VOL. XLVIII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 29, 1881.

\$3,00 Per Annum, } Postage Free.

NO. 19.

CONTENTS.

FIRST PAGE. - Brittan's Secular Press Column-Progress I the Great Reformation. Spiritualism Abroad: Review of our Foreign Spiritualistic Exchanges.

SECOND PAGE. - Poetry: The Crossing of the Ways. Original Essay: Healing by the Laying On of Hands Pun-ishable by Crucifixion in the First, Hanging in the Seventeenth, and Fine and Imprisonment in the Nineteentl

THIRD PAGE. - Banner Correspondence: Letters from Massachusetts, Alaska Territory, Connecticut, Vermont, Ohio, Wisconsin, and District of Columbia. Onset Bay Grove Association. Seventh Annual Report of the New Grove Association. Seventh Annual Report of the New England Spiritualists Camp-Meeting Association. A Burning Question. Verifications of Spirit Messages, New Publications. Obtuary Notices. FOURTH PAGE.—The Spiritual and Material Worlds, Un-fluished Things, "Blow for Blow," etc. FFFH PAGE.—Brief Paragraphs, Spiritualist Meetings in Boston, New Advertisements, etc.

SIXTH PAGE. — Message Department: Spirit Messages given through the Mediumship of Miss M. T. Sholhamer, Questions and Answers through the Mediumship of Mrs, Emma Hardinge Britten.

SEVENTH PAGE. - "Mediums in Boston," Book and Mis

conancous Advortisements.

Eight Page.—Spiritual Phenomena: Mrs. Crindle'
Mediumship.—The Magazines. Spiritualism in Vermont. New York and Vicinity: Brooklyn (N. Y.
Spiritual Fraternity, etc.

BRITTAN'S SECULAR PRESS COLUMN

The Editor-at-Large at his Work.

ti'rom the (Newburyport) Merrimae Valley Visitor, 1 PROGRESS OF THE GREAT REFORMA-TION:

THE LIVING FORCE IN THE MORAL WORLD-SPIRITUALISM UNITES FAITH AND PHILOSO-PHY-RELIGION RATIONALIZED AND SCIENCE SPIRITUALIZED.

[Conclusion.]

Visions of a Theological Professor-How he Views Modern Spiritualism-Disorderly Manifestations Among the An cients-Significant Examples from the Scriptures-Lying Under a Divine Commission-Unclean and Dumb Spirit -Swinish Affinities-Paul's Indictment of the Early Christians-Infidels at the Bantism and the Communion Low,Mediums of Sacred History—Contest Between Science and Theology—Enlarging the Domain of Science—

It is with profound regret that I am obliged. under this indictment, to convict Prof. Phelos. of a want of fidelity to the facts, and to impartial testimony. If this is important in secular affairs, if cannot be less so in the treatment of those grave questions which relate to religion and the immortal realities of the life hereafter. And here I must cite the following passage from his letter in the Congregationalist:

"That instructive faith in the supernatural, which the Bible feeds with dignity and purity, if denied such food, we might naturally expect to find rotting in some such putrescent heap as Modern Spiritualism.

I accent the issue made by the learned theologian who brings his little taper to warm the sunshine, and light the summer day. To determine with what degree of "dignity and purity" our "instinctive faith in the supernatural" is foameth and gnasheth with his teeth, and pineth fed by the Bible, it will be necessary to look at away." This dumb spirit was cast out, the methat particular side of the subject which the Professor just now keeps in shadow. To this end I will refer to several significant passages in the Jewish and Christian Scriptures. I will not, however, offend the refined moral sense of your readers by reciting the vile proposition of Lot in respect to his virgin daughters-made to the populace of Sodom while he vet entertained "two angels" at a feast. Though a believer in angelic visitors he was a very weak man, as appears from the further history of his life; and the religious world should make haste to forget a bad example, which does not "feed the instinctive faith in the supernatural-with dig nity and purity."*

Among the ancient prophets-true and false -was Balaam, who, according to the account given in the twenty-second chapter of the book of Numbers, was instructed on a certain occasion to accompany the princes of Moab. The prophet may have had some private aim or object in view in obeying the Divine command. since the record represents that, notwithstanding he had been divinely directed to go, yet 'God's anger was kindled because he went.' This led to one of the most remarkable illustrations of Spirit Mediumship on record. Balaam rode on a beast, "equus asinus," the common English name of which has become a synonym for obstinacy and stupidity. The prophet was brutal in his treatment of the beast; and the angel of the Lord, using the dumb animal as both a seeing and speaking medium, sharply rebuked Balaam, and then reasoned the case with him in mild and persuasive Hebrew. We may naturally presume that there was at least an appearance of awful gravity in the demeanor of the animal—this is characteristic of his class -and, as we cannot impeach the morals of the species, we may as well frankly admit that, in this case, the "instinctive faith in the supernatural" was fed "with dignity and purity."

But there were cases in which the "dignity and purity" were not so clearly illustrated. Isaiah, (chapter xix: 14,) in referring to the calamities which were to come upon Egypt, says, The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit." The same prophet (Isa. viii: 19-20,) reproved the people of his day for running after certain "familiar spirits," who had nothing of consequence to communicate, and the class of "wizards that peep and that mutter." To "peep" may mean to cry like a chicken, while to "mutter" is to utter with inaudible or otherwise imperfect articulations. Such stupid pretenders to mystical lore and spiritual insight were of no possible service to the people, and hence it was unwise to seek after them.

As a further illustration of the alleged supe-

rior "dignity and purity" of the manner in *See the Biblical account in Genesis, chapter xix, from which it would appear that the autiseptic properties in Lot's constitution were not sufficiently pronounced to enable him to share the fate of his wife.

which some of the Scripture writers minister to our "instinctive faith in the supernatural," I respectfully submit the following:

"And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramothgliead? And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him and prevail also; go forth and do so. Now, therefore behold the Lord hath put a lying spirit in the mouth of all these thy prophets." (I. Kings; xxii: 20-23.)

Let the reader observe that it is not the spirit of some wanderer from this dim orb, deceived benighted and lost; not a poor demon whose rudimental life was blackened and blasted by fatal hereditary predispositions and the world' scorn, who is made to sanction this iniquity; but it is the Hebrew Jehovah, whom Christians worship as the Creator of the universe and the loving Father of the spirits of all flesh! Had the commission to engage in this foul business of systematic lying for the questionable purpose of leading even a bad man to ruin, emanated from Spirits who use our modern mediums, the fact would have been cited by every evangelical minister in the country as evidence of the fathomless depravity of the whole system and the diabolical character of its invisible agents. And does it follow of necessity that our "instinctive faith in the supernatural" must be fed in this way alone? No! There is no divine afflatus here, teaching celestial truths with "dignity and purity." It is no breath of God coming down out of heaven; but rather a foul Euroclydon, sweeping up from the nether depths of perdition, filling our sphere with a moral miasm and blighting the morning-glories of this world. The phenomena illustrating the presence and

power of Spirits were of frequent occurrence in the first century, and the constant references to the same in the New Testament clearly show that a large proportion of them were of a disorderly character. One of the biographers of Jesus declared that the Master was "led up of the Spirit into the wilderness to be tempted of the devil." (Matt. iv: 1.) Anothersays, "the spirit driveth him into the wilderness." (Mark : 12.) When he was in the region of Tyre and Sidon a Syrophenician Greek woman came to him in behalf of her daughter who "had an unclean spirit," and she "besought him that he would east forth the devil out of her daughter.' Jesus complied with her request. (Mark vii: 25, 26.) After his transfiguration he was one day surrounded by a great crowd, when one of the multitude said: "Master, I have brought my son which hath a dumb spirit, and wheresoever he taketh him, he teareth him, and he that he appeared to be dead. (Mark ix: 17-26.) In the Synagogue at Capernaum "there was a man which had a spirit of an unclean devil,' and he was very noisy. In the exorcism of this spirit the medium was prostrated but not injured. (Luke iv: 33-35.) Among the "women which had been healed of evil spirits and infirmities" was one "Mary called Magdalene, out of whom went seven devils." (Luke viii: 2.) It is recorded that while Philip was preaching in Samaria, "unclean spirits, crying with loud voice, came out of many." (Acts viii: 7.) When Paul and Silas were at Philippi, in Macedonia, they were met by "a certain damsel possessed with a spirit of divination, which brought her masters much gain by soothsaving "-fortune telling under spirit influence. (Acts xvi: 16-18.)

In closing this summary of the New Testament illustrations, a more complete description of a single example, as presented in Mark's record of the Gospel, will afford a clearer conception of the more desperate phases of the spiritual phenomena of those times. Jesus had just crossed the sea of Galilce with his disciples and was in "the country of the Gadarenes."

"And when he was come out of the ship immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. . . . But when he saw Jesus afar off; he ran and worshiped him, and cried with a loud voice, and said, 'What have I to do with thee, Jesus, thou Son of the most high God? Indiure thee by God, that thou torment me not.' For he said unto him, Come out of the man, thou unclean spirit. And he asked him What is thy name?' And he answered, saying, 'My name is Legion, for we are many.' And he besought

country. Now there was nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, 'Send us into the swine, that we may enter into them.' And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea." (Mark v: 2-13.)

him much that he would not send them away out of the

The critical reader will not omit to observe that these disorderly spirits, endowed with such preternatural powers for mischief, were most orthodox in faith according to the approved standard of the modern Church. The spirit who spoke for the Legion declared with singular emphasis their faith in the divinity of Jesus: at the same time among them all there does not appear to have been one benighted soul who cared to hide the dismal aspects of a perverted nature and a wasted life. - In view of all this, and much more of a similar character, it is still arrogantly assumed that our "instinctive faith in the supernatural" must derive all the means of its support from the Bible, to the exclusion of personal experience and a living inspiration. The Church may as well understand that if all the modern mysteries are to be explained with-

tions, must share the same fate.3

unhappy strains of a penitent adulterer. The | sea of the past. epistles of Paul are none the less instructive and forcible because some of the best ones were written to Christians who made a Bacchanathemselves; and-Paul being the witness-in- of all the living by pouring the golden splenthe Gentiles." The impassioned eloquence of Spiritualism will extend the boundaries of set ple-service. The life of Jesus of Nazareth was not less a transcendent revelation of moral excellence and spiritual beauty because one of his earliest disciples delivered him into the hands of the enemies who led him to cruci-

The time has come when the moral sense and intelligence of the age will hold its religious teachers to more rigid rules of consistency. We have reached the limit of the period when fooling with a serious subject is likely to be tolerated. If the Church is full of baptized infidels, who uphold the ancient historical supernaturalism(?) while they yet wait for science to explain all modern mystories on the principles of physics, they may as well understand that we fully comprehend their equivocal position and their shallow policy of evasion. They must either diseard their religion, because through all the early history of its development it was mixed up with disorderly manifestations from Spirits, or they must cease to make such disorderly phenomena a ground of objection to the just claims of Modern Spiritualism. This is the issue which must be met here and now. Our clerical opposers have grown old and gray in superserviceable efforts to assist the Lord by annihilating Spiritualism. Thus far the result only shows that

"Folly in fools bears not so strong a note As folly in the wise when wit doth dote."

If it were not a matter of daily observation, we should be amazed at the stupidity of the opposition. The stale objection that the communications from Spirits are either utterly worthless or manifestly unimportant, is constantly repeated by people who do not appear to have heard of the "dumb spirits" of the New Testament. While insisting that the Spirits should always be able to give learned tests to ambitious scholars, like "the gift of tongues," and demanding withal more "dignity and purity" on the part of our mediums, they still neglect to tell the truth about them, while they pay their respects to Balaam's ass. If there are undeveloped spirits and mediums now whose words are without wisdom—who give us nothing new—so there were peeping and muttering wizards in the days of the prophets. The masters and students of popular divinity talk about the superior truth and dignity of the Biblical methods of feeding the love of the supernatural, while they keep out of sight the amazing fact that a a single spirit, under a contract sanctioned by the Lord-without even the poor motive of selfinterest in justification-agreed to become a very common liar in the mouth of an indefinite number of Jewish prophets. It is said that our modern mediums are mostly ignorant and perverse, low in the scale of intellectual and moral development (this is not true): that they lack the fine quality of respectability, and the colat of social recognition in the gilded salous of our polite society. And yet the people who make these disparaging observations forget that the religion they have made fashionable had its ancient demoniacs from the catacombs of the Holy City; its Christian Magdalenes who imbosomed a community of devils; and the two thousand hogs, which—under the Christian dispensation-were developed as mediums for unclean spirits in a single day! How long, oli Lord, will our pious censors continue to "strain at a gnat and swallow a camel"?

Professor Phelps, with unequaled offensiveness of speech, characterizes Spiritualism as a "putrescent heap," and he professes to find our 'instinctive faith in the supernatural" buried and "rotting" in this huge pile of infernal compost. His poor conception of its character, and this attempt to excite a feeling of disgust and hostility in the public mind, are so far beneath the dignity of the subject and the proper office of the religious teacher, that his words will have little weight with those who reach their conclusions by honest inquiry and logical reasoning. Unfortunately there are many whose views are determined by their own ignorance and the force of popular prejudice; but it is not a hopeful case which prompts a man of letters to make such an appeal in the name of Religion.

I am happy to know that the attitude of Pro-

"Roy. Charles Beecher saw this twenty-seven years ago (April 1853), when he submitted his "Review of the Spiritnal Manifestations" to the Congregational Association of New York and Brooklyn. The following brief extract will show how vividly the truth was impressed on his mind:
"If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention, in 100, and accounting for everything physically, then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through the Bible and its authority; its plenary inspiration will be annihilated."

out reference to another world and the agency | fessor Pholps will neither prevent nor postpone | of my magazine, Kardec's 'Book of Spirits'; I of spiritual beings in their production, then the the inevitable result. Material science will Bible, and the sacred books of all heathen na- drive theology to the wall unless the Church makes a virtue of necessity by accepting Spirit-I am pleased to know that ordinary infidels | ualism. The doctors may speculate as they will; are not so illogical as to reject what is really this is the only alternative. The essential facts good and true for the reason that the treasure and principles of Spiritualism are not mere may be surrounded by grosser elements in fancies; they are not "profane, and old wives" which no one may discover intrinsic value, fables"; they are not flimsy trappings and the We accept the exquisite poetry of the Psalmist | cheap tinsel of theatrical exhibition. On the as cordially as we condemn the gross sensuali- | contrary, they are everywhere and irresistiblety and villiany that blackened the character substantial as solid spheres, and will remain of the inspired author. We never quarrel with | when the last dismal wreck of the old theologies the poet's lyre, even when it is tuned to the goes to pieces and is swallowed up in the dead

The poortime servers, who balance truth and popularity, have nearly had their day; they will finish their little work and go away to be forlian entertainment of the Lord's supper, get- | gotten; but the truth of a demonstrated immorting drunk, eating and drinking damnation to tality will endure forever to inspire the hopes dulging in other crimes of so gross a nature dors of the immortal Morning over and through that they "were not so much as named among the portals of the grave! In the coming century, Peter was not less inspired because there were lence into other worlds; and the little child "dumb spirits" in Judea. The conduct of the | shall hold the unbroken chain of that sublime Good Samaritan was altogether Godlike, in induction which like the patriarch's ladder spite of the heartlessness of the priest and the leads up from earth to heaven. Then will the Levite, who in conjuction represented the in- truth appear in all the majesty of its power, terests of religion and coromonies of the Tom- and Modern Spiritualism be recognized as the great Reformation of all the ages.

S. B. BRITTAN, M. D. The Lexington, 165 East 49th street, New York City.

Spiritualism Abroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,

BY G. L. DITSON, M. D.

FRANCE. The Revue Spirite, Paris, for Dec., closes its

23d year with the present number; adding an 'Index" that has a value appreciable by all who have many works to consult. Enriched by long experience, the glorious fruitage of the Rerue, science, philosophy, religion, illuminated truth, has become in a large degree a necessity with the French people, who have found the Dead Sea baubles, the husks of prodigality, the falsity of material appearances, unsatisfying if not actually debasing. The first pages of the issue in hand are very attractive as a record of the "Anniversary in Commemoration of the workman, the good man and student, Raison, Dead," a service which the Spiritualists of Boswhose remains were followed to the grave by ton and other large places might imitate with six thousand citizens. advantage to themselves, and it seems a benison upon many a suffering spirit in the vast "realm of shades"; for if, as Cicero says, Elicto animas inferorum, such can be evoked, and aided by our prayers, the duty is appare tory. At the anniversary referred to, short speeches were made, appropriate poems recited, many touching sentiments expressed by the ladies as well as the gentlemen present, while a number of communications through accredited mediums were suffused with a pathos and earnestness that left little to be added. "It is with a joy always new," said one spirit, "that we see your reunion for a communion of thoughts, souvenirs of the departed. At your call we hasten hither, and though invisible, you have a certitude that we are near you." Another said: 'Shining spirits surround you—what joy to all!" A third said: "On this day, those who have lost dear relatives come and unite your prayers; . . it is preferable to a solitary petition." Again: "Souls, though lost to sight, like stars in a stormy night, can be seen by the feeling heart, can be reached by sympathy." The poetic diction in which the above, with pages more, was rendered, can hardly be put into English. How satisfying must be such gatherings! At such times, the names of the year's departed ones are rehearsed. On this occasion no less than forty-seven of those especially dear to the friends of our cause were enumerated-including the Baroness du Potet; Mons. Daveggia. Consul in Egypt; M. Boyer, Captain of Gendarmes: Judge Pierre Constant: Mmes. Claire Chaycau: Violet and Marguerite Chebance, "a young lady whose ideal-beauty made one-think

At a recent assembly of the "Society for Psychological Studies" the award was made of the prize offered by Mons. Godin (the distinguished founder of the Institution at Guise, where capital and labor are admirably united) for the best psychological essay. Mmc. Rosen, Secretary of said Society, made the report, and added no little to that distinction she has obtained for forensic and literary abilities. It seems that two contestants, Mons. Guistiniani, of Smyrna, and Mons. Bonnemere, the historian, had produced works so equally commendable no preference could be made, hence a resort to 'lot," as I understand it. The pleasure of the occasion was enhanced by a recitation of Lamartine's "The Fall of an Angel," by the "grande tragedienne, Mme. Fauvety," some songs by noted artistes, and a poem and a floral offering to Mons. Chaigneau, as a token of appreciation of his new poetical work, entitled "Les Chrysanthèmes de Marie.''

of an angel upon earth."

Following the above is a letter from S. D. Denné Alphonse, of Mexico, which I will endeavor to condense into a few lines: "In 1859 I founded," he says, "in Guanajuato the first circle of Spiritualists, but it was broken up at the end of the year by the absence of the writing medium. Two other small societies I formed, which, owing to the apathy of the mediums. were of short duration. In 1868 I started and carried on alone for a year the Ilustracion Espirita. During this time I translated and published at my own expense extracts from the works of M. Flammarion; also, for the readers

wrote, also, for Sr. D. Gonzales's Ilustracion* of the City of Mexico. Three times my life has been attempted. Though idle for a while I am again enjoying the presence of the spirits through my medium." The editor thinks that the perseverance of this octogenarian is worthy: of imitation.

The Revue is indebted to M. Amand Greslez for one of the most comprehensive articles on what Spiritualism really is and what it is accomplishing that in spiritualistic literature it is our good fortune to encounter. Several pages of fine print are given to his pen, which here and there expresses such sentiments as the following-in brief: "The cause, or rather the aim (but), of Spiritualism is the complete transformation of terrestrial humanity, in its religious, moral, social and political aspect. Everything is engermed in religious principle, positive or negative, natent or latent. Transform the religion, the rest follows of necessity. . . .

The doctrine of Spiritualism has already powerfully ameliorated the religious and moral character of those who have adopted it with proper sentiments and comprehension. . The interpretation of the precents of Jesus has

heep in the hands of sincere men, but little illumined; in fact, their siecle did not enjoy the same degree of light that we have to day. Jesus understood this when he said to his apostles: 'I have other things that I would tell you, &c. . . To interpret the precepts of Jesus there was established a priesthood-finding an example for it among Jews and Pagans; but the Spiritualists will have none of it. . . .

If Christianity has played a grande rôle in the history of humanity, Spiritualism will greatly surpass it. . . . Science and truth are one, hence . . . the spiritual religion will mevitably become universal."

Mons. René Caillé merits also particular notice. In his "Free Thoughts," his thoughts about ourselves, he says: "Man begins by impotency, l'impuissance, and passivity in the mineral; he organizes under the direction of Providence in the regetable; acquires the faculty of spontaneous movement and of sensation in becoming animal; then, through the faculty de sentir. accompanied with the sentiment of conservation, . . . gradually grows into the light, lasugesse, love and wisdom." . . . But these few words can only show the drift of Mr. C.'s thoughts. Mr. Chaigneau's "Etudes" and observations about our religion are worthy of note; also the obsequies of Dr. Lerch, and of the

Of books which the Revue especially criticises are a grand work by the noted Spiritualist, Mme. Audouard, "a profound and interesting study," a " Voyage an Paysdes Boyards," finely ork of a high literar Its first title is "Un amour de Paria."

The Courier' de Nivelles announces that the Spiritualistic Society of Mt. St. Guibert has obtained a signal victory before a court of justice. Though for a long time this Society has been subject "to outrageous calumnies and its members vowed to eternal flames by the gentle representatives of Christ-though especially vilified because these honest people healed the sick gratuitously," the Minister of Justice regarded them as innocent and honorably acquitted them.

Le Messager, of Liege (1st and 15th December), has come to hand, with its usual amount of sound, sensible-matter, every line of which is worthy of attention. "The New Church," its first article, considers the decline, on account of its suicidal course, of that which now exists; "for nothing is solid that rests not upon the truth. . . . At the present time, men, sincere and to some degree enlightened, are not disposed to bow before priestly funtuisies. They seek God otherwise than in ceremonies.

It does not suffice to say, 'Here is God' (in a material form). . . All the world now knows that the Supreme is not the slave of the priest. . . . Jesus would have a religion without priests. . . . He came to destroy this impious sacerdoce, which set 'the law' at defiance. He willed to save the precious inspiration of the Father from the grip of personages who never saw in religion anything but their personal interest, their own enrichment and that of their relatives. . . . 'Race perverse,' was from the lips of Jesus," etc.

Under the heading, "Social Study," an extract is given from the Devolr, which treats of intolerance. It is from the pen of M. Godin himself (founder of the institution at Guise of which the Devoir is a noble representative), who says: "Man was not created to put in action only his physical force, but to ripen idea and thought by intelligence and reason.

"Direct writing," from the Avenir de Sna. is partially copied from the Banner of Light. It relates to Mrs. Mosser's mediumship; also some account of what had been 'seen in the presence of Messrs. William Crookes and Home, and Miss. Fox; and the writer adds: "This phenomenon has been produced lately in our presence, in an honorable family of Spa, which sometimes occupies itself with Spiritualism, the medium being a young man of fifteen years of age. The blank paper and pencil were placed upon the table, around which all joined hands, but the writing was done in the dark, and hence lacked the force of a rigorous experiment; still a clairvoyant present so well described the spirits who wrote their names that they were recognized."

One who signs himself a "Spiritual Co-laborer" contributes an able article to the Messenger, on Christ's mission-gradually being ac-*I fear that this splendid magazine, so ably edited by S. D. Gonzales, has been discontinued. to pieces"-that institution through which, by blind credulity, money is made, fortunes amassed, etc., and, of course, the people impoverished. An extract from a recent publication-"The Soul of Man in the Past and in the Future," communicated through the medium, W. N. Rose, an architect of the Netherlands - por-

trays a strange people, if such they can be called, known to the ancient Germans as IFrangas, denominated generally as Agénires, or demons of the forest. They often conquered the more civilized by surprising them, using massive clubs and stones. They could keep a fire but could not light one, and could use pottery but not make it. They fought often among themselves, and not rarely ate human flesh. The French journal, l' Universe, has the fol-

lowing: "Point out a single serious book treating of Spiritualism, and in general of the influence of evil spirits." Response: "La Mystique Dieine, Naturelle et Diabolique, de Geerres; Des Rapports de l' Homme arée le Démon, par J. Bizoard, sie vol. in. Svo: Le Livre des Esprits, de M. de Mirville (to be consulted with reservation); Le Surnaturel, du P. Matignon; Les Ourrages, de M. Gougenot de Monsseaux." Note -"It is to be observed that no mention is made of the works of Allan Kardee and others, who have written with authority about Spiritual-

SPAIN.

The November number of El Criterio Espiritista, Madrid, has come to hand. "How a Conception of God is Formed," is its first article, and is a "succinct and rapid view of the philosophical systems treating of the idea of a Supreme Being. The Vedas of India," it says, "confirm a conception of the Infinite. 'From eternity Brahma existed.' . . . In the Bible we observe that Aeloim, plural of Eli, is the name of the Supreme One, given by the Hebrews and Chaldeans, derived from Al, the clevation, the expansive force, and in the universal sentiment (sentido) Dios. . . . Anaxagoras, of the Ionian School of Greece, sustained the Idea of God as the base of all philosophy, and Anaximandro considered said base the Infinite, and matter as uncreated and cternal." The writer then quotes from Pythagoras, Lucan,

the metaphysics of Elea, the Sophists, Socrates, ct als., the school Sinica, the stoics, the Gnostics, &c. Of a later date he names Bacon, Descartes, Leibnitz, Condillac, Dugald Stewart, Kant. But, when all these bright intelligences are consulted, what is known of God? In the interior of our souls only can we obtain any conception of what the "Light of life" is.

Under the heading, "Fisica Psicologica," I find what is credited to M. Pouillet (being taken from "his magnificent work, de Fisica,"), and which, though bold in assumption and deduction, is probably in part correct. After stating that in a church in Chateauneuf, in 1859, when the sacristan was chanting one of the litanies, a ray or spark descended upon his book and tore it in pieces; that then he was, by the electric fluid, lifted up and carried unharmed over the heads of the people to the outside of the building; that the pulpit and the chair of the curate were destroyed, while at the same time a child was torn from the Breast of its mother and carried, also unharmed, from one side of the church to the other-after stating this, a more than quasi assent is given to the idea that there is no force without some intelligence behind it, "all being a part of the grand Cosmos which the Infinite fills, and to which everything is related and in which all is united"; deducing thence the (divine electric) power exhibited by our eminent pianists, Gottschalk and others-"Gottschalk seeming to hold in his hands the key of Nature," he conversing with those about him, while pouring out exquisite harmonies, and paying no heed to what his fingers were executing, by, as if were, a superior volition; further deducing,

movements of our organs." The Critic gives credit to the Bishop of Barcelona for having used in his sermons "language dignified and prudent" respecting Spiritualism, "which is contrary to what generally happens." It also says that the "Society of Teresians' has distributed among the people of Artana four thousand chickens that are to be grown to produce eggs, and recommends that the Government distribute millions among the charitable institutions; adding, perhaps somewhat facetiously, that the "religious communities of men" should be thus favored.

"as we have shown, that electricity is the only

fluid through whose mediumship come the

At the grave of the aged, noble-hearted Spiritualist of Cadiz, Don Pedro Juan Ors, a touching oration was delivered by Sr. D. Mariu y Con-

It is with no little satisfaction I again note the arrival of La Luz del Porcenir, of Barcelona; and though its editress, Donna Amalia Domingo y Soler, is feeble and nearly blind-for whom, in fact, a subscription has been started by the editor of La Revelación of Lerida, and to which it is thought the Americans as well as Europeans will and ought generously to contributethough prostrated by her arduous labors, her paper exhibits none the less the characteristic enthusiasm and force of diction which have made for her a world-wide reputation. Four numbers of La Luz are in hand, but as they are principally occupied with chapters of a "Philosophical Reply" to a Catholic priest-and hardly anything could have been written containing more grace and power-no extract in the space here permitted me could do the authoress the least possible justice.

ITALY.

The present number, for December, of the Annali Dello Spiritismo, of Turin, just received, concludes (with a valuable "Index") its seventeenth year of existence. Though almost wholly made up of extracts, it is managed with so much discrimination it must command the attention and admiration of all who have the good fortune to peruse it. Its continuation of Viscount Torres-Solanot's "Catholicism Before the time of Christ," is one of its attractive features: Chapter XXIII. being of its present issue, treating of the similar grades of Brahmanical and Catholic priests, of the origin of celibacy, of anchorites, fakirs and their phenomena, the priesthood of all times, etc. The Annali quotes from the Banner its letter from London about Mr. Herne; also, with some critical remarks, an article from Il Corriere di Novara, which seems, like the secular press in general, to manifest its ignorance or ignore the widespread influence of Spiritualism-"judging it -a system contrary to our system, also hostile to our institutions, though embraced by some men of learning and piety; and," it continues, "one should not pronounce it wholly foolish when it has been investigated and accepted by such as Judge Edmonds, Dr. Hare, Elder Evans and Prof. Bush." In part, as a response, the Annall then copies from the periodical Filosofia

*I hope to be able in another article to give some cluckdation of 'light' and electricity, drawn from Dr. Pancoast's important work, "The Kabbalah," &c.

complished while the "old church is crumbling | delle Senole Italiane what the Count Terenzio Mamiani has to say of our cause, having evidently seen that what Profs. Wallace, Crookes, Zöllner, and the like, have given their scientific scrutiny to and accepted as a fact, "as experimentally proven," is not to be laughed at.

SOUTH AMERICA.

The Constancia, of Buenos Ayres, for November, comes laden with good things. The speech made by Don II. Mayor, before the "Constancia Society" at its third annual gathering, though short, is full of strength and dignity. He recognizes the struggle Spiritualists have been called upon to endure, both from evil spirits in the flesh and out of it. "Yet, thanks to our spiritual guide," he says, "we have been prepared for it, and with calmness and firmness fought. showing a serene front to the hurricane that would engulf our frail barque. . . But so long as the members of our Society are united In faith in our good Mother, in the Son of God, and are full of charity, we shall find that felicity with which God surrounds his children; those who by love and good works draw nigher to Him." With this faint shadow of the address, I must turn to a noble act, which is: That the Society having raised by subscription during three months, the sum of \$1200, made a present of it to a deserving widow. At a special session of this Society, the medium was taken possession of by a spirit. "an enemy of the 'Constancia,' and of Spiritualism in general"; a spirit that claimed to have controlled Lucian, the classic satirist and humorist, when in his dark moods; now Lucian comes and asks prayers that he may rise from the obscurity in which he still is. On another occasion, two spirits were brought together that required reconciliation, and the dialogue that comes between them-an injured woman and a faithless layer—is one that will long be remembered as showing that "our deeds do follow us." Twenty pages more might be taken from the magazine in hand, and yet not exhaust it of what would interest us all.

The Revista Espiritista, of Montevideo, in its non-pretentious aspect, has always eight pages of readable matter. Its first article is a lengthy notice of the new paper, El Espiritismo, that has just appeared in Buenos Ayres, and was noticed in my late "Review." Under the heading of En losprincipios all evil has a remedy," the writer bespeaks progress in this wise: "Without Pontificate or priesthood; without dogmas, rites or ceremonies; without other standard than the good we can do for the sake of the good, . . . never forgetting the maxim of the Master, 'By the fruit the tree shall be Then follow the "Parasites of Humanity," from the able pen of D. Joaquin Calaro, and two interesting "spirit communica-

MISCELLANEOUS. Licht, mehr Licht! Paris, 41 Rue de Trevise. I have in hand five numbers of this important Spiritualistic weekly paper—dating to Dec. 26th -but I have hardly space in which to enumerate its varied and valuable contents. Its third column is devoted to Mme. Blavatsky's visit to Allahabad, copied from the Pioneer of that city; further on, "Materialization with II. Bastian in Hamburg," from the prolific pen of Mr. C. Reimers; "The Devil in the School at Iowa"; 'Observations" on the progress of Spiritualism, from Mr. Reimers: also a lengthy communication from Mons. Leymarie on the "Trinity; Tracing through the Writings of the Old Philosophers and Buddhism what is Known upon the Subject"; "Mediumship," by Louise Braune, of St. Petersburg, with many more that must

impart licht, mehr licht to its numerous readers. Op de Grenzen van Twee Werelden, &c., with the present issue, concludes a work of four hundred and sixty pages that Mme. Eliza van Calcar may well be proud of. It comes with a title page and "Index," and has embraced, as far as [understand it, a minute history of our re-

Die Laterne, a handsome magazine in the German language, published in Newark, N. J., gives in its January issue several pages to Spiritualism. What with poetry, stories and a drama, I cannot doubt that it will obtain large attention.

Rothuggaren (The Radical), published at fifty cents a year in Litchfield, Minn., is printed in the Swedish language, and is evidently intended to enlighten the Swedes of this country concerning their interests in government, finance and labor.

Il Dante Popolare-The Divina Commediaedited by Don Domenico Jaccarino, will soon appear in three volumes-a cheap edition, that can be subscribed for at Naples, Vico lungo Concordia No. 2.

The Chaine Magnetique, with a portrait of M. Francesco Guidi, and the Journal du Maanetisme, both of great value, must await another opportunity for a review. They are published in Paris at only six francs a year.

A late number of the Lancet hints that the world eats too much in positive bulk of food, especially the great bread-caters-a distinet type-and thinks men have been induced to regard appetite, rather than hunger, as the guide in eating. As at present habituated, the civilized world eats three meals during ten hours of the day, and nothing at all during the remaining fourteen hours. It is doubtful whether the powerfully-built races of Upper India, who eat only twice a day, at ten A. M. and ten P. M., are not in the right, exactly equalizing, as they do, the periods of abstinence. The great evil to be removed, however, is the profound ignorance, even of educated men, as to the quantity of food indispensable to health and the quantity most beneficial to it. It might be surprising, on careful examination, to find how low this would be, and how very much most people exceed it.

"TRANSCENDENTAL PHYSICS," an Account of Experimental Investigations from the Scientific Treatises of Johann C. F. Zöllner, Professor of Physical Astronomy at Leipsic University, etc., etc. Colby & Rich, Boston, publishers; 250 pages.

This is a handsome American reprint of a London book—a translation by C. C. Massey, an English barrister at law, of Zöllner's investigations of Spiritualism with Henry Slade, the celebrated American "medium." It is a careful statement of facts examined with scientific care, and of experiments with Slade at the house of Zöllner, with his own apparatus, etc., and in the presence of his friends. Weber, Scheibner and Fechner, all professors and eminent scientists. To many this book will prove of more than ordinary interest.

"NEW ENGLAND WITCHCRAFT EXPLAINED BY

NEW ENGLAND WITCHCRAFT EXPLAINED BY "NEW ENGLAND WITCHCRAFT ENPLAINED BY MODERN SPIRITUALISM," by Allen Putnam. Colby & Rich, Boston, publishers; 480 pages.
This book is both a clear and condensed history of Salem witchcraft and an effort to account for it rationally. The author is a well-known citizen of Dorchester, near Boston, a native of Salem, and from ancestors living in the old town in the days of this welrd and painful era of witchcraft. He quotes from the best historians, gathers other matters, draws his own conclusions in a fine way and in good spirit, and sees the Puritans in a better light than many do. We must say of this interesting and curlous volume that it is the product of an honest mind, and presents the subject in such lights as must materially help its final elucidation.—Detroit (Mich.) Commercial Advertiser.

The circulating library of Mudie in London subscribed for 3000 copies of "Endymion" to meet the calls of its patrons.

For the Banner of Light. THE CROSSING OF THE WAYS.

BY EDWARD R. PLACE. At cross of roads a youthful trav'ler stood. Which path to try, he paused in doubting mood. 'This way with me." a dashing horseman said.

Nay, nay, with me; be not by him misled," A groping footman, shuffling up, did shout, As if his roaring would remove all doubt, Be warned, young man, you fellow's raving mad, Untamed the steed; the way, I know, is bad. Wouldst, thou discover a most fair abode, Here, walk with me; there is no other road.

'Heed not the fool," the fiery horseman cried. His road, indeed, who never road hath spied! Barely one way, oh stranger, knoweth he-The path his dog foreleads across the lea. Nor deem it strange—in this, good reason find-His mother 'il own it—he was born stone blind! On, on with me'l you pleasure beaming way With golden transport bathes the night and day; With him, and find, ere yet the day be o'er, Some pit or jungle thy sole bed and store."

"Nay, heed him not; his road is hot with fires; No place of rest when o'erwrought nature tires; Above thy head, the sky but molten brass, Beneath thy feet, a blistering sand for grass. Dim are the valleys where my path doth run; Continual shadows drape th' unwelcome sun; A church-yard stillness chains all nature there; Not e'en a bird to music stirs the air."

Oh sirs, forbear ! A simple youth, astray, Had hoped through you to learn the rightful way. Both wrong, perhans: both right, you cannot be: Or friend or foe, allke no guide for me." Away he turned: oh, sad was he, and vexed, So many paths his halting feet perplexed. Soon he espled, approaching straight and near, A gray-beard stout, with aspect of a seer; A staff he held, but little aid it gave A step so agile and a mich so brave: Far had he come, o'er many a rocky steep-His rich browned face bore many a furrow deep! Pleased was the youth a high repose to trace, And noble impulse, in that rugged face. Speak, honor'd sir, if thine a tongue of truth; Which road to bliss, instruct a waylorn youth. You babbling fools confound me with their noise: some knave has set them for the road's decoys.' Raising his staff, and pointing o'er the way, He answered: "Read, 't is writ upon the day." Quick spled the youth upon the lettered air—

Alt! now knew he Experience, the Sage, Whose timely counsel served his tender age.

Tread Nature's pathways; Bliss shall greet theo

Revered good sir, accord an humble youth. Whose mind aspires to fellowship of truth, Here meekly scated on this mossy stone, While you green mound may be thy fitting throne, A gift of what thou 'st gathered from afar, Of human lore; where rarest treasures are; Where, without cost, much wisdom may be got, And every ill be banished from his lot-So joy's bright orb be ever at high noon, And life exult in one perpetual June. For him, be anguish a sweet violet bed; His moans, a chant by rapturing scraphs led. With truth, as lovers, would be sit and talk-Not hunt her blindfold through the tangled balk."

Misguided youth!" the old man gravely said, As mild reproof slow moved his noble head, "What thou desirest, is not mine to give: Live thine own life; of me learn how to live. This first-that naught of wisdom's waiting lore, Art's cunning hand may trundle to thy door. As soon transfer, in all its amber glow, The radiant morn to wooded hollows low. Deep are the mines where wisdom stores her gems : The patient diggers wear her diadems. Droop not at failure; when thy feet go wrong, Renew the struggle, and grow bravely strong. Disaster oft a rare achievement brings, As raven clouds shake blossoms from their wings; Ay, all the heart-rubs of this life's career, May teach the wiser for each sigh or tear. When thou, to day, from hoarded gold dost draw, The less thy ballast for to-morrow's flaw: When wisdom uses what experience gains, The treasure swells, a larger sum remains. Behold! how they who late confused thy feet Lie foundering low-a sorry fate, but meet. There let them ponder on their self-wrought shame, The rider horseless, and the footman lame?

YOUTH. Nay, nay, good sir, oh call to them aloud The ditch and mire will be their tomb and shroud. Like me, they seek the rightful road to bliss-Oh tell them, sire, 't is only here, and this."

SAGE. Their names, my son, both answer thee, and warn— Blind Ignorance and reckless Folly born t Call and implore as loudly as we will, Folly shall race, and Ignorance stumble still. No teacher molds, as rolling years clapse, Like lessons taught us in our daily haps. The whirling globes bear all alike through space; So all are folded in God's ample grace. Good cheer, oh heart! in nature's normal school, Abreast the sage may walk, transformed, the fool. E'en you poor dupes with joy at last return,

YOUTH. Pardon, good sir, but go they not by rule Thyself hast taught, the maxim of thy school? With yon device, "Tread Nature's paths to Bliss," say, where the folly, choose I that or this? 'If Nature's roads to one grand centre tend, Can I mistake, which way soe'er I bend? What comes but this? the heart's supreme desire Is my true guide, through flowery paths or mire.

And find the path they cannot now discern.

SAGE. Our chief desire reins right or left the will, And drives us onward to our good or ill. I charge thee here, oh too impetuous youth. Mark well the line betwixt desire and truth. Vold, all the lessons of life's toll and reach, If how to walk our stumbling do not teach. From man to brute, from shining star to sod. The soul of Nature is the heart of God. Conscript not nature, then, in sinful cause; Call that not natural, cursed by nature's laws. To tread her path, be thoughtful of the modes By which earth's tenants move to high abodes. Lives there the yeoman, man of brains, who sees No leaves of wisdom in the growing trees? Or deems the scrub no less a goal of toil Than fruited glories of the cultured soil? Yet, mark the truth, on every hand so clear, Sorrow instructs who will not wisdom hear, For not all minds the same experience need : Doth the same diet differing bodies feed?

YOUTH. Yet, shines not virtue more supremely fair, Where vice pollutes, and crime disturbs the air?

SAGE. Wouldst thou by quarrel show thy hate of strife? By murder prove thy reverence for life? Or court contagion, that the body's laws More strongly move thee to their due applause?

YOUTH. What, then, is nature, but a nightmare dream? Nay, she decoys with worse than wrecker's gleam. Farewell, Experience! for while we praise Thy roughest roads as bravest of all ways, When our young feet would try the path elate. 'No passing through" forestops us at the gate.

SAGE. False is the man to nature's purpose kind, Who only license in her code doth find.

YOUTH. What brings me joy brings proof of nature's gift; My part it is to take—'t is hers to sift.

True nature's joy flows not the cup of sense; Her joy is wisdom-peace, her recompense.

YOUTH. Some men cry "peace," as tyrants cry "The State," Or burglars hush their footsteps to our plate. No peace they preach, but truce with public wrong, No discord hear but in truth's battle song. There is no peace; all nature is a strife; No peace but death. Our conflicts are our life.

All life is action; 't is not strife to grow; False loves bring ills, thence all of strife below. In passion's fury or in passion's lust, We swap life's verdure for blank fields of dust. On yonder road, if walk'st thou nobly there, Thou'lt find a peace no battle can impair. Who wars to kill, makes war on peace, and slays The soul's great life, where truth her sceptre sways; While he whose pow'rs to truth's high quest are given Walks in the calm and majesty of heaven. He hears the tunnit, but feels not the storm; Safe amidst wrecks: in ice-bound oceans, warm, Cambridgeport, Mass.

Original Essay.

Healing by the Laying On of Hands Punishable by Crucifixion in the First, Hanging in the Seventeenth, and Fine and Imprisonment in the Nineteenth Century.

To the Editor of the Banner of Light :

I have just got so far as page ninety-seven in Mr. Putnam's recently published interesting work entitled "Witchcraft Explained by Modern Spiritualism," and feel assured that the author must have been occupied some years in compiling the work, otherwise he could never have been led into penning the solecism involved in the following passage:

Referring to the case of Margaret Jones, of Charlestown, who was hanged in Boston in 1648 for healing the sick by manipulation, and other 'diabolisms," Mr. Putnam says, pages 96-97, Unham detected the significant fact in the case, that her simple remedies were so efficacious as to make her a successful practitioner: ves: but was simply medical practice the chief reason why her neighbors charged diabolism? What amount of success in alleviating the sufferings that flesh is heir to would invoke public vengeance? How much beneficence did one then need to perform before public sentiment could reprobate the author? Could such faculties and agents alone as are normally and ordinarily used, enable a woman to achieve such success in curing diseases, healing wounds and alleviating pains as to arouse an intelligent and religious community to arrest and try her for a capital offence against the well-being of society? Never. Did the historian notice his own backhanded imputation of atrocious diabolism upon the population of Charlestown when he led his readers to infer that they prosecuted one of their number unto an ignominious death, solely because 'she was a successful practitioner using only simple remedies'? Whether he saw it or not, his explanation made her neighbors take the life of this woman because of the good works she had done among them. Some theory of explanation which will exempt us from the necessity of assenting to gratuitous aspersions of the sagacity and sentiments of justice pertaining to our ancestry in the mass is very desirable. Margaret Jones was a very successful healing medium, and therefore her works were mysterious."

In the preceding passages Mr. Putnam distinctly intimates that it is preposterous to suppose that our ancestors should in that century have persecuted unto death Margaret Jones because she was a successful practitioner" of the healing art, "using only simple remedies." Again, "What amount of success in alleviating the sufferings that flesh is heir too would invoke public vengeance? How much beneficence did one then need to perform before public senti-ment could reprobate the author?" In the imperfect light reflected by prejudiced history we may not be able to estimate exactly how much "beneficence" in the art of healing Margaret | dislocated and broken bones have been subject-Jones might have been guilty of to entitle hei privileged classes of doctors of divinity, medicine and law, in the year 1648, but in this blessed year of 1881 we know beyond doubt that 'alleviating the sufferings that flesh is heir to," by the "use of simple remedies" alone, has precipitated on the heads of healing mediums the direct vengeance, at the hands of the diplomated doctors of physic, divinity and law, society will permit them to inflict through the

action of law. Nay, after having procured the passage of laws in very many States of the Union, making it a penal offence to cure the sick by "using only simple remedies," the persecuting diplomatists, after repeated amendments of the enactments of their own framing, to meet their necessities, have succeeded at last in getting a law enacted in the State of New York (that went into force Oct. 1st, 1880), making the cure of disease even without the use of "simple remedies," but only after the mode prescribed and practiced by Jesus of Nazareth, viz., by "manipulation" of the hands, a crime against Christian society, punishable with heavy fines and long imprisonment. A like amendment, I understand, has recently been made to the "Doctors' law "in California, to test-the-constitutionality of which a circular has been sent about by the Spiritualists of that State to raise contributions. Mr. Putnam must certainly be aware that in many other States (including several in New England) similar laws have been enacted within a few years past, whilst several frantic attempts have been made to the same effect in Massachusetts, with the prospect of another soon to follow. The first of these attempts to make "alleviating the sufferings that flesh is heir to," by the "use of simple remedies" only, and the "laying on of hands," or by manipulation or rubbing, crimes punishable by fine and imprisonment, by the laws of Massachusetts, after the manner of its witch burning ancestors, was instituted on behalf of the allopathic doctors alone. Failing in their object, the allopaths, after the manner of Pilate and Herod, "who before were at enmity between themselves," when they sought the life of Jesus, the innocent healer of disease, "were made friends together," struck hands with their hitherto hated diplomated rivals, the homeopathic and eclectic physicians, so that they might bring all the power of the three conspiring classes of doctors to bear upon the devoted heads of the inoffensive healing mediums, who, by their multitude of painless and inexpensive cures of disease, are at the present time fast undermining the false foundations upon which the mineral and drug fabrics of the diplomated physicians are erected. And yet, with all this knowledge within his

reach, we find Mr. Putnam scouting the thought that it was possible that the people of Massachusetts, in the middle of the seventeenth century, should have been so ignorant, wicked and dark in their minds as to have suffered themthat it was possible that the people of Massa-

selves to be led by the three dominant and privileged orders of men, viz., the doctors of divinity, medicine, and law, or all other means, to suffer Margaret Jones to be hanged for a like offence that a majority of the people of New York, California and other States in this latter part of the nineteenth century deem worthy of heavy fine and long imprisonment! Can there be any doubt in the mind of any reflecting, unprejudiced man or woman, that had the same legislators who in this present enlightened age have been inveigled to vote for the enactment of laws making the healing of disease by the use of "simple remedies" alone, or by simple "manipulation" of the hands, after the mode prescribed and practiced by Jesus and the Apostles, a crime, deserving heavy fine and long imprisonment, lived in the darker year 1648, they would have been just as easily incited to pass enactments sentencing Margaret Jones to be hanged for a like offence! Although Mr. Putnam may answer me with his emphatic "Never!" I must say that I have not a doubt that such would have been the disposition in the year 1648 of the present persecutors of mediums, liad they then lived in Boston and been imbued with all the educational prejudices of that period, and surrounded by the dark and demoralizing influences that then existed in the community.

Nay, further, I have scarce a doubt in my mind that the Doctors of Medicine and other persecutors of the healing mediums of this day will have even more to answer for in "kingdom come" than will those who persecuted "spiritual mediums" in past ages, not excepting the Doctors of the Sanhedrim who sentenced to crucifixion and death Jesus, the great mediumistic healer of human infirmities, who, when the forerunner, John the Baptist, sent to query of him whether he was really the promised Christ, "or look we for another?" answered John's messengers by immediately curing in their sight many persons present of their infirmities, and plagues, and of evil spirits; and unto many that were born blind he gave sight; and then sent them away with the memorable answer, "Go vour way, and tell John what things you have seen and heard; how that the blind see, the lame walk, the leners are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Who, too, when he sent forth his twelve chosen apostles to preach his gospel of love and good will, included it all in the twelve simple words, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." And again, addressing a gathering of his disciples, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," from whence Jesus and the good angels are in this our day inspiring tens of thousands of spiritual mediums to do the beneficent works that were performed by the heavenly hosts through the mediumship of Jesus of Nazareth, in testimony of which he suffered death on the cross.

It is not that the healing mediums of to-day njure or kill their patients that such a persecuting warfare is being prosecuted against them by the "regulars," but most emphatically because they cure, and that in numberless instances where the diplomated doctors have given poor suffering patients over to die, as being past medical help. I myself, with thousands of others, can testify to the fact of being cured of serious maladies by healing mediums, simply through manipulation and other methods, without the use of any drugs or medicine whatever, whilst I doubt if there can be a single well-authenticated instance adduced of a patient being injured by the process. This is what causes the less successful allopaths and other "regulars" to gnash their teeth. It is gall and wormwood to them to not only lose their fees and practice, but to see also poor illiterate men and women succeed in making cures of maladies that they, with all their learning acquired from books and schools of medicine, are unable to accomplish.

I have known of cases where patients with

ed by surgeons to all the tortures of the damned to the crown of martyrdom at the hands of the (so to speak), finally sending for one of the natural bone-setters of the Sweet family, who in a few moments relieved the sufferer, and restored the painful and useless limb—up to which time the physician of no value stood placidly by hoping and expecting to witness the failure of the "ignorant" bone setter; but no sooner was the difficult fracture put right, and the sufferer made happy, than the doctor's eyes would assume the expression of a demon, and instead of rejoicing in the restoration of his suffering patient, every word and expression showed too plainly that if it was in his power he would doom the audacious interferer with his practice, profits and professional fame, to prison and to death simply because he cured instead of killed the patient. After all, there is a great deal of human nature in this phase of thought and action. Corporations are well said to have no souls. The individual members are apt to partake of the same quality that pervades the body as a whole, and to become utterly reckless of principle, and callous to human suffering, and even the death of the patient, when the interest or influence of the profession is at stake. The esprit du corps that attaches to members of all organized bodies and privileged orders of mep, compels alike the soldier, the lawyer, the doctor and the priest or minister to sacrifice private principle and feeling when they conflict with the honors or interests of the corporate body. think history contains no account of any important reform or beneficent revolution being. accomplished on earth which has not been attended with great individual suffering to the instruments used by the higher powers in its accomplishment. "Modern Spiritualism," whose advent was probably the greatest event that has occurred on earth since that of the Christian era, can hardly hope to be an exception to the rule. Our materializing mediums may perhaps be suffered to pass without much outside persecution, because of the terrible abuse and obloquy that has assailed their progress. and is still assailing them, from members of the spiritual fraternity itself. Our healing mediums so far have not suffered much from internal foes, but it looks to me as if the time might be nearer at hand than many suppose when all the powers of persecution combined will be brought to bear on their devoted heads, and it is devoutly to be hoped, should a fiery trial await them, such as the Quakers and mediums called witches were subjected to in Massachusetts, New York, and other of the then colonies, in the seventeenth century, that they will not flinch in bearing their testimony to the truth, but if need be go to prison, and even to death, if required in its defense. THOMAS R. HAZARD.

Vaucluse, R. I., Jan. 15th, 1881.

Bunner Correspondence.

Massachusetts.

EAST BRAINTREE. - G. E. Pratt writes "The Spiritualists of this vicinity have been enjoying a rare treat of late, having had an openjoying a rare test of late, having had an opportunity of listening to the eloquent words of
Prof. Denton, who spoke in Clapp's Hall, Weymouth Landing, on Sunday, Dec. 12th, afternoon and evening. He was heard with rare interest, not only by those who are outspoken
Spiritualists, but by many who are non-believers in the grand old truths of Spiritualism.
On Sunday, Dec. 19th, we had the pleasure of
listening once more to the oratory of that always welcome friend of humanity and humani-

ways welcome friend of humanity and humanity's cause, J. Frank Baxter, of Chelsea. He never fails to have an audience here when advertised; for, representing as he does the different phases of spiritual control, he almost always brings something to meet the needs of

always brings something to meet the needs of every one.

The meetings of the new year 1881 were commenced on Sunday, Jan. 2d, in Williams's Hall; Mrs. Abby N. Burnham, of Boston, conducting the exercises. In the afternoon she delivered a very interesting lecture, explaining many of the conditions surrounding mediumship, showing that frequently the reason why so many pronounce the tests given to be fraud or humbug is because they do not understand the laws governing them, and will not make an effort to learn. At the close a few of her remarkable governing them, and will not make an effort to learn. At the close a few of her remarkable tests were given, all of which were recognized as true. A fine audience was in attendance, and the impression made was so good that the seating capacity of the hall was put to the test at least fifteen minutes before the time for opening the evening meeting, at which a lecture was given foreibly exhibiting the contrast between Spiritualism and Christian Theology. It was an express and interesting distrast between Spiritualism and Christian The-ology. It was an earnest and interesting dis-course, and one that left on the minds of the auditors a lasting impression. Numerous tests were given at the close of the lecture, in proof of spirit identity, evincing at the same time a strong desire of the spirits to communicate, and an assurance that they watch over their friends on earth with tender solicitude, protect-ing them from harm, so far as they are able, and aiding them with wise counsel.

Our meetings are usually held on the first and

Our meetings are usually held on the first and third Sundays of each month, and should any of our friends be in the vicinity on those days they are cordially invited to be present with us and make their presence known."

EAST DENNIS .- Mrs. M. S. T. Wood writes: "On Sunday, Jan. 9th, I lectured before the Society of Liberals and Spiritualists, in East Dennis. Fine, intellectual faces were before me; earnest eyes were fixed upon me, and kind and warm hearts sent out to me their tender sympathies and generous emotions. They seemed to be people capable of doing much good. I was informed by the Secretary, Miss Susie Howes, a most devoted daughter of an invalid mother and father, that want of funds had almost discouraged the officers a few months ago, so the ladies put their frail shoulders to the wheel. They started sewing circles, got up fairs and entertainments, and cleared one hundred and seventy dollars, which, being presented by them to the Society, placed it upon a sure footing again financially for a time. I lectured there in December, 1879, and shall long remember the kindness and hospitality extended to me on both occasions. I am happy to inform my friends that my health is much improved, and I hope to live many years to speak the truth as it Society of Liberals and Spiritualists, in East hope to live many years to speak the truth as it is given to my inner consciousness; to live the gospel so beautifully taught us by those who have learned the glory of the spirit-life, just so have learned the glory of the spirit-life, just so far as weak human nature and adverse circumstances will permit; to exercise that divine spirit of charity which ever comes of a knowledge of causes producing the effects with which we have dealings, and to always return good for evil, blessings for abuses. I hold that all human beings, of all nations and colors, are my brothers and sisters; that all have a spark of the divine, only waiting for the baptism of love, pure, holy love, to kindle the soul-life into a flame of goodness."

LOWELL .- "Observer" writes: "Spiritualism in this City of Spindles is steadily 'marching To be sure, there are no public meetings op.' To be sure, there are no public meetings held as of yore, but there is a very wide-spread interest in the subject, and it is quietly infusing itself into the churches. J. William Fletcher spoke here very acceptably quite a number of times. There are a number of very good mediums in the city, the oldest of whom is, I believe, Mrs. Parmenter, on Middlesex street. Also Mrs. Hobart, Mrs. A. M. Sherman, and last but not least, (as many who have seen her think,) Miss Laura Rice, the daughter of the well-known proprietor of the Washington Market. Miss Rice has been a medium for quite a ket. Miss Rice has been a medium for quite a number of years. She is, however, quite sensi-tive about being called such, and does not even claim to be a Spiritualist, as it is at present more popular in Lowell to be called a Universamore popular in Lowell to be called a Universalist than a Spiritualist. She is quite a fine medium, and as such deserves credit for some quite wonderful tests. So the good cause goes on as it should. The Banner of Light is very popular here, quite a large number of copies being bought each week of the news stores in the city. Long may it wave—and start with the new year with a larger airculation than ever." with a larger circulation than ever."

LAWRENCE.—A correspondent writes, Jan. 17th: "A large audience assembled last night in Good Templars' Hall to witness the spirit materializations through Messrs. Keeler and materializations through Messrs. Keeler and Ackerly. Mr. Ackerly was, unfortunately, quite sick in Brooklyn, N. Y., so Dr. L. K. Coonley was selected by the guides to take his place, and everything was accomplished that had been anticipated. Some of the audience came up and shook the spirit hands in full view, and one lady said she knew the hand representations of the audience of the audience of the spirit hands in full view, and one lady said she knew the hand representations. ed, as she was familiar with its peculiarities while in the earth-form."

Alaska Territory.

SITKA.—Under date of Dec. 16th, 1880, Reuben Albertstone writes: "During my stay in Portland, Oregon, last January, L became acquainted with a Spiritualist family consisting of Thomas and Harriet Hardee and Mrs. Hardee's mother, Mrs. Olney; the latter a clairvoyant and trance medium. At one of our sittings Mrs. Olney was controlled by a spirit, who, in answer to questions, said his name was Henry Sands; that he died ten years previous; lost all his money on the Plains, and tliat his mother, Ann, and sister, Maud Sands, were living in Sheltenham, twenty-eight miles back of St. Louis. The spirit seemed to be so anxious to communicate with his mother that I promised to send his message to the Banner of Light, it being suggested that his mother, seeing the message, would go to a private medium and so establish communication. I had almost forgotten about the matter, until lately I have been so strongly impressed to fulfill my promise that I have taken this opportunity to do so." Portland, Oregon, last January, L became ac-

Connecticut.

MERIDEN.-A correspondent writes: "Dr. H. P. Fairfield, the magnetic trance speaker, has been lecturing for our Society the past two weeks. He is a remarkably clear, argumentative and illustrative speaker, and makes a good impression upon those who hear him. Our audiences have increased every Sunday, and we are enjoying quite a revival of spiritual things. We have reengaged the Doctor for another Sunday, and should like to keep him longer; but his engagements in other places will not permit." weeks. He is a remarkably clear, argumenta-

Vermont.

TUNBRIDGE .- Mrs. H. J. Severance writes, Jan. 10th: "My disposition is to do much for Spiritualism; but my surroundings are such as to limit my field of activity to the duties of domestic life almost entirely. The weekly visits of the Banner of Light are a continual feast to my spiritual nature. To me, every number seems to be richer and fuller of the blest inspimestic life almost entirely. The weekly visits of the Banner of Light are a continual feast to my spiritual nature. To me, every number seems to be richer and fuller of the blest inspirations of the higher life. It is the light and joy of our hearts, and the ever-increasing glory of our home. Oh, would that every household in the land could read and enjoy its pages. I

wish to cast in my mite again toward the Editor-at-Large Fund, for I think more people can be reached through that channel than any other. I wish Bro. Brittan God speed in his noble undertaking. Please find enclosed two dollars, and believe me ever a friend to human progress, and a well-wisher to all mediums."

CINCINNATI.-Mrs: I. Hillen states that very convincing manifestations are being witnessed through the mediumship of Mrs. Bell Fletcher, whose brother, Mr. Charles Barnes, is also a medium, his phases being materialization, trance and clairvoyance. At Mrs. Fletcher's séances numerous evidences of the identity of spirits are received, and visitors who have hitherto been the most invulnerable skeptics become persuaded of the truth and go away rejoicing in its light. The personifications given are remarkable and accurate. Mrs. It says that there is every indication of a great revival of interest in Spiritualism, and adds in closing: "As a business medium Mrs. Fletcher is unsurpassed. Her spirit controls give entire satisfaction to all who consult them, assisting all whose er's séances numerous evidences of the identity passed. Her spirit controls give entire satisfac-tion to all who consult them, assisting all whose aim is to do right and reproving those who are otherwise inclined. Her rooms are 3 and 4 Ar-lington House, Fifth street, east of Main, and all who are earnestly and honestly seeking for truth will find it to their advantage to call on her."

Wisconsin.

PORT WASHINGTON.-M. Audier writes, on renewing subscription: "I hope that in these times of general upheaval here below l thay once in a while obtain a glance at what our celestial bands are now doing for the world. Therefore I try again. In fact I got a glimpse in a late Banner of Light, from a report of the services in honor of the departure of the highly-gifted Corn L. V. Richmond from her friends in London; and would like to read more."

District of Columbia.

WASHINGTON .- Mrs. J. F. Rogers upon remitting for renewal of subscription says: "The dear old Banner of Light is invaluable to me. I cannot get along without its kind and pleasant words, or the storling information its pages bring me."

Ouset Bay Grove Association. The annual meeting of this Association was held at Eagle Hall, Boston, Jan. 12th, 1831, with the following result fo choice of officers for the ensuing year:

President, Wm. D. Crockett, Boston, Mass, Vice-President, Charles F. Howard, Foxboro', Mass, Vice-President, Charles F. Howard, Foxboro', Mass, Treasurer, W. W. Currier, Haverhill, Mass, Directors, George Robbins, Filchburg, Mass, A. WWICOX, Worcester, Mass.; Cyrus Peabody, Warren, R. I. Wm. F. Nye, New Bedford, Mass.; B. F. Gibbs, Warham, Mass, TREASURER'S REPORT FOR 1890.

	January 9, cash on hand	
	Amount received	i
	January 9, 1881, Cash Cr. \$3,763,97 January 9, 1881, Cash Cr. \$3,763,91	
	Tanname 0 1991 Cash Cir. 39 #09 01	1
1	ounding of 1001 Out Character	
	29 690 40	
ł	ESTIMATED ASSETS.	l
		ł
1	Groves and parks	l
1	528 building lots 32,530,00	l
	Buildings and public works 6, 120,00	l
	Fixtures, including team 500,00	1
1	(Lumber on hand 110.20	l
i	851,260,20	1
1	Cash due on account land sold \$768,62	ı
	assessments 42.00	l
1	the bit anno authorium 15 m	ļ
		l
	catering privilege 20,00	Į
	Sturtevant farm 4.18	ı
	' balancg 61,03	Į
	\$919.46	ı
		Ł
	Amount	l
	Automit,	l
	LIABIL UTIES.	ŀ
	Capital stock \$5,000,00	ĺ
٠	Balance	,
		١
	CAMP-MEETING ACCOUNT.	ı
	Amount received on acct. Camp-Meeting, 188081,027,51	l
	nold ** ** ** ** ** ** ** ** **	l
	Amount received on acct. Camp-Meeting, 1880\$1.027,51 paid \$731,94 Balance	l
	91,027,51	l
	Balance la favor of previous Camp-Meetings \$279,61	١
•	of 1880 Camp-Meeting. 293.57	1

The Association have rebuilt their Auditorium at an expense of two hundred and forty-five dollars sixty-seven cents, making a seating capacity for about twenty-five hundred persons. Amount. Amount. \$378,84

A fish market, at a cost of fifty-six dollars and nine-

Amount of balance in favor of Camp-Meetings \$575, 18

Paid Asa Swift and heirs twenty-five dollars on acct. one acro land, more or less, at Onset Station for depôt purposes. Paid Stephen Wright ten dollars for half acro marsh land, more or less, to straighten the north-easterly line of the Association.

The Onset Bay Grove Association, after four years of persistent and steady growth, overcoming obstacles both within its borders and those of foreign birth, finds itself one of the most promising summer resorts that lay on the New England coast: Free from dobt, with two hundred and sixty-three building-lots sold, more than one hundred cottages already built, five hundred and twenty-eight building lots ready for sale, and a membership that are in earnest to see that the principles upon which the Association was

W. W. CURRIER, Treasurer. Haverhill, Mass., Jan. Wth, 1881.

founded are maintained inviolate.

Seventh Annual Report of the New England Spiritualists' Camp-Meeting

Association.
Cash in the treasury, including interest, Jan. 18t. 1880
1 \$6,207,68
Expenses of Camp-Meeting for the season \$3,498,49 Building one-half the hotel
Balance in the treasury Jan. 1st, 1881 \$579,13
ASSETS OF THE ASSOCIATION JAN. 187, 1880. Amount of property on hand previous to building the hotel. \$1,998,23 Haif of the hotel. \$2,100,06 Cash on hand, Withrno outstanding bills. 579,13
Total

The following table shows the steady increase of these neetings:

The prospects for the next annual gathering are very flattering. Two hundred and eighty-six lots are already engaged and paid for.

The Association now numbers two hundred and sixty-two members, scattered all over Now England. Eighty-six of these members now own cottages at the Lake, and at least one hundred and fifty more own their tents. These facts alone ensure large yearly meetings.

The next annual meeting will commence July 30th, and close Sept: 5th, covering six Sundays—two weeks longer than last year. The Fitchburg Band, of twenty-four pieces, has been engaged for the entire season, and the best speakers will be engaged. Many new cottages will be built, and the grounds in the new part extended, to accommodate the crowds that will convene at Lake Pleasant during the season J. II. SMITH, Secretary.

THE SCIENTIFIC BASIS OF SPIRITUALISM.—Ir the course of a notice of this work by Epes Sargent, Esq., The North American, of Philadelphia, says:

A BURNING QUESTION. THE PERIL OF VIOLATING TREATIES - SOME STRIKING PRECEDENTS.

I am greatly obliged to you for sending me the deeply interesting account of the meeting in Boston in behalf of the Poncas. What a gradually perfected crime of national injustice and cruelty has been committed by our government! And yet the iniquity is hardly noticed, still less rebuked; on the contrary, palliated and excused! And all this in the face of such tremendous lessons as God has given us in his Word in regard to the guilt of broken treaties and the certainty of retribution therefor.

I am thankful for the eloquent denunciations of Governor Long and Wendell Philips, but they are not reverberated by public indignation, nor from any of the pulpits. The curse of slavery still adheres to us in many ways; the habit of compromise with sin, and letting off treason against God and man without punishment; the habit of severity, hatred and neglect against those whom we have injured, and at the same time self-indulgence, partiality and favoritism toward ourselves; vigilance and grasping for our own estates, cheating and defaulting as to the property of others grasping for our own estates, cheating and de-faulting as to the property of others.

faulting as to the property of others.

We have false measures and weights; rebukes and retaliations for our neighbors' vices, apologies for our own; the language of condemnation and sentence for heathen immoralities, the practice of the same by ourselves under the cover of profitable gupliemisms. The mote in the eye of our heathen neighbor excuses the beam in our own eye, as a plece of Christian timber, by virtue of which we are constituted the State oculist, with power and right to keep the wounded vision and estate of our neighbor under our own surgery. Such has been the Christian claim of our regard toward Indians, negroes and Chinamen. Every one of these classes of our fellow-beings has been thrown upon us in turn, and every one of them these classes of our fellow-beings has been thrown upon us in turn, and every one of them we have treated as outcasts, under the supreme judicial edict that by our Constitution black men have no rights that white men are bound to respect. Who can measure the practical falsehoods, cruelties and immoralities that have been sanctioned and concealed under that decision! decision!

decision!
If an Indian, robbed and maltreated by a white man, and perhaps maddened with "rot-gut whiskey," shoots the border-ruflian in self-defense, we call it murder and send a regiment of soldiers after the criminal. If Custer fights valiantly, against the Indians, at the head of United States troops, we call that heroic patriotism. If he is defeated and slain by Indian courses obstinces and numbers that is a messages ism. If he is defeated and slain by Indian courage, obstinney and numbers, that is a massacre. If we invade the Indian Territory, secured to them by a hundred treaties, with solemn adjurations of our government before God, binding ourselves to protect them from violence, the invasion is justified, because we cannot restrain our own citizens from robbery and our own avarice from coveting and stealing what we have conveyed away by treaty without knowing how much it might in after years be worth. If there were gold mines upon the Indian possessions, and we did not know that when we covenanted, forthwith, as soon as the gold is discovered, the covenant is found untenable, and we aftern the treaty to have been an obstacle against our own treaty to have been an obstacle against our own advancement, a violation of future State rights, an injury to civilization, a bar against the manifest destiny of the whites, and an infringement of the rights of squatting discoverers and miners. whom we as a Christian and civilized nation have no power to keep back or resist.

whom we as a Christian and civilized nation have no power to keep back or resist.

Compare our conduct with the removal of the Cherokees from Georgia—the first example of our governmental violation of treaties at the instigation of popular avariee, as the removal of the Poncas is the latest—with that of Joshua and the Israelites, in the case of their treaty with the Gibeonites, a race so cunning and strong that Joshua himself and the people were entrapped by their wiles. But Joshua and the Hebrew princes never dreamed of justifying, on account of the admitted deceit, a proposed violation of the treaty. I refer to this case (1), because it stands alone and unrivalled in history as a proof of the truth and power of God's Word; (2), the sacredness of a treaty in God's sight; (3), the certainty of a dreadful retribution for the violation of such treaty, some day or another, when God's time comes; (4), the record of such violation by the cruelty of Saul, when he sought to slay the Gibeonites. In his zeal to the children of Israel and Judah. He had reasons of state, satisfactory to himself, and was neither rebuked nor prevented by the people, who thus accepted and partook the crime as their own; (3), the interval of more than four hundred years that had sanctioned the treaty and increased its sacredness, instead of diminishing its obligations; and (6), the delay of some and increased its sacredness, instead of dimin-ishing its obligations; and (i), the delay of some fifty years in the punishment of its violation, by a retribution coming down upon the whole land, and wasting the whole people with famine and and wasting the whole people with itemine and death. The punishment for the crime was visited upon a generation that had no other share in it except this: that they submitted to it agreeably to their own prejudices against the injured race, and contrary to God's command, suffered it without remonstrance and without effort to wavent or pusish it. Accepting the effort to prevent or punish it. Accepting the crime in consideration of some supposed public benefit, or patriotic reasons of State policy, which they were willing to defend, they accepted and defended its morality, and must take the

onsequences. How is it with us as to our treatment of the Poncas? What would be said or judged of such a transaction as that which has been proved by Congressional investigation, if the wickedness and cruelty had been perpetrated and confirmed by any court, or public or private corporation? Let us take now the same case into social life and mercantile business among ourselves. Suppose a white commercial firm in the State of New York or Massachusetts to have sold, fifty years ago, some fifty thousand acres of land to an Indian tribe, with security of possession, undisturbed and perpetual; and suppose the same firm and their heirs to-day have discovered that the land so conveyed away by testament covered a mine of diamonds, unknown when the cove-nant was made; and suppose the same firm ar-guing to-day that the sale or conveyance of the property at the outset was a cleat and robbery of the white firm and their descendants, as being white citizens of the United States, working in the interests of civilization, Christianity, agriculture and mining science, and that therefore the will should be broken and the farm conveyed back into the possession of the white conveyed back into the possession of the white firm; but instead of the diamonds being paid for at a fair valuation, the owners thereof by the first will shall be driven away from their property and homes, and all their improvements, villages and schools broken up, and they themselves and their families carried a thousand miles distant into the wilderness; and suppose that a justification of this violence and pose that a justification of this violence and robbery were attempted by producing the evidence of another treaty supposed to have been made with another tribe, and conveying the lands in question to them. It is a complicated case, and the supposition of it seems that of an impossibility in common sense as well as com-

mon morality.

And yet all this would be a small crime in And yet all this would be a small crime in comparison with that which we have committed as a nation, and are now justifying on the plea that we made a mistake, and thought the Sioux Indians owned the farm instead of the Poncas, and that now the rectifying of the error would cost too great a sacrifice, bringing us possibly into war with the Sioux, and therefore, for the sake of ourselves and the Sioux together, we are justified in compelling the Poncas to abide by our wrong, and to make the best of the malaria and starvation to which we have banished them.

our wrong, and to make the best of the maiaria and starvation to which we have banished them. It was a long time ago revealed as a divine characteristic and proof of a truly good man, "He that sweareth to his own hurt, and changeth not." We have now changed all this, and, in consequence, ought we not speedily to prepare a new revision of the American translation of the Scrittures according to our properties? the Scriptures, according to our necessities For it becomes us to read: He that changeth the oath for his own pleasure, and the treaty for his own benefit, he is the just and the good man, and shall never be moved. The Indians being once moved, the white owners are safe in their possessions, and the new-made god of o scular civilization will keep those possessions for them, by turning the Indians out of court and the Bible out of their schools, or perhaps excluding from it as forgeries all the pages in it that require a national conscience toward God, and the love of our neighbor and of the stranger

as ourselves, and those passages that threaten a national retribution for broken treaties, and those that describe Naboth's vineyard, and those that say: Woe to him that established a those that say: Woe to him that established a city by iniquity, and woe to him that giveth his neighbor drink, and cursed be he that removeth his neighbor's landmark, and he that maketh the blind to wander out of the way, and he that perverteth the judgment of the stranger, the fatherless and widow, and he that taketh reward to slay an innocent person.

All these things have we done to the blind

All these things have we done to the blind and ignorant people whom God gave into our power, for the regenerating power of his own grace to be tried by us upon them, that we might educate and train them for him, and set might educate and train them for him, and set before them Christ's own example, and teach them Christ's own love. Instead of this, we have set them the examples of avarice and lying, and have taught them the love of rum and the habit of intoxication, and have put poison, for greater profit, even into that, and have put our bottle, thus doubly adulterated with hell fire, to their lips.

Against all these crimes of our government and neonly there has hardly been a voice lifted.

Against all these crimes of our government and people there has hardly been a voice lifted, even in the churches. The great Pan Presbyterian council, while glorifying God for the increase of our missionary stations, and the progress of the gospel in heathen lands, has not uttered a word of expostulation or rebuke for these glaring and repeated wrongs against a helpless heathen community within our own horders, and completely in our power, to bless them, if we chose, with all the blessings of a Christian education. The various denominations of Christianity are asking for new creeds. Is it because the old are too exacting, too severe? There never yet has been a creed in which the fifteenth Psalm was written as a part of its ethics, or the fourth verse of the same, or the fifth verse of the thirteenth chapter of Paul's Epistle to the Romans, recognizing and requiring the supremacy of a public conscience toward God in all things, political as well as personal. A Christian interpretation of the Constitution of the United States is required of us, even for the sanction and support of the teachings of a common negality of the Constitution of the United States is required of us, even for the sanction and support of the teachings of a common morality, and a regard for our neighbor as ourselves. But, strangely enough, the discussions in our great Christian assemblies are not so much concerning the duties of a practical Christianity, or a national as well as a personal obedience to Christ, our loyalty to his law of love as well as his person, which is the one thing that the world needs an example of; but the claims of new philosophies, or the need of some unifying liturgy, or a more scientific and therefore progressive evolution in theology, or a broader liturgy, or a more scientific and therefore progressive evolution in theology, or a broader church, or a theory of more loose, liberal and less binding and definite divine inspiration.

An old commentator on the eighty-second Psalm says: "Every act of injustice in a judge, a ruler, or any person in power, is a nail-in-the-coffin of the State." The texts that we used in

a ruler, or any person in power, is a naith-thecoffin of the State." The texts that we used in
the great conflict against slavery spring anew
to our lips: Oh Lord God, to whom vengeance
belongeth, show thyself. Thou judge of the
earth, render a reward to the proud. The ninety-fourth Psalm rises in our supplications:
Shall the throne of iniquity have fellowship
with thee, which frameth mischief by a law?
If any people ever needed, for the preservation
of their own liberties, a conscience toward God,
it is we of the United States. We cannot othorwise preserve even our unity, which will be
disintegrated and fall asunder when our regard
to God's Word ceases. The one condition on
which "the Lord will not cast off his people
nor forsake his inheritance" among us is this,
namely — "that judgment shall return unto
righteousness, and all the upright in heart
shall follow it."

And now, all things considered, if we except
some cases, as of the Bartholomew massacre,
was there ever a greater outrage recorded in
history than this of our own government and

some cases, as of the Bartholomew massacre, was there ever a greater outrage recorded in history than this of our own government and people against the Poneas and other Indian tribes? If these iniquities were actually mere diplomatic mistakes, we are the hasest of the nations for having such blunderers in our departments of policy and power, instead of just men whose hands are free from bribes. But, alas! when these outrages are discovered and proved, it is only to have them palliated or denied; no effort made to search for and punish the aueffort made to search for and punish the au-thors, or remove the causes; nor any arraign-ment of those who went into measures of such ment of those who went into measures of such diabolical carelessness, nor any attempt to restore fourfold, or even an eighth, of the damages; but, on the contrary, an effort to avoid any payment of justice, and the injustice itself proposed to be perpetuated on grounds of national expediency, under the fear of a new Indian way.

Meanwhile, what becomes of the civilization and Christianization, the educational and agricultural training and advancement of an aboriginal tribe in habits of industry so happily commenced, the Christian homesteads and homes so broken up, so ruthlessly destroyed— the experiment of a Christian education so fairly inaugurated and on the way to a permanent success? What inestimable opportunities we have lost, impossible to be regained? And the last remaining of them we are as fast as possi-

last remaining of them we are as fast as possi-ble trampling under foot.

If the tribal and personal rights of the Indi-ans and the duty of our government in regard to them are again to be discussed, with any hope of a just disposal of the subject, or repara-tion of injuries, or redemption of our character as a nation, would it not be a wise measure for the people of Boston to republish and scatter through the country the essay of Jeremiah Evarts, under the signature of William Penn, on the present crisis in the condition of the on the present crisis in the condition of the American Indians? Essays so incontrovertible in their facts, so masterly in argument, so pro-found and demonstrative in the presentation of legal authorities, with the judgments of the highest jurists of our country, such as Marshall, Kent and Story, and citations from or references to nearly one hundred and fifty treaties, and so filled with the purest spirit of Christianity and of an enlarged patriotism, inspiring an eloquence of thought and language with a combined keenness of sarcasm and simplicity and clearness of reasoning worthy of Pascal— essays altogether so inestimable and instructive that a monument to the memory of their author ought to be reared somewhere in New England, if only to show that the wrongs per-petrated against the Indians have not been consummated without a timely and prophetic resistance in the name of God.—Rev. George B. Cheever, D. D., in Boslon Daily Advertiser.

Verifications of Spirit Messages. SAMUEL THOMSON—AMASA LYMAN. To the Editor of the Banner of Light:

In the Banner of Light of the 18th Dec. I find a message from SAMUEL THOMSON, and one in the 25th Dec. from AMASA LYMAN. It may interest some readers of the marvelous Message Department to know something more of these persons.

Samuel Thomson was born in Alstead, N. H., Feb. 9th, 1769, and was the founder of what is called the Thomsonian System of Medicine. Before me is his "New Guide to Health, or Bo-Before me is his "New Guide to Health, or Botanic Family Physician," published in Boston in 1825. Disregarding the use of all minerals for medicine, Dr. Thomson maintained that only vegetable remedies should be used to cure disease. He further taught that cold was death and heat was life, and hence, in his practice, he sought to warm, cleanse and build up his patients. Instead of depletion, he said the blood should be circulated, and declared that a person never possessed too much blood. All the physicians of his day dreaded his influence, and physicians of his day dreaded his influence, and as a general thing the clergy and lawyers united with them in maligning and persecuting him. He was accused of murder by a Doctor French, and was imprisoned in Nowburyport, Mass., Nov. 10th, 1809, where he was kept all that winter, a part of the time in irons, but was acquitter, a part of the time in irons, but was acquitted the following spring. I personally knew Dr. Thomson forty years ago. In his message he speaks of his rough manner. This identities him. I have read much that he has published, am now a believer in his general system of practice, and was glad to see his name in the Banner. Early in my mediumistic development Banner. Early in my mediumistic development the good doctor came to me and made many valuable suggestions concerning disease and its

treatment.

had then outgrown Mormonism, and had be-come a believer, an earnest defender and abla advocate of Modern Spiritualism. Brigham Young and his followers sought to be troy his influence, but failed in the account. Amasa was pronounced by those who best knew him a good man. His sphere was agreeable to me, and I loved and esteemed him as a man, friend

and I loved and estection and brother.

I am glad to learn, through the Banner, that he lives and is seeking to be of use to mankind.

J. M. Spean.

2210 Mt. Vernon St., Philadelphia, Pa., Boc. 26th, 1880.

To the Editor of the Banner of Light:

Having known AMASA LYMAN some twenty years, I have no hesitancy in declaring that the message purporting to be from him, as published in the Bunner of Dec. 25th, is highly characteristic of his style of speaking. As a public speaker he was well known as one of the "twelve apostles of the Mormon Church." The most address the house a postles of the Mormon Church." The most elaborate language used in the message, in one or two sentences, is particularly Ama-S. H. CARLISLE.

Salt Lake City, Jan. 8th, 1881.

New Publications.

DRIFTING ROUND THE WORLD. A Boy's Adventures by Sea and Land. By Capt. C. W. Hall, author of "Adrift in the Ice Fields," "The Great Bonauza," etc. Boston: Lee & Shepard, publishers, New York: Charles T. Dillingbann.

So many books of travel and adventure have been written that it seems almost impossible that one of fresh attractions for the young could be produced, and yet in this the course pursued is comparatively new, and the adventures novel and pleturesque. Bob Ran-dall, the hero, ships on the "Racer." a Cape Ann schooner, bound to the coast of Greenland for hallbut. He is shipwrecked on the coast of Labrador, reaches Iceland, passes through Scotland, England, France, Holland, Russia, Asla, crosses to Siberia, sails for Alaska, from thence to San Francisco, reaching home overland. The strange adventures met with in his long journey, and his wonderful experiences in Siberian, Tartar, Chinese and Indian life have a charm in their narration that will compand the attention of the young, possibly of older readers, and hold it with undiminished interest to the last page of this large, elegantly-printed and illustrated volume. The numerous engravings, some of them being full-page pictures, add much to the attractions of the book, and throughout it has been the aim of Capt. Hall to furnish reliable descriptions of actual places and people, manners and customs, historical incidents, and facts in nature, and by so doing supply practical knowledge while ministering to the piensures of the imagination.

CAMILLE; or the Fate of a Coquette. By Alexander Dumas. Philadelphia: T. B. Peterson & Bros. An unabridged edition of the famous novel that in

its dramatic form has been powerfully presented on the stage by such leading artists as Matilda Heron. Mrs. Lander, Mrs. Bowers, Miss Nellson and Sara Bernhardt. The heroine is said to be no fancy sketch, but the portrayal of the career of one whose beauty attracted the gaze of princes, a memoir of whom, by Jules Janiu, is given as introductory to the story.

VIDOCO THE DETECTIVE. An Autobiography, With his portrait and autograph, illustrations by Cruks-shank, and an introductory chapter by Dr. R. Shel-ton Mackenzie. Philadelphia: T. B. Peterson & Bro-

Vidocq, born in 1775, led an almost continuous career of crime until 1810, when he applied to the commissioner of the secret police of Parls, suggesting to him the adoption of the rule "set a thief to catch a thicf." After filling a subordinate position under the regular police officers a few years he was placed solely under the control and orders of M. Henri, the commissioner, who reposed great confidence in his shrewdness and ability. He retained the situation until 1827. This volume relates in a vivid manner his adventures, escapes and successes during that period.

THE TEMPTER BEHIND, A Tale. By John Saunders, author of "Israel Mort, Overman," "Abel Drake's Wife," etc. Boston: D. Lothrop & Co., 32 Franklin street.

A book by an English author whose previous productions have been well received by the public and attained a considerable degree of popularity in this country. The present work is the story of a young man whose experiences, trials and temptations while battling against a habit of intemperate drinking acjuired during his college life are vividly portrayed. The lesson it inculcates cannot but prove beneficial to all lute whose hands the book may fall.

DYE'S GOVERNMENT COUNTERFEIT DETECTOR for January, 1881, has been duly received, and is much enlarged, thoroughly revised, and altogether improved for the current year. This work presents a full description of the currencles of the United States and Canada, and of all counterfeits of the same. The with readiness any and every counterfeit extant, whether of paper money or of coin. The proprietor insures against loss by counterfeits, paying for all bad bills taken without notice from him to subscribers. Its features and standard character make the book a facil-Ity required in every place of business.

AGRICULTURE IN KANSAS is ably represented in the Report of the State Board of Agriculture for the quarter ending Dec. 31st, 1880, just issued. It is a pamphlet of 134 pages, containing much valuable information, a copy of which may be obtained by inclosing two three cent stamps to the Secretary, J. K. Hudson, Topeka, Kansas.

Passed to Spirit-Life:

Prissed to Spirit-Life:

From New York City, Jan, 54d 1891, Julia C., wife of Wm, S. Wall, in the 57th year of ker age.

She was well known and highly esteemed among Spiritualists as a sincere believer in the beautiful philosophy, and she welcomed the phenomena 58 leading up to the higher loys. Her knowledge of spirit-communiton with earthly felends/dates/back-nimes/to-the-advent_D. Modern Spiritualism. A marked feature in her well-rounded character was fidelity to friends and to her conviction of right. In sunshine and storm, by and sorrow, she was the same, ever hearing her outward serenity, though she encountered trials which called for Spartan seourage to meet and overcome. She was a wife and mother so loving and exemplary that of such the world can boast but few. Thank God that according to the law of compensation we know her reward is full of loy, sure anticternal, The functual services were conducted by Moses Hull, assisted by flow. Mr. Birkins, who offered payer. Mr. Hull's discourse, listened to by a large assembly of sympathizing triends, was able, practical comforting and full of tenderness toward the bereaved.

Softly as the rose-leaf drops upon the dewy breast of Nature, so softly drifted the light from our dear sister's eyes. Gently as fails the rathe-drops on a summer's sev, so gently laid down our sister her burden of life. Then shall we mount hat she is free? Shall we question kind Nature in Shay. Let us rather rejoke that her spirit is at rest. Let usin grantinde for her release look toward the setting of Life's sun, which shall bring to use as it did to her the liberty of overlasting flie.

Mrs. Millen Rather to liber the shall be of overlasting flie.

From Greensborough, Henry Co., Ind., Dec. 5th, 1880. of consumption, Sarah Ann Wilson, wife of William Wilson, aged 40 years and 6 months.

son, aged 40 years and 6 months.

She was intellectual, and bore a good character; has led an exemplary life, and was remarkably patient during her long illness. She passed from this stage of action a Spiritnailst, fully expecting to chasp hands with her monter and child, who had gone before. On the 7th her remains were taken to Progress Hall, where there were quite a number of people assembled to witness the funeral services, which consisted of some selected music and a few appropriate remarks by M. James. The services were carried out just as Mrs. Wilson had requested previous to her departure. The casket was then taken and deposited in Greensorough Cemetery. SUSIE FENTRESS.

Front Auburn, Mc., Dec. 23d, Viletta, wife of James Lane, formerly of Skowhegan, aged 65 years and 7 months. Lane, formerly of Skowhegan, aged 65 years and 7 months. Sister Lane was of a remarkably social and genial nature, and all who came within her sphere became attached to her. For a long time she had been an intense physical sufferer; but bore at with patient resignation, yet joyfully welcoming the hour when the "boatman" should come and transport her to those passed on before. For many years the house of Bro, and Sister Lane has been open for spiritual circles, they being among the phoneers of the came in Skowhegan, and many an illnerant medium has been made welcome under their hospitable roof. Now that she has passed on, she will be greatly missed in the physical by the bushand and two grant-daughters who have resided with them. May she often be enabled to show herself in spirit to their mediumistic vision, to impress and guide. F. W. JONES.

From Hartford, Conn., on the morning of Dec. 31st, 1880.

From Hartford, Conin., on the morning of Dec. ast, 1880.

Mrs. Ellen Legate.

For about thirty years she had been a medlum—for many years a clairvoyant and magnetic physician—and was instrumental in doing much good while in the material. She leaves three children, a mother in feeble health, brothers and sisters, to feel their loss by her departure from her earthly home. We feel that in spirit she will return to do all she can to cheer and bless these dear ones left in the home-circle. She was a niego of our ascended brother, Asa Rogers.

L. A. P.

gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Aline of agaiety pe averages ten words. Poetry inadmissible in this department.

[Obituary Notices not exceeding twenty lines published Amasa Lyman was for many years an Elder in the Mormon Church. He speaks of Salt Lake City in his message. There I first met him. He

TO BOOK-PURCHASERS.

COLBY & RICH, Publishersand Booksellers, No. 9 Mont-omery Place, corner of Province street, Boston, Mass., p for sain a complete assortment of Spiritual, Pro-essive, Reformatory and Miscellaneous Books Wholesale and Retail.

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SPECIAL NOTICES.

SPECIAL NOTICES.

To Inquesting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications condensed or otherwise) of correspondents. Our columns are one for the expression of impersonal free thought, but we cannot undertake to endorse the varied stacks of opinion to which correspondents give utterance.

To We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensible as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used, when measurements are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a time around the article he desires specially to recommend or period.

perusal.

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

Banner of Bight.

BOSTON, SATURDAY, JANUARY 29, 1881.

PURILICATION OFFICE AND ROOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: 14 Franklin Street, Boston.

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

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH. BESINESS MANAGER. LUTHER COLBY EDITOR, JOHN W. DAY. ASSISTANT EDITOR.

Business Latters should be addressed to Is vac B, Rich, Banner of Light Publishing House, Boston, Mass, Allother letters and communications should be forwarded to LUTHER COLBY.

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

The Spiritual and Material Worlds.

The views of Swedenborg on the correspondence of the things in the two worlds have been set forth of late to popular audiences in this city by the pastor of the Swedenborgian, or New Church, on Bowdoin street, and have deservedly attracted much attention. People are rapidly becoming interested in spiritual matters, even in this material age. All life, said Mr. Reed. the pastor, flows from within outward. He who is the source is also the inmost centre of being. The life of man is communicated from within, from the soul to the body, not from the body to the soul. Man himself is a soul, or spirit, living for a time in an earthly body, which does not turn into dust when the spirit is withdrawn from it. The home of the spirit is the spiritual world. While we look out through the eyes of the body and see only material objects, we are ourselves in the spiritual world; we live unconsciously there now, but consciously when we leave the body.

Divine truth, said the speaker, in its communication to human beings passes through the spiritual world into the natural through the heavens to the earth. The order of revelation is the same as that of creation. The spiritual world, as we know, is not far distant from us, The heavens are round about our souls, associated, though we are unconscious of their presence, with the higher and better part of our na-but yet only feeling that he was beginning to We have repeatedly warned the public against A Pensacola paper, the Advance of Jan. 12th, tures. All things in the created universe have master his tools, and dying with a cry for More him; at one time we were even privileged to announced a public spiritual scance to be held ual than of the physical creation. Whatever is useful to man's natural life, represents something which is correspondingly useful to his spiritual life. The food which nourishes his liedy corresponds to that which nourishes his mind. The ancient philosophers were right, when they said that man is a microcosm, or universe in miniature. God and man are the sum total of existence. God did not create the universe and go away and leave it, but the life which proceeded from him as the inmost source of being flows forth unceasingly. Preservation is perpetual création.

There is abundant evidence that men were not always ignorant of the doctrine of correspondences, as they are now. Nearly all the ancient mythologies point to a symbolical meaning hid within the literal stories. Many immemorial customs tell of a period when the spiritual significance of outward actions was under stood. Swedenborg says that the knowledge of correspondences was lost, "because the representative rites of the Church, which were correspondences, in process of time began to be converted into things idolatrous and also magical." The connection between the spirit and the body illustrates the law of correspondence. While the body lives, the spirit acts as one within it, and yet is distinct from it. No amount of natural sharp-sightedness will reveal the spirit to us. We look apon our friend, and all that we see is his body; but we know that his spirit is there, and that his body is only the earthly house which it inhabits.

The scientist applies his microscope to the bodily tissues, but discovers nothing beyond what is physical and material; he points his telescope to the terrestrial heavens, but sees not even the flashings of an angel's robes. Matter and spirit are not convertible: they answer back and forth, act and react on each other, being perfectly distinct and yet perfectly united. And this relationship is discernible in all the particulars of a man's life. Not only does the body in a general sense correspond to the spirit within it, but every action or operation of the body corresponds to some action or operation of the spirit. The hands and feet do not move of themselves, but it is a mental, or spiritual, influence which moves them. Words are nothing, except for the thoughts which fill them. Kind deeds are nothing, except for the affections which prompt them. There is an external effect and an internal cause which are related to each other as the soul and body are related.

The Index points the wrong way. It mourns over "the loss of the Parker Memorial Meeting-house," while the Old South Church is "saved, "it says. What a burlesque statement in both cases! In the first place the Parker Building will be sacredly preserved as a memorial of the great liberal preacher. The Spiritualists of Boston fully appreciate this fact. On the other hand, the Old South Church is not saved, for it is said to be in the hands of greedy speculators:

Unfinished Things.

There is always to be found in the Sunday discourses of Mr. Savage, of the Unity Church pulpit in this city, an abundance of fruitful suggestiveness, and he is doing excellent work in brushing away the clouds of superstition and unbelief from the minds of his younger hearers. Among his more recent discourses which contain vital truths of value, is one on "Untinished Things," in which he seeks to reconcile the apparent interruptions in Nature's regular course and laws with the larger truths to whose illustration they continually contribute. He speaks of the innumerable things which we intend to do, and of our discouragement at seeing how many things'we have left, undone. Life's incompletenesses is a theme that weighs heavily

on his thought. It forces him to exclaim on the apparent wastefulness, thoughtlessness, prodigality and capriciousness of the Power that works through and controls the affairs of the world. Why, he would know, was so finely tuned an instrument as this wondrous part created only to be dashed to the ground again? as though, he says, some one should invent a new and wondrous vase. should paint it with marvelous color and delicate taste, and, when it is done, shatter it to fragments: As though one should build a manymost delicate touch in every key, and then smite it with heavy, eareless hand, and turn all its divine possibility into silence, or discord worse than silence. Only now and then are there lives that seem to us rounded and finished. It seems THE NEW ENGLAND NEWS COMPANY, hardly anything is finished; so that in the inanimate world it is the same as in the realm of

human life. In order to illustrate and emphasize the lesson which he derives from this state of things, otherwise past our finding out in respect to their meaning, and to impress upon us the single and simple duty of attending faithfully to don" was announced as about to favor the peothe duties of to-day, leaving those of to-mor- ple there with a ." Religious Illustrated Lecrow to take care of themselves, he presents the ture" - whatever that may be - his great(?) following case: "You are out in a ship at sea. You are not obliged to reach the harbor, at | ing by the presence of "three of the best meleast until you get to it. But you are under diums in the world, including the celebrated obligation to keep the ship in order, the deck Annie Eva Fay, of London, Eng." Our corwashed down, the rigging everywhere taut and respondent states that, his suspicions being in its place, the boats ready to lower in case of need, the men at their stations, the sail proper- | the place packed at a high price of admission, ly set, the rudder held in its place, and the ship | and was totally disgusted with what he witnesspointed toward the harbor."

travel. And the master-builder points to the says, That is the element in which this ship is read." He concludes his letter as follows: built to find itself mighty and fulfill its career, You go into a hot-house, and you see there growing, just developing, a little shrub that you know by its nature, if it attained complete development, would burst through the glassy canony and find its way out into the illimitable air. And you say, Why is this, of such a nature, here in this little crowded, confined place? And the gardener tells you it is only rooting here; it cannot find its complete development in this contracted hot-house: its home is to be the universe; the illimitable sky and every wind of heaven is to contribute to its life and its complete development.

the great poet Goethe, at eighty years of age and with varying success, posed before the pub- test medium, who it is well known to our readcomplete and wonderful so far as he had gone, lie in both characters-is far from desirable. ers has been in New Orleans for some time past. see a man like Newton, talking about himself in his old age as only a little child playing with the pebbles on the seashore, while the illimitable stretches still undiscovered and unexplored before him; when I see a man like Keats going out in the midst of his days, and crying, 'Can this be all?' It cannot be! We are not meant for such sorrow!' when I look upon any incomplete life; and then put that alongside with the faith that we must hold, if we are true, that there is justice, there is love, there is wisdom in the universe and at the belm of affairs—then I feel that we are right in believing that, though now we are the sons of God, and it doth not yet appear what we shall be, we are justified in looking forward to a scene where every faculty shall unfold itself, and the whole life of man shall develop beneath softer skies and in a kindlier air."

"Blow for Blow"-A Creedal "Recount" of the Golden Rule!

As our readers well know, war is now raging in the Transvaal, South Africa, and is looming up to larger proportions day by day. We do not intend to speak of the matter from a political point of view at this time-although as a citizen of a free republic we naturally find it impossible to deny that our sympathies are strongly with the braye Boers who are continuing in this year of grace a struggle for independence which has been bequeathed to them by their forefather Hollanders.

But this is not the point on which we now desire to speak. We wish to record the fact that in this strife, as in that with the Zulus, the element of religion has been called into the arena by the English missionaries and churchmen in a manner which is anything but reputable to it, to say nothing worse. In this opinion we are far from alone. Not many months have elapsed since that outspoken Unitarian publication, the Truth-Seeker, issued in London by the Rev. John Page Hopps, indignantly con-demned the practice of encouraging young ladies to sing religious hymns at the exhibition, by a former officer of the British army, of bloody scenes in the Zulu campaign. Other periodicals have followed in the train of this magazine, and now to the list of these protesters against the defilement of man's highest sentiments—to the expression of which what is currently known as "religion" is conventionally regarded to be the vehicle-we may add the name of The Port Elizabeth Telegraph, of South Africa (and published not so very far from the seat of war). The editor of that paper, having evidently been in this regard in the condition of the long-suffering camel for some time, now breaks down under a "poetical" retroversion of the Golden Rule, which he has encountered, and vents his indignation in the following stingingly sarcastic rhetoric:

"The disturbances on the frontier have given creation to an entirely new arrangement—the war sermon. No body of volunteers above a dozen in number—no troop of burghers numerically in excess of a score, are now allowed to depart

for the field without the public infliction of a war sermon. We hope war sermons do good. Some that we have heard sounded bloodthirsty We read that the 'war sermon' at Beaufort West terminated with a piece of poetry which we are assured the preacher 'made all out of his own head.' The last four lines of this gentleman's war Ode are:

** But if men say or do to you That which is neither kind nor true, Take a good stick and say to men, Don't say or do that same again.' A contemporary calls these lines 'stirring.' Possibly so. Bile-stirring!"

The editor, then, by implication at least, unites with other reflecting minds, in demanding what possible connection such bloodthirsty sentiments - and their public rehearsal - can have with the mild and brotherly teachings of him upon whose doctrines the Christian establishment claims to be founded. And we are obliged frankly to confess that, looking at the subject from this distance-or, for that matter, from any other-we cannot see! It is, however, patent to our mind, as also to those of thousands to-day, that creedal Christianity is, by the influence of such preachers as the one noted by The Telegraph-and the corresponding practical response to their teachings on the part keyed organ, tune it most carefully to the thinking portion of mankind; and that the me failure. It is apparent from recent events tion whatever, in reason, with the Christ-Spirit his point of view, "a flood of iniquity," with of Love whose mission is "not to one sole race" but to all the world, and whose second advent at this modern era is significantly marked to all the same in the ordinary method of nature; who will make the slightest effort to read the signs of the times!

At their Old Tricks.

A correspondent writes us from Lincoln, Neb., Jan. 20th, inclosing a flaming hand-bill wherein the (presumably) eloquent "C. C. Bradpowers as a speaker receiving additional backaroused, he went to the hall to attend, found ed. He supports his assertions by slips cut The concluding paragraph of this discourse de- from the Lincoln papers, in which the performserves to be reproduced as it was spoken. Says ance() (the principal actors in which left the the speaker: "You go into a ship-yard and see city next morning), is denounced-one of them a ship upon the ways, and you say to the mas- declaring the "show," "we say show, because ter-builder: What is this, and why are you build, it was nothing more than a fifth-rate sleight-ofing such a thing here upon the land? What hand show, and a mighty poor one at that," to power is to propel this over the land? It does not be "the worst fraud ever perpetrated upon a seem to be adapted by its shape, either, to land | Lincoln audience," and the other ejaculating "Respectable Spiritualist papers, look after the blue waters; and far outside the harbor, and itinerant Braddon and Fay "-and asks us that beyond the meeting of sea and sky on the verge | we warn our patrons against these precious of the horizon; and talks of the cities and civ- philanderers, "so that they may be warmly ilizations on the other side of the world; and received in other places where the Banner is

"We have been blest with several 'exposures here. The mass of the people are so ignorant of Spiritualism they are easily imposed upon, and are ready to believe the most ridiculous lies and misrepresentations. A reliable test medium would do good-Kere.'

We cheerfully comply with his request, although to do so would almost seem a work of supererogation, so frequently and repeatedly hibitors who, conscious of having but little if have we, during the last fifteen years, referred to the sinuous and tortuous windings of these public, seek to avail themselves of the good repparties, in their efforts to obtain the funds of utation of others for that purpose. We lately an unsuspecting public. Upon the best evidence we have, "C. C. Braddon" is no other name of Mr. Colville of this city. Information than II. Melville Fay, whose renown either as a comes to us now of a similar move on the name "And so, when I see a character like that of medium or an exposer-for he has alternately, of Mr. Charles H. Foster, the world-renowned prevent his operations in England by publishing a column article explaining his career in this Foster, the celebrated medium of Boston," addcountry, and he returned to America without ing: "Mr. Poster has been giving his seances the golden harvest he contemplated reaping. Later on, he visited Great Britain again, andthe friends there having forgotten him, or being dazzled perhaps by the brilliant manner and marked dexterity of his petito spouse-was able to occupy for a time quite a prominent position. The less said of his finally leaving that country the hetter; but for himself or Aunie Eva Fay to "hail" from London, is only of a piece with their usual effrontery. We advise the Spiritualists everywhere to give the "C.-C.-Braddon-Annie-Eva-Fay" combination a cold shoulder whenever it makes its appearance in their midst.

Onset Bay Grove Association.,

The annual meeting of this prosperous Association of Spiritualists was held in Boston on Wednesday, Jan. 12th. An unusual interest was manifested by the stockholders, ninety-six of the one hundred shares being represented in person or by proxy. The report of the Treasurer, W. W. Currier, Esq., of Haverhill, will be found in another column. It appears from this report that the Association is entirely free from debt-During the past year it has built four cottages for camping purposes; rebuilt the auditorium, giving a seating capacity for about twenty-five hundred persons; also built a new speakers' stand, one of the handsomest and most convenient structures of the kind in New England; and a fish-market. Cottage building the past year has been all that could be expected, the names of twenty-two persons being given in the report who have signified their appreciation of Onset Bay Grove as a summer resort by building cottages.

The idea of a home for mediums, recently proposed through the Spiritualist press, has already taken form at Onset through the generosity of Maj. T. B. Griffith, of Carver. A building was erected last year for the free occupancy of mediums, and those desiring such a home through the summer months should correspond with him.

PROF. F. W. NEWMAN, speaking of vaccination, says: "I have seen an infant miserably perishing from erysipelas induced by the surgeon's puncture, and the mother wasted by watching day and night over the babe's agonies." Regarding a law making vaccination compulsory he affirms: "As an Englishman and a man of common sense I deplore and denounce this tyrannical, this usurping law. To forbid perfect health, as the law does, I hold to be beyond the legitimate power of any legisla-

The Message Department-sixth page present issue—has much that is of interest and cheer embodied in the communications of the spirits manifesting. Spirit Dr. Henry Clark gives some excellent medical advice, which is worth retaining in the memory.

A Prophecy Unfulfilled.

In a valedictory address delivered at the University Medical College, Burlington, Vt., June 2d, 1854, S. W. Thayer, M. D., a Professor of Medicine in that institution, said:

"Although the country is flooded with Homeopaths, Hydropaths, Thomsonians, Botanics, Eclectics, Electricians, Analytics, Biologists, Indian Doctors, Female Physicians and a host of others of the same category, who accommodate themselves to the prejudices and peculiarities of the people, it is by no means to be found that the Regular Physician will ever want for employment. No more false doctrines and running after strange gods to day than a century ago. It is true that the magic power formerly vested in the hands of royalty and the seventh son of the seventh son is now possessed by a band of Spiritualists and sleeping maidens, and the mysterious virtues of the mould accumulated upon the dead felon's brow are_transferred to infinitesimal doses. A century hence these will have passed away, and only found, like Perkins's tractors, amongst the cast-away rubbish and trumpery, and their place occupied by something equally ridiculous to tickle the fancy of the gaping multitude. No impediment to the progress of the Physician are the false doctrines of the times; more frequently they contribute to its advancement, and place within his reach advantages to be gained by no species of argument or exercise of reason."

If Dr. Thayer's success as a physician has been no better than his success as a prophet, of the laymen—rapidly losing the respect of the his life has, in that particular, been a lamenta-Jesus" of the Church Militant has no connec- that those whom he names as constituting, from that "host of others" which he sees with his oblique vision, but which his pen fails to pinion, have, notwithstanding his declaration to the contrary, put the "regular physicians" to some anxiety in regard to a prospective want of employment; and has driven them to implore legislative protection against their more successful 'irregular" rivals in many States of the Union. And furthermore, it is evident that the powers vested in the "Spiritualists and sleeping maidens" are not yet to be found as parts and parcels of earth's "cast-away rubbish and trumpery." nor is there much prospect that they will be in order that "it may be fulfilled" as

spoken by the mouth of this Alionathic prophet. We will give Prof. Thaver credit for the enunciation of one solid truth in his remark: "False [i.e., not "Regular"] doctrines contribute to the advancement and progress of the physician; and -[it may be truthfully interpolated, really 'against his will"]—place within his reach ad vantages to be gained by no species of argument or exercise of reason." Fortunately the world is rapidly opening its eyes as to who are the propagators of and what truly constitute "false doctrines"; and on account of its doing so the advantages, pecuniary and otherwise, to the regularly ordained physicians are not so great as formerly, and the patronage of the public is diverted into other channels.

Lake Pleasant Camp-Meeting Association.

By reference to the third page of the present number the report of Mr. J. H. Smith, Scoretary of this useful organization located in west ern Massachusetts, will be found. Reference to the document will demonstrate that the affairs of this important enterprise are in a highly flourishing condition.

The constructive use of the name and fame of prominent mediums appears to be the newly adopted order of proceedings by some exany merit of their own to commend them to the at New Orleans the past three months to large houses." Upon which the New Orleans Pica yune, whose editor is evidently conversant with the facts in the case, cleverly punctures the nice plan of him of Pensacola, by remarking: "The people of New Orleans will wonder who this J. Foster is, that has been giving spirit séances with materialization, etc., to large houses in their midst unbeknown to them. Will the Adrance explain about this celebrated medium, whom nobody here seems to know?"

Our friend and correspondent, Judge A G. W. Carter, in detailing some personal reminiscences of Sothern, the actor, who has so recently passed on, says that he (S.) was a most remarkable physical medium; that he used to sit as a medium for a special circle of people in New York, and his manifestations were most remark able. They included writing with ink; spirit hands, the finding of lost articles, etc. "Matilda Heron told me," says the Judge, "of being present at one of these and receiving a spirit-letter with a drop of blood upon the first page, which circumstance very much affected her, causing her no little alarm." After Sothern went to London, however, in "Our American Cousin," finding Spiritualism unpopular, he published denial of the fact that he was a medium. It is Judge Carter's opinion that Sothern was aided on the stage by spirit-intelligences having kindred tastes with his own.

III MENIAL ANONYM.-Last week we received a dainty box, enclosing some fine cake of the wedding variety. It also contained a notice of the formal union in marriage of a lady and gentleman; but the party sending it omitted to sign any name as authority for its publication and as it is one of the regular rules of journalism that no attention be paid to anonymous contributions, we ate the cake in silence, and placed the notice on file for publication when it should obtain an endorser. If the person who wrote this notice will forward his or her name to this office as a sponsor for its reliability, we shall be glad to print the account at once.

OUR LITTLE ONES for February, issued by the Russell Publishing Co., 149A. Tremont street, Boston, is a good number of an excellent magazine, of which the children-who-may peruse it cannot help being fond. "What the Snow Birds Said" is the frontispiece, many other engravings being also given; "A Study in Black and White" is well achieved; and "Grandma and Little May," "Two Cherries," "The Mice in a Robin's Nest," etc., may be noted as among the chief attractions of the number. See announcement of terms of subscription, etc., in another column.

The Spiritualists' Union of Beverly, Mass., holds/its meetings every Sunday at 2:30 and 7 P. M. G. P. Dole, President; Gustavus Ober, Treasurer; E. T. Shaw, Secretary.

A Just Statement.

The Spectator, London, in the course of a review of Zöllner's "Transcendental Physics" and works of a like class, says:

"We are bound to treat such evidence with courtesy and respect. There can be no doubt that these men believe that they saw what they say they saw. By long practice they have been trained to exclude the possibility of error in trained to exchine the possibility of error in experiments, and we must assume that they took the usual precautions, as they say they did. . . . We have to deal with the phenomena—not at present with any theories about them, and only premise that we are not justified in treating them otherwise than as appearances which have the full testimony of experienced and competent observers."

Quoting which, the new Spiritualist journal, Light, remarks:

Light, remarks:

"This is fair and courteous treatment, and, if it be pursued, we have little doubt that the old bad method of stabbing a new and possibly unwelcome subject with a sneer, or burking it by angry declamation, will soon be numbered with the methods of the past, unfit for modern use. There have been various indications of late that Spiritualism, weighted as it is in so many ways, is mastering projudice by sheer force of its facts. A happy augury for the New Year!"

Contributions for the Mediums' Home.

Since the announcement in our columns a short time since of the receipts in aid of the Mediums' Home, amounting to \$262,74, we have received from Charles S. Kinsey, Secretary of the Association, an acknowledgment of further receipts during the week ending Jan. 8th, \$13,00, making the total amount \$275,74. We regret our inability to give the names of the donors for want of room, but those interested will find them in Mind and Matter. Let the good work

We are in receipt of the second number of the new English Spiritualist journal, "LIGHT," and are gratified to see that it fully sustains the elevated tone and line of advocacy initiated in its first issue. Among its leading articles are, "The Prophecies for 1881," "Six Months with the Spirits, by a Swedenborgian. "Mistakes of Spiritualists and Investigators. by Morell Theobald," and "A Seance with the Duke of Cumberland, by W. Eglinton." In "Notes by the Way," it alludes to a remarkable paper on "Invisible Beings," that appeared the previous week in the Nonconformist, remarking that "its appearance in the columns of that very orthodox journal is certainly a sign of the times."

Rev. W. R. Alger's discourse last Sunday, at the Parker Memorial, on the "Connection of Personal Improvement and Public Reform," was a capital production, and listened to with profound attention by a numerous and apparently highly appreciative audience. Here is a fair specimen of the learned speaker's remarks, the sentiments of which are similar to those enunciated by every true Spiritualist: Those who practice the precepts of Jesus, and reproduce his example, will hold the standard of the gospel front to front with all social iniquities, and apply its principles, till the monster wrongs which yet lair in our civilization are bahished."

The 144th anniversary of Thomas Paine's birthday occurs on Saturday, the 29th, and preparations are completed for its observance in this city. On that day a business meeting of the Paine Memorial Corporation will be held at 11 o'clock. The celebration will take place in Investigator Hall the next day, Sunday, Jan. 30th, at 10:30 A. M., and continue forenoon, afternoon and evening. The meetings will be free, and the exercises will consist of brief addresses, vocal and instrumental music and recitations. On the evening of the following day (Monday) the celebration will close with a Grand Ball, in Paine Hall.

Rev. Dr. Bartol, last Sunday, discoursed upon "The Responsibility of One Person for Another." He said it was our duty to teach others by our good example, cautioning his hearers against the evils of temper, previshness and kindred vices, which are as dangerous to the soul as are sewer gas or contagious diseases to the body. And he might have added, with great propriety, that the besetting sin of the present age is the tongue of the slanderer, the vileness of which is alike deleterious to the welfare of youth and age. It is the worst nuisance our civilization tolerates, and should be frowned down by all decent people.

Warren Sunner Barlow's superb volume, THE VOICES," has reached a new editionshowing the hold the work has obtained on the popular estimation. The same author has also written a poetic brochure of some twenty-three pages, and entitled "Orthodox Hash, with Change of Diet," which Asa K. Butts, of New York, has put to press in good style. By reference to a business announcement made in another column, it will be seen that Colby & Rich, 9 Montgomery Place, Boston, will furnish a copy of this new pamphlet free to any person ourchasing or ordering from them a copy of

Attention is called to the original poem entitled "The Crossing of the Ways," (second page,) which is contributed to these columns by E. R. Place, a life-long laborer in the field of reform. We think, on perusal and reflection, that our readers will agree with us when we affirm that the practical life-lessons, and the clear-cut apothegms to which it gives expression, would be in every way worthy of the pen of Pone.

Dr. H. B. Storer, of Boston, lectured Sunlay afternoon and evening, Jan. 16, in Manchester, N. H. His theme in the first instance was The Practical Value of Spiritualism," and in the second "Man's Relations to the Soul of the Universe." Large and appreciative audiences assembled to listen to his remarks, and his engagement on that occasion is regarded by those making it as a pronounced success.

3. Simmons informs us that Dr. Slade has been in Washington, D. C., since Jan. 10th, and that quite an interest is being awakened in that city. It is intimated that Dr. Slade may spend a few days in Baltimore before returning to New York.

James A. Bliss, 713 Sansom street, Phildelphia, has issued a Catalogue and Price List of all the spiritual and liberal books and pamphlets published in the United States, copies of which will be furnished free to all applicants. Address as above.

Our spirit friends say that this is a good season of the year for harmony to prevail in our ranks, and they pray that its blessed influence may pervade each soul.

Ks The price of Mrs. Maria M. King's new work, "Real Life in the Spirit-Land," has been reduced. See fifth page.

BRIEF PARAGRAPHS.

The Banner of Light published, three weeks ago, a report in full of Rev. Mr. Mountford's remarks on the occasion of the funeral ceremonies over the remains of our dear personal friend and active worker, Epes SARGENT, which report was carefully revised before publication by Mr. Mountford hiniself.

An appalling accident occurred on the New York, take Erie and Western Railroad on the 23d inst., just west of Tloga station, by which five persons lost their lives. The smash-up was caused by the breaking of a driving axle on the engine, when the broken cars took fire and consumed the imprisoned victims.

As a rule, the Scotch people detest Imperialism, and are anxious to see consolidated in France a thoroughly representative Republican Government, as they feel assured that thereby the happiness of the French people and the peace and prosperity of Europe will be best secured.—The Scotsman.

Burglaries hereabouts in the night-time are becoming altogether too frequent. On Sunday evening last a dwelling house was boldly robbed in the Highlands. The law against house burglary is not half strict enough, and it seems to us that the Legislature should make the penalty ten times as severe as the present law inflicts. This matter should be attended to without delay.

Dr. Charles Havenny, a prominent physician of Milwankee, put an end to his earthly existence by adminstering to himself two ounces of chloroform. We believe this is the first case on record where a doctor took his own medicine. If they would only all do so !—The Great West, Denver, Col.

The Cochituate water-supply for this city is unquestionably impregnated with and made filthy by decomposed fish and cels that have been forced into the water pipes. Nothing more, nothing less, scientific experts to the contrary notwithstanding.

TOOTHACHE DROPS.—Powdered gum camphor, one ounce; chloral hydrate, one ounce. Inb them together in a Wedgewood mortar until they liquify. Apply to the cavity on a small piece of cotton.—Nelson's Hand Hook of Private Formulas. ON A PRINTING HOUSE.—The following lines are

from the "Divine Fancles" of Francis Quarles, first published in 1632:

The world 's a printing house;
Our words, our thoughts,
Our deeds, are characters of
Several sizes;
Each soul is a compositor,
Of whose faults
The Levites are correctors;
Heaven revises;
Death is the common press,
From whence being driven

From whence being driven. We're gathered sheet by sheet, And bound for heaven.

Rev. E. N. Packard, a Congregational minister, says there are 526 Orthodox Churches in Massachusetts, the head-centre of Orthodoxy, in 200 of which there was not a single addition made in 1879, and in all of which there was an increase of only 160! He attributes the cause to "death and the devil."

Two country fellows stop before the window of a hat store, and view with admiration a hat having a little mirror at the bottom. "Why do they put a looking-glass at the bottom of the hat?" asked one. "So the man who buys it can see whether it fits him," replied the other.—Paris paper.

Brick Pomeroy's new paper, The Great West, printed in Denver, Col., is all that its name implies; and any one having a desire to know more of the region wherein it is published, cannot find better means of information than those furnished through its columns.

The latest accounts from South America set forth that after a sangulnary conflict at the Pass of Lyrin, before Lima, the city surrendered to the Chillans; and the fall of Callao speedlly ensued. Peru, with its principal cities in the hands of its enemy, its army demoralized and its credit gone, now lies prostrate at the feet of Chill, and the war is without doubt at an

The shovel brigade was out in full force in Boston last Sunday.

MODERN CREEDALISM. MODERN CHEEDALISM.

Lot Ceremony leads her bigots forth,
Prepared to fight for shadows of no worth;
White truths on which eternal things depend
Find not, or hardly find, a single friend;
As soldiers watch the signal of command,
They learn to bow, to kneel, to sit, to stand;
Happy to fill religion's vacant place
With hollow form, and gesture, and grimace.
—[Cover

The more honesty a man has, the less he affects the air of a saint; the affectation of sanctity is a blotch on the face of plety.

Dr. J. R. Buchanan, of New York, is rather sharpramuses. Here is what he says: "Unfortunately in reference to new sciences and discoveries, the ignorant and inexperienced are often very presumptuous in undertaking to teach the public, and the general ignorance of the public on such subjects is so great that a dogmatic and pretentious ignoramus [Dr. Beard, for instance II is as apt to be respectfully heard as a scientific expert, especially when he takes the skeptical side and flatters the prejudices of ignorance and bigotry!'

For as in the days of winter,
When the snow drifts on the hill,
Some birds in the air will flutter,
And warble to cheer us still:
So, if we would hark to the music,
Some hope with a starry wing,
In the days of our darkest sorrow,
Will sit in the heart and sing,
——(Phebo Cary).

The following contains all the letters of the alpha bet: "John P. Brady gave me a black walnut box of quite a small size."

A correspondent writes: "These are 1 erilous perl helfon times"-and so it would seem, if the railroad accidents, shipwrecks, vast areas of storms, etc., now reported on every hand, are taken into account.

Death is not the cruel monster that we deem him. He is one of God's brightest angels sent from heaven to bring home some loved one of earth. So bright are his robes that their glare would blind us were they not covered with a sable mantle.—Church Union.

A BOOK OF CHOICE CHOCOLATE RECEIPTS Will be sent free, on receipt of a postal card giving your address, by Walter Baker & Co., Chocolate Manufacturers, of Dorchester, Mass., who have just entered upon the second century of their business career.

The Truth Plainly Stated.

In the course of remarks upon Prof. Zöllner's "Transcendental Physics" in Freethought, published at Sydney, Australia, the writer, E. Cyril Haviland, says:

"When we see the names of such men as Robert Hare, M. D., William Crookes, F. R. S., Cromwell Fleetwood Varley, F. R. S., C. E., E. O. Cox, Sergeant at Law, Prof. Zöllner, Capt. Burton, Alfred Russell Wallace, Lord Lindsay, Dr. C. Boutlerof, Epes Sargent, Eugene Crowell, M. D., Judge Edmonds, Col. Sir William Topham and the selections of the Computer of the Comput M. D., Judge Edmonds, Col. Sir William Top-ham, and the scientists composing the Commit-tee of the Dialectical Society, attached to care-fully prepared statements that psychical phe-nomena do take place under the most severe test conditions, does it not strike every intel-lectual man as a self-willed ignorance, and not only that but as an insult to the men who have investigated, and know the result, that certain other men who, in many cases, have not half the scientific qualifications of those they oppose should give them the lie direct, and say they are wrong, and they do n't know what they are talking about?"

The Twelfth Annual Convention of the New England Labor Reform League meets in Science Hall, 712 Washington street, Sunday and Monday. Jan. 30th and 31st, day and evening. A. H. Wood, A. D. Wheeler, J. M. L. Babcock, J. H. Swain, E. H. Heywood, and other speakers expected.

You can learn Guitar Accompaniments instantly for Violin Music and Singing. Circulars. Address New Method Co., Crestline, O.

Epes Sargent.

BANNER

To the Editor of the Banner of Light: The departure of our eminent friend and brother, Epes Sargent, calls for a tribute of respect to his memory from every Spiritualist throughout the country, who fully appreciates the labors performed by him for the cause of truth while in the form. I feel, therefore, not only to express my own feelings of sorrow for the loss of this bright light from our midst, but to forward the same sentiments from the Spiritualists of this city, many of whom, though not personally known to Mr. Sargent, were well acquainted with his works and writings through the Banner of Light, and other spiritual publications. While we may feel to mourn the absence of his visible form, we may at the same time gladly view the life he lived on this plane, and recognize his influence as still active among us. A grand and noble character is the greatest and most enduring monument a man can leave behind him.

Although not personally acquainted with Mr. Sargent, I knew him as a writer to be a man of great ability. As an expounder of the truth of our beautiful philosophy he stood in the front rank, and I realize the fact that when his opinion was solicited, he always gave it in a hold and earnest manner. In this age of the world, the commencement of a new era, we need a host of such men as Epes Sargent. We need men who are not only able to expound the cause of truth for humanity's sake, but who also are independent enough to boldly present to the people of earth any new revelation, from whatsoever source it may come. One by one these great men pass away from our vision, but their labors are to be resumed. "He has gone to return again." He has left a work unfinished which he himself must return to complete. The attractions of earth, the love for those left behind, the great and responsible duties imposed upon them, bring back these great workers, and from time to time we have the pleasure of receiving from them messages of love and gems of truth which tend to elevate us to a higher position in this life, and prepare us for that which is to come. True, we feel sad when they become divested of their earthly garment; we would have them remain longer, but nature has a duty to perform; the change must come at its proper time. Yet how thankful we should be that we are able to fully realize the fact that though they depart from us, they have the power to come back again. There is nothing in this life so invigorating to the human soul as this thought. It is the foundation of our brightest hopes.

I hope Mr. Sargent will be inclined soon to return to us, and give us a message through the Bunner of Light regarding his new abode. Let us try to follow in his footsteps, and show our appreciation of his character by carnestly advocating those grand principles which he helped to establish among us, so that when he returns. mingles with his friends, and looks over the field in which he labored, he may see that his work on earth was not performed in vain.

Yours in truth and harmony, M. J. VIEIRA, President First Society Truth Seekers.

Indianapolis, Ind., Jan. 13th, 1881.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meet in this hall, 176 Tremont street, every Sunday at 10½ A. M J. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The public cordinly invited. F. L. Union, Conductor. Berkeley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sinday at 1019 A. M. and 3 P. M. Vesper Service first Sunday in every month, at 7. P. M. The public cordially invited. President and Lec-turer, W. J. Colville.

turer, W. J. Colville.

III: Innet IIIII.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 73/17. M. Regular fecturer, W. J. Colville.

Engle III.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ F. M. Excellent quartette singing provided.

College Hall.—The People's Spiritual Meeting (formerly held at Pythlan Hall) is removed to this hall, 3 Essex street, second flight. Services every Sunday at 10), A. M., and 2½ and 7½ F. M.

A. M., and 2% and 7% P. M.

**Ladies' Aid Parlor, "The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, 718 Washington street, overy Friday afternoon and evening, Business meeting at 40 'clock, Mrs. A. A. C. Perkins, President; Mrs. H. W. Cushman, Secretary.

Peinbroke Rooms, 91 Pembroke street.—W. J Joiville holds a public reception in these rooms every Friday it 3 P. M., and lectures on "Royelation" at 8 P. M.

Chelsen.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ r. m. in Temple of Honor Hall, Odd Fellows' Building, opposite Belliugham Car Station, in the afternoon, conference; evening, W. J. Colville will occupy the platform.

In this connection we wish to tender the thanks of our Lyceum to the friend from Cincinnati, Ohio, for his donation of money. May the angels bless all such. The ladles connected with the school will hold an entertainment at New Era Hall on Friday evening, the 28th inst., for the purpose of enriching their treasury for the object of relieving the wants of the needy. As this is their first call for aid we trust the hall will be filled.

be filled.
Sunday next closes the engagement of Miss Lizzle J.
Thompson, and we trust a large audience will be present.
J. B. HATCH, JR.,
Sec'y Shawmut Spiritual Lycoum.

Boston, Jan. 24th, 1881.

Roston, Jan. 24th, 1881.

PAINE HALL.—We could be blessed with no finer day than was last Sunday, and the friends of the cause appreciated it, as was manifest by the attendance at Paine Hall. The smiling faces reflected what came from above us in spirit, and all felt its baptism. We are growing spiritually, week by week, and the seed being sown now cannot but germinate, flower and bear fruit in the future which will gladden all hearts and make the world better.

The exercises were unusually interesting, and the little ones did themselves great credit. A duet (vocal) by Misses May Waters and Jennie Smith was most excellent, and spoke well for the excellent training given them by Mrs. Endicott, our planist; recitations next followed with a song; a reading was given by the Assistant Guardian, Miss Helen M. Dill; recitations by Sadie Peters, Arthur Lane, and another by Lizzle Cook came next; plano solo by Emma Bell; recitations by Sadie Peters, arthur Lane, and another by Lizzle Cook came next; plano solo by Emma Bell; recitations by Sadie Perkins, Emma Higgins and Flora Frazier. The orchestra gave a good selection, and this portion of the exercises closed with a fine reading by the Conductor. The calisthenics were led by Mr. Union and Miss Dill. Singing by the school followed, and after the Target march the session closed.

A notice was given of the children's fair, which is to be held Feb. 15th, 16th, 17th, at the Ladles' Ald Parlor, 718 Washington street. F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1, 1
Sunday, Jan. 23d, 1881.

College Hall.—The meetings last Sunday were

well attended and full of interest. Eben Cobb gave us two inspirational discourses on this life and spirit-life, and was listened to by an intelligent audience. Following each discourse Mrs. Bray, of Charlestown District, gave several recognized tests. In the evening a conference was held; remarks by Dr. Phillips, Dr. Wilson and others.

B. C. P.

OF LIGHT.

Brittan's Secular Press Bureau.

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A Most Generous Proposition.

Dr. J. V. MANSFIELD, of world wide reputa-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 scaled letter, to

The scaled letters will be answered at the The sealed letters will be answered at the carliest 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. S. B. Brittan,

Movements of Lecturers and Mediums.

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

W. J. Colville will hold a public reception at 91 Pembroke street, Boston, Friday, Jan. 28th, at 3 P. M., and lecture on the 14th chapter of Revelations at 8. On Sunday, Jan. 30th, he will conduct both services in Berkeley Hall. At 10½ A. M. the subject of discourse will be "The Mystery of Sleep?" At 3 P. M., six subjects presented by the audience. He will deliver an inspirational lecture in Albion Hall, Wakefield, Mass., on Wednesday, Feb. 2d, at 71/2 P. M.; subject to be chosen by the audience. Answers to relevant questions and impromptu poem to follow the lecture.

C. B. Lynn is addressing large audiences in Rand's Opera House, Troy, N. Y. During February he will speak in New York City.

Dr. Abbie E. Cutter, the well-known lecturer upon physiology and hygiene, recently delivered a course of lectures in Springfield, Mass. She contemplates a tour South.

1. P. Greenleaf will speak in Sutton, N. H., Jan. 30th in Meriden, Conn., Feb. 20th and 27th. He would like to give evening lectures in the vicinity of Sunday engagements, if called for; and is ready to make engage ments with individuals or Societies.

Mrs. Abbie N. Burnham speaks for the East Braintree, Mass., Society on Sunday, Feb. 6th.

Dr. L. K. Coonley delivered two lectures last Sunday for the Society in Worcester, Mass., to good audiences. The management seems to be prosperous. Sunday, Jan. 30th, he will lecture at 2 and 7 r. M. in Wilder's Hall, North Schuate, Mass., in connection-by way of illustration of spirit power-with Keeler and Ackerly. Address 9 Davis street, Boston.

Mrs. F. A. Logan, inspirational speaker, is now to cated at 224 First street, Portland, Oregon.

Mrs. A. E. Cumingham, the platform test-medium, es very ill at her residence. No. 6 Bond street, Lynn

Capt. H. H. Brown had a most successful engagement at Worcester Jan. 9th and 16th, and supplied his own platform at Willimantic Jan, 23d. He was at Danfelsonville, Ct., Jan. 19th, 25th, 26th and 27th. Speaks at Willimantic the 30th; at Meriden, Conn., Feb. 6th and 13th, and would like engagements in Western Connecticut or Eastern New York, week days in the first half of February. Address him at Willi-

Boils, Pimples, Freckles, Rough Skin, eruptions, impure blood, Hop Bitters cure.

RETAIL AGENTS FOR THE BANNER OF

EXIGHT.

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leasant street). LDT HER W. BINBY, 2167 Washington street. T. F. W. HTT. 235 Tremont street (corner Ellot). G. G. W. HEELER. Boston and Maine Dépôt, Haymar-

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Children's Progressive Lyceum No. 1,
Sunday, Jun. 23d, 1881.

College Hall.—The meetings last Sunday were

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After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule,

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CONTENTS.

CONTENTS.

CHAPTER I The Experience of an Unknown One.

11—A Mother's Story.

111—Children in the Spirit-World.

112—A Chapter in the Spirit-World.

113—A Comeil of Ancients.

114—Court in the Lite of a Poet.

115—Chapter in the Lite of a Poet.

115—Chapter in the Lite of a Poet.

116—Chapter in the Lite of a Poet.

117—Courtship and the Department in Spirit-Land.

118—Courtship and Marriage in Spirit-Land.

118—Courtship and Marriage in Spirit-Land.

118—Courtship and Marriage in Spirit-Land.

119—Chapter in Spirit-Life.

119—Chapter in Spirit-Life.

129—Chapter in Spirit-Life.

139—Chapter in Spirit-Life.

149—Chapter in Spirit-Life.

140—Chapter in Spirit-Life.

150—Chapter in Spirit-Life.

160—Chapter in Spirit-Life.

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into the conclusion of the serious overpl brease of absolate necessity. The positional under the above leading indicate that spirits carry with them the characteristics of their
earth-life to that beyonds whether for good or evil—consequently those who jass from the earthy somes in an wholevelocal state, eventually progress to a ligher condition.
We ark the reader to teceive no decidine put forth by
spirits in these columns that does not comport with his or
her revects. All express as much of truth as they perceiveno more.

ner reven. Array:

A \(\tilde{\rho} \) It is one crutest desire that those who may recognize

A \(\tilde{\rho} \) It is one crutest desire that those who may recognize
the mess; resoft their spirit-theods will verify them by interrating us of the thet for publication.

B \(\tilde{\rho} \) As our angel visitants desire to behold natural flowers
upon our Circle-flootin table, we solicit donations of such
trought the triends in earth-life who may beet that it is a pleasaare to place upon the attar of Spirituality their floral offerints. Miss shellarner wiskes it distinctly understood that she

Mass Standarder Wisses at any time; nather does she re-gives no private stillings at any time; neither does she re-ceive visitor on Tuesdays, Wednesslays or Fridays.]

Application of the department, in order to ensure prompt attention, should in every instance be ad-dressed to Colby & Rich, or to Lewis B. Wilson, Chairman.

sages given through the Mediumship Miss M. T. Shellamer.

Scance, Xov. 25th, 1880.

Invocation.

We come to thee, oh our Father, conscious that we comprise a portion of that great and grand family of huncinity of which thou art the head as well as the centre. We know that we may approach thee with considence, feeling that all the wants of our inner life. will be supplied, and that every need will be satisfied in thine own good time; and although darkness may cover the external vision, and we may not see which way to go, still may the song of the soul ever rise upon lony pinlons, and the cry go forth, "Nearer, my God, to thee, nearer to thee," Even though the crown of thorns, and the cross be laid upon, us, still may the spirit rise above all material things, and reach out unto thee, who art the life and the light of all. We ask that thine angelic intaisters may be permitted this hour to send forth the glad tidings that there is no death, but that life immortal awaits every soul.

Dr. Henry Clark.

(To the Chairman: I have been very courtconsly invited to manifest my presence here, and, if I desired, to speak to my friends. I am glad to avail myself of this opportunity. I did not expect to control a medium at a public circle and speak to my friends on earth; but, as experiences very often come to a man which are strange and unexpected, I feel that this will be often dyantage to my spirit. I do not desire to dwell in idleness in the other world. Now that I find myself possessed of capabilities and faculties which may be put to use, and that I may practice as I did on earth-only perhaps in a wiser manner-1 am anxious to learn all that I can of knowledge and gain all that I can of experience that will aid me in performing any work which I deem of advantage to others. It is not a great many months, counting after the manner of earth, since my departure from the mortal form. I was troubled at the last with a difficulty of the lungs. An old-time disease, which has been given a new name, now called pneumonia, attacked my system, and I was obliged to give up the physical body; but I find myself possessed of all the capabilities that I had when in the form, and that I am able to work even better than when on earth. I am now studying the organism of man. I believe that our physicians do not understand anatomy thoroughly; I believe they have not started upon the right course; they do not give the human system that searching investigation which they should. I find that people who are troubled with a

weakness of the lungs can strengthen those ofgans and become almost impervious to the attacks of disease, which even a slight cold seems to entail upon them, if they are only wise. A return close to the side of each dear one and person possessing a pair of delicate lungs should bring my ministrations to their spirits, that a sponge the chest, and back between the shoul- balm of peace, and consolation may fall upon ders frequently with warm, fresh milk, that I them. has not long been taken from the cow. It should be done at night in a warm room, and the body quickly dried. A piece of flannel should be placed across the chest and between the shoulders at night during the inclement season or in damp weather. Such persons should be particular to have their lungs well protected from the cold when out in the open air, and keep their months closed, which is the most important thing of all: for when they admit copious draughts of cold air into their mouths, thence upon the delicate structure covering the lungs, they are acting very unwisely. If they will breathe through the nostrils and keep the mouth closed, they will find themselves less liable to attacks of lung disease. There is a great deal that people should learn-I was going to say the common people, but I mean the people who do not pay strict attention to the simple laws of health, and who, consequently, are always suffering from illness. A good many physicians themselves do not take due care of their own systems; they should never enter a sick room with the stomach devoid of nutriment, for at such times the system is open to absorb those elements which are detrimental to the physical frame. They should always look after their own systems first, then they would be better able to care for others.

'I wish my friends to feel that I am at work, not performing any prodigious labor, but simply striving to learn something more of the laws of nature and the laws of God, that I may be able to apply them first to myself, and then to others. And why to myself first? Not, I hope, from any selfish motive, but because I feel that, in order to benefit others, each one must unfold himself or herself, and bein good working order.

This is a feeble attempt of mine to speak through mortality, but if it gives me the amount of knowledge which I desire concerning the law of spiritual control, I shall rest satisfied, whether my friends are or not. I belonged in Worcester. I am known pretty well throughout that city, and I think my friends, some of them at least, will believe that I have returned. I am Dr. Henry Clark.

John Augustus.

speak in this room, at your last meeting, but I found so many others who were anxious to control, and who, it seemed to me, would receive more benefit and instruction than I should, because they were in need, either of sending out some word of love and greeting to friends, or of gaining some experience for a work which they I do n't feel good, someway, I do n't, mister. I had to perform, that I had not the beart to step in and displace one of them. But I find myself enabled to speak, to-day, without crowding any other soul, and so it gives me exquisite pleasure to say to old-time friends and associates, those who, I feel, still think of me and remember my past with affectionate kindness, that I return to-day and send out my love and greeting. My friends can believe that since I have been in the immortal world; I have not spent People are real kind here. I can go to school, the time in idleness. My work is but an exten-

something that shall be of use. I need not speak particularly of myself, but when I say to my friends that my heart is in my work, and my whole soul seems to pour itself forth in its efforts to do something for others, they will realize that I am as of old.

Oh, there is a great need of workers upon the spiritual side of life as well as on the earthplane. There are many souls in darkness, bowed down by conditions which degraded them on earth, and which cramp their spiritual power in the other life. Teachers go forth and take them by the hand and strive to draw them upward, and implant in their souls the knowledge that there is hope for them; that there is a better life for them to live; that they may become pure and good and worthy. Friends, you have no idea of this stupendous work; you cannot realize how many souls are continually passing out who were cramped upon earth, and, through ignorance, erred, dld not live in accordance with the laws of life, and, consequently, are warped and distorted when they come to us in spirit-life. They need to be rounded out, polished and brightened for the higher life. Many, many of us are working as missionaries in the realms of spirit-life, striving to perform some deeds which will be of benefit to others. And still these unfortunate ones come over, still they press into the other life. Some are earthbound and cannot get away from earthly scenes; and then we are obliged to come down to this sphere and work to uplift them.

Your courts, your houses of justice are thronged with spirits who, when in the mortal flesh, have been at these places for some misdemeanor, and there they seem to be attracted back. Your prison houses are, at times, thronged with spirits, who, when in the mortal flesh, were confined therein; who are tied, as it were, to the old places, and we are obliged to come, and, with a strong spiritual influence, seek to sever the conditions which bind them here. We seek to teach them of the higher life which is before them, since they cannot, of themselves, realize there is anything better or brighter. When they begin to throw off the old conditions and to aspire heavenward, to feel they must reach for something that is better, then the work is comparatively easy. Although it is a work of years, yet every effort made to throw off some bodily-clinging condition of earth, and every desire born within the soul to live purer, creates a new mantle of light which enwraps the spirit. Thus the time comes to every one to pass beyond earthly conditions, break away from the result of those experiences which bind them to earth, and themselves become missionaries of light to those in darkness.

I feel that sometime I may come again, and perhaps speak more clearly. I wish my friends to know there is a grand work to be done. We ask their cooperation; we ask that they will go forth one by one performing whatever little kindness they may, not scorning the degraded and the debased, but feeling they are human creatures, in need of assistance, and that perhaps they may extend to them the hand that will help them upward. There are none so degraded but what they can be saved; there are none so vile they cannot be reclaimed, and the lily of purity within allowed to germinate and blossom. John Augustus.

Séance Nov. 30th, 1880. Evelyn T. Chandler.

A yearning desire presses upon my spirit to send forth through mortal lips tidings of the angel-world. I have never before returned in this way. I would have my friends know and realize that their loved dead are not lost, are not separated far from them even; that I can

As I passed out from the material body, and felt myself growing strong and free, felt all the heat and fire pass away from the brain, and knew myself conscious of my surroundings both on the material and spiritual side, I felt that a blessing had indeed fallen upon my life; that death was only a deliverer, and not a tyrant or an oppressor. I strove at that time to tell my friends that I was beside them, conscious of their feelings, knowing how they were situated. but it was impossible for me to do so. Many times have I returned since that period and sought to give them some token of my presence. At times I have known when their thoughts have gone out to me, and they felt sad that I was called to go early in life; they felt that I should have remained here yet longer. But I would say to them, All is well; my own life is unfolding in a beautiful world.

I am satisfied with what has been done on the material plane. I can see changes coming to some whom I love. I wish to say to them; whatever comes to you, I perceive will be for the best. I am satisfied: I know that you would ask me, were I at hand, concerning my wishes and desires, and so I send out, unsought and unasked for, my word, that I am satisfied with all that can take place, and with whatever action you see fit to perform; only feel that she who was daughter, sister, wife, lives and loves you, and would send back to you her greeting, and tell you that her home beyond the river of death is so beautiful and sweet that mortals could not comprehend it; therefore I can give you but little concerning the immortal home, only that if you live seeking to do right as near as possible, you will pass on to a world beautiful and sweet. and you cannot fail to be satisfied with your immortal heritage. I feel that God in his wisdom has decreed wisely and well; there is nothing over which to murmur; and I am glad to see my friends resigned, only I desire them to feel that spirits of the so-called dead can return to bless them, and give them greeting.

My name is Evelyn T. Chandler. My husband is Rev. E. R. Chandler, of Saco, Me. I have many friends and relatives in Gloucester whom I would like to meet, and to whom I send my greeting. I was the daughter of J. S. Tappan, [To the Chairman:] I had a desire, friend, to of Gloucester. I passed away when twentyseven years of age, some time ago.

Willie Foote.

[To the Chairman:] How do you do, mister? You have some pretty good pictures here. I like to look at them. I like to hear the music, too. feel good where I live, but I don't just now. I was killed, I was. I guess it was n't anybody's fault; I heard people say it was n't. I suppose it was mine. If I had kept away I wouldn't have been killed, would I? I am a little boy, I am. I want people to know I aint killed so much but what I can speak, and I want them to know that when I was killed I went right to another place where it is real nice and good. too. Why, it is just like this world, but it is

still pass on from place to place, striving to do | I live; the flowers are growing all the time, too. They don't here, do they? And I can sail boats if I want to. I can go round, too. I want people to know it. Do you want to know my father's name? It is John Foote. My name is have passed beyond material things entirely, Willie Foote. Do n't you think they'll be glad | and that there is no such thing as a spirit interto know I aint killed real dead? I want to send 'em my love, too, and I want 'em to let me talk to 'em so they 'll know I aint dead.' I lived in Newton, Mass. I wanted to grow up a big man, to work real hard, and have things real nice; but then I don't know whether I will or not, now. [How old are you?] Seven. Can I come again. [Yes.] I want to say I am trying to be a good boy, and I am real sorry I went away, but I could n't help it. I want to come and talk somewhere. [How did you get killed?] By the cars. I do n't like to talk about it.

Asa Fletcher.

I am a stranger to this sort of thing, not having had any experience in it before. It is barely two weeks since I passed out of the body, but feel not only a curiosity but an interest in this, and I am seeking to experience something of the kind for myself, and also to send to my friends a word from the other side of life. I appear to be the same as I was when in the body. Although I am not yet an adept in spiritual things, yet I can perceive truly that the mere passing out of the body does not change a man in the least. I appear to be the same in every respect. It seems, at times, as though my eyes were almost blinded by the largeness of this new life which spreads out before me. I am in the condition somewhat that an infant is in when coming into material life, its vision not very strong; still I expect I shall grow out of this, and be able to perceive what lies before and to adapt it to my circumstances. In a few days I shall be sixty years old; I feel that I may say the same as I would were I in the body, and I believe my sixtieth birthday will be of more practical use to me than any that has preceded it. If my friends can give me a call I shall be glad to have them do so; but I intend to search around among the mediums till I find one thoroughly adapted to me, then to experiment upon. that person till I can gain control of the organism. When I can do this satisfactorily to myself, I shall make myself known, and perhaps will be able to do some work. I am from Winchester, friends; my name is Asa Fletcher.

Mary Arnold.

Many, many long years have passed away since I was suddenly called from the body and it was given to me to enter upon a larger work than I had ever known before. I lived in Chicago. After my departure from material things I was welcomed to a spiritual home by dear friends and by them allotted new labor, which has been to the advantage of my spirit from that time. For many years I have been present with friends, with mediumistic beings through whose organisms I have been enabled to send forth something for the welfare of others, to whom I have been able to bring an influence from the other life which has been for the unfoldment of their spirits and for the guiding of their souls home to that other life. I wish to say to these friends: My work has extended even further than you have dreamed. I could not remain idle after my departure from the body; I found so much to take up my attention and to fill my time that now it seems but a very short period since I was an inhabitant of the earthly sphero; but still the work has been growing larger and larger. My friends in spirit-life have joined with me to bring to earth some tidings of the immortal world, to teach mankind, to teach lowly mortals who had no other way of knowledge concerning the life which they are to lead in the future. I wish to say to my particular friends in Vermont, I have been by your side in the past, I shall still be by your side in the future, to guide and guard you. I but through the sympathy that exists between your souls and mine, a guardian spirit to you, to teach you concerning my heavenly home and to unfold the duties of mankind toward one another. You have been apt pupils; you have learned well; your work has resulted in much good. To-day it seems important I should bring you more encouragement and cheer from the other life. I wish to say that you have no idea of what has been accomplished, because you cannot see as we can see from our side. Still press on; your words have gone forth in gladness; your influence has spread abroad to benefit others; there are hearts to-day in the mortal form that rejoice because they have heard good tidings from you and gained instruction. Let not the pen rest idle; cease not speaking good words of cheer, for this has been the labor allotted to you from on high; your angel friends will bring you love and sympathy, and will bless you from the immortal home for well-do-We shall meet you when you cross the river of death and welcome you to our own sweet home.

Mr. Chairman, my friends will see my message, as they read your paper. You may call me, sir, Mary Arnold.

William Howland.

I have only a few words to say here. I would like to reach my friends, if it is possible; will you, therefore, kindly announce that William Howland, who passed away suddenly, some time ago, has returned to this place to report? I lived in Chiltonville, Mass. After I found myself disencumbered of a mortal body, I became aware that it was really possible for spirits to return and speak to their friends. I felt how grand it would be if I could control some organism and speak to my friends, but I have not been able to do what I have so long desired. I wish to say there are affairs connected with my mortal career that I would like to speak about. I cannot feel that it would be wise to do so publicly, but if my friends-some one of them closely connected with me-will seek out a good avenue for my return, it will gratify me exceedingly. They must know there are certain operations which it would be well to hear my opinion about. Although they may not personally feel satisfied with whatever may be given through a medium, yet if they will make the trial and give me an opportunity to come, I think I can convince them that I know what I am talking about. I wish to send my greeting to one and all. I remember them all. 1 am satisfied pretty well with what has been done, but it seems to me that if I could give my opinion and advice I should be highly gratified.

Henry S. Tolman.

[To the Chairman:] Good afternoon, sir. I was formerly pretty well known in Boston. I had a great many friends in this city. It seems to me that I cannot have been forgotten even in the whirl and press of business, and I would like to call myself to my friends' remembrance. sion of what it was when in the earth-life. I warmer. It isn't awful cold over there, where I thas been very long, seemingly, since I passed

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I esting himself in the concerns of mortals. I would like to disabuse them of this. I wish to say that many and strange experiences have come to some of them since my decease, that neither they nor I could ever have dreamed of, and yet they have at last worked to their advantage; and now they can look back, and say it was all right, after all, and they would not have it otherwise, although at the time they felt as though they could not bear some of those things that were pressing upon them. Now, through the shadows, I have been watching what was going on. I have observed things that they did not, and I could have told them long ago-had they sought for an interview with spirits-what the result would be. However, it is just as well, as the experiences they have had were sadly needed.

Now, I wish to say to my friends, give me an opportunity to speak to you; what you have experienced in the past is nothing to what you will experience in the future. I wish to say to one nearly related to myself, whom I will call Samuel: Sam, you have seen strange things, but you had no idea that I was watching over and striving to guide you in your course. I am satisfied with all that has taken place, as you cannot fail to be when you can see a little clearer. Now, it is my earnest desire to speak to you privately; there are matters concerning, your spiritual as well as your material welfare, which should be attended to at once; there are mediums enough in Boston, I should think, for you to find one suited to my purpose. Your little Sammie is safe in the spirit-world. When he passed away you felt that life had not much left to care for. All his deformity has passed away. Could you see him now, straight, beautiful and strong, you would rejoice that he is living in a beautiful world, free from pain and suffering. I have him in my charge, and he is growing and becoming a fine scholar. If you can realize this, and realize that death is a benefactor, I feel you will be comforted and be willing to wait till you join your loved one in the other life. I desire you to send forth my message to others, and to hold what is called a family circle. I know I can come. Irene is a medium; she only needs development. If you will sit weekly, patiently, I can return, in due time, and manifest my presence.

I don't know as there is anything more that need be said to-day; if my friends accept my message, I shall be more than gratified; if they do not, I shall still seek another opportunity to return and make myself heard. Henry S. Tolman.

Jennie Wiley. [To the Chairman:]-Please, sir, I should like to say a few words. My name is Jennie Wiley. I don't know very well how to proceed, but I am anxious to reach a friend of mine whose name is Mary N. Harvey. She was in Bridgeport, Conn., at work, the last time I knew of her-I presume she is still there. Since I died I have not been able to come to her or to any of my friends. There must be something keeping me back; I do n't know what it is. I have been able to come close to strangers and to see them perfectly well, also to see their surroundings, but my friends seem to be encased in something that I cannot penetrate. I was told if I came and spoke here perhaps my friend would receive my message, and even if she did not it would assist me to find her, to come into communion with her. I don't know how this will be, because she does not know anything about Spiritualism that I know of: I didn't when I was here. I wish to say to her, however: Mary, I have long sought to communicate with you, because I felt that if I could do so you would feel somewhat happier and more contented with your lot. I know how you have felt for a long, long time, because you were so before I passed away, and I know you cannot be any different now. If you could realize that your mother is beside you often, that she is not far away, as on used to say, you would feel much happier.

We often talked together of our lot; she felt she was not well situated; after her mother died she had to look out for herself a great deal, and friends were few; she felt that if her moth er had only staid with her everything would have been right. Her mother is very anxious to have her realize that she is not far away, and that she can comfort and sustain her as she did when in the body. I want her to feel so, and to feel that her friends can come to her. Those who are so kind to her in the mortal have been influenced to do so by friends on the other side. Her mother tells me a change is to come before another year closes; she will be taken from those unpleasant conditions and placed in better ones, but it depends a great deal upon herself; the spirits will try to guide her, and if she can only realize their presence it will be an easier task.

I don't get along very well; there are so many things I wish to say I feel I cannot say them all now; but there is one thing more that must be said: please to tell Mary Ann that she will hear from Henry, and he will want her to go away a long distance. It is our desire that she accept the offer and that she will go, because so much more will be done for her than can possibly be done now. She need not feel bad to leave her old place; she will be leaving much darkness and unpleasantness behind her. The word of the spirits is, Go! Be sure and accept, and all will be well. Ask Henry to search out a medium where your mother and his can come and speak and give you advice and counsel.

MESSAGES TO BE PUBLISHED. Dec. 3.—Rev. Thomas C. Moses; Lyman Odell; Mrs. C. H. Hardy; John A. Barnard; Nancy Packard; Sarah Jane Reed; Jonathan Berry.
Dec. 7.—Hattle M. Barnes; Hugh Cownn; Sybil White; John Edwards; George P. Martin; Mary Abbie Poole; Aunt Chloc; Forest Flower.
Fronch; Flora B. Cartmill; Willen, Buller; George F. Elliot; Ellas Shaw; Nellie A. Langmaid; Simon Thomas; Lillie Perkins.
Dec. 14.—Rev. E. W. Porter; John L. Chandler; James Wood; Helen S. Loud; Freddie P. Flske; Samuel Curtis; Big Beaver. caver. .17.—Gideon Frost; Katle F. Hand; Lizzle L. Groves; Leonard; Robert L. Tilden; Mary J. Knowles; Rosa-bot; Jennie Ryder; Emma Gray. .21.—Mrs. Elsie J. Smith; Robert Beggs; Capt, John y; Sarah J. May; J. G. Birchim; Maria L. Gordon; Su Dec. 21.—18. Ensie J. Shillit; Robert Heggs; Capt., John Cooley; Sarah J. May; J. G. Birchim; Maria L. Gordon; Noah Sill.

Dec. 24.—Robert Dale Owen; Louis R. Peebles; Eva May Clark; Hattio A. Palmer; Mary E. Fuller; Frances Black; Mattle Saylea; Flossio Reed.

Dec. 24.—Hannah Brittan; Willio J. Bray; Thomas Evans; Adelino Merrill; Henry J. Hubbard; Caleb Hutchinson; Mrs. Jennio Johnson; Dancing Bear.

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

Jan. 4.—James Montit; Mary Goodwin; Isaac D. Smith; S. P. Lake; Bethlah B. Collyer.

Jan. 7.—Samuel F. Monroe; Clarence Henry Gordon; Clara L. Lehman; Martha A. Dodge; Joseph Hill; Charlotte Engle; Winnie Jacobs.

Jan. 11.—Julietie Manley; Myra S. Mason; Joseph Clarke; Henry Thornion; Sarah A. Waters; Mrs. Matilda J. Padofort; William Morgan; Wasson, Jan. 14.—Henry Adams; Havina F. Gibberson; Cyrus Morton; B. Kent; Lucilla Warner; Edmund Dole; Mary J. Ellis.

Jan. 18.—Benjainin Kenney; Dr. Artemus S. Carter; Lizzle F. Woods; S. B. Thaxter; Rufus B. Kinsley; Clara Morrison; George A. Barney; Jennie Sprague.

Jan. 21.—Laura Markham; P. B. Randolph; Elvira Wheelock; W. K. Cowing; Sarah Ketrow; Charles S. Richardson; Willie Harris; Mary Ann Johnson.

REPLIES TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF

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Questions and Answers.

Ques.-[By R. C., Napa, Cal.] It having been said, in reply to a question, that each person has a guardian spirit and a guardian angel, the former being appointed by the latter, please state the difference in duties of the two, and by whom the guardian angel is appointed. Ans.—The guardian angel is a superior pow-

er, like the angel of the earth whom we call

God. When we use the term God, we speak of the earth's angel; and when we vaguely recall those high-sounding words which the ancients employed in speaking of the tutelary spirits of nations, of armies and of cities, we recall only the angels of those high and mighty souls who have progressed beyond the merely spiritual condition, that spiritual condition which outworks the purest powers and possibilities of the soul. The spirit signifies still the pilgrim. The spirit within man is the vitalizing power. But when a spirit comes to minister to another, when it holds another's destiny in charge, when it is capable of guiding another, when it has attained all the wisdom of spiritlife, all the love and tenderness of the angelsphere, then it becomes a guardian augel. None are guardian angels but those who are impelled to the charge by love. It is love that constitutes the angelic work which your guardian angels perform; love which stimulates them to the work. In the performance of this mission the only method of appointment is attraction. Those who are your guardian angels are drawn to you, either by some similarity of mental power, or by that higher attraction of love which realizes that it can perform a work for you which none other can do. It is not an appointment, so far as we can recognize it, which higher spheres bespeak, inasmuch as in God's kingdom each one goes to his place. each one fulfills his mission; and though we feel the nameless and formless cords of attraction drawing us to our place, we see not the judge, we hear not the voice that pronounces sentence; we do not take our commission from spoken words, we only feel the impulse to do, and we obey it; the charge is within us, and the result is the mission of the guardian angel. The guardian spirit, or the spirit associated with you, realizes something of the ancient idea, once held in abhorrence because not understood, of the familiar spirit. Each one of you has a familiar spirit-a spirit whose mission is not yet done on earth-a spirit who, although of the world of spirits, is still a dweller on the threshold, finding opportunity to perform some special life-work through special association with you. That spirit is rarely your guardian angel. Your guardian angel, we repeat, has a higher, a more potential sphere of ministry than mere association. It is one who stands to you as the mother to the child: as the hero to the nation; as the martyr to the cause; as the good and true man to the people. Such is your guardian angel. Your spirit friend or associate, like the guardian angel, is not appointed; he is drawn to you, also, by the links of attraction, and these attractions wear out; they change; you sometimes grow apart; they are most commonly temporary; hence it is that your spirit-associate frequently leaves you and another is attracted to your side. You are never alone. Somewhere, in some corner of God's universe, you have a circle, a home, a place of abiding, some links that are close to you. So in the spirit-world you have a home; you have a nest there, a place of rest. You have very constantly to pass much of your time in dreamless sleep in this place of rest, this precious home, this anchorage for your souls; you come from dreamless sleep refreshed, because you have lived and grown in the normal home of the soul—the spiritual world. We do not recog nize those associates who feed the multitude, as they rove hither and thither, propelled by mere external ideas, the superficialities, artifices and show of this meretricious age. They know not their surroundings, they know not of the careless, idle, mocking spirits that are attracted to them on their own plane; they know not, also, that their guardian spirits are waiting, waiting, knocking at the door of their hearts for entrance; waiting for the fitting moment to breathe the word and speak the unspoken message of higher love and higher thought! And then they pause for a moment; they feel the touch of an angel's wing; a wave of perfume from the better life meets their sense. It is but for a moment that they feel a holy presence! It is but for a moment, and they stand like the prophet in the desert, when, in the midst of rending rock, in the midst of storm and tempest and the crash of the thunderbolt, he heard the still, small voice. It is but for a moment, but if, in that moment, the guardian angel has been able to plant but one seed of good, to lift up the thought but for one single degree toward the higher world, his work is done. Such, friends, is the separate mission of the spirit and the angel.

Q.—[By O. S.] In high altitudes, say thousands of feet above the sea, the pulse is quickened, and the mental and bodily activity increased. Does this increased activity tend to shorten human life? And hence, is a residence in such localities to be avoided?

A.—We would neither avoid it, nor would we mere external ideas, the superficialities, arti-

snorten human life? And hence, is a residence in such localities to be avoided?

A.—We would neither avoid it, nor would we entirely concede the position assumed by your questioner. The pulse quickened, all the mental powers stimulated to excess by oxygen, this we can obtain by artificial means, here upon earth. We all know that if we burn out the material too rapidly, if combustion is too strong, the time of the combustion is shortened; hence whilst we may shorten, in time, the processes of the time of the combustion is shortened; hence whilst we may shorten, in time, the processes of life, by increasing their powers and activities, we crowd into a short period of time all the work, all the possibilities which the mental power—that being the motor power—is able to produce. We do not therefore admit that it would be necessary to avoid such conditions, neither would we force them upon you. We conceive that the most normal and healthful conditions for the race are those which belong to the immediate sphere of duty in which men conceive that the most normal and healthful conditions for the race are those which belong to the immediate sphere of duty in which men find themselves; thus, as we have stated, recurring to our first position, the engineer and the miner, who are deprived of this excess of oxygen, and even of the necessary amount for the promotion of life, are still in the sphere of duty, which we should not call upon them to shrink from, because their lives are shortened for want of the excess of oxygen found in high altitudes. Even so the residence in high altitudes of those who breathe these higher realms of atmosphere, which stimulate and quicken the faculties and promote an excess of activity, is normal to their condition, is, in its place, equally good. There is a high distributive justice throughout the universe of matter, which we scarcely apprehend until we begin to realize that each living creature is a microcosm in himself; that his dutiessurround him; that his powers and possibilities belong specially to his sphere of life, and those attached, whether to long or short periods of time, constitute the whole duty of man, the whole sum of life. The attraction of happiness invites us on from the present to the future, stimulates and encourages. present to the future, stimulates and encour-ages us, beckons us to higher conditions, hence we become motor powers of progress; we would impress upon the listener only to avoid that which is detrimental to the performance of the best duties we can conceive of. These, acted out, no matter what the conditions may be, con-

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CONTENTS.

CHAP, 1,—The Basis: Charronguare; Direct Writing.—
Typicat Facts, Meaning of Spirit, Theory of Leibnitz.
Proved Phenomena, Medial Frants, Transfiguration, Socalled Exposures. Testimony of a Jurist, Fariatra,
Hopis, Herbert Spencer, Form-Manifestations among
Indians, Personal Experience in Phenomatography, Joseph
Caok's Statement, Wakhus, the Medium. Thran Sibley's
Testimony, J. Edwin Hunt's. Philips, the Medium, A.
R. Wallace's Testimony, Zöliner, Utiet, Fielde, and
Wundt, Experiences of Baron Guidenstubbe, Demonpholia, Testimony of Storer, Hayward, Reals, Wetherbee,
Thingsents, Stebbins, Platform Proofs, 'Mes Simpson,
Bollachial, the Conjurer, Stanton-Moses, Dr. Wyld,
Slade.
CHAP, 2—Facts, Against Theories, "The Materialistic

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and Direct Writing as a Scientific Basis. Cognate Phenomena analogically proved.

CHAP, 3. Reply to Objections of Wandt.—Open Letter to Ulriel. Slade in Leinsie. Wundt Contradlets Hinself. Objections to a Scientific Recognition. No Violation of Nature's Laws. Objections A swered. Youmans. A Common Falacy. Universal Causality. Frivolous Charges against Slade. Wandt's Ignorance of the Subject. Ulriel and Fichicon the Phenomena. Prayer of the Prince Imperial. Witcherstf Explained by Spiritualism. Quotation From "Planchette." Blackstone. Locky. The Phelps Phenomena. Cook on the Spiritual Body. Materialization. Baden Powell. Animism, Leibnitz and Kant. Notions of the Univilized. Jugglery Refuted by the Jugglers.

CHAP, 4.—Clatrogunce a Spiritual Faculty.—More Objections, A. R. Wallace, Dr. Elliotson. William White. Our Visit to Dr. Ashburiner, J. F. Delenze. Dr. Georget's Posthumous Testimony. Analysis of Clairvoyance. Importance of Objective Phenomena. Trance-Speaking often at Fault. Deceptive Spirits. Mrs. Richmond against the Scientific Basts. Grass Contradictions. Science the only Safeguard. Tyndall's Investigations. William Crookes. T. W. Higginson. Darlus Lyman on Scientific Specialists. John Fiske. Clairvoyance Again. Alexis Dhiler. Hondin's Letter, Alexis Explains, Hudson Tuttle. Testimony of Dr. Cargenter's Brother.

CHAP, 5.—18 Spiritual Science Hostileto Religion?—

Letter, Alexis Explains, Hudson Tuttle, Testimony of Dr. Carpenter's Brother,

CHAP, 5.—Is Spiritual Science Hostileto Religion?—
The Argument from Tradition, John Stuart Min's Admission, System of I. H. Fichte. Theodore Parker on Spiritualism, Henry Thomas Buckle. What is Religion? Colorloge, Primitive Christianity. Science and Religion, Howells. Phenomenon of Christ's Resippearance, Reply to Webs, Forna-Manifestations, Dr. Gully, Author's Experience in Spirit-Identity, Materialization, Holyoake, Thackeray, Our Basis Unassallable.

CHAP, 6.—Phenomenal Proofa—The Spirit-Body,—The Spirit-Idand, Futi-Form Manifestations, Testimony of Dr. Gardner, Dr. Wilkinson, &c. Burnham Describes Formation or Spirit-Hand, Calmot's Remarkable Testimony, Willis's Account of the Stabing of a Spirit-Hand, Early Egyptian Testimony, What is Matter? Levitation, St. Theresa, William Fishiongh, Charles Enniet, Dr. J. W. Draper, The German Physicists, Assertions of Chirvoyants, Gillingham, Müller, Miss Backwell, Stewart and Tait, Gulzot, Pilny, T. P. Barkas, John Monld, Dr. Gully to Author, Lord Bacon, Descartes, The Soul Extended, J. E. Walter,

Dr. Gully to Author. Lord Bacon. Descartes. The Soul Extended. J. E. Walter.
CHAPT.—Proafs from Induced Somnambultsm. etc.—Review of Mesmertsm. Cayler and Laplace. Gall. Sourabelm. Hahmemann, Hamilton. Lacordaire. &c. Author's Experiences. Dr. Collyer. Mr. Peate. Mrs. A. C. Mowatt. Experiments in Mesmertsm. Braid's Theory. Phenomena through Mrs. Mowatt. Rev. W. E. Chaming. N. P. Wills and Dr. Mott see her Somnambulte. Effect of Mesmerte Treatment. Mrs. Mowatt Lenox. May How-Ht on her Character. Phenomena through Miss Fancher. Objections of Beard and Hammond. Charvoyance a Fixed Fact. Experts. The Money Test. Townshend's Facts in Mesmertsm. A Dual Consciousness. Case of Mary Reynolds. Phenomena Attending the Death of Bishop Lee. Hustrative Facts. Prevision in a Dream.
CHAP. S.—Camulative Testimany. Spirit Communications.—Experience with A. J. Davis. Importance of Scionific Proofs. More Unscientific Objections. Purposes of Science. C. C. Massey on Spiritualism. Spirit Identity. Proofs by Reproductions of Physical Defects. Mrs. F. O. Hyzer's Testimony. Contradictions in Spirit Communications. Mrs. Marka M. King. Are there Evilsiphits? Grades of Consciousness. William Howitt and Daughter. A Satiofactory Test. Platarch and Porphyry on the Phenomena. Annxagoras. The Cat bono Question, Dr. F. B. Hedge's Statement Confined. Henfity. Grinnell, the Medlum. Fechner's Theory. Summing-Ujf. Swedenborg and Wesley. Man a Trichotomy. Dr. Holland. Zöllner and Crookes on the Spirit. Hav. Dangers. Short-Sighted Antagonism. Crookes on Rudant Matter. Christ on Good and Evil Spirits. Rev. Joseph Cook. Rev. George Putnam Rev. Dr. Hall, Robert Chambers. Bishop Clark. Pauline Doctrine.

CHAP, 9.—Discrete Mental States.—Locke on Identity. Hartmann. Phenomena of Consciousness. Hinstrations. Dr. Gregory. Dr. O. W. Holmes. Prof. Chiford. Tiedeman's Theory. Admirul Beaufort on Drowning. The Mind a Multiplex Unity. Reply to Lewes. Case of Rev. Mr. Tennant. Facts of Idicey. Agassiz and Dr. Brown Sequard. Abercromble. Swedenborg on the Inner Menory. J. LeConte. Mandsley. No Unconscious Cerebration.—Jacobi, Schelling. Plottinus, Lessing..., Discrete States. The Theory Applied to Spirits. Philosophy of the Unconscious, Hartmann. His Unconscious Delty Conscious. Kirchman's Analysis.

man's Analysis.

Chap, 10.—The Unseen World a Reality.—Undiscriminating Antagonism. More Danger from Ignoring than from Investigating. Objections of David Swing. Facts in Contuction. Biblical Testimony. Swedenborgian Objections. What Rev. Mr. Mercer. Has to Say. Theism of Spiritualism Compared. Desire for Continuous Life. Temperamental Differences. Spirious Phenomena as Related to Gentaline. Kant's Frediction of Intercommunication. He American Content on Proofs. Shely a Spiritualist. His Letter to Godwin. George Eliot. Reply to Lesile Stephen.

Godwin. Georgo Ellot. Reply to Lesile Stephen.
CHAP. 11.—The Sentiment of Immortality.—Indifference to Life's Continuance. Effects of a False Psychology. The Will and the Temperament. Author's Acquaintainer with Miss Martineau. Her Idiosyncrastes. Win. Itumbolit on a Future Life. Bradlaugh. His Discussion with Burns, Bigorry in Secularism. Genesis of Bellet in Spirits. David F. Strauss. His Dismay at Life's Continuance. The Alarm Superfluous. Felix Aderon Immortality. Not Too Much, but Too Little. The "Lust" for a Future Life. Fallacies of Adier and Emerson. Goethe's Denonfac Men., Buckle. Hortense Bonaparte. Col. R. G. Ingersol on his Brother's Death. Clifford.
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CONTENTS.

PREFACE. References. Explanatory Note-Definitions MATHER AND CALEF, Account of Margaret Rule, Defi-nitions of Witcheraft. Commission of the Devil, Mar-garet assaulted by Specters. Offered a Book, and plached, Fasted, and perceived a Man Hable to drown. Lifted, and saw a White Spirit. Rubbed by Mather. Visited by Spies, Prayed with, and Brimstone was smelt. Fowler charges Delfrium Tremens. Affidavit of Avis. Calef balled, Levi-tation of R. H. Squires.

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

C. W. UPHAM. C. W. LPHAM.
MARGARET JONES. Winthrop's Account of her, Hutchinson's and Upham's. Our own, J. W. Crosby's Experience. Spirit of Prophecy. Spirit Child. Materialization.
Kewburyport Spirit Hoy. Why Margaret was executed.
Erroncous faith. Margaret's Case Isolated. Epitaph.

ANN Huguns, Beach's Letter, Hutchinson's Account of Ann, Upham's, Her Will, Hor Wil, Densmore's Inner Hearing, Guessing, Her & claf Position, Slandered, Her Intuitive Powers, Her Illumination. ANN COLE, Hutchinson's Account, Whiting's, The Greensniths, Representative Experiences,
ELIZABETH KNAP, How affected, Long accustomed to see Spirits, Accused Mr. Willard, A Case of Spiritualism.

ism.

MORSE FAMILY. Physical Manifestations. The Salion Boy, Caleb Powell, Hazzard's Account of Read, Mather's Account of John Stiles. Mrs. Morse accused, Hale's Report, Morse's Testimony, 20 do. Dis Character, Faults of Historians, Marvels in Essex County. Eliakim Phelps.

Goothwin FAMILY. Hatchisson's Account. Character of the Children. Wild Frish Woman. Philip Smith's Cass, Upham's Account. Spirit Loss of Earth Language, Mather flattered. The Girl's Weight triplicated. Mather's Person honding. Upham's Conclusion Incredible, Hutchinson nonphised. Justice to the Devil. Summary.

SALEM WITCHCRAFT. Occurred at Dauvers. Circle of nonplused. Justice to the Devil. Summary.

SALEM WITCHCRAFT. Occurred at Danvers. Circle of Girls. Their Lack of Education. Obstacles to their Meeting. Mediumistic Capabilities. Parsonage Kitchen. Fits stopped by Whipping. Upleam's Lack of Knowledge, Hare's Demonstration. Upleam's Lack of Knowledge, Hare's Demonstration. Upleam's Lack of Knowledge, Northing Supernatural. Variety's Position. The Afficied knew their Addictors. Names of the Addicted. Mr. Parris's Account of Witcheraft Advent. What occurred, Lawson's Account. The Bewitching Cake. John Indian and Tituba. Tituba Participator and Witness.

TETTIAL Expandation of her. Summars of her State-

TITUBA: Examination of her, Summary of her State-ments. Discrepancies between Cheeger and Corwin, Date fixed by Cowin. Tituda 'A Authority as Expounder, Calet's Notice of her, Her Confession, Her Unbappy Fate. Notice of her. Her Confession. Her Gibbaply Fate.
SARAH Good. Why visible appartitionally. Her Examination. Mesmeric Force. Persons absent in Form afflict,
Only Chairvoyance sees Spirits. His Fittainess. A Witch
because not bowitchable. Her Invisibility. H. B. Storer's
Account of Mrs. Compton. Ann Putnam's Deposition. S.
Good's Prophetic Climpse.
Doncas Goon. Bites with Spirit-Teeth. State of Opinlon admixing her Arest. Upham's Presentation of Publie Excitement. Lovely Witches now.

SARAH OSBURN, Wasseen spectrally, Heard a Voice, MARTHA COREY, Her Character, Visited by Putnam and Cheever, Foresensed their Visit, staughed when on Trial, Calef and Upham's Account of her, Her Prayer,

Telal, Calef and Uphant's Account of her, Her Prayer, Gilles Comey, Refused to plead, Was pressed to Death, IIIs Heroksin,
REBUCCA NUBSE, Was seen as an Apparition, Her Mothers Witch, Had Fits, Confusion at her Telal, The Power of Will, Elizabeth Parris, Agassiz, Not guilty, and then guilty.
MARY EASTY, Her Examination, The Character of her Trial, Her Petition, Last Hour,
STSANA MARTIS, Her Examination, The Devil took Samuel's Shape, R. P.'s Position, Her Apparition gaye Annoyance.

Samuel's Shape, R. P.'s Position, Her Apparition gaye Amoyance.

MARTHA CARRIER, Examination of, Her Children Witches, how they addicted, and their Confessions.

Geomet Buttonguis, Indictment of, Opinions concerning him, Apparitions of his Wives, His Liftings, The Devil an Indian, Thought-reading, His Susceptibilities and Character.

SUMMARY, Number executed. Spirits proved to have been Ennetors of Wilcheraft.

THE CONFESSIONS.

THE ACCUSING GIRLS. Ann Putnam's Confession,
THE PROSECUTORS.

WITCHGRAFT'S AUTHOR.

THE MOTIVE.

LOCAL AND PERSONAL.

MUTHODS OF PROVIDENCE.

APPENDIX,
CHRISTENBOM'S WITCHERAFT DEVIL,
LIMITATIONS OF HIS POWERS,
COVENANT WITH HIM,
HIS DEFENCE,
DEMONOLOGY AND NECROMANCY,
BIBLICAL WITCH AND WITCHERAFT,
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***TIME universe is governed by law." were words fitly a spoken by the immortal Humboldt. Every fite is the completion of a design, drawn at the conception and birth of the individual on the tressle-board of the Solar System by the hand of Nature and the inspiration of Omnthe power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist he compotent, with remarkable accuracy. To convince skepties, and thoreby make business for my self. I will make the following propositions, viz.; Any person sending me the places, sex, date of hirth opting hour of the day), and 5 3c.; postage stamps, I will give them in return a personal test and proof of the selence.

Any person sending me §1, with same data as above, and one postage stamp, I will give them in return a personal test and proof of the selence.

Any person sending me §1, with same data as above, and one postage stamp. I will write beliefly in answer to any six questions that may be submitted. Any person sending me §2, data as above, and two stamps. Will write an outline of nativity comprising the principal events and chances of life, viz.; Stekness, its character and time, also its result. Business, years past and future, good and bad. Partnerships, whether good or unfavorable in their results. Burriage, its condition and time. In fact, all important turns in the highway of human life. More detailed nativities written at prices proportionate to the labor required. I will write a nativity for any one influent charge who will secure me three (§2) nativities and forward me §6.

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Spiritual Phenomena.

MRS, CRINDLE'S MEDIUMSHIP.

To the Editor of the Banner of Light:

Being in Philadelphia on Sunday last (Jan. 16th), I was unexpectedly invited to attend a seance for materializations given by Mrs. Crindle, from California, at the residence of Col. Kase, 1601 North Fifteenth street, in that city. I found the Colonel, whom I had never met before, to be the same genial and hospitable genawaiting the arrival of the medium he entertained his guests with the recital of many marvelous incidents of spirit-manifestation with which his mansion has been favored. I will not attempt to narrate in detail the events of the evening, which were in the main similar to what have been so often described in your colunns, but will mention a few particulars which produced in my mind a strong impression of the genuineness of the phenomena presented -on this occasion at least-in this medium's presence.

Mrs. Crindle arrived at a late hour, from Washington, and proceeded, with little delay, to the small room in the rear of the chamber in as a cabinet. Curtains, hung across the doorway excluded the light. I had previously, with others, examined this room, to see that it contained no person to act as a confederate, and no means of ingress except through the door. Mrs. C. went behind the curtains dressed in some dark material-apparently the traveling dress in which she had just arrived. In a few seconds -altogether too short a time, as it seemed to me, to allow of the medium making any to my own; but my full moustache seemed to change in her dress-the curtains were pulled present an obstacle, and she made two attempts asunder by a slonder form arrayed in white, to imprint a kiss, with but partial success. The which, if it was the form of Mrs. C., certainly, next moment I heard her laughingly telling a exhibited a marvelous transformation in the stranger who sat near that she "couldn't kiss brief time that had clapsed. This was speedily followed by several other forms of apparently different sizes and heights - some appearing much smaller than the medium-and in different robes, though all of the purest white. Some of these were recognized as friends or acquaintances by persons in the audience, though the light was not sufficient for me to distinguish countenances at the distance at which I sat. For some time, while several of these forms were presenting themselves, a masculine voice (said to be that of "Mr. Gruff," the spirit-director) was heard inside the cabinet, apparently at one side of the door, producing sounds through the tin trumpet-which had been placed there, and sometimes talking in answer to questions. This gave evidence of the presence of more than one actor in the darkened room, although but one-the medium-had been seen

On one occasion, "Mr. Gruff" invited a lady in the audience to enter the dark room. She partly withdrew the curtain, and made a step inside, when she suddenly retreated, saying she was "afraid, for the room was full of them," and she could not be persuaded to enter it One form presented itself repeatedly with a seemingly phosphorescent light glimmering with varving brightness at a point on the breast. Three or four claimed to be relatives of persons present, and called them up to the curtain. when whispered conferences took place, ending with kisses audible to the audience. The persons thus called up stated that they recognized the forms as departed friends. One young man seemed quite overcome with emotion, and declared that he had conversed with his piece, of tests of spirit-presence, in public, in which These forms spoke in whispers inaudible at a life is so successful, and which, I learned, are

One of the most interesting representations was that of a young child, apparently three or four years old, which indulged in childish prattle, talking in a nearly natural voice, so as to be heard throughout the room. It permitted several persons successively to approach within a few inches and inspect its features, when, with some facetion's remark, and a "good-by," it would suddenly disappear behind the curtains, to reappear a moment later. All who were thus allowed to view it testified that its features were wonderfully beautiful, and unmistakably childlike, I was not among the favored.

Another interesting character purported to be a young girl, calling herself "Starlight," who appeared to be the very impersonation of rollicking mirth. She spoke in a loud whisper. A ature and well-digested departments-form an harmogentleman present who recognized her, and nious and valuable combination, and one which will claimed to have learned something of her history, asked permission to introduce her to the company. She assented, when he proceeded to say that her parents had formerly lived on the western frontier, and had been killed by Indians while she was quite young; she had been carried into captivity by the red men, and had died at an early age.

The spectre interrupted the gentleman by declaring that she "masn't carried in a captivity." "How was it, then?" heasked. "I was carried " on horseback!" she replied, with a girlish giggle, , which was followed by an audible smile all over the room. But it will be impossible to report "all the pranks of this froliesome sprite. "Very undignified and unworthy of a spirit from the eternal world," perhaps some one will say, No doubt; nevertheless it was very natural for a sprightly young girl.

Near the close of the scance two full-sized female figures presented themselves together, one clothed in robes of most resplendent whiteness, the other in white, but less brilliant. Very soon after the medium appeared, apparently in a trance, clothed as she had entered the room. A dark scance followed, in which the demon-

strations were scarcely less indicative of supermortal agency than those in the light. The company arranged themselves in a large circle with joined hands-the medium sitting by a small table in the centres with her hands filled with flour. Two stringed musical instruments. a bell and drum were placed by or on the table-When all was ready, a gentleman sitting near me (understood to be a skeptic, present for the first time) was asked to turn off the light burning in the chandelier above. He did so, and had not time to fairly resume his seat before one of the instruments was heard rising in the air and moving with great rapidity around the chandelier and over our heads, the strings being thrummed the while. Quickly the second one was heard joining in the chase, then the bell, and at length (when at "Mr. Gruff's request the company united in a familiar song,) the drum took its place in the orchestra and beat the time, two sticks being used. All four instruments could be heard at the same time, and at some distance apart. Three or more pairs of hands seemed to be employed. I am unable to conceive how one woman (or even half a dozen) could have performed all this, and that, too, in the dark, with her hands filled with flour, and without the collision of any of the instruments with each other, or with our | tion to all who will inquire for themselves that Har-

Crindle exhibited her hand, still enclosing the flour, as at the start.

But this was not all. After a time, during this dark scance, the gruff and unmistakably masculine voice of "Mr. Gruff" was heard, seeming to proceed from near the floor at the side of the medium, conversing with any who spoke to him; while at the same time the infantile tones of the child which had appeared at the previous séance were heard prattling with one and another as it appeared to move about the circle, kissing the lips of all who requested it, and who bent low tleman so often described by visitors, and while enough to receive its kiss; and also simultaneously was heard the merry laugh and loud whisper of "Starlight," passing from person to per-, son, chatting vivaciously, and attended by a phosphorescent luminosity which revealed her rapid movements, though it did not disclose the outlines of a form. Here were three voices participating in conversation with different persons, often seemingly changing their position to different parts of the room, sometimes speaking almost at the same instant from different localities, and yet maintaining markedly distinct individual characteristics. If Mrs, Crindle possesses such a marvelous talent for ventriloquism and imitation as this would indicate (on the theory that she is the performer), she surely could, which we were assembled, which was to serve make a fortune-as one of your correspondents the dangers and the obloquy of professing mediumship.

As "Starlight" was distributing her favors. quite generously amoné the company, I ventured to ask her for a kiss, in order that I might have tangible proof of her reality. She consented, and I felt small, delicate lingers on my cheeks, followed by the slight touch of soft, warm lips that man, he had so much hair on his face!"

Some incidents occurred during the evening which seemed to indicate the attempted interference of hostile spirits, disposed to break up the performance. It is needless to say that these incidents produced a profound sensation, and they furnish food for serious thought by all investigators. If there are spirits thus hostile to materializations, or other forms of spirit-manifestation, it is not incredible that they may use their powers to bring mediums into disrepute in various ways; and hence investigators need to be on their guard against being led to do injustice to mediums by hasty judgments founded on suspicious appearances. "While not undertaking to pronounce positively upon the nature or meaning of the phenomena exhibited in Mrs. Crindle's presence on the basis of a single evening's observations, I yet would say that they seem to be worthy of careful investigation by those who have the opportunity. Though I am predominantly interested in the practical applications of spiritual truth to the improvement of daily life, I am also in favor of a due attention to the verification and perpetuation of the evidences by which a future life is proven, and of the careful study and best uses of mediumship in its varied phases.

I have written much more than I intended, but cannot forbear to mention that I had the pleasure of meeting in Philadelphia, for the first time, and making the acquaintance of that yersatile and useful worker, Mr. J. Frank Baxter. I heard him give an excellent practical discourse on Sunday morning, but was unable to be present in the evening to witness the giving attracting much attention and crowded houses.

Yours for the truth, . . A. E. NEWTON. Ancora, N. J.

The Magazines.

THE ATLANTIC for February-Houghton, Millin & 'o., Beston, publishers—leads off a standard table of contents with two chapters of Miss Elizabeth Stuart Phelps's serial, "Friends"; William M. Rossett continues his interesting series of papers on "The Wives of Poets"; "The German Cooperative Credit-Unions' are clearly treated of by Richard T. Ely; "Who are the Aryans?" by John Fiske, is an article which merits closest perusal; additional "Reminiscences of Washington" are furnished by Ben Perley Poore; "In London Again" is a characteristic sketch of English Life by Richard Grant White; and the foregoing-matched with essays, poems, stories, etc. (whose titles are not here given), and supported by Feviews of current literwithout doubt meet the full approbation of the patrons of this popular monthly.

A. WILLIAMS & Co., 283 Washington street (corner School street) Boston, furnish us with the February issues of SCHIBNER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS. The first is denominated the Midwin ter number, and is filled to repletion with pictures tales, sketches, and other matter of interest. "An Old Virginia Town" is a paper that by its quaint limnings and entertaining letter-press carries the imag-ination, without sensible effort of the will, back to the ancient scenes and sober methods of our country's earlier days; "John La Farge" is another, and meritorious, illustrated sketch; "Foreign Actors on the American Stage " (with several portraits) will be read with satisfaction; "A Fair Barbarian" is introduced to their patrons by the enterprising publishers; "The Music of Niagara " is a striking conception by Eugene M. Thayer, the noted Boston organist; "Garrison Life at Governor's Island" is full of the picturesque side of war; and " Peter the Great" continues to be a strong tower of defense on the pages of this magazine; the departments are up to the usual standard, and the Midwinter SCRIENER is surely a success.

ST., NICHOLAS has a splendid frontispiece, this month, supported by a poem by Susan Coolidge, enti-tled " In the Tower-A. D. 1551;" "Thorwald and the Star-Children," by Hjalmar H. Boyesen, is an interesting production, which remark is true of so many of the articles here given that it is difficult to specify which is of especial excellence. "The Glant Squid," "In Nature's Wond rland," "How Jube Waked the Elephant," "The True Story of the Obelisk," and "The St. Nicholas Treasure Box," may however be mentioned as prominent among the attractions presented. The rerufittle readers are well provided for, and the

denarments are excellent. HARPER'S MAGAZINE for February is received from its publishers, Harper & Brothers, Franklin Square New York City. A profusely illustrated paper on "The Gospel History in Italian Painting" (by II. J. Vandyke, jr.,) leads off its table of contents; the ex quisite series of pictorially illuminated sketches on "The English Lakes and Their Genil" (by Moncure D. Conway) is concluded; lovers of details concerning the life and experiences of the fireman, even in places other than New York, will be pleased with G. W. Sheldon's paper (No. 2) on "The Old Volunteer Fire Department" of that city; "Literary and Social Boston," by Geo. P. Lathrop, is an article which will be read with pleasure and profit, we opine, by many patrons of this magazine; (this paper and the one preceding it are also cholcely illustrated;) "Beau" is a metrical production in which the ludicrous and the sublime find (what they seldom do) quite an harmonious unity. There are other matters given to swell the interest of the present number-among which may be noted serial stories, pertinent reviews, touching poems, etc. The editorial departments are full of fresh and interesting matter; and it is a fact capable of demonstra-

heads, or the chandelier. At the close Mrs. | per's Magazine maintains-and is worthy beyond hope of question so to do-that firm grasp on the popular favor which has been its prerogative for the many years that have passed since its first appearance be fore the reading world.

> THE MAGAZINE OF ART-as to its latest numberhas reached us from its publishers, Cassell, Petter, Galpin & Co., 739 and 741 Broadway, New York City. Starting out with a full page frontisplece; "Vandyck Painting the Children of Charles L," the course of the present installment of artistic worth is continued through pages of attractive and perspicuous reading matter, lighted up ever and anon by pictures like the fol-lowing: "On the Terrace"; "Statue of Francis Arago"; "Enoch Arden"; " A Cottage Bedside at Osborne (involving a portrait of Queen Victoria); "A Young Egyptian" (a truly striking limning); "The Approach of Night"; "Contentment" (a picture of pastoral quiet), etc., etc. "The Finishing Touch" gives a concluding flavor of mirthfulness to this choice intellectual repast.

THE PHRENOLOGICAL JOURNAL for January -Fowler & Wells, publishers, 753 Broadway, New York City, has come to hand-opening the New Year with a strong table of contents. Prof. O. S. Fowler furnishes a readable paper on "The Hudson Bay Indians and Half Breeds"; "Studies in Comparative Phrenology" are continued; a semi-allegorical "Vision of War" is depicted; and editorials on topics kindred to the purposes of the magazine, scientific notes, answers to correspondents, etc., etc., make un an excellent num

RECEIVED: PART FIRST of a publication brought out at 29 Rose street, New York City, by J. S. Ogilvle has suggested -- without subjecting herself to | & Co., and entitled " Diany of a Minister's Wife." -Almedia M. Brown being the author.

THE PRIMARY TEACHER (for January), a monthly magazine designed to assist in the arduous task of first awakening the spirit of interested inquiry in the vonthful mind. It is a choice work of its kind. Edited by W. E. Sheldon, and brought out by the New England Publishing Company, 16 Hawley street, Bos-

THE HERALD OF HEALTH, for January; a publica. tion devoted to hygienic considerations. M. L. Holbrook, M. D., publisher, ta and to Laight street, New York City. The article by the editor, on "Colds," is eminently practical, and gives good advice.

T. C. EVANS'S ADVERTISING HAND BOOK, 10th Edition. Published by T. C. Evans, 2, 4 and 8 Tremont Temple, Boston. HALL'S JOURNAL OF HEALTH; E. H. Gibbs, A.M.,

M.D., Editor, No. 141 Eighth street (near Broadway), New York City. HUBBARD'S PRINTER-ADVERTISER, a Journal for Journalists; H .- P. Hubbard, Editor and Publisher,

New Haven, Conn. ---THE MANUFACTURER AND BUILDER, a monthlytournal, devoted to the advancement and diffusion of practical science. 27 Park Row, New York, H. N.

Black, publisher, William II. Wahl, editor. THE BUILDER AND WOOD WORKER, for January: a journal of industrial art. Charles D. Lakey, publisher, 176 Broadway, New York. Fred. T. Hodgson,

MUSICAL JOURNAL, published by Thomas Brothers, Catskill, N. Y.

THE SHAKER MANUESTO, for January: G. A. Lomas, editor; G. B. Avery, publisher, Shakers, N. Y.

NEW Mysic.-We have received from the publishers, Geo. D. Newhall & Co., 62 West 4th street, Chiefinati, O., the following choice productions: "Only to See Her Face Again," song and chorus, words and music by James E. Stewart; "When the Dew Drops Kiss the Roses," song and chorus, words and music by Chas. A. Williams.

The Hektograph Company, 3 Arch street, Boston, Mass., furnish us with a copy of the "Schnell Polka." by Edward Strauss, which is printed in excellent style by its new process.

Spiritualism in Vermont.

A well-organized body of Spiritualists in this State are instrumental in keeping the subject of Spiritualism prominently before the public by means of Quarterly Conventions, held in representative towns in the State. The most recent of these gatherings was held January 21st, 22d, and 23d, in the thriving town of Rutland. The public exercises all took place in the Town Hall, a very commodious edifice capable of containing within very commodious edifice capable of containing within its walls nearly two thousand persons. The regular sessions commenced on Friday, Jan. 21st, at 2 P. M., when the attendance, though not very large, was encouraging. Several local Spiritualists and others interested in the work of the Convention made short, effective speeches, interspersed with songs by the Duxbury Ghe Club. After a short time had thus been spent, W. J. Colville was called upon to address the meeting. He gave several very interesting items of his spiritualistic experiences which highly entertained the analogue, many of them haying frequently read his the andence, many of them having frequently read his inspired lectures, &c., and being auxious to hear from his own lips a brief account of his early career as a medium, and some of his subsequent experiences in the cause. Following his remarks, Joseph D. Stifes, a wonderful test medium, entertained the audience by his remarkably perfect descriptions of spirits. Many extraordinarily accurate tests were given, manes and causes of death being in many instances stated in full; several of these were most curious, and recognized atone of the spiral proper often by necessis in o way attached to the spiral proper often by necessis in o way attached. n having frequently read his

womerum cris medium, enteriamed the attitled by his remarkably perfect descriptions of spirits. Many extraordinarily accurate tests were given, names and causes of death being in many instances stated in full; several of these were most curious, and recognized at once, often by persons in no way attached to the spiritual movement.

At 1 P. M., in spite of thickly falling snow, a large and representative audience gathered to listen to an inspirational fecture from Mr. Colville. His guides having taken control and pronounced a sout-stirring invocation, requested the audience to present subjects on which they would discourse. Two subjects gained a large number of voirs and were necepted: What are we to Expect this Year?" and "The Relation of Spiritualism to all Reforms."

The cloples were admirably combined in a powerful lecture, the speaker contending that apparent evils are often blessings in disguise, and that, even though we may auticipate many physical and intellectual disturbances, we should endeavor to see that they are only stepping stones to a perfected state of being. Spiritualism, be contended, was the soul of every true reform, and it was plainly our duty to study and obey all laws of health if we desired to hold the fullest and freest communion with exalted spirits.

Questions being invited, a discussion arose on "Vaccin tion," Mr. Colville's guides vigorously protesting against it as the fruitin source of many evils. Some people in the audience endeavored to defend it, but this only brought out a vast amount of evidence against it furnished by parties who had suffered from its effects in their own families.

This argument being over, Mr. Stiles again exercised his incillumship very successfully, and the services of the day concluded, only to be resumed at 9.A. M. on the following day, Saturday, Jan. 22d, when the hall was well filled. A conference was held from 9 till 10:30 A. M., torespectates, whose theme was "The Practical Utility of Spiritualism."

In the evening at 7 the hall was througed, notwi

interest.

At 2 P. M., a conference was held, addressed by Mr. Colville and several members of the audience, the theme being "Temperance."

At 3:15 P. M. Mrs. Fanule Davis Smith gave a very powerful and effective lecture. She is one of our earliest trance speakers, and ought to be heard more frequently, as she is a great power in our ranks, sufficiently radical to satisfy the intellect, and at the same time eminently qualified to touch the heart. Rev. J. H. Harter, an ex-Universalist minister, followed her in a pithy speech, which ably combined humor with wisdom.

At 7.P. M., Mr. Stiles held a very successful scance, and at 8 P. M., the closing exercises of the Convention commenced. Mrs. Wiley, Miss Whitney, and Mrs. Paul gave admirable speeches of ten minutes each.

The closing speech, occupying half an hour, was delivered under spirit-influence by Mr. Colville. The hall was througed, hundreds being unable to obtain seats. When the exercises closed, it was the general sently ment of the audiences that the Convention just closed was one of the best they had ever attended, harmony, order, and general good feeling having prevailed throughout.

New York and Vicinity.

Brooklyn (N. Y.) Spiritual Fraternity To the Editor of the Banner of Light: We had announced that our radical brother, W. C.

We had announced that our radical brother, W. C. Bowen, would speak last evening upon "Common Sense in Spiritualism," but for some unexplained reason he failed to meet his engagements; and this is not to be wondered at when the worst weather conceivable—rain, slush, sleet, key pavements and rain falling and freezing as it fell—is taken into consideration.

Our meeting was opened by very fine singing by Mr. and Mrs. Lillie. Bro. Lillie ranks high as a singer and planist, and Mrs. Lillie has a very sweet voice; and this addition to our meetings—both conference and our Sunday services—makes them far more attractive than they could possibly be without it.

The President offered a few opening remarks, and said: "As our Bro. Bowen is not here to night, we will take up the subject announced, 'Common Sense in Spiritualism." He invited Mrs. Lillie to occupy the platform for the evening, which she did very acceptably, and her lecture of an hour was listened to with close attention, meeting with a hearty approval by the audience.

close attention, meeting with a real state synopsis audience.

It would be impossible for me to give a fair synopsis of it, and I will only attempt to briefly outline the thoughts expressed.

She said: From the birth of Modern Spiritualism, of it, and I will only attempt to briefly outline the thoughts expressed.

She said: From the birth of Modern Spiritualism, through the meditumship of the little Fox girls, thirty-three years ago, we had been met on the threshold of investigation by all—indidel, theologian and scientist alike—with the objection that there was "no sense" in spirit rapping, and that spirits who had thrown off the mortal coil would be in better business than rapping on tables and tipping chairs, and other physical objects. But when once the investigator began seriously the luquiry he found a practical "common sense" in that which he had despised and sneered at: and as the phases of spirit-manifestations increased in volume and became more wonderful, there were those among the theologians and the indidels both who bowed with reverence to the unseen powers and forces that stood behind them—loving and intelligent felends, who, by these phenomena, were proving beyond question the continuity of life. And when Planchette became an instrument for communication between the two worlds, a step higher was taken, and when our risen brother. Epes Sargent, published his invaluable work, "Planchette, the Despair of Science," he showed conclusively that "common sense" was the basic foundation of the efforts of our friends "beyond the vale" to prove that "If a man die he does live again."

As to the absurdities and follies that may have been mixed up with the earlier development of media, and especially among the ignorant, there had been nothing so absurd as the doctrine of the Trinity: "Three Gods in one and one in three," which even now Orthodox theology asked rational men and women to accept or to "be damned"; and it was no wonder so many of the good and the true; the wise and intelligent preferred skepticism.

The speaker showed that in the near future, when we gave closer attention to the study of these unseen powers and forces, sickness and disease would vanish before the touch and will power of the medium who conscerated their lives for the

wary would be compelled to abandon their shameful practices.

Bro. Wm. R. Tice gaye an interesting account of some slittings he had had with Mr. Ackerly—one of them a durk séance, where musical Instruments had been played upon, spirit hands felt while he held the hand of the medium. He said he was satisfied that the phenomena were genuine.

Mrs. Hope Whipple, President of the New York Social Science Association, is to give our next conference address Friday eyening, Jan. 28th; subject. 'S elence of Morality.''

Morality," S. B. Nichols. 467 Waverly Avenue, Brooklyn, N. Y., Jan. 22d.

Second Society of Spiritualists.

Second Society of Spiritualists.

Prof. William Denton continues to draw large and intelligent audiences, at Cartier's Hall. Next Sunday will be his last in New York City for the present. His morning subject will be "Psychometry, or the Soul of Things," and in the evening "The Races of Mankind and their Destiny," which latter will be beautifully liustrated by the stereopticon.

Cephas B. Lynn commences a four weeks' engagement on Sanday, February 6th.

Prof. Denton will give two extra lectures on Friday and Saturday evenings, Jan. 28th and 29th, at Cartier's Hall, 23 East 14th street, New York City, on "Man in the Stone Age, or the Infancy of the Human Race," and "Anclent America, its Mound-Builders and its Copper Workers," amply illustrated by the stereoption and oxy-hydrogen light.

The ladies of the Second Society of Spiritualists will give their fourth sociable at Cartier's Hall on Friday evening, Feb. 3th, instead of Jan. 28th, as announced last week; this change is made in consequence of Prof. Denton's lecture on that evening.

Everett Hall Conference.

Just at the latest moment before going to press we eccived, from Charles R. Miller, Esq., a report of the

received, from Charles R. Miller, Esq., a report of the Saturday evening (Jan. 22d) meeting of this organization. We are obliged, from self evident causes, to defer its appearence till next week.

The announcement is made that on Saturday evening next, Jan. 29th, the regular Conference exercises will be superseded by materializing manifestations through the Keeler and Ackerly mediums—the Brooklyn Spiritual Society having invited, them to give a public materializing scance on that date.

Geo. A. Fuller at Berkeley Hall.

Geo. A. Fuller at Berkeley Hall.

Mr. Geo. A. Fuller, of Dover, Mass., lectured at Berkeley Hall, Sunday, Jan. 23d. In the morning, at 10:20, Mr. Fuller choose for his subject "Mediumship—Its Laws and Uses." He commenced by stating that the basis of the spiritual movement was the medium. These instruments had been endowed with special gifts by the spirit-world, for the purpose of enlightening the world and "bringing immortality to light." What we term mediumship was known to the apostles as spiritual gifts, and, like all other mental and spiritual attainments, is strengthened by exercise and improved by cultivation.

Although if is not absolutely necessary for the medium to be educated, yet it is an advantage not to be ignored. If we seek to cultivate our own minds, improving all our mental faculties, we more certainly will approach unto higher spirit intelligences. It should not be our aim to drag the spirit-world down to our level, but we should rather seek to lift ourselves up to the level of the most exalted spirits. And in this work we should not forget that character wields a most powerful influence over mediumship. If we live up to the teachings of the Sermon on the Mount, and recognize the influence of the Christ-spirit for good, great will be our reward in spiritual unfoldment.

The medium occupies an intermediate position between two worlds. When exercising the occult powers with which he is vested, of times the materiality assumes the indistinctness of dispersing mists, while the spiritual loopis up before him—soliu, substantial and tangible.

When visiting a medium for the purpose of investi-

tangible.

When visiting a medium for the purpose of investigating psychic phenomena, we should be actuated only by a sincere desire to arrive at the truth, and be willing gating psyciac inconnena, we should be actuated only by a sinceric inconnena, we should be actuated only by a sinceric inconnena, we should now. On the other hand the speaker said the medium should be only too willing to comply with simple, yet efficient test conditions; should have the utmost confidence in his spirit-guides, and should ever seek to be in the very best state to receive and impart spirit teachings.

Thus through enlightened, cultured and refined mediumship, the world will be saved from the cesspool of materialism and obnoxious theological notions.

In the afternoon Mr. Fuller lectured in the same hall at 3, upon the subject, "Ministry of Angels." Mr. Fuller's controlling guides handled the subject in an able inamner, but want of space forbids us from making extracts from this lecture. The audiences, both in the morning and afternoon, were quite large, and seemed well pleased with the discourses.

In the evenlag, at 7:30, Mr. Fuller lectured in Temple of Honor Hall, Chelsea, upon "The Ministry of Angels." He will be present at the entertainment given in the same hall by the ladies of the Spiritual Society next Thursday evening.

J. William Fletcher.

J. William Fletcher.

On account of some misunderstanding on the part of cither manager or janttor. Evening Star Hall was not thrown open to the public last Sunday evening, and the announced lecture by Mr. Fletcher was therefore not delivered, though the indications were that a full house would have greeted him had the arrangements been carried out as expected.

He will speak in Lawrence, Mass., next Sunday, at Good Templar's Hall. He is to give a complimentary lecture for the Shawmut Spiritual Lyceum on the first Sunday in February, at 2:30 P. M.

In response to numerous correspondents as to lectures on travel, &c., Mr. Fletcher begs to say that he is prepared to give lectures on Exprint allie, Scenes in the East, A Journey through Palestine, Modern Jerusalem, etc., etc., on week evenings or Sundays; together with inspirational lectures upon Spiritualism. These lectures have been delivered both in England and America with marked success. Address him at 94 Pembroke street, Boston, Mass.,

Attention is called to the advertisement of the Banner of Light, in this paper. We have read the Banner very closely for six years, and consider it the best paper of the kind extant.—
The Reformer, Salina, Kansas.

The Spiritualists and Liberalists of Van Buren and adjoining Counties will hold their next Convention at Breedsville, Mich., in Gray's Hail, commencing Friday evening, Feb. 4th, 1831, and continuing over Sunday, the 6th. Dr. A. B. Spinney, of Derioit, and Mrs. E. C. Woodruff, of South Haven, are engaged as speakers, and a good time is anticipated.

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An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZÖLLNER

Professor of Physical Astronomy at the University of Leipsic; Member of the Royal Saxon Society of Sciences; Foreign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Moscoto; Honoray Member of the Physical Association at Frankfort-on-the-Main; of the "Scientific Society of Psychological Studies," Parks; and of the "British National Association of Spiritual Studies," allowed the Main; of the "British National Association of Spiritual Studies, allowed the Main; allowed the Mascolation of Spiritual Studies, allowed the Mascolation of Spiritual Science Studies, and Science Studies, allowed the Mascolation of Spiritual Science Studies, and Science

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

CHARLES CARLETON MASSEY.

Of Lincoln's Inn, London, England, Barrister-at-Law.

CONTENTS.

Translator's Preface. Author's Dedication to Mr. William Crookes, F. R. S. CHAP, 1.—Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry State. True Knots produced upon a Cord with its ends in view and scaled together.

CHAP, 2.—Magnetic Experiments, Physical Phenomena, Slate-Writing under Test Conditions,

CHAP, 3.—Permanent Impressions Obtained of Hands and Feet, Proposed Chemical Experiment, Glade's Ab-normal Vision. Impressions in a Closed Space, Enclosed Space of Three Dimensions open to Four-Dimensional Be-lies.

ings.
CHAP, 4.—Conditions of Investigation. Unscientific Men of Science. Slade's Answer to Professor Barrett.
CHAP, 5.—Production of Knots in an Endless String. Further Experiments. Materialization of Hands. Disappearance and the appearance of Solid Objects. A Table Vanishes, and alterwards Descends from the Celling in Full Light.

CHAP. 6.—Theoretical Considerations. Projected Experiments for Proof of the Fourth Dimension. The Unexpected in Nature and Life. Schopenhauer's "Transcendent Fate."

ent Fate."

CHAP, 7.—Various Instances of the so-called Passage of Matter through Matter,

CHAP, 8.—The Phenomena suitable for Scientific Research, Their Reproduction at Different Times and Places, Dr. Friese's and Professor Wagner's Experiments in Confirmation of the Author's,

CHAP, 9.—Theoretical: "The Fourth Dimension." Professor Hare's Experiments, Further Experiments of the Author with Stade, Colus Transferred from Closed and Fastened Boxes, Clarroyance,

CHAP, 10.—An Experiment for Skeptics, A Wager.

CHAP, 10.—An Experiment for Skeplics. A Wager, Stade's Scruples. A Rebuke by the Spirits. An Unexpected Result. Capitous Objections.

ea Result. Captions Objections.

CHAP, 11.—Writing through a Table. A Test in Slate-Writing Conclusively Disproving Shade's Agency.

CHAP, 12.—A 'Fault' in the Cable. A Jet of Water.
Smoke. 'Fire Everywhere,' Abnormal Shadows, Explanation upon the Hypothesis of the Fourth Dimension. A Scange in Dim Light. Movement of Objects. A Luminous Endy. CHAP, 13.-Phenomena Described by Others,

APPENDIX A. - The Value of Testimony in Matters Ex-

traordinary, A.—Cub value of Samuel Beliachini, Court Conjurer at Berlin, APPENDIX B.—Evidence of Samuel Beliachini, Court Conjurer at Berlin, APPENDIX C.—Admissions by John Nevil Maskelyne, and other Professional Conjurers.

APPENDIX D.—Plate X.

* APPENDICES.

LIST OF ILLUSTRATIONS.

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FRONTISTIECE,...The Room at Leipsic in which most of the Experiments were Conducted.
PLATE I...Experiment with an Endless String.
"II...Leather Bands Interlinked and Knotfed under Professor Zöllner's Hands.
"III...Experiment with an Endless Bladder-Band and Wooden Rings.
"IV...Experiment with an Endless Bladder-Band and Wooden Rings.
"V...Itto, on an Enlarged Scale.
"V...Experiment with Colustin a Secured Rox.
"VII...The Representation of Conditions under which State-Writing was Obtained.
"VIII...State-Writing in Five Different Languages.
"X...Details of the Experiment with an Endless Band and Wooden Rings.

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