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The Rostrum.

FFrom the Chicago Daily Times, 1 The Spiritual Harvest of the Year.

A Lecture Delivered before the First Nocicly of Spiritualists in Fairbank Hall, Chicago, Ill., Sunday Evening, Dec. 26th, by

MRS. CORA L. V. RICHMOND.

"Behold, I bring you glad tidings of great joy." Spiritualism is of no country, nation or people. It belongs to humanity; it is the possession of the world of souls.

In the seven months that you have not assembled. during which time our medium has been absent in a foreign land, we have not been idle. There have been about fifty public addresses, and as many more private and exceptional ones, to people of varied' rank, condition, profession and station, but mostly Spiritualists. In London, probably the largest centre of enlightenment the world now offers, representative minds from every class of the people are Spiritualists. There were members of the Church of England, dissenters, perhaps Roman Catholics, and certainly liberal minds of various denominations, who were, nevertheless, Spiritualists. In all the larger cities of England there are associative bodies of local societies of Spiritualists. But these do not represent all who believe in and accept spirit communion. Nevertheless our medium was invited to address these societies, and with earnestness, cordiality, hospitality and a true spirit of fraternal recognition they send you, Mr. President, and your Society, greetings as Spiritualists, from Nottingham, from Manchester, from Newcastle, from Edinburgh, from Glasgow, from all the cities where varieties of thought, occupation and opinion have kept people apart for centuries. In Edinburgh, the city of classical learning, where sectarian bigotry less than two centuries ago would have driven one to the gallows or to the stake or to the prison for believing in spirit communion, there are those among all classes and denominations who accept it, and the chief p interested in the movement there is represented by the clergy. In Glasgow, the centre of commerce in the north, there is an abiding interest in the spirit of progress. In Manchester there is a spirit growing up, strong and steadinst, not alone for that which is phenomenal in Spiritualism, but deeper still for the spirit of Spiritualism. Then, as we referred to Nottingham before, there is a cenire of strong and earnest workers, where the mediums convened to receive our instrument, and where a spirit of true cordiality was sent to you from over the sea. The last expression of good feeling was in London, and came in the form of a distinct expression of gratitude for the presence of our instrument there, and a cordial recognition of all that the Western World is doing in the advancement of human thought, and chiefly in this direction of Spiritualism. For while this subject is popular, socially, in England, and while there is no fashionable circle, no intellectual class from which this is excluded as a subject of discussion and investigation. legally it_is under ban; for there is an old-time law that witches shall be hung, and that sorcerers and those that are engaged in black art, and chiefly fortune-tell ers and vagrants, shall be imprisoned; and under this law not only Dr. Slade was arrested, but honest me dia, professors, graduates, are liable to be arrested at any time, and several of their own countrymen have been imprisoned for three months at a time for exercising the genuine gift of mediumship and holding communion with departed friends-and the more gen uine the mediumship the more sure the punishment. Yet such is the spirit of civilization in England that at this hour professors in the universities, ministers of the gospel, the fashionables of London, meet and hold scances in their houses, give parties and receptions while at the same time these very media are under the ban of English law. Such are some of the inconsistencies of the government that does not keep pace with the enlightenment of its people, and such some of the differences in the privileges enjoyed between the two nations. This is only referred to as illustrating that there is more than the mere external aspect of Spiritualism. It nowhere has taken the form of creed, organization, or local institutions-but higher than all these is the spirit of Spiritualism that is everywhere apparent; that reveals itself from crowned heads to the lowliest in the cottages, and imparts its life, its vitality, and chiefly its promises to those who are looking heavenward for the new revelation. Materialism is not wanting there; it has its devotees those at the shrine of science, some of the most brilliant minds of the age leading- the van. There is no ranting and storming after the Bradlaugh school, but an earnest and distinct skepticism that has taken possession of some of the shining lights of church and sci ence. Opposed to this there is no power of church to vitalize that faith that has gone out in the midst of Christian conflicts, that has run the gauntlet of Roman Catholic and Protestant persecutions, that has extinguished many times the fires on many altars, and left ashes and desolation over nearly every foot of English territory. No revival of the ancient faith is possible under the ancient forms. The skepticism of modern times requires necessarily the spirit that is here and now, that will kindle the life of the spirit of truth, and make religion no longer a mockery of human wants and human needs. Singularly enough, while in England, socially and otherwise, the scientific skepticism leads minds to the investigation of Spiritualism in privato scances and popular places, in Ireland there are manifestations of spirit already distinctly avowed and well attested in public places, like that of Knock, while visible apparitions make the people worship at the ancient shrine, betokening a revival of faith on the very altars where faith has been put to death. Nor blot out. It is because it is the spirit of man; it is the | power that acts upon you here to day is not confined to | my wife retired, a younger sister of hers mate- and person of the medium, as she was plainly

will this be confined to the Roman Catholic church FIRST PAGE. - The Rostrum: The Spiritual Harvest of the alone. There will be other shrines and other altars. even in Protestant, skeptical, materialistic England and America, where the new light and new manifesta tion will appear, not through media, not through Spiritualists, not among those who have been forced to adopt by conviction the faith, but among the unbelieving, as unbelieving as you were before this light came to you, before the word was spoken.

If Mr. Wallace can find time in the midstof scientific pursults to study carefully and analyze the manifestations of Spiritualism; if Mr. Crookes can take three years out of his young and aspiring life to carefully study the phenomena of Spiritualism; if Mr. Zöllner can pause in the midst of greatest activity, and if five or six other Professors in Germany can stop in the midst of the nineteenth century when materialistic and scientific problems are pressing upon them, and listen to this voice and inquire its meaning, the average man or woman has plenty of time to inquire also; and they are inquiring, for at the loom or the wheel, wherever their duties or labors call them, with hands stain ed with toil or delicately be jeweled, there are still those who do pause and do inquire. Out of the midst of one of the manufacturing towns of England a man has been taken at forty years of age, without education or cultivation of schools, and nightly speaks to crowded audiences in Liverpool, uttering the words of statesmen departed, of wise ones gone before, challenging the attention of the clergy and the press, who report verbatim his utterances, and these utterances compare favorably with those that were known to be given while the controlling spirits were still in the form. Out of the midst of England's lowly life a young man has been raised up to speak the word of truth and inspiration in their very midst : is now traversing town after town to spread the gospel of Spiritualism, and yet there is time and eagerness to welcome those from America who come laden with any new fact or new word, and to receive your speaker, after five years' absence, with even greater affection and enthusiasm than were manifested on the preceding visit. Then what have you to show? During the months

that there seemed to be negation, and while outwardly the spirit has been growing, you have measured your strength, you have understood your needs, you have seen your longings, and from the shore across the seas. and from your midst, mediums have been strengthened, and have spoken stronger words and higher truths, and there has been better unfoldment. You have known of the growth of years in these few months. Not only is this true, but the present hour is an hour of great results. You are not only witnessing history, but you are making history. It is a spiritual epoch that you are now encountering.

England may be busy with her wars and rumors of wars ; she may have enough on her hands to attend to Ireland, to watch the interests of Greece, to attend to the war in Africa, to prevent Russia from entering Constantinople, but with all these agliations politically she has also time for that which will solve all questions of Church or State, namely, the presence of the spiritual power in the minds of statesmen and people that shall meet the needs of the hour and fulfill the demands of the enlightenment of the nineteenth century; learning this, her problems will cease to trouble her the murmurs of war will no longer discourage, and she will rise up in spiritual as well as in material

strength to do better that which she has to do. Here also there anetiona popular mind, but from the season of depression you have risen on a strong wave of political and material prosperity. We pray that they may not drown the voice of the snirit that was needed after the battle-cry of the rebellion was over, after your loved ones had been removed by bloodshed into the other world, after the low moans, the cry of the agonized mother whose heart had been wrung with angulah because her first born was slain. There was need of love and earnestness then; it came in your hour of need; it uplifted you at the point of your peril; it gave you warning h your danger: it carried you through safely because of the spirit. See to it that in the hour of prosperity you do not overlook the hour of prayer; see to it that the spiritual also shall have equal attention with the mate rfal, and if with your various individual affairs you are

subtle essence and element that solves and enters into | your visible presence, but angels and ministering | rialized, but her face and features were also and forms the mystery of existence that is at once so all-potent and all-powerful.

You have no fear to bring you together to-night. There is no bond of faith or pledge, there is naught in the external world that by sign or token can cause you to be here, save the very spirit that brings you here. And at this hour we could summon from the various cities of America and England those who would join heart and hand with you, that by an invisible cord and impalpable voice and a spiritual understanding would We are one with you," This Free Masonry of say: the spirit, this subtle link that connects you with all who are your brothers and sisters, wherever they may be : this silent archway that unites you with those who are afar, also bluds you together who are here assembled, and though you speak no outward word of recognition, though there is no glance of eve that is familiar. the heart and the spirit respond, and thousands in the upper air respond also with the silent amen. Our churches and our choirs are invisible, our shrines and our altars are those within the soul. We build up no temples and no outward offerings save these flowersthat are the gifts of loving hands, but there is a temple greater and deeper far. St. Poter's may tremble, and St. Peter's may shake on its foundation, for it is the temple of humanity rising up in the very midst of the thunders of the Vatican, striking the old time foundations at their very sources, tearing away the stole of the priest and giving there the robe of the angel instead, and making him who gazes upon the apparition of the virgin turn pale if he wear priestly garb, while the mother and the child are exalted because they see

not the form, but the spirit that is above the form. There shall also be other signs and tokens. The church of truth, is rising in the midst of humanity, building itself silently and surely in your hearts; and It is not materialism, it is not skepticism, it is not athe ism, it is not doubt nor infidelity, but it is a strong large, enduring, universal faith, merging humanity into one great spiritual fraternity, and worshiping the one God that is above all. It will not take you into the slough of despond ; it will not drag you into the depths of materialism. It can see creeds demolished without demolishing faith in truth or in God. It can even see every stone totter and fall around you from the temples of outward worship, while the true temple of the spirit is rising in your midst, and you are growing strong and glad because of it. It will not demolish churches : it will not burn altars; it will not, as did Cromwell, de vastate lands, and shrines, and people, because of its hatred of priesteraft, but it will out of graves make flowers grow, and out of the desolute places make beautiful, shining archways of light, and out of oldtime errors will cause to creep new vines of spiritual truth that shall blossom and shed their fragrance all around.

Human hearts and sepulchres shall be illuminated by its presence, for the dead shall walk forth clad in the raiments of light, and your spiritual graves shall be opened, and you shall be set free from the charnel houses of fear and shame that have devastated the Christian lands. There will be no word of harshness snoken, there will be no battering away at the outer doors of the temple of error, but within, even by the shrine itself, it will appear as the filly of peace and the white light of immortal love. And lot the walls will part, and the angel hosts will come in and take their abiding places there, as they have taken them in your hearts and at your mo altars and this will be

spirits and hosts in the upper air are but using you as the forerunners and heralders of that light that is fully dawning.

Nover since the world began was there as great a spiritual harvest as in the present year. Never did the golden fruit hang so fair and ripe on the tree of spiritual promise. Never were the sheaves so full of that seed which shall be sown in the spring-time of the nations. Never was there greater cause for rejoleing, and the final thought is that, out of the harvest of this year, another and another generation shall reap the golden fruitage, and upon the vine of life the purplo grapes shall hang that yield to the spirit of man the wine of the kingdom of God's truth.

Lovingly, joyonsly, gladly we give you greeting, and welcome you to your usual worship. With one accord the band of spirits that have presided over this society greet you. With one accord we receive your greeting and welcome. With one accord we seek for that fu ture that shall unfold more and more of the split of truth and cause you to clasp hands with the wise and the good of all nations of the earth, who are your brothers and sisters at this hour.

Spiritual Phenomena.

FORM MATERIALIZATION.

To the Editor of the Banner of Light :

A few days since I chanced to call at Mrs. H. Fay's residence, No. 14 Dover street, Boston, just as a private séance was about convening. which I was kindly permitted to attend. From what I then saw I was satisfied that Mrs. Fav the presiding medium, is gifted with material izing powers of a high order. After the séance closed I arranged with Mrs. Fay for a séance for Friday evening, the 31st of December, 1880. at which no other persons were to be present save herself and husband, Mr. S. A. Hastings, (the conductor of her séances,) Miss C. H., an English lady, lately from Santa Barbara, Cal., and myself. At the time I made this engagement with Mrs. Fay I had never met Miss C., who had sent a letter of introduction to me from my daughter Esther, written a short time before her decease, last July, in California, in which she particularly requested that I would assist her friend during her intended visit to Boston, in her investigation of the materializing phenomena, accompanied with remarks that led

me to believe that though a novice, Miss C.'s presence would not seriously disturb the nicely adjusted conditions that are so imperatively essential on such occasions to insure satisfactory results. I next called to see Miss C., whom I found delighted with the arrangement I had made, and who, at my suggestion, proposed to call at Mrs. Fay's some thirty minutes previous to the commencement of the scance, that they might mutually become somewhat acquainted before entering the circle-room.

On Friday (previous to the eve

very imperfect. "Then) another female spirit came just outside the curtain, clothed in a black (apparently silk) dress. Her features, also, were imperfectly developed, but on every occasion of her repeated returns to and from the cabinet they became more and more distinct, until I was finally enabled to perceive in them an emaciated likeness to my wife's eldest sister, who passed away in New York City after a lingering illness twenty of more years ago. I said, "Why, you look like my wife's sister C.; but why are you so thin in the face, and why do you come clothed in black ?? The presiding guide of the medium told me in reply that this was the first time the spirit had ever materialized, and that, in accordance with spirit law, she had to appear just as she went, very much reduced in flesh by her last sickness, and in like garments to those in which her earthly form was buried. I may here say that my wife had four sisters, all of whom are in the spirit-world, the three younger of whom have several times materialized their spiritforms, through different mediums, in my presence, whilst this eldest sister had never, to my knowledge, shown herself before that evening.

NO. 17.

Many spirits came in quick succession, among whom was my daughter Anna, whom I identified with tolerable certainty, although like those of others her features were imperfectly developed. My daughter Mary also came in like manuer.

After several other manifestations, a male form was presented, whose features were so much better developed than those preceding had been, that I readily identified a brother of my wife. Like him the form was stoutly built, and had a very heavy beard. He came wearing a pair of black pants, buttoned over what looked like the upper part of a white shroud. fle seemed very happy, and more than once jubilantly kicked out his right foot with great force. On my asking why he came in so singular a costume, the guide of the medium told me that, like his sister, this was the spirit's first appearance in materialized form, and that he came in accordance with law, in like garments with those in which his lifeless body was interred. He was not at all emaciated in appearance, as was his sister, which seems to accord with facts, as he died very suddenly in a fit, while in full habit of body. Two of my wife's brothers have several times materialized in my presence, but this was the first time I have known this one to materialize.

The above I give as specimens only of the many spirits who materialized during the evening, numbering in all, I should think, more than a score, most of them presenting their forms many times. In several instances two spirits showed themselves at the same time, but imdeveloped, especially in fo occasion I went to the cabinet, by request of the guides of the medium, and closely inspected two of these spirits that stood side by side, just within the open curtain. The face and features of one of them were quite well defined, much more so than the other, whilst the bodies of both resembled mere skeletons, dressed in apparently shapeless white linen or cotton. I stood close by the cabinet for several minutes whilst these spirits were striving to make their faces plain to me. They would draw the curtain suddenly one side and present both their faces at once close to me. At each presentation they appeared plainer and plainer, until the one (to whom I had given a card) already there, but on my right became as distinct and intelligent as the face of any living human being-the features of the other not so distinct, but yet quite discernible. Finally, after retiring for a time, they each presented a face (without the form). at the same time, at openings in the curtain, when their features and faces both became so which might exert an unfavorable effect on the distinct that there was no mistaking them for anything else than intelligent human beings. came stronger at each successive appearance. Several cabinet spirits came out fully materialized, among them a very tall, graceful female spirit, magnificently attired in white cambric, with a redundance of flowing lace of the finest quality, which streamed in scarf-like volumes from her head and person, whilst her superabundant dress lay in ample queenlike folds about her feet. She came to each one of us and presented us all with carefully selected flowers from a bouquet she held in one hand, and also to appreciate the significance of some of the passed behind our chairs laying clouds of gossamer like lace on our heads. I have seldom seen a more beautiful spirit at any séance. Several of the friends of Mr. Fay and Mr. Hastings also materialized and came out to them. The features of some of these I examined closely, and found them to be accurately and naturally defined in every respect. Miss C. became exceedingly interested in the manifestations, and often gave expression to her enraptured feelings, which probably had its influence on the mind of the medium, for the manifestations toward the close of the séance became very strong and satisfactory. One of the guides of the medium now requested Miss C. to come to the cabinet and look upon the medium and the spirit both at the same time. The curtain was widely opened, and the spirit-guide commenced making flashes of light over the face and person of the medium, (who could now be distinctly seen by all present,) that so closely resembled the light made by lucifer matches, that I remarked that I thought the spirit present must have obtained some of them, (not however with a sinister intent,) and was using them in the cabinet. My curiosity was excited in this respect, and after Miss C. resumed her seat I went to the cabinet myself so as to inspect the proceedings more closely, when the guide of the medium left, and my daughter Anna took the emblematical star on her forehead. After her place and proceeded to light up the face

prosperous, be careful that the spirit is not starved. Great, indeed, and full of portent is the hour. Be cause Spiritualism is not an organization, therefore i is more subtle; because its forces are not visible and cannot be numbered, therefore the more distinct and powerful. It was said by the late Archbishop Hughes that he could not measure the power of Spiritualism; he could measure the power of the Protestan churches. The reason why, he said, is because they are numberless: we do not know where they are not we find them in every place; they are in all denomina tions; they are in all places of life; they are in all occupations and professions; they have no chosen schools, nor churches, nor priests, nor shrines, nor synagogues, nor temples, but they are the power of the nineteenth century. Not Spiritualists, remember but Spiritualism; not you individually or collectively but the power that is behind and in you and work through you, and is the spirit of that life to which you are turning. As the body is less than the mind, as the mind is less than the spirit, so the spirit is less than the soul itself; that is beyond and in all; and as your body cannot by any possibility be so great as the thinking, acting, living and loving principle that is within you, so there can be no organization, no society, no class, no school, that is as great as the prin siple of life which it expresses. This is why Spirtualism is all potent. This is why it can enter the Vatican as well as the cottage. This is why it appeals to those in palaces as well as to those in hovels. This is why it speaks all languages and gives all-interpretations. This is why it has meaning. for every class and grade of people, because all are immortal, because all belong to the spiritual kingdom; and because there is oom for all in the great kingdom of the spirit.

We say Spiritualism is neither Catholic, nor Protestant, nor any of the various dissenting denominations. nor is it Buddhistic, nor is it simply pantheistic, nor is it atheistic, nor is it atheism, nor is it infidelity, nor is it materialism, nor is it Mahometanism, nor is it Brahminism, but it is the spirit of all these, wherein no form, no church, no ostracism, no persecution, no State law, no distinct line of external form or faith can keep it from the spirit and heart of man. Build up walls and a dungeon; it will find its way thither. Make reeds as long as a scroll that would reach from here to the Orient, and it will teach through them the spirit of life. Array yourselves in stole of priest or sacerdo tal raiment, and it will rear up the child at your feet to teach the word of truth and promise. Persecute those who are its oracles; put them to death as the witches and martyrs were put to death ; a new generation will rear up new teachers, and its voice will be quenchless. Make laws that should drown, or burn, or put to death those who are its mouth pieces, and it still will find a voice in your very hearts it will haunt the houses where you put them to death, and over the graves of martyrs will rise a scroll of flame that history cannot

way: The word of promise will be spoken, the volces of children will add their glad thanksgivings, and there will be no more of war of creed against creed sect against seet, denominationagainst denomination but humanity will be greater than all, and the spirit o God and of man greater than any form of faith that man has known.

Oh I but could you see with the discerning eye of the spirit this hour that is predicted ; could you behold it now, as even its imminent signs and tokens are abroad in the world, you would neither despair, nor turn away nor be sorrowful nor dejected, nor would you feel that the world is hopeless, nor the state of man degenerate For there is in the midst of this darkness a shining light, a glorious strength and power, and a promise that can make you all exalted, and turn fear and hatree from your doors.

Resplendent with this promise, the Christmas time of the earth is no longer a festival of doubt and gloom and bloodshed, of martyrs slain or of Christ cracified but it is the festival of promise, of dawn, of the true birth of the spirit, of childhood, of all that promises the new life and the new Saviour, and the spirit of Christianity to the world. For while the body of Christ was born nearly two thousand years ago, his spirit awaits to be born in the hearts and the lives of nen, and this Christmas time and this Christmas fest val, this closing of the year, is more freighted with promise to that end than all the other years that have been since the star shone in Bethlehem. For now hu man hearts that have been estranged are gradually growing nearer. Nations' are fighting their last fight with fiesh and bondage and darkness, and rising to a ligher and nobler fate. There will be at last, ho war fare. Arbitrament will take the place of the sword and the fine thought and feeling of mankind will rise up against the desolating chains of darkness and against the bloody field of battle. And you shall se anon the new dawn of the new light, that strikes to the quick the heart of nations and rises up in rebellion against oppression, terror or doubt of any kind. A death has been stricken from the minds of many, and the shackles of fear are already clanking at your feet so the doubt that surrounds nations and the more ex ternal forms of human government shall be dispelled Clouds that have risen shall at last shower their rain and refresh the earth, and man - hall be redeemed. Toward the western world the nations turn with ey of longing hone. You are the centre and light of their eyes. The nations of the east look to you for strength Columbia is, whatever she may seek to be, the hope o the nations. Shall she disappoint them in spirit? Shall she turn away from that destiny that is before her; Shall she not rather, with uplifted hands and voice wipe from her garments the last stain of human gord do justice to the red man, kindle the flame of freedon more fully on her altars, and enliven her spirit with that new religion that pervades and permeates the soul, until at last her shrines shall all be free, and he temples the temples of the soul's worship?

Spiritualists, you are making the history of the future As the body is but, the instrument for which the spirit must work, that must perform also the work of the spirit, so the outermost circles of society and of reli glous organizations are but mechanisms carried on by the spirit of what is in your midst, and silently the volce that you have heard is entering even the charme aisle, taking its place by the side of the man of God in the pulpit, making him say words and giving forth thoughts new and strange to his people. This voice is a voice of living communion, of power, and presence with the spirit of truth. This little centre, for aught you know, will pervade with its slient influence and breath every denomination in Christendom, and the

called on Mrs. Rockwood, 14 East Springfield street, the widely and long favorably known trance and medical medium, on which occasion several members of my family, as well as other spirits, communicated orally with me. Referring to the proposed evening circle, my daughter Esther told me she was very glad I had arranged for her friend to attend it, and that her mother would be the first of our family who would appear in materialized form, and hand me a lily, after which she thought she herself would be able to appear so life-like that her friend Miss O. would recognize her.

On my arrival at Mrs. Fay's I found Miss C. was sorry to learn that Mrs. Fay feared her presence might not be favorable to the manifestaions; not because Miss C. was inharmonious in her feelings, but for the reason that her knowledge of the phenomena was so limited that it brought a disturbing influence to her own mind occurrences of the evening. As is usual, (so far as I have observed, with all materializing medi- After an hour or more the manifestations beums.) Mrs. Fay repeatedly solicited us both to examine the interior of the curtain cabinet in a full light, which I was pleased to find Miss C. (as I had done.) declined doing, as many experiences have taught me that such a course often exerts a deleterious influence on the proceedings of the spirits, from some cause that I am as unable to explain as it is for an expert in natural philosophy to explain how a blade of grass grows. I have, been thus somewhat prolix in preliminaries, that readers may be better able phases of phenomena I shall relate.

Almost immediately after the medium had entered the cabinet and the light subducd to meet the necessary conditions, and before Mrs. Fay had become entranced, one of her female guides in a fully materialized form, clothed in white, opened the curtain and told us that the mind of the medium was somewhat disturbed, and not exactly in a condition to admit of the best quality of manifestations. Shortly after this, my wife appeared, clothed as usual in brilliant white of exceedingly fine material, having a bright star in the center of her forchead. She approached and handed me a small bouquet of lowers, among which was a rose and a pink, but no lily, as I had been promised.

My wife came outside the curtain several times and embraced and kissed me, as is her usual wont: but her features were so imperfectly developed that were it not for other accompaniments I should not have been able to fully identify her. The star was significant of what I have been told, in years past, repeatedly, through many different mediums, is her spirit name. Many times entranced mediums have said to me, "Your star is here," meaning to indicate that the spirit-form was attended by a star. I do not, however, remember hecoming to me before in materialized form with

BANNER LIGHT. $\mathbf{O}\mathbf{F}$

JANUARY 15, 1881.

shown to us all, sitting in her chair, after the same manner the medium's guide had previously done. But now instead of my daughter's features being imperfectly developed, as they had been at her first appearance an hour before, she stood before me an exact fac simile in person, height, complexion, color and quaiity of hair, eyes, limb and feature, in every respect as I had known her when in full health and exuberant spirits in earth-life. On my playfully remarking to her that she must have got some matches from Pluto's realms to make the lights with, Anna came outside of the cabinet, her beautiful and expressive features wreathed in smiles, and commenced washing and wringing her hands as it were in sparks of fire. Repeatedly she permitted me to take her hand in mine. and place the ball of my thumb over one of the lights as it rested on her hand, of the size of a five cent silver coin. But I could feel nothing there any more than if my thumb had been placed on a sunbeam, although as often as I removed it there would be the light still remaining on her hand as bright as ever. These manifestations were playfully kept up by my spiritdaughter until 1 became fully satisfied there were no tangible material substances used in exhibiting the phenomena, although when the medium's guide first commenced making the lights, I fancied they were accompanied with a slight odor of sulphur, which, however, totally disappeared after I went to the cabinet.

I now asked my daughter Anna to show Miss C, how she could add to the volume of her hair and lengthen it as she was accustomed to dofor the gratilication of the company presentbefore certain other materializing mediums. Anna bowed her head in assent to my request, and after retiring for a few moments behind the curtain, came out again and commenced manipulating her hair with both hands, which soon (as I have often seen before) commenced growing both in volume and length, until it extended to within twelve or tifteen inches of the floor. This phenomenon was repeated several times, when my delighted daughter Anna retired, and gave place to her sister Esther, who passed from earth-life the latter part of last July at Santa Barbara, Cal. Esther (who was entirely free from superstition, bigotry and creedism) had suffered long and severely before her decease, bearing the affliction with singular fortitude and resignation, which doubtless disciplined her mind and fitted her for a mansion in the heavens far above those most mortals arrive at immediately on their translation. (Many spirits have certified to this fact.) Her remains were sent home by railroad and interred at Vaucluse by the side of those of her mother and sisters. Before the remains were sent from Santa Barbara, a short service was performed by an estimable friend of hers, a Unitarian clergyman, who characterized my deceased daughter as being possessed in a remarkable degree of the three estimable attributes, "Courage, Sincerity, Tenderness." Esther was some six inches less in height than her sister Anna, and more slight in person. She had communicated with me through different mediums very satisfactorily several times before this occasion, including two or more materializations, but in no one instance so strikingly natural, plain and vivid as she now presented herself. Instead of materializing in emaciated, wasted form, such as she passed away in, she now presented herself precisely-yes, I may say with truth precisely as she looked when in full health and buoyant with the exuberant spirits that always attended her. before her last sickness. In form, feature and expression all cractly the same! She was fully recognized by Miss C., although she had only seen my daughter after she had suffered severely with sickness. Esther came to us dressed in a white bodice and dark skirt, which was a favorite costume with her in her girlhood. Her features were lit up with an expression of light and happiness such as the human face is seldom if ever seen to exhibit in earth-life.

ny other manifestations occurre

as 1 knew I was in the presence of Dr. Slade; the next thing was to test the truth of the message, so I went to the place indicated in the communication and found a family named Frost living there; I was told that Mr. Charles L. Frost died in that house on the 26th of last October, at the age of sixty-six years; that they did not know Dr. Slade; had never heard of him; and that they did not know nor did they want to know anything about Spiritualism. In short, every point in the message was confirmed. Explanations are now in order from the oppo-

sers of Spiritualism. How can this phenomenon and its tests be explained, except on the hypothesis that man has a spirit which survives the dissolution of the body, and which can return and communicate?

Yours in the spiritual cause, MOSES HULL. 4327 Broadway, New York, Dec. 25th, 1880.

> For the Banner of Light. VADE SATANAS!

BY THE AUTHOR OF "DAISIES."

For ages long the race believed

In darkest spirits, demons vile ; For ages long they sorely grieved, And feared to trust in Nature's snille.

Their God had placed those monsters grint About their path to lead astray, To turn their light to darkness dim,

And filde the cheering blaze of day!

And some for truth have told this falc. And sought through fear to win the world, And make the right by wrong prevail, As foolish fears around they hurled. Oh, shame to them, though of the past ! And double shame in years to come Be theirs, whose word shall overeast

The soul and make its joyance dumb! And praise to those in Reason's name.

That found this false and proved it so, That brought to men a fairer fame,

And larger life wherein to grow.

Let's render praise to each and all Who labored well with heart and head,

- To show that Satan can't appal, To show the demons long were dead !
- They proved them dead from Nature's page, That never yet has proved untrue;
- Her ages know no demon age, In her domains they never grew :
- No mark of demon is there found, But goodness all the way of life; In darkest night the stars abound

And peace has come from toil and strife. And God, the Good, the Perfect One.

Could not remain if sin were king, in Abriman Ilis reign were gone.

His angels then no more could sing ; And men would curse and cease to bless, If only one were endless lost, if wrong of time had no redress

And summer came not after frost, Satan is but an image cold,

A shadow of our ldte fear,

That Ignorance alone made bold, And Science taught to disappear : It drove him back, as sun the shades, It cleared the atmosphere of dread,

And men walk o'er the hills and glades, And say, "Our enemy is dead !"

But some could not thus let him die, Ah no! they ill could spare his aid ! Their heaven was hid beyond the sky, And men no more would be afraid. They trusted not to love's pure light, But gloom that this dark dogma shed, And they themselves were in affright

To think the source of ill was dead ! They sought in sorrow where he lay, That they perhaps might him restore, And Science went, no more to slay,

But his abode with them explore. In value were all their prayers and skill ; He's dead as corse can ever be ; And now we turn and with good will Ilis olden virtues plainly see !

'T was found he once had been a god That former faiths had cast-aside, And on his name the conqueror trod, And in their speech was vilitled.

New York and Vicinity.

Christmas Festival.

To the Editor of the Banner of Light : The annual Christmas Entertainment of the Children's Progressive Lyceum, of New York, took place at Republican Hall, on Wednesday evening, Dec. 29th. A severe snow storm prevailed all through the day, but at evening it had somewhat abated.

The Committee of Arrangements met at the hall in the afternoon and decorated the Christmas Tree, which was donated by a friend. At an early hour the children, together with their parents and friends, began to gather in the ante-room. At s o'clock they marched into the hall, the band in the meantime playing a lively march,

The literary exercises were opened by a song in which all the members of the Lyceum joined-"Good-Bye to the Old Year": A recitation by Mamie Hunt, entitled "Side by Side," was followed by one from Freddle Gade, written by Dr. S. B. Brittan, entitled "Know Thyself"; a plano duet by Miss Daisy Sleight and Miss Dora Young was followed by a recitation by Miss Gracie Myrick, " A Noble Deed "; Flora Caldwell recited "Dear"Little Willie," and Miss Maggie Slocum gave, hira very superior manner, a humorous recitation, "The Reading Class," which represented the pecultar characteristics of nine different scholars. This caused much merriment. Miss Naomi Leach recited "The Water Mill," which closed the literary exercises.

The officers then presented a handsome book, a Christmas card and a package of candy to every

After the distribution of the presents the floor was hastily made ready for those who wished to join in the dancing, which was continued to a late hour. When the company dispersed they took home with them pleasant recollections of an exceedingly enjoyable evening. MARY A. NEWTON,

Guardian of New York C. P. L.

The Cartier's Hall Meetings.

To the Editor of the Banner of Light: Moses Hull, on Jan. 2d, closed successfully (financially and otherwise) a seven weeks' engagement with our Society. The hall was crowded, every seat being taken, and many persons in attendance stood for an hour and a half on the occasion of his concluding lecture on the evening of that day, on "Spirits of Devils," Rev. xvi : 14.

Mr. Hull is a very fluent and rapid speaker, every word being heard as plainly at the extreme end of the hall as nearer the platform; his discourses are powerful, logical and convincing. He has given us thirtyeight lectures within the year and -as it is not likely we shall hear him again soon-as a parting remembrance and to show their appreciation of his ministrations here, his friends, during "holiday week," presented Mr. Hull with a fine suit of broadcloth, ministerial pattern. He seemed quite overcome as he received it, and I never saw him at a loss for words before. May he be as much pleased in the remem brance of our appreciation as we are with the spiritu-

Prof. Wm. Denton commenced a four weeks' engage ment with our Society on Sunday, Jan. 9th. I am no equal to the task of criticising Mr. Denton's lectures, and will simply say that the mention of his name causes a burst of applause from a New York audience, and that when with us before he drew a more crowded hall with a twenty-five cent fee at the door, than ever greeted any speaker we have had with a ten-cent or free admission. A large number of course tickets are sold, and we expect, during his stay, a

rich intellectual feast. ALFRED WELDON, Pros. Second Society Spiritualists. 23 East 14th street, New York City.

Brooklyn (N. Y.) Spirituat Fraternity. To the Editor of the Banner of Light:

The increasing interest in our meetings was evidenced last evening by the large and thoughtful audi ence that assembled in our hall; the weather-down to zero-making no difference to those who brayed the cold. The exercises were opened by fine singing by Mr. and Mrs. Lillio, which was heartily appreciated by the andience. The President made a brief address, reviewing the year's work, in which he saw much to encourage.

Deacon D. M. Cole said: An "experience" meeting is what we are to have to-night, and none of us have had the same in the year now closing, either physicalhad the same in the year now closing, either physical-ly, morally or spiritually—neither can we now compre-liend how much we have been benefited by our associ-ative work; but we can all now realize howmuch more can be done in the year to come, and may we all strive more carnestly to do good to our fellow-men. Fred Haslam said: The year that has just closed has been one of importance to our faith, and one of great uso and benefit to us-to me as an individual: 1 have learned more of God, more of the laws governing our lives here, and have been blessed with communion with the spirit-world. Sumday evening last in Boston nas ocen one or importance to our faith, and one of great use and benefit to us-to me as an individual : 1 have learned more of God, more of the laws governing our lives here, and have been blessed with communion with the spirit-worid. Sunday evening last in Boston I attended one of Mrs. Fay's materialization circles. Twenty different forms appeared and sk different ones came to me personally, and I have not the slightest don't as to their genumeness. W. C. Bowen said: I can see progress in a more ra-tional conception of God Linan what I was taught in childhood, and this is due largely to the influence of and communication with the spirit-world. In regard to our own inmediate work as a Fraternity. I see pro-gress in the year now closing. Our Fraternity has been a success from the start, and the large number of rep-resentative men and women in our faith, and also those ourside of it, who have brought to us their best thoughts and have been glaid to speak from our plators, show the hearty and wide spread sympathy in our efforts to place Spiritualism upon a true scientife basis, as well as upon its moral and religious plane; and the large number of thoughtful people who attend our meetings show that it has been and is to be more largely in the future one of the 'thought-centres of this great eity. So course, frieuds, for the skies, are bright, and the future influence of this Fraternity is to be far greater and more beneficent. Judge P. P. Good, of Plainfield, N. J., said : I regret that I am unable to meet with you regularly now, as in the past. We can all see the progress of our cause all over the elvilized world, and take fresh courage in our efforts to bring our philosophy to the hearts of those who are ignorant of its teachings. The Judge pave an interesting account of the missionary efforts of Fahter Morse in the city where he lived, hy circulating spirit-ual papers, hooks, &e., among the Orthodox, and spoke of the hearty endorsement, by clergymen and others, of Bro. Samuel Watson's works. Bro. J. W. Wil present. Dr. William Wilson said : I was absent from home; Dr. William Wilson said : I was absent from home; had been away for three months, had heard from my family every week, and but a few days previous to this incident ou going to bed one night many miles from home, I felt a pulling of the bed-clothes, and saw a small boy four years old; on a second look I found it was my own little boy, and he said, "Good-by, papa." In the morning I received a telegram announcing his death. As my last letters gave information of his per-fect health, it could not have been mind reading, or thought projected, but the individual spirit presence of my boy. thought projected, but the individual spirit presence or my boy. Mrs. J. T. Lillie said: "I have seen for some time, standing by the side of Bro. J. W. Wilson, three spiris, and I must describe them," which she did so that they were recognized. Mrs. Lillie gave a very beautiful improvised poem in reference to the closing year's work and the beginning of a new year-giving us from the spiritual world New Year's greetings and promises of strength and spiritual aid in the work. Our meeting closed with a beautiful song sung by Mr. and Mrs. Lillie. It was 10:30 r. M. before the ses-sion closed. Mr Hunverlev avenue. Jan. 1st.

Banner Correspondence.

Minnesota.

CHAMPLIN.-Mary J. Colburn writes : "The cause so long languishing in this region has received a new impulse from the inspired utterances of Dr. George II. Geer, the youthful Minnesota orator, who has just given a series of lectures in this place and the neighboring city of Anoka; and I deem it but justice to him and the cause he advocates to make this public acknowl edgment of his valuable services. His lectures were upon subjects of a practical nature, logical in style, and were delivered with such magnetic power that his highly intelligent audiences seemed charmed by the magic of his eloquence. Dr. Geer is a natural orator, a scholar and a gentleman—on the rostrum dignified and im pressive, in the social circle unassuming and affable He won the applause of those who heard him, and gained the friendship of all who made his acquaintance. He has recently returned from a successful lec turing tour in the Eastern States, and is now speaking in this State under the auspices of the Minnesota State Spiritualists' Association. In behalf of the Spiritualtion from the friends of the cause in whatever place he may visit." ists of this section, I bespeak for him a cordial recep-

MINNEAPOLIS .- Mrs. Dr. A. Coombs, after alluding to the wonderful growth of the locality in which she resides and the great industrial interests of the city, the flouring mills alone grinding eight million bushels of wheat the past year, says: "We have in spiritual matters the regular ministrations of Miss Susie M. Johnson, who for the last three years has labored earnestly for the good of the cause, leaving no effort unmade that she could put forth in building up a Society. She hires a hall, paying for it out of what is collected after the lectures. In the afternoon we have what is called a mediums' meeting, which is well attended. I have seen as many as one hundred persons present, most of them receiving good tests. One hour is devoted to mediums in speaking and giving tests. These meetings have created great interest among curiosity seekers, and are doing a good work among the people who are tired of the food they receive from the church. At the expiration of the hour set apart for the mediums we devote one half hour to five-minute speeches, and are privileged to listen to many grand and beautiful remarks on scientific as well as spiritualistic matters."

Massachusetts.

BOSTON .- A correspondent writes recommending the Children's Lyceum cause to the favorable consideration of the public. Beside the good work these schools accomplish for the young, they also exercise a direct influence, says the writer, upon the adult class in the community-the interest in their exercises tending even to bring into their halls many doubters and skeptics, "who, while they would on no account visit a spiritual scance, or attend the delivery of a discourse on the Spiritual Philosophy and phenomena, will however witness the services held by the Lyceums, and express pleasure at the manner in which such schools are conducted." "We have," he further remarks regarding the organization with which he is connected, 'had many such attend our sessions, and after having seen the course of exercises adopted have brought their children, and placed them in our school. Thus becoming interested in the work-and their former prejudices and opinions regarding Spiritualists being found to be false-they commence to investigate, and soon become workers in the great cause of Spiritual-Ism. With such testimony as this of the usefulness of this branch of the work, it seems to me that it becomes a duty to the spirit-world, of those who have received comfort in their moments of sorrow, encouragement in their labors, and perfect peace and rest in regard to their future home, to aid in every manner possible those who stand in the field ready to take the children of to day, and make these men and women of the future free from those prejudices which have so heavily retarded the progress of spiritual onlightenment in he past."

GREENFIELD,-"Spiritualism is alive here," writes a correspondent, "and is represented by several fine mediums, of whom I may mention the veteran and tried and true Capt. L. H. Stone, as also Miss Adah Bond, clairvoyant physician, whose excellent practice In this and adjoining towns is very successful. Our friend, C. L. Butter, still floats at his masthead the Banner of Light. May the gifts of the season be many to you in the shape of new subscriptions.".

Illinois.

ELIZA .- Susan Glancey, in renewing her subscription to the Bannor of Light, writes : " I have been sev-

But one does feel a little nearer heaven in such an incomparable climate, where flowers bloom perennially and there is in reality no winter. The Banner of Light is everything its name implies to its patrons here across the continent, as elsewhere. Thomas Gales Forster's lectures at Ixora Hall, in San Francisco, this winter, are, as usual, very profound and logical, and have been listened to by a very appreciative audience. Mr. Forster speaks in his normal state, though evidently he and Mr. Dayton (his former spirit control) have not dissolved partnership."

The Magazines.

THE ATLANTIC MAGAZINE .- Houghton, Mifflin & Co., publishers, forward to our address the January number (which is also the initial issue of a new volume) of this standard periodical. The table of contents is of extended character and varied excellence : Elizabeth Stuart Phelps commences a new and entertaining serial entitled "Friends : A Duet" ; T. B. Aldrich presents an article on "Smith." which, from its peculiar nature, will attract many readers ; Henry James, Jr., John Fiske, Miss Harriet W. Preston, William M. Rosetti, Richard Grant White, and others, furnish original contributions of value and interest. John G. Whittier has a tender poem in memory of Lydia Maria Child, which is one of the noblest and most charming Mr. Whittier has ever written. Mr. Stedman also has a fine poem on "Ye Tombe of ye Poet Chaucer." Other versifications, essays, stories, and an unusually varied 'Contributor's Club," complete a superb number of this magazine.

A. WILLIAMS & Co., 283 Washington street, corner School street, Boston, furnish us with the January suppers of SCRIBNER'S MONTHLY ILLUSTRATED MAGAZINE and ST. NICHOLAS-both of which excellent publications they have on sale at their counters. SCRIBNER'S for the current month has an extended and varied table of contents, prominent among which are the continuation of Eugene Schuyler's splendid historical resumé of Peter the Great's career as Ruler and Reformer; the conclusion of "Tiger Lily," by Julia Schayer; "The London Theatres," containing pictures of leading ladies and gentlemen of the English metropolitan stage, in favorito characters ; " In Albania with the Ghegs "; the conclusion of the series of li-Instrated papers on "Jean-Francols Millet-Peasant and Painter"; "Welsh Fairs" (among the illustrations of which those on "Hiring Fair Night" and "Hiring Fair Morning" are unique and graphic, and evidently drawn from "the life"); "The Battle of Wa-terloo Encored," etc., etc. The usual departments of "Home and Society," "Topics of the Time," etc., enter harmoniously into the make-up of a charming number.

ST. NICHOLAS for January opens with an exquisite frontispiece entitled "Fire-light Phantoms." This is followed by an attractive array of poems, tales, choice engravings, etc., which constitute, as it were, a smile on the face of the magazine in welcome to its patrons for the new year. "The Children's Fan Brigade"; "Out of Style" (a poem with a moral); "How the Aristocrats Salied Away"; and "Nedawi" (a sketch of aboriginal life by "Bright Eyes," illustrated) are among the chief points of interest. "Every Boy his Own Ice. Boat" will prove entertaining to the "youngsters," and "The Gentle Craft," which is its closing illustration, is instinct with all the modest, delicate, yet dashing insoucianco of feminine childhood ; Iljalmar Hjorth Boyesen has a fine poem entitled "The Brier-Rose"; and the same is true of Margaret Johnson, who con-tributes really classic verse on "Handel." The very little ones are not forgotten; and the imaginative and executive powers of the patrons of the magazine are given a theme of exercise in "Jack-in-the-Pulpit," by twenty engravings on silhouette by Hopkins, which pictures are to furnish the basis of a story, which the children are invited to contribute, each in his or her own fashion-the one judged the best description of the sketches, and received before the 20th of January, to be printed in St. Nicholas for March. The choicelyillustrated, finely-printed and thought-laden pages of this magazine render it an honor to its publishers and editors, and an ever-recurring joy to its patrons.

THE MAGAZINE OF ART .- Cassell, Petter, Galpin & Co., 596 Broadway, New York, the publishers, send us the latest number of this worthy claimant of the public patronage. Its frontispiece is a full-page characteristic limning (by II, G. Glindoni) titled " A Charge of Witchcraft," the characters in which are incarnations of the stupid bigotry, ignorant superstition and official vanity of the Dogberry type, which were foremost in these raids upon the poor old women of those dark days; the pictures given in connection with the Cradles of Art" series are very fine; and among other portraitures of persons and events may be men-tioned the sketches of "Elijah" (by Sir Frederick eral times to see the materializing medium, Harvey Mott, at Memphis, Mo. 1 am perfectly satisfied that article); "In the Forest" (by Fritz A. Kaulbach); "Salome" (by Henri Regnault); and "Fruitless Labor" (by R. Geyling).

al light and unanswerable arguments he gave us.

ing, including an elongation of a female form, beginning at the height of but three or four feet and gradually extending upward, to nearly or quite six feet. Several spirit forms also dematerialized in our presence, not as I have often seen by slowly dissipating the elements, as the form stands in full height before the company present, but by gradually sinking down appa rently into the floor.

In conclusion, I do not hesitate to say that I believe Mrs. Fay (formerly Mrs. Flynn) to be one of the very best materializing 'mediums I ever sat in company with at a séance, and that she lacks nothing but to pass through the ordeal of a first-rate "exposure" to entitle her to the crown of martyrdom and place her on as high a level in her sublime gift as any of the Blisses, Holmeses, Seavers, Markees, Pickerings, Bastian and Taylors, Morgans, Stewarts, Eddys, Motts, Gordons, Jameses or other materializing mediums who have risen, phœnix-like, with the powerful aid and protection of their spiritguides and guardians from the fires of persecution, and will yet, should they continue faithful to the truth and the angels, put all their ene-THOMAS R. HAZARD. mies to shame.

Jan. 1st, 1881.

A GOOD TEST.

To the Editor of the Banner of Light :

Those who have long perused the Banner of Light, have read of so many tests of spirit-existence, power and identity that they hardly need a word from me; yet, on the principle of giving "Line upon line, and precept upon precept, here a little, and there a little," I am impressed to record the following:

While filling my engagement as a speaker in New York, I have several times called on my old friend, Dr. Henry Slade. On last Monday afternoon, it was suggested that we have a little séance; so we went into the room, and, after assuring myself (for the benefit of others, and not for myself,) that the room was all right, the furniture all right, and the slates thoroughly clean, two slates were placed together and laid on my arm in a room as light as the sun could make it—a small piece of slate-pencil having first been put between the slates. In an instant the writing was heard, and in a brief space of time three raps on the slate indicated that the invisible scribe had finished his task; the slates were taken apart, and on the upper side of the lower one was written the following :

"DEAR FRIENDS: It would do me a great favor to have you call at 34 East 31st street, and say to my friends I came to you here. I am anxious to have them know we do live after what is called death. left the earth-form on the 26th of October; my age was 66 years. I had my own private opinion as regards death, and I find I was not far out of the way. I came here last week and made this request, but it has not been noticed. I am in hopes to reach my friends and let them know I still live. My name is CHARLES L. FROST."

That the above communication was honestly written by an invisible power, and in fewer seconds than I could have copied it, I knew as well | Medium and Daybreak (London, Eng.), Dec. 3d.

ceed they curse the old And make the Deus demon dire, And in fits name the priesthood scold Though worshiped once with warm desire.

> 'T is thus we learn his nature well, And trace his course from light to shade ; The very name the tale doth tell-His name of which we were afraid. Oh, wondrous change-this round of fate From reverence to scorn and night ! And then once more the opening gate That brings him back to fields of light !

Thus runs this myth of bygone days, And circles round Platonic time ; The God the Sanscrit fathers praise, And see, as arching sky, sublime : By Persian faith and Christian word

Becomes for us dread Hades' King A name in fearful whispers heard, That once made that proud welkin ring.

'T is proud relief for sons of earth To know the Father reigns on high.

That in His love all things had birth, And in IIIs light all shade shall die ; That naught endures save Ills life-law : That men speed on from fear to love ; That we, as children, banish awe, And HIs abounding blessing prove.

Thank Heaven for terrors cast aside. For nightmares lost in shining day, For thoughts of evil rectified, For faiths where Christ blmself hath sway: Oh, speed the hour when every land Shall be redeemed from fear and thrall, And this fair earth His temple stand, Whose life and love are all in all?

Regone, thou falsehood on His name, Thou darkness hanging round the morn ! Oh, Satan, flee ! once more be flame, And pass beyond the reach of scorn ! God clears the world of sin and death; God shines on night and winter hoar ; He comes with His life-giving breath,

And lo ! 't is summer overmore !

E We have received two sound, honest books from Colby & Rich, Boston. "The Scientific Basis of Spritualism," by Epes Sargent, is a synopsis of all facts, arguments, and testimonies by scientific men and others as to the occurrence of the phenomena, and the truth of spirit-communion thereby: Mr. Sargent is a good solid literary workman, and his present book is not only one of the best he has given to the world, but the most comprehensive and useful in the whole range of our literature. It should be in the library of every Spiritualist, and in the

hands of every investigator. The other book is "Witchcraft of New England explained by Modern Spiritualism," by Allen Putnam. This writer is one of the veterans of our literature, and acquits himself with much credit in the present instance. The psychological information imparted by his pages throws altogether a new light on the mistaken phenomena of the past, and also needed reflections on that which is transpiring around us. These bulky volumes may be obtained post free on remitting 7s. 6d. each by Post Office Order to Colby & Rich, 9 Montgomery Place, Boston, Mass., U. S. A .-

467 Warorley avenue, Jan. 1st.

Wilson, the celebrated vocalist, was upset one day in his carriage near Edinburgh. A Scotch paper, after recording the accident, said, "We are happy to state he was able to appear the following evening in three pieces."

I have seen and talked with my friends of the spiritworld, and have derived great satisfaction from my attendance at Mr. Mott's séances. I take great pleas ure in reading the *Banner*, and could not do without it. I am glad to see you uphold the materializing mediums in your paper, for I think it is our duty to help them all we can.'

STERLING .-- A correspondent writes: " The Spiritnalists in this vicinity have recently had the pleasure of a visit from Mrs. Ophelia T. Samuel of Chicago and the advantage of a short course of lectures delly ered through her under control. Although there are but a few Spiritualists here, the attendance has been fair, and the lectures listened to with marked interest by all. In view of her departure, a reception was tendered to her on the evening of Dec. 14th, at which Dr. J. A. Marvin, as the representative of a host of friends made an address thanking her most cordially for the good service she had rendered the people and the cause, and encouraging her to continue on her holy mission to elevate and bless mankind. To this Mrs. S. under control, responded in an eloquent and feeling manner."

Ohio.

PIQUA .-. Mrs. Charles Stewart writes : "As the old Banner of Light comes to me weekly, freighted with its precious truths to gladden the hearts of my family circle, the first thing I do is to scan over its columns t see who of my near neighbors have testified to the truth of Spiritualism since the last issue of the paper. Contributors to the Danner, in giving accounts of circles and meetings of various kinds in the interest of Spiritualism, may not be aware of the good they are doing or the added strength they impart to other workers in the good cause. I thank those con tributors, for they furnish encouragement to little bands such as our Piqua band of Spiritualists. We have do organization in this place. We hold circles every Sunday evening with good success and bright promises for the future if we continue them. We have a lady in our midst who is being developed as a trance speaker of considerable promise. Her guide purports to be E.V. Wilson. I will take this opportunity to thank Mrs. Pauline Wilson Stephens for her article in the Banner; headed 'The Early Days of E. V. Wilson. That article came in good time to prove the identity of our medium's guide. Piqua is a good place for a test medium, a test medium and lecturer combined, or, better still, a good insterializing medium. The latter would reap a rich harvest in Piqua. If this comes to the notice of a materializing medium I shall be glad to hear from him or her."

Indian Territory. 🧉

VINITA .- Frank Howard proposes to establish a spiritual library, and, in sending for books, writes : "I was formerly a missionary in this country, under the patronage of the American Baptist Home Mission Soclety. 1 ceased preaching what I did not believe over three years ago. I was in Washington, D. C., in June 1878, and met a medium at a house where I called. She was not a professional, but she told me things that no one in that city knew but myself, and closed by giving me a test from my wife in the spirit-land, which was conclusive-perfectly so."

California.

BEAR VALLEY. - Mrs. Frances Lord Swadley writes: "A few years since circumstances brought me to the Land of the Sierras, the far-famed 'big trees' and the Golden Gate leading to the city of San Francisco-a city thoroughly cosmopolitan, representing every nationality, and in no respect an exception to the rest of God's universe in the worship of mammon!

Mr. Baxter in Philadelphia.

To the Editor of the Banner of Light : The new year opened auspiciously for the First Soclety of Spiritualists in this city. Mr. J. Frank Baxter, who has been here for several successive seasons on monthly engagements, and who, among others, from the first has become a favorite on our platform and with our people, occupied the rostrum last Sunday. Jan. 2d, and gave us a practical discourse on "The Opening Year." His audience was large, enthusiastic and responsive.

In the evening of that day, at the spacious hall 810 Spring Garden street, nearly an hour before the time for the exercises, every available seat had been taken, and people were crowding for standing-room, and many going away in disappointment. The President was obliged to clear the aisles before the programme was entered upon. The music was very fine from a choir in one location, and from Mr. Baxter as soloist, accompanied by a quartette chorus, on the platform. The lecture on "Spiritualism in Retrospect and Prospect," was well adapted to the day and audience, and elicited applause and much praise. Mr. Baxter certainly grows with his growth and strengthens with his strength." He never did better than on this occasion. According to his custom he exhibited his mediumhip, and never to better advantage, or with more telling results. In overy instance, save one, his statements were verified. While I cannot give the matter in detail, I feel its importance enough to do so. Permit me to mention the names of those from whom communications were received, as I feel desirous for parties in this vicinity to see them, knowing well what the effect "Col. John K. Murphy," "Mrs. Elvina Ellett," and her husband, "Samuel Barry," "Edward Pelouze," "Johnnie Rogers," and "Thomas E. Green."

There may be lecturers who excel, there may be vocalists superior and organists finer, there may be as good mediums, but surely Mr. Baxter, with his; combined gifts, is without an equal, and is calculated to revolutionize thought, and honor the cause of Spiritualism in our land. Mr. Baxter remains with us for several weeks, and we are insured favorable results.

Thus the "ball is moving" in the Quaker City, and f the year has opened as favorably everywhere as here, a short time only will elapse to find Spiritualism the popular calling of the age. We wish all " a happy New Year."

Philadolphia, Pa., Jan. 3d, 1881.

"TRANSCENDENTAL PRYSICS."-In this work Prof. Zöllner gives elaborate reports of over thirty meetings for experiments with Mr. Slade, the "psychic," or medium. The experiments were conducted in a delli-erate and thoroughly scientific manner, with results that sometimes astounded Mr. Slade himself. They were winessed by many men of eminence in the scien-tific world, such as Prof. Weber, the physicist, and Profs. Fechner and Scheibner, of the University of Leipsic. Every conceivable test was devised and tried. Mr. Slade himself assisting in every possible way, to shut out the barest possibility of deception or illusion or doubt. The results it would be useless to merely tabulate; they ought to be read in connection with the careful description of conditions here given. Suffice it to say that the experimenters were abundantly con-vinced that in and from "space of four dimensions" phenomena of a most abnormal character occurred. The evidence for the facts is overwhelming; the ex-planation is very, very difficult to give or to understand. The book is enriched with a number of exceedingly in-teresting diagrams, and, in addition to the descrip-tions of Prof. Zöliner's experiments, contains a valua-ble translator's preface, a fine dedication of the book to Mr. William Crookes, with some interesting appea-dices.—The Truthseeker, London, Eng. dium. The experiments were conducted in a delib-

JANUARY 15, 1881.

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LIGHT. BANNER \mathbf{OF}

THE BLAZED TREES. BY FRANK J. OTTARSON.

As men in forests unexplored ^t Their wanderings mark by blazing trees, And following wanderers thus afford A path that may be kept with ease, So we, who walk through life to-day, Should mark our course by noble deeds, That those who follow us may say: This way the trail to honor leads.

Around our feet the tangled weeds Around our reet the tangled weeds Cross and re-cross to bar the way; Patience and care are constant needs To lead us to the perfect day: Brave heart ! that first explored the wood, With loving care for those behind, Blazing the trees for others' good, That all the way to light should find !

So in the wilderness of doubt, so in the wilderness of doubt, When clouds obscure the guiding sun, And not a star can twinkle out, With trusting faith we may go on. If those great souls that went before, Their marks have left along the maze, We boldly tread the journey o'er, Safe guided by the trees they blaze:

· Blazing the trees (by cutting off small slips of bark) is a common way of marking the direction for travelers in unex plored forests.

EPES SARGENT.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

The following lines in my scrap-book, as my eye now falls on them, affect me almost like an influence; they have a red pencil mark against them, as if at some previous time they had made an impression on me. At this moment they seem to speak to me as if there really was a man, or a spirit, back of them, and I have a strong impression there is. The lines in question were written by that genial poet, Charles Lamb. They read thus:

"My sprightly neighbor, gone before To that unknown and silent shore, Shall we not meet as heretofore Some summer morning ?"

'I have read them many times, and the affirmative answer follows-of course we will ! Epes Sargent, who has so lately deceased, happens to have been my neighbor as well as an acquaintance of many years; and it seemed, when my eye fell on them at this time, as though it was Sargent speaking to me. A few weeks ago he was sitting at the table with me in my library, where I am now writing: he spent, as he often did, an hour or two with me in social chat. getting the news, as he called it—as he lived more in the closet and I more in the world, we could exchange our centre of gravity and be mutually beneficial.

I said a few weeks ago (it was since his book, "The Scientific Basis of Spiritualism," was published) he was seated at this table. I have a very strong feeling he is sitting here now as an invisible. I often feel the presence of company in this way when I am alone. Longfellow, the poet, expresses my thought in one of his late creations, so much better than I can that I will quote a verse from it:

> "Its presence haunts this room to-night. A form of mingled mist and light, From that far coast. Welcome beneath this roof of mine! Welcome ! this vacant chair is thine, Dear guest and ghost."

Referring to the lines of Lamb which first set my pen in motion at this time, "sprightly" hardly applies to our late "guest and ghost," for he was the reverse of that-he was genial, but very solid and thoughtful; so far from sprightly, I' have wondered what he found to appreciate in me, for I was his "sprightly neighbor," and he was my thoughtful one. I do not claim the cognomen, I only mention it because he has expressed an interest in my pcculiar way of putting things, which, as every one knows, is quite the reverse of his way; he was natural and scholarly and very careful; I am only natural. I appreciated his able additions to spiritual literature; how thankful we ought all to be that, with his prestige and literary standing, he so identified himself with Spiritualism.

I am glad, and so is he, that though in poor health so long, he was spared, and was able to finish his last book on this subject; and being his valedictory, it appears to me now as if it was a requiem. His funeral was on Sunday. Jan. 2d. I happened to have had an appointment for a sitting with Mrs. Susie Nickerson White for the Monday following, and was there accordingly. The medium said, before being in the trance, "I see a man by the side of you, Mr. Wetherbee, a small man, hair thin and gray, and head somewhat bald; he puts his hand on your head." The medium then became entranced, and said, with a slow voice, "Wetherbee, you can hardly realize it, but I am Epes Sargent." I did realize it, and felt from the first that it was he. He spoke of his change; how he found things as he expected, and so would I. I remarked to him that I was glad that Spiritualism was not ignored at his funeral services the day before. "Yes," he replied, "William spoke well, did he not? I mean Mr. William Mountford." "Yes." said I. After talking a little while, he said he could not resist the opportunity of coming to me at this time. "but as you are here. Wetherbee, for other matters. I will take my leave, for your friends are already waiting to talk with you." I have very good reason to think this was Epes Sargent. Mrs. White told me afterwards that she did not know Mr. S. only by reputation-never saw him in her life that she knew of-and what she said of him, and what he said, was in harmony with the facts. Most people who know me as well as Mr. Sargent did would call me John when addressing me, but Sargent always called me Wetherbee, and omitting the Mr.; and it will be noticed on this occasion Mrs. White, or rather the spirit through her, purporting to be Sargent, so addressed me. It rather seems to me as if, had there been any pretence at. this time, it would have been safer to have called the John-for a spirit is privileged to take liberties-than to have called me Wetherbee; and though it is only a straw, it shows how the wind blows.

poems, stories, essays and criticisms. He was the first American dramatic author whose productions commanded attention. He wrote plays for Forrest and for Ellen Tree, which, if they have become shelved as acting pieces, yet had a literary value that few productions of the kind in American authorship have since equalled. As a poet he will long be remembered. He was the author of a good novel, both as a dramatic work and as a character study; and still later he produced an elaborate story in verse, with the title "The Woman Who Dared." He wrote on politics in early life, and at that time attracted the attention of Henry Clay, whose biographer he became. When the war of the Rebellion broke out, his attention was directed anew to public affairs. He then prepared and delivered speeches at war meetings and at Republican gatherings which exhibited remarkable power. Though naturally of a conserva tive mind, he was one of the earliest men to urge the emancipation of the slaves. These addresses attracted the attention of Francis W. Newman, of England, who from that time became his correspondent, writing him letters up to a very recent period. About fifteen years ago Mr. Sargent became interested in Spiritualism. He gave much thought and study to it It had a more careful consideration at his hands than at those of any of his contemporaries. The fruits of this are seen in his recently published work, "The Scientific Basis of Spiritualism." A still later work, and that which will have posthumous publication, is his "Encyclopedia of British and American Poetry," which he commenced some years ago, at the request of one of the firm of Harper & Brothers, since de-

ceased, and which will prove to be the most thorough and conscientiously prepared work of the kind yet issued.

Only those who knew Mr. Sargent intimately can appreciato his remarkable literary industry. He could not bear to be a moment idle. He was always opening new fields in which to labor. Work which would be irksome to most men of his talent he engaged in with enthusiasm. One of these instances was in his preparation of Sargent's Series of Readers and Sargent's Speakers. He did all the drudgery on those books personally, and he never spared himself an iota of effort. They brought him, perhaps, more money than his more strictly intellectual work. In this latter, also, he was constantly engaged. He wrote with great ease and facility. His mind was stored with earlier literature as was that of very few men. He was conservative in his tastes in this respect. Wordsworth was his favorite poet, and his model as a man of genius. He did not take kindly to the later phase of our home literature. In fields of thought, though he read much and meditated more, he was never drawn to the Transcendentalist school. He spoke lightly of this in its New England manifestation. When Herbert Spencer came, however, he received him gladly. Mr. Sargent was entirely in sympathy with the metaphysics of the later German thinkers. In American literature. he did not find any advance on Irving, and in men of the lighter school he held that those who are popular in our day had not equalled Willis. There was one exception he made, however. He had an ardent admiration of Dr Holmes. We have heard him say, with much

emphasis, that as a brilliant and versatile litterateur, this country had produced no man the equal of the author of "The Autocrat of the Breakfast-Table."

Personally, Mr. Sargent was one of the most genial and companionable of men. He was amiable and courteous, and, barring his lack of sympathy with what has been called the Mutual Admiration set of New England writers, he seldom criticised adversely his contemporaries. Ill health, and his increasing interest in Spiritualism, had somewhat separated him from those who knew him earlier; but there were others who often met him, and found him a warmhearted friend to the last. He will be much missed and mourned by these. In person he was short of stature. The sufferings of disease had seriously affected his personal appearance. In early life his countenance was a singularly handsome one. His personal beauty was often a subject of remark at that time, especially in the eyes and brow, and the hair that curled over the latter, which were the ideal poet's features. -Boston Saturday Evening Gazette.

Foreign Correspondence.

ECHOES FROM ENGLAND. NUMBER TWENTY-SIX.

BY J. J. MORSE. pecial Correspondent and English Agent of the Banner of Light.

Treading fast upon the fleeting footsteps of he departing year comes holly-crowned and hoary-faced old Father Christmas, whose jocund voice rings out gladsome greetings to old and young. For some his presence bespeaks peace, content and happiness-the gathering of smiling faces round the yule-tide fire-the yearly reunion, upon the domestic hearth, of those who, battling with the world, gladly obey the yule-time summons, and in the festive scenes of Christmas time snatch a brief respite from care and toil. Sometimes a familiar face is missed, a remembered voice is silent, and a breach in the family circle tells of the absence of one who has taken that wondrous leap from life that is to life that is to be, and old and young bow before the mystery that is to so many incapable of solution. As the passing hours roll by, tales weird and ghostly are indulged in, to the terrified, delighted youth and maiden, and the more or less ill-concealed amusement of sire and dame. Occasionally an "ower true tale" is told of haunted grange, that puts to rout the skepticism of those who, as Dr. Johnson truly said, "Though they deny ghosts, by their fears they confess belief," which remark is as true to day as when first uttered. Is that vacant chair really empty? Is that voice hushed forever? Is there no viewless presence, with streaming eyes and yearning heart, standing at the portal, waiting for entrance to that hanny circle seated round the Christmas fire? Must we, like the dead berries of the mistletoe, drop off and be no more remembered? Soft ! what rustles in the air? what pale beauty bursts upon us, with its glory parting the purple curtains of the night, giving those of earth glimpses of the hallowed dead, whose angel-voices make music upon our ravished ears? It is the beauty-light of immortality; the voices of ministering angels, winging their way to_earth, on holy errands bent. The weird recitals of ghostly marvels are not chimeras of diseased minds, but sober facts, though perchance in romances draped. Father Christmas brings in his train many an unseen guest, and those who have had their paths illumined by the light of Modern Spiritualism know full well that the unseen loved ones are participants in all our festivals, the sharers of our hopes and joys. How blessed is that household where such light shines, for there death is vanquished, tears are dried. sighs are hushed, and the dying year, when dead, serves but to mark another stage of life's journey done, which brings the parted nearer to that happy time when hands shall clasp and hearts shall meet to be sundered never more!

Your readers will doubtless be aware ere this reaches them that Mrs. Fletcher has been placed under arrest, at the suit of Mrs. Davies, upon the charge that recently furnished materials for judicial proceedings in Boston. At the time of writing this Mrs. Fletcher has been liberated upon bail, in two surcties of twenty-five hundred dollars each. The prosecution is now conducted by the Treasury, and no little interest is being manifested concerning the result of the next examination. It is to be regretted that the non-spiritualistic journals have, as usual, endeavored to make as much capital out of the case as possible, long telegraphic reports being despatched to all the provincial press. Mrs. Fletcher announces she has a complete answer to every accusation, and that she may come well out of her unpleasant ordeal is the wish of her many friends in England.

Lving on my table as I write is the prospectus of "The Eclectic Publishing Company" (limited), which has just been launched in London, with a capital of ten thousand dollars in two thousand shares of five dollars each, with power to increase. The first issue is of one thousand shares, of which eight hundred were applied for previous to the appearance of the prospectus. The directors are Alexander Calder, Esq., Rev. W. Stainton-Moses, S. Templeman Speer, M. D., F. W. Percival, M. A. (barristerat-law), Desmond G. Fitz-Gerald (M. S. Tel. E.), W. P. Adshead and James Bowman, Esgs. Secretary, Edward T. Bennett, The Mansion, Richmond, London. This Company has been formed "with powers which will enable it, by means of public journals or in any other way. to advocate the claims of any cause or subject connected with the public good which it may deem to be insufficiently represented by agencies already existing." And, to quote further from the prospectus, "The immediate object will be the starting and sustaining of a weekly journal, to be entitled Light, devoted primarily to the collecting and recording of the facts and phenomena of Spiritualism, and the exposition of the philosophy of life and mind: and secondarily, to the discussion of such allied topics as are now occupying the attention of men of ad-vanced thought." The new journal will make its appearance on January 8th, 1881. It can be sent to subscribers in the United States for two dollars and sixty cents. Intending subscribers are referred to your advertising columns for further particulars. In consequence of the issue of the new paper, Spiritual Notes has been withdrawn from circulation. The new paper in question is the one that your correspondent has several times referred to in his letters to the Banner of Light during the past two years, and as it is promised the assistance of able and capable friends, will no doubt prove a useful and welcome addition to the contemporary literature of Spiritualism in Great Britain. It affords your correspondent great pleasure to announce the continued prosperity and increasing favor attending the Herald of Progress; its good fortune is in no small measure due to the ability and discretion of Mr. W. H. Lambelle, its editor, while the Board of Directors, under the Chairmanship of Mr. John Mould, is unwearying in its efforts to make the journal a success. There can be no doubt that, if its present honorable and impartial tactics be continued. prosperity will be assured; a desire I cordially endorse. Our other papers, The Medium and Spir-(itualist, continue the even tenor of their way. The Rev. Joseph Cook, of Boston Monday Lectureship fame, is at present in this country, and Mr. Burns recently reviewed the published account of the reverend gentleman's experiences with Watkins, the medium, at the house of Epes Sargent, the reviewer's opinion being that Spiritualists had very little to thank Mr. Cook for; an opinion which hardly allows for the consideration of the influence any statement made by one in Mr. Cook's position must undoubtedly exercise upon minds of hundreds of persons. We should welcome all earnest inquiry into our facts, irrespective of creed or position, and at 1

least admit sincerity of purpose, even though we deplore a manifest disinclination to accept and endorse every conviction we may entertain. Christian nations, the Protestant portion especially, claim the burial service of the Church of England as one of the most sublime of rituals. Possibly it is. Heathen nations, however, are not devoid, of a more natural or rational conception regarding their sentiments over the disposal of their dead, as is well instanced in the following account of the funeral of the Japanese Ambassador: Naonobou Sameshima, who died in Paris the other day, has been honored with a public funeral. The oration at the grave was delivered by M. Mori, the Japanese Minister at London. It consisted of these words: 'Sameshima! Ever since you began your uses in this world, righteousness found you a most faithful servant. You worked hard and well thirty-seven years worthily spent! No more oh precious soul! No more, oh noble laborer! No more, oh bright star ! Still you live; still you work; still you shine in the bosom of your friend. You know me well."

Wishing yourself, Mr. Editor, and the good old Banner of Light, its contributors and readers, a happy, a prosperous new year, with an earnest trust that you, it, and they may longbe spared to greet the coming years, and that we may all profit by the experiences of past ones, and so be enabled to live usefully to the world, I lay down my pen, breathing a prayer of fraternal love across the broad Atlantic to our friends and brethren in the great.Republic.

Progressive Literature Agency, 22 Palatine Road, Stoke Newington, London, Eng.

Mediums' Home.

To the Editor of the Banner of Light: I see by your issue of last week that you seem to have the hapression that we are starting a Mediums' Home for Cincinnati or Ohio only. Such is not the case. Our object in providing a Home is national. We have organized under the laws of Ohio that we might become a legal body, for we do not, as yet, think the time or cause sufficiently developed for each State to provide a llomo of its own, therefore we ask all in the United States who are interested in sustaining and supporting all mediums who are in need of assistance, to send in their subscriptions.

The location will not be determined until a sufficient amount is paid and pledged to warrant us in beginning the good work. Several mediums have already given the returns of seances for the benefit of the Home, and suggestion has been made that all mediums who can should give at least one scance for this purpose. Yours for the cause, CHARLES S. KINSEY.

Secretary Medlums' Home Association.

Cincinnati, O., Dec. 30th, 1880. (We understand that the amount of subscriptions in

id of the Mediums' Home above spoken of (and which project has but recently been inaugurated) up to date is \$262,74. Those who wish to contribute toward this laudable enterprise can address the Secretary, Charles S. Kinsey, Cincinnati, O.- ED. B. OF L.]

GF" We have received from Messrs. Colby & Rich, publishers of the *Hanner of Light*, a book just pub-lished by Allen Putnam, Esq. entitled "WITCHCRAFT OF NEW ENGLAND EXPLANCED BY MODELR SPH-As the set of the set

SPIRITUALIST MEETINGS.

BROOKLAN, N. Y .- The Brooklyn Spiritual Con-erence meanst Everett Hall, 398 Fulton street, Saturday BROOKLENN, N. C. - 208 Brooklyn opritiaat con-ference meets at Everett Iall, 338 Fulton street, Saturday venings, at 734 of clock. Conference Meetings are held in Fraternity Half, corner Fution street and Gallatin Place, every Friday evening, at 734 of clock. Scats free, and everybody welcomed. CHICAGO, HLL, - The First Society of Spiritualists holds meetings in Fairbank Itali, in Central Music Ital Block, corner of Stato and Randolph streets, every Sunday, at 734 r. M. Mrs, Cora L. V. Richmond, regular speaker.

CLEVELAND. OHIO.—The First Religious Society of Progressive Splittualists meets in Weisgerber's Hait, con-ner Prospect and Brownell streets, at 7½ r. M. Thomas Joes, President; Tille II. Lees, Secretary, The Children's

New Books.

3

THE SCIENTIFIC BASIS SPIRITUALISM. BY EPES SARGENT,

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

This is a large 12mo of 372 pages, in long primer type, with an appendix of (wenty-three pages in brevier, and the whole containing a great amount of matter, of which the table of ontents, 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 opposi-tion to it, under the ignorant protence that it is outside of nature. Is unscientific and unphilosophical.

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

In all that it claims for its "busis " 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, superscisual, or pretermunan facts, not included in the "basis," are however made seientifically credible by its establishment.

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

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EPES SARGENT.

Epes Sargent was perhaps as close and thorough a student in literature as this country has produced. He had lived through several generations of men of letters; had been associated with those the most eminent in all of them ; and he was an indefatigable worker to the day of his lastillness. He began his literary life as a laborer with Hawthorne and Hillard in the preparation of the work which was published under the name of S. G. Goodrich; he was engaged with Willis and Morris upon the New York Mirror; he was coëditor, with Park Benjamin and Wm. M. Evarts, of the New World; he published Sargent's Magazine, with Mrs. Anna Cora Mowatt as an assistant; he made the Boston Transcript the most distinctively literary daily

New Publications.

WILY WE LIVE. By Summerdale. Chicago: Howard, White & Co

Eusebius, reclining beneath the foliage of an ancient oak, loses all consciousness of earthly things, hears vibrations of music unfamiliar to mortal ears, and finds himself gazing upon another world. On every hand he beholds disembodied souls from every nation kindred, tongue and creed, coursing their way through the trackless air on missions of mercy and love. He sees that, but a few days' journey upward and outward, beyond the atmosphere of this world, there will be found by us, in due time, a region of calm peace, a paradise for the weary, the afflicted and the tempest tossed. To this world Eusebius goes, and in this book describes what he hears and sees and learns of life and its surroundings in that evalted sphere.

An intermediate state is described as existing be tween earth and this paradisiacal abode, termed "IIa dea." This is reached through the cheerless void of Erebus," and is inhabited by those who, when on earth, "quenched the light and defied the unchanging laws of God," and are ministered unto by "Airarchs. or child-angels, whose confiding, loving ways and simple pleadings lead them to overcome the evil of their natures. The gentle yet effective influence of these guardians, watching over darkened souls and leading them up to happier homes, is touchingly described, and there is something akin to the sublime in the por trayal given of the triumph of goodness over every soul and the ultimate happiness of all. Accounts are given of the mission of spirits to earth to attend their friends at their departure, and to escort them to their heavenly homes. The power exercised in the snirit world of mind over matter is frequently alluded to and illustrated. Evening, as there existing, correspond in its nature to the idea that " there shall be no night ? the word signifying, in that life, a change of light from the golden rays of the tempered sunlight to the crim son rays of the evening sun which often beautify the closing of an earthly day.

Though not professedly a book written in the inter ests of Spiritualism, it abounds with spiritual teach ings, and, though its pages are here and there dimmed with the shadows of old beliefs that recent teachings have shown to be of no worth, it is, as a whole, a bool that Spiritualists and others will read with pleasure and profit. Written in the style of the "Pilgrim's Progress" of John Bunyan, it possesses the peculia charm of that work, with added interest and value from its treatment of higher states of being. It de scribes glowingly the beauties of the future life, its mansions of abode and temples of worship, its fruitfu manisons of anode and temples of worship, its fruitting groves, fragrant gardens, green valleys and crysta waters; portrays the happiness of families reunited and the never-ending blies of those who, after a weary pilgrimage on earth. fall by the wayside, almost dis heartened, and awaken to the enjoyment of rest in a life that is immortal.

BEE-KEEPING FOR PROFIT. A New System of Bee Management. By Mrs. Eliza E. Cotton, West Gor-ham, Me. Illustrated.

The writer of this work offers it as the result o many experiments, much careful investigation, and a we have ever had here. He was the trusted friend of Irving, and one of Willis's most inti-mate companions. During all this time he did a very large amount of literary work, including Progressive Lycoum meets in the same place at 10% A. M. Charles Collier, Acting Conductor; Sara A. Sage, Guard-ian. Public cordially invited free.

ran. Public containty invited tree. CEDAR RAPIDS, IOWA.—First Society of Chris-tian Spiritualists meets every Sunday, at 7/4 P. M., at 75 South Washington street. Inspirational speaking. Dr. J. L. Enos, President; Mrs, Namie V. Warren, Vice-Presi-dent; Dr. Hamilton Warren, Secretary and Treasurer.

HANSON, MANS, Regular meetings are held on al-ternate Sandays. W. Hood, President; Geo, C. Stetson, Secretary; Mrs. Barnabas Everson, Treasurer.

INDIANAPOLIA: NUM. The First Society of Truth-Seckersmeets for religiousservice at 80% East Market street, overy Smalay at 21% and 71% r. M. J. R. Buell, President; S. D. Buell, Secretary.

1. D. Buen, secretary. LYNN, MASS.—Spiritual meetings are held every Sun-lay afternoon and ovening at Templars' Hall, Market street, under the direction of Mrs. A. E. Cunningham.

LEOMINSTER, MANN.—Meetingsare held every other sunday in Allen's Hall, at 2 and 6% o'clock P. M. F. L. Haskell, President; Mrs. Fannie Wilder, Corresponding

Secretary, Los ANGELES, CAL,—The First Spiritual Society meets every Sunday at 2 P. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. Presi-dent, J. Tibey, Vice-President, J. H. Cotton; Secretary, Mrs. Nettle (, Weir; Treasurer, F. Lindguist.

MANCHESTER, N. H. – Spiritualist Society holds neetings overy Sunday at 22 and 62 P. M. in Ferrer's fall, så Eim street. As a Emery, President, Mis, George Ammidon, Vice President; G. F. Rumrill, Secretary.

Ammildon, Vice President; G. F. Rumrill, Secretary.
 NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings overy Sunday in Republican Hail, 55 West 33d street, at 10% A. M. and 75 P. M. J. A. Cozino, Secretary, 33 West 43d in street. Children's Progressive Lyceum meets at 2 P. M. Charles Dawharn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. Phillips, Assistant Guardian; Mrs. S. B. Phillips, Assistant Guardian; Mrs. M. A. Newton, Guardian; Mrs. S. P. Phillips, Assistant Guardian; Mrs. M. K. Phillips, Assistant Guardian; Mrs. M. A. Newton, Guardian; Mrs. S. Phillips, Assistant Guardian; Mrs. M. Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary, and evening at 734, in Cartler's Hall, 23 East 14th street, between 5th avenue and Union Square. Alfred Weldon, President: Alex, S. Davis, Secretary; E. P. Cooley, Treasurer, 256 West 16th street.
 The Kreyt Harmonial Association holds free public services every Sunday, at 11 A. M. in the Music Hall, No, 11 East 14th street, between Filth Avenue and Union Square.
 POHLAND, ME, —The Prepies Spiritual Meeting is 250, in the day of the street.

East 14th street, between Fifth Avenue and Union Square. **POBTLAND, MF.**—The People's Spiritual Meeting is held each Sunday atternoon and evening at Army and Navy Hall, corner of Brown and Congress streets, at 3 and 7 o'clock. Speakers and mediums desirous of visiting Por-land under the anspices of the Society, will address H. C. Berry or Dr. T. Webster.

PHILADELPHIA. PA.—The Keystone Association of Spiritualists holds a Spiritual Conference every Sundavat 2% P. M. at Hall corner Spring Garden and 8th streets. Ev-eryboly, welcome.

ybody welcome. The First Association of Spiritualists of Philadelphia The First Association of Splittinitias of Intidatelynia holds meetings every Sunday at 1025 A. 30. and 75 P. M. at the hall corner Spring Garden and Bth streets. The Second Association of Spirituatiata holds confer-ences every Sunday atternoon, at 30 clock, and circles in the ovening, at Thompson-street Church, below Front. James Marlor, Fresident: Charles W. Yard, Secretary.

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

SAN FRANCISCO, CAL.-The First Spiritual Unior oclety holds a conference and scance overy Sunday at 2 , M., at Ixora Hall, No. 737 Mission street, above Third, Iso meetings for lectures and scance in the evening. The hildren's Progressive Lyceum meets in the same hall at

10 A. M. SANTA BARBARA. CAL. — Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 15 P. M. As-istant Conductor, Mrs. Mary A. Ashley: Guardian, Mrs. Mary F. Hunt; Secretary, Mr. George Childs; Musical Di-rector, Mrs. Emma Searvens.

NALEJI, MASS.-Conference or lectures every Sunday at Prat's Hall, corner of Essex and Liberty streets, at 3 and 7 p. M. S. G. Hooper, President.

and 7 P. M. S. G. Hooper, President. **VINELAND, N.J.**—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents; Dr. D. W. Allen, Corresponding Sceretary. Children's Progress-vo Lycoum meets at 12% P. M. Dr. D. W. Allen, Con-loctor

WORCENTER, MASS.-Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 7% . M.

The Vermont State Spiritualist Association Will hold its winter Quarterly Convention at the Yown Hall, Rutland, on Friday, Saturday and Sunday, Jan. 21st, 22d and 23d, 18st. Bestdie a large array of home talent, the ser-vices of Joseph D. Stiles and W. J. Colville have been se-cured. Music by the Duxhury Glee Club. The several rail-roads centreing in Rutland will grant free return checks to those attending the Convention. Board at the Berwick Ho-tel, \$1,00 per day. W. H. WILKINS, Secretary.

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coming winter. Paper, pp. 90. Price 50 cents, postage free. Fer sale by COLBY & RICH.

BANNER OF LIGHT.

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SPECIAL NOTICES.

SPECIAL NOTICES. 67 In quoting from the BANNER OF LIGHT care should be taken to distingaish between editorial articles and the communications (condensed for the evices) of correspondents. Our columns are open for the expression of impersonal tree thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensible as agaranty of good faith. We cannot under-take to return or preserve manuscripts, that are not used. When new spapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a time around the article he destres specially to recommend for perusal.

perusal. Notices of spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday, as the BAN-NER OF LIGHT goes to press every Tuesday.

Banner of Fight.

BOSTON, SATURDAY, JANUARY 15, 1891

PUBLICATION OFFICE AND BOOKSTORE,

lished : The children of one generation adopted them, not from a conviction in their own minds of their truth resulting from personal study, but because their parents held them-solely for that reason. So with vaccination; a faith in its efficacy has grown up with the people. When young they were taught it was as necessary to their welfare as the air they breathed and the food they ate. This they were told and they believed it, and now they are grafting the same belief on the minds of their own children, and they will believe it too, unless something occurs to make them think their own thoughts. What is needed is a discrimination of the truth upon this as upon all other subjects. We want less of "the blind leading the blind"; less adoption of beliefs for no other reason than because 'everybody says so," and they are popular; more individuality, more independence of thought, more desire to know the reason why, more personal knowledge and less general ignorance. يتربيه الموجور بالمري

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Workers Gone Home.

The present issue of the Banner of Light (in like manner with the one brought out last week) must be possessed of a mournful interest to its readers, filled as it is with announcements of the departure from earthly scenes of old and tried workers-who have now gone hence to receive the well-merited guerdon of their labors in the Summer-Land.

Last week we devoted much of our space to matter, biographical and otherwise, bearing on the transition of our dear friend and correspondent, EPES SARGENT, ESQ. John Wetherbee, on the third page of this week's number, takes up and continues the narration by an account of a friendly message which he has received from the spirit of Mr. Sargent; and following it is an exceedingly well-digested and faithful editorial tribute to the memory of the decensed, as made by the Boston Saturday Erening Guzette. We are in receipt of several secular papers, also bearing witness to the value of Mr. Sargent's life-labors -notably the Rochester (N. Y.) Chronicle and The Saratoga Sun, which first-named paper says at the close of its editorial notice :

"A good man, a man of stainless character, has good to his reward. His wide circle of literary and personal friends will sincerely mourn his loss, and the hun dreds of thousands who have perused with profit and delight his contributions to the literature of the world will not speedily forget the author who contributed so much to their knowledge and happiness."

On the eighth page this week will be found a series of memorial articles regarding the transition from earth-life of D. C. DENSMORE, proprietor of the Voice of Angels; JOHN TYERMAN, the prominent advocate of the cause in an antipodal field; Mus. JENNIE S. RUDD, former medium at the Banner of Light Public Free Circles. also the report of the service hold by the Spiritual Fraternity of Brooklyn, N. Y., in commemoration of the departure from earth-life of MR. SARGENT.

In this connection we would also call attention to the words of Mr. Coleman on the same page regarding the demise of MRS. MARGARET JAMESON, of Kansas City, Mo., the brave test medium who once fought the authorities of that locality in the courts, in defense of the sacredness of her mission-and that also of all such instruments of the spirit-world-and came off conqueror over them.

The old workers all over the land are going home one by one; but the cause to whose advocacy their powers in the mortal were dedicated is steadily interpenetrating every nook in the social, religious and governmental departments of human life, and a due meed of recognition will one day be accorded them even on carthwas good enough, or that the time had not come | while their reward in the "Better Country" for services wrought that the truth might live is already assured !

general among the people in the same way that pers straight for us, and to give us good papers, such as cannot be set aside. Then I will be sitting on a big certain religious beliefs have become estabstone, and I will not be afraid of you when I see you. The department has not included this statement in it.

dispatches that have been sent all over the country. The statement made by Bright Eyes, that she was twice refused permission to see her uncle, is pronounced a falsehood, and she is barbarously styled a "phenomenal har." But what she says is true, nevertheless, as have been all her statements, and it was only when accompanied by Mrs. Claffin on a third visit that she succeeded. Rev. Mr. Dorsey was requested by the chiefs, Secretary Schurz, Gen. Crook and the Senate committee, to act as interpreter. He was also put upon the stand as a witness by Senator Dawes, and his testimony unveils the designs of the conspirators. It is very significant. He testified ; "On Satur day evening, when we reached the house of Secretary Schurz, Mr. Haworth (the Indian Inspector and one of the prime movers in the plot) said to Mr. Schurzafter alluding to the alleged scene with Bright Eyes, 'I have arranged that she shall not see them till after the business is settled.' This was on the day that she had twice endeavored to secure an interview with her uncle. The papers were to be signed the following Monday, and it appears, therefore, to have been determined that she should not see him till after that time. Why, is very evident to those who are at all famillar with the facts connected with this case. At the council held on Friday evening it was remarked by one present, ' I understand that Bright Eyes is expected here.' Another said, 'Who asked her to come?' Then it was said that she was very sharp, and if she could give but a word to her uncle it would go, that is, from him to all the rest."

The above is the testimony of Rev. Mr. Dorsey, the interpreter, and is a matter of public record. The public can draw their own conclusions from this evitence. It not only completely exonerates Bright Eyes from all such foul aspersions of her character, but exhibits in a clear light the terror that this intelligent, patriotic Indian maiden produces when she appears upon the scene to thwart the crafty plans of the oppressors of her race. WILLIAM H. LANCOLN,

Secretary of Boston Committee. Boston, Jan. 8th, 1881.

The Coming Anniversary.

The Shawmut Spiritual Lyceum, of which Mr. J. B. Hatch is Conductor, has completed its arrangements to celebrate the 33d Anniversary of the Advent of Modern Spiritualism by a series of appropriate exercises at Music Hall, Boston, on the morning, afternoon and evening of Thursday, March 31st.

In order that the services may correspond in charactor with the event to be remembered, and that the occasion may be a success beyond peradventure, the Committee have secured the presence of Mrs. Cora L. V. Richmond, who will speak in the afternoon, the morning being devoted to Lyceum exercises. In the evening, Mr. J. Frank Baxter will sing and give illustrations of his peculiar phase of mediumship, which is so convincing to skeptics. Other prominent speakers have been engaged. Through the kindness of Mr. Peck, the use of the great organ has been tendered, and Mr. W. J. D. Leavitt, the well-known and popular organist, of this city, will give an organ concert prior to the opening of each service.

We earnestly hope the coming celebration will receive the united countenance and support of all the Spiritualists of Boston and vicinity. Backed by harmony and concert of action on their part, the occasion cannot fail of being a triumphant success, that shall entitle it to take rank with the grand gathering in Music Hall in '68-the memory of which is still fresh in the minds of all who participated in it.

"The Spiritual Harvest of the Year."

On our opening page will be found the report of Mrs. Cora L. V. Richmond's first lecture in Chicago since her return to England, The spectacle of a great daily journal like the Times of that city devoting two full columns to a verbatim transcript of a lecture given by a Spiritualist orator, is one which must be eminently cheering to the friends of the cause every-The Times (of December 27th) says, in

Doleful Prospect for the Church. Rev. T. DeWitt Talmage is reported to have aid in a recent discourse, alluding to his western trip:

"In every city I asked the question, ' What is the religious condition?' They answered, 'Dead.' In Pittsburgh, in the cities of Virginia, in Cincinnati, in Louisville, in Lexington, it was the same. Here and there a soul straggles into the kingdom of God. It was said, in some places, 'If there is not some sweep-ing revival, the Church of God will go under.' We have beautiful churches, but the old work of saving souls seems to be out of fashion. We have enough churches to save the whole land in five years. In 1848 there were forty-eight thousand converts to the Presbyterian Church; last year there were only twenty-six thousand, with four hundred more churches than there were in 1848. It is the same with other denomin itlons. If a church has one thousand members, nine hundred of them are sound asleep. If they are wide enough awake not to drop the challee on communion day, it is thought that will do."

237 Unintentionally the last Legislature of the State of Texas legalized the right of women to vote. This was done by the adoption of what is called a revision. Art. 1,687, designates idiots, lunatics, paupers, felons and those in the service of the army and navy as disqualified to vote, and Art. 1,688, that all other male persons shall be deemed qualified voters. Art. 3,138 says, "The masculine gender shall include the feminine and neuter." It is therefore plainly seen that female suffrage exists in Texas. "Though this assertion may be treated with levity," says the New York Herald, "it will be found that no lawyer or judge who has regard for his reputation will write, sign and publish an opinion to the contrary."

23 The two societies, that for "Lost, Stolen and Abused Children," and that for the "Prevention of Cruelty to Children," have become united, and will in future be known by the latter name. This change has been caused by the resignation of the general agent of the former, Dr. John Dixwell, for personal reasons. The exertions of Dr. D. and his wife during the past five years have been unwearied and self-sacrificing, and he retires with the best wishes of all. The headquarters of the Society are at No. 1 Pemberton Square, Boston, where its general agent, Frank B. Fay, is in constant attendance.

25 The Truthseeker donned a new dress on the first of the year, and comes to us greatly improved in typographical appearance. About the same time its editor and proprietor, Mr. D. M. Bennett, arrived home from a ten weeks' sojourn in Europe, during which he observed things and wrote about them with the eyes and pen of a radical reformer, the result of which appeared in his paper from week to week, and will soon be published in a volume of 850 pages. The office of the Truthsceker is at Science Hall. 141 Sth street, New York.

107 Dr. Eugene Crowell, of Brooklyn, N. Y., writes (in the course of a private letter from which we take the liberty of making the extract): "Sorrowfully I received the news of the departure of our dear friend and co-laborer, EPES SARGENT. Any of us could have been better spared. No man can fill his place. But we should rejoice that his departure was delayed until he had given to the world his best thoughts concerning Spiritualism, and these will advance upon their mission until all shall accept them as divine truths."

ET An esteemed correspondent of ours in London says, in the course of a private letter under date of Dec. 25th: "I rejoice that the work of Dr. Brittan is to go on. We need all office recently and heartily endorsed this verthe defenders we can get, and he is a tower of dict, from his own personal observation and strength to the cause." Referring to Epes Sargent, Esq. (who was then prostrated by the sickness which proved fatal on the 30th), the same writer says: "My last letter from him

JANUARY 15, 1881.

The Paine Birthday Celebration. The one hundred and forty-fourth anniversary of Thomas Paine's birthday occurs on Saturday, the 29th, and preparations are being made for its observance in this city. On that day a business meeting of the Paine Memorial Corporation will be held at 11 o'clock. A full attendance of stockholders is desired, and all persons wishing to become such are cordially invited to attend. The celebration will take place in Investigator Hall the next day, Sunday, Jan. 30th, at 10:30 A. M., and continue forenoon, afternoon and evening. The meetings will be free, and the exercises will consist of brief addresses, vocal and instrumental music and recitations. On the evening of the following day (Monday) the celebration will close with a Grand Ball, in Paine Hall, tickets to which, admitting a gentleman and lady, will be \$1,00; each additional lady, 25 cents.

ET In the course of a somewhat extended review of Giles B. Stebbins's able work: "AFTER DOGMATIC THEOLOGY, WHAT? MATERIALISM. OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION ?" the Free Religious Index speaks as follows:

"The professed materialist should give a cordial welcome to this little volume. It is the statement of a positive antagonist, which is in itself always a good thing to read, and in this instance possesses the additional excellence of coming from one who sincerely belleves that his views are decidedly more 'advanced' than anything the materialist can ever reach. It comes from one who asks for no odds in the battle of ideas, who is undismayed at the loudest noises yet beaten on materialistic gongs, and who will not cry out for quarter, if fairly defeated. Moreover, he is as thoroughly emancipated' as any scientific opponent from the rule of the prevailing religious dogmas, and makes his final appeal to the same court of authority-that of instructed intelligence. The book is an attempt, and we believe a successful attempt, to show that Modern Spiritualism-that is, the common belief uniting the sect or body of persons known as Spiritualists-has evolved a consistent philosophy. We do not mean, of course, in saying 'this, that we necessarily accept all the author's 'facts' as facts, or his explanation of them in all instances, or even in any instance, as correct. We mean only that his explanations, the assumptions of his philosophy being once granted, are clearly made out and are consistent with that philosophy, and that his conclusions are therefore worthy of respectful onsideration."

En Col. Robert G. Ingersoll writes to a friend as follows regarding Rev. George Chainey, of Evansville, Ind., who is to deliver his lecture on "The Clergy" at Music Hall, Boston, Sunday ovening, Jan. 23d :

"Mr. Chainey is one of the best thinkers in this country. He has a wonderful command of language, is full of imagery, comparison, antithesis, logic and beauty. He feels what he says with his whole heart, and perceives it with his entire brain. He is perfectly honest, and for that very reason is intellectually keen. Downright honesty in such a man is genius. He gives a true transcript of his mind, and gives it with great power. He is well acquainted with the church ; knows all the ways of the theologian, and understands the inside of the whited sepulchre of superstition. His lecture on 'The Clergy' ought to be delivered in every pulpit of the United States."

Mr. Chainey will lecture but once in Boston this season, after which he will fill other engagements throughout New England.

1 In another column will be found the business announcement of Mrs. M. A. Gridley, of Brooklyn, N. Y. Mrs. Gridley's powers as a psychometric reader and business medium have been highly spoken of to us by correspondents and others. Mr. L. E. Waterman called at our experience.

10 Mrs. Job Moses, writing from Limestone, Cattaraugus Co., N. Y., says: "The pictures [S.] was a touching farewell. He seemed to sent us as a premium for one year's subscripfeel his end, in mortal, near. How valuable has tion for your soul-cheering Banner of Light were duly received, and we are more than satisfied with them."

No. 9 Monigomery Place, corner of Provinc street (Lower Floor.) WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

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COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

By Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Hoston, Mass, All other letters and communications should be forwarded to LUTHER COLBY.

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

"Do You Want to be Savable?"

In a very recent discourse by Mr. Beecher, he observed that the question must not be, "Do you want to be saved?" but "Do you want to be savable?" He further observed that the general spirit of the church is, "Do you belong to us?" "Yes," "Bless you." "Do you belong to us?" "No." "Damn you." He insisted that "there is nothing so wanting as love." When the church," said he, " is aglow with the power of love, and an electric influence goes from one to another, infidelity will be scotched and die." He acknowledged, freely that he had denounced with indignation "the Calvinistic doctrines and decrees," and asserted that "the presentation is outrageous of a Being who, for his own glory, created a large part of the human race for damnation, and another large part for blessing, and without any regard to the future of the damnable or the savable."

The old saying is, that confession is good for the burdened conscience, and Mr. Beecher may be taken as confessing for the entire calvinistic party into which he was born, and out of which he is coming just as fast as he can. He declares that "the most atrocious slander of the human race is set forth in the Saybrook and Westminster platforms; and the Pan-Presbyterian Council, after discussion, determined that the old for any change." He said that "every man

who entered the Presbyterian ministry says that he will preach these doctrines of a hideous God, as set forth in the longer and shorter catechisms. There is no treason to humanity so utter, no grounds so dangerous for a young man to put his feet upon."

Mr. Beecher insisted that it was, in fact, a sheer impossibility for a young man to swear that he will be true to the articles of faith in the Presbyterian and New England Congregational churches : "He can't do it." "He might as well swear," said he, "that he will be one hundred and fifty feet high, every time he goes into the pulpit." He admitted that "they all dodge it; or, if there is one who does n't, he is a long, lean, lightning-rod sort of a man, who lives in his pulpit, and has nothing to do with common folks, and they have not much to do salvation is, that "the human family is to be judged by value in the world. The larger part might as well be swept away. You might kill one hundred thousand men in some parts of the world, and one hundred thousand squirrels in Oregon, and there would be no difference, except that the skins of the latter are worth some thing."

One-half of the men, he said, live in such low condition that, if they perished, they would not be missed. He could not pretend to say, however, that the end comes when the race dies. No, no; it is not for Mr. Beecher, nor for any other man, to say when the end shall be, if ever. It better becomes us all to be humble and trusting. But the sooner we throw off this heavy quilt of dogmatism and decree, under whose weight we are sleeping in a continual state of nightmare, the sooner we shall be able to breathe the fresh air of freedom and to commune with spirits out of the flesh equally with spirits in it. The old crust is fast breaking up. Men like Mr. Beecher are delivering heavy blows upon it, and when it is removed the light from heaven will shine clearly into the hearts and lives of men. The day is come, the night is gone. We can hear the morning bells of deliverance ringing with joy all around us in the 'air.

Vaccination.

Those who would become fully informed of the true history of vaccination and of the methods employed for its introduction by its originator, should read "The Story of the Great Delusion," now being published in the Vaccination Inquircr, London, Eng. It is quite lengthy, chapter XXI appearing in the December number, and is, doubtless, the most thorough and accurate presentation of the subject that has been given to the public.

That there is a vast amount of ignorance respecting vaccination, no one will pretend to deny. Even many physicians who vaccinate have no further knowledge respecting it than that it is a part of the regular practice of their profession, that it is made compulsory by law, and is believed by nearly all to be absolutely necessary as an infallible protection against a much-

The Ponca Indian Wrongs.

Very interesting intelligence comes from the national capital in relation to the Ponca Indians. We are told that the officials at the Interior Department are very jubilant in consequence of the statement of the Ponca chiefs now there, that they do not desire to return to their former homes.

It is asserted that there is no longer any doubt in the minds of those who are familiar with the operations of the Indian Ring, that these chiefs were brought to Washington expressly to sustain the position of the Secretary of the Interior, and make out a case for the agents and officials who are instrumental in keeping them away from their former lands. The President with him." His own opinion about people and has very recently expressed doubts whether the officials charged with the management of these Indians had truthfully reported their wishes.

We are astonished to see the Hoston Herald editorially bolstering up the cause of the Cabinet officer having the Indian affairs in charge, and endeavoring to throw ridicule upon the humanitarian laborers in this regard, in Boston and elsewhere :

Whatever may be said by such journals it is nevertheless regarded by many persons in Washington (and elsewhere) that this bringing of a few Ponca chiefs there and making them apparently say that they are satisfied to remain in Indian Territory, is a prearranged affair, for the purpose of putting a stop to the protesting proceedings on behalf of the Poncas here in Boston, which are rapidly spreading into other cities, towns and states. An investigation is sternly demanded in order to settle this point. If it should turn out that such a rumor is true, no punishment can be too swift or severe that shall hold up such men as the target for universal detestation.

Any person who doubts that some manipulation was made use of, in the case of these chiefs, will be profited by reading the following from W. H. Lincoln, Esq., Secretary of the Boston Committee, whose standing in this community (as also that of all his compeers of that body) is beyond question :

BRIGHT EYES VINDICATED-IMPORTANT STATEMENT BY THE BOSTON COMMITTEE. To the Editor of the Herald

Confident in the belief that you desire to do justice to all parties, and relying upon your patriotism when the rights of the weak are assalled. I take the liberty of soliciting your assistance to refute the contemptible stories that have found their way into the papers, impeaching the veracity of Miss Bright Eyes. I now present what has never before been given to the public, and would not, at this time, be published, but that justice to the greatly-wronged party seems to require it. The evidence I now cite is a part of the testimony recently given at Washington, before the Senate Committee and the Secretary of the Interior. White Eagle, the head chief of the Poncas, made a speech before he'signed the paper, declaring his willingness to remain in the Indian Territory, in which he said to Mr. Schurz: "For three years I fought against you in mind. I wished to'go home (to my own land), but it is impossible to get ahead of you. So I have decided to dreaded disease. This opinion has become thus | sit still in the new land. We wish you to make our pa-

where. introducing its report:

"Mrs. Cora L. V. Richmond, the trance-speaker for the First Society of Spiritualists, gave her first lecture since her return from England at Fairbank Hall on last evening, taking for her subject: 'A Greeting from Over the Waters, and the Spiritual Harvest of the Year.' The beautiful auditorium was crowded to its ntmost capacity."

Proposed "Lyceum Circle of Correspondence."

As will be seen "in Clereland Notes" of this week a movement is on foot to unite all the Children's Lyceums in the country in one grand chain of correspondence, in order to foster, strengthen and stimulate each in the noble work, and by comparing notes to benefit each other. All favoring the idea will please confer with Thomas Lees, 105 Cross street, Cleveland, O., and all Conductors of Lyceums, wherever located, are requested to send in their names and addresses to Mr. L., or forward them for publication to the Bunner of Light, in order that none may be omitted.

m The individual who is sailing about under a false flag, giving the name of "J. M. Colville, of Boston," evidently for the purpose of leading the public to believe that he is the wellknown inspirational speaker, W. J. Colville, of this city (which intention is plainly shown by his advertisements), has recently appeared in Baltimore. Mr. C. Snyder, of that city, writes us that, desiring to have the truth known concerning the real identity of the lecturer, he wrote a caution to that effect, took it to the office of a daily paper, where it was closely scrutinized by three gentlemen, one of them the editor, and they said it was all right and should go in as an advertisement. Mr. Snyder states that he paid two dollars for its insertion, and supposed, of course, it would appear; but it failed to, and Mr. S., upon going to make inquiry, was told that, as J. M. Colville's advertisement was brought in prior to his, they decided not to insert the one Mr. S. brought. The money was refunded, and the public allowed to retain the false impression the lecturer designed they should receive from his announcements. This appears all the more strange since it was said in the same paper, in reference to J. M.'s entertainments: "Nothing that can in any way be construed to savor of imposture or fraud will be allowed."

107 The Victorian Review for October contains an article on Spiritualism, contributed by Vincent Cavendish, of New Zealand, that is well worthy the perusal of the skeptical, both within and without the pale of the churches. The Harbinger (Melbourne) says the writer, an investigator with twelve years' experience, presents the gist of the evidences he has received of spirit communion, perceiving in it a solution of the myths of antiquity and the difficulties of Holy Writ. He disclaims a desire to make converts, his object being to suggest inquiry into a subject which presents itself to his mind as of the highest value to humanity.

been his work!"

E37 F. A. Stockwell, of Northampton, Mass., remarks while referring to Dr. Peebles's late work, "Our Homes and Our Employments Herealter" :

"I read it nearly all day Sunday, and a good portion of Sunday night. It is more fascinating than any novel. It explains the future life and the spirit-world better than any book I have ever seen-upon Spiritualism. It is now going the rounds of the neighbors." For sale at the Banner of Light office.

The Spiritualists of Colfax, Ind., entertained themselves and their friends on Christmas evening by a grand festival, which the Chronicle of that place alludes to as one of the most enjoyable occasions of the season. A bountiful supper was heartily indulged in by the company, after which a general good time was in order, the programme for which was carried out to the satisfaction of all.

87 The late N. C. Nash, having left five thousand dollars as a contribution for the erection of a statue in this city of Theodore Parker, the Boston Memorial Association, who have the matter in hand, have issued a circular calling for subscriptions to increase the fund to \$12,000, upon receipt of which the work will be at once proceeded with. Contributions are to be paid to Henry H. Edes, Treasurer, 87 Milk street, Boston.

ED" "Poems, Letters and Notes by Julia Noyes-Stickney," is the name of a four-page publication brought out at Groveland, Mass., the fourth number of which is received at this office. Mrs. Stickney has recently given original poems in connection with the meetings in Berkeley and other halls in Boston, to good acceptance.

25 Henry Ward Beecher's bold assertions of what he regards as truth, in opposition to what | old creeds say and old dogmas affirm, do not lessen the strength of his hold on the pulpit. street, Boston. The pews in his church were sold last week for the coming year for over \$42,000-a gain of \$2,000

EF Dr. Tyng's sermon in which he admitted the existence of miraculous events at Knock has induced sharp attacks from the religious press, so called, leading him to realize there is a Knock in this country.

127 Warren Chase has left Santa Barbara temporarily, to enter upon his senatorial labors at Sacramento, which will claim his services two months or more.

157 Mrs. Emma Hardinge Britten's answers to questions propounded at our Public Free Circle are continued in this week's Banner of Light.

87 Remember the Thursday evening séances of Mrs. Elizabeth Davenport Blandy, held at 31 Indiana Place, Boston.

ST See our second page for notices of current magazines.

127 The census office has nearly completed the first count of the population of the United States, which shows that the aggregate will be a little over fifty-one millions.

Movements of Lecturers and Mediums.

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

Mr. J. Frank Baxter is now occupying the Philadelphia spiritual rostrum during the Sundays of the present month. He has spoken on one or more week evenings in Hammonton, N. J. February he will lecture on Sundays in Peabody, Mass. Parties desiring week evening engagements, during February or later, in New England, or for Sundays in March, can write him at 507 Minor street, Philadelphia, Pa., or 181 Walnut street. Chelsen, Mass. Sundays can be secured for the coming spring.

Dr. Anna Middlebrook-Twiss lectured in Ferren's Hall, Manchester, N. H., on Sunday, Jan. 9th, at 21/2 and 61/2 P. M. She will answer calls to speak in towns adjacent to that city on reasonable terms. Address, corner Elm and Amherst streets.

Mrs. A. H. Colby and Mrs. O. K. Smith have extended their engagement in Rochester, N, Y., to the 1st of March. Their address in that city is 36 Sophia street-

Jennie B. Hagan, after successfully spending December in Washington, D. C., will be in Bridgeport, Conn., during January. Can be addressed 186 Main street, that city, or at South Royalton, Vt.

Mrs. Mary A. Charter, formerly of Boston, has started on a professional journey westward, and was at last accounts located at 51 Main street, Springville, N. Y. She designs going on toward Michigan, and would like to make engagements en route, for which purpose she can be addressed as above.

Dr. J. M. Peebles commenced a course of lectures the present week in Auburn, N. Y.

Mrs. Clara A. Field will answer calls to speak whereverher services are required. She makes psychometric readings from the platform, at the close of each service, an adjunct of her lectures. Address 19 Essex

Miss Lottle Fowler has taken rooms at the City Hotel, Broad street, Providence, R. I., for two weeks.

Moses Hull spoke before crowded houses in Hartford, Conn., on the 9th inst. Mrs. Hull's improvisations-the poems on each occasion being rendered on subjects presented by the audience-were well received. Owing to the interest awakened by these meetings, the above named parties will hold forth in the same hall (Allyn's Lecture Room) on the 16th inst. They can be addressed prior to the 28th lust. at Vincland, N. J.

Dr. L. K. Coonley lectured and gave personal readings in Lawrence, Mass., last Sunday at 2 and 7 P. M., and expects to be there Sunday, Jan. 16th, with Messrs. Keeler and Ackerly, physical mediums. Meetings are now held there regularly in Templar's Hall. For engagements address 0 Davis street, Boston.

RECEIVED : VICK'S ILLUSTRATED MONTHLY MAG-AZINE for January, 1881, James Vick, seedsman and florist, publisher, Rochester, N. Y.

HOME ALMANAC, 1881, issued by the Home Insurance Company, 119 Broadway, New York.

ANDREWS' BAZAR for January-a capital number ; W. R. Andrews publisher, Tribune Building, New York, and 171 West 4th street, Cincinnati, O.

over last year.

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BRIEF PARAGRAPHS.

The eccentric John Randolph once ascended a lofty point of the Blue Ridge to see the sun rise. The scene was one of great sublimity, and it overwhelmed him with the sense of a present Delty. "Jack," said Randolph to the servant who accompanied him, "if any body hereafter says there is no God, tell him he lies."

If I have made an appointment with you, I owe you punctuality. I have no right to throw away your time if I do my own.—Cecil.

True to the core-A good apple.

He who creates a public want and fills it, shows genius of high order.

If an edifor omits anything, he is hazy. If he speaks of things as they are, beople get angry. If he closees over or smooths down the rough points, he is bribed. If he calls things by their proper names, he is unit for the position of an editor. If he does not furnish read-ers with jokes, he is an idiot; if he does, he is a rattle-head, lacking stability. If he condemns the wrong, he is a good fellow, but lacks discretion. If he lets wrong and injuries go unmentioned, he is a coward. If he exposes a public man, he does it to graffy spite, is the tool of a elique, or belongs to the "outs." If he in-dulges in personalities, he is a blackguard; if he does not, his paper is dull and insipid.—London Sporting Times.

How to get at the root of a thing-Dig.

A torn jacket is easily mended, but hard words bruise the heart of a child.

He that has no resources of mind is more to be pitied than he who is in want of necessaries for the body. To be obliged to beg our daily happiness from others bespeaks a more lancentable poverty than that of him who begs his daily bread.—*Colton.*

> An anonymous writer Is often a viper.

Punch says the unfortunate man's friends live a long

way off.

We let our blessings get mouldy, and then call them curses .- Beecher.

A gentleman and his wife, with two little girls, were scated at one of the tables in a "Capital" dining-room waiting for their breakfast to be brought. One of the girls, who had been intently observing what was pass-ing, suddenly turned to her sister and said, "Why do n't papa say drace?" The reply was, "They ain't dot any Dod in Washington."

A farmer's crib is a gnawful place for rats.

WOMANHOOD.

Given through the trance mediumship of T. L. Harris. ven through the trance mediumship of T. L. Harr By this we hold—No man is wholly great, Or wise, or just, or good.
Who will not dare his all to reinstate Earth's trampled womanhood.
Each village hath its martyrs, every street Some house that is a hell;
Some house that is a hell;
Thera hy dana words, the hold the for words

Breaks with each passing bell.
There are deep wrongs, too infinite for words, Man date not have revealed.
Ano, in our midst, insane, harbarle hordes, Who make the Law their shield.
Rise, then, oh wo-nan'l grasp the mighty pen, By inspiration driven;
Scatter the sophistries of cruel men With voices fresh from heaven 1

Comfortable quarters-Twenty-five cent pieces.

Herbert Spencer said to Rev. M. J. Savage, when in London, that the question of a God was beyond the reach of the human intellect.

It was said of one who preached very well and lived very ill, "that when he was out of the pulpit it was a pity he should ever go into it; and when he was in the pulpit it was a pity he should ever come out of it."—Fullor.

The man who had a project on foot went to a corn doctor.

"Now, my little boys and girls," said a teacher, "I want you to be very still-so that you can hear a pin drop." In a moment all'was silent, when a little boy cried out, "Let her drop !"

Humanity is the equity of the heart .- Confuctus.

It doesn't take long for a man with a small mind to make it up.

Small Boy (entering shop)-"I want a penny-worth o' canary seed." Shopkeoper (who knows the boy)-"Is it for your mother?" Small Boy (contemptuously)-" No, it's for the bird."

A Chicago paper calls camp-meeting folks." Canvasback Christians.

A Yankee stopped at a Saratoga hotel and the land-

Spiritualist Meetings in Boston. New Erns Mall.- The Shawnut Spiritual Lycoum meets i this hall, 170 Tremont street, every Sunday at 105'A. M. B. Hatch, Conductor,

BANNER

J. B. Hatch, Conductor, **Paine Memorial Hall.**—Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday mornine at this hall, Appleton street, commencing at 10% o'clock. The pub-lic cordially invited. F. L. Union, Conductor. **Berkcley Hall.**—Free Spiritual Meetings are held in this hall, 4 Berkeloy street. every Sundayat 10½ A. M. and 3 p. M. The public cordially invited. **Highland Hall**—The Revenue Mathematical Mathemati

Highland Hall.— The Roxbury Splitual Union holds meetings in this hall, Warren street, every Thursday, at 73(p. 3). Regular lecturer, W. J. Colville. Engle Hall,-Spiritual Meetings are held at this hall, 610 Washington street, corner of Essex, every Sunday, at 15% A. M. and 2% and 7% P. M. Excellent quartette singing provided.

(b) A.M. and S.J. and (J. 1911). A second structure of the second structure

Pembroko Rooms, 04 Pembroko street.-W. J. Colville holds a public reception in theso roomsevery Friday, at 3 P. M., and lectures on "Revolation" at 8 P. M.

Chelsen.—Spiritual Harmonial Association holds meet-ings every Sunday at 3 and 75 r. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Sta-tion. Sunday next, conference in the afternoon. In the evening, W. J. Colville will occupy the platform; subject, "Scientific Basis of Spiritualism."

NEW ERA HALL-On Monday evening, Jan. 3d, a

meeting of the Lyceum was convened for the purpose of holding an election of officers for the ensuing year.

NEW EIA HALL—On Monday ovening, Jan. 3d, a meeting of the Lyceum was convened for the purpose of holding an election of officers for the ensuing year. The best of harmony prevalled, as it always does at all our gatherings. The different Comultices for the past year made reports, which were approved. At the commencement of the scason it was voted to open our dors *fron* to the public, which we have been enabled to do through the liberality of our friends. By the report of our Treasurer, we find the Lyceum entirely out of debt, with a generous surplus yet on hand. By the propert of our Alt Committee, we learn that many worthy families have been assisted. Many calls are made for this purpose, and we are glad to know thus far that all have been careful or. C. Frank Rand : Secretary, J. B. Hatch, J.; Treasurer, Emma J. Rand; Guardan, May L. Biggs; Assistant Guardian, Runlee J. Stevens ; Musical Director, F. Dawkins ; Assistant Guardan, Kunlee J. Stevens ; Musical Director, F. Dawkins ; Assistant Guardan, Fundeo J. Stevens ; Musical Director, F. Dawkins ; Assistant Guardan, Sunse, A. G. Maxier ; Leadera—Temple Group, Maggie Folsom ; Union, Ella Mead ; Excelsion, P. M. Pearson ; Liberty, Hattle Farnum ; Banner, Hattle E. Wilson ; Star, May S. Hatch ; Storer ; Gien J. B., and S. Guards—W. Brown, Barter, M. J. Mitchell ; Lake, Emma Orbett; Fountain, C. A. Huft; Strenm, Kanna, J. Rand; Stauding Committee, M. S. Hatch, M. J. Mitchell, Jas. Doble. It will thus be seen that nearly every one of the officers of fast year was reflected. In necerpting, the Conductor returned thanks for the confidence reposed in him, and stated that his future course would be the same as in the past.
 At our regular service, yesterday, the halt yas filled to repletion and all in attendance manifested great interest in the exercises. The following was the programe: Selections by the orchestra; singling by Lyceum; Silver Clain receltal; Banner March; reciting the month of Januxir Liber of the suble.
 Mushella m

coosen with the physical exercise and Target March. Now that we have entered into a new year we invite the vertice of the second provided the pook, and hoped it would gain a wide commended the book, and hoped it would gain a wide commender with a here commender and the term inter and here that a fresh meet with a hearty support from the basis?
 dent with repret to day of the decease of Mis. Just a decomptone with a hearty support from the basis?
 dent with repret to day of the decease of Mis. Just a decomptone with a hearty support from the basis?
 dent with these she left behind. We feel moved it was decided by a manimous vote of the Conference who participate fin be subject, and so general was the heart and foreign for a sub owlight, and the and a lentered hild the sub commender will a hearty support form the hearts of a she will in the same cause we feel there and foreign for a sub owlight, and the and a lente

OF LIGHT.

gregation, is obliged to decline the offer of an engage-ment in Philadelphia during next month, owing to Mrs. Britten's departure for England, as this lady was to have occupied his place in Berkeley Hall. He is still holding meetings in Highland Hall, War-ren street, on Thursday evenings, and in the parlors of 94 Penabroko street on Fridays. These meetings are reported to be very interesting, and well attended. Responsible parties within reach of Boston can en-gage Mr. Colville's services for lectures on Tuesdays and Wednesdays, or for funerals. Address 94 Pen-broke street. broke street.

Mr. J. William Fletcher.

On Wednesday evening the parlors at 94 Pembroke street were, as usual, filled by friends and inquirers who were well paid for their visit. The early part of the evening was devoted to literary and musical se-lections, which were rendered in a most pleasing man-

er. Later on Mr. Fletcher was entranced and presented Later on Mr. Fletcher was entranced and presented a phase of mediumship rarely equalled. Among the tests given was a very curious one: Turning to a gen-tleman present the controlling spirit said : "I see a long flight of stairs; a little boy appears at the top; he turns round for a moment, steps back, and then fails backward to the very bottom, and I see a lady rush to raise him, but he is dead. His name is Vietor, and he is your brother." The centionan, completely dum-founded, replied: "I had a little brother who was willed in that way, and that was his name." This was only one of a large number of tests presented. Miss Rhind and others gave demonstrations of their power.

On Thursday evening Mr. Fletcher delivered his lea-ture, "Wanderings in Egypt," at the regular sociable held by the Portland Spiritualists, which only served to increase his rapidly growing popularity. On Friday and Saturday evenings he held large and successful sittings, and was fully occupied with pri-vate sences during the day. "On Sunday," writes our informant, " as we had previously anticipated, we were favored with the best audiences we have even had, and all expressed the greatest satisfaction at the clear, logical and elequent manner in which the guides handled the subjects of lectures.

manner in which the guides handled the subjects of lectures. "The evening audience completely filled our hall, and listened in almost breathless slicnce to a most beau-tiful discourse upon "There Shall be no more Death." "Each lecture was followed by tests, descriptions and communications, which were, in every particular, fully

Communications, which were in every particular, fully reoognized.
 "After the lecture a large number of the Society repaired to N. M. Woodward's, and the President made, on behalf of the Society, a nost complimentary speech, statting in glowing terms the great good which had been accomplished by the discourses given through Mr. Fletcher—offering him a third engagement. Mr. Fletcher responded in a pleasant manner, and the mouncement that he would speak again in Portland the last three Sundays of February was received with great applause."
 Mr. Fletcher is open to locture engagements in any part of New England, and can be consulted daily at 44 Pembroke street, Boston, where all letters should be addressed.

Brooklyn (Everett Hall) Spiritual Conference.

To the Editor of the Banner of Light:

ference. To the Editor of the Banner of Light: Last Saturday evening's Conference was, as is usual, well attended. Dr Weeks, of New York City, a favor-ite speaker, delivered the opening address, subject, "Organization." The speaker regarded the chief weight upon the advance of Spiritualism to be a spirit of Phariseeism among some of its followers, which led them to have an inordinately high opinion of their own goodness, and a correspondingly low one regard-ing that of others. Such he would have remember the coming "as little children." Do n't be afraid, he said, of truth. All the truth in the universe belongs to us. Very few understand, the logic of life-success and failures. In organizing, this (respect for the rights of all) must be kept in view. The speaker was in favor of an eganization that would take in athelsts, delsts, Christians, and all who would acknowledge the rights of free discussion, and ignore dogma and creed. For my part, said Dr. Weeks, I wish to take by the hand every man with an honest heart and an aspiring soul. The speaker considered the demand urgent and im-perative for more efficient organization, which should include Liberalists as well as Spiritualists, for offen-sive and defensive action. Mr. Wu, C. Bowen followed Dr. Weeks, and among other topies referred to the selentific process of in-vestigating Spiritualism in connection with Epes Sar-gent's work, "Scientific Basis of Spiritualism," re-cently issued by Colby & Ritch. Mr. Bowen highly commended the book, and hoped it would gain a wide circulation.

twenty-five cents. A large number of compli-mentary tickets will be distributed among wor-thy people who cannot afford to procure tickets otherwise. Now, friends, let us all join hands in one grand jubilee. Those from out of the city desiring seats are requested to transmit their outers of a pack date as one mette will their orders at an early date, as our motto will be, "First come, first served." Per order of Committee,

J. B. HATCH, Chairman.

20,00

10,0 2,0 25,0 10,0

5,09

Brittan's Secular Press Bureau.

AMOUNTS PAID IN AND PLEDGED FOR 1881. AMOUNTS FAIL IN A Light (2d (nstallment), 500,00 Friend of the *lkanner of Light* (2d (nstallment), 500,00 Olly, & Rich, 22,00 New Yorker, 22,00

A NOW I OFACT. M.N. X. Glover, 114 West 23th street, New York.... M. V. Miller, New Lyme, Ohlo... Memphils, Tenn. Mattlda Goddard, Boston, Mass. Eugene Crowell, M. D., Brooklyn, N. Y. H. G. C. St, Louis, Mo... Mrs. H. J. Severance, Tunbeloge, VI. Mirst, H. J. Severance, Tunbeloge, VI.

Pledged for 1881.

Predged for 1881. A Friend in Connecticut...... J. P. Willcock, Bradford, Ontario...... Melville C. Smith, New York...... Alfred G. Badger, 179 Broadway, New York...... R. B. Nichols, Brookstyn, N. Y. C. Snyder, Baltimore, Md.

We take the liberty of publishing the following extract from a private letter recently received from Dr. Eugene Crowell, of Brooklyn, N. Y., fully endorsing Prof. Brittan's work:

A. 1., fully endorsing Fron. Difficult 8 work: "I enclose check for ten dollars as a subscrip-tion to the 'Editor at Large' fund. It seems to me, judging from the practical workings of this project during the year past, that there is no longer any question as to its utility, as this is fully established; and, in my opinion, it only remains for Spiritualists to contribute to the support of this mission, so that it shall be per-manently sustained."

God's Poor Fund.

Received since our last acknowledgment : From Luther Colby, \$20,00; Thomas R. Hazard, \$5.00; Friend, Charlestown, Mass., \$1,00; S. R. Francis, Kewance, Ill., \$2,00; Mrs. H. J. Kentson, Quincy, Mass. \$1,00; Geo. James, Andrews Settlement, Pa., \$2,10; Mrs. E. S. Sleeper, San Francisco, Cal., \$4,00 ; A Friend, East Somerville, Mass., \$1,00; H. A. S., Middletown, Mass., 50 cents ; One just up from sickness, \$1,00 ; L. K. Joslin, Providence, R. 1., 50 cents ; B. F. Smith, Lawrence, Mass., \$1,00 ; A Friend, San Francisco, Čal , \$1,00. [See Spirit John Pierpont's call for aid, published on our sixth page.]

Brooklyn Spiritual Society Conference Meetings

TROY. N. Y., AGENCY. Partlesdestring any of the Npiritum and Reformatory Workspublished by Colby & Ritch will be accommodated by W. H. VOSBURGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired. HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 57 Trumboli street, Hartford, Conn., keeps constantly for suite the Branner of Light and a supply of the Nplritani and Reformatory Works pilb-lished by Colby & Rich.

At Everett Hall, 398 Fulton street, every Saturday even-ing at 8 o'clock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the addience is at liberty to speak pro or con., under the ten-minute rule J. DAVID, Chairman,

Brooklyn (N. Y.) Spiritual Fraternity. Mrs. R. Shepard Lillie speaks in Fraternity Hall, corner of Falton street and Gallatin Place, every Sun-day, at 10¹/₂ A. M. and 7³/₂ P. M. Fine music and singing. Social Meeting every Thursday evening. Friday, Jan. Hil, a grand vocat and instrumental Concert. Tickets 35 cents. Proceeds to aid us in our Sunday meetings. S. B. NICHOLS, Pres.

Eastern District Brooklyn Spiritaal Fraternity

Meets at Lathan's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. COLE, Pres.

The ladies who, some time since were unable to go out, having taken Lydia E. Pinkham's Vegetable Compound are quite recovered, and have gone on their way rejoicing.

Study Nop Bitters Book, use the medicine, and you will be wise, healthy and happy.

85 Will "X, Y." please let us know where we can address him in regard to "The Life"?

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FOR SINCE AL UNIX OHNCE: THE RELIGID-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, III, Price 5 cents per copy. \$2,50 per year. VOICE OF ANGLES, A Soni-Jonnthly Spiritualistic Jour-nat, Published in North Weymouth, Mass. \$1,65 per an-num, Singlo coplos 5 cents, MIXD AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,15. THE STIRTUAL RECORD. Published in Chicago, III. \$2,60 per year: single coples, 5 cents, MILLE'S PSTONOMETRIC CHICULAR: A monthly fear-nat devoted to the young science of Psychometry. Publish d by C. R. Millor & Co., 17 Willoughby street, Brooklyn, N. Y. Single coples 5 cents

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5

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JAMES A. BLISS, 713 Sansón street, Philadelphia, Pa., will take out as for any of the **Spiritual and Reforma-**tory Works published and for sale by COLBY & RIOH.

G. D. HENCK, No. 416 York avenue, Philadelphia, Pa., is agent for the Banmer of Light, and will take orders for any of the Mpiritual and Reformatory Works pub-lished and för sale by Collay & Rich.

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RALTIMORE, MD., AdENCY. WASH, A. DANSKIN, 58 North Charles stree more, Md., keeps for sale the Banner of Light.

WILLIAM WADE, 820 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the **Brauer of** Light for sale at retail each Saturday morning.

WANHINGTON BROOK DEPOT. RICHARD ROBERTS, Bookneller, No. 100 Seventh streft, above New York avonue, Washington, D. C., keeps constantly for sale the BANNER of LIGHT, and a sup-ply of the Spiritual and Reformatory Works pul-lished by Colay & Rich;

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SEED ANNUAL FOR 1881

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io and Plower Seeds, Plants, Roses, etc. Invaluable to all for It. Address, D. H. FERRY & CO., Detroit, Mich. Jan. 15.—6teov

BURT & PRENTECE.

46 Reekman street. New York.

street, Balti-

"Didn't you make a mistake?" "No," said the clerk. "Yes you did; you thought you got all the money I had, but you are mistaken. I have a whole purse full in another pocket."

Among the old records of a Baptist Church in South Carolina, mention is made of a woman being excluded for "doing too much talking in the neighborhood."

We reform others unconsciously when we walk up rightly.

> CARLYLE. Carlyle now sits in his easy chair, The Carlyle of years ago; His hands are covered with mittens. His hair is white as snow. But his fame will last through the ages, Wherever the English is read : His name be revered by the sages. Centuries after he's dead. -[Dlabu

"Button parties" are popular in the West. We don't know whence they derive their name, unless it is because they 're always sure to come off.

The degree of Doctor was first conferred in Europe, at Bologna, in 1130; in England, 1208.

The company in which you will improve most will be the least expensive to you.— Washington.

"Can you inform me," said a student to a bookseller, "whether I can find anywhere the biography of Pollock?" "Yes, I dare say you will find it in the Course of Time."

Kansas Teacher-"Where does all of out grain product go to?" Boy-"It goes into the hopper." "Hopper! What hopper?" "Grasshopper!" triumphantly shouted the lad.

In 1626 the entire territory now forming the City of New York was purchased from the Indians for \$21.

In the course of his recent inaugural address Gov. Long, of Massachusetts, advocated an amendment whereby women should have the right to vote; denounced hanging as an outrage, and said that, if capital punishment is to be inflicted, some less revolting, less demoralizing, and more scientific method of inflicting it than that of hanging ought to be adopted.

The Freewill Baptist Church at South Boston is to be changed to a theatre. "Straws show," etc.

The Indian Question is receiving marked attention by Congress at the present time.

UNDER THE ICE. The river wakes, and the river sleeps ; A shield of ice he holds, and keeps Apart, A melting heart. Oh, love is much, and words are few ! Beneath the ice, I reach to you A hand. You understand. -[Elizabeth Stuart Pholps, in Childhood's Appeal.

Slanderers are always evil-minded persons. Ignore them entirely.

Clarkson's sleighs are a spring vehicle. They are the ne plus ultra of perfection. 'Send to the postmaster, Amesbury, Mass., for full description.

Rev. Mr. Shorey said, last evening, at Hawthorne Itali, that Spiritualism is the reaction from a hard, unsympathetic, unscriptural and unchristian Ortho-doxy.—Boston Herald, Jan. 10.

A cheerful countenance is a golden possession.

The old faiths, like cotyledons well stored with starch, are perishing: as the spring advances; yet only to yield their nourishment for a better faith.—Fx.

The Conductor made some remarks, also Dr. Rich ardson, which were well received by the large audi-

ence. Miss Jennette Oettinger led in the Callsthenics, next followed a song by the Lycoum, and the exercises closed with the Target March. F. L. OMOND, Cor. Sec.

F. L. OMOND Children's Progressive Lyceum No. 1, } Sunday, Jan. 9th, 1881.

W. J. Colville's Meetings.

W. J. Colville's Meetings. On Sunday last, Jan. 9th, Berkeley Hall was very largely attended, both morning and atternoon. Mr. Colville was the speaker on both occasions. In the morning the subject of his inspired lecture was "The Divine Law of Birth," in treating which the speaker took occasion to dwell upon the unchangeableness of nature's law, and inveighed against the faise distinc-tion often made between laws of nature and laws of God—the laws of nature and the laws of God being one and the same. Following out this train of thought, the lecturer contended that these divine laws were never set aside, even in a solitary instance. When people imagine that great teachers are born miraculously they entirely fail to see that the doctrine of miracle is an insuit to the Delity, implying that his laws are so im-perfect that he is forced to alter them in order to effect his purpose. Immaculate births [he said] may have taken place in a few instances in the past, and will doubtless eventually become universal; but immaculate simply means without impurity; and is not perfect obedience to every law of mature the only method of attaining to a state of purity? Children ought to be wisely and carefully instructed by their parents in the laws of life, and thus be able to obey nature so fully that no crime or suffering can long continue to be transmitted to posterity. The anguish of some lives is acute, but in these in-stances a great deal of growth is effected in a short itme; in other instances the processes of development, though less painful, are lengthier — as every spirit must cause and the attainment of celestial life. Were this not the case the laws of nature would not be just or inpartial. The soul has an individuality before it comes in con-tact with the body, and its identity is in no way affect-ed by change of form. Death is really a birth, and is

The soul has an individuality before it comes in con-tact with the body, and its identity is in no way affect-ed by change of form. Death is really a birth, and is to the spirit simply a liberation when the spirit body is developed. The new birth alluded to in the fourth gospel is undoubtedly a reference to the taking of a massnic degree, which involved the triumph of the spirit over the senses. This is the true resurrection and ascension into heaven. Every soul must struggle with matter until it has subdued the senses to the soul; and thus, many communicating spirits come to

¹ The announcement that Prof. WM. Denton Would commence a course of eight lectures at Cartler's Ital, 23 East 14th street, attracted large and intelligent andlences at the opening sessions. The subjects advertised were discussed in a masteriy manner, and left no doubt in the minds of his hearers that "Man has a Splrit, the Unseen Counterpart of the Body," and that Spiritualism, "The New Religion," is the only religion that is susceptible of positive proof, and must eventually become the religion of the world. Next Sunday A.M., Jan. 16th, Mr. D.'s subject will be. "The True World God, What it is Not and what it is," and in the evening, "Does the Spirit of Man Survive Death?" This lecture will be flustrated by the stereopticon and oxy-hydrogen light. A large number of course tickets have been sold, so a financial success is assured. Bro. Cephas B. Lynn speaks for this Society in February, he having made hosts of friends during his engagement last October, who demanded his early return. A LEFED WELDON, President Second Society of Spiritualists. 29 Fact 14th street Xeon Yoak Oth Lynn 1811.

Second Society of Spiritualists. 23 East 14th street, New York City, Jan. 10th, 1881.

A Card

To the Spiritualists of Boston and Vicinity. The Shawmut Spiritual Lyceum of this city,

having completed its arrangements for the ob-servance, at Music Hall, Boston, of the Thirty-Third Anniversary of the Advent of Modern Spiritualism, the management desire to state that the following will be the order of proceed-

ings for the day: At 10 A, M. Lyceum exercises, together with remarks by such of our public speakers as may be present; also readings by Miss Jeanette Howell and Lizzie J. Thompson.

The services for the afternoon will be opened with an organ concert by W. J. D. Leavitt, the popular organist of this city; after which Mrs. Cora L. V. Richmond will deliver an address, closing with an inspirational poem suited to the openeion

occasion. In the evening Mr. J. Frank Baxter will oc-

occasion. In the evening Mr. J. Frank Baxter will oc-cupy the rostrum, and in addition to his lecture will exhibit his wonderful phase of medium-ship. During the session Mr. Baxter will ren-der some of his fine vocal selections. A corps of Jubilee Singers have been engaged for service at the hall the entire day; and at each session will sing selections which have a world-wide reputation. In addition to those above mentioned every public speaker'in the vicinity will be invited to join in the exercises. A separate hall has been engaged for the pur-pose of, holding a grand ball, which will close the festivities. An invitation has been extended to the Ladics' Aid Society, the Children's Progressive Lyceum No. 1, the Berkeley Hall Society and Eagle Hall Society to join with us upon this anniversary occasion in making it one worthy the name of Spiritualism. The pupils of the Boston Lyceum are invited to occupy seats in the different groups, and also to take part in the morning exercises. In order to give all an opportunity of aiding in this celebration, subscription lists have been ind ascension into heaven. Every soul must struggle with matter until it has subdued the senses to the soul; and thus many communicating spirits come to learn as much as to teach. Before concluding his remarks the speaker paid a flowing tribute to the memory of many noble souls who have recently sped from earth, and also alluded affectionately to the memory of many noble souls who have recently sped from earth, and also alluded for several years the medium at the *Bannor of Light* Public Free Circles. In the affernoon the lecture was a plea for a thor-ough, scientific investigation of the spiritual phenom-ing public. To this work many references were made, the speaker and his guides thoroughly endorsing the position of the glifted author, and fortifying their posi-tion by the recital of facts which had occurred under-their immediate notice. Both lectures were highly spoken of by the large audiences in attendance upon them. The afternoon service ended with a poem on "Dr. Chapin in Spirit-tifte." On Sunday next, Jan. 16th. Mr. Colville will recture on the following subjects: 10:30 A. M., "The Wise Woman and her Work": text, by request, "Every wise woman buildeth her house i shi her house hold are clothed in scarlet." 3P. M., "The Practical Mr. Colville, having laid the matter before his con-

N. Y. Single copies 5 cents Tick HEBALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE, Published monthly in New York, Price 10

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THE SPIRITUAL REPORT. Further weaks in Charges, 11° \$2,00 per year. THE SPIRITUALIST': A Weekly Journal of Psychological Science, London, Eng. Price 32,00 per year, postage 31,00 THE MEDIUM AND DAYNHEAK : A Weekly Journal de-voled to Spiritualism. Price \$2,00 per year, postage 50 conts, THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blayatsky, \$5,00 per annum,

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nth page. Special Notices forty cents per line. Minion,

Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, onch insertion. Notices in the editorial columns, large (ype, leaded matter, fity cents per line. Payments in all cases in advance.

AF Electrotypes or Cuts will not be inserted.

47 Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in intrance 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 Thurs-day, till further notice, from 10 A. M. till 3 P. M. Ja.1.

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

PROF. S. B. BRITTAN will answer calls to lec-ture in the Middle and Eastern States. Address him at The Loxington, 165 East 49th street, New York City.

BUSINESS CARDS.

NOTICE TO OUIL ENGLISH FATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Banner of** Light at fitteen shiftings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Fala-tine Road, Stoke NewIngton, N. Loudon, England, Mr. Morse also keeps for sale the Mpiritual and Reforma-tory Works published by us. COLEY & RICH.

LONDON (ENG.) AGENCY. J. WM. FLETGHIRR, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the Banner of Light, and also the Npiritual, Liberal, and Reforma-tory Works published by Colby & Rich, The Banner will be on sale at Stolaway Hall, Lower Seymour street, every Sunday.

NAN FEANCISCO BOOK DEPOT. ALBERT MORTON, 850 Market street, keeps for sale the **Mpiritual and Beformatory Works** published by Colby & Rich.

SAN FRANCISCO.

Jan. 15.

BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT & E. C. MORTON, Spirit Alcdiums, No. 530 Market street.

J. W. WALLESTON.

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PROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written: horoscope thereof tree of charge, Reliable on Business, Marriage, Sickuess, and att Financial and Social Atlairs. Send age and stamp. 1w - Jan. 15,

Iw - Jan. 15, Mand Trance Medium, 120 Court Street, Boston, Jan. 15, -18*

WHY WE LIVE.

BY SUMMERDALE.

BY SUMMITICIPALIE. This is a book that Spiritualists and others will read with pleasure and profit. Written in the style of the old "Pli-grinn's Progress " of John Bonyan₄dt possesses the peculiar charm of that work, with added interest and value irom its treatment of higher states of being. It describes glowingly the beauties of the Inture He, its maislons of abode and temples of worship, its fruitful groves, fragrant gardens, green valleys and crystal waters; portrays the baphness of families refinited, and the newer-could bills of those who, after a weary pligrinnage on earth, fall by the waydde, al-most disheartened, and awaken to the enjoyment of rest in a life that is innuortal. Price 1,60, For sale by GOLBY A-RICH,

Price 15 cents, postage 2 cents, For sale by COLBY & RICH,

The Religion of Spiritualism.

BY EUGENE CROWELL, M. D.,

Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc. Among the prime points of consideration in this work may be meathered:

What is Religion?

What is Ecligion? Spiritualism is a Beligion. The Beligion of Spiritualism Identical with the Beligion of Jeans. Spiritualism, the author holds, does not seek to make claim as a salvatory agent "upon which we can cast the burden of our sins: it only enlightens our minds, makes clear our duty, and points us to the way in which we can clear our duty, and if, with this knowledge, we fail to walk righteensy, the greater is our condemnation." Price 5 cents, postage free. Price 15 cents, postage free. For sale by COLBY & RICH.

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WittPTEN BY BURSTEP, The demand for this work has induced the publishers to issue it in a cheap pumphlet form, and it will be found to be just the kind of book to hand to skeptles, as it contains a mass of reliable evidence of the truth of Splrit-Photography, such as no one can gainsty, and establishes the medium, Mr. Mumler, as the Pioneer Spirit-Photographer of the world.

Buddhism and Christianity

FACE TO FACE:

Or, An Oral Discussion between the Rev. Migethuoatte, a Buddhist Priest, and Keo. D. Silva, an Emplish Ukryyman, held at Pantura, Ceylon, with an Introduction and Annoiations

BY J. M. PEEBLES, M. D. Paper, 99 pages. Price 25 cents, postage free. For sale by COLBY & RIOH.

DIAKKAISM;

Or, Clairroyant Travels in Hades.

BY A. GARDNER, LONDON, ENG.

This little book is altogether novel and curious, being sketches of clairvoyant experiences among the inhabitants of Hades, which " is on the earth, indice: the earth, in the sea, and, indeed, everywhere about the earth, including a great portion of the atmosphere. Here myriads of human beings, who had a physical oxisience on earth, continue to live. Some in ships, some in houses, many in the woods, and myriads in the air." These persons and their sur-roundings are described, and conversation with them re-ported. Paper, 10 cents, postage free. For sale by COLBY & RICH.

BANNER LIGHT. OF

Message Department.

6

Public Free-Circle Meetings Aro held at the BANNER OF LIGHT OF FICE, corner of Province struct and Montgomery Place, every TUESDAY and FRIDAY AFTERNOON. The Hall will be open at 2 o'clock, and services requirement at a o'clock precisely, at open sit : celsely, at

and Fitthay AFTERNOON. The Hall will be open at 2 oblock, and services-commence at a oblock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of abso-luto necessity. The public are confully intifed. The Messages published under the above heading indi-cate that spirits carry with their the characteristics of their earth-life to that beyond—whether for good or evil—conse-quently those who preas from the carrily sphere in an unde-veloped state, eventually progress to a higher condition, We ack the reader to precive no doctime put forth by spirits in these columns that does not comport with his or her reason. All expression much of truth as they perceive— no movies.

in more. So it is our carnest desire that those who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. So As our angel visitants desire to behold natural flowers upon our Circle-Boom table, we solicit donations of such room the friends in earth-lift who may feel that it is a pleas-re to place upon the altar of Spirituality their floral offer-ngs.

(Miss Shelhamer wishes it distinctly understood that she gives to private sitting, at any time; heither does she receive visitors on Tuesdays, Wednesdays or Fridays.)
36) Letters appentabiling to this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to LEWIS B. WILSON, Chairman.

Messages given through the Medlumship of Miss M. T. Shelhamer.

The following message-given Jan. ith-is jublished in advance by request.

John Pierpont.

Friends, it is my desire to speak to you, and likewise to have my words go forth through the columns of our valuable journal. My words should sink deep into every heart, for I feel this subject of which I desire to speak pressing upon me, so that I am forced to give it utterance.

I am here to-day in behalf of the needy and the suffering. I am here to make an appeal to you and the readers of the Banner of Light for those poor suffering mortals who are to-day without food and shelter and proper clothing. This is an inclement season of the year, when much distress walks abroad in your midst; when wails of hunger and of cold go forth and reach spirit ears in the immortal world, and it is only through earthly conditions that we may work. I am here to ask you to contribute whatever little sum you may have to spare for the alleviation of the wants and necessities of the poor and needy, and also to invite our friends everywhere to send in their contributions for the "God's Poor Fund." You have no idea of the applications, of the demands even, made upon this fund for relief. You have no conception of the amount of suffering and distress which reaches our ears and observation, and which we are at times powerless to relieve. If we in the higher life had two thousand dollars to expend yearly for the purpose of relieving the necessities of the needy who apply to us, and we bestowed it only on worthy cases, it would scarcely suffice. Now the funds for this purpose come in very slowly, and it is impossible to meet all the demands.

Again we say unto all, give to us what you have to spare, be it little or be it much. From those unto whom much is given much is reauired; from those who possess little, a mite is all sufficient ; even good will and sympathy can be received, when no pecuniary assistance can be presented. Friends, let this consideration sink deep into your hearts, that you may feel it to be a privilege and blessing to assist the needy, to relieve the sufferings of the destitute. Every penny bestowed upon the "God's Poor Fund" of the *Hanner of Light* Establishment will be expended in a worthy manner; it will be bestowed upon the needy; and we tell you that even then there will be much suffering that cannot be alloviated. John Pierpont.

Seance Nov. 19th, 1880.

Invocation.

Oh thou Supreme Ruler of the universe! we ask thy blessing upon this assembly, and may thy benediction fall upon the disembodied souls who gather herein order to gain instruction or experience for the advancement of their spiritual needs. We ask thy blessing to rest upon all humanity; may it flow out in love and tenderness to the lowly and the needy, and also rest upon the hearts of those who, in the material, are

them pretty well. The way they have brought up their young ones is a caution. I think they with the heart's warmest affections, yet I had better turn around now, and try to look after their souls, instead of after their pockets, that's all I've got to say.

I am much obliged to you, Mr. Chairman. I am not finding any fault with this present company. I don't know but what they deserve it. 1 do n't know anything about them; if they find this coat a good fit I am perfectly willing to lend it to them. My name is John A. Curtis.

Mrs. Alice Fraser.

I resided in Wakefield when I passed away, which was more than eight years ago. I have been striving to return and send my love to my friends, and to tell them I have met many dear friends on the spiritual side. I am rejoiced that I passed to another life when I did, for all was beautiful to me in both worlds. I had no regrets to leave behind me, only that of separating myself from my dear ones; but I find there is no such thing as separation to those souls who truly love each other, and I have been able to return closer, still closer, to the hearts of those dear to me, than I could have done while in the body.

I was not quite twenty-one years of age when I passed away, and my friends felt very sad and sorrowful that I should be called from earth at such an early age : but I would say to them, I rejoice that you have arisen out of your darkened conditions; that you have made changes since I passed over. You can now see that all was for the best. I would send to you an assurance that my home in the spiritual world is more beautiful, more soul-satisfying, more sweet than anything I could have experienced upon the thing new. But I was soon called back, beearth. I have met my father ; he gave me kindly greeting and welcome, and took me to his to penetrate my spirit and to keep me here. I beautiful home which he had prepared and inhabited in the other life. My father's name is and was Capt. David Pierce; he belonged in Bangor, Me. He desires me to send out to his my friends as well as to myself. I have a friend, friends his greeting, and to say he is well situated in the other life. Many and many a time he has returned to friends, because he delights to journey abroad. He tells me to say he is safely anchored and at rest.

I desire to add that I have remarked changes and experiences passing over the heads of my friends on earth. Many of them have been pleasant and joyous; some of them have been sad and full of sorrow; but they have all been for the advancement of their spirits. When they come over and join me in the other world. they will then know and recognize that every shadow was only to brighten up their spiritual life, while every pleasure was only to sweeten their inner being. I wish them to strive to live in harmony with their own natures, seek to benefit others, give to the poor and needy the helping hand, and extend their helpfulness to those who are in want. I would not have one friend of mine see any one suffer where they can render assistance; and if they would brighten and purify their own souls, and would likewise desire to please and bless and benefit myself and. those with me in the higher life, they will give assistance where it is required; they will always strive to speak kindly and cheerfully, and give a smile to all.

I send my love, and say I will return if possible to you again and give you more. My name is Mrs. Alice Fraser.

Carrie Lewis.

[To the Chairman :] I want to come. Can I come? 1 want to send my love home to my mamma; she's crying about me. I've been gone away not a long time, but my mamma thinks it is a long time-she feels real lonesome, too. I want to tell her I has n't gone away. I comes close to her, and I do n't like to see her cry. I want to tell her that Auntie Susie takes care of me; she is real pretty, and she lets me play round just as I've a mind to. I wasn't four years old, mister, when I went to sleep, I here [putting her hand over her chest]; I was all sore and achy, then I shut my eyes, and went off to a pretty place with Aunt Susie. Aunt Susie only went away to heaven a little while before I did; she came for me, and mother felt, make itself-known. I have seen this so many as though everything was going away from her. | times that I have paused to inquire: "Why at-I want to tell her she has got Henry left, and he is going to be a real good boy to her. I can come back and play with him, too-he is my big brother-eight years old. And please tell my mamma that when I went to sleep I had white beads in my hand. Aunt Susie gave me the white heads when I went to see her and grandma. When I was so bad and achy, I wanted them, and mamma let me take them, and when I shut my eyes up, and went to Aunt Susie, manima put them on my throat when she shut me up with the flowers. I've got some just like 'em. only prettier. Does you want to know my name? It is Carrie Lewis. My mamma lives in Philadelphia. She is coming away, a long way, in the cars. I do n't know whether she is coming here or not : she is coming a long ways to see some people, Aunt Susie says, and there's a medium there. one that she wants to come to her through. She wants mamma to stay at her friend's four weeks. My mamma is n't coming till the snow has come and gone away. My mamma's name is Sarah J. Lewis. Aunt Susie is telling Carrie what to ble fear of some eternal punishment beyond, say. She says my papa is coming home next summer, and she wants her to come and see her | angry God, spirits will work with their utmost coming home from way off in the West, off in exist between them and their mortal friends, Nevada. Please say we send lots of love to mamma, and papa too.

I've got my glasses on, and I've been glaring at | would say to my friends, Although I return to greet you, although I shall ever remember you would not return to the material body for existence. I desire to pass on and on, beyond which bind me to earth. I am well known, friends, I may say, in the city of Baltimore, where I resided and where my business energies were directed. I wish my associates and friends in that city to remember me kindlynot as one who is dead and should be forgotten -but as one who has advanced, passed on and attained one degree higher. I shall be glad to meet and welcome you when you also are called to the higher life. My name is George Presstman.

Mary Crowley.

[To the Chairman:] Excuse me, sir, but may I give a message? I lived in Boston. It is nearly two years since I died. I died in the spring, and I have been anxious to send a message to my friends. I left a dear mother-her name is Julia Crowley. I want my friends to know that I am happy in the spirit-world, where there is no hard and taxing labor to perform, but all we have to do is pleasant and agreeable tous. We do not desire to be idle, but the work that comes to us is such as is pleasant and such as we can perform without difficulty. I have been trying for a long time to send a letter home, and to say that after I died I felt that I had passed out into a new country; it seemed as though all was so beautiful and bright and blooming that I had gone far away from the earth-life and entered upon somecause I felt the sorrow on earth, and it seemed have risen above that, now. I have been striving to learn something, to gain an education in the other life, so that I may be of advantage to a young girl, I would like very much to reach, and I think that perhaps she may see my letter -I mean the one who was my most intimate friend; she will know. I want to come to her, if it is possible, somewhere in Boston, and speak privately. I want to tell ber concerning some things we talked about when I was here, and I feel that it will be of use to her. I do n't want her to be frightened; I will not harm her. I feel that I can do her good in more ways than one. My name is Mary Crowley. I was twonty-three years old.

Jonathan Brooks.

Well, friends, I feel like having a little talk. Am I permitted ? I desire to send out first my warm, fraternal greeting and love to my friends in Connecticut, particularly those in Norwich and in New London. They will believe-at least some of them will, others will not-that I am still active and taking an interest in all that concerns humanity, and watching the progress of things spiritually. I take an active interest in all the affairs of this Spiritualism, and wherever I can be of any service to a returning spirit I am always anxious to be present. I have watched the work of disembodied intelligences

for many years; I have kept watch over the course of Spiritualism from the spirit-side of life almost since its introduction upon the earth, and I may say that it astonishes me to see the advancement the spirit-world has made in returning to earthly scenes and manifesting through matter. Why, my friends, if you could take a look behind the scenes of mortal existence and witness the supreme efforts, I may say, which spirits have to exert to overcome the obstacles placed in the way of their returning to earth to manifest to their friends and to humanity through material organisms, you would not wonder that more is not given, but would say it is wonderful they do so well. I have seen spirits time and again fail in their attempts to niake themselves known. I have seen them partially succeed, where it was almost impossible to tell from the material side whether it was a spirit in control or whether it was a personation by the medium for imposture; and yet the spirit was behind the medium using all its powers to tempt the work? why not be content until your friends come over to the spirit-side of life?" Then the reply has been given with force to my spirit, "We can never rest content; we must work on and on, and by some method strive to manifest our presence to humanity, and give the assurance that we live, and because we live they shall live also. We must work with our utmost endeavor to throw aside the clouds of error, the clouds of superstition, of doubt and dread that are hedging humanity in, and filling the human mind with fears concerning the immortal life, by giving it false ideas concerning the divine and eternal Presence who rules over all things." So the spiritual world works on and on, never discouraged; though ofttimes thrown back upon itself in its work, it gathers more force, and presses onward and onward, in order to convey to mankind a knowledge of the true life that lies beyond the border. While one superstitious fear remains, while there is the terror of death, while there is a shrinking from the grave, while there is a terriwhile there is one idea of a selfish, jealous, friends before summer comes, because papa is endeavor to break down those barriers which to cast aside the clouds that envelope their friends on earth, and reveal to them the beau ties and glories that lie beyond. And not only this; there are spirits, countless thousands of them, sending out their forces to instruct humanity concerning the real life of man, to give him a knowledge of his true condition, and to reveal to his inner understanding that as he sows on earth so shall he reap in the spiritual world; that if he is unmanly, if his life is ignoble, he will certainly reap a punishment beyond-not of material flame and fire, but he will feel the burning flame within, which | in appealing to spirit-guidance, while under scorches the soul with its agony of remorse and urges it on to make reparation for its wrong do. ing by striving to benefit others. While there is a need of such information, while humanity presses onward in ignorance, sowing abroad the seeds of selfishness, and striving to gain all that it requires for the individual I, and not for the benefit of another, the spiritual world will send forth its agents to impart to the children of earth the knowledge and information and truth required. I would say to those who have often inquired, Why do not some of my loved ones come to me?" Friends, you know not how your loved ones are working anxiously, earnestly to reveal their presence to you. If you could realize that sunny; and as I look back over my chequered they are by your side frequently, striving to at us, we know what is coming." Just tell them ly and well for my own individual interest, and I edge and consolation you most require, you netic relations with each other, unconscious of dren.-Franklin.

would feel to bless them for all they are doing. It is not possible for every spirit to manifest through a material organism; it is not possible for every intelligence beyond the grave to return with undoubted assurances of its presence earthly scenes and conditions, just as soon as I | and give unquestionable evidences of its identity. may free my spirit from these experiences The spirit must possess a certain assimilation to the medium that it comes in contact with there must be a certain sympathy between the organism of the medium and that of the spirit, in order that the latter may manifest naturally; and again, a spirit must possess the determined will-power if he or she would return and speak to friends; he must put aside all other considerations but the one grand desire and determination to manifest, in order to be able to do so satisfactorily.

You may have little ones returning to you, you may have feeble, weak women, you may have strong, sturdy men, you may have old decrepit beings return who passed out bowed down by the weight of years; but in spirit they have thrown these off, and they possess this determined will in order to manifest. It may come from anxiety; it may come from a desire to chase away the cloud of sorrow and to give consolation to mourning friends. But there must be some grand impetus to urge the spirit onward and enable it to cast away all fear and trembling and to take no note of the surroundings, in order to be able to send out its word to its friends on the earth.

I am informed by those who understand more of this than I do, that a time will come when a medium will be found in every household, and spiritual communion will be known as a thing of common occurrence. The denizeus of carth will then ask for that culture and development of spirit which will lead them to walk and talk with the angels.

I did not come to deliver a sermon, but when I found myself in possession the impulse seemed to come and cause me to speak concerning these things, not only to my individual friends | ject, that as we advance into these untrodden but also to any who care to listen.

I would also say that I have welcomed many friends to the spirit side of life since my departure, and I have not found one who was not delighted to realize and gain the knowledge that there was no barrier so great between mortals and immortals but that it could be overcome; and they were pleased to find that if they desired they could return and manifest to should have known and understood the importtheir loved ones. You may call me, sir, Jonathan Brooks.

MESSAGES TO BE PUBLISHED.

Nor, 23.—Samh Miller: Clara Allee Morley. Nov. 27.—David S. Tarr; Lydin M. Flanders: Lizzio At-kinson; Mary Beaman; Sanuel Taylor; Dr. Henry Clark Augustus, 2, 39.—Evelyn P. Chandler; Willie Foote; Asa Fletch-tary Arnold; William Howland; Henry S. Tolman le Wiley. Cristing Arnord, William Howland, Henry S. Johnan, Dec. 3, --Rev. Thomas C. Mosses: Lyman Odell; Mrs. C. J. Hardy: John A. Barnard; Nancy Packard; Sarah Jane Iced; Jonathan Borry, Dec. 7, --Abble M. Barnes: Huch Cowan: Sybll While; John Edwards: George P. Martin; Mary Abble Poole; Aunt Jaloe; Forest Plower, Dec. 10, -Mrs, A. M. French; Flora B. Cartmill; Wil-land Butler; George P. Elliot; Ellas Shaw; Nellio A. Lang-neid; Simoi Thomas; Lillle Perkins, Dec. 14, --Rev. E. W. Porter; John L. Chandler; James Wood; Helen S. Lond; Freddle P. Fiske; Samuel Curits; Big Beaver. Wood; Henn S. Lond; Fronte F. Hand; Lizzle L. Groves; Doc, 17.—Gideon Frost; Katle F. Hand; Lizzle L. Groves; Julk Leonard; Robert L. Tilden; Mary J. Knowles; Rosa-lic Abiot; Jennie Ryder; Emma Gray. Dec, 21.—Mrs, Elsle J. Smith; Robert Beggs; Capt. John Cooley; Sarab J. May; J. G. Birchim; Matia L. Gordon; SIII. 24.—Robert Dalo Owen; Louis R. Peebles; Eva May ; Hattle A. Palmer; Mary E. Fuller; Frances Black; e Sayles: Flossic Reed. , 25.—Hannah Brittan; Wille J. Bray; Thomas Ev-Adelino Merrill; Henry J. Hubbard; Caleb Hutchin-Wes Lownes, Danchur Beer ns; Ardeline Merrit; Henry J. Hudbard; Caleb Interna-mer, Mrs. Jennet Johnson; Dancing Bear, *Dec.* 31. – Rev. Nathanlel Lassell; Mrs. Betsey Moore; *Peorgo V.* Thompson; Ella Armstrong; Marka Long; B. ⁷. Hughes; Samuel G. Howe. *Jan.* 4. – James Moffit; Mary Goodwin; Isaac D. Smith; *J. P. Lakes* Beathan B. Gollyer. *Jan.* 7. – Samuel F. Monroe; Clarence Honry Gordon; *Jan.* 7. – Samuel F. Monroe; Clarence Honry Gordon; Jan. J. Lehman; Martin A. Dodge; Joseph Hill; Char-otto Engle; Winnio Jacobs; L. Judd-Pardee. REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF MRS. EMMA HARDINCE BRITTEN,

THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM Questions and Answers.

QUES.-[By E. K. Thomas.] How can the philosophy of Spiritualism be associated with political economy so as to benefit man in the world? Ans .- Political economy will never be honest, never just, never harmonious, never wholly successful, until it is vitalized by Spiritualism ! The doctrines of Spiritualism do not deal with political economy, but with political economists. When political economists are Spiritualists, they will begin to realize that they are responsible not only here but hereafter, and it is in these principles of 'character, these depths of motor power, that political economists will commence a reform, not externally but internally, from which all external reforms will take shape. When the economists themselves are Spiritualists, you may look for the dawn of a better day; when they can hear the voice of the spirit, when they can study the magnificent scheme of harmony that prevails throughout all the spheres, that system of harmony which is the grand politics of heaven-for politics, after all, is but the general sum of all the people's interests and welfare. All methods of government, when spiritual, are methods of government founded upon justice, modified by kindness, carried forward with a determined sense of individual responsibility which will never allow us to do wrong to the least of God's creatures, and which realizes that the smallest wrong extends throughout the body politic of the whole community. When once, I say, this grand Spiritual Philosophy shall have permeated the minds of men in place and in power, politics will then necessarily become spiritual. The alliance of the politician with the Spiritualist is the perfect harmony between justice and mercy, between the duties of man here and his responsibility hereafter. Heaven speed the day when none but Spiritualists in the best sense will gravitate to the sphere of politics: then shall we recognize that governments are instituted for the benefit of the governed, and never till then. Q.-[By J. F. L., Philadelphia, Pa.] What protection is there for a sensitive person who inds himself subject to another in the earth life, whose stronger magnetic will-power holds said sensitive under control? Is there safety such control? Does not this sensitive draw nearer to those spirits who are more in sympathy with this earthly controller than he does to his own spirit-friends? A.-Whenever there is any undue control by a spirit, embodied or disembodied, over another, there is obsession, and that is both illegitimate and injurious. Every living creature is a spirit, incarnated in matter and individualized, a carving, a statue, a sculpture by the hand of the Infinite, and whoever attempts to modify, alter or bend this, beyond the special carving which the Creator has outwrought in that one individual, stands between the Creator and the creature; and usurps an illegal, unjustifiable power. That is the first point to which we would call your attention. In this new dispensation we have constantly entered into mag-

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our danger, fascinated by the marvels which psychology opens before us, astounded to find magnetism an open gate, through which all may walk, and find themselves in a new world, treading new fields of discovery, exploring a new country, with the marvels of its unwrought, unwritten and untrod history dawning before us, and widening out into such glorious vistas of power that we are unconsciously led on, without knowledge of danger, without any recognized guide, glad to beceive the aid of any one who interests himself by the way to point out the paths we are searching for. Thus have thousands of sensitives entered upon paths of danger, they knew not how, nor whither they tended. Like the beautiful grain of wheat, that standard of good and use, the staff of life,

when pulverized and made into bread, and distributed amongst the famishing multitude-that source of all evil, wrong and brutality, when transmuted into the fermented liquor ! Like the steel, sharp and useful, the strong and mighty instrument of all operations and all activities, when fashioned into useful tools-that destroyer when in the hand of the murderer! Thus it is that magnetism and psychology, the operators of spiritual life, and the tools by which we may carve our way to the highest forms of knowledge in the spiritual lyceums, become murder to the soul, destruction to the mind, when abused. We would now call your attention to the remedy, and although we would not wish to deal homeopathically, by adding poison to poison, we know of no other way, and must. upon the homeopathic principle, administer a higher and stronger, a more potent magnetism than that which has already subdued the subject. To de-magnetize, to break the chains that hang around the neck of the soul, to liberate the spirit from the impure thralldom in which he or she is already held, is the only method we can prescribe; and we would say, in closing this very important branch of the sublyceums of magnetism and psychology, we are beginning to be more and more conscious of their potentiality, of the danger of the abuse, as well as the virtues of use. At present we must remind the listener, as we would the world, that we are only in the dawn of the day. We have been descried by our spiritual teachers, by those who, thousands of years ago, ant charge: "Now concerning spiritual gifts, brethren, I would not have you ignorant." We have been left ignorant; we, the people, we, the workers. With the burden of a mighty and burning civilization pressed upon us we have been unable to pause on the way, to study out these spiritual laws, which we had entrusted to those whom we highly reverenced, to interpret for us. They have failed in their duty, they have left us helpless, left us at the morey of our own means of experiment. Remember, that every failure you may make by the way, every fresh experiment which appears to be a failure, is so much gained, is another step toward eventual triumph in the unfoldment of the stupendous science of the soul. Magnetism and psychology are the two columns of the sublime temple of ancient magic and of Modern Spiritualism. As we advance into this temple, we shall find, until we have studied these basic laws, we are unable to comprehend the magnetism and psychology of the better world; but fully understanding that magnetism is for the transfer of occult force from body to body, and psychology for the transfer of mental power from que mind to another, we hold in our hands the sure clue to the powers and possibilities of Spiritualism. Till we know this, we are at the mercy of the mesmerizer and psychologist. The only remedy we can apply to these conditions of subjugation, is to call for the spiritual physician, not the spirit alone; call for the spiritual physician of earth, the good magnetizer, the holy psychologist, who, by the aid

of healthful magnetism and high, holy will, can become as potent to save as the good Master himself. Whatever powers he exhibited were only ensamples for the race; whatever possibilities were manifest in the life teachings of Jesus of Nazareth, belong to you who enter upon life's duties with the same resolve to do good, the same pure, holy purpose for good ; and virtue will go out of your very garments, the sick and the suffering will creep to your side, and by the touch of those garments, saturated with the healthful, holy purpose of your spirit, all the powers and potencies of evil will depart, and in the end you will become Christs, who can expel "legions of devils" in the form of obsessing spirits. Thus it is, friends, we commend to you the study of magnetism and psychology. Armed with reason and with philosophy, with care enter within this noble temple of uses, and study, that ye may all realize the promise of the Master, "if ye have but faith as a grain of mustard seed, ye may remove mountains."

afiluent and possess all that they require, making them feel its genial warmth radiating throughout their being, causing them to send out to those who are below them in material things the assistance, strength, ald and encouragement which they need. We ask that all those who are in comfortable circumstances this day may remember the poor and unfortunate; that their hearts may burn with sympathy and kindness; that they may go forth from their pleasant homes and seek out those who are in distress and in need and give them the needed assistance.

John A. Curtis.

I belonged in Providence. It is a good many years since I passed out of the body. In looking over the old city I find great changes have taken place. Well, I was considered a slow coach, and, to tell the truth, my friends. I am not entirely satisfied with these new changes. I find many of the old landmarks removed, and the old familiar places have been so changed that I don't recognize them at all; and as it is with the scenes of the place, so I find it with the people-they have changed entirely; they are no more like they used to be than nothing at all. Why, my goodness gracious! when I was in the body, a man of seventy years was not a young prig, dressed up with eye-glasses and kid gloves! Not at all. I don't see but things have turned topsy-turvy. A friend here says I have been asleep and have just woke up. Well, perhaps I have ; I do n't know ; but I do n't feel at home, any way, when I come round to the old places.

Now I have been to see Simmons. Simmons won't believe that spirits can come back. I've tried to touch him up a bit, but, Lor' bless your soul, he's so much engaged in trying to get a cent, and get it into his pocket, that he don't care whether spirits can come round or not; in fact he'd a little rather they would n't, because, you see, they look him over. . Now I don't know what to make of it all. I think it has come to a pretty pass when everything has got to be turned upside down and topsy-turvy, and you don't know whether you are standing on your head or your heels ! I am sure I did n't when I was down in Providence last. I turned around disgusted, and left. Now I have some friends in Providence; my father's family passed over long ago; thank the Lord for that! I would n't have had 'em live in these ere days for anything; but those who have come up after us, they are like the rest of the lot-they want to get on their fine clothes, to make a good appearance, and to have their money in their pockets, and they want to do it all without working for it, that's the worst of it. They don't want to put in and | here by a friend for this purpose-to gain exdig, like their fathers and grandfathers did, not a bit of it! The easier it comes the better.

I have come here to send out my word, to tell them the old man is looking on-he isn't dead, by any means-he just wants a chance to talk to them in private, where he can give one of his good old-fashioned lectures. They know pretty well what that is. The girls used to say, "Oh

Séance Nov. 23d, 1880. George Presstman.

I have returned here to-day more for my own experience than for the welfare of any other. although it is my desire to send forth my word of greeting to friends on earth, and to tell them I am well situated, so far as external objects go, in the immortal world; but I find myself-not yet entirely satisfied. My energies were directed in business channels, when on earth, and 1 have not as yet been able to take up the threads of my active life and weave them into a complete fabric. I am told that I shall 'soon find a channel where I may direct my energies and work off the superfluous forces of my being both for the sake of those who are in the morta form and for the advancement and welfare of my own individual being, and I am brought perience, in order that I may work to some advantage in the future.

It is but a very short time since I passed away from the mortal form. I was an old man. I had lived in the body many, many years, and gained much of experience which had been shadowy and painful as well as pleasant and

Verifications of Spirit Messages.

To the Editor of the Banner of Light : In your issue of Oct. 23d last we received a communication from ANNIE CORA, a dear child of ours, who has been for many years in spirit life, and it rejoices our hearts very much that she has been given power, through that excel-lent medium, Miss Shelhamer, to tell us of her beautiful home and of her kind endeavors to assist other spirits to come to their friends in this life. We send to all of you our heartfelt thanks for this sacred truth. Yours for the right, H. C. COFFIN. Wollaston, Dec. 28th, 1880.

MARY A. WEIGHTMAN'S MESSAGE. To the Editor of the Banner of Light :

I am happy to be able to verify the communi-I am happy to be able to verify the communi-cation from my beloved wife in spirit-life, who passed on May 7th, 1873. The message was also recognized by many beloved friends, who read your valuable paper in St. Louis. Her name was MARY ANN WEIGHTMAN. My family all join in sending their warmest regards to you and the blessed instrument through whom it came. Our earnest prayer is that you may go on with your noble work, and that God and the holy augels may aid and assist you. Yours in eternal friendship, WM. H. WEIGHTMAN. Sl. Louis, Mo., Dec. 1914, 1880.

St. Louis, Mo., Dec. 19th, 1880.

The Rights of Married Women.

The following is the full text of a law passed by the ast Oregon Legislature, and signed by the Governor, regarding the rights of married women :

SEC. 1. All laws which impose or recognize civil disabililes upon a wife, which are not imposed or recognized as existing as to the husband, are duly repealed; provided that this act shall not confer the right to vote or hold office upon the wife except as isotherwise provided by law: and for any unjust usurpation of her property or her natural rights she shall have the same right to appeal in her own name alone to the courts of law or equity for redress that her husband

SEC. 2. Henceforth the rights and responsibilities of the parents, in the absence of misconduct, shall be equal, and the mother shall be as fully entitled to the custody and control of the children and their earnings as the father; and in case of the father's death, the mother shall come into as full control of the children and their estates as the father does in case of the mother's death. All laws and portions of law inconsistent with the foregoing are hereby repealed.

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A large and sympathetic meeting assembled

8

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After this reading Dr. Eugene Crowell took the platform and said: It is nineteen years since I have spoken in public, with the exception of remarks made at one of the Fraternity neetings some two months ago; but the invita-tion of your President was so carnest, and my respect so great for the life and labors of our brother, that I could not otherwise than affirmatively respond. He is not dead, but lives, and for our cause than when in the bodily form.

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¹¹ Upward, forever upward, L see their march sublime, And hear the glorious music Of the conquerors of time,?

But it is in memory of the last of this galaxy of noble sculs that to hight we are galhered to pay a merited tribute of affection and grati-tude. He was the last of those who was spared to walk with us in our earthly pilgrimage to counsel, advise and strengthen us in our efforts to advance the interests of the cause we love— a counse which was to door to his baset that a cause which was so dear to his heart that neither time, labor nor effort ever weighed against the full performance of his duty in its babat

behalf. Notwithstanding Mr. Sargent's life was an exceptionally busy one, and his lifterary labors incessantly pressing—he being one of the ablest and most voluminous of American writers—he yet managed to present rich stores of spiritual knowledge and experience in a number of vol-umes, which, in respect to ripeness of thought, clear, logical statement and transparent hon-esty of intention, are not excelled, if equalled, by any works which have been written and pub-lished in the interests of Spiritualism.

by any works which have been written and pub-lisbed in the interests of Spiritualism. The first of these works, *Planchette*, pub-lisbed in 1869, has probably been instrumental in winning more believers to our faith than any In Winning more believers to our faith than any other work. For a Spiritualist publication it has had an extensive circulation ; and by ably presenting Spiritualism in its true light, as a philo-ophy, it attracted the attention of many cultured minus, among these Alired R. Wal-lawe, the eminent naturalist, who, through its perusal, was led to thoroughly investigate our phonometer and obligations. phenomena and philosophy, and as a conse-quence of this to oponly embrace Spiritualism, and to become one of its most illustrious de

fenders. His-second work, The Proof Palpable of Immortality, published in 1875, was mainly a presentation of the evidence of the verity of materialization; and this evidence was so inven with and strengthened by forcible logical argument, that the question was placed beyond controversion. But his last work, The Scientific Basis of But his last work, The Scientific Basis of Spiritualism, published only one month since will probably prove to be his most successful and useful work, it being not only the ripest fruitage of his life thought and experience, but, appearing as it does at a time when Spirit-ualism has gained a recognized status in the eyes of intelligent people, which it has never tefore fully attained, it will be read with a de-gree of respectful attention which heretofore has not been accorded to similar publications. This improved condition of the public mind will gradually lead it to re-consider its hasty judg-ments regarding Spiritualism, and to more im-partially and truthfully criticise books like this. For these reasons this last work of Mr. Sargent's has not met with that torrent of scorn and abuse has not net with that for that score and abuse or that contemptuous indifference which it has been the lot of previous Spiritualist publica-tions to meet. And it is not only fortunate that Mr. Sargent's last work was published at this favorable period, but equally fortunate for Spiritualism that this, bis last work, should be it publications that the most complete in be, if not his ablest, yet the most complete in the fullness of its truth and the presentation of the most advanced knowledge that at this day we possess. And here the question may properly be asked. "Was if to accomplish this important work that his life was spared in his serious illness a year ago?" Such things do occur, and in our day; and I conceive it not only possible, but proba-ble, that his caribly existence at that time was prolonged to enable him to complete this crown-ing work of his life. we possess. "T is beautiful to ale, when life, With all its duties done. Drifts on as drifts a summer cloud To greet the setting sun.' Of some who leave us for the other world too much is said in eulogy—of our departed brother too much in praise cannot be said. Indiscrimi both mate praise of the departed is to be condemned; deserved praise of them is a duty to be dis charged. As at times it is proper for the benefit of the living to defeat and condemn the vices of some of the is o called dead, so at others it is emi-Bently appropriate to portray and commend the wirtues and usefulness of those of another order Those of the first class are warning examples those of the second are models for imitation ! There are others present to night who are better able than I to pay deserved tribute to the memory of our ascended brother, and to them I will leave the further duty of portrav-ing his virtues, and describing his self-denying had be virtues and descripting his sended ing labors in behalf of our holy and glorious cause. Men like him do not die. They are only trans-formed to another scene of activity, where their works do follow them; where their field of labor is extended, and their capacity for usefulness increased. We may be assured that our bro-ther will not idly, rest in his new home. He IIe will, as when here, unceasingly labor for hu manity, and the fruits of his labors in the future will be largely reaped by those who yet re-Dr. Crowell was welcomed with hearty ap

we send out our highest and noblest aspirations so will we receive the influx of light and love from the spiritual world. Bro. Sargent has gone to this other world, and has learned some things that will help us in our work here. His intellect-is as strong and clear as ever, his love for the cause as true, and it is the highest souls in the spirit-world who come closest to us. He has gone from us, leaving be hind a luminous light whose effulgence will grow brighter and brighter. We are taught by Psychometry how subtle are

We are taught by Psychometry how suble are these influences and forces, and to test this power through one skilled in this science, I test-

power through one skilled in this science, I test-ed one of Bro. Sargent's letters by handing it to Mrs. C. H. Decker, whom many of you know. She knew not the contents of the envelope handed to her, nor who was the author. Mrs. Decker remarked in regard to it: "This impresses me as a penetrating, inquir-ing mind, full of sympathy, and somewhat crit-ical, but very tolerant. He seems to have an inclination for studying deep subjects, which his mind reaches out to fathom. He has fine mental powers, and acquires information with-out great labor, and seems to have cultivated his fine memory.

I think he has literary taste. I perceive au-thorship. He has fine abilities, and is given to reflection. He has not abilities, and is given to reflection. He has a very independent mind, and is rather cold in expression. When any sub-ject is publicly agitated, if he approves, he bold-ly defends it. If a believer in the Spiritual Philosophy, he would not hide it, but would boldly defend it. It seems to me he was deeply interested in it, and was an experimental inquirer. He had great advantages in being so thoroughly penetrative and intellectual, and combraced every opportunity to obtain entire satisfaction. He did a great deal for the ad-vancement of Spiritualism. He had a scientific mind, wrote \mathbf{n} great deal and defended me-

But he wrote on other subjects, being a litererary man, and attained great popularity. His writings could be quoted and respected even by those not inclined to follow him in Spiritualism, He was esteemed as a literary and philosophic mind. He was a great logician, and reasoned most finely. He must have been a friend of yours, he knew you well. There was great mental activity, but a spirit-

nal light passes over me as from a spirit; I don't comprehend this unless he has passed don't comprehend this unless he has passed away since this letter was written; I feel a tingling sensation, as if the spirit was khalled anew—as if he had not invished his labors, and was about resuming them in spirit life. This is a mind that never retracts anything it has given, but builds up all structures that have been commenced in earth life. They will be carried out in spirit life, and he will attain an exalted position. He seems to have gone through a great many spiritual spheres, and realized their life, and is prepared to enter on exalted spheres on the other side. What a towering mind this is; he seems to

What a towering mind this is; he seems to take hold of the very foundations of Spiritual Philosophy: he takes hold and weaves together every shred and particle of evidence. He will help a new movement in spiritual philosophy to settle many questions. He takes cognizance of the divergence of bacteries in with the divergence of the differences of leaders in spiritual philoso-phy, and has the power now to throw much light on those questions. He will cooperate with you and those who are with you in senti-ment—with your teachings.

He has left the mortal form, but not long, and be has much there, to learn before he will feel himself prepared to come back to earth as a

teacher. The impression comes to me now that this is a spirit, and was Erres SAnGENT. The bright-ness of his mind was obliterated only for a brief time. There was a preparation for the change, but his great desire to finish his labor here kept his spirit in the body longer than it would have been otherwise. He was reluctant to go-not that he had any aversion to death, or premoni-tions of failure in ability to continue his work in the future, but he would like to have re-mained in the body long enough to complete here certain work that he had planned.

I feel that he is not yet ready to give his teach-ings as a spirit, but the delay will be brief. He will soon be heard from through many-chan-nels. I think his first public announcement will be in the *Banner of Light* after a season of rest."

Dr. Buchanan explained briefly the subtle Dr. Buchanan explained briefly the subtle influence of this power, and that psychometry was to unfold a grand future in the cause of Spiritualism, and stated that Mrs. Decker could not have known in any way that the scaled let-ter was from Mr. Sargent. He closed with an earnest appeal for us to cultivate the gifts of the spirit and to emulate the virtues and powers of our view backar.

of our risen brother. Mr. and Mrs. J. Shepard Lillie then sang a beautiful song: "Watching at the Golden Gate."

life was that part connected with the issue and publication of the Voice of Angels, a semi-monthly paper devoted to the cause of Spiritualism, the first number of which appeared some five years since, and which still continues to appear at its regular date of publication.

In 1871 Mr. Densmore, then residing in Philadelphia, and attending to his business of healing the sick by laying on of hands, considered the idea of issuing a circular in the form of a small nowspaper, in order to increase his business. While revolving this plan in his mind he was waited upon by his old friend, L. Judd Pardee-a well known worker for the spiritual cause, who had then been a resident of the spirit world for about five years-and advised to issue a spiritual journal for the enlightenment of mankind, of which he-Spirit Pardee-would be the editor. Naturally this novel proposition startled and disconcerted Mr. Dens more, who was entirely unacquainted with the art of journalism. But Mr. Pardee continued to appear from time to time in company with other spirits, all of whom urged the publication of a spiritual paper for their benefit and for mankind.

Spirits were undoubtedly at work in this movement, and finally to satisfy himself and the spirit-world that the whole arrangement was a mistake, Mr. Densmore consented to issue a small paper-devoted to spiritual subjects and questions-at stated intervals. This was accomplished unaided and alone as far as mortal assistance goes. Mr. D. issued the first numbers of his little journal, and awalted the erash ! But none came. Instead, the Voice of Angels-as his paper is calledseemed to meet a demand and supply a want, and letters from far and near attested to the reality and importance of the work the spirit-world had entered upon. As the amanuensis of Mr. Pardee and other spiritsincluding Mr. Densmore's spirit daughter Tunie, an untiring worker-Mr. D, continued to edit his paper until health and strength failed. But the spirit-world had him in its keeping. Friends and co-workers were raised up to aid him in his labors; the light of truth continued to shine out from the pages of the Volco of Anucls; and many a longing heart received, through its instrumentality, tidings of their loved and lost, and knowledge of their eternal home.

Although published in Boston, the Voice of Angels is mostly read in the Western States. It reaches far-away towns and homes where no other news of Spiritualism ever penetrates. It supplies a want which nothing else can do, and we bid it God speed in its work for the enlightenment and consolation of human kind

What more can we say of our now ascended Brother Densmore but that his work lives and its results shall follow him? Falthful to the voice of the spirit, he held on to his task in spite of shadows and storms. That very sensitiveness that made him at times misunderstood by others rendered him susceptible to the influence of the angels. The result of his work, in its mission of peace and good will and light to mourning hearts, proves it to have been of spirit direction and guidance, and we feel that he can now revert with satisfaction to the past. In company with spirit workers may he still press onward in his labors for the cause of Truth.

Funeral services over the remains of Mr. Densmore were held at his former residence, 5 Dwight street, Boston, on Wednesday, Jan. 5th. A goodly number of sympathizing friends were in attendance to pay respeet to and take a farewell look at the form of our ascended brother. The services, which were conducted by Mr. J. Wm. Fletcher (under the control of Spirit L. Judd Pardee) and Miss M.-T. Shelhamer, were of an affecting and impressive nature, yet full of that sweet consolution which ever breathes to the believer in Spiritualism the tidings of immortality and the continied presence and love of our so-called dead.

To the Editor of the Banner of Light:

David C. Densmore, proprietor and publisher of the Voice of Angels, has passed to the higher life, as al-ready chronicled in the Banner. During an illness of three months, in which he constantly suffered much distress in breathing, he was cheerful and hopeful of regaining his health, that he might carry on the work which in the last years of his life engrossed his whole attention. His days were no doubt shortened by his close application to business, he working far beyond his strength and allowing himself no rest or relaxa

Mr. Densmore lived to see the Volce of Angels a suc cess. Begun under circumstances far from encourage ing, and carried on amidst many difficulties, the paper has become, in homes all over our land and across the seas, a loved and honored guest. Doubling, at first, the wisdom of the undertaking, he often said if it could fail it ought to; but his heart was in it, and spirit advisers urged him on. Receiving from time to time words of appreciation from all classes, he was encour-aged to devote still more of his attention to the paper, till he was wholly absorbed in it. Spiritualism has lost an earnest worker; the poor and distressed of every condition a tender friend. Of large heart and ready sympathy, the woes of men over appealed to his consciousness, and he responded with intense devotion to the work of instructing and com forting them-not in the large way which wins the regard of the world, but in the small and unobtrusive ways in which a loving, unselfish nature must always be giving. Mr. Densmore had his own peculiar mission, his own way of thinking, and doing things; and this way often led him apart from the grooves in which his fellows walked. His mind gave no reflected light-such as it was, it came fresh and clear from its source. He believed in his work, in men, in himself. He preached Spiritualism, and gave expression in his daily life to the truths of the harmonial philosophy. His work here is over, and yet not done. According to our beautiful faith he is still engaged in the work of 'saving the lost." With enlarged capacities and keener perceptions, is he not more carnestly and effect ually taking his place in the ranks of worker's on the other side? At rest from the cares of earth, his voice now swells the chorus of angel voices that, sweeping down to earth, reaches our finer senses, and awakens to a holfer life." F. G. H. Boston, Mass.

Transition of Mrs. Jennie S, Budd.

This widely-known medium passed to her spirit-home on the 6th inst. from her residence, in South Scituate, Mass., after a distressing illness of more than two years. Funeral services were held at the house on the th inst., conducted by her much valued friend, Dr. Isaac P. Greenleaf, whose discourse/Was beautifully eloquent and appropriate. The remains were subse quently taken to Bristol, Conn., accompanied by her family, where Dr. Greenleaf delivered another address at the hall on the 11th inst., after which they were placed in the little cemetery near "Lake Compounce," a spot selected by and given to her some years ago while laboring in that vicinity.

Mrs. Rudd was the daughter of Col. Barnabas and Rosina Conklin, and was born at Fort Independence, Boston harbor, March 11th, 1823. Her mother having died at child birth, her afflicted father, whose regiment was about being ordered to Florida in the then existing war, placed the babe in care of a fellow-soldier and his wife named Close, intending soon to resign his commission in the army and devote himself to his motherless child; but he died in Pensacola, and Jennio never knew any other parents than the people who brought her up. Bhe was emphatically a natural-born medium. Her wonderful powers of clairvoyance and clairaudience developed themselves at her earliest recollection, and her little playmates, who could never be seen by her foster-parents, were supposed by her to be flesh and blood, although she could never tell whence they came nor whither they went.

When she was eight years of age Mr. Close was sta floned for a few months at the Charlestown Navy Yard. She became a great favorite with the officers and a daily visitor at the yard, where her remarkable reading of character afforded much merriment to the soldiers.

At eighteen years of ago, when pursuing her studies at Taunton, Mass., she first met her future husband, whom she immediately recognized as such from a vision given her some years before. Neither of them had ever formed any other attachment, and their married life of over twenty-nine years has been distinguished for its peacefulness and unalloyed happiness she was one of the first trance mediums in the coun try, and during the earlier portion of her married life perhaps did more to convince and convert skeptics than almost any other private medium who has ap peared among us.

In 1873 she accepted the State agency of the Connect cut Spiritualist Association, which position she occu ni d with marked success until her connection with the Banner of Light. There she made multitudes of friends, who will read this obituary with unfeigned sorrow. In March. 1876, she commenced her ministra-tions at the Banner of Light Circle-Room, being led thither against her inclination and judgment, and in conformity with a prediction made to her seven years before through a medium in Providence, R. E. an account of which, written by William Foster, appeared in the Banner several years ago.

The preliminary interviews with the editor were very remarkable, and showed unmistakably the ruling hand of the invisibles. Her control, Dr. Mann, informed Mr. Colby that the medlum would remain with him three years, at the expiration of which time he should withdraw her and a new one would be providd, which prophecy was fulfilled to the letter.

Her health, never robust, failed her so completely in Dec., '78, that from that date until her resignation in July, '79, she was frequently unable to attend her circles, and even when present was obliged to have a companion to assist her to and from the Circle-Room, For about eight weeks previous to the final change she was confined to her bed, and for most of that time was a great sufferer. The final departure of the spirit, however, was peaceful in the extreme. Her husband, who was her constant attendant day and night, no liced the approaching change and instantly called her two sons. She signified her consciousness almost to the last moment, breathed shorter and shorter for ten minutes, and passed away as an infant falls asteep. She was a lady of singular purity of life, a devoted

and affectionate wife and mother, a faithful friend, and indefatigable worker in the glorious cause, so dear to us ail.

The poem read by Dr. Greenleaf at the funeral was so eminently appropriate in her case that it almost seemed written for the occasion, echoing, as it does, the sentiments so often expressed by her in life :

" Up and away like the dew of the morning, That soars from the earth to its home in the sun Let ine steal away, gently and lovingly, Only remembered by what I have done.

I need not be missed if my life has been bearing (As its summer and autumn moved silently on)

The bloom, and the fruit, and the seed in its season I shall still be remembered by what I have done,

Not myself, but the truth that in life I have spoken,

JANUARY 15, 1881.

Cleveland (0.) Notes.

To the Editor of the Banner of Light: I am sorry to report that the effort to raise a lecture fund by subscription, so that the meetings of the First Society of Spiritualists in this city might be thrown open free to the public, is a failure, as far as having continuous meetings this winter; and were it not for the meetings of the Children's Progressive Lyceum the Spiritualists of Cleveland would be deprived of the general social intercourse that they have enjoyed for the past twenty years. This apathy is sad indeed.

A Spiritual Mcleor. — The brilliant lecture de-livered here by Mrs. Cora L. V. Richmond, Sunday, Dec. 19th, and already noticed by you in your issue of Jan. 1st, was like a ray of light to those overtaken by darkness; and, considering the cultured and attentive audience present, it seems to me strange that enough money was not volunteered on the spot-to provide for speaking the balance of the winter; but there was not, and, with one or two notable exceptions, the public and private appeals for funds have scarcely been heeded. Yet in spite of this lethargy a hope is entertained that arrangements will be completed with a few of our prominent speakers before the winter is over.

Christmas Festivities .- Through the energy of a few and the generosity of many, the little ones of the Children's Progressive Lyceum had a good time on Monday, the 27th of December. Speaking, singing, dancing, refreshments and a good time in general, for old and young, made up one of the merriest of Christmas celebrations in this or any other city.

A Novel Suggestion .- During my recent flying visit East I suggested first to the Brooklyn Lyceum, and afterwards to the New York one, that a " Lyceum Circle of Correspondence" should be formed, taking in all the Lyceums in the country. It seems so far to have met with favor, for Conductor W. C. Bowen, of Brooklyn, N. Y., having started it. Nov. 28th, Mrs. Mary A. lewton, Conductor of the New York Lyceum, added to it, and sent it to Boston, where the indefatigable Conductor J. B. Hatch, of the Shawmut, added another link to the chain, and sent it to the Cloveland Lyceum, where it arrived safely, and will now be taken care of by Chas. Collier, Acting Conductor, who will soon forward it to Chicago, on its way westward. Great resuits are expected from the banding together of the various Lyceums in the country-cach will strengthen the other,

Marriage and Christening .- The usual festivities of he season were enhanced by the happy marriage of Mr. Thomas Graves and Miss Ellen Weber, by your humble servant, at the residence of the bridegroom's parents, on Thursday, Dec. 23d. Following the marriage ceremony was the christening of a son and daughter of the elder Mr. and Mrs. Graves. All Spiritualists of this city are not ashamed to be known as such.

The Forthcoming Anniversary .- Preparations are already on foot for the celebration of the Thirty-Third Anniversary of Modern Spiritualism by a two days' meeting in this city. All previous efforts are to be eclipsed by the managers, and the Spiritualists of Cleveland and neighboring towns will, no doubt, rally as on former occasions, and help make it the success it deserves to be.

"Ho! for Vaterland!"-Dr. B. Cyrlax, a homeopathic physician of many years' practice in this city, and a well-known medium and trance speaker, sails on Sat. urday, Jan. 15th, on the steamship Odor, of the North German Lloyd Line from New York to Bremen ; from thence he goes to Leipsic, on invitation of the society there to deliver a course of lectures on Philosophical Spiritualism—to fill the demand caused by the phenomena as presented through Dr. Slade, and others. The doctor will be absent some time, and will speak probably in all the principal cities of Europe. His address will be, care Win. Besser, publisher, Leipsic, Germany.

Yours for Spiritualism. (without any prefix,) THOS. LEES.

We take pleasure in calling attention to the adver tisement in our columns of the mammoth Seed House of D. M. FRINRY & Co., Marcolt, Mich., the most exten-sive Seed Dealers in the country, whose business has been built up entirely through the quality and purity of the Seeds they supply, and who have thus obtained the confidence of the public as reliable seedsmen. Their Seed Annual for 1881 contains a vast amount of usoful information suited to all who have a flower or vegetable garden, and can be obtained from them free on application.

The death of "Bogus Charley," a companion of Captain Jack, who had a great notoriety during the Modoc war, is announced. He died at La Graud, Oregon, being on his way to visit his sister in Lewistown, Indian Territory.

When life is a drug, and you have lost all hope,

plause on his taking the platform, and received a like signal of approval at the close of his ad-

Piof. J. R. Buchanan was the next speaker. Pior, J. R. Inchanan was the next speaker. He said: I shall make no extended address to night... I am here gladly to unite with you in your appreciation of the life and labors of Bro. Sargent; and we all well know that those whose lives have been pure and good and devoted to the welfare and uplifting of the race, do not lose their interest in the world left behind, but will live and how in the new home with great. still live and labor in the new home with great-er zenl and effect for the upbuilding of the king-dom of heaven in the life here and now; and as

Mrs. J. Shepard Lillie gave the closing ad-dress, and took for her text "In Memoriam." What a wonderful change, she said, has Modern what a wonderful change, she said, has Modern Spiritualism made in thirty three years in the views and hopes of humanity in regard to an immortal life! Before the dawning light of this new dispensation all was darkness, and we

this new dispensation all was darkness, and we builed our friends with no knowledge of their presence; and now all is changed! a continuity of life is a demonstrable reality. Our brother whose ascension to the spiritual world we are met here to-night to commemo-rate had no uncertain faith, for to him Spirit-ualism was not only a true science, but a true religion; and his last great work, "The Scien tific Bais of Spiritualism," is the corner stone in the up-building of the new spiritual church, whose dome is the blue arch of the eternal heavens, and whose walls enclose every son and danging of humanity. Our faith and its phe-nomena are no longer the despair of science, but the true explainers of those silent and un-seen forces that are working such marvels in but the true explainers, of those shent and un-seen forces that are working such marvels in human life. Our brother is not dead nor gone from us. He is still here in sympathy and hearty accord with all earnest, loving souls whose aspirations reach out to the infinite. We can take courage from his life and example to strive to publy do our work.

can take courage from his life and example to strive to nobly do our work. The speaker defined mediumship at length, and the laws of control, and closed her eloquent address with the assurance that with him who had gone before there was no darkness, for he was basking in the full sunlight of God's love. Her remarks terminated with a beautiful im-provised poem. Befere pronouncing the bene-diction, the speaker saw, clair voyantly, many bands of spirits with flowers, which were brought and distributed among the Fraternity, with a blessing from our dear ones to strengthen and encourage us in our work; and we felt the very presence, not only of Bro. Sargent, but others who were life workers in our cause: The strong and faithful Dr. Gardner; the benign presstrong and faithful Dr. Gardner; the benign pres-ence of Dr. Hallock: the saintly face of Achsa Chee of Dr. Hallock: the saintly face of Achsa W. Sprague; the loving spirit of Fannie Conant; the wise and faithful defenders of our faith, Henry C. Wright, Robert Dale Owen, Judge Edmonds, Prof. Hare, Gov. Tallmadge, E. V. Wilson, Mrs. Jennie Dixon and Mrs. Jarvis–all seemed to be visibly present, and to rejoice with us that our brother has reached the evergreen shores of the Summar's and

The exercises did not close, until 10:30 p. M., and the friends lingered in the hall until a late hour, as if loth to depart. - S. B. NICHOLS. 467 Waverly Avenue, Jan. 8th, 1881.

Decease of D. C. Densmore. Editor of the "Volce of Angels.

Another worker has been called home to join that mmortal lost of angels who from the shining heights of eternal life work carnestly and unceasingly for the amelioration of human suffering and the enlightenment of mankind.

Mr. D. C. Densmore, after a long and painful illness passed to the spirit-world Monday morning, Jan. 3d, 1881, in his 63th year. We have to record a noble work erformed by our now ascended brother: A strange and eventful experience in life was his. As seaman, ship builder, healer and publisher, he was known through out the United States, but particularly in New England, where he was born, and where he received his education. Mr. Densmore's maternal, parent was a Quaker, of retiring disposition and pleasant address, from whom he undoubtedly inherited his mediumistic powers. At an early age the subject of our sketch heard voices calling to him, giving him instruction and advice when no human being could be seen. His career as a traveler and seaman was full of wonderful experiences; but the most remarkable portion of his

John Tyerman

Passed to spirit-life, after a brief illness, from Wool loomooloo, Sydney, Australia, Nov. 27th, 1880, at the earthly age of forty-two years.

It is but little more than two years ago that I read in the Banner of Light of the success in the lecture fields of America achieved by John Tyerman of this city. Eighteen months ago I was instrumental in getting him to visit Adelaide, where he planted our standard, and last Christmas Day I met him for the first time in the flesh. I feel sure that his numerous friends in the United States, while rejoicing with him in his deliverance from physical suffering, will spare a sigh of sympathy for the widow and the fatherless who have been left behind.

John Tyerman lived on this earth only forty-two years, but he did more for Liberalism and Spiritualism in Australia than perhaps any other man or wo man ever seen in our midst. He was a man who fought the great life-battle as few have done before him. He tolled for wife and family, year after year, with varying success. As a Wesleyan minister and Church of England catechist, he labored in the colonies of New Zealand and Victoria, and was asked to preach in opposition to Modern Spiritualism while living in the latter place. He deellned, if it must bé done without previous investigation. He did investigate, and became a champion of the cause. His license to preach was revoked by his bishop (Perry), and he has since been engaged in the fecture field. In all these southern lands his voice has been heard upholding freedom and opposing bigotry; and we had hoped to hear more from him for many years to come

He crossed the river on this side from a dreary point, but it is not too much to say that his welcome on the other side was that of a wanderer returning home after years of absence.

His funeral, which took place on Monday, Nov. 29th, was very largely attended by friends of progress of all sections, including Materialists and Spiritualists. The exercises were conducted by Mr. H. Gale, and brief addresses were made by several friends on both sides of the yell. Our friend will be greatly missed, not only in Sydney, but in other parts of this great Southern and. Yours sincerely, Sydney, N. S W., Dec. 2d, 1880. L. E. HABCUS. land.

Not myself, but the seed that in life I have sown, Shall pass on to ages-all about no forgotten, Save the truths I have spoken, the things blave done."

WM. H. RUDD. South Scituate, Mass., Jan. 12th, 1881.

Death of a Good Medium and Good Woman-Clerical Misrepresentation. To the Editor of the Banner of Light :

A few weeks since there passed to the spirit-world, from her residence in Kansas City, Mo., the immortal portion of Mrs. Margaret Jameson, a well-known medium and estimable woman. As a test medium she was excelled by few, and her sphere of usefulness, in advancing the truths of spiritual communion, was deep and wide. Her taking away is a serious loss to the cause of Spiritualism in that vicinity, and her place as a public instrument in the dissemination of spiritual light and 'knowledge will be difficult to fill. In addition to being an excellent medium, she was what is far better, a good woman, upright, generous hearted, sympathetic, a good wife and mother, and an intelligent defender of Liberal Spiritualism. The fugeral ser vices, Sunday, Dec. 12th, were impressive and touch ing. In addition to an eloquent address from Col. E. G. Granville, of Atchison, Kan., Mr. Robinson, while entranced, delivered two impromptu poems, one at the residence, and the second at the grave; concerning which the Kansas City Journal of Commerce says of the first, that "it produced a profound impression on all present," and of the second that it "was so affecting and powerful that all who heard it could only won der and admire." Resolutions of sympathy and con lolence with the afflicted family were passed by the Kansas City Liberal League, of which she was a member.

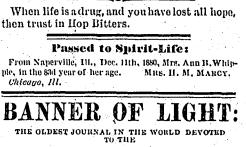
In a sermon delivered the day of her burial, Rev. S. B. Bell made the following deliberate misrepresenta-tion both of the League and Mrs. Jameson :

"What he helford that appendix of the second details of the second

Would it be believed that, only a few months ago, Rev. Mr. Bell, while riding to a funeral in the same hack with Mrs. Jameson, being introduced to her, inquired if she were the medium of that name; and she having responded in the affirmative, in conversation gave him most substantial proof of her belief in immortality! When she told the reverend gentleman that, were it not for her family, she would be content to die the next day, he seemed terrified at the idea of death; and Mrs. Jameson afterwards asserted that she never saw a person so afraid of death as Rev. Dr. Bell. And yet he now talks of her burial " with no more hope than that of a dead dog."

'Again : so far from the Liberal League burying her with no more hope than that of a dead dog." the reso lutions unanimously adopted by the League, in her respect, speak of her as having been " removed from her earthly tabernacle to the realization of her confidence of a continued existence of a higher and purer life,' and they also express regret for the loss of her "carth ly life." A more glaring instance of clerical misrep resentation has not disgraced the nineteenth century in all probability. WM. EMMETTE COLEMAN. Presidio of San Francisco, Cal.

The Prospectus of the Banner of Light, the leading paper of this country in the interests of Spiritualism will be found in another column. In its columns may be found some of the choicest gens of thought and investigation in relation to the future of which we know so little.-Dryden (N.Y.) Weekly Herald.



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