegant casket of rosewood, which was choicely crowned with floral wood, which was choicely crowned with floral offerings—were disposed in the library near the spot where stood the desk at which Mr. Sargent had in past times accomplished so much and excellent literary labor. The exercises were introduced by a chant from the really splendid choir of Dr. Brooks's church, wherein was expressed the Psalmist's trust, "Yea, though I walk through the valley and shadow of death I will fear no evil"; Rev. John Gorham Brooks, of the First Religious Society of Roxbury, then of the First Religious Society of Roxbury, then of the First Religious Society of Roxbury, then read selections from the Scriptures, setting forth the abounding love of God for all his children; after which he introduced Rev. William Mountford, of Boston, a warm personal friend of the deceased, who proceeded to deliver the following, in respectful memory of him who had absed on: had passed on:

Address of Mr. Mountford.

I am not here to celebrate a vanished friend, alongside of his coffin, while the public journals and the common air are full of his praise. Simply I propose to say, by implication, two or three hings, which he might have liked to have said for himself at the end of life, but that opportunity, of course, was not possible.

It is thirty years ago to day since I first saw

Mr. Sargent, and it was in this immediate neigh-borhood. The days of the years of our lives whether we counted them or not, the earth had kept spinning and revolving the while, and had kept also the count of time; and we that are upon it and remain—we are what we are. The children of that time are parents now, and they that were then foremost in thought and action and fame are very fast, one after another, being

gathered to their fathers.

A few weeks after my first acquaintance with our friend now deceased. I was at Rochester, on my return from a visit to the Falls of Niagara. That city was then one of the foremost towns, as it were, against the backwoods. I sat there by the death bed of an old gentleman, who told by the death old of an old gentleman, who told me that he was the founder of the city, and that the house I was then in was the first ever built in the wild region. Truly I was on the frontiers of civilization, and close up against the primeval and primitive. It was midwinter; the snow was deep, and almost the sun itself felt cold. I received a letter from Mr. Sargent, asking me to look into a subject which was then called Book. received a letter from Mr. Sargent, asking me to look into a subject which was then called Rochester knockings. I had never before heard of them, and I did not much like my commission. It somewhat revolted me, as being about a thing too certainly superstitious for respectable notice, and Mr. Sargent himself hardly felt much differently from what I did. But his attention had been attracted by a fact which his truth had been attracted by a fact which his truth-loving nature would not allow him to neglect merely because of its obscurity. For a new fact in nature or a lost truth recovered is a most serious event in the world, which it behooves all earnest thinkers to think of; since, it is very certain, that no matter how it may be misun-derstood for awhile, be scorned or be resisted, it

derstood fer awhile, be scorned or be resisted, it is what, earlier or later, all men have got to come round to, and acknowledge and utilize.

When a man has had early sight of a truth, it is not rightly at his option to keep his knowledge to himself, and sometimes it is not even in his power to do so. For the awfulness of life, as he feels it, closes round him with a presence that makes him sneak and also cry sloud. with this paper ended in 1853, when he was succeeded by the late D. N. Haskell.

The notably careful Boston Advertiser says of him at this period: "In the duties of editor he showed a remarkable aptitude, and proved a very valuable acquisition to the paper."

Mr. Sargent was widely known during the latter portion of his career by his series of school readers and his "Original Dialogues for series and ser

Schools." In preparing these works he was remarkably apt, and the enterprise was a paying one. The list of works he has written is an extended one, and that of works edited is longer. He published the works of several of the English poets, prefixing biographical sketches, contributed to various magazines and periodicals and published several unacknowledged novels.

"Mr. Sargent," says the Boston found, "was a pleasant speaker, and occasionally appeared on the lecture platform. He was the author of a number of occasional addresses, and was a writer ready for all times and occasions. Both prose and poetry came from his pen in finished and graceful style, and his broad reputation was a deserved one.

In regard to religion he was a strong Spiritualist."

Is a very uncomfortable thing to have to do as duty.

St. Paul remembering himself in the church as an old-time persecutor, thought that he was not even worthy to be called an apostle, not even worthy to be called an apostle for that was with him. But he asked himself as he asked of others, and as always the mortal must ask of itaelf as to things immortal and spiritual, "Who is sufficient for these things?" And who indeed is there, at any time, who is good enough for such things? None the less, however, for that did the apostle feel the spiritual pressure that was on him. And he told the Corinthians that he had nothing to glory of with doing as he did among people; for, said he, "Necessity is laid upon me; yea, woe is unto me if I preach not the gospel!"

itual pressure that was on him. And he told the Corinthians that he had nothing to glory of with doing as he did among people; for, said he, "Necessity is laid upon me; yea, woe is unto me if I preach not the gospel!"

In that state, intermediate between the earthly and spiritual, which was known to the Jews as that of vision, Isaiah saw what concerned himself personally. And though he had known before that he was a prophet, still it was with him after this manner. "Then said I, woe is mel for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." At the end of the vision—and we really know nothing spiritually, if we do not conceive and understand about that—at the end of the vision, says the prophet, "Also, I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I. Here am I; send me. And he said Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." The very complaint, and the very words of Christ, seven hundred years later! It was a hard thing for the prophet to have to do—the deliverance of that message. And the like of it was what for the prophet to have to do—the deliverance of that message. And the like of it was what in its time was commonly called a burden—the burden of the Lord.

And not the prophets only, but also saints and martyrs, the purest of all time, and many a sinner, too, who has grown glorious by struggle, they know—they know what a momentous thing it is to testify to a new truth in the sphere of knowledge—whether it be cometary or be indeed coordinate like a planet. But a witness cannot be faithless about that without being false to

the Sun of Righteousness.

There is no such thing possible as a disconnected fact or an isolated truth, and always it is not improbable but that some despised reality might be ready initiation as to some great science. Amber had been electrical, and thunscience. Amber had been electrical, and thunder had been crashing from before Adam, without anybody's having been much the wiser as to the earth's make. But just now, about a hundred years ago, with his child-like mind, and after the manner of a boy at play, Benjamin Franklin experimented with a storm-cloud, and so became the father of a science, as to which time and space round the wide world are as

time and space, round the wide world, are as nothing.

A while after my report to Mr. Sargent about what I had seen, or thought that I had not seen what I had seen, or thought that I had not seen in Rochester, at his request, and before the rappings had got to be called Spiritualism, the subject had become very provoking and unpopular. But that did not abate Mr. Sargent's attention to it. He abided by his interest in the thing, for the sake of what truth might be involved in it. And when he became satisfied about the actuality of the phenomenon, he was ready at once to own to it, and to assert it, whatever the thing itself might be found to mean. And really he had much to risk by his honesty, for he was a popular writer, and his mean. And really he had much to risk by his honesty, for he was a popular writer, and his immediate usefulness was through his acceptability with the public. But he did not dare to despise or ignore a fact of the universe, however unseemly it might be accounted. For any matter of fact, whether it be natural or spiritual, angelic or demoniac, implies a philosophy connected therewith, could it only be discovered.

And for the interpretation of a fact, once distinctly ascertained, Epes Sargent had a singular aptitude. In him were united, blended indeed, the intuitive perception of the poet, the analyzing faculty of the metaphysician, togeth-er with an absorbing, assimilating power for knowledge at large. Many persons have one of these endowments; but those who have two of these endowments; but those who have two of them are a much smaller number; while those who have all three in such proportions as Mr. Sargent had, are very few indeed, and in that spiritual philosophy which he adopted be found the exact sphere for the activity of his mind. Among the refracted rays of light, which in our environed condition we call the daylight of

our environed condition we call the daylight of our knowledge, he had a specialty for catching some two or three, and seeing for himself the direction of their coming, and the certainty, therefore, of that central sun, which is the light of the universe. And so his faith in God was what the bugbear of agnosticism could not abate, and was what even many a priest might

The firmament is over and around us, like a dome, and it shuts down on the earth at what we call the horizon. But from a tower or a mountain, though the heavens enclose us to the same effect, it is in a wider circle, and we learn that the horizon exists but for our natural eye, our merely every-day practical sight. And so there is a height of knowledge, and a keenness of vision, to which the theological line between the natural and the supernatural is but an artificial conception, originating with mortal man, as being short-sighted.

as being short-sighted.
Occurrences beyond the ordinary, and which are often counted as meaningless or illusive—of such things, Epes Sargent discerned the manner as to cause and analogy. He believed the proverb, and he knew it for himself, as he thought, that "The Lord hath made all things for himself," and so he trusted all creation, in all its departments, for being of the same divine handiwork, more or less express and expressive, and as having in it no element anywhere, so intractable as to be hopeless. And is it not written. as laving in the element anywhere, so intractable as to be hopeless. And is it not written, and is it not so for God, about even man at his worst, "Surely the wrath of man shall praise thee; the remainder of wrath shalt then restrain

And Mr. Sargent believed that, at their poorest, those rappings, which once were named Rochester, and which are now called spiritual, had their origin in the nature of things, more or less ascertainable, and that they were, therefore, more or less symptomatic and probably instructive. And so they have proved to be. And to modern materialism, whether scholastic, or scientific, or vulgar, those rappings are death,

sure, however slow.

By a throbbing at the wrist a physician divines the state of health and the condition even of one invisible organ and another. And this is beone invisible organ and another. And this is because of his knowledge of the animal economy which, simple as it now seems to be, is yet but very recent. The strange, astonishing discovery there was, when it was first known what the pulse meant! And so that phenomenon which is called spirit-rapping is commonly and of itself but merely a tiny knocking to listen to. But that invisible origin is not of necessity inscrutable. And when the knocks evince intelligence and even acuteness, then it is certain that our inquisitiveness has an opening as to other laws of the universe than what James Millever dreamed of while writing his Analysis of the laws of the universe than what James Millever dreamed of while writing his Analysis of the Human Mind, or than what his son the philosopher, or Buckle the historian, could ever have conceived of. Those tiny rappings will, for almost any candid thinker, split and shiver that materialism which hangs like a millstone on the neck of modern intellect, dragging it into the sea of despair. For no lasting effect, can the pulpit preach faith to the pews while the sitters therein have paralysis of the heart, from the special skepticism of the day, which lurks in so much literature, and which dominates in so many minds. But there is a spiritual philosophy, which is the antidote of that earth-born thinking, and it finds itself illustrated and enphy, which is the antidote of that earth-born thinking, and it finds itself illustrated and enforced by the mystic knockings. For, indeed, they are evidence of an invisible world, and they are under our hands like the throbbing of that spirituality with which all existence is charged. And that philosophy is the spirit in which Ralph Cudworth wrote the "Intellectual System of the Universe." It is what Henry More and Richard Bayter would have agreed More and Richard Baxter would have agreed to. It is what Plato vaguely saw. And it is what mostly the writings of Swedenborg are conformed to.

Those spiritual rappings hold a strong, steady thinker to a point. And with studying the point the thinker has the eyes of his understanding open to new ways of thought, to a fresh sunshine on life, and to certainties that are like

rocks to rest under, in a weary land.

Epes Sargent's early curiosity about those

Rochester knockings has been grandly justified by the enlargement of mind which he got, by the books which he has published, and by the help which he has been to some that sat in darkness, and to others that were liable to be carried away with every wind of doctrine.

The spiritual rapping was accounted madness, at first, but the method there is in it has been as successful in its way, and for a certain end, as "the foolishness of preaching" was in the early years of our present era. It is no true philosophy which shuns a fact, and calls it mean. And one little fact, like one point in law, may be enough to convict a most ingenious structure of being erroneous.

structure of being erroneous.

Plotinus said that it was the consummate perception of philosophy to realize that everything sympathizes with everything. In a material way our modern science knows it; and in a spiritual way ourselves we may well believe it. Of the most familiar things, the meaning often or the most familiar things, the meaning often escapes us for want of notice. And often, even to day, it is like a new truth when one reads these words of Paul in an argument, "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." And this happens because of the marvelous structure of the human frame, as to lively and the systems and the systems and the systems and the systems are sizely as the systems are si the marvelous structure of the human frame, as to brain and heart, and the systems arterial, venous and nervous. And every member of the whole body reports itself in the silent beating of the pulse; and every sensation in the foot is known of in the general council of thought, that is in the brain. That is wonderful to think of, when one does think of it; but from a palpable fact as to bodily health, Paul reashned as to the manner of spiritual estate; and from the spirit of life, as it quickens in a human body, to the law of the spirit of life as operative in society. law of the spirit of life as operative in society. It is of nature that every individual is himself and not anybody else; and it is also of our na-ture that no man can live to himself alone, altogether, any more than in a common way he can die to himself so exclusively as not even to leave behind him a troublesome body. We are leave behind him a troublesome body. We are greater or less, good or bad, according to the souls we are akin to by hearty feeling or conjoint knowledge. Spiritually, and we cannot help it, we are members one of another. And however we may think, and however we may set our faces, and despite geography and chronology, and all seemingness, yet because of the heart, out of which are the issues of life, and because of spirit and its laws, "his ye are unto whom ye obey." whom ye obey."

Down all depths and up all heights, and

from sphere to sphere, by transcendency, all creation visible and invisible is law pervaded. And that spiritual laws transcend those that flesh is heir to, is but just as electricity tran-scends gravitation, while yet subservient with it, to the same creative end. Laws obtain in the next world as certainly and precisely as in the next world as certainly and precisely as in this. And were we worthier than we are, con-jecture might see something for us, though as through a glass darkly. The world is full of analogies and affinities, because even of the fountain head of that influence that quickens man and beast, flower and river. The spirit of life has law for itself, and God himself is law

and law-giver.
St. Paul, arguing on the resurrection of man st. Paul, arguing on the resurrection of man as being a visible actuality, did not disdain to derive for it an analogy visible to the eye, in the growth of a grain of wheat. And when he wrote "There is a natural body and there is a spiritual body," he wrote something to be thought about; and as to which men of larger science than himself might, in his spirit, discern a magnitude of meaning belitting their newer needs. And we ought not to be afraid to reason it out. son it out.

The spider spreads its artistic web, and the The spider spreads its artistic web, and the bee builds a cell in a comb, by an instinct of that same geometry which meted out the heavens with a span, and the stars, for their respective distances. And as to God, "The invisible things of him from the creation of the world are clearly seen, being understood by the things which are made."

Not a guarway falls to the ground without

things which are made."
Not a sparrow falls to the ground without our Father's knowing it. And never was even a falling pebble forgotten by the law of gravitation. And if Cuvier could build up a beast from one fossil bone, and conjecture, as perbaps also he might have done, what scenery it lived in, so is it likely that at sight of a human soul departing this life, an angel from farthest heaven might know by its look the region it would find and the scenery.

the firm, zealous way in which he kept it. And his last words to his brother—partly spoken, and when his tongue failed him, partly written—were an assurance that the cheerfulness of the light he had lived in was brightening his consciousness to the worthlord. consciousness to the mortal end.

At the conclusion of Mr. Mountford's eloquent At the conclusion of Mr. Mountford's elequent tribute to Mr. Sargent and the cause he had so bravely espoused, Rev. Mr. Brooks offered prayer, and the services concluded with a feeling selection from the choir, and a benediction. The remains not being exposed to view, the usual ceremony of a final leave-taking by the assemblage was omitted, and the people dispersed—the immediate relatives proceeding with their charge to Forest Hills cemetery, where the interment in the family lot was consummated.

The intelligence of the demise of Mr. Sargent has produced the profoundest impression among the friends of Spiritualism wherever it has been received—as witness the following letters which have already reached us from correspondents in New York and Brooklyn:

A Word from Prof. S. B. Brittan.

A Word from Prof. S. B. Brittan.

I learn through the secular press that our worthy friend and brother, Mr. Epes Sargent, has finished his long and honorable earthly career: The private despatches received from your office, Mr. Editor, prepared me for this announcement, so that I was not taken by surprise. We are called to pay our tribute of respect to an eminently good man, and one of the most prolitic and useful of American writers. When I remember that he was a skillful journalist of long and varied experience; that he achieved a reputation as an essayist, biographer and novelist; that he was successful as a dramatic author, and wrote admirable school and other books for the young. I realize how large a place he occupied in the popular mind and heart. If he was not generally assigned a very prominent rank among our American poets, it must not be forgotten that our greatest expert in the art of versification, Edgar A. Poe, praised some of Mr. Sargent's songs of the sea as he was not accustomed to commend the writings of the most distinguished authors of his time.

Our eminent friend brought a trained intel-

authors of his time.
Our eminent friend brought a trained intel-Our eminent friend brought a trained intellect to the investigation of Spiritualism, while all his faculties were yet in full play and unimpaired. The result was, a settled conviction of its truth; and with an honest purpose—superior to all motives of private interest and personal ambition—he vindicated its claims to the last. His "Despair of Science." "The Proof Palpable of Immortality," and his last and crowning work, "The Scientific Basis of Spiritualism," are valuable contributions to our literature. By his wide range of information, the remarkable versatility of his mind, his devotion to useful labor and scrupulous fidelity to truth, he has made a lasting impression on the times, and left us an example worthy of imitation.

Spiritualists have reason to honor the name | cated in that city.

faculties of the soul.

"Toll not the solemn bell; Invoke no cannon with its thunders loud, The joyful tale to tell."

Our ascended brother fought the battle of life our ascended brother folight the sattle of the without carnal weapons. His was a victory won in the sweet fields of peace. All honor, to his memory! Yours faithfully. S. B. BRITTAN. 165 East 40th street, New York, Jan. 2d, 1881.

"Howl, Ye Pines, for the Cedar Hath Fallen." To the Editor of the Banner of Light:

Such was the unique text used by T. De Witt Talmage on the occusion of a discourse on the death of Horace Greeley. So it comes to me on reading in the New York Herald this New Year's reading in the New York Herald this New Year's morning of the transition of our brother. Epes Sargent, to join our other old co-workers in the faith—John Pierpont, Fannie Conant, Achsa. Sprague, Dr. H. F. Gardner, Judge Edmonds, Dr. Hare, Prof. Mapes and many others. Bro. Colby, our old compatriots in the work are falling daily, reminding you and I that soon too we shall join them. All honor to the memory of this true and noble man who mid all circumstances bore witness to the truth. The Brooklyn Spiritual Fraternity will hold appropriate memorial exercises Friday evening, Jan. 7th. S. B. Nichola, Pres. 467 Waverly Avenue, Brooklyn, N. Y., }

[We are informed that invitations have been

[We are informed that invitations have been sent to Dr. Eugene Crowell. Dr. William Fishbough, Prof. Henry Kiddle, Prof. J. R. Buchanan, Prof. William Denton, Dr. Henry Slade and others to unite with the Fraternity in its Memorial services in honor of our risen brother.]

At a private scance held at the residence of Miss Shelhamer, on Sunday evening last, among others Mr. Sargent controlled, but could not speak. After cordially shaking hands with the friends whom he personally knew, he seized a pencil and rapidly wrote the following brief sentences so characteristic of the noted author:

"I have solved the mystic problem of Death, and found the proof palpable of Immortality. I am glori-fied. This is Eternal Life. The spirit triumphs over matter, and rises eventually above earthly conditions. Nor time, nor space, nor materiality can affect me EPES SARGENT."

Shortly after the above was written, Mrs. J. II. Conant controlled the medium and wrote as follows:

"We have many spirits here to-night, assisting in the second birth of Mr. Sargent-exalted spirits-who welcomed him to the spirit-world, and now aid him to

Among the spirits present were Robert Dale Owen, William White, Henry J. Raymond, N. P. Willis, and others. Mr. Sargent subsequently informed us, through the agency of another spirit, that had we held a scance on the very night he left his earthly form, he could, then and there, have made known his presence. His last words to us were: "All is light!"

The Poor Children's Christmas at Terre Haute.

soul departing this life, an angel from farthest heaven might know by its look the region it would find and the scenery.

What better, according to the gift that is in him, can any one do for his fellow pilgrims on their way to the city "whose builder and maker is God," than to indicate for recognition those signs, of which some are like signboards and desert places, and some are like vices from far ahead, or like a sense of coming change, or like meteors in common daylight, telling of a light exceeding, and others again like the outskirts of a glory which itself eye has never seen.

Mr. Sargent was very comfortably housed all his life long, but he lived laborious days. It was only six weeks ago that he published the "Scientific Basis of Spiritualism." Less than three weeks ago that he published the "Scientific Basis of Spiritualism." Less than three weeks ago there was a long letter by him printed in the Independent, of New York, on his favorite subject. It was written in great pain, and while he knew he could live but a very fow days. A Cyclopædia of Poetry, on which he had been working for several years, was completed just about a month ago. The posthumous volume will be published in New York.

Wonderful to the last was our friend's vitality, as for work and against disease. And wonderful also was the mental clearness he had, and the firm, zealous way in which he kept it. And his last words to his hyother—partly snoken. vided them with the means of having a "Merry Christmas.'

An episode in the day's festivities was the presentation of a beautiful piece of handwork tapestry, artistically arranged with Mrs. Stewart's initials, A. M. S. with the motto "Feed My Lambs," presented by a lady friend in appreciation of her efforts in behalf of the poor children.

Rampant Bigotry.

The Boston Morning Journal curiously observes, says the Boston Herald, that "during the past ten years Mr. Epes Sargent's name has entirely disappeared from the public view, his wonderfully prolific pen seeming to have been relinquished." In point of fact, our live contemporary adds, his pen has, perhaps, not been busier at any time of his life than during the last ten years. This is shown by the list of his published works on Spiritualism, and his constant contributions to the Spiritualist and secular press upon that subject. It is probably true that his espousal of an unpopular cause diverted his pen from the more generally recognized lines of literary employment, but in the last ten years he has held high rank in Europe, as well as in America, among those who have given any degree of serious thought to the strange phenomena of life which long ago arrested his attention and compelled his faithful study.

Market Morton, at 850 Market street, San Francisco, is agent for the Banner of Light on the Pacific Coast. He will supply copies of the paper, receive subscriptions, and, having constantly in stock all the books and pamphlets published by Colby & Rich, is prepared to fill all orders for the same. His place of business is easily accessible to the public, and full information in regard to the spiritual movement the location and addresses of mediums and lecturers, etc., may be there obtained.

Mrs. James A. Bliss, the well-known materializing medium of Philadelphia, Pa., would like to open a correspondence with parties on the railroad line between Philadelphia and Kansas City, Mo., with a view of holding scances in large cities along the route, some time during the coming spring. Her address is No. 1620 South 13th street, Philadelphia, Pa.

The funeral discourse of the father of Mrs. Maud Lord Mitchell was delivered in Chicago on Sunday, the 26th ult., by Mrs. Cora L. V. Richmond. Mrs. Mitchell is at present lo-

and cherish the memory of Epes Sargent. The world is wiser and better to-day, and humanity more hopeful, because he lived and had his lot among us—because he shed the light of his superior intelligence on our mortal pathway and the great problems of our immortality.

It is well for the living to respect the services and to venerate the memory of those who, in the phraseology of this world, are called "the dead." We thus manifest our appreciation of their labors. Indeed, we do almost equal honor to ourselves in thus showing our respect for the virtues which adorned their lives. Our friend had about filled up the measure of the years allotted to man. With an intrepld and patient spirit he fought out the battle of life, and gained an honorable victory—a victory never to be achieved on the tented field, where life goes out in the flerce fire of destructive passions. No! it was a conquest more worthy of human nature, because it called into action the diviner faculties of the soul.

"Toll not the solemn hell."

Mrs. Cora L. V. Richmond's Return to Chicago,

After an absence of seven months, was the occasion of an enthusiastic reception tendered her by the First Society of Spiritualists and their friends of that city, at Martine's Hall, on the evening of Thursday, Dec. 23d. The platform was adorned with numerous floral offerings, conspicuous among which was a large bed of exotics, bearing the words, "Welcome Home," wrought in tiny blue forget-me-nots. The exercises began with instrumental music, followed by the singing of "Home again" by a quartet. An address of welcome was then delivered by Mr. Frederick F. Cook, to which Mrs. Richmond responded in an impressive and eloquent mannature, because it called into action the diviner faculties of the soul.

"Toll not the solemn hell." Richmond improvised a poem, alluding to her visit abroad, the journey home, the pleasure of reunion, and the tributes of flowers, in a graceful and poetic style.

A sociable interchange of greetings and good wishes, a dance by the younger portion of the company and an adjournment of others, with Mr. and Mrs. Richmond, to the residence of Mr. and Mrs. Morris Hodge, where a supper was served to as large a number as could be accommodated, formed the remaining events of a most enjoyable occasion, those participating considering themselves fortunate in once again meeting Mrs. Richmond under such pleasant auspices.

The First Society of Spiritualists of Chicago, whose regular speaker is Mrs. Cora L. V. Richmond, has engaged as its permanent place of meeting the beautiful auditorium, Fairbank Hall, Central Music Hall building. We are pleased to see it stated in the Times of that city pleased to see it stated in the Times of that city pro or con., under the ten-minute rule.

At Everett Hall, 398 runousues, condition, 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. being out of debt, with money in its treasury. Attention to the subject of Spiritualism is greatly on the increase, and the resumption of Mrs. Richmond's ministrations is a matter of rejoicing.

Brittan's Secular Press Bureau.

The following table presents the amount paid for the last year on account of the services rendered by Prof. S. B. Brittan in the secular press in defense of our cause, and that which is already forthcoming for the second year:

Amount Pledged for 1880. Religio-Philosophical Journal, Chicago, Ill..... 25,00 Paid for 1881. A Friend of the Banner of Light (2d installment).
Colby & Rich
A New Yorker.
Molville C, Smith, New York (2d installment).
J. N. Y
Mrs. A. Glover, 114 West 28th street, New York
Alfred G, Badger, 179 Broadway, Now York
M. V. Miller, New Lyme, Ohio.

Pladual for 1881. Lyme, Ohio..... Pledged for 1881.

A strong incentive toward the assisting of this worthy enterprise will be found by a perusal of Mr. Lakey's admirable remarks on the Editor-at-Large and his work, as printed on our eighth page.

Another Worker Gone Home.

We have learned, just as we go to press, that Mr. D. C. Densmore, editor and publisher of "Voice of Angels," passed to spirit-life from No. 5 Dwight street, Boston, on the 2d inst., of disease of the heart. He was in his 68th year.

At Mrs. Ada H. Foye's séances in San Francisco, Cal., the most in subitable evidences of spirit presence, power and personal identity are being constantly received. The raps are loud, clear and distinct. They are heard in every direction, and as easily recognized to be from different persons as individual hand-writings. Mrs. Foye is clairvoyant and clairaudient, and writes messages with the rapidity of thought from right to left, and from the bottom to the top of the sheet. The editor of Light for All, who states the above as having been witnessed by him at a recent scance, says he came away, as did all others who were present, perfectly satisfied. Mrs. Foye's scances are held at 126 Tearney street, on Sunday and Wednesday even ings.

The .idvertiser. Milan. O., reports the incidents of a birthday reception tendered to the well-known inspirational speaker, Miss E. Anne Hinman, of West Winsted, Ct., at the house of Mrs. M. E. Bronson, in Milan, on the evening of December 1st. About one hundred friends were present. Miss Hinman was the recipient of a purse of money, on presenting which Mr. Samuel Fish, in behalf of the donors, made a few appropriate remarks, to which the lady feelingly responded, giving some account of her personal history and labors, incidentally advocating the equality of the sexes in a very forcible manner. The occasion was a very pleasant one to all concerned, and will remain with them one of the brightest "pictures that hang in Memory's hall."

By a notice elsewhere it will be seen that Mrs. Elizabeth Davenport Blandy, the renowned physical medium (and sister of the well known 'Davenport Boys"), is now in Boston. Her séances (regarding one of which we shall speak more fully hereafter) are specially worthy the attention of investigators; her mediumship, founded upon years of successful service, is beyond question, and we cordially recommend her to the public attention.

In the course of a letter received by us from William Tebb [in Eng.], he says: "The movement (anti-vaccination) is going on apace; some large towns, like Leicester, Keighley and Bingley, refuse to put the cruel Vaccination Acts in force, and the revolt now fairly begun will swell with a rapidly increasing volume."

The views of the Hartford (Ct.) Daily Times are given in another column, regarding Epes Sargent's latest work, and the testimony of Prof. Zöllner. The review invites, and is worthy to receive, the closest attention of our

New York and Brooklyn reports of meet ings we were obliged to omit this week on account of the preoccupancy of our columns with a full statement of the life and death of our ascended brother, Epes Sargent.

Prof. Brittan delivered a lecture in the Harvard Rooms, New York City, last Sunday. the thoughts embodied in which, a correspondent informs us, "were 'like apples of gold' to the large audience in attendance.

By a note from her husband, which we print elsewhere, it will be seen that Mrs. Emma H. Britten is prostrated by severe illness in New York City. Alfred Mudge & Son, printers, 34 School

mens of calendar work for 1881. Will "X. Y." please let us know where we can address him in regard to "The Life"?

street. Boston, have our thanks for choice speci-

Magnetized Paper.

After twelve years' experience in magnetizing paper for the sick, I have no hesitation in saying that if human testimony is reliable, the utilization of forces in nature to heal the sick at a distance by and through the vehicle of paper, is a practical mode of healing with some persons, and where the power is adapted. Notwithstanding many persons cannot establish faith In it, but look upon it as imagination only on the part of the patient, yet in hundreds of cases that have come under my treatment I am satisfied that there is a power outside and beyond "imagination" that produces the cure. I have evidence in numerous cases that this mode of healing is in harmony with natural laws, and therefore based on sound principle. To me, the so-called "faith cure" and "prayer cure" are governed by the same natural laws. Fortunate it is that there can be no human law enacted that can prevent nature's forces in any form from being utilized for the benefit of humanity.

If any sick person not able to pay for the paper desires to test its efficacy, I will, on receipt of postage and full address, send some by mail. This offer remains valid until the 20th day of this month, inclu-A. S. HAYWARD,

Magnetic Physician. No. 11 Dwight street, Boston, Mass., Jan. 8th, 1881.

Rev. W. H. Cudworth, of East Boston, who is now taking a trip around the world, has completed the tour of the Holy Land and is now, or will be soon, in

Sour stomach, bad breath, indigestion and headache easily cured by Hop Bitters.

Brooklyn Spiritual Society Conference Meetings

Brooklyn (N. Y.) Spiritual Fraternity. Mrs. R. Shepard Lillie speaks in Fraternity Hall, corner of Fulton street and Gallatin Place, every Sunday, at 10½ A. M. and 7½ P. M. Fine music and singing. Social Meeting every Thursday evening. Friday night, Conference Meetings.

Jan. 7th, annual election of officers and discussion of the year's work.

Friday, Jan. 14th, a grand yocal and instrumental Concert. Tickets 35 cents. Proceeds to aid us in our Sunday meetings.

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.

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Re Electrotypes or Outs 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.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertisement in another column. D.25.

Dr. F. L. H. Willis.

Dr. Willis will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. Ja.1.

Secress and Psychometer. - Messages from Spirits, Character Readings, Prophetic Spiritual Gifts and counsel regarding them, and Business Advice, each \$1,00. Diagnosis of Disease and Minerals examined, \$2.00, from photo-or letter. Address Mrs. Anna Kimball, P. O. Box 241, Dunkirk, N. Y. eow. D.25.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja.1.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English locturer, will not as our agent, and receive subscriptions for the Hanner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newington, N., London, England. Mr. Morse also keeps for sale the Spiritual and Reformatiory Works published by us.

COLBY & RICH.

J. WM. FLETCHEIL, No. 22 Gordon street, Gordon Square, is our Special Agont for the sale of the Banner of Light, and also the Spiritual, Liberal, and Reformatory Works published by Oolby & Rich. The Banner will be on sale at Steinway Hall, Lower Seymour street, every Sunday.

And Agency for the BANNER OF LIGHT. W. H. TERBY, No. 84 Russell Street, Melbourne, Australia, has for sale the works on Spiritualism. LIBERAL AND REFORM WORKS, mutilished by Cothy & Rich, Bostoh, U. B., may at all thus be found there.

NAN FRANCISCO HOOK DEPOT. ALBERT MORTON, 830 Market Street, keeps for sale the Spiritual and Reformatory Works published by Colly & Rich.

BI. NNOW'S PACIFIC AGENCY.

Spiritualists and Reformers wost of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the lable kept by Mrs. Snow, at the Spiritualist meetings now held at Exora Hall, 737 Mission street. Catalogues furnished free.

NT. LOUIS. MO., BOOM DEPOT.

THE LIBERAL NEWS OU., 220 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Cotby & Rich.

CLEVELAND. O., BOOK DEPOT.

LEES'S BAZAAR, us Cross street, Cleveland, O., Okculating Library and depat for the Spiritual and Liberal Books and Papers published by Colby & Rich.

D. M. BENNETT, Publisher and Bookseller, 14 Eighth street, New York City, keeps for sale the **Spiritual and Reformatory Works** published by Colby & Rich,

The Mpiritumi and Reformatory Works published by Col. BY & RICH are for sale by J. H. RICHDES, M. D. at the Philadelphia Book Agency, 46 North 6th street, Subscriptions received for the Banner of Light at 8, 00 per year. The Banner of Light can be found for sale at Academy Hall, 810 Spring Garden street, and at all the Spiritual meetings.

JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa., will take ord is for any of the Spiritual and Reforma-tory Works published and for sale by Collay & Rich. G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the **Enniner of Light**, and will takeorders for any of the **Spirituni and Reformatory Works** pub-lished and for sale by Colley & Ricii.

PHILADELPHIA PERIODICAL DEPOT.
WADE, 829 Market street, and N. E. cornor
Eighth and Arch streets, Philadelphia, has the Banner of
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WASH, A. DANSKIN, 58 North Charles stree more, Md., keeps for sale the Banner of Light.

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RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Aptritual and Reformatory Works published by Colby & Rich,

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work desired.

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Vegetable Compound IS A POSITIVE OURE

For all Female Complaints.

This preparation, as its name signifies, consists on of Vegetable Properties that are harmless to the fail most delicate invalid. Upon one trial the merits of this Compound will be recognized, as relief is immediate; and when its use is continued, in immediate; and when its use is continued, in immediate; and when its use is continued, in cases in a hundred, a permanent of the cure is effected, as thousands will lestify. On account of its proven merits, it is to-day recommended and prescribed by the best physicians in the country for all forms of female weaknesses, and the country for all forms of female weaknesses, and the including all displacements and the consequent of the consequent

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PHILADELPHIA, PA.

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189 Constipation, Billonsness, and Torpidity of the
189 Liver. Decents per box.
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LIGHT:

Weekly Journal devoted to the highest Inter-ests of Humanity both Here and Hereafter.

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The contents of the new paper comprise:
(1.) ORIGINAL ARTICLES on the science and philosophy of Spiritualism, and on the religious, moral, and social bearings of the question.
(2.) RECORDS OF FACTS AND PHENOMENA, both physical and mental. Only such are admitted as are vouched for by the names and addresses of witnesses deemed competent, either published with the records or placed in the hands of the Editor for private or confidential use. Especial care is taken to exclude everything which is reasonably open to suspicion of mistake, defusion or imposture.
(3.) MISCELLANGOUS LITERATURE connected with the movement, including Poetry and Piction.
(4.) REVIEWS OF BOOKS.
(5.) A résumé of the Periodical Press, both British and Foreign, devoied to Spiritualism and albed subjects, constituting also a permanent, means of reference to important

Foreign, devoted to Spiritualism and allied subjects, con-stituting also a permanent means of reference to important articles and valuable facts, which might otherwise be lost sight of.

(i.) QUESTIONS AND ANSWERS,—Under this head ques-tions of a general character are invited, the answers follow-ing in succeeding numbers, either from correspondents or calterially.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material or-

"LIGHT" proclaims a belief in the existence and life of the spirit agart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits membodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to the fullest and freest discussion—conducted in a spirit of honest, courteous, and reverent enquiry—its only aim being, in the words of its motto. "Light! more Light!" Subscriptions will be taken at this office at \$500 per year, which will be forwarded to the proprietors, and the paper will be sent direct from office of publication; or the subscription price of 10 shillings and 10 pence per annum, post-free, can be forwarded direct by post-office orders to ED-ITOR OF "LIGHT," 13 Whitefrars street, Fleet street, London, E. C., England.

Lizzie Davenport Blandy W ILL give a scance on each Thursday evening at 31 Indiana Place, Boston (where tickets may be obtained). Gentlem n \$1,00; Ladies 60 cents. Jan. 8.

SAN FRANCISCO.

DANNER OF LIGHT and Spiritualistic Books for sale.

ALBERT & E. C. MORTON, Spirit Mediums, No. 8581817—Nov. 15.

MATERIALIZING MEDIUM WANTED,
Boston, stating where an interview may be had.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TURSDAY and FINDAY AFTERNOON. The Itall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no grass until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the cartily sphere in an undevice published, eventually progress to a higher condition, We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea on. All express as much of truth as they perceive—no mode.

no nore.

35 It is our carnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

35 As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerfors.

Ings.
(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

Letters appertaining to this department, in order to cusure prompt attention, should in every instance, be addressed to Colby & Rich, or to
LEWIS B. WILSON, Chairman.

Messages given through the Mediumship o Miss M. T. Shelhamer.

Scance Nov. 16th, 1880.

Invocation. Out of the fullness of the heart, oh Father God, we ery to thee! Feeling the necessities of the spirit. we approach thy store-house of love, wisdom and knowledge for their supply, knowing that thou wilt never deny one of thy children. We come to thee, this hour, with thanksgiving and praise in our souls, for all that then hast bestowed upon humanity. We look backward over the dark ages, and through the pages of past history, and by their revealments we find that whatever of good there has been for man, whatever of light and truth and knowledge has been possessed in the past, we may gather up for our own instruction: and whatever of error and evil, darkness and ignorance, was his portion, we may east aside, feeling that they were permitted for the experience and discipline of humanity, so as to bring man to his present plane of late had better look out concerning his operadevelopment. We may look forward to the future, gleaming with its, prophecies of good to man-with its knowledge and truth which stream downward before the human vision, and feel that that which is in store for humanity must, of necessity, be good, because thy

Lavina Merrick.

promises have ever been fulfilled.

My name is Lavina Merrick. I am very desirous of reaching my niece, Mrs. Susan H. Halsey, who is in Peoria; Ill. She spent many her, of all others, that I desire to come, because I feel that by her I shall be welconed, even though I appear as one from beyond the grave. I wish to say to her, Susan, you are not exactly on the right road for learning much concerning immortality and the future world. I am anxious to lead you in the right path, and perhaps, through you, others who are near to me. I know that you are not convinced of the theological teachings which have been given to you, yet you are more apt to lend an attentive ear to them than to seek outside the church for some knowledge concerning eternal things. If you can only believe that your aunt has returned to speak to you, I feel that you will seek earnestly or some deeper knowledge of me and my home n the spirit-world, and this is one reason why

Many years ago, when we were seated in conversation together, our thoughts and our words turned toward spiritual things and the mysteries of the future. Then did we speak to each other, and agreed that whatever true knowledge concerning immortality either one should gain, we would hasten to impart to the other. As I have passed beyond material things, and now possess that knowledge concerning immortality, I return to impart it to you. There are certain affairs, likewise, connected with material things that I would desire to reach through you, and I wish you would take my message, should you receive it, to William. Tell him I want him to look into my own affairs and see that they are should die immediately; but still I kept putting it off, feeling there was time enough. Now, I regret this very much, and I hope my friends will see to it that while they are in sound health, and possessing all their mental powers, they will distribute, or rather write down their desires concerning the distribution of their material affairs. They will feel much happier when they come over if they do this. I am not one used to speaking in public, and I

may get my words a little mixed up, but I think my friends will understand me and comply with my wishes.

Col. J. P. Barber.

More than fourscore years silvered my head, but I feel myself, Mr. Chairman, in very good condition for an old man. I can truly say that the most blessed, the most happy, are those who are the most busy in the spirit-world, and I have snatched a few moments from my spiritnal work to return and send out my word of greeting and remembrance to my friends and dear ones. I have kept the run of earthly time, so to speak, since my departure, which was more than five years ago; but to me, in my spirit home, time has passed so pleasantly it seems but weeks. I find myself looking beyond for knowledge concerning the ways of life and the work laid out for humanity. Now I want my friends to feel that I am well and active; that I have met my dear ones, and they are in constant association with me. We are all in a beautiful home-made beautiful by the individual efforts of each one. I will not take up any more of your time, merely stating that I am Col. J. P. Barber, from Nashua, N. II.

· Mary E. Collins.

[To the Chairman:] Will you please to say, sir, that I have come back to send my love home to my friends? It is not very long since I died, and my friends are yet feeling sad when thoughts of me come across their minds. wish to say to them, You would not feel so sad did you realize what a pretty home I have in the other world. I have no care, no pain to disturb me; I am getting along beautifully, and I feel to rejoice in this new life and to send back to each one my love and the assurance that they will all be well provided for when they come to the spirit-world. I am not yet quite eighteen years old. I was not very anxious to die and leave this earth, for I cannot say that I was really sure of what was beyond. Now am glad that I went as I did and when I did, because it ushered me into a beautiful home where everything was as real and tangible to me as material things were when I was in the body. I have not a great deal to say now, but if my friends, any of them, will let me come somewhere where I can speak I shall feel delighted. I am from Hyde Park. My name is Mary E. Collins.

Henry Kaynor.

This is what I call a queer place. I put my

liand on the lady's head, and so far as I could see was all open—no walls enclosing any space, but stretching away out. I could see peoplespirits, I presume you call them - clustering around, catching some words or some expressions that were being uttered. I do not understand this thing very well. I don't know why I should perceive walls and a narrow space now, when a moment before all was boundless; however, that is not to the purpose. I am here to send a message to San Francisco. My friends think I am dead and buried, with six feet of dirt on top, and here I am turning up in Boston. Well, they may think I have gone through and come out on the other side, if they like, only I want them to realize that I am here They always thought I was a queer fellow. I I had n't been, I'd never have gone to California. That aint saying that all queer folks go to California, by any means; but I was queer, that's all; and if I had been like any one else l should have remained in my old home, and let well enough alone. I have friends in San Francisco by the name of Graham, John and William, and they have friends by the name of Thompson, who are likewise my friends. I am anxious to reach them all, and take this method of doing so. I didn't go out very easy nor very willingly, I will confess, and there has always been some doubt and uncertainty in the minds of my friends whether all was right or not. Now I would say there is no one to blame for my exit from material life except myself; although I did not deliberately commit suicide, yet if I had at tended to myself and my needs more, I would probably be in the form now. However, that is to no purpose at present. I want to tell my friend William that he is embarking in an un certain speculation, and if he does not mind he will find himself shipwrecked-lost overboard. tions, or he will cortainly find himself in an undesirable position. He must know to what I refer, because he has, at times, uneasy sensa tions himself.

I wish to send my regards to my friends, and tell them that I have met my family and my mother, although I am not occupying the same plane that they are, which is not to be expected. They are satisfied with a quiet home life. I am of a roving disposition, and, therefore, am more likely to years of her early life in my home, and it is to be found among material things and overlooking earthly scenes than up higher. I am satisfied with things as I find them, and I hope my friends will be glad that I have returned. Henry Kaynor.

Sarah L. Martin. [To the Chairman:] Sir, my departure from mortal life was sudden, and, I may say, unexpected. I had no premonition at any moment of the nearness of my departure to the other life. Whilst standing in conversation, I felt a sharp, stinging pain, and fell, striking my head, and in a little while I passed from the body; but I am glad to say I find myself possessing a body as natural-appearing and tangible as the one I had just cast off; and I would like to have my friends and associates recognize my presence in Boston, so far away from home, and feel that I have returned to send out my regards and love to them. I would say that after becoming acquainted, so to speak, with my new life, and the new home offered to me, I found myself attracted to little children, and I felt anxious and desirous to teach them. I am myself a pupil and scholar in a higher school than any I had ever attended, and from that time to this I have been striving to gain some knowledge, to acquire information concerning the new life which is mine, that I may be able, by-and-by, to take the little ones who come to us under my charge, and teach them concerning spiritual things.

I find, likewise, that the little ones who come to spirit-life untaught, undeveloped in the masatisfactorily settled. He can do so, and it terial, are brought back by wise and kind teachwould benefit me in spirit. I do not know why lers to those through whom they may gain exit is that so many pass out of the body unwilling perience of mortality, and, as it were, find their to will away their effects, unwilling to give their lives rounded out to completion by gaining at last wishes and testament; but it seems to be once spiritual knowledge and earthly informaso. I was not afraid that if I made my will I tion. Many things I have yet to learn which I should be glad to impart to others, but at present I feel that I must devote all my energies to the task of acquiring information for the unfoldment of the human spirit. I found myself returning to old scenes and in the presence of those who were connected with my duties, but I could not manifest to them. I feel that if I could only make my presence known and have each one realize that the death of the body does not necessarily cause the separation of the spirit from those-with whom it is connected by ties of sympathy and affection, it would give me unalloyed pleasure, and I hope that I shall gain power and experience at this place to return to those who are near to me, and in some way be able to send forth my influence, that they may feel my presence, or at least strive to realize that the dead are not far

My name is Sarah L. Martin. I am from Chicago Mound, Lyons Co., Kansas. It is a year, or very nearly a year, since my decease.

Yes, it is true that the Reaper whose name is

death gathers in the flowers as well as the

Séance Nov. 19th, 1880. Juliette T. Burton.

bearded grain, but he only transplants the beautiful tender blossoms to a fairer and sunnier clime, where they may bloom outward in loveliness and purity beneath the warm and genial sunlight of perfect love. I have roamed over the fields in the immortal world, and I have beheld the beautiful flowers of humanity, the tender little blossoms of innocent childhood, blooming forth in the fragrance of their innocence and beauty, and spreading abroad a sweet influence which delights the minds of all who come in contact with them. I have watched the little buds unfolding into beauty and fragrance; I have seen them sending forth their rich odors toward earthly scenes, and those loving hearts who mourn for them in sorrow and weeping; and I have felt, oh parents of earth, oh friends in the mortal, that if you could realize that your little ones are tenderly cared for; that they are blooming in beauty in a world of light and loveliness; that they are unfolding all the innocent, beautiful attributes of being, such as purity, love, and all that is sweet to behold, you could not mourn for the loss of your little ones; you would rather rejoice that they have passed beyond mortal experiences, that they have forever fled from earthly associations in the flesh, and that they have become angels of light and glory to lead your spirits over the shining path-

way to your immortal home. And I return,

this hour, because I wish to say to my friends,

Grieve not for me in spirit; feel not that I have

been taken from my scenes of labor: in the

spiritual world I am the teacher and guardian

of a group of dear little children whose lives are

ness and beauty, whose hearts are opening to the instructions of the angel-world, and whose souls are unfolding into new attributes of being. I am also used as a medium for the higher powers: that they may send down from the celestial spheres their messages of instruction to those around me, that they, in turn, may transmit these messages to earth, carrying with them an influence which shall benefit others.

This is my mission, and I desire to say to my friends that I regret not one experience of mine while on earth. Although reverses came to me, and all my possessions were swept away, and the tide of affliction came across my soul, yet now I am satisfied that these experiences unfolded my being, and I was thus enabled to receive the visits of the angels, to sense the presence of loved ones gone before. And through my organism they were enabled to send forth to mourning friends tidings of their immortal life.

Through my experiences in life I found that the North possessed sterling hearts, whose friendship was warm and true, and that I was to bring from the sunny South an influence to the North that would be of assistance to the angel-world in their mission of light to earth; and in passing through mortal scenes to immortal conditions, I have at last realized that all has been ordered wisely and well by those who were higher than myself, and that my own spirit had received its burnishing through the conditions it had been called upon to pass. I desire to send out my love and gratitude to many earthly friends, and say to one and all, I remember you, each one, with love and kindness; I can never forget your friendship and all the sweet associations connected with you and with me. Remember that I shall be with you to send forth my influence, and whenever possible to give you my message of love and greeting. Juliette T. Burton, of New York.

R. W. Huntingdon.

Mr. Chairman, will you kindly announce through the columns of your paper that R. W Huntingdon, of Montreal, has returned, and would like to meet his friends? Also will you kindly add that I have met my dear companion in the spirit-world, and that all the sorrow and affliction which came to me while in the body has been more than amply compensated for in my reunion with her and others in the spiritual world? My friends felt sad that I should have been cut off as I was, so early in life; they felt that a brilliant career had been blighted and blotted out. I would say to them: My friends, you are entirely mistaken; this new spiritual world which I have entered offers to the immortal soul such opportunities for unfoldment that there can be no cessation of labor; the spirit that desires to work earnestly for its own advancement and for the enlightenment of others cannot be extinguished; its brilliancy of intellect will still stream outward to lighten the pathway of others; it is not dimmed in the spiritual world, but may become brightened, may grow keener and stronger by means of heavenly associations and by paying attention to those higher teachers, who are delighted to give instruction to such as seek for knowledge. We expand our faculties; we grow stronger in intellect: our minds become capable of receiving more than they ever could have done while cramped and confined by earthly limitations. Therefore, friends, think of me as one who is pressing onward, having left the material shad ows of life behind and entered into the broad sunlight of spiritual existence, like a flower, striving to unfold and bloom outward, that it may send abroad light and beauty and perfume for the blessing of others.

Betsey Hapgood.

[To the Chairman:] I am proper glad to see you. You are a stranger, but I take kindly to you. I am an old body, sir. I lived in Hudson. Mass. I was pretty well weakened down, and I couldn't stay on earth any longer. I lived eighty-four years, and I saw a great many changes. The good old style of living passed out during my recollection, and these new-'fangled notions came-in. I could n't abide 'em, but I had to take up with them, like everybody else. Well, I went out of the body; I found myself in a new home; I had some of the old-fash ioned people with me, too, and I had a happy time. I didn't come across any of your "gim crackery"; no, all that I met was good, solid and substantial, and there is my home now, but I felt. I would like to look around a bit and see what was going on this way. You see how it is, I lived here so long that I got used to it, and I felt kind of lonesome like after I got out. I met my old friends, but it seemed as though I must come back to the old home and look around a bit. I came, but I could n't see nothing, no how, so I just happened to find the road leading to this place, and thinks I to myself, I'll pop in and see what's going on; so you'll please excuse me, won't you, sir. And if any of my friends should hear tell that I've come back, I'd like them to feel that I remember them and thank them for all they did for me. Tell them I am well situated, won't you? My name, sir, is Betsey Hangood. I have not been a spirit (that's what you call it) very long; it appears to me it is n't many months since I passed away. Much obliged, sir.

George Luther.

[To the Chairman:] Sir, I have grown interested in this Spiritualism since passing beyond the border. I am indeed reconciled to my new existence. It is not many months since I passed on, having been called from the body during the late summer; but I feel that I have gained indeed a new life, that I have grown strong and free, and have thrown off many of the years that weighed me down while in the mortal form. I lived a good long life in the body. I had many pleasant associations and dear friends; I have nothing to complain of. I had a dear-companion, and we lived together many, many long years-a life-time, in fact-all of which were harmonious to us. To my great joy only a few days separated us, and then we were rejoined in an immortal wedlock in the eternal spheres. You may speak of it as a golden wedding. No, indeed! far happier and brighter and sweeter was that grand reunion in the spiritual world! We met and felt that only a few days had separated us, and that forever we should now be together, gaining experience for ourselves as we pass onward. Many dear ones have we met, and we are happy. We have a beautiful little home upon the borders of a sweet stream where we ever keep open house, and where all are welcome. I desire to say to my friends in the mortal, Weep not for those who have gone before: their homes are radiant with beauty. We send you remembrances of laborer in the mine, to ignore the ordinary rules our love and affection. We have returned to of hygiene, to devote themselves, for the benefit you in the past few months, but were unable to of the race, to special exceptional conditions. manifest our presence. Now I believe that the time will come when you will receive the angels | duing matter; but whilst the practices of asin your homes, that you will open wide the ceticism have unfolded to the world the possi-

and write upon the tablets there those golden rules of life, those sweet instructions concerning spirituality of being, that will make your souls blossom like the flowers. Friends, wherever you are, we send you our greeting, and we would gather you all in, as in days of yore, were that possible; but by-and-by we hope to meet every one of you upon the banks of the stream of life, and welcome you to our own sweet home.

I am from Rhode Island, Mr. Chairman. I wish my message to go to Warren and Westerly, that my friends may see it, and feel that I have returned. I am impressed that a friend of mine will read my message and hand it to others. I thank you kindly, sir; my name is George Luther.

Cornelia Gifford.

I come with the hope that I may pierce through the shadows which fall around the earthly homes of my dear friends. It is not that I have passed to the spirit-world that they mourn, but they have friends on earth whose conditions are such that they bring shadows, and sorrows, and trials in their train, and it seems as though the hopes of certain friends of mine were blighted for all time. I would say to my friends Your hopes are not blighted, but will be realized. But it will take some time before those darkened conditions can be thrown aside-before the clouds will lift and the shadows disappear. But if you will only have sweet and trusting faith in your spirit friends, and will meet frequently together in private council, and by earnest prayer and sweet songs invite the presence of your angel loved ones, then will they be able to come in closer communion with you, and affect the conditions which you so much deplore. At present your condition spiritually is enshrouded by darkness, and this prevents your spirit-friends from coming close to you. They wait at your hearth-stone, but they cannot find entrance to your interior being, because you have erected barriers around about you; but if you will throw these down, they will come in; then we can work for your ad vantage. You do not seem to realize this, yet you question: "Why do not my friends in spiritlife assist me?" "Why have they not assisted those for whom I work?" But we answer, We cannot labor without proper conditions; we cannot work unless you provide us with instruments for our use, and you have not done so: vou have raised obstructions in our way, and conditions have been unfavorable.

Now if you will only seek to prepare the way for us to come, rest assured we shall be glad to return and to give you assistance. You ask: 'Had William better undertake the journey he has in contemplation?" and I have come here to reply. I know that you have not expected to hear from one of us from this place; you have thought we would come to a private circle and give instructions, but we could not do so; we could not give you there what your spirit most needs, because it seems that the medium at that place desires to have you flattered, and to have you believe all is for the best; but I say it is not. If you will change conditions and invite us privately into your own home, we will come and give you assistance. I reply that William had not better undertake the journey; if he does he will find himself in need of assistance he cannot obtain. If he will remain quietly where he is, he will find in the coming summer new changes coming to him and his condition brightened. He may then make those changes he most desires. Please to give him this as my message, and tell him it is my earnest desire that he will comply with my request and remain in his present condition, even though lie hears not from his friends who are far away. He must not seek them; he will hear from them by-and-by, and all misunder-

standings will be made plain. This message is to my son William. My friend, who is a medium, reads the Banner, and she visits another medium to receive instruction, and has requested me privately to come to that person. I could not do so and speak my mind, consequently I have approach-My message is to go to Oswego.

MESSAGES TO BE PUBLISHED. Nov. 10. - John A. Curtis; Mrs. Allco Frazer; Carrie

Nov. 19.—John A. Curtis; Mis. Anco Fiazer, Carla Lewis, Nov. 23.—George Presstman; Mary Crowley; Sarah Miller; Jonathan Brooks; Clara Alice Morley, Nov. 27.—David S. Tarr; Lydia M. Flanders; Lizzle Atkinson; Mary Beaman; Samuel Taylor; Dr. Henry Clark; John Augustus.
Nov. 30.—Evelyn T. Chandler; Willie Foote; Asa Fletcher; Mary Arnold; William Howland; Henry S. Tolman; Jennie Wiley.
Dec. 3.—Rev. Thomas C. Moses; Lyman Odell; Mrs. C. II, Hardy; John A. Barnard; Nancy Packard; Sarah Jane Reed; Jonathan Berry. Abbie M. Barnes; Huch Cowan; Sybii White; ards; George P. Martin; Mary Abbie Poole; Auni best Flower

Chloe; Forest Flower,

Dec. 10.—Mrs. A. M. French; Flora B. Cartmill; Willlam Butlor; George P. Elliot; Ellas Shaw; Nellie A. Langunid; Simon Thomas; Lillie Perkins.

Dec. 14.—Rev. E. W. Porter; John L. Chandler; James
Wood; Helen S. Loud; Freddie P. Flske; Samuel Curtls;

lig Beaver.

Dec. 14.—Rev.
Wood; Helen S, Loud; Freddie F, Fibre; Land.
Big Beaver,
Dec. 17.—Gldeon Frost; Kntie F, Hand; Lizzie L. Groves;
Julia Leonard; Robert L. Tilden; Mary J. Knowles; Rosalie Abbot; Jennie Ryder; Emma Gray,
Dec. 21.—Mrs. Elisle J, Smith; Robert Beggs; Capt. John
Cooley: Sarah J, May; J, G. Birchim; Maria L. Gordon;
Vonta Sill

Noah Sill.

Dec. 21.—Robert Dale Owen; Louis R. Peebles; Eva May Clark; Hattle A. Palmer; Mary E. Faller; Frances Black; Mattle Sayles; Flossio Reed.

Dec. 28.—Hannah Brittan; Willie J. Bray; Thomas Evans; Adeline Merrill; Henry J. Hubbard; Caleb Hutchinson; Mrs. Jennic Johnson; Dancing Bear,

Dec. 31:—Rev. Nathaniel Lassell; Mrs. Betsey Moore; George W. Thompson; Ella Armstrong; Maria Long; B. F. Hughes; Samuel G. Howe.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF MRS. EMMA HARDINGE BRITTEN,

TTHE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM

Questions and Answers.

Ques.-On Sunday, Dec. 19th, at Berkeley Hall, in the lecture, it was said (as the question er understood it) that the cultivation of ascetic studies would unbalance the mental faculties, and was wrong. Now it seems to the questioner that the philosophic world is gradually accepting the truths contained in the mystical revelations of life's physical and spiritual phenomena. In the light of incarnation theories it is claimed that ascetics only shorten, by their ethereal unfoldings, their journey to the spiritual, to which we are all hastening, and from which we all can come for earth's incarnation.

Ans.-We find here a comment, but no question. So far as we can realize the thought of the writer, we take exception to the proposition laid down against the practice of asceticism. The practice of asceticism, in a special case, forms an exception to the rule of life. We perceive that there are many abnormal conditions in life forced upon the artisan, upon the operator, upon the toilers of earth, who are compelled, like the engineer at the furnace or the We all know that asceticism is one means of subunfolding like the beautiful flowers, in loveli- doors of your hearts, that they may enter in | bilities of the subjugation of matter and the

triumphs of the spiritual power over matter, they form no law of life; they simply prove the possibility of subduing matter and permitting the spiritual faculties to have the ascendant. Were these practices continuous throughout all society, it would entirely subvert the whole order and harmony of those activities upon which civilization depends. Whilst we cordially endorse the special practices of life that permit abnormal martyrdom to unfold great good, great possibilities for the race, we still maintain that the normal equilibrium of the functional activities of mind and matter forms the best rule of life, the best order, preserving harmony and unfolding all the possibilities of the great machinery of the human structure.

Q.-[By J. N. B.] The twenty-second chapter of Matthew contains the following passage: "For many are called, but few are chosen." It appears to have been used to confirm the Calvinistic doctrine of election, but it seems to the writer to have a special spiritual signification much above that low and selfish dogma. Will you give us the true interpretation of the passage? A.—There is not, among the various sects of

Christendom, one which fails to derive its authority from the Bible. The book is one: the methods of reading it are multiform. But in attempting to resolve all forms of belief into the one universal idea of the Christ spirit and the Christ doctrine, in attempting, also, to enter into that pure realm of higher metaphysics, we realize that in this special passage there is depicted the whole philosophy of life. The Great Spirit and his ministering angels call you all; there is not one to whom the highest possibilities of earth and heaven are not opened; not one but that, after some fashion, is called; called by the highest power, and, through the still, small voice of the Fatherly Spirit, to perform the noblest destiny of which life is capable. But how few obey the call! how few are they who hear the voice and answer! Those who do so are indeed of that elect who take rank in the noble army of life, fight its battles, lead its armies, and may emphatically be called chosen. Not the chosen of a sect, not the chosen of the Father, but the chosen for the performance of those special duties to which all humanity are called. In this sense, friends, recall your own life experiences. Within the circle of your own duties, large or small, how often have you been called, how seldom do you find yourself chosen to perform the highest work of which your spirit is capable. How often have you beheld those within your own circle called, and how few and how seldom the opportunities in which you find them chosen Does not the noble cause of Spiritualism most forcibly illustrate the generalities of this position, that all humanity has been called? The rappers sounded out the telegraphic signals to all mankind. There is not now a family, a home, an assemblage, large or small, of human beings, where the potencies of spiritual communion may not be unfolded if men will only listen to the call. The modes by which these powers can be disclosed and become manifested as medial for communicating with the higher world are now so universally before us it is almost unnecessary to dwell upon them. Thus humanity, with one voice and in one vast army, are called. How few are chosen! Even in this very gathering you are chosen, not because of some arbitrary favor or partiality on the part of the angelworld which has called you, but because you have placed yourselves in the attitude of reception; hence by your own will are you chosen; at least it seems so to your speaker, that this is the philosophy implied in the sentence of the great philosophic teacher of Nazareth who uttered the words.

A .- Intuition is spiritual knowledge; spiritual knowledge is spiritual perception. You have five senses, each of which is a gate, through which material knowledge enters in. All that you can recall of that which is called knowledge, has been obtained through one of these avenues, and above and beyond them is the sixth sense, that which you vaguely call intuied this place. My name is Cornelia Gifford. tion—teaching from within. It is spiritual perception. You have not recognized it hitherto. because, at present, you only stand in the first dawn of the day of the spiritual senses. It is but thirty-two years ago since you knew, beyond peradventure, that you were vitalized by the third element of being-spirit; but thirtytwo years, since you began to learn that there are laws/senses, emotions, organs and powers, all of which belong to the inner man or the spirit, and that these avenues of external knowledge merely supply the spirit with the experiences necessary for the brief, transitory passage it would perform on earth. Beyond and before this earth, from the two eternities, between which man is a pilgrim, are spheres of knowledge, so much broader, grander and mightier than those you can obtain on earth, that intuition appears to take a leap up to the realm of principles. While knowledge is faithfully plodding along the road to discover the various steps, intuition gives wings to the soul, which carry it away into the realms of the immeasurable. Mere knowledge, the reason, which formulates material knowledge and then passes judgment upon it, still grovels upon the earth, yet is most necessary for the earth, most essential for the practices and activities which earth demands of us; but intuition is the glorious inner light, that lamp lit from the very beginning of eternity, quenchless through the eternities, which gives us witness of the soul itself, which brings us face to face with those phases of being which belong purely to spiritual existence.

O.—[By the same.] What is intuition?

A Spirit Communication,

To Thos. R. Hazard, Nov. 18th, 1880. "My Dear Papa-I never came to this lady before, but I want to bring you my love. You see I know how to use the pencil. My darling sisters are present; they bring their love too. They surround your spirit, emanating from the interior being, and as your kind and loving thoughts go out toward the angel-world, an aura of delicate purity streams outward toward our spirit-home.

"Oh, my dear father, how bright and pretty it is in the home of the angels, the only home I ever knew. I love to bring the sweet immortal flowers to deck your way and to beautify your spirit.

"I rejoice always when I can come to you. My heart is filled with joy when I can make my presence known. I am so happy that you learned of my existence in the spirit-world. I love the dear mediums, because it is through them I can convince you that I have life and being.

'I seem to come very close to you, papa, and can manifest powerfully when you visit our medium friends (for materialization), as you did last evening. We are all very happy, and we bless you with our love.

"Your little spirit-daughter, Constance."

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Dec. 25.

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

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Nighthas trailed her dusky robes. The classed hands, upturined countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle not the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's area and illuminates the room. It is typical of that light which flows from above and floods the soul in 1s served moments of true devotion.

SIZE OF SHEET, 22 BY 28 INCHES: ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2,50.

"LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its carrent the time-worn bark of an aged l'ligrim. An Angel accompanies the beat, one hand resting on the hein, while with the other site points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," lifted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teaching," lifted for the "crown of immortal worth." A bittle flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthfulpigrims on the shore, "Be kind." Near the water's edge, inlugding with the smill grass, in tower letters we read, "God is love," Just beyond sits a humble waif, her face radhant with innocence and love, as she lifts the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the backet by her side, Over the rising ground we read, "Lives of Great Men." Faither on the left, "So live" admonssibles as that we should rhoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has faiten upon the low of the boat, and is the voyager's bright untering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gontly we'll waft him o'er." The boy, playing with his toy boat, and his sister standing near, view, with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

"THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN. This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all carthly help. Through the fearnul catarict the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resisties impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair felle toward his herole sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES, THE RETAIL PRICE IS \$2,00.

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN. "The curfew toils the knell of parting day," * * * from the church tower bathed in sanset's facing light, "The lowing herd winds stoyly o'er the lea," toward the humble cottage in the distance, "The plowman honeward plots his weary way," and the tred horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Scaled under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world.

'Homeward" is not a Steel Engraving, but Stein---Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H.

LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

THE RETAIL PRICE IS \$2.00. "FARM-YARD AT SUNSET."

The Companion-Piece to "Homeward," (or "The Curfew.") Copied from the well-known and justly celebrated Painting designed by JOSEPH JOHN. The scene is in harvest time-on the banks of a river. The farm-house, trees, water, hill, sky and clouds forin the background. In the foreground are the most harmonious groupings, in which are beautiful and Interesting blendings of a happy family with the animal kingdom. A man is unioading hay in the barn. Horses released from harness are being cared for by the proprietor. Grandia holds a boy baby, who fondly caresses "Old White," the favorite horse, that is drinking at the trough. The milkmald stands by her best cow. Among the feathered tribe a little girl is in slight warfare with a mother hen, but carefully watched by the faithful dog. Oxen driven by a lad are approaching with a load of hay. A youngster on the folder-shed is preventing his cat from preying upon the doves. Cattle, sheep, lambs and colt, together with ducks, geese, doves and other birds, are artistically grouped and scattered throughout the picture. The mellow light of the setting sun richly illuminates this eloquent Art Poem of thrifty and contented American farm-life.

Stein---Copied in Black and Two Tints, in a high grade of that Art. The very artistic tinting has produced the most perfect and pleasing sunset effects. Size, 22x28. "THE DAWNING LIGHT."

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM.

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

In 1872 Professor John, the distinguished Inspirational, Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-ronowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a 25 work of love 13 and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art 1 To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "Immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windiass drawwell, with its chain and caken bucket. A little further to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honestson of toil. While above and beyond the shop, resting against the side of the hill; is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1,00.

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Panner of Fight.

BOSTON, SATURDAY, JANUARY 8, 1881.

BEFORE THE NEW YORK CONFERENCE THE EDITOR-AT-LARGE WORK UNDER DISCUS-SION.

At the Harvard Rooms, in New York, on the last Sunday of the old year, the regular session of the Spiritual Conference was one of unusual interest. Mr. Charles D. Lakey, proprietor and publisher of the American Builder, delivered a ringing speech on the work of the Editorat-Large. Our special reporter has furnished us with what he is pleased to call the skeleton of Mr. Lakey's eloquent and forcible address. Just now the exhibition of this anatomy should interest, all of our readers who may be looking about for an opportunity to make a profitable investment. The reader will perceive that this is no very naked skeleton. On the contrary, it shows muscle, mind and motion, while it is warmed and animated by something like a vital flame. If any one is still cold in his chronic indifference to this important work, he may warm himself by the true tire which an earnest spirit kindles.

MR. LAKEY'S SPEECH BEFORE THE SPIRITUAL CONFERENCE.

I never had but one objection to this Edifor-at-Large project, and that was, the name. I failed to see how a man could be an editor without a journal. And yet, knowing Dr. BRITTAN as an able journalist, and bay-

"Humanity sweeps onward toward the circle of the younger

he from his elevated position, gathers inspiration, and grows into sympathy with whatever helps lift up the

race. A great newspaper has large financial interests to be looked after, and at times its course may seem to antagonize the right; but give it a chance and it will show that it is not in sympathy with wrong, and above all, that it does believe in fair play.

Spiritualism is a great religion, coming down out of the heavens to bless this world. Men do not welcome a new religion. They try to suppress it, to Herod it out of existence. In olden times fire and sword, rack and thumbserew were brought into requisition to destroy that which the gods had ordained should live. To-day no such means are available; and yet the means employed are ten times more powerful, for they consist of appeals to the judgment and to the heart. Spiritualism is a religion of living facts; facts unan swerable, that are born to it with each new day of its life. From the very first its enemies have sought to break the force of these facts by appeals through the public press. For a quarter of a century there was a general denial; the facts did not exist; and when the testimony as to the facts became perfectly overwifelming, resort was had to misrepresentation. And I undertake to say that no system of religion or philosophy has ever been so vilely slandered as Spiritualism. The pulpits of the land have rung with the falsest of charges. And what wonder if, amid the falling pillars of a faith on which subsistence depended, men everywhere should implore the aid of that great engine, the press? They have been doing this for years with more or less of success. Nor should it be thought strange that statements coming from sources of infinence, that were a sort of guarantee of their truth, should, however much of falsehood they might contain, often find their way into the daily newspaper,

It was to help counteract such influences as these that Dr. S. B. Brittan modestly began his work one. year ago, in the fell belief that the press of this country was in favor of fair play. I need not tell you that he has been eminently successful; this you already know. The great daily press has received his contributions and scattered them broadcast. His article have been timely; shells from a rifled cannon, falling with uncriling certainty into the camp of the ene my. When "a minister of the gospel" in our neighboring city of Brooklyn, slanders us in his pulpit before an audience of two thousand people, our Editor at Large smites him before an audience of seventy five thousand, in the Brooklyn Eagle. Almost without exception, where an insidious attack on Spiritualists has been smuggled into the columns of an influential newspaper, Dr. Brittan has been allowed to have his say; the antidote has followed the polson; and when he applies such an antidote no man dare suggest that he does not belong to the regulars.

So efficient have been these services that it has been thought advisable to keep Dr. Brittan in office. Funds are wanted for this purpose. Can any doubt that money thus expended will be put to good use? Let us see Suppose a business man found it necessary to correct through the press false statements concerning his affairs, and it required fifteen thousand lines to do the work. Ordinarily the cost of such matter would vary but little from a dollar a line when paid for as an advertisement, to say nothing about the cost of labor in preparing the matter. I have written many columns for weekly papers that were paid for at this rate. The cost, then, to the business man would be in the neighborhood of \$15,000. But Dr. Brittan has had printed within the past year in defence of Spiritualism matter that would make about fifteen thousand lines if it had been charged for as an advertisement. Not one cent has been paid for its insertion, and all he has received for his services has been about \$1,300, less some two hundred dollars necessary incidental expenses of the

Look at his work from another point of view-from a more elevated position, where we get a more commanding outlook. The Church spends millions of dollars annually for the propagation of the Christian faith. The expenses of a city church, with an average attendance of one thousand people, are seldom if ever less than \$15,000 in the aggregate. In many instances, of course, the cost is immensely greater. The Rev. John Hall I believe gets a salary of \$20,000. Now, the pastor of such a church, if he didn't go off yachting or fishing in the summer, would in one year preach one hundred and four sermons. He would speak chiefly to one congregation; but if he had a new congregation on every occasion, he could say at the end of the year that he had presented his views of the truth to one hundred and four thousand people.

Now then I will assume that one of Dr. Brittan's articles is worth as much in defense of Spiritualism as any single, sermon is worth in defense of Orthodoxy Is this fair? Yes? ,Very well. Then estimate the value of Dr. Brittan's article in the Boston Herald, which is seen and read by more than three hundred thousand people! on the supposition that one paper is read by three persons. One article, which could hardly have cost Spiritualists, more than forty dollars. is more effective than all the preaching of a city pastor during three years. Where the chy pastor, under the most favorable conditions, reaches one hundred thousand people in a year-and this he never can do speaking to the same congregation—your Editor at Large in one day speaks to three hundred thousand.

Such papers as the Boston Herald, Rochester Democrat, Toronto Mail, Cincinnati Enquirer, Boston Transcript. Hartford Times, and many others of large circulation and influence, have opened their columns freely to hear what we have to say in defense of our sublime truths. We can well afford to keep this veteran journalist at his good work. .. ow that the opportunity comes, let it not be said that Spiritualists were indifferent to the needs of the time. All honor to a press that has shown its independence of a false public sentiment, and that has been willing to hear both sides

of a question second in importance to none that has ever stirred the heart of humanity. I say: Let the good work go on.

ork go on.

"There Is'a light about to beam,
There is a fount about to stream,
There is a midnight blackness
Changing into gray:
Aid the dawning, tongue and pen.
Aid it; hopes of honest men,
Aid it; hopes of honest men,
Aid it; hopes of honest men,
Aid it; for the hour is rips.
And our earnest must not slacken
Into play.
Men of thought and men of action.
Clear the way!"

Spiritualist Meetings in Boston. New Era Hall. - The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 105 A. M. J. B. Hatch, Conductor.

Paine Memorial Hall,—Children's Progressive Ly-cenn No. 1 holds its sessions every Sunday morning at this all, Appleton street, commencing at 10% o'clock. The pub-ic cordially invited. D. N. Ford, Conductor.

Berkeley Hall.—Free Spiritual Meetings are hold in hisball, 4 Berkeley street, every Sunday at 10) A. M. and C. M. The public condully invited.

Highland Hall.—The floxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 74 P. M. Regular lecturer, W. J. Colville.

Engle Hall. Spiritual Meetings are held at this hall, 618 Washington street, corner of Essex, every Sunday, at 104 A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

provided,

College Hall.—The People's Spiritual Meeting (formerly held at Pythian Hall) is removed to this hall, 31 Esses street, second flight. Services every Sunday at 10½ A. M., and 2½ and 7½ P. M.

Ladies' Aid Parior.—The Spiritualists' Ladies' Aid Society will hold their meetings at their Parior, 718 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.

Chelsen.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station. Sunday next, conference in the afternoon. In the evening, W. J. Colvilie will occupy the platform; subject, "Pyramids of Egypt—What do they Teach?"

knowing Dn. Brittan as an able journalist, and having some knowledge as well of the press of this country. I never for a moment doubted that he would be successful.

It is a mistake to suppose that the journalism of today is but a reflex of public opinion. That the press is and always has been conservative. I do not deny; that it likes to be on the popular side of great questions, is apparent to all. But the man who stands at the helm of a great newspaper in these modern times is not at heart a bad man. He is the product of the civilization of today. He is not a religionist. Over him superstition holds no sway. He is broad in his views of men and things. He believes that right is better than might; truth than falsehood; and, as

"Humanity sweeps onward toward the circle of the younger day,"

"He is prosent to all but the press of this country. This is indeed a "Happy New Year" to our Lyceum, which opened yesterday under the most flattering auspices for another season of labor. While the angel of death has visited many of our sister Lyceums, and taken from them some of their most active workers, our little family circle has not as yet been broken. To the Brooklyn and Cleveland schools we would extend our heartfelt sympathy: Brother and Sister Howard of Brooklyn have been called upon to part with their three little ones, Rosa. Daisy and Angle—their all! and while their bereave ment is great, and the sympathy of each member of allietion, we would have them remember that death is but the beginning of life, and that "your loved ones are still with you."

The order of exercises at our Lyceum yesterday was as follows: Selections by the Orchestra; Silver Chain recitative.

The order of exercises at our Lyccum yesterday was as follows: Selections by the Orchestra; Silver Chain recitation; Bauner March; reading, recitations, vocal and instrumental music by Alfred Millican, Mamie Ellis, Bertie Kemp, Albert Rand, Gracie Burroughs, Alberta Felton, George Felton, Hattle Morgan, Jennie McIntyce, Laura Brickett, Carrie Shelhamer, Nellie Welch, Carrie Huff, Flora Twitchell, Bessie Stevens, Emma Ware, Canufa Russell, Arthur Rand Eva Folsom, Kittle May Bosquet, Julia Bickseker, Minnie Goldthwait.

Goldthwait.

Remarks were also made by the Conductor. During the exercises we were favored by two very fine selections by Miss Lizzle J. Thompson; also a violin solo by Miss E. Dawkins, both of which met with merited applause. Miss Thompson is to read before our Lyceum every Sunday during the month of January. The Physical Exercises and Target March closed the day's proceeding.

Soc'n Shavenut Sulcitual Lucena.

The Physical Exercises and J. B. HATCH, Jr., day's proceeding.

Sco'y Shawmut Spiritual Lycoum.

Roston, Jan. 3d, 1881.

PAINE HALL.—The new year opened auspiciously, and the members and friends net wishing each other a "happy one," and that ho cloud might come across the sky to fiff with gloom what should be warmed with heaven's sunlight. Certain it was that no cloud ob scured it to day, as the bright eyes and rosy checks of the little ones testified. Though in midwinter, we feel as if we were in summer land as we meet on Sunday morning to engage in the pleasant exercises of our school. Love and harmony dwell in our midst, and where they are there is heaven.

There were recitations by Flora Frazler, Louis Buetiner, Esther Orlinger, Frank Tingley, and Jennie Bickaell, by request; somes by Miss Helen M. Dill, and a duett by Sadie Perkins and Mary McDermott. Our good friend, Dr. Richardson, who is ever ready with a kind word of encouragement, responded to the call of Mr. Burrill. The causthenics, led by Miss Dill, were in unusually good time.

with a kind word of electrizement, responded to the call of Mr. Burrill. The caltsthenics, led by Miss Dill, were in unusually good time.

The orchestra played some fine selections during the session, and too much cannot be said in praise of our efficient musicians.

Mr. Burrill as Conductor made some excellent remarks, urging all to be more zealous in the new year upon which we have entered. The exercises closed with the Target march. F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1, Sunday, Jan. 2d, 1881.

College Hall—The meetings last Sunday at this hall were well attended and full of interest. In the forenoon Eben Cobb gave us an inspirational discourse on "Political Economy," a subject chosen by the andience, which was well appreciated in its delivery. In the afternoon an essay was contributed by L. A. Gronhund, on the "Position of Woman in the Cooperative Commonweath"—a well defined and practical conception of woman's true sphere. At its conclusion an ani tion of woman's true sphere. At its conclusion an ani mated discussion followed. In the evening Mrs. A. W. Wildes favored us with an excellent essay on "The Effect of Spiritualism on the Hearts and Homes of the Poor.".

LADIFS' AID PARLOR, 718 WASHINGTON STREET.— The test circle and conference held in the Ald Parlor, Sunday, Jan. 2d, was the fifth one of these meetings, and the Society is happy to announce to the public that the enterprise of having Sunday meetings is duly ap-preciated, and the services have proved to be success full—having a steady increase of attendants each Sun-day, all acknowledging the beautiful barmony of feel, ing that seems to permeate all with its softening influ

day, all acknowledging the hearitiful harmony of feeling that seems to permeate all with its softening influence.

Every Sunday afternoon a test circle is held, different mediums giving their services; in the evening, there is a general conference, presided over by Dr. A. H. Richardson, and speaking by many of the veterans in the cause, such as Drs. Stoier, Greenleaf, John Wetherbee, Mesers, Lincoln, Weymouth, Mrs. Dr. Perkins, also Mrs. Cella M. Nickerson, a young and promising inspirational speaker, and improvisor of songs.

When the fact becomes generally known that the proceeds of these needings are given with judicious care to the poor of Boston, the Society cannot fail of accomplishing the two joint objects for which it was started, viz., to have a place of meeting where the two worlds could blend together harmoniously, and assist suffering humanity both physically and spiritually.

All speakers and mediums are cordially invited to meet with its and help on in the good work.

Mrs. A. A. C. Perkins, Chairman Com.

The Society that convenes in this cosy little place every Friday afternoon and evening, is still working quietly and steadily on for the good of suffering humanity. The average attendance of working members is unusually large, and nuch work accomplished. In taking the lease of the hall upon themselves the ladies of the Society incurred quite a heavy expense; but by the kind assistance of many friends they have been enabled to fit up their place of meeting in a neat and comfortable manner. Many thanks are due all such friends and the members one and all unite in expressing their thanks to Mr. E. W. Smith, of the firm of Smith Brothers & Co., for the gift of an elegant organ, to add by its sweet, soft, melodious strains, to promote harmony and good feeling within our little room, and that the kind spirits and guides of our Society keep him in their fostering care is the ardent wish of us all. Our thanks are also due Messrs, Keeler and Ackerly for their efforts in giving the Ald Society a ben fit ma

W. J. Colville's Meetings.

W. J. Colville's Meetings.

On Friday, Jan. 31st, a very interesting Old Year's entertainment was held in the parlors of 94. Pembroke street. Nearly one hundred and fifty people were in attendance. The exercises were varied and interesting: readings, recitations, songs and instrumental musle in addition to inspirational oratory were furnished by the following professional and amateur artistes: Mrs. Jennie Morris, Madame Frier-Bishop, Miss Greenleaf, Miss Green, Miss Friend, Mr. Edward E. Parker, Mr. J. W. Firtcher and W. J. Colville-each contributor to the enjoyment of the company receiving hearty and well merited applause. At 10:30 r. M. supper was partaken of in the dining room. At 11:15 at least one hundred people joined in an impres ive service, conducted by Mr. Colville's guides, appropriate to the close of the old and birth of the new year. Shortly after midnight the company dispersed, wishing each other every blessing for the new year. This pathering was pronounced by those prevent to be one of the most delightful which has yet been held—a spirit of perfect harmony pervading the whole of the large assembly.

On Sunday last, Jan. 2d, New Year's services were

of perfect harmony pervading the whole of the large assembly.

On Sunday last, Jan. 2d, New Year's services were held in Berkeley Hall. The congregation at 10:30 A. M. was large and representative. Mr. Colville's inspirational discourse was a practical appeal to every individual to realize his own importance in the great workshop of the world, and to remember that no one but himself can do his work. The motto given to this congregation as their watchword for 1881 is "Overcome evil with good." From this text Mr. Colville's inspiring induences spoke at length, and very carnestiy—

their lecture being a plea for toleration and universal kindness. During its delivery honorable mention was made of the great and noble souls who had passed from their fleship hodies during 1880: notably Lydia Maria Child, Lucretia Mott. Dr. Chapin, and most recently of all that earnest Spiritualist, Epes Sargent. The lecture was regarded as one of the speaker's happiest efforts—the poem following it drawing forth similar praise.

The lecture was regarded as one of the speaker's hapniest efforts—the poem following it drawing forth similar praise.

At 3 P. M. George A. Fuller delivered a very fine discourse on "Jesus of Nazareth; his Teachings Compared with those of Modern Spiritualism." Mr. Fuller
has won golden opinions from this congregation, who
are always delighted to welcome him to their platform. His effort of last Sunday has only deepened
their favorable impressions of himself and his work.

At 7:30 P. M. a New Year's vesper service took the
form of a compilmentary benefit to Mrs. Jennie Morris, the Society's talented organist. The musical numbers were very finely rendered, the solos being peculiarly effective. The leading soloist were Madame
Fries Bishop, Mrs. Morris, Miss Mabel; Mrs. Woodward and Mr. Colville. Each of these vocalists was
presented with a very handsome floral tribute. Mrs.
Marshall and Mr. William Marshall received much
applause for their fine plano and violin accompaniments; the same need of praise was also deservedly
extended to the lady (name not known to us) who act
ed as accompanist to Mrs. Morris. Madame Fries
Bishop is a lady of great talent, and deserves a grateful expression of regard for her kindness in volunteering her services to a Society with which she has only
been connected for a very few weeks.

Between the first and second parts of the programme
Mr. Colville delivered a brief inspirational address,
followed by a poem on "Music" and "No Sect in Heaven" the subjects being chosen by the audience.

Next Sunday, at 10:30 A. M., Mr. Colville will lecture
on "The Divine Law of Birth." and at 3 r. M. will deliver a discourse his guides will review Mr. Sargent's latest work, "The Scientific Basis of Spiritualism."

On Friday, Jan. 7th, Mr. Colville will resume his regu
lar Friday afternoon public receptions in the parlots of

On Friday, Jan. 7th, Mr. Colville will resume his regu

On Friday, Jan. 7th, Mr. Colvine will resume his regular Friday afternoon public receptions in the pariors of 44 Pembroke street, at 3 v. M., to which the public are cordially invited. In the evening, at 8 o'clock, his course of lectures on "Revelation" will be resumed; subject for Jan. 7th, "The Woman Clothed with the Sun."

Mr. Colvillo is open to engagements out of town for Tuesdays and Wednesdays. He is also ready to offi-ciate at funerals. Address 94 Pembroke street, Boston.

Mr. J. William Fletcher

Mr. J. William Fletcher

Held Dec. 22d his usual Wednesday evening reception, which was very largely attended. During the evening, Messrs. Keeler and Ackerley gave one of their lightly interesting light scances, which, we are informed, was successful in every particular. After various phenomena, such as the playing upon musical instruments, ringing of bells. &c., a coat was called for, and, as it was thrown over the curtain, a hand came up and caught it. This hand then came over the curtain and wrote messages to the different persons present—in several instances signing the message with the full name of the spirit. In every case (our informant states) this was pronounced to be correct, and all present expressed themselves very much gratified with the result. This part of the programme completed, several rectations were given, and Mr. Fletcher was controlled for a time, affording many illustrations of his extraordinary mediumistic power. Miss liking gave some pleasing descriptions, which were acknowledged to be most appropriate. At a late hour the company broke up, and wishing their host the compliments of the season, repaired to their homes.

Sunday evening, 26th, Mr. Fletcher gave his lecture, "Vanderings in Egypt," which we need scarcely say was listened to with great pleasure.

Mr. Fletcher held his regular reception on Wednesday, Dec. 29th, which was well attended; during the evening many interesting phases of mediumship were shown — Miss Rhind giving psychometric readings from rings, gloves, &c., while Mr. Fletcher was entranced and presented the most satisfactory communications from spirit friends to nearly every one present.

We are Informed that on Saturday evening the elegant residence of Nathen Waschen, &c.

traneed and presented the most satisfactory communications from spirit friends to nearly every one present.

We are informed that on Saturday evening the elegant residence of Nathan Woodman, Esq., of Port land, was crowded to overflowing by the friends who had assembled to give Mr. Fletcher welcome on his second visit. After the interchanging of greetings and the rendition of some very pleasant music, the medium was controlled, and for an hour and a half questions were asked by the audience and answered by the controlling intelligence in the most complete and comprehensive manner—cliciting the warmest expressions of approval.

On Sunday Mr. Fletcher gave two lectures in the Army and Navy Hall, and as our informant avers, "was greeted by the largest audiences that we have yet had." In the afternoon the subject was "Old Truths in a New Light," and from first to last the speaker seemed to be thoroughly en rapport with both subject and audiency. He answered conclusively the Rev. Charles Havida, (formerly the "boy speaker.") who has recently denounced Spiritualism; and he showed that if ther was any truth in the Bible or sa cred history, the Spiritualism of to-day was but the "old truth in a new light." After the lecture many questions were asked, the most important of which was, "Shall we 'test' our mediums?" "This question was asked in order to give the questioner's own way. It was answered satisfactorily, and left no room for doubt as to the position of the guides upon this vexed subject."

In the evening there was, despite the severity of the

In the evening there was, despite the severity of the In the evening there was, despite the severity of the weather, the largest audience of the season, who list-ened with the greatest interest to the brilliant discourse upon the "Salvation of the World." Thus closed the first Sunday of Mr. Fletcher's present engagement. He will lecture at the same place next Sunday, when it is expected there will be still greater interest—the subject for the afternoon being are Mediums, and Shall we Test Them?"

Movements of Lecturers and Mediums.

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

C. B. Lynn will speak in Rand's Opera House, Troy, N. Y., during January (address No. 5 6th street); in New York City during February.

Capt. H. H. Brown speaks Sundays Jan. 23d and 30th in Willimantic, Ct. Can be engaged for week days after the 20th and for the first two Sundays of February, by addressing him at that place.

John N. Eames, inspirational speaker, will answer calls to lecture. Address 148 Cambridge street, Boston, Mass.

George A. Fuller, of Dover, Mass., lectured Sunday, Jan. 2d. in Berkeley Hall, Boston, at 3 P. M.; and at 7:50 P. M. in Temple of Honor Hall, Chelsea. He will probably lecture next Sunday, the 9th, in Chelsea in the afternoon, and in Salem in the evening.

Dr. A. B. Spinney, of Detroit, having fully recovered from the effects of a severe illness, has in preparation courses of lectures on scientific, spiritual and liberal subjects, and proposes to devote his time from the 3d to the 22d of each month to their delivery. He has also about thirty lectures upon physiology, temperance and popular subjects, of which he will avail himself as occasion may require. Circulars announcing subjects, terms, and other particulars may be had upon application to A. B. Spinney, M. D., 204 Woodward avenue, Detroit, Mich.

Eben Cobb, inspirational speaker, and Mrs. A. L. Pennell, test medium, will occupy the platform of the Spiritualists' Society at Peabody, Mass., on Sunday, Jan. otin.

Miss Lottle Fowler was to leave Boston for Providence, on Tuesday, Jan. 4th.

Moses Hull concluded a successful course of lectures in Cartier's Hall, New York City, on Sunday, the 2d inst. The hall was crowded with an enthusiastic audience. On this occasion he delivered by request his famous lecture on "The Spirits of Devils."

On Sunday, Jan. 9th, Moses and Mattle Hull hold meetings in Hartford, Conn. About the middle of the present month they go to Vineland, N. J., from thence to Linesville, Penn., and on to the West.

Mrs. A. E. Reed, of Hartford, Ct., is stopping for a short season at No. 52 West 28th street, near 6th Avenue, New York City. Dr. Grover, the healer, will leave this city for Florida on the 10th inst., and will be absent from six to nine

weeks. In the meantime patients can obtain medi-

cine from Mrs. Grover, at 162 West Concord street. Prof. Wm. Denton will lecture at Cartier's Hall-23 East 14th street, New York City, at 10.45 A. M., and 7:45 P. M., on Sundays, Jan. 9th, 16th, 23d and 30th. Subjects for Jan. 9th: Morning, "Has Man a Spirit, the Unseen Counterpart of the Body?" Evening, "The

New Religion." On New Year's eve, the local friends of Capt. H. H. Brown gave him a reception and filled his house in Willimantic, Ct., with cheerful faces. Several hours of pleasant social intercourse were enjoyed, and the party separated at the close of the old year with many good wishes for '81-leaving behind them many tokens of warm appreciation in the shape of provisions, house-

hold goods and money. Dr. L. K. Coonley lectured Sunday, Jan. 2d, after-noon and evening, in Lawrence, Mass., on subjects and questions from appreciative audiences; and before the close of each meeting gave many psychometric read-

ings acknowledged to be correct. He will speak for the Society in Worcester, Mass., Jan. 23d, and give character readings. Wishes engagements on reasonable terms. Address. 9 Davis street. Boston, Mass.

Mrs. Clara A. Field would like to make Sunday engagements to speak wherever her services are required. She makes psychometric readings from the platform, at the close of each service, an adjunct of her lectures. Address her at 19 Essex street, Boston.

Dr. H. P. Fairfield speaks for the Spiritual Society in Meriden, Conn., Sundays Jan. 9th and 16th. He would like to make engagements for the two last Sundays in January. Address Stafford Springs, Conn.,

Mrs. Nettle Pease Fox has entered upon a second year's engagement as the regular speaker of the Spiritualists' Society at Moberly, Mo., under the most en-couraging prospects, the audiences in attendance being much larger than at any previous time.

A correspondent writes, stating that "Mrs. R. Shepard-Lillie, at the close of her Sunday evening lectures in Fraternity Hall, corner Fulton street and Gallatin Place, Brooklyn, gives poetlo readings of character typical of the soul's unfoldment, with spiritual names by guardian spirits; and, if conditions are favorable, sees and describes spirits so that they are recognized.'

Death of John Pope.

Death of John Pope.

John Pope, the artist, died of pneumonia after an illness of a week, on Wednesday evening, Dec. 20th, at his residence No. 236 Fourth Avenue, New York. Just before dying he called for his paint-brush and passed away holding it in his hand. Mr. Pope was about sixty years of age, and has attached to himself by his genial habits a large circle of friends. He was born in Gardiner, Me., and developed his talents as a painter when a boy of sixteen. He went to Paris, and studied for a while under Conture, and then visited Italy and studied the works of the great masters. Returning to this country he established his studio in Boston, and devoted himself principally to painting portraits, although he executed some landscape pleces hesides. He came from Boston to New York about twenty-five years ago and has remained here ever since, doing a profitable basiness in his profession. He was elected an associate of the Academy in 1857, and was one of the founders of the Academy in 1857, and was one of the founders of the Academy in Society. He was twice married, and his second wile with two children, a boy and a gift, survive him.

N. Blanchard.

Mrs. Hardinge Britten's Severe Sickness.

To the many kind correspondents who address letters of farewell to my wife, which I grieve to announce she is at present unable to answer. I beg to say she has been confined to her bed for the last few days with a severe attack of throat disease, partaking of the character of diphtheria and quinsy. As I now write, there is no amelioration of her case, and I write this notice to excuse myself and her from replying to correspondents until some favorable change takes WILLIAM BRITTEN.

152 East 52d street, New York, Dec. 31st, 1880.

The next Sociable of the Second Society of Spiritualists, of New York City, will be held at Cartier's Hall, 23 East 14th street, Friday evening, Jan. 14th.

That low, nervous fever, want of sleep and weakness calls for Hop Bitters.

TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZÖLLNER.

Professor of Physical Astronomy at the University
Letysic; Member of the Royal Saxon Society of Sciences; Foreign Member of the Royal Astronomical
Society of London; of the Imperial Academy
of Natural Philosophers at Moscove; Honorary Member of the Physical Association at Frankfort-on-the Main; of
the "Scientific Society of Psychological Studies." Parts; and
of the "British National
Association of Spiritualists" at London.

Translated from the General with a Professor

Translated from the German, with a Preface and Appendices, by

CHARLES CARLETON MASSEY,

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"Mesmerism, Spiritualism, Witchcraft and Miracle," "Agassiz and Spiritualism," etc.

cle," "Agassiz 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 Witchcraft then and to-day's supermundane phenomena are the same; and found also that intervening Witchcraft historiaus, lacking or shutting off to-day's light, left unnoticed, or illogically used, a vast amount of Important historie facts, and set before their readers erruneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witchcraft had its origh, 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 exergious shoriconings and misleadings by the historians, Hutchinson, Upham and others who follow their lead.

The work is worthy of general perusal.

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This large volume of 800 pages, 8vo.—rich in descriptive thenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communica-tions from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world ranks as the most interesting and will doubtless prove the

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