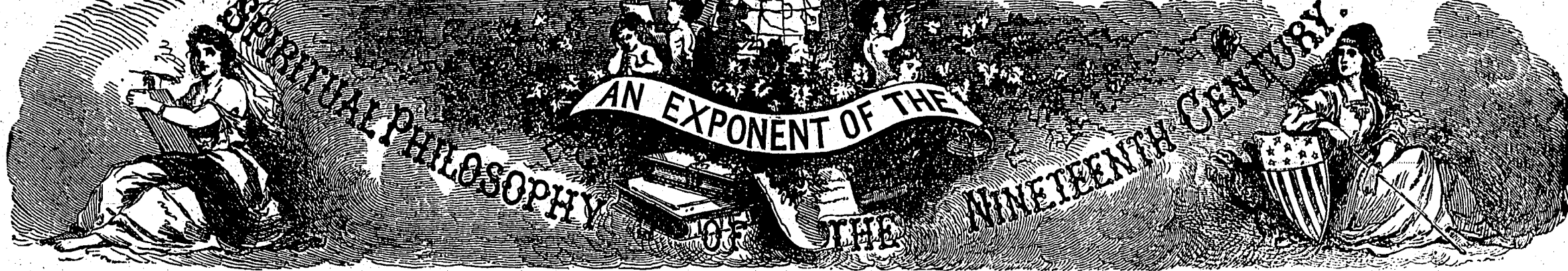


BANNER OF LIGHT.



VOL. XLVIII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 22, 1881.

{ \$3.00 Per Annum,
Postage Free. }

NO. 18.

CONTENTS.

FIRST PAGE.—Brittan's Secular Press Column—Progress of the Great Reformation. *Foreign Correspondence:* London Letter.
SECOND PAGE.—*Free Thought:* Christian Spiritualism. *The Reviewer:* An Outline of the French Revolution. *Witchcraft:* New England Explained by Modern Spiritualism. *Prophets:* Life's Triumph. *Banner Correspondence:* Letters from Illinois, Ohio, Pennsylvania, Missouri, and New York. "Feeble Logic." Epes Sargent.
THIRD PAGE.—*Poetry:* Athanasius. A Phantom Ship. Spirit-Life. The Indian and his Wrongs. New Publications. Verifications of Spirit Messages. Outpouring Notices, etc.
FOURTH PAGE.—"Transcendental Physics." A Nut for Infidel and Christian Unbelievers to Crack. Successful Stances for Materialization, etc.
FIFTH PAGE.—Brief Paragraphs. New Advertisements, etc.
SIXTH PAGE.—*Message Department:* Spirit Messages given through the Mediumship of Miss M. T. Shelhamer. Questions and Answers through the Mediumship of Mrs. Emma Harding Brittan.
SEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Australian Letter. Foreign Items of Interest. A Word of Explanation—Christianity. Spiritualist Meetings in Boston. W. J. Colville's Meetings. New York and vicinity: Brooklyn (N. Y.) Spiritual Fraternity, etc.

BRITAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

[From the (Newburyport) Merrimac Valley Visitor.]
PROGRESS OF THE GREAT REFORMATION.

THE LIVING FORCE IN THE MORAL WORLD—SPIRITUALISM UNITES FAITH AND PHILOSOPHY—RELIGION RATIONALIZED AND SCIENCE SPIRITUALIZED.

BY S. B. BRITAN.

The Andover Professor on Spiritualism.—The Spirits at Stratford—Rev. Eliakim Phelps, D. D.—The Spirits and the Bible—Irreverent Handling of the Sacred Canon—Fancifulness by the Invisibles in the Wandré—Demons Suspected of Arson—Waiting for the Sonnets—Belling Back on Demonology—Science in Despair and Theology Desperate—Where are the Angels of Mercy—Tartarum Jail Delivery—Power of Spirits over the Elements—Views of the Ancient Greeks—Testimony of Philosophers, Apostles, Pagan Historians and Christian Fathers—The Truth about Demons.

When the general at the head of an army finds himself in an exposed position, and harassed by constant assaults from without—with a prospect of soon being obliged to surrender to the wily and powerful enemy that is thundering along his lines—he may not stop to discuss the morality of the measures to be adopted in this emergency. Under such circumstances saints and sinners look and behave so much alike that one may not recognize a difference so marked as to admit of a logical distinction. Each holds his ground as long as possible, repelling the assailants with such weapons as he may be able to find, only capitulating when further resistance is in vain. The individual in the battle of life acts from similar motives; and even the religious teacher, instead of bearing about him the shield of righteousness and the sword of the spirit, may perhaps be tempted to depend on some infernal magazine for his armor. Even doctors of divinity do not wait for the gods to place consecrated weapons in their hands. On the contrary, they strike back with a will, often in a spirit of unholiness, and with such implements as may enable them to serve the purpose of the hour by the circumvention of the enemy. The peculiar strategy exhibited of late in the war against Spiritualism, is a suggestive text which, in the mind of the reader, may justify some special application of the foregoing observations; at the same time the subject requires further elucidation.

We cannot pause in the midst of more important labors to notice the many frivolous objections to Spiritualism that daily fall from the lips of the unthinking multitude. But we are reminded that there are men of experience who long since had opportunities for personal observation, and who are admitted to possess a certain reputation for scholastic acquirements and intellectual ability. When, for example, such a man as Prof. Austin Phelps, of Andover, expresses his views on a subject which carries along with it the strongest evidences of our immortality, and is so closely allied to the fundamental principles and essential interests of all revealed religion, we can only treat him with proper respect by weighing his words, which I propose to do in this communication.

As early as 1850 remarkable spiritual phenomena occurred in the family mansion of Rev. Eliakim Phelps, D. D., of Stratford, Conn., father of the Andover professor, who was then about commencing his theological studies. At first he was supposed to entertain the suspicion that the manifestations were the mischievous tricks of the children of Mrs. Phelps by her former husband. At the solicitation of the venerable doctor, Mr. Austin Phelps went home on a visit, expecting to speedily explain the mystery and put an end to the disorderly proceedings at the old homestead. He soon satisfied himself, however, that the children had no voluntary or conscious agency in the matter. He pursued his investigation with a pious determination to stop the noisy demonstrations of the spirits; but they never recognized his authority. They did not even respect the wishes of the venerable master of the house. While he was engaged in prayer for deliverance from his infernal visitors the spirits would hurl the Bible at him. Sometimes the sacred canon would pass close enough to his head to brush his whiskers, but never doing him the slightest personal injury. We have no conclusive evidence that the invisible powers undervalued the truths contained in the book. One of the spirits declared "There was a good deal of truth in the Bible, but a good deal of nonsense, too." While

they did not regard it as a fetch to be worshipped, they took occasion to show that they had no special reverence for the chemical elements of paper, printer's ink, and the sheep, goat or calf-skin with which it was bound. Neither prayers, entreaties nor denunciations imposed the slightest check upon the daily and nightly serio-comic performance which the good doctor regarded as nothing less than the most diabolical infestation.

The assumption that the spirits at Stratford were all of an infernal type or degenerate character—diabolical in disposition and malicious in deed—is not supported by a rational analysis of the facts. The present writer lived at Bridgeport—within the distance of four miles—during the exciting period, and repeatedly visited the residence of Dr. Phelps. The facts plainly indicated that the spirits were determined to command attention. They had something which they deemed it important to communicate, and evidently resolved to be heard for the sake of their cause. Courteous people are accustomed to gracefully bow their intrusive visitors out of their presence; but when the Doctor attempted to exorcise his unwelcome guests by prayer and speeches referring to their characters in terms more orthodox than complimentary, they only manifested a still stronger determination to remain—until the object of their mission should be fairly accomplished. When at length candid inquiry succeeded dogmatism and denunciation, the apparent violence ceased, and the manifestations assumed a more quiet and orderly character.

The phenomena at the Phelps mansion continued during a period of some seven months, and it is believed that a candid review of the facts would fail to discover any positive evidence that the spirits had the least disposition to inflict personal injury on any member of the family. They only emphasized the demonstrations of their presence in the degree necessary to secure respectful attention. If the silver spoons were "bent double by no visible agency," they were all made "straight as before, with no dent or crease, or sign of having been bent" at all. When the family wardrobe was mysteriously entered and emptied of its contents, and the garments so disposed as to represent the effigies of a number of human beings, the clothes were neither destroyed nor damaged. The doors were not materially injured by the "tremendous hammering," which always appeared to be on the opposite side from the observer. On one occasion, when the whole family went to church, leaving the house locked up, they returned finding the front door wide open, which suggested the idea that a robbery had been committed; but not an article of personal property was missing. It is true that the doctor's barn was one day destroyed by fire, and that the invisible powers fell under suspicion of being the authors of the mischief. I was never able to discover any reliable evidence that the spirits were guilty of arson; but as they were presumed to have come in hot haste from that realm of intense incandescence so glowingly described in the Calvinistic theology, it was but natural that those who were sound in the faith should look to hell for the incendiaries.*

For a solution of the problem involved in the modern spiritual mysteries, Prof. Phelps, having waited long and in vain for science to explain the facts, reluctantly rests for the present on the demonology of the Bible, as will be perceived on perusal of his recent letter to the *Congregationalist*. The Professor occupies his present position from necessity rather than choice. He does not seriously object to the historical evil demons of the Jews and Greeks, but timidly shrinks from those whose incursions cross the orbit of his life. He still indulges a lingering hope that the *seancans* may yet "give us something better"—vain hope, since the scientists who honestly investigate are converted. In the mean time the "despair of science" is the desperation of theology. I extract the following paragraph from the Professor's letter:

"I do not hold to the hypothesis that Spiritualism is of Satanic origin, without qualification. I hold it as a hypothesis, the probability of which must depend on the degree of mastery which science obtains over the whole subject. It is only under the condition that, before some of the phenomena in question, science is dumb, that I resort to the supernatural theory at all. In common with the rest of the world, I am waiting for science to recover from its 'despair,' and to give us some explanation of the facts which shall deserve respect. It is not wise to find more of the demoniacal in the universe than we are compelled to find. But so long as science gives us nothing better, my mind falls back upon the Biblical demonology, as being the most probable thing we have, within the range of human knowledge, in explanation of the mystery."

It may seem a little singular that a man who sincerely accepts a religious system for which he claims a supernatural origin, should question physical science for over thirty years for an explanation of similar mysteries, and that he should still find him patiently "waiting for science to recover from its despair." Is there not something anomalous in the Professor's attitude? Why should a man who really believes in the power and disposition of God and his invisible ministers, and of the devil and his angels, to work in opposition to natural laws and all ordinary methods, manifest such extreme reluctance in accepting the present application of his theory?

It will be observed that Prof. Phelps, Rev. Charles Beecher, Rev. Joseph Cook and others, in accepting the demonological theory, admit the spiritual origin of the modern phenomena. This is a most important concession to Spiritualism, and these men are on record as leading the way for its final acceptance by the Church.

*For Professor Phelps's own narrative of his observations at his father's residence, the reader is referred to "Spiritual Manifestations," by Rev. Charles Beecher.

They seem to have discovered that this is the only way in which they may hope to successfully defend the claims of revealed religion against the scientific materialism of the age. Forced to retreat from a field that is lost, and to reluctantly fall back on the demonology of the Bible as the fortress from which alone they may hope to vindicate its own claims, these gentlemen appear to derive a melancholy satisfaction from the reflection that the Spirits in these days are all evil, and therefore proper subjects of our pious displeasure and of the Divine reprobation.

But how is it possible for the rational mind to have a preference for this view of the subject? Can it afford any sane man or woman—any creature in human shape—pleasure to believe that while there has been a general jail-delivery in the infernal regions, to the imminent peril of this world, still the celestial angels are all either cooped up in the orthodox heaven, or off on an everlasting pleasure excursion to other worlds? Are there indeed no angels of mercy who enjoy their freedom, and will come at our call to shield the helpless, and lead earth's poor wanderers home?

Perhaps the ostensible motive of some of our modern divines is not the one that really determines their action. I certainly have no disposition to judge them uncharitably. It would seem, however, to an unregenerate observer that the chief purpose in accepting the phenomena of Modern Spiritualism as illustrations of ancient demonology, is to turn the essential facts to practical account in the clerical war against the materialism of science. That these facts furnish the clergy with powerful weapons which may be used with great force in that particular direction, there can be no doubt. And as nothing can have been made or permitted to exist in vain, our religious people may finally be able to utilize hell and Modern Spiritualism by converting the whole into an armory, from which the soldiers of the cross may be able to draw their implements and means of defense in their war against the most formidable enemy of the Church.

I trust I shall not make the mistake of treating the superficial views of even the enemies of Spiritualism with undue levity or severity. The truth I am called to defend is one of grave importance and far-reaching in its relations to the highest human interests. A subject of such solemn moment; so profound in its principles; so subtle, irresistible and universal in its influence, should inspire a just sense of personal responsibility in the public teacher, and it should be treated in a manner becoming its high quality. I do not propose to temporize, nor to diminish the force of a great truth by unnecessary qualifications. If this truth is the sword of the spirit, who shall venture to blunt its edge, or permit it to be tarnished by unworthy hands?

In the history of the early nations, especially in their sacred literature and monumental remains, we discover many evidences of the occult mysteries which appear to have been everywhere identified with the origin of religious ideas. Indeed, it may be safely affirmed that every religious system which has exerted any strong and lasting influence on the human mind and character, has been founded on certain spiritual facts, or phenomena illustrating the intimate relations of the physical world and the realms of incorporeal life and intelligence. The ancient nations not only believed in the existence and presence of invisible intelligent beings, but they recognized their power over the elements and forms of the physical world, their capacity to influence human feeling, thought and action, and to direct the current of public affairs. The religious ceremonies of ancient Greece; her esthetic revelations, dramatic creations and every form of commemorative art, history and poetry—all abound with evidences of the recognition of Spirits from another world. Hesiod, one of the earliest Greek writers, believed that Spirits presided over the destinies of men. His views concerning their existence, presence and influence within the sphere of human life on earth are expressed in the following lines:

"Aerial Spirits by great Jove designed
To be on earth the guardians of mankind;
Invisible to mortal eyes they go,
And mark our actions, good or bad, below;
The immortal spies with watchful care preside,
And thrice ten thousand round their charges glide;
They can reward with glory or with gold,
Such power divine permission bids them hold."

The most gifted minds, in all countries and in every period of the world's history, have entertained the spiritual idea, and given it various forms of expression. The Hebrews, Greeks and Romans ascribed important facts in their experience, and many events of national importance, to the interposition of invisible intelligences. The sacred books of the Hindus and other Pagan nations recognize the powers of the unseen world in the management of human affairs. The Jewish, Christian and Moslem Scriptures are filled with allusions to Spirits, their positive existence, the revelation of their presence among men, and the diversified exhibitions of their power. St. Paul speaks of "the prince of the power of the air," and St. Jerome assures us that in his time the doctors of the Church entertained the opinion that the air was peopled by Spirits. Such references are often met with in the writings of the apostolic fathers and early historians of the Church, who believed that the more impure spirits did not occupy the higher or more ethereal regions of the atmosphere, but were disposed to dwell below in intimate relations with the earth. The fundamental fact of the constant interpenetration of the mortal realm of being by the inspiring influences and moral forces of the Spirit-Spheres, was so generally accepted among the

ancients that their eminent authors do not appear to have thought it necessary to marshal proofs in support of a proposition which no competent authority was likely to dispute.

And here I must mention the fact that a very common theological assumption has been the means at once of leading multitudes of sincere believers into a mischievous error, and of libeling millions of saints in heaven. It is boldly assumed that all demons must necessarily be evil spirits. Prof. Phelps, being a Greek scholar, is of course better informed, and might readily correct this error if so disposed. And yet he falls back on the demonology of the Bible without so much as a single intimation that a demon may be a pure and good spirit in spite of the bad name given him by the translators. The truth is, the Greek word is altogether neutral as to any moral suggestions respecting the character of the intelligences to which it was applied. The Platonists recognized the presence of invisible genii, and believed that men were incited to both good and evil deeds by their influence. Socrates was visited by spirits of opposite characters, and a good demon was his counselor. Lactantius accepted the idea that there are two general classes of demons, celestial and terrestrial, and he regarded the latter as primarily the authors of all the wrongs perpetrated on earth. The original word is very improperly rendered devil in the English version of the New Testament. The demons of the Greeks were evidently spirits of men who had previously existed on earth. To say the least, they were individualized intelligences of the human stamp. The word signified nothing more. It certainly did not determine the moral character of these intelligences, since there were both celestial and terrestrial demons, or good and evil Spirits.

The false idea I have attempted to expose has no better foundation than a dogmatic assumption without proof and against reason. It has been long and tenderly cultivated by those who know how sadly this thorn in the world's path has scratched and lacerated our poor humanity. Let it now be plucked up by the roots and destroyed by the consuming fire which is the most expressive symbol of the Truth. We cannot exhaust the evidence in support of our position. According to Hesiod, when men of the Golden Age died and became demons, the change was viewed as an "honorable promotion." Rev. Charles Beecher, in his "Review of the Spiritual Manifestations," published in 1853, quotes the words of Plato to show that, in the opinion of that illustrious philosopher, "when good men die they attain honor and become demons"; also the testimony of Philo to prove that "soul and demon are different names for the same thing." In this sense the word was used in the Greek Scriptures. Hence when we read that certain persons were "possessed of devils," we are not necessarily to infer that they were under the dominion of evil spirits, since the shades of noble men, celestial demons, or (if we must follow the translators) very good devils, might exercise a controlling influence over mortals.

It was the privilege of the clergy to "fall back upon the Biblical demonology" for a probable solution of the modern mysteries. The time had come when they felt obliged to do something; and, because science could suggest nothing better, they have, alas, fallen back to perdition! In the words of the eloquent Roman—spoken at a funeral—"What a fall was there, my countrymen!"

But will they be able to rest any more comfortably in the present fallen state by longer cherishing the falsehood that the Spirits are all unclean? Have they such an unreasoning preference for foul demons that they must have such to the utter exclusion of all others? And must they continue to defame the characters of all the inhabitants of the Spirit-World of whose existence they have any positive knowledge? If they are going to depend on demons to arm them against the subtle materialism which, in the name of science and positive philosophy, now threatens the interests of the Church, they ought at least to have the grace and magnanimity to refrain from bearing false witness against their spiritual neighbors. Let them tell the whole truth about the demons, that their misguided followers may know there are some pure and wise Spirits still sent to this world on errands of angelic protection, of sweet fellowship and heavenly mercy.

"When the dark Eilshol learns to change his skin;
When the fierce leopard takes away his spots;
When wolves turn shepherds, and protect the sheep;
When frosts grow kind, and kiss to life the flowers;
When tyrants fall in love with Liberty,
Sectarian creeds will cease to stab the soul."

[Concluded in our next.]

*These lines are from the spirit of the author of the "Course of Time," whose theology has been radically reformed by his residence in the heavens.

†"That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed belief; not confined to rustics, but participated in by the intelligent. A pleasing terror gathers round the writer's evening fireside at the stories of apparitions, goblins, ghosts. In the old times the Romans had their lares, or spirits of those who had led virtuous lives; their larvæ or lenures, the spirits of the wicked; their manes, the spirits of those of whom the merits were doubtful. If human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable as is to be found in support of anything whatever, that these shades of the dead congregate near tombstones, or take up their secret abodes in the gloomy chambers of dilapidated castles, or walk by moonlight in moody solitude."—PROF. JOHN WILLIAM DRAPER, M. D., LL.D., in *History of Conflict between Religion and Science*.

Never does a man believe so strongly in the attraction of gravitation as when he sits down in a chair and finds it gone.—*Rhinbeck Gazette*.

Foreign Correspondence.

LONDON LETTER.

The Case of the Fletchers: A Wonderful Manifestation of the Materializing Type, etc.

To the Editor of the Banner of Light:
I have thought that some account of the Fletcher case might be of interest to your readers in America and throughout the world. The *Banner of Light* goes everywhere, as is right, and your readers want the truth—no more and no less.

The prosecution of Mr. and Mrs. Fletcher for fraud is one of a series of severe blows to Spiritualists. It is not the first and will not be the last. We had an almost exactly similar case with Home, when he accepted a gift of three hundred thousand dollars from a wealthy Jewess, who insisted upon adopting him and making him her heir. The trial of that case brought out a great body of testimony to the facts of Spiritualism, and undoubtedly advanced the cause.

The prosecution of Slade led directly to the investigation of the phenomena by Prof. Zöllner and his fellow professors of Leipzig, and the publication of the splendid results of their investigations. The so-called exposures of mediums in England have been a means of advancing the cause. It is an unpleasant method, but very effectual. The newspapers will not, because they dare not, publish the facts that are or would be offered to them by Spiritualists in favor of Spiritualism, but they give their columns freely to the smallest details of any scandal or prosecution. So the blood of the martyrs was the seed of the church. The spirits might save their mediums from these prosecutions, but they do not see fit to do so. Probably they have good reasons. Their work is to spread Spiritualism and they know what will do it.

It seemed to us that Mr. and Mrs. Fletcher committed a grave indiscretion in taking charge of the property and person of Mrs. Hart Davies, but after receiving a full account of the matter I am not disposed to blame them. She, it appears, appealed to their benevolence. They gave her an asylum and received her property, the amount of which has been, however, somewhat exaggerated. I can have no doubt that the Fletchers acted in simple kindness and good faith. It seemed a good arrangement for all parties that Mrs. Davies should have an asylum, and that her property should be saved for her own benefit. But from a worldly point of view, it was a great mistake, owing to the peculiar disposition of Mrs. Davies. I will not, however, anticipate the facts that must come out in the cross examination and in the course of the pending trial.

Mrs. Fletcher's coming to England under the circumstances was simply and sublimely heroic. She knew precisely what she had to encounter. She left New York with a telegram in her pocket assuring her that she would be arrested before she left the steamer at Greenock; yet she left her sick husband and family, determined to face a prison, perhaps penal servitude, to meet the charge against them. On the last day of a most tempestuous voyage she told the captain, to his great astonishment, that the police would come on board to take her to London. She sang her last song with her fellow-passengers, and quietly went on shore with the officer in plain clothes who bore the warrant for her arrest, and who, to his honor be it said, was as kind to her on the journey and ever since as if he were her own brother. He did his best to find her decent accommodation in London, but was obliged to take her to Bow Street. The old Police Court and lock-up here is one of the worst in London, and in one of the lowest districts, including St. Giles and the Seven Dials. Fielding has left a graphic account of what he had to deal with when he was a Bow-street magistrate. A new Court and prison of magnificent proportions are nearly completed, but in the meantime the old ones are at their worst, and Mrs. Fletcher was obliged to stay for one night in a den of filth and vermin. Her friends who met her at the railway terminus did the best they could by buying rugs, &c., to make her comfortable, and in the morning after the formal charge, she was removed to the House of Detention, not so bad as Bow Street, but considerably worse than the usual prisons.

It is a principle of English law that an accused person is to be considered innocent until he is proven guilty. The *præsumptio* is to treat him worse than if he were guilty until he is proven to be innocent. Mr. Flower, the Magistrate, considered the charge as made by the Jewish police lawyer Abrahamson so serious that he refused bail, so Mrs. Fletcher was taken to Pentonville. Two persons were allowed to speak to her each day, for fifteen minutes, through a grating. She was even permitted to live on prison fare, and all presents, even fruits and flowers, were rigidly excluded. This, however, did not last long. Mr. Lewis, one of the best London solicitors, was engaged, and when he stated to the Magistrate that the property of the prosecutrix had all been restored to her, and that he had a perfect defense, bail in £5000 was accepted and given at once by two prominent Spiritualists, one of whom is himself a Magistrate, and a man of wealth and position.

The remand was for a week. A crowded court welcomed Mrs. Fletcher to her seat of honor in the prisoner's dock in the centre of the court. Her solicitor was ready to cross examine the prosecutrix, but there was a further delay. A few months ago a reform was made in English criminal proceedings by the appointment of a public prosecutor. This officer had decided that this case was one of public interest, and he took it out of the hands of Mr. Abrahamson and instructed Mr. Womerton, who, of course, wanted time for preparation; so the case went over to Dec. 21st.†

Mrs. Fletcher has come here expressly to have a full investigation. Mr. Fletcher's medical adviser would not consent to his crossing the Atlantic. She is quite equal to the occasion, confident of success, and determined, at any risk, to have a full investigation. Her friends are, of course, perfectly satisfied of her innocence, and those who were disposed at first to blame her and her husband for imprudence, are obliged to admit, when they know the circumstances, that they would probably have done the same. It is not possible to predict the verdict of a British jury—perhaps of any jury. I have seen a man convicted and sentenced to death whom I knew to be innocent. He received, a few days later, Her Majesty's pardon. The red tape in the hangman's halter could be cut in no other way. I have not a shadow of doubt of the perfect innocence of Mr. and Mrs. Fletcher, nor that in all this matter they did what they thought was for the best in regard to the woman now appearing against them. I have no doubt that this is a malicious persecution; but I have the hope, also, that it will advance the cause of Spiritualism, more, perhaps, than many years of ordinary effort.

We have got through our Christmas—three successes—
[Continued on eighth page.]

†The case came up at the above date, and after some legal skirmishing and the presentation of some testimony on the side of the government, was, at the request of the Public Prosecutor himself, postponed till Jan. 7th; since which time we have no advices regarding it.—Ed. B. of L.

Free Thought.

CHRISTIAN SPIRITUALISM.

To the Editor of the Banner of Light:

To many there is a repugnance to the use of this expression. It is thought Spiritualism, in its general bearings, will be injured by any sort of identification with the Christian religion, even in its purest and simplest form. But it requires no special pleading to constitute Spiritualism proper. Phenomenally, Modern Spiritualism is merely a re-implication of what is ancient and historical. The Bible overflows with these phenomena, and it is utterly impossible to disconnect the older from the more modern phases.

The Church is justly censured for discarding the modern while contending for the genuineness of what is found within the two lids of the two Testaments. And most certainly the person is censurable who sets aside the relationship that absolutely subsists between the Christian manifestations and the demonstrations of our own days.

The analogy is so clear, as it respects the manifestations connected with the early rise of Christianity and the flood of such power being poured out on the world, that our credulity cannot be taxed in accepting the narratives found in the synoptical gospels and in the Pauline epistles.

In the light of these facts what is meant by the name of Christian Spiritualism? Nothing more than the fact we accept the possibility and the probability of what comes to us through the pages of the New Testament. Jesus himself was continually on rapport with the spirit world; and the conversion of St. Paul can in no way be so rationally interpreted as the light of Modern Spiritualism. Mediumistically Paul knew whereof he affirmed, and the reality of angel ministrations was hardly out of the mind of him for a moment who taught us to call no man Master. The New Testament cannot be intelligently read save as we read it in the light of the marvels everywhere occurring. No key has been furnished which so effectually unlocks the mysteries of St. John's Revelations as do similar phases of the same marvels to-day.

Has any modern advocate of Spiritualism made any clearer statement of mediumistic gifts than the Apostle gives in the first letter to the Corinthians?

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man proportionally.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith, by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

There is not a clear-headed and well-informed Spiritualist in America, in all probability, who accepts in their entirety the credal statements of any known ecclesiastical corporation in Christendom, though in matters of opinion there may be some points of agreement. Those who have a repugnance to Christian Spiritualism are not asked to go to the Pope, the Anglican, the Presbyterian, the Methodist or any evangelical church, to learn the truth in these matters. We simply ask that a common-sense view should be taken of what the New Testament has to say on this subject. We can no more divorce Jesus, Paul and their contemporaries, who were brought in contact with the angelic world, from the great body of Spiritualists, than a person can be separated from the kinship of his family relations. In accepting Christian Spiritualism in this light, is it going further than any Spiritualist may consistently be asked to go?

If one wishes to act the part of an iconoclast there may be objects his war club can spare. After saying that that can be said of the Bible, there is much in it profitable for doctrine and instruction. At this late day a wise eclecticism should be used in establishing our convictions. If the following injunction comes from the New Testament, it is as applicable now as ever:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.

Timbridge, Ft. GEO. SEYFRANCE.

The Reviewer.

AN OUTLINE OF THE FRENCH REVOLUTION: ITS CAUSES AND RESULTS. By W. S. Bell. New York: D. M. Bennett, 111 8th Street.

This interesting work of eighty-one pages embodies a running statement—elucidated with illustrative and compendious remarks—of the facts and surrounding circumstances whose procession reached that stupendous denouement known to history as the French Revolution.

It is the demand of the present age that the great majority of things intended for popular perusal must be brief and to the point. The modern reader, cramped for time, and brought face to face with multitudinous matters for consideration, seizes readily upon information regarding a given topic which comes to him in an abridged but close-linked and analytical form; while he is for the same reason obliged to deny himself the pleasure of a stroll through more pretentious and extended volumes bearing on the same theme.

The work by Mr. Bell, whose title heads this sketch, is one of the most signal instances of success in putting a wide-felted topic into readable and popular shape, and at the same time one in which brevity bears special sway. The mighty story of how the vast continent of the old-time French political and ecclesiastical systems sank, Atlantis-like, out of sight amid the swirling waves of what seemed to that realm the end of all things—even national existence itself—has been rendered familiar to the minds of those who have given attention to the voluminous works of Carlyle and Alison, Michelet and Abbott and other authors, but a condensed and reliable (and at the same time attractively readable) form of the narration is by no means so readily obtainable. And in view of the wide extent of ground to be covered and the small space afforded by the number of pages entering into the brochure under review, we think its readers will feel to agree with us that Mr. Bell has embodied the story in a ready-reference shape, which, while it is bristling with facts, is not by any means a dull statistical skeleton, but is clothed upon with eloquent diction and filled with a stirring spirit akin to that of the scenes and days whose sanguinary details it portrays. The reader, as the work proceeds, becomes conscious of the long roll of the billows, as point by point the fierce indignation of an outraged and suffering people sweeps away more and more of what the first burst of revolution had spared—till the final catastrophe occurs!

Beginning with the assembling of the States General in Versailles, by Louis XVI., in 1789, the author takes a backward glance at the years of oppression of the people by kings, nobles and clergy, and the uncounted sufferings which have at last resulted in the spectacle of the delegates of the starving commons sandwiched between those of the so-called religious (2) and the political powers of the kingdom in an effort to obtain, by and through parliamentary means, that which the tide of events is declaring that the sword shall eventually win. France was not yet free from the feudalism of the Middle Ages; all authority, wealth and privilege were vested in the hands of three classes of persons—the King, the clergy and the nobles; everywhere the people met with only despotism; famine was reduced to a science, and the commons were the only certain tax-payers—the two privileged orders of clergy and nobles paying virtually whatever they pleased, and no more. According to Van Laun:

"In 1789, the approximate number of the privileged classes in France is about 270,000, possessing three-fifths of the territory, which territory is disproportionately rich in comparison with the other two-fifths, for on these situated the most imposing buildings, containing vast treasures of accumulated property in shape of furniture and objects of art, the gathered masterpieces of centuries." (Van Laun, vol. I., p. 7.)

Agricultural lands were deteriorating under the tax-alteration system of husbandry which was

made necessary that the farmer and his family might live and pay taxes to-day, leaving to-morrow to take care of itself; and the gloom of a hopeless midnight (which the pen of Dickens has so forcefully depicted) was fast settling down over the land—precursor of the red dawn of a coming national judgment day!

The author depicts this dark condition of affairs with graphic pen, follows the tide of events to their bloody consummation—which latter he declares to be their natural and logical sequence—and points out the fact that the French Revolution was really the gradually matured fruit of seed sown; it was an evolution, not a blind disaster; it was not a sudden outburst on the part either of political enthusiasts or free thinking iconoclasts—or both—but religionists and all classes of minds furnished their quota to the development. A proportion amounting to 270,000 privileged persons had for generations back spoiled and taxed to the verge of legal robbery 25,000,000 Frenchmen; and gradually worked upon the one hand by a new power which had (though often unrecognized) sprung up—the power of mind and opinion (born of the encouraging influence of the establishment of the American republic, etc.), and on the other by the fierce instincts of empty-handed hunger, the many at last rose up against the few and swept them from the earth.

Among some of the best results following this Revolution, as cited by Mr. Bell, were the abolition of feudalism, and the creation of a middle class of landowners really interested, through the rights they held, in the agricultural system of the country—thus increasing the amount of the crops, and giving food to the people. Van Sybel is also quoted as epitomizing the outcome of the movement as follows: "Freedom of labor, equality before the law, and the unity of State."

The concluding portion of the pamphlet is devoted to a cogent and convincing defense of Thomas Paine, and a brief narration of his connection with the French Revolution.

Those who wish to peruse a really excellent summary of the stirring events to which reference (in outline) has been made above, will do well to secure a copy of Mr. Bell's brochure.

WITCHERDRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM. By Allen Putnam, Esq., author of "Bible Marvel Workers," "Natty, a Spirit," "Mesmerism, Spiritualism, Witchcraft and Miracles," "A Gossamer and Spiritualism," &c. Boston: Colby & Rich, publishers.

This is a substantial volume of 382 pages, really possessing much interest, whether the reader coincides with or dissents from the reasoning. The author is a native of Danvers, and was originally a Unitarian clergyman, but has been long out of the profession. The sincerity of his views will not be questioned by any who know him. The author's plan and objects are indicated in the following extracts from his preface:

"It is not our purpose to write history, but to give a new explanation of old events. The long and widely tolerated theory that New England witchcraft was exclusively but out workings of mundane fraud, imposture, cunning, trickery, malice, and the like, has never adequately met the reasonable demand of common sense, which always asks that specified agents and forces shall be probably competent to produce all such effects as are distinctly ascribed to them.

Persons who of old were afflicted in manner that was then called bewitchment, and others through from whom the afflictions were alleged to proceed, are now extensively supposed to have possessed organizations, temperaments and properties which rendered them exceptionally pliant under subtle forces, either magnetic, electric, or spiritual, and who consequently, at times, could be, and were, made ostensible utterers of knowledge whose marvelousness indicated mysterious source, and ostensible performers of acts wondrous more than mortal, and which, in fact, were the productions of wills not native in the manifesting forms. The special forces that produced bewitchment, and are put in application now, do not become sensibly operative upon any other mortals than peculiar sensitives, and such action is now more easily and effectively manifested through aid obtained from other similar sensitives.

When, in days to come, some abler and more polished pen shall apply, in the solution of witchcraft, the theory that shall be based on the classes of agents, forces, &c., which are now evolving modern marvels, its fitness and adequacy will attract wide attention, and command general acceptance.

Opportunities for studying spirit manifestations came in the writer's youth, and have been steadily down to the present hour. Release, long ago, from cramping null horse modes of professional life and thought, and consequent freedom to live and move relatively aloof from annoyances and fears which known or suspected attention to impudently and taboed matters is apt to bring, permitted him to be a more open, avowed, persistent, and studious observer of these marvelous works than other persons could be.

He had spent early years in academic and collegiate halls, unhampered by either of slurs, immodest hints, or growls from either parishioners, patients or clients, he sought, found, and strove to use thoughtfully, critically and religiously, and with the most earnest and often very favorable opportunities for estimating the force and value of alleged evidences and proofs that we, all of us, are ever living in the midst of agents, forces, conditions, faculties, powers and susceptibilities, acting upon or resting in ourselves and our neighbors, which common observation and science have not generally recognized. Thus, as he judges, clues have been acquired to such knowledge as promises, in days not distant, to furnish not only a solution of ancient witchcraft but the tests of time and common sense, but cause human physical science to bring within its embrace agents and forces which have heretofore escaped its recognition. The varied phenomena of Spiritualism, witchcraft and miracle are all within nature.—Salem (Mass.) Gazette.

LIFE'S TRIUMPH.

A few evenings since, while in the company of a party of friends, Miss M. T. SHELLHAMER was controlled by her poetical guide to deliver the following poem, which we print verbatim as given by Spirit John Critchley Prince:

Oh, children of the earth, rejoice,
And praise your Father's name!
Let every mind and every voice
His wondrous love proclaim;
To every heart that sorely bleeds
There comes an answering cry—
For every soul's divinest needs
There is a full supply.

The lonely captive, in his chains,
Beholds the dawning day,
When, freed from sufferings and pains,
His soul shall pass away;
For justice every life controls
Within the heavenly spheres,
As Freedom's mandate grandly rolls
Adown the march of years.

The weary reaper in the fields
Feels hope within him swell,
For life a glorious harvest yields
To him who labors well;
A rich fruition, born of toil,
And well directed powers,
Will blossom from the fertile soil
In fruitage and in flowers.

The nations cry in wailing tones
Beneath the scourge of War,
When desolation marks its own,
And every heart is sore;
But gentle Peace, with smiling face,
Awaiting the coming day,
When she shall take her rightful place,
And all earth's kingdoms sway.

And Death, the leveler of caste,
The common foe of man,
Himself shall conquered be at last,
Through Life's eternal plan;
For Truth, the great Deliverer, stands
Beside each open grave,
To shatter Error's cruel bands,
And every spirit save.

Then, children of the earth, rejoice,
And praise your Father's name!
Let every heart and every voice
His wondrous love proclaim;
For pain and slavery and strife
And death shall soon be o'er,
And only endless Love and Life
Remain forevermore!

Many old school clergymen have had a habit of speaking their prayers, especially at funerals, with bits of local and personal history. Old Dr. Benly, of Salem, had his historical passage in each funeral prayer; and on one occasion it was as follows: "Oh, God, the man who with his own hand felled the trees and hewed the timber, and erected the frame of the house in which we now are, was grandfather of the man whose funeral obsequies we have met to-day to perform."

Banner Correspondence.

Illinois.

STERLING.—Upon renewing her subscription, Mrs. F. E. Rogers writes: "There are some things that we can get along without, but the Banner of Light and Miller's Psychometric Circular are indispensable. We feel that the twain must go hand in hand to answer the demands of the 'incoming tide' of advancing light that is destined to illumine the dark places of earth with its glorious rays. If the Banner and Circular could be read and appreciated by every family, we might soon look for the millennial morn. We have read with intense interest in the Banner of Dec. 18th, 1880, an account of the materialization at Astoria of the angel daughter of Mr. and Mrs. Hatch of that place. Surely the 'kingdom of heaven' has indeed come to a favored few, foreshadowing the 'good time coming,' and the power of spirit over the material, with unlimited possibilities for performing its perfect work when we have learned the part we are destined to take in the great drama of life, and become capable of performing it well.

The spiritual element has been at low tide in this place for a long time. A little interest has been manifested during the past summer by the occasional visits of Dr. Dobson, from Iowa, through whom the spirits produce independent state-writing, materializing of hands, and other interesting phenomena. One of our Indian guides, Howassaw, assures us that 'Orthodoxy is getting thinner.' Its believers, many of them, are availing themselves of the thin places, straining their eyes for some glimmering ray of spiritual light, yet fearing to acknowledge the truth that will make them free, if they dare to be true to their highest convictions of right. May the dear old Banner yet wave over a world made bright and beautiful by the light gleaming from its pages of living inspiration."

APPLE RIVER.—J. L. Code, enclosing a newspaper clipping relating to a recent death in California, caused by vaccination, says, that, in his opinion, it amounted to nothing less than murder. He objects to shooting people, and for the same reason protests against their being poisoned "according to law" or any other way. Hence he strongly opposes vaccination.

CHICAGO.—M. E. Congar, after referring to Mrs. Richmond's welcome home—an account of which we have already published—alludes to the change of the place of meeting of the First Society of Spiritualists, and says: "To those who are acquainted in Chicago this will seem to be a strange move, for the reason that the West Side has been considered the spiritual centre, not only of Chicago, but of the entire Northwest; and for the Society to move its meetings away from this inspired centre argues, to say the least, a faith and trust on the part of the officers which to me is surprising. The new Hall is beautiful, and the audience that have thus far greeted Mrs. R. have been confirmatory of the wisdom that instituted the change. It will not do for Spiritualists to be selfish, and it would really seem to be so for West-Siders to keep so gifted and inspired a medium as Mrs. R. exclusively to themselves in a city situated as this is. I wish to mention another item in this connection: A Mr. Martin has finished, furnished and adorned a beautiful parlor (with cloak room adjoining), on the corner of Wood and Walnut streets, and dedicated it to the uses of the Spiritualists, for so-called, mediums' meetings, ladies' sewing-circles, &c., &c.; and I have never, in my thirty years' experience and observation in Spiritualism, seen so fine a room dedicated to such grand and glorious purposes. Allow me to say in conclusion that I am in entire sympathy with the Editor-at-Large movement, and shall make my contribution before the first quarter of the second year is closed. I do not remember any movement of the spirits or Spiritualists that has seemed so fully to merit the approval of every one, and I feel sure no other person than Dr. Britton could be chosen who can so efficiently fill the position which he is called to occupy. Sargent's 'Scientific Basis' is the most positively convincing of all works since the advent of Modern Spiritualism. No candid, thoughtful, observing man or woman can fail to see and feel the mighty power and influence of such a book."

Ohio.

CINCINNATI.—Annie C. Hall writes that Mrs. Jennie Holmes and her nephew, Edwin Gilbert, have held materializing sances at her residence for two weeks, to the entire satisfaction of all who have attended them, many being for the first time convinced that those whom they had thought "dead" can appear, and prove by their presence that eternal life is an assured fact. Mrs. Hall says: "My spirit sister, Mrs. Wm. K. Lewis, appeared several times, and, on the last occasion, after moving the curtain aside, she knelt and with uplifted hands blessed the company present. She then retired, and returned once more with a basket of flowers, placing it in my hands. She came so near there was no mistaking that it was my sister in her spiritual beauty. The third time she appeared, this time at the side of the curtain, and privately spoke to me. She placed her hands on my head and whispered, 'Dear you, my sister.' Frequently at materializing circles there are persons who cannot discern the features, and wonder that some can while others cannot. I believe persons should visit such sances without thinking of what they hope to see, being willing that all the rest may be served first. This they will avoid becoming too positive. The best evidences of the truth of this phenomenon have come when least expected. In becoming forgetful of ourselves we become negative; then the veil is withdrawn and our loved ones are with us. Mrs. Holmes's sances are very interesting to all who attend them, and do not fail to convince those who have before seen nothing of the kind that there is something in Spiritualism eminently worthy of their attention. Mrs. Holmes may be addressed at George Hall, 482 West Liberty street, Cincinnati, O."

EAST LIVERPOOL.—A correspondent writes that the friends in this place are anxiously waiting the arrival of some good medium—a large number of its residents desiring to know something of the evidences of the reality of a future life that are given by Modern Spiritualism. The town has a population of 6500.

Pennsylvania.

FRANKLIN.—R. S. McCormick writes: "On the morning following the close of the Casadaga Lake Camp-Meeting last August, nine persons met in the séance-room of R. W. Sour, the medium. After a double state had been examined, and all were convinced that it was perfectly clean, a crumb of pencil was placed upon it. It was then closed, and securely bound with a cord. Mr. Sour took the state, and held it on the end of his fingers and thumb, in view of all. We soon heard a scratching sound as of the bit of pencil moving on the slate. In a few moments he handed the slate to me. I took off the string, opened the slate, and found written upon it the following communication:

"Dear Parents and Friends—I have been chosen between the many friends present to write a few words, if possible, to you all. Therefore I will say, Friends, be of good cheer; try to learn the truth; when learned adhere to it, practice it, teach it to the world by practicing it. No matter how many seeming temporary disadvantages and difficulties you may have to encounter, be true to the principle, and you will triumph in the end, because you will have made then life a grand success. Respectfully yours, CLAYTON H. MCCORMICK."

(The parents of the person whose name is signed to the communication were present.) I have not written about this independent state-writing on account of anything connected therewith being strange or new; but in part for the suggestions contained in the communication.

I cannot conclude without saying I take great interest each week in reading your estimable paper, so well conducted, and in such a spirit of kindness and real toleration."

Missouri.

HANNIBAL.—Mrs. A. L. Andrews writes: "I send you the enclosed statement of a cure, as I see the M. D.s are plotting for preventive laws in the legislature of many States. They fear the healers, nature's own physicians, and well they may when they latter take the patients of the regular M. D.s from the verge of the grave and restore them to health and usefulness."

"Our daughter was taken with St. Vitus, dance

and nervous prostration. I consulted the best medical faculty in the city of Hannibal, Mo., and gave medicine according to their directions until she became so weak she could not speak or swallow anything, and she had no use of herself whatever. I then called in S. H. Cook, magnetic healer, and after he treated her ten minutes she could speak and swallow. In two days she was able to sit up and feed herself, and in three or four weeks was entirely restored to health. S. Simms, Mary Simms."

New York.

NEW YORK CITY.—Mrs. Milton Rathbun writes: "The second sance of the Carlier's First Society, which was held at that place on the 10th of last month, proved a success both financially and socially. Not only were we merry dancers, but listened to short speeches from Mr. Hull and Prof. Buchanan, which were very interesting. Miss Bishop sang so well that all were glad to give her a second hearing—which is saying a great deal, when we remember the anxiety of the dancers to proceed with the order. We had, also, recitations, very fine, from a little Miss and a lady, whose names have escaped me.

I cannot forbear a word of affectionate greeting to the dear old Banner of Light, that comes to us so regularly, filled with food good for all souls. I often feel like pouring into your ears words of commendation for the noble work you are accomplishing through the Banner. Having had some business experience, I know your pathway is not all the time 'a bed of roses'; but I trust the thorns may always be well covered."

SPRINGVILLE.—Mrs. Mary A. Charter (well known as a test medium in Boston for years past) has recently changed the ground of her sances to the Empire State, and is at present located at 51 Main street, Springfield. She met in Buffalo with many friends of the cause, Mr. and Mrs. Frank being especially notable among the number. She attended the Yorkshire Quarterly Meeting in November, where Lyman C. Howe, Mr. Taylor, Mrs. Morse and others were prominent in the interesting services. She was the guest of Mrs. Warner, in Yorkshire, and of Mr. Brown, at Versailles; at Gowanda she was appreciatively received by Truman Allen. Her time, she reports, is fully occupied, and her mediumship has gained in strength since leaving Boston. Jan. 8th—afternoon and evening—the friends joined with her in celebrating the anniversary of her development, at Taylor's Hall, Springfield. Mrs. Charter intends making her way slowly toward Michigan, and desires to make engagements en route. "Miss Jennie Rhind," she writes, "has been here, and was liked very much during her stay; indeed, the friends would be pleased to welcome her back to this locality. It seems to me that I appreciate the Banner of Light more than ever since I left Boston—though when there I thought I loved it as much as I could, and could not feel at home without it. It will always have my prayers, and my efforts too, for its success."

LOCKPORT.—Mrs. William Cull, Corresponding Secretary, writes: "The dear old Banner of Light comes to us as regularly as the seventh day of the week, always filled with the choicest of literature in the interest of our cause, while but little personality of a re-animating character is ever found in its columns. Long may it continue its good work for the freedom of the world and the benefit of suffering humanity. As the Corresponding Secretary of our Society, I feel called upon to give in brief our history in the past up to this date, and hope, by so doing, to encourage the hearts of others less favored than ourselves: Eighteen months ago we organized our small society, hired a hall, and commenced our meetings—securing speakers from abroad when we could afford, by dint of effort, to pay them; when we could not we had meetings of our own in the form of conferences, which have been more or less successful.

In this way we have kept up Sunday evening services ever since we organized. We have had the assistance of some of the best speakers and mediums in the field, among whom it affords me pleasure to name Mrs. E. L. Watson (who is now speaking to admiring multitudes on the Pacific coast), Mrs. Colby (who is indeed a master of assemblies), and others not so well known to the public, but earnest, faithful workers. Among the mediums who have done most efficient work—as the spiritualistic public already know—is Harry Bastian, the world-renowned medium for materialization, independent voices, &c. No medium or speaker has ever done more to awaken a deep interest in the public mind than he. Mrs. Carrie E. S. Tving, W. H. Powell, and others, have been with us as instruments of the angel world, and each, in his or her own way, demonstrating the truth of spirit return.

About two months ago Dr. T. B. Taylor and wife came here. They have settled with us, and gone into business in a business way. We now have a regular lecture every Sunday evening to increasing and deeply-interested audiences. I think the most of our society and friends feel that the demands of our cause are fully met in the forcible and telling addresses of our present speaker. One substantial evidence of it is found in the fact that our city press, particularly the daily papers—both of which have heretofore been very reticent—are now giving copious reports of the Sunday evening lectures, and other doings spiritualistic. The most radical utterances have been faithfully reported, and not a pen has been raised to reply to the arguments advanced. These are facts I wish to emphasize, for they are significant, and augur well for our cause. Mrs. Taylor is a good test and materializing medium. Her materializations are not so demonstrative as those of Mr. Bastian, are more quiet in character, and less convincing to skeptics perhaps—but when we come to know Mrs. Taylor it is only to love and appreciate her mediumship."

To the Editor of the Banner of Light:

Happening to fall in with a "Memor of the Rev. Daniel M'Alum, M. D., by the Rev. Jon. Crowther," N. Y., 1840, I find the following:

"April 2d, 1821. . . . She will soon be removed"—referring to his wife, then ill—"and I shall hear that voice no more till it is enriched with the accents of angels. But shall I hear her then? Oh that I may!"

"In the course of a few days the fears expressed in the preceding paragraph were realized. . . . In common with many other eminently wise and holy men, he seems to have entertained a belief in the communion of departed spirits; and on one occasion he thought it was, in his own case, actually realized."

"This afternoon," says he, "while engaged in reading Mrs. Fletcher's Life, page 252, where she is described as having said to her husband, in a dream, 'My dear, do you visit sometimes?' and he answered: 'Many times a day, I felt a strange but delightful consciousness that the angel spirit of my dear, dear Ann was present with me. My emotions were delightful. Tears flowed down my cheeks; and at length I was enabled to say, 'Thank God for this, also' and my heart rose in gratitude to him."

On page 70 of "Memoirs" above named I find: "There are some subjects," Addison observes, in his opinion, "concerning which a wise man will stand neuter, such as the appearance of spirits, &c. Such things have occurred and may again occur."

On page 71 Dr. M'A. says: "I have, however, always indulged the idea that the children of men were protected by guardian angels, and that these angels were such of the departed spirits as had, during their lives, been eminent for piety and virtue—that such were permitted to hover around their friends who yet dwell in tabernacles of clay."

Dr. M'A. seems to have been a man of great piety. He was born at Inverness, Scotland, June 23d, 1794. G. L. D.

Writing under a recent date, a medium now in London says: "The Banner of Light is a welcome visitor here, and its visits are looked forward to with great pleasure each week. Long may its glorious work continue—opening the minds and hearts of many to the light of truth."

"Feeble Logic."

To the Editor of the Banner of Light:

In a brief notice of the decease of our lamented friend, Epes Sargent, the Free Religious Index of the 6th inst. says:

"Apart from a better literary style, Mr. Sargent's writings on Spiritualism possess but little above those of their class. They exhibit the same feeble logic and strained and inconsequent reasoning peculiar to the works of Spiritualist authors."

The works of Spiritualist authors for the most part assert the existence of spiritual beings. The "feeble logic" is generally restricted to a single inference from the alleged facts. For example, hundreds of witnesses know and declare that writing is executed without the direct conscious intervention of any mortal, other than mere personal presence near the instruments upon which the writing is performed. They know and declare it to be done under conditions which preclude direct mortal agency, or that of automatic mechanism. The witnesses infer that persons, invisible and intangible to the ordinary action of the human senses, execute such writing—that is, that spirits do it. This is an illustration of the "strained and inconsequent reasoning peculiar to the works of Spiritualist authors." The works of Mr. Sargent on Spiritualism cite multitudes of instances of this character, attested by as weighty an amount of evidence as can be brought in support of any extraordinary facts that can be proved by testimony. But it is "feeble logic" and "inconsequent reasoning" with a certain class of thinkers, to infer from any imaginable data the existence of spirits. By these thinkers the proof of any such existences is tacitly assumed to be absolutely impossible. This is the more remarkable, as the same school is loud in the assertion of the principle that the possibility of extraordinary alleged facts is to be determined by the facts themselves, and not by our antecedent *a priori* presumptions and beliefs.

The scientific rule is, *Verify your hypothesis by your facts*. But this rule is reversed or set aside when alleged spiritual phenomena are in question. Men of science first strenuously deny the facts; next, if they seem to be real, they attribute them to fraud; thirdly, if the facts cannot be thrust aside, they hold that it is "feeble logic" to deduce from them the existence and intervention of spirits.

It is unquestionable that the belief in the intervention of spirits in our affairs by speech, by writing, and personal *epiphany*, has begun, and spread widely in all quarters of the globe within that part of the century that closes in 1881. The men of science and the teachers of the churches have contributed next to nothing to the diffusion of this belief. Theology, science, and dilettanti rationalism have remonstrated and cried aloud against the delusion, and brandished Mrs. Partington's broom in the face of every investigator; but all these efforts have been unavailing. The epidemic heralded by skeptical inquiry in all directions is on the increase. The delusion enhances very strangely just in proportion to the earnestness of the investigation. So that it has now become evident to many candid minds who have not fallen in with the religious movement that has accompanied the diffusion of the phenomena, that a class of facts is known to the people at large, which men of science for some reason are bound at all hazards to ignore. The Index is an ardent supporter of this style of scientific procedure. Its disposition either to ignore the spiritual phenomena, or to deny any legitimate inference from them of the reality of spiritual beings, is patent. Let it keep on its course. The right of a journal not to recognize unpleasant facts cannot be questioned. It can follow the crowd after the recognition has become general. It is no proof of "culture" at present to admit a spiritual fact.

"The Banner of Light," says the Index of the same date, "assumes the credibility of the miracles of Lourdes. Thus Spiritualism joins hands with Roman Catholic superstition."

The majority of Catholic and Protestant journals ignore the spiritual phenomena, and treat all who accept or study them as denoted or dangerous persons. So does the Index; and in so doing may one not say that it joins hands with both Catholic and Protestant bigotry?

The monkey that looks behind the glass for the fellow whose face he sees in it, is a philosopher of the same type with those men of science and theology who would explain the phenomena of Spiritualism either by trickery or involuntary physical agencies. But with these gentlemen the Index is hand and glove. D. L.

Washington, D. C., Jan. 7th, 1881.

Epes Sargent.

HIS DEATH ALMOST SIMULTANEOUS WITH THE PUBLICATION OF HIS GREAT WORK, "THE SCIENTIFIC BASIS OF SPIRITUALISM."

Epes Sargent, author and dramatist and honest man, died last Thursday night, the 30th of December, in Boston. He was sixty-six years old. Mr. Sargent was a writer and thinker of no little celebrity. His biographies, histories, novels, comedies, tragedies, school books and standard popular works cover a wide field of industry, and will long be the living evidences of his busy and useful life. For many years Mr. Sargent had taken a deep and active interest in the subject of Spiritualism. His investigations of the subject were searching, and prompted only by a desire to prove or disprove its claims to intelligent consideration. Among some deception practiced by mountebanks for gain he found much and even more that was genuine, and which convinced him that Spiritualism was a great, beautiful, blessed truth, and that its many phases of manifestation were facts from which all mankind might derive comforting assurance of certain and desirable immortality. He was the author of "Planchette, or the Despair of Science," of "The Proof Positive of Immortality," and other published works bearing upon this great subject. He had also just completed an exhaustive work on the whole subject, in which he claims and assumes to have proved that there is a scientific basis for Spiritualism. Indeed the title of this new book is "The Scientific Basis of Spiritualism." It is a neatly printed volume of nearly 400 pages, bearing the imprint of Colby & Rich, Publishers, Boston, 1881. This book is the last great work of Mr. Sargent. It is the honest record of the incidents of his search after the truth of Spiritualism, and a frank statement of the conscientious conclusions at which he arrived. Investigation the more fully confirmed his faith. The singular fact that the publication of "The Scientific Basis of Spiritualism" was almost simultaneous with the death of its author gives an added interest to the book, and the immediate reader cannot but be impressed with the thought that while he is perusing its still fresh pages the spirit of Epes Sargent has but just entered the realms which shall attest to him the truth or error of his convictions. The book will doubtless have a wide sale, especially among those who have an awakened interest in Spiritualism.—The Saratoga (N. Y.) Sun, Jan. 8th.

TRANSCENDENTAL PHYSICS. An Account of Experimental Investigations from the Scientific Treatises of Zolt Zuercher; translated from the German by C. C. Massey, Esq., of London.

This is a conscientious and rigidly discriminating record of unquestionable facts, showing that occult forces, invisible intelligences, attend incarnate manifestations of life which we call persons, more things being in the air than are dreamed of by arrogant philosophers; a profoundly interesting book which gives materialistic illustrations many tough nuts to crack; neatly printed, fully illustrated; price \$1.50; Colby & Rich, 6 Montgomery Place, Boston, Mass.—The Ford.

TO BOOK-PURCHASERS.
 COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of *Spiritualist, Free-Communicator, Reformers and Miscellaneous Books, at Wholesale and Retail.*
 Terms Cash. Orders for books, to be sent by Express, must be accompanied by full and correct address. When forwarded by mail, the books will be sent by the next mail, and the balance must be paid C. O. D. Orders for books, to be sent by mail, must be accompanied by a check or money order, payable to the order of Colby & Rich, and the books will be sent by the next mail. Any book published in England or America (not out of print) will be sent by mail or Express.
 Catalogue of Books Published and for Sale by Colby & Rich, free.

SPECIAL NOTICES.
 In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condemned or otherwise) of correspondents. Columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents are attracted. We do not print anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return correspondence, unless it is accompanied by a return address. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JANUARY 22, 1881.

PUBLICATION OFFICE AND BOOKSTORE:
 No. 9 Montgomery Place, corner of Province Street (Lower Floor).

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

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

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager.
 LUTHER CROOKES, Editor.
 JOHN W. DAY, Assistant Editor.

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

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

Transcendental Physics.

In this third volume of Prof. Zollner's Scientific Treatises, translated from the German into English, the translator remarks, in his preface, that it is not surprising that the testimony of German scientists, who are named, publicly given to such facts as are described in this book, should cause much excitement and controversy in Germany. He also remarks that the indisposition to see in the alleged phenomena of Spiritualism, as regards their reality and independence of known causes, a simple question of evidence, has been everywhere apparent. Nevertheless, it is just from this point of view that the public must by degrees be brought to regard the subject—says the translator. The irrelevance of any other mode of treating it will sooner or later be recognized. The value of human testimony is determinable by known criteria, which can only be applied by a critical examination of the statements made, having regard, also, to what is ascertained about the witnesses.

What Zollner is pleased to call "transcendental physics," merely to escape the necessity of admitting the existence and operation of intelligence according to the belief of Spiritualists, means a fourth dimension of space—length, breadth, and thickness being the other three. In the term Space is obviously included all Matter. This novel hypothesis of a fourth dimension is traced by Prof. Zollner historically, in the writings of some of the most eminent philosophers and mathematicians; yet he almost necessarily involves it, in his account of it, with scientific and metaphysical discussions, and with controversial topics. The first chapter of his book is a very general abstract of the subject by Mr. Crookes, an article originally published in the *Quarterly Journal of Science*, in April, 1878, when the first volume of the author's treatises appeared.

The investigations of Prof. Zollner were carried on with the distinguished medium, Henry Slade, who, as the world at large knows, was convicted, a few years ago, at Bow-street Police Court in London, under the fourth section of the Vagrancy Act, of using "subtle crafts and devices, by palmistry or otherwise," to deceive Prof. Lankester, F. R. S., and certain others; and was sentenced by the magistrate to three months' imprisonment, with hard labor; but the conviction was afterwards quashed on appeal to the Middlesex Sessions, for a formal error in it, as returned to that court. Prof. Lankester had but two sittings with Mr. Slade, and professed to believe that at each of them he had detected the mode in which the writing was produced on the slate. It was subsequently to having left England and taken a long rest on the Continent, that Slade gave the wonderful seances with Zollner which are faithfully recorded and theoretically explained in the present volume.

Prof. Zollner, in all his volumes, speaking from the high standpoint of a true man of science, does not hesitate to express his indignation at these transactions in England, and at the unmeasured abuse of Slade in the German press, in strong terms. In his dedication to Mr. Crookes he refers to the polemic in which, in the course of these several treatises, he has undertaken to encounter with unflinching force certain tendencies among men of science and in the press, which he regards as demoralizing in the highest degree. In the course of it he says: "It is necessary that the truth should be regardlessly out-spoken, in order to encounter lies and tyranny, no matter under what shape they threaten to impede human progress." And it is in this sense that he invites judgment on his combat against scientific and moral offences, not only in Germany, but in England.

A certain *Free Religious Insect*, which buzzed in vain against the late Epses Sargent's admirable work "The Scientific Basis of Spiritualism," even before the book had been brought out, has now adopted new tactics, and has endeavored to implant its puny sting upon the literary fame of this gentleman even after his decease!—at least so far as that reputation is involved in the production of spiritualistic literature. Our valued correspondent, "D. L." of Washington, plainly shows up the "feebledog" of Mr. Sargent's detractor, as will be seen by reference to our second page. In other parts of the present number will also be noted words of kindly appreciation from widely distant sources concerning Mr. Sargent's work, which we transfer from the columns of the *Saratoga (N. Y.) Sun*, the *Gardiner (Me.) Home Journal*, and the *Cape Ann (Mass.) Advertiser*.

A Nut for Infidel and Christian Unbelievers to Crack.

On Sunday evening last we attended with a few personal friends a private spiritual seance in this city, when, to our utter surprise, we received through the agency of the medium the following communication:

"I am glad to meet you—to return to you and testify to the great truth and stupendous fact of immortality. I will own up, fair and square, that I was mistaken—that all my ideas and opinions in the earth-life in regard to a future state of existence were false; hence I had the wind taken out of my sails when I found myself a conscious, living man, after my demise. So today I am here to say that I am glad to come to you, to express myself as satisfied with this life; but I have to work, work early and late, for the welfare of my own spirit. I missed so much on earth that I feel as though I were only about half made up. I am now busy rounding out my being. Your father is here to-night, and wishes me to give you his love. You were right, and I was wrong. Yours cordially,
 SAM. SMITH COLBY."

Mr. Colby, who passed on not long since, was a native of Salisbury, Mass. He was an outspoken infidel, a patron for years of the *Boston Investigator*; he was honest in his views that at the death of the body he should cease to exist, and many times wondered that we should believe in the fallacy, as he expressed it, of spirit-communion and the alleged immortality of the soul. As often did we asseverate the fact that we were fully convinced that our spirit-friends could and did return to earth through the instrumentality of media, thus giving us indubitable evidence that man was not only a physical, but likewise a spiritual being.

His expression, "I had the wind taken out of my sails," may be explained by the fact that he was a mariner by profession. Another point in his message, viz., "You were right, and I was wrong," is of marked significance, as on a certain occasion we said to him, "If you die first, and find that you 'still live,' as an individualized being, I want you to promise me that you will return and say, 'You were right, and I was wrong.'" He has faithfully kept his promise. Neither the medium nor any one else except ourselves was aware that such a promise had been made, and the circumstance had gone entirely from our mind until the spirit repeated it at the seance in question. We then asked him if he had seen, since his translation, his old friend, William D. Bartlett, of Amesbury. His reply was in the affirmative; when he remarked that Mr. B. was a mechanical medium, and had been from his youth up, although he was not aware of the fact; and that he was always assisted by kindred spirits in the useful inventions he had from time to time produced for the benefit of mankind.

Materializing Mediums.

When a critic takes the ground that investigators—not the spirits—should provide the conditions at all spiritual circles, and that the practice of non-testing mediums would make no distinction between true and false mediums, we think, to say the least, that an untenable position has been assumed. The fact is, that the spiritual world has ever advocated the reasonable testing of its mediums. It has never objected to honest investigators taking proper precautions against the practice of deception and imposture, until the system of testing, and of accusing mediums of trickery, became so brutal and unmanly that they—the spirits—were obliged to take the matter of providing conditions into their own hands—in justice to their sensitive instruments and to themselves. The maxim of "believing every man innocent until he is proven guilty," is reversed by many of our (so-called) investigators, and the motto, "Believe every medium guilty of trickery until he is proven innocent to my satisfaction," seems to be the standard by which they live. Of course no medium with a spark of self-respect will submit to such a mandate.

The 33d Anniversary.

By reference to the card of J. B. Hatch, on our fifth page, it will be seen that additional attractions are announced, and more details given in connection with the Anniversary exercises to be held under the auspices of the Shawmut Spiritual Lyceum by the Spiritualists of Boston and vicinity, at Music Hall, next March. It gives us pleasure to announce that the cordial invitation extended by the management to the Spiritualist organizations of Boston to join in the services, has already been accepted by the Berkeley Hall and Ladies' Aid Societies; and we hope that others may follow this kindly example, and unite their forces to make the occasion indeed worthy the great cause whose modern advent it seeks to commemorate.

Prof. Kant says, "I confess I am much inclined to assert the existence of immaterial beings in this world, and to class my soul itself in the category of these beings. We can imagine the possibility of the existence of immaterial beings without the fear of being refuted, though, at the same time, without the hope of being able to demonstrate their existence by reason. Such spiritual beings would exist in space, and the latter notwithstanding would remain penetrable for material beings, because their presence would imply an acting power in space, but not a filling of it, that is, a resistance causing solidity. It is, therefore, as good as demonstrated, or it could easily be proved, if we were to enter into it at some length; or, better still, it will be proved in the future—I do not know where and when—that also in this life the human soul stands in an indivisible communion with all the immaterial beings of the spiritual world; that it produces effects in them, and in exchange receives impressions from them, without, however, becoming humanly conscious of them, so long as all stands well. It would be a blessing if such a systematic constitution of the spiritual world, as conceived by us, had not merely to be inferred from the too hypothetical conception of the spiritual nature generally; but would be inferred, or at least conjectured, as probable from some real and generally acknowledged observation." Thus speaks Kant, the great German philosopher; and Modern Spiritualism responds to his wish and call almost in the exact manner he signifies.

John G. Whittier, alluding to Gov. Long's suggestions in his message relative to capital punishment and woman suffrage, very truly remarks: "Gov. Long has spoken not only with the courage of his convictions, but with the foresight of a man who understands the logic of events and the general drift of public sentiment."

The Commonwealth, referring to a successful effort made by the pastor and members of the Bromfield-street Methodist Church, in this city, last Sunday, to raise \$25,363 for the purpose of canceling its debts, says: "We don't object; but don't it have a slight shade of doing secular business on the Lord's day?"

The Answer to Andover.

On our first page will be found the opening installment of S. B. Brittan's admirable reply to the animadversions urged by Prof. Austin Phelps against the philosophy and phenomena of Spiritualism. We shall give the concluding portion next week.

The editor of the *Merimee Valley Visitor* has indeed set an example of manly fairness and unimpeachable justice which strongly illustrates the improved tone of the Press and is worthy of all imitation. Regarding Spiritualism as a subject of such importance as to merit a candid and fearless consideration of its claims, he presents to his readers one of the most elaborate papers from the pen of the Editor-at-Large, filling nearly eight columns in that journal. Nor does he hesitate to express his estimate of its quality. The answer to Prof. Austin Phelps, D. D., of the Andover Theological Seminary, and indirectly to the Orthodox clergy of New England, is one that may furnish them much food for reflection. Andover's assault upon Spiritualism was published in the *Congregationalist*. The editor of the *Visitor* informs his readers of this fact, and in further reference to the subject he says:

"An answer to Prof. Phelps was first sent to that paper (*Congregationalist*), but as religious papers have less liberality and a lower standard of justice than the secular press, it was rejected. . . . We give place to the reply to the Andover Professor. . . . All interested in Spiritualism will be pleased with this paper. . . . It deals with the subject with a strong and fearless hand. . . . It is written by a learned gentleman who has given years to the study of Spiritual Philosophy, and is known by his writings and addresses upon that subject in every State of this Union, if not in every civilized nation on the globe. . . . We know it will interest thousands of people in this country who are not habitual readers of the *Visitor*."

The attention of those who have accustomed themselves to think that Dr. Brittan's labors as Editor-at-Large are not productive of adequate results, is respectfully called to the conclusiveness of this reply, and the signal advantage gained for the cause by its publication in a paper printed in the immediate vicinity of Professor Phelps's field of labor.

Harry Bastian in London.

It may be considered as good evidence of the genuineness of Mr. Bastian's mediumship that though in a strange country, and depending altogether upon what came from his seances for his support, he has been unable for two months to give any, and has during that time been devoid of income, though under considerable expense. No cessation like this would have occurred had the materializations been, as some have unjustly intimated, produced by himself, or in any manner of way under his control. It was told by his guides that his mediumistic powers would be withdrawn, and they were. It was also told for what length of time: two months, and it proved to be so. The two months having expired, the power returned, and on Tuesday evening, Jan. 4th, he resumed his seances at 2 Vernon Place, Bloomsbury Square, London, proposing to continue them every Tuesday and Friday evening until further notice. In alluding to what we have above referred to, the *Medium and Daybreak* remarks: "Mr. Bastian has escaped the perplexing influences of a very turbulent time by his enforced yet necessary rest, and we hope his career will be all the brighter in the future on account of it."

On Thursday A. M., Jan. 6th, the first meeting of the Institute of Heredity was convened in Wesleyan Hall, 36 Bromfield street, Boston. This association has for its officers Hon. Daniel Needham as President, our friend Mr. Loring Moody as Secretary and Treasurer, and a good and representative list of Vice-Presidents, together with Society and Local Directors. The several boards of government are made up of ladies and gentlemen representing various parts of the country, and in the list of names are those of many who are prominently identified with movements for the development of social science. The object of the Institute is to reconstruct and establish the foundations of social order upon the natural laws of human life and relations by means of public meetings, lectures, and so forth.

From the New Orleans *Picayune* of the 9th we learn that Mr. Charles H. Foster, whose success during his present stay in that city in attracting the attention of large numbers of the most intelligent classes to the subject of Spiritualism, and in convincing them, through his mediumship, of its truth, has been quite marked, a few evenings previous entertained a select company of the *literati* at his rooms—persons well known to the reading public and others of culture, all of whom heartily participated in a most enjoyable occasion; and, notwithstanding the reporter says, "The talk was of literature and the arts—of all else polite, except spirits, which came not to the feast, unbidden nor at all," there were, doubtless, many "more guests than the host invited."

Dr. Ira Davenport, son, (who is located at Indiana Place, Boston), called on us recently and gave the information that he unqualifiedly recognized the message of Mrs. ALYRA GARDNER, printed in the *Banner of Light* for Dec. 4th. He said he had known her intimately while she was in the mortal form, and living in Akron, O., in 1879. He made the lady's acquaintance through residing in her home with his daughter (now Mrs. Davenport Blandy). Through the peculiar characteristics of the matter given, also through the messages sent in the communication, he is certain that Mrs. GARDNER was the communicating spirit.

We shall print next week an admirable review of certain phases of the Indian question—from the pen of Rev. Geo. B. Cheever, D. D.—as contributed to the *Boston Advertiser* of a late date. Every friend of the red man will, we are sure, be pleased with its energetic sentences and fearless demands for justice.

The Biffin's Bower Fair in aid of free dinners for working girls will open, on the 25th inst., at the Bower, No. 1031 Washington street. Contributions may be sent to Macaulay, Parker & Co., and to the Bower. This is a laudable enterprise and should be liberally patronized.

"Messrs. Keeler and Ackerly gave very convincing proofs of spirit power on the evening of Jan. 14th, at Phoenix Hall, Brooklyn," writes Wm. Duncomb; adding, "I believe a large majority of the audience went away satisfied with the result of the seance."

"Healing Through the Laying On of Hands Punishable by Death in the Eighteenth Century, and by Fine and Imprisonment in the Nineteenth Century," is the subject of an able article from the trenchant pen of Thomas R. Hazard, which we shall publish next week.

Birthday Celebration.

The "Ladies' Aid Society" celebrated the seventy-second birthday of Aunt Mary Stearns in its parlors on Friday, the 14th instant, she being an active and much-esteemed member of that Society. We have made use of the popular prefix to her name in that it is most excellent lady and Spiritualist was referred to without it, few would know who was meant; but with the affectionate prefix of "Aunt," few are better known than she is in the ranks of Spiritualism in Boston. The nephews and nieces of this lady (to continue the appellation into its sequences), to the number of two to three hundred, met on that occasion to congratulate her with their tributes of flowers, gifts and speeches, and the evening was delightfully spent. Every one felt as if the expressions of good-will, however complimentary, were honestly given and well deserved, and the lady herself seemed the picture of happiness and health as she sat like a duchess—which she is, in the higher sense—on the platform, evidently proud of her "relations," who so completely filled all the space in the room.

Dr. A. H. Richardson presided during the evening, and offered introductory remarks. Capt. Richard Holmes was delegated to make the presentation speech (and he did so felicitously), whereby the various friendly tributes were transferred to the keeping of the donee; and further remarks were made by Geo. W. Smith, Esq., Mrs. Maggie Folsom, Mrs. H. W. Cushman, Mrs. Carlisle Ireland, J. B. Hatch, sen., John Wetherbee, Mr. Downing and others. Charles W. Sullivan added to the interest of the occasion by the rendition of songs and recitations. The closing word was spoken by J. William Fletcher, and the assembly adjourned with pleasant memories of the occasion.

The Statue to Theodore Parker.

Elsewhere will be found the appeal of the Memorial Association of Boston, for the erection of a monument within the city to distinguished men, for contributions in aid of the proposed statue to Theodore Parker. The sum contemplated to be spent in securing this most worthy object is ten or twelve thousand dollars. The late Nathaniel C. Nash in his last will and testament bequeathed five thousand dollars to this purpose, and the rest it has been decided to ask for in the form of contributions, which will doubtless be forthcoming from many willing hands. The simple proposition to erect this statue to Theodore Parker in the city of Boston, made as it is by a number of our most prominent citizens, including an ex-Governor of the State and the present Mayor of the city, is the best practical evidence needed of the fact that a great change has taken place in public sentiment since Theodore Parker first preached the living truth with such boldness and courage to all men. It tends a St. Louis journal to remark that "the whirligig of time brings in its revenges, when, in a city where men and women were once imprisoned, whipped, and hanged for daring to worship God as conscience dictated, a statue rises to perpetuate the memory of a man, compared with whom the most heretical of these victims of Puritan intolerance was intensely orthodox. This statue will mark a grander and more fruitful victory than that commemorated by the granite obelisk on Bunker Hill." Which is all too impressively true and well said to need the addition of a single word to make it more so.

"Light."

We are in receipt of the first number of the new English publication (an announcement concerning which appeared in these columns a few weeks since) "LIGHT; a Journal devoted to the Highest Interest of Humanity, both Here and Hereafter." It completely fulfills the promises of its projectors, both in its typographical appearance, which is unexceptionable, and the general tenor of its contents—which last are able and vigorous in their nature. The new paper will unquestionably prove a welcome visitor at many homes, an able advocate of the cause of Spiritualism, and a defender of the truth under whatever name it may present itself. It is brought out by the Eclectic Publishing Company, 13 Whiteflax street, London, E. C., England, and some of the brightest Spiritualist lights in the United Kingdom are to contribute to its columns. We heartily welcome this transatlantic co-worker, and trust its future may be all which its publishers and the people hope for it.

Mr. J. J. Morse, agent for the *Banner of Light* and our spiritual publications in England, informs us under a recent date that he has removed his office and residence to 53 Sigdon Road, Dalston, E., London, at the desire of the Dalston Association of Enquirers into Spiritualism. The Association will resume its regular sessions in the first week in February. Mr. Morse succeeds Mr. T. Blyton, who has assumed his new duties as Resident-Secretary of the B. N. A. S., and is now located at 38 Great Russell street, W. C. Mr. Morse says of the new paper, *Light*, to which we refer elsewhere, that it begins its new career under the most flattering prospects, and gives promise of accomplishing the fullest measure of good for the cause in Great Britain.

The Magazines.

GOOD COMPANY.—No. 16 of this publication reaches us from its office in Springfield, Mass., and is the vehicle of much that is good in the way of articles embodying useful information, stories replete with dramatic interest, and poems instinct with inspirational fire. Still it cannot desist from keeping up its usual "bark" at Spiritualism—which is this month presented in the form of a brainless effusion by Sophie Sweet (whoever that may be), entitled "Miss Melitabile's Romance," in which a fraudulent pretender is made to do duty toward the discrediting of the materializing and other phases of spirit-communion—the object of his introduction being evidently to create an impression in the minds of the uninformed that all which Spiritualism has to present in the way of phenomena, mental or physical, is of a like reprehensible and untrustworthy character. *Good Company* will learn better by-and-by.

THE MEDICAL TRIBUNE, a Monthly Journal of Medicine, Surgery and Collateral Sciences, edited by Alexander Wilder, M. D., and Robert A. Gunn, M. D., entered upon its third volume with the issue of the present month. This work is eminently worthy of patronage, as it has been and is now the champion of freedom to investigate, and the right to utter honest conviction. It is—and has ever been, strongly antagonistic to oppression and despotic rule, whether the pretext be science, religion, or the maintenance of social order, believing that every person has the right, as to his business or calling, to do what best suits his interests or tastes, provided he does not infringe on the same rights of others; hence it opposes all attempts to deprive any one of the right to heal the sick or do any other act beneficial to humanity. Issued by the Nichols Publishing Company, 69 Broadway, New York, at one dollar a year.

WHAT NEXT?—They are going to run street cars in Chicago by an endless underground cable. The horse-martins will kick at this innovation upon their rights.

Successful Seances for Materialization.

To the Editor of the Banner of Light:

Last Monday evening I attended a materializing seance at a private residence on Tremont street, where the conditions were so harmonious and appropriate that the angel friends of those present were able to materialize themselves as tangibly and naturally as when they lived on earth. There were some ten or twelve sitters present, a very large proportion of whom recognized relatives, family connections or friends among the heavenly visitants, who nearly all walked out from the opened curtain (behind which the medium could at the same time be seen reclining on a sofa), and either went to their personal friends in the circle or beckoned them to come to where they stood, outside or just within the folds of the curtain. There were eighteen spirit-forms materialized in all, every one of which was perfect in feature and form, and clothed in the richest costume—such as progressed spirits always, or almost always, appear in. A highly-cultured gentleman present, who had never been at a materializing seance before, remarked at its close that he felt during the whole evening as if he should be on his knees in the presence of such sublime and beautiful manifestations of spirit-power.

Last evening (Thursday) I was at a seance held at a private residence on Hancock street, for spirit materialization, where a select company of seven individuals only (beside the medium and her husband) were present. There seemed not to be a breath of inharmonious present sufficient to move an aspen leaf. The consequence was that no less than twenty-four fully materialized spirits, perfect in form, feature and costume, came out from the curtained enclosure within which the medium was at the same time seen lying on a sofa, clothed in a tight-fitting crimson jacket, and dark skirt. The beautiful and affecting scenes that then and there occurred between returning spirit parents, wives, sisters and children of those present no pen can adequately describe, nor would the space of a whole number of the *Banner of Light* be sufficient to contain a succinct narration of the half of what transpired on that glorious evening. The features of nearly all the spirits were not only plainly outlined, but absolutely chiseled in perfection. Many of them came without any veil whatever over their faces; and the identity of the majority it was impossible to mistake.

Such glorious and heavenly opportunities can only be partaken of and enjoyed by minds that have progressed beyond the idea of applying physical tests to spirit manifestations, which, so far as I have learned, always tend to confuse and bewilder rather than convince.

So perfect was all that occurred on this evening that I believe there was not a sitter in the circle present who felt any more doubt of the genuineness of the manifestations than of his or her own existence, and who would not have felt it akin to blasphemy or idiosyncrasy to question the truth of what was witnessed. And yet there are honest individuals professing to be not only believers but instructors in the Spiritual Philosophy, who seem to be wholly incapable of understanding or abiding by the laws that govern in the beautiful phenomena of spirit-materialization—which disqualification entirely unfits them from becoming participants in witnessing successfully the manifestations that occur, however innocent of any evil intention they may be; whilst there is another class of investigators (so claimed) whose coarse and malignant natures seem totally incapable of grasping or acquiring anything of that last and highest of all the phases of spirit-power, "spirit-materialization," and whose poisonous presence at a materializing seance is sure to produce disastrous effects.

THOMAS R. HAZARD.

Boston, Jan. 14th, 1881.

ERRATUM.—In Mrs. Decker's accurate psychometric description of Epses Sargent, in our last issue, it was stated that he was "rather cold in expression." Owing to an error in the manuscript furnished us, it was printed "cold" instead of "bold," which materially changed the sense.

Epses Sargent, the well-known author and litterateur, died Thursday, Dec. 30th. He was one of the ablest and best-known defenders of Spiritualism, and his death will be mourned by every Spiritualist in the land.—(Gardner (Me.) Home Journal.

Movements of Lecturers and Mediums.

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

Mrs. H. V. Ross, the excellent materializing medium, of Providence, R. I., is engaged to hold a series of seances at Dr. Jehl's, 207 East 62d street, New York City, the second week in February.

Will any reader of the *Banner of Light* be kind enough to forward the address of J. Edwin Churchill (spiritual lecturer, and last heard from in Florida), to his anxious sister, Julia A. Glass, Napoleon, Henry Co., Ohio.

Thomas Walker is very successful at present in his new field of labor, Port Elizabeth, South Africa. The theatre is crowded every Sunday evening, and the city is alive with excitement on the subject of religious reformation.

Giles B. Stebbins is now at home, in Detroit, Mich., and is doing good service by his lectures delivered in the vicinity.

Mrs. Abby N. Burnham is drawing crowded and increasing audiences in East Braintree. She spoke there Sundays, Jan. 24, 11th, and 16th. Is engaged there Jan. 20th, 21st, and 23d. The *Braintree Observer*, also the *Gazette*, gave very flattering notices of her lectures. Her permanent address is No. 9 Davis street, Boston.

Prof. Wm. Denton spoke to crowded houses Sunday, Jan. 16th, at Cartier's Hall, 23 East 14th street, New York City. On Jan. 23d his subjects will be, in the morning, "Prayer; in the Light of Science and Common Sense," and in the evening "William Lloyd Garrison in Heaven," and stereoscopic illustrations. Mr. Denton will give another course of lectures on Geology during next week, probably at Republican Hall, his first course of seven lectures being a success in every respect.

Dr. H. F. Fairfield will address the society at Meriden, Conn., on Sunday the 23d.

Mrs. M. S. T. Wood lectured before the Society of Liberalists and Spiritualists at East Dennis, Mass., on the 6th.

L. K. Cooley is to lecture for the society in Worcester, Mass., Sunday, Jan. 28th. He hopes to have Messrs. Keeler and Ackerly with him at that place. For engagements address 9 Davis street, Boston, Mass.

God's Poor Fund.

Received since our last acknowledgment:
 From a friend, \$5.00; a friend, Worcester, Mass., \$1.00; Henry J. Horn, New York City, \$5.00; "G." \$10.00; Solomon Eagle, Marblehead, Mass., \$1.00; a friend, Lebanon, N. H., \$2.00; M. F. M., New York City, \$1.00; "Four Score and Three," \$1.00; Eben Snow, Cambridge, Mass., \$10.00; John Backyett, Waverly, N. Y., \$1.00; "T." Lowell, Mass., \$1.00; R. N. S., 50 cents.

BRIEF PARAGRAPHS.

"Gillert was wise, humble; his frequent public utterance was wisdom; permanently wishes no upholding; Truth needs no sponsor; Virtue will wish no veil, Purity no cloak, Honesty no lantern, Justice no laws, Rulers no earthly reward—light and Truth keeping virtuous companionship."

An Ohio M. D. could not tell whether a boy patient had lung fever or cancer of the stomach, but the boy was good enough to say that he broke his arm the day before, and thus got the doctor out of his dilemma.—*Cite.*

The English took ground against us in our late civil war, and now they are liable to have just such a war in Ireland. Under the circumstances how can they blame the Americans for siding with the Irish people? The divine law of compensation never fails.

Hasn't Gen. Grant been ovated about enough? There is such a thing as overdoing the toast.

He who has more learning than good works is like a tree with many branches but few roots, which the first wind throws on its face; while he whose works are greater than his knowledge is like a tree with many roots and fewer branches, but which all the winds of heaven cannot uproot.—*The Talmud.*

The cost to the British Government of the war in Afghanistan was \$17,600,000, including the cost of frontier railways.

It's a wild wind that blows nothing any good.—*New Orleans Picayune.*

The Massachusetts Woman Suffrage Association will open its annual meeting at the Melancon, on the evening of the 27th inst., and will hold sessions the next day.

A spirit may hover in the air that we breathe! The depths of our most sacred solitude may be peopled by the invisible! Our up-risings and our down-fallings may be marked by the departure of the dead, as we have called them, may be with us; in our banquets they may sit at the board; and the chill breath of the night-wind may bear a message that our senses receive, not from lips that have once fondly talked with us.—*Julius's "Eugene Aram."*

How many fond mothers and frugal housewives keep their pretty daughters and their preserves for some extra occasion or person—till both turn sour.

Beaconsfield, it is said, wrote "Eudymon" twenty years ago. "There, young man, be not cast down that your contributions to the papers have been rejected. Instead of sending them to an unappreciative press, stow them away for twenty years. At the end of that time they may bring you much good. At any rate, it is worth trying. Stow them away."—*Ez.*

There is nothing in the four quarters of the globe more unreliable than the hind quarters of a mule.

An exclusively scientific training will bring about a mental twist as easily as an exclusively literary training. The value of the cargo does not compensate for a ship's being out of trim.—*Prof. Huxley.*

There can be no freedom for any one to do a wrong to himself or to any other. True freedom is the right to do right. Every wrong is, of necessity, a direct violation of the principle of freedom.

When a man's duty looks like an enemy, dragging him into the dark mountains, he has no less to go with than when, like a friend with loving face, it offers to lead him along green pastures by the river-side.—*George MacDonald.*

My friend, the foreigner, called on me to bid me farewell before he quitted the town, and on his departure he said: "I am going to the country." I ventured to correct his phraseology by saying that we were accustomed to say, "going into the country." He thanked me for this correction, said he profited by my lesson, and added: "I will knock into your door on my return!"

A Philadelphia miser, wanting a dog to guard his property, selected one, but he had one idea that he thought of wagging a long tail would increase the dog's appetite.—*Philadelphia News.*

It is suggested to Digby by his friend Jo Cose that a tragedy in two acts might have been done with one axe, and some might hatch it up without that.

A prefect was one day listening to a speech of welcome delivered at his reception by the municipal council, when an ass began a horrible braying. "Gentlemen," said the prefect, to whom the speech was a sad bore, "I please you to turn; I cannot hear you both at a time."—*Paris Payer.*

When E. H. Chapin began his ministerial labors in Charlestown the ladies urged him to wear a gown in the pulpit. He declined doing so, until, after a third time, he consented, provided he might select the material. This was agreed to, and he named green balze. "He never saw the gown!"

The St. Paul Pioneer Press says: "We have excellent laws against immorality, but they are not enforced," which induces the suggestion that laws against immorality generally represent ideal, rather than actual goodness, and hence their non-enforcement.—*Boston Herald.*

"Turning points in life"—street corners.

A non-committal old lady, being asked her opinion of a neighbor, replied, "Why, I don't like to say anything about my neighbors; but as to Mr. Jones, something I think, and then again I don't know—but after all, I rather guess he'll turn out to be a good deal such a sort of a man as I take him to be."

"I slept—and dreamed that life was beauty; I woke—and found that life was duty. Was my dream, then, a shadowy lie? Told on, and heart, courageously, And thou shalt find thy dream to be A noontide light and truth to thee."

A favorite paragraph with Lucretia Mott, when her autobiography was asked for, was: "In the true marriage relation the independence of the husband and wife is equal, their dependence mutual, and their obligations reciprocal."

Ingersoll has given voice to an aphorism that will live: "A compromise, says he, 'is a proceeding in which the hypocrites deceive each other.' That's very good indeed.—*Leavenworth Times.*

CHARACTER OF MALLEABLE IRON.—Malleable iron is said by Porguignon to be intermediate between steel and gray pig-iron, differing from the latter by the special nature of its amorphous graphite and its greater tenacity, and from steel by its small elongations and its large proportion of graphite.

With Nature, brave and good and wise, I pass straight on to Paradise. And so in perfect peace I dwell, Content to know that all is well; That God in Nature lives and moves, And boundless love each moment proves. I see pure goodness near and far, In rain, and sun, and evening star. And hark to hear the triumph song, Eternal Law cannot be wrong! And though earth's lights and shades appear, Through all I find a heaven here.—*(Susan H. Watson.)*

Attention is called to the advertisement of the *Banner of Light*, in this issue, published at Boston, Mass. It is a great exponent of Spiritual Philosophy, and numbers its readers by the thousands.—*The Christian (Ohio) Advocate.*

"Now I'll aim me," said the marksman.—*Williamsport Breakfast-Table.*

The Free Religious Index
Sheds a tear at the late disposition of the Parker Memorial building. The hint to the recipients of the fraction of their investments to use their returns for "something that shall quite as worthily represent and perpetuate Theodore Parker's work in Boston," is all very well—no one can ever err on the side of liberality. I think, however, the liberal community has had ample knowledge and opportunity to keep the Berkeley-street ship afloat, and would have done so if it had thought it necessary to Theodore Parker's remembrance; but, to say nothing about the "liberal public," the Parkerites themselves seem to have fled from the sinking ship, until only about a score of men and women were left to sustain the ship. The once thriving institution of the Parker Fraternity was run so long with Theodore Parker left out of the play, that it died a natural death; and the society itself will, if it is not a corpse already. The fact is, the Philo-Parkerites found the flavor of their departed pastor apparent in other churches; there is hardly

one in Boston, liberal or illiberal, that has not absorbed into it some of the Parker flavor, and been more liberal and rational thereby. In one sense, that is his great and enduring memorial. Like the memorial of Plato, the world now is full of reduced Platos. Parker is growing world-wide also; still, a visible symbol is always in order, so I hope the statue will become a fact.

I, who was and am a Parkerite as well as a Spiritualist, have for the last ten years left the Memorial Society, and have found Theodore Parker elsewhere; not in the pulpits, supplementing and improving theological thought, but where his presence and his thought were more apparent—and that is among the lights of Modern Spiritualism. As the old faces faded from the Parker Fraternity and the society, the newer ones, in reduced quantity, assumed to fill their places without success; and but for the bust, the portrait and the name, there was nothing to remind one that Parker was ever connected with it. But in spiritual circles he is and ever has been a living star; and now, to find Theodore Parker, one must be a Modern Spiritualist; and the *Index*, instead of shedding tears, should, with all others who revere the name of Theo. Parker, be thankful that it not only fell into the hands of a prominent Spiritualist for spiritual purposes, but that the moving influence that brought it about was the spirit of Theodore Parker himself.

JOHN WETHERBEE.

Brittan's Secular Press Bureau.

AMOUNTS PAID IN AND DEDUCTED FOR 1880.	
A Friend of the <i>Banner of Light</i> (24 installments), \$300.00	
Colby & Rich, Boston, Mass., 25.00	
A. New York, 22.00	
Mrs. A. Glover, 114 West 25th street, New York, 5.00	
Mrs. V. Miller, New York, 2.00	
Mrs. C. C. St. Louis, 1.00	
Matilda Goddard, Boston, Mass., 1.00	
Eugene Crowell, M. D., Brooklyn, N. Y., 10.00	
H. E. C. St. Louis, 1.00	
Mrs. H. J. Severance, Fairbridge, Vt., 2.00	
Burgess Crowell, Brooklyn, N. Y., 10.00	
N. Larkin, Burlington, Pa., 2.00	
Miss Sibley, No. Springfield, Mo., 2.00	
Hugh H. Williams, Somerville, Cal., 1.00	
Four more and three, 5.00	
Total, \$581.00	

A friend in Connecticut, 10.00

J. P. Wilcox, Bradford, Ontario, 2.00

M. J. Smith, New York, 25.00

Alfred H. Butler, 120 Broadway, New York, 2.00

S. H. Nichols, Brooklyn, N. Y., 5.00

C. Snyder, Baltimore, Md., 2.00

E. J. Durant, Lebanon, N. H., 5.00

Total, \$581.00

A Most Generous Proposition.

DR. J. V. MANSFIELD, of world-wide reputation as a test-writing medium for spirits—otherwise known as the Spiritual Postmaster—will, during a period of two months, from January 22d to March 22d, 1881, answer sealed letters for the benefit of the Brittan Secular Press Fund. Persons who have not hitherto subscribed to this fund may forward any sum—provided it is not less than Dr. Mansfield's usual fee of three dollars, and an addition of twenty-five cents in postage stamps—together with a sealed letter, to the subscriber.

Those sealed letters will be answered at the earliest convenience; the three dollars, or more, accompanying each letter will be entirely devoted to the Editor-at-Large work, the twenty-five cents being required for postage on the correspondence. Should the liberal spirit manifested by Bro. Mansfield prove to be contagious (as we hope it may) among Spiritualists of large means and lucrative business, we may expect to witness a speedy and indefinite expansion of the good work already inaugurated. All communications elicited by this proposal should be addressed, DR. J. V. MANSFIELD, 103 East 49th street, New York.

THE EDITOR AT LARGE.—Let me congratulate our friend and brother, Prof. Brittan, upon the able and successful completion of his first year of missionary work in this new field, and to express the hope that the seed thus sown may bring forth an hundred fold in the near future; and as one of the earnest, practical laymen in the spiritual vineyard, let me urge upon the thousands of Spiritualists all over the land, who have not as yet contributed, and who have found joy and peace in believing, to send according to the blessings they have received, a small contribution to this work, for it is through the secular press largely that we are to reach the great struggling heart of humanity. Thousands are resting from active work, who, in former years, were zealous in the cause; it is to you I make this appeal: you should each and every one send your mite, large or small, to the editor of the *Banner of Light*. Do not wait for another appeal, but send it now, for it is said "It is more blessed to give than to receive." Try it, my brother or sister. From other cares, duties, responsibilities, I send my mite, and pledge \$5 for the work. I would it were an hundred times more. May this appeal reach a thousand hearts, and bring forth a thousand responses. A suggestion to Bro. Brittan: Send short, pungent articles that the secular press will be glad to print. The spirit-world prophesies this year to be one of great promise to our cause. This work of Bro. Brittan's must be strengthened, and placed upon a firm basis. Friends, act, and not now. S. B. NICHOLS, 467 Waverly Avenue, Brooklyn, N. Y., Jan. 9th, 1881.

To the Editor of the *Banner of Light*:
Mr. J. B. Hatch, Conductor of the Shawmut Spiritual Lyceum, of Boston, contemplates paying a visit to the Cleveland Lyceum between now and the 1st of February, when the subject of bringing all the Lyceums together in convention will be discussed. THOS. LEE.

Statue of Theodore Parker.
THE BOSTON MEMORIAL ASSOCIATION TO THE PUBLIC.
Part second of the second codicil to the will of the late Nathaniel Cushing Nash, of this city, reads as follows: "I give and bequeath to the city of Boston, or to any society or corporation therein for the erection of statues, if such there shall be, as my executors shall determine, five thousand dollars, to be used as a contribution to the erection of a statue of the late Theodore Parker, of said Boston."

The executors under the will having signified to the Boston Memorial Association that the testator undoubtedly had in mind its organization and purpose in making this bequest, and the said executors having expressed a wish that the Association should assume the custody of this contribution on condition that it endeavor, by other contributions from interested friends, to erect the statue contemplated by Mr. Nash in some public place within the city of Boston, the Executive Committee respectfully announces that it has accepted the trust.

In furtherance, therefore, of the purpose contemplated, the Executive Committee of the Boston Memorial Association calls upon the public interested in the varied services and memory of Theodore Parker to aid in the object by such pecuniary contributions as may be deemed expedient. It is designed to erect a statue estimated to cost from \$10,000 to \$12,000; and the Association, upon receipt of this sum, inclusive of the bequest of Mr. Nash, will proceed at once to consummate this purpose.

All subscriptions should be paid to Henry H. Edes, Esq., Treasurer of the Association, at No. 87 Milk street, Boston. LEXEN H. TRAY, SAMUEL A. GRAY, HENRY H. EDES, SCOTCHBORN B. STEVENS, GILBERT ATTWOOD, FREDERICK O. PRINCE, WILBERT WARD, CHARLES W. SLACK, PRENTISS CUMMINGS, Boston, Jan. 5th, 1881. Executive Committee.

Convention in Michigan.
The Spiritualists and Liberalists of Van Buren and adjoining counties will hold their next convention at Breedsburg, Mich., on the 1st of February, commencing Friday evening, Feb. 4th, 1881, and continuing over Sunday, the 6th. Dr. A. H. Spence, of Detroit, and Mrs. E. C. Woodruff, of South Haven, are engaged as speakers, and a good time is anticipated. Box B, Kalamazoo, Mich.

B. L. WARRICK, Secretary, Fairfax, Mich.

A Card

To the Spiritualists of Boston and vicinity.

The Shawmut Spiritual Lyceum of this city, having completed its arrangements for the observance, 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 proceedings for the day.

At 10 A. M. the celebration will begin by a lecture from W. J. Colville (who has kindly consented to close his hall on that day, and join, with his society, in our services; Lyceum exercises, together with remarks by J. William Fletcher and others; also readings by Miss Jennette 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 occasion.

In the evening Mr. J. Frank Baxter will occupy the rostrum, and in addition to his lecture will exhibit his wonderful phase of mediumship. During the session Mr. Baxter will render 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 purpose of holding a grand ball, which will close the festivities.

An invitation is extended to all Societies and individual Spiritualists 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 opened—all subscribers to receive in return reserved tickets. These lists can be found at the *Banner of Light* office; at C. E. Cooper's, Post-Office Building, Main street, Charlestown District, and at the office of Mrs. Maggie Folkers, No. 2 Hamilton place. Reserved seat tickets are also for sale at the above places, or can be obtained of any member of the organization.

The price of tickets, which are now ready, has been placed at the extremely low figure of fifty and seventy-five cents, the holder being entitled to the same reserved seat for the entire day and admission to the ball in the evening. Single tickets for friends, let us all join hands in one grand jubilee. Those out of the city and those residing within it who desire seats are requested to transmit their orders at an early date, as our motto will be, "First come, first served." All orders sent to the address, "J. B. Hatch, 51 Green street, Charlestown District, Boston," will be promptly filled.

Per order of Committee, J. B. Hatch, Chairman.

The Banner of Light Free Circles.
Miss Shelhamer holds sances for spirit communications every Tuesday and Friday afternoon at three o'clock precisely. All are cordially invited to attend.

Brooklyn Spiritual Society Conference Meetings.
At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.

Those who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak for or against, under the ten-minute rule. J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.
Mrs. R. Shepard-Lille speaks in Fraternity Hall, corner of Fulton street and Gallatin place, every Sunday, at 10 A. M. and 7 P. M. Fine music and singing. "Fraternity Society" every Wednesday evening, Friday, Jan. 28th, "Science of Morality," Mrs. Hope Whipple.

Friday, Feb. 4th, Mrs. Mary A. Gridley. Friday, Feb. 11th, "Ancient and Modern Inspiration," Prof. Henry Kiddle. Friday, Feb. 18th, Mrs. Hester C. Poole (probably). Friday, Feb. 25th, literary and musical entertainment. Tickets 25 cents. S. B. NICHOLS, Pres.

Eastern District Brooklyn Spiritual Fraternity.
Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7 P. M. D. M. COLE, Pres.

Kidney and urinary trouble is universal, and the only safe and sure cure is Hop Bitters. Rely on it.

For Sale at this Office:
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2.50 per year.
THE MONTHLY SPIRITUALIST: Devoted to Spiritualism. Published monthly in North Weymouth, Mass. \$1.00 per annum. Single copies 8 cents.
MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 5 cents per copy. Per year \$1.50.
THE SPIRITUAL RECORD. Published in Chicago, Ill. \$2.00 per year; single copies, 5 cents.
THE PSYCHOMETRIC CIRCULAR: A monthly journal devoted to the young science of Psychometry. Published by C. H. Miller & Co., 111 Wabash street, Brooklyn, N. Y.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.
THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 10 cents per annum. Single copies 5 cents.
THE COMMON SENSE. Published monthly in New York. Price 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies 50 cents.

THE WESTERN LIGHT. Weekly. St. Louis, Mo. Single copies, 5 cents.
THE COMMON SENSE. Published weekly. Greenback and Labor Reform. Single copy, 4 cents. \$1.50 per year.

Subscriptions Received at this Office:
MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.50 per annum.
THE COMMON SENSE. Published weekly in Chicago, Ill. \$2.00 per annum.
THE SPIRITUALIST: A Weekly Journal of Psychological Science. London, Eng. Price \$5.00 per year, postage \$1.00.
THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents.
THE PSYCHOMETRIC CIRCULAR. Published monthly in Chicago, Ill. \$1.00 per annum.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5.00 per annum.

RATES OF ADVERTISING.
Each line in Agate type, twenty cents for the first and subsequent insertions on the first page and fifteen cents for every insertion on the second and subsequent pages.
Notices forty cents per line. Minimum, each insertion.
Business Cards thirty cents per line. Agate, each insertion.
Notices in the editorial columns, large type, inserted under fifty cents per line.
Payments in all cases in advance.
Electrotype or Cut will not be inserted.

Advertisements to be renewed at continued rates must be left at our Office before 12 P. M. on Saturday, a week in advance of the date whereon 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 Braintree, Mass., every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. Ja. 1.

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

R. W. Flint answers sealed letters. Terms \$2 and two 3-cent stamps. Address 1327 Broadway, New York City. Ja. 22.

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

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MOISE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at all places where the English language is spoken. Subscribers can address Mr. Moise at his residence, 315 Aldgate Road, Dalston, London, E. C., England. Mr. Moise also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

LONDON (ENG.) AGENCY.
J. W. M. FLETCHER, No. 32 Gordon street, Gordon Square, is our Special Agent for the sale of the *Banner of Light*, and also the *Spiritual, Liberal, and Reformatory Works* published by Colby & Rich. The *Banner of Light* is on sale at 151 Whitehall, Lower Seymour street, every Sunday.

MAN FRANCISCO BOOK DEPOT.
ALBERT MORTON, 250 Market street, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

AUSTRALIAN BOOK DEPOT.
And Agent for the *Banner of Light*. W. H. TERRY, No. 81 Russell street, Melbourne, Australia, has for sale the works of Spiritualism, Liberalism, and Reformatory Works published by Colby & Rich. The *Banner of Light* is on sale at all times be found there.

THE PACIFIC AGENCY.
Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Spiritualism, Liberalism, and Reformatory Works at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow at the Spiritist house now held at 1304 Hall street, San Francisco. Catalogues furnished free.

ST. LOUIS, MO. BOOK DEPOT.
THE LAMAR SHAWMUT BOOK DEPOT, 23 N. 3rd street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT.
LEWIS BAZAR, 105 Cross street, Cleveland, O., Circulating Library and Depot for the *Spiritual and Liberal Books and Papers* published by Colby & Rich.

NEW YORK BOOK DEPOT.
D. M. BENNETT, Publisher and Bookseller, 41 Eighth street, New York City, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

PHILADELPHIA AGENCY.
The *Spiritual and Reformatory Works* published by Colby & Rich are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 410 North 9th street, between Chestnut and Locust streets, on a retail of \$1.00 per copy. The *Banner of Light* can be found for sale at Academy Hall, 800 Spring Garden street, and at all the Spiritual meetings.

JAMES A. BISS, 718 Sanson street, Philadelphia, Pa., will take orders for the *Spiritual and Reformatory Works* published and for sale by Colby & Rich.

O. D. HENCK, No. 406 York avenue, Philadelphia, Pa., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published and for sale by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM WADE, 231 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each morning.

BALTIMORE, MD. AGENCY.
WASH. A. DANKSIN, 28 North Charles street, Baltimore, Md., keeps for sale the *Banner of Light*.

WASHINGTON BOOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 100 Seventh street, near the Capitol, Washington, D. C., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT.
JACKSON & BULLFIGHT, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

TROY, N. Y. AGENCY.
Parties desiring any of the *Spiritual and Reformatory Works* published by Colby & Rich, may order them of W. H. YOSHURU, at Ward's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week. Mr. Y. will procure any work desired.

ADVERTISEMENTS.
GREGORY'S Seed Catalogue.

ANNUAL Catalogue of Vegetable and Flower Seeds.—This Catalogue, containing full descriptions of the originals, will be sent FREE to all who apply. My old customers need not write for it. I offer one of the best assortments of vegetable seeds ever sent out by seed house in America, a large portion of which were grown on my six seed farms. Full directions for cultivation on each package. All orders guaranteed to be filled for the lowest price. Catalogue sent on receipt of 10 cents. Will send, with the catalogue, a small quantity of the best seed for the year. Theological introduction of the Hibernian, Spanish, Phoenician, Melian, Maritanean Catalogues, Mexican and other seeds of various kinds. I have the patronage of all who appreciate the value of their seeds from the ground, fresh, true, and of the very best strains.

NEW VEGETABLES A SPECIALTY.
JAMES J. H. GREGORY, Marblehead, Mass. Jan. 22—23.

A. NORMAN'S ELECTRIC BELTS.
AND INSOLUBLE are an excellent remedy for Nervous Diseases, Debility, Seminal Weakness, Rheumatism, Catarrh of the Bladder, Indigestion, &c. &c. Sold by J. J. H. GREGORY, 234 W. Washington street, Chicago, Ill. Jan. 22—23.

MRS. WRIGHT, MAGNETIC PHYSICIAN. gives Sulfur, Medicated and Vapor Baths, No. 21 Boylston street, Boston. Office hours, 10 A. M. to 5 P. M. Jan. 22—23.

SAN FRANCISCO.
BANNER OF LIGHT and Spiritualist Books for sale. ALBERT & E. C. MORTON, Spiritist House, No. 250 Market street. Jan. 22—23.

DR. FELLOWS will send, for two 3-cent stamps, his MEDICAL ADVISOR, OR NEW GUIDE TO HEALTH, setting forth a new and scientific method (never before known) of curing all chronic diseases. 22—The remedies are Spirit Prescriptions. Address Prof. R. P. FELLOWS, M. D., Vineland, N. J. Jan. 22—23.

PROF. BEARSE, Astrologer. 250 Meridian street, East Boston, Mass. Your whole life written: horoscope, heredity, free of charge. Reliable on Business, Marriage, Sickness, and all Financial and Social Affairs. Send age and stamp. Jan. 22—23.

500 VIRGINIA FARMS AND MILL FARM for sale. J. H. FIN & CO., No. 1 North 3rd street, Richmond, Va. Jan. 22—23.

MRS. A. M. GEORGE, Business Clairvoyant and Test Medium, Room 15, 31 Shively's Block, 114 Massachusetts Avenue, Indianapolis, Ind. Jan. 22—23.

BRIDGE W. PERKINS, Trance Speaker. I will answer sealed letters in the Eastern States. Terms reasonable. Address ELIZABETH W. PERKINS, 181 University street, Mass. Jan. 22—23.

MISS M. A. HOLWAY, Magnetic Physician. Test and Business Medium, 120 Court street, Boston. Jan. 22—23.

(Continued from first page.)

ive Sundays, for Monday was Bank Holiday and Boxing Day, as the shops were shut, and all business suspended until yesterday. On Monday night the thirty theatres and two hundred music halls of London were crammed, and the same all over England.

The Fletcher trial was, of course, adjourned over the holidays, and will be resumed on the 7th of January. Mr. Lewis, the solicitor for the defense, is one of the best in London, and will do justice to his client. But in the higher court, which will try the case if it goes to trial, no solicitor can appear. He can only instruct a barrister, and the cost of legal proceedings—the cost of justice—is enormous. A solicitor of Mr. Lewis's standing expects a retainer fee of £20, with corresponding fees for each appearance in court. The barrister will require £100, and his junior £50, with daily "retainers." The chance of a poor man is very small. Happily, Mr. Fletcher has friends on both sides of the Atlantic.

What we want is a full and fair trial, in which evidence shall be given of the facts of Spiritualism. A hundred witnesses of the highest credibility can be put into the witness box to testify that they have received undoubted messages from their spirit friends through Mr. and Mrs. Fletcher. Persons as high as any in English society, even the very highest, can give this testimony. Our only fear is that the case may break down before this evidence is admitted and published to the world.

Success in any way provokes envy, and of envy comes malice, and all sorts of uncharitableness. Spiritualists, I regret to say, are much like other people. Those who make friends thereby make enemies. The chief leader of the prosecution is a leading medium, so-called, and his most active coadjutor is, I am sorry to say, the editor of a Spiritualist paper. It is not pleasant to see such things, but I remember that Julia was one of the twelve.

When Mr. Fletcher proposed to take Steinhay Hall, in the centre of fashionable Tyburnia, his proposal was rejected with lofty scorn. The proprietors would not for an instant entertain the idea of such a desecration. "Very well," said Fletcher, "before the week is over you will be glad to let me have it." In a few days they surrendered at discretion to the pressure brought to bear upon them, and were glad to say that the hall was at his service. It was well filled every Sunday evening until the departure of the Fletchers for America, in company with the woman who has been used to bring about this prosecution.

A CONVINCING MANIFESTATION.

While waiting for the slow progress of legal investigations, let me give you a manifestation. On Christmas morning I was awakened out of a sound sleep by a loud, clear voice, not unknown to me, which said: "Mr. Nichols, your daughter Willie is coming to wish you a happy Christmas." I waked my wife, and the words were repeated to her. The room was made light by the moon and the street gas lights, and sitting up in bed, we saw the form of our daughter, who died sixteen years ago, the day after New Year's. She came to the bedside and said, "Dear mamma, I wish you a happy Christmas." "Is it really my Willie?" she said. The voice in the corner which had first awakened me said, "Yes, it is Willie—she will give you her sign." She placed her hand upon her mother's hand, and then raised it to her forehead, and made the sign of the cross. Then she said, "Dear papa, I wish you a happy Christmas," and also made the same sign with her finger on her forehead. Then saying, "Good-by, dear mamma—good-by, dear papa," she went back about a yard from the bedside and dissolved into the atmosphere.

Lamps and struck a light. It was 1:30 A.M. The two doors of the bedroom were shut—the whole house in perfect silence. Was it an illusion or a reality? subjective or objective? There were two persons who, from a sound sleep, became very wide awake, and saw a form well known and loved. They heard two distinct voices. They felt the pressure of the hand. There were three of the five senses exercised by two persons. We both heard two voices, and saw and felt the form.

A curious matter connected with this manifestation was that four persons, sleeping in different rooms of the house, all more or less mediumistic, waked at about the same time, just after this occurrence, and all complained in the morning, but before they knew of it, of a feeling of exhaustion, for which they could not account. Three of them are well-known mediums.

Light, a new Spiritualist weekly paper, to be published on the 8th of January—and not too soon, for we very much need a good organ of the cause in the world's metropolis.

T. L. NICHOLS.
21, Finsbury Road, Finsbury, London, E. C. 2.
Dec. 24th, 1880.

AUSTRALIAN LETTER.

THE GIFT OF HEALING.

Possessed by Mr. Geo. Milner Stephen, to which I have referred in previous letters, is still exercised for good. For some two months past Mr. Stephen has been in Melbourne, where he was just as successful in "healing the sick, giving sight to the blind," &c., as in Sydney. The highly Orthodox naturally say it is all imagination on the part of the patients, but they conveniently omit to say how it is that other people do not excite this so-called imagination in the same way so as to secure the same results. The following account of Mr. Stephen's mode of operation was furnished to the South Australian Chronicle (Adelaide) by Mr. Charles Bonney, J. P.:

"I suppose you know that G. M. Stephen is in Melbourne, healing very many diseases. He has rooms in Collins street, where he does his work every day except Wednesday afternoons, which he gives to the poor, for whom he charges nothing. I was determined that I would go and see, so I managed to get two tickets, and A— and I went in with the poor people yesterday. We heard he would begin at two o'clock. When we got there we found an immense crowd, and all the damaged people you would have thought there were in Melbourne. After some trouble we got into the passage leading to the door, which was not opened till half-past two, and when it was opened, there was such a pushing, tripping, and all trying to get in. At last we got into the room, which was quite filled in a minute or two. Then the doors were shut, and after a little speaking the work began. Mr. and Mrs. Stephen and another lady were upon the platform. Mr. Stephen told the people that the wonderful gift of healing many diseases had been given to him, and although he could not cure all diseases he could cure a great many. He said he hoped the people would keep thirty feet from him, as his influence would be so mixed with his that if they came nearer he could do nothing. He then said he would like those who were suffering from pain to come one at a time, as he liked to relieve pain first, and the other patients would attend to after. A man was then helped on to the platform, bent up with pain, who had not been able to use his arms for a number of years. With great difficulty his coat was taken off, and then Mr. Stephen began, and in a few minutes the man stood upright, stretched out his arms, then moved them about, and said, 'God bless you to Mr. Stephen. He then said he had not been able to use his arms for many years, and was always in pain, and now the pain was quite gone. He could stand upright, could walk about, and could put his hands to his head; for years he had not been able to touch his head or comb his hair. The poor man was in such a state of delight that although he had to go off the platform to make room for another patient, he went walking about the room and forgot to put on his coat. This is only one out of quite forty cases. So now I have seen with my own eyes that Mr. Stephen can do what has been said of him. One or two cases he did not succeed in.

Increasing interest in the visible appearance of spirit-forms is apparent throughout England, and reports are being published of materializing séances given with great success in London, by Mr. Rita, Mr. Herne, Mr. Baslan, and others.

In the obituary notice of the late Epes Sargent in last week's *Advertiser*, it was said that "he had written but little within the past ten or a dozen years." This referred entirely to secular works and should have been so stated, as it is well known that some of the best spiritualist literature in the country was from his pen within those years, among which is "Planchette, the Despair of Science," "Proof Palpable of Immortality," "The Scientific Basis of Spiritualism," together with numerous pamphlets, magazine and newspaper articles on the same subject. His mind and pen have never been busier, nor occupied with more important subjects, than within the period named, and no one has done more than he to make people aware of the great mission of Spiritualism. He has found readers and made converts where lesser men would have failed.—*Cape Ann (Mass.) Advertiser*.

SPIRITUALISM IN SOUTH AUSTRALIA.

The Rev. S. Green, of South Adelaide, is an exceedingly High Churchman, and he is investigating Spiritualism. The other day he delivered a lecture on the subject at the meeting of the Pickwick Club. In his lecture he said that he had always taken great interest in the subject of Spiritualism, and as he had made personal investigation into it and was well acquainted with most of the works on the ques-

tion, he felt as though he was *en rapport* with it. He gave a very interesting account of the rise and progress of Spiritualism, as at present understood, relating many well-authenticated instances of table-turning, spirit-writing and rapping, and other similar phenomena, some of which he had himself witnessed, which he thought were conclusively proved to have been produced by no material agency. He quoted from various writers on Spiritualism, including Sergeant Cox, Professors Crookes, Wallace and DeMorgan, and Mr. S. C. Hall, to show that although the most searching inquiries had been made, with the view of impeaching the veracity of Spiritualists as to the manifestations caused through the agency of mediums, they (the writers) had been able to come to no other conclusion than that there was some force at work which could not be explained by ordinary rules. Men in all professions and walks of life had investigated the subject and witnessed phenomena which they asserted could not be produced by human agency, and unless it was believed that all these had conspired together to make false statements, then they must take their assertions as facts. As far as he himself was concerned, although he had, in the course of investigation, observed many wonderful things, he was still keeping his judgment in suspense, as the evidence did not seem to him to fully establish the principle. It seems to me that this is the sort of investigation that Spiritualists ought to court. I don't not that Mr. Green will become one of our most doughty champions, although from my knowledge of him, it will be some time before he is enabled to throw off completely the shackles of Orthodoxy.

L. E. HARRIS.
Sidney, N. S. W., Dec. 2d, 1880.

Foreign Items of Interest.

A correspondent of the *Hanover Star*, New Zealand, relates that several natives were asleep in the lodging-place of one by the name of Tohu, when some were aroused by a voice outside calling, "E Tohu! E Tohu!" Those nearest to Tohu woke him up, and the voice continuing to call, he went out, and those within heard him in conversation with some one outside, but as they spoke in a different tongue from their own, nothing could be gathered of the subject under discussion. After a time Tohu returned and explained that a spirit from another world had come to speak to him and urge him to conclude his work, for he had already been too long about it. Tohu to this answered, "Wait a bit," but the spirit told him that as he valued his protection he must conclude his work at once. To this Tohu assented, and the interview closed.

Spiritualism is rapidly gaining ground in Sweden. The leading papers that formerly refused to publish any article on Spiritualism excepting such as ridiculed the doctrine, have of late thrown their columns open to a serious discussion of the matter. Many a Spiritualist has thus been encouraged to give publicity to his opinions without standing in awe of public ridicule. Several of Allan Kardec's works have been translated into Swedish, among which his "Evangelium selon le Spiritisme" is particularly well rendered in Swedish by Walter Jochnick. A spiritual library has been established in Stockholm.

The *Herald of Progress* (London) remarks that French Spiritualists are more spiritually-minded than English, and in partial evidence thereof alludes to the observance of the first of November as "Commemoration Day"—an occasion held sacred by the Spiritualists in Paris, and devoted to special communion with the spirit-world, especially with spirits who are in want of kindly remembrance and sympathy. At two o'clock in the afternoon of that day all the circles pray that may may be the aim and object of all the adherents of the cause.

The Rev. Joseph Cook, of this city, recently lectured in Glasgow, the subject of one of his discourses being, "Does Death End All?" On a following Sunday, Mr. J. J. Morse lectured in the same city, his discourses taking the same subject, and reviewing Mr. Cook's position with great ability. In regard to the distinction drawn by Mr. Cook between the spiritual phenomena of these times and those of eighteen centuries ago, in classing the former under the heading of *superhuman*, and esteeming the latter as *supernatural* occurrences, it was said that such distinction was a very unfortunate one for Mr. Cook's Christianity, inasmuch as the Bible he valued so much contained nothing in the shape of "miracle" that could not be summed in the same category with the so-called "superhuman" facts of to-day.

A clergyman of Australia, Rev. J. A. Fawcett, writes to Alfred E. H. Stephen that he is compelled to give his adhesion to Spiritualism, having received startling evidence of its truth. It appears that on the morning he mentions he awoke just before daylight, and felt strongly impressed to seat himself at a table. He did so, and placing his hands at the centre they began to quiver. He then took slate and pencil, and was astonished to see his hand moved by some power independent of his own volition, and more so to witness a message upon the slate in a style of writing entirely different from his own. He says: "I now will speak that which I know fearlessly and not doubtfully. The communion with spirits is most interesting. I shall keep the writing on the slate to show the people on Sunday. They will be startled, I am sure. Even my co-religionists here will be amazed."

Mr. F. O. Matthews, who, it will be recollected, was imprisoned three months in England for being a medium, continues to lecture and describe spirits whom he sees among the audience, with great success. He states that when he left Wakefield Jail, the clergyman, who knew his family, advised him to give up Spiritualism, go amongst his friends, and study for the ministry. He replied that he had a meeting for that very evening, which he attended, and has since continued in the work, believing that Spiritualism demonstrates the truth of immortality.

Miss Houghton is meeting with much success in London, the attempt some months since to prove her act of healing the sick a crime against the laws of England, and to imprison her for doing that which Christ declared to be a proof of discipleship with him, having attracted the attention of the public to her remarkable powers. The last number of *Spiritual Notes* contains a communication from Mary E. Tebb, certifying that, having suffered almost unceasingly for more than a month, the pain being frequently most excruciating, Miss Houghton, hearing of her trouble, called upon her and said, "Let me try to relieve you." She made some passes, and presently her hand touched the inflamed part, where it rested some time. The pain gradually subsided, and within an hour was all gone; and up to the time of writing, six days after, there had not been the slightest return of it.

In the obituary notice of the late Epes Sargent in last week's *Advertiser*, it was said that "he had written but little within the past ten or a dozen years." This referred entirely to secular works and should have been so stated, as it is well known that some of the best spiritualist literature in the country was from his pen within those years, among which is "Planchette, the Despair of Science," "Proof Palpable of Immortality," "The Scientific Basis of Spiritualism," together with numerous pamphlets, magazine and newspaper articles on the same subject. His mind and pen have never been busier, nor occupied with more important subjects, than within the period named, and no one has done more than he to make people aware of the great mission of Spiritualism. He has found readers and made converts where lesser men would have failed.—*Cape Ann (Mass.) Advertiser*.

A Word of Explanation—Christianity.

To the Editor of the Banner of Light:

Proud-spirited as I naturally am, I am not too proud to correct any mistake—any error in thought, word, deed, book-paragraph; or to explain any misunderstanding, making the wrong (real or fancied) right so far as possible. I am referring more particularly, just now, to the quotation from my "Myth, Man or God?" by Mr. W. E. Coleman, in the *Banner of Light* of Jan. 8th.

The paragraph was written by me more than ten years ago, in London, while engaged in a heated controversy with that eminent Christian Spiritualist, William Howitt, of England.

In these quotations of Mr. Coleman from that book of mine, "Jesus: Myth, Man or God?" relating to "Christianity," it will be seen by any candid mind that I referred to the perverted sectarian Christianity of the last fifteen centuries rather than the Christianity of the first three centuries; hence I used these terms, which Bro. Coleman innocently forgot to mention—"institutional Christianity"—"this theological structure, judaized Christianity," &c.

As a balance to Bro. Coleman's quotations permit me to quote several passages found near the close of this same book of mine—"Jesus: Myth, Man or God?"

"Jesus' sympathetic character was certainly sweeter than that of the masses of men. His aspirations were exalted. Angels breathed directly upon him. No continued moral perversions impaired the delicate perceptions of his nature, chilled the fountain of his feelings, nor the current flow of his soul's affections.

"If I rightly understand his essential and peculiar characteristics, his preëminent greatness consisted in his harmonious organization; in a constant overshadowing of angelic influences; in the depth of his spirituality and love; in the keenness of his moral perceptions; in the expansiveness and warmth of his sympathies; in his unshadowed sincerity of heart; in his deep schooling into the spiritual gifts of Essenean circles; in his soul-pervading spirit of obedience to the mandates of right manifest in himself; in his unweary, self-forgetting, self-sacrificing devotion to the welfare of universal humanity; and his perfect trust in God. The leading thoughts ever burning in his being for acceptance and actualization were the divine Fatherhood of God, the universal brotherhood of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love—in a word, good works.

"I fully accept this sentiment of Renan—'His life-deeds of benevolence will grow without ceasing; his legend will call forth tears without end; his sufferings will melt the hardest hearts; all ages will proclaim that, among the sons of men, there is none born greater than Jesus.' Dying on Calvary a martyr, his principles live forever; while he, a perpetual inspiration to this earth by the law of meditation, discourses of love—universal love, conjoined with work and wisdom, as the only redemptive forces approved and owned of God. Ancestry preaching to spirits in prison, he is now preaching to spirits in the celestial mansions of light. This becomes him, because a cosmic ruler, a moral viceroy, or Christ-angel of this planet, and a willing instrument in the hands of God for the spiritual education of swarming humanities, receiving an ever-flowing, life-giving influx direct from the great heart of the Divine Intelligence.

"Made subject to vanity, experimenting and journeying through this world of shadows, all need the staff of prayer and the lamp of faith—need to feel that God is a constant presence; that Christ is the light of truth; and that loving angels are waiting to minister to our spiritual wants. A life without love and trust, even if it be of the strictest morality, or of a continual ascetic struggle after Divine communion, will never bring the individual really into the Inner Temple. Little children symbolize the receptivities of the heavenly life. The humble heart, sheltered away from the storms of passion, and all veiled over with the fragrant blossoms of sweet human affections, is often nearer in spirit to the angels than the cold philosopher."

Finally, I have to say that I make no concealment of the fact that, during the past five years, my convictions relative to the nature, the mediatorial work and the position that Jesus Christ occupies in the moral universe, have been materially modified. J. M. PERKINS.

Hammonton, N. J.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10:30 A. M. J. B. Hatch, Conductor.

Temple of the Prophet.—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at 10 A. M., and Sunday evening at 7:30 P. M. The public cordially invited. President and Lecturer, W. J. Colville.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7:30 P. M. Regular lecturer, W. J. Colville.

Rockwell Hall.—Spiritualist meetings are held in this hall, 61 Rockwell street, every Sunday at 10 A. M. and 7 P. M. The public cordially invited. President and Lecturer, W. J. Colville.

College Hall.—The People's Spiritual Meeting (formerly held at Fyfe Hall) is removed to this hall, 31 Essex street, second floor. Services every Sunday at 10:30 A. M., and 7:30 P. M.

Ladies' Aid Society.—The Spiritualists' Ladies' Aid Society will hold their meetings at their parlors, 718 Washington street, every Friday afternoon and evening. Business meeting at 7 o'clock. Mrs. A. C. Perkins, President.

Pembroke Rooms, 71 Pembroke street.—W. J. Colville holds a public room in these rooms every Friday, at 8 P. M., and lectures on "Revelation" at 8 P. M.

Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 3 and 7:30 P. M. in Temple of Honor hall, 100 Chelsea street. Meetings are held at 10 A. M. Sunday next, conference in the afternoon. In the evening, Geo. A. Fuller, inspirational and trance speaker, will occupy the platform.

NEW ERA HALL.—A most happy influence pervaded our congregation at the session of yesterday, for in the rendition of all the different selections the audience manifested its hearty approval. Mr. George W. Coats and Miss Lizzie J. Thompson gave each two choice readings, and the very best of the present was that they fairly surpassed all previous efforts.

Among the pleasing incidents of the day was the presentation, by Conductor Hatch, of a beautiful ring to Miss Lizzie J. Thompson. The ring was the gift of a lady friend who appreciates the efforts of our pupils; this little miss was one of the first to join the ranks of our Lyceum, and every Sunday she favors the audience with a selection of some kind. John Verrier, Esq., was present and gave a word of cheer to all.

Our exercises were, as usual, opened with instrumental music, followed by vocal music by the Lyceum, Silver Chorus recitations, Banner March; recitations, etc., by Emma Wray, Gracie Burroughs, Katie May, Rosquet, Albert Hall, Alice Johnson, Mary Green, Bertha Hall, Carrie Shelhamer. The physical exercises were under the direction of Miss Ella Carr and were finely executed. The Target March closed the services for the day.

In concluding this report, I wish to return thanks to the proprietors of the *Banner of Light* for publishing the communication from some friend of the children in the school in Brock. We are highly interested in just such interest in the welfare of our young. Spiritualists should send their boys and girls to the Lyceum, and they will then pass on to the spirit-world happier than they otherwise could, through a sense of duty performed.

We also wish to return the thanks of our Lyceum to Mr. Warren Sumner Barlow for the presentation of books, which were delivered to us by Messrs. Colby & Hatch. Such favors are highly appreciated by every member of the Society.

Society of the Shawmut Spiritual Lyceum.
Boston, Jan. 17th, 1881.

PAINE HALL.—Jan. 16th was a lovely day, and a large number of the members of the Ladies' Aid Society were present and joined with us in the enjoyment of the exercises. The school has with new zeal commenced the work of the year, and officers and members are a unit in purpose. With the determination to do the work, but success in our undertakings. There has been a change in our exercises and our visiting friends expect their satisfaction. The new corps of workers are resolved to make Lyceum No. 1 such in excellence as will be a model to all.

To our out-of-town friends who have contributed so much financially for our aid we express our heartfelt thanks. May they live to see the crowning results of their kind generosity.

After a due selection by the orchestra, the Lyceum

March and appropriate remarks by the Conductor, Miss Jennie Smith, opened the regular exercises with a song; recitations followed by Miss Mamie Haveren, Sadie Peters, Artie K. Lane, Leola Flak and Sadie Perkins, who rendered with good effect. The exercises were performed, the most interesting aid with a song about Jack Frost; May Waters followed with a vocal selection, which was finely rendered; Miss Helen M. Dell sang "Pass Under the Rod."

The children, led by Misses Dell and Oettinger, were well performed, the most interesting aid with a song, admirably adapted to this exercise.

The song and Target March finished the exercises of the day, and the large gathering dispersed well pleased with the proficiency shown by the children.

Children's Progressive Lyceum No. 1.
Sunday, Jan. 16th, 1881.

LADIES' AID SOCIETY.—At the annual meeting of the Ladies' Aid Society, held at 718 Washington street, the following officers were elected: President, Mrs. A. C. Perkins; Vice President, Mrs. M. V. Lincoln; Secretary, Mrs. A. M. H. Tyler; Assistant Secretary, Mrs. M. V. Lincoln; Treasurer, Mrs. M. V. Lincoln.

A competent Board of Directors was elected for the ensuing year, and with the cooperative sympathy of all charitably disposed Spiritualists, the Society hopes in the future, as in the past, to count itself as one of the noblest in Boston.

From our labors in the past we have gathered enough knowledge, experience and hope to launch us upon another year, with encouragement and faith that through our efforts a gleam of sunlight may be cast upon the many darkened, monotonous life among the unfortunate poor.

There is, in the unfolding of the sad stories of human life, which reach us from time to time, a pathos that appeals to the sympathy of the members of the Society. We are rendered, known only to the parties interested, and their invisible guides.

The Sunday meetings are growing in interest and numbers. Sunday, Jan. 16th, the rooms were filled by the appearance of the members of the Lyceum, and the controls of Mrs. Nelson, Mrs. Carlisle-Jones, Mrs. Bingley and Miss L. A. Clouse, who were the mediums for the evening. The meeting was of more than usual interest.

EVENING STAR HALL, CHARLESTOWN DISTRICT.—Mr. J. Wm. Fletcher will speak in this hall Sunday evening, Jan. 23d, at 7:30 o'clock. C. B. M.

W. J. Colville's Meetings.
On Sunday last, Jan. 16th, Berkeley Hall was very largely attended at both services. In the morning W. J. Colville's inspired lecture was on the Wise Woman of Endor. The lecture was a most interesting and instructive discourse, a telling and very practical discourse from two texts selected from the Book of Proverbs, in which the wise woman is described as one who buildeth her house, and the virtuous woman as one who buildeth her house in scarlet. At the close of the lecture the speaker argued that selfishness and obedience to the instinct of self-preservation were by no means the same thing. Selfishness necessitates prisons, police forces, standing armies, and all the machinery of the State, and the suppression of crime, which is the legitimate fruit of selfishness. When nations, and individuals, losing none of their legitimate impulse of self-preservation, overcome selfishness, perfect order and harmony will be possible. There will be no need of a law to enforce, but it will be none other than the law of love.

In training children every truly wise mother manifests in all her conduct the kindest concern for their rest and welfare. She impresses upon them the fact of her genuine love for them, and in their play and recreation she teaches them the principles of self-control, which is the legitimate fruit of selfishness. When nations, and individuals, losing none of their legitimate impulse of self-preservation, overcome selfishness, perfect order and harmony will be possible. There will be no need of a law to enforce, but it will be none other than the law of love.

In training children every truly wise mother manifests in all her conduct the kindest concern for their rest and welfare. She impresses upon them the fact of her genuine love for them, and in their play and recreation she teaches them the principles of self-control, which is the legitimate fruit of selfishness. When nations, and individuals, losing none of their legitimate impulse of self-preservation, overcome selfishness, perfect order and harmony will be possible. There will be no need of a law to enforce, but it will be none other than the law of love.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings. She never tells them falsehoods, and never is angry with them, and she voluntarily confesses her failings.

New York and Vicinity.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

We have recently inaugurated in Fraternity Hall, corner of Fulton street and Galtail Place, Sunday meetings, with Mrs. T. Shepard-Lille as our teacher and instructor; and it seems eminently fit and proper that our sister should be ordered by the spiritual world to proclaim the "ministry of angels." Her father and grand-father were both Orthodox ministers, and she herself was for many years a member of the Methodist Church, and the ever-recurring questionings of her soul as to the inconsistencies of the Orthodox creed and the absurdities of dogmatic theology, drove her into the ranks of materialism. From this mode of thought she was led to the adoption of our faith through the influence of our spiritual friends; it would seem, therefore, as if she was in the regular line of apostolic succession.

Her quick intuitions and great spirituality make her a grand and beautiful instrument to voice the teachings of the spiritual world. Her zealous efforts in the cause do not cease with her Sunday ministrations, for she has had weekly meetings at Newark, N. J., and arrangements are nearly completed to have one meeting on each evening in New York City. At our "Fraternity Socials" every Wednesday evening, she is always present, and ready with sweet songs, poetical readings of character, improvised poems, and descriptions of our spirit-friends (so that they are recognized), and from the glowing inspirations through Mrs. Lille come as healing balm to their parched and hungry souls, while like the dews of heaven come the blessed messages of love from their friends gone before.