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The Reviewer.

THE WAY-MARKS OF A PILGRIM. A REVIEW OF THE WRITINGS OF J. M. PEEBLES.

BY A. E. NEWTON.

To the Editor of the Banner of Light:

The literature of Spiritualism is of rapid growth, and the value of its products increases as greater maturity is attained. One of the most prolific contributors to this literature is Dr. James M. Pechles, otherwise known as "The Spiritual Pilgrim," whose writings, as well as his voice and personal presence, have become familiar in almost every quarter of the globe. Formerly a zealous clergyman of the Universalist persuasion, he became convinced of the reality of angelic ministration in 1856, by demonstrations not less overwhelming in their force than those encountered by Saul of Tarsus when on his way to Damascus: and, like that apostle, be received a startling commission from a supernal Voice. "You are appointed for a great work: gird un your loins, buckle on your sandals, . .

Go forth and teach the Ministry of Angels!" So ran the commission. Like his apostolic prototype, he "was not disobedient unto the heavenly vision." Being of an ardent temperament, thoroughly earnest in his convictions on whatever subject, restlessly active in both body and mind, he accepted the rôle of "Pilgrim," and went forth, becoming an effective and almost ubiquitous evangel of the new gospel, by both voice and pen. We hear of him, by rapid turns, in the interior and at the furthest extremes of our own land, and anon in Europe, Asia and powered to work wonders of healing and kind-Africa, Australia, the isles of the Pacific, among the ruins of Central America, and the Indians of the Rocky Mountains, everywhere acquainting himself with the physical and social status, the religious notions and traditions of that many-phased creature called Man, and everywhere that a hearing can be obtained, dispensing that gospel with which he is commissioned.

Twice circumnavigating the globe, by different routes, within the last ten years, and meeting with the most advanced and emancinated minds of many lands, this "Pilgrim" has certainly enjoyed advantages for acquaintance with the world's condition and its best thought, which fall to the lot of few in a life-time. A traveler, explorer and antiquarian by natural bent, he is, besides, a most insatiable reader of books, both old and new, and has gathered a library of rich and rare extent. Added to all this. he is himself possessed of an inspirational or mediumistic temperament, which renders his mind open to suggestions from the angelic spheres; and has also in his travels usually been privileged with the companionship of some easily-controlled psychic subject, through whom spirits of a high order of intelligence, often claiming to be of ancient birth, have communicated their thoughts or their knowledge on many topics of the highest interest.

That, amid these travels and nearly continuous platform labors, with almost numberless contributions to the periodical press, our Pilgrim should find time for the preparation of a series of elaborate volumes, is a marvel; and it will not be strange if the careful reviewer shall detect in these "Way-marks" some evidences of haste and want of due deliberation in their production. The wonder is that such tokens are not more numerous and glaring.

I have before me a series of volumes and pamphlets which have been issued within the last twelve years, by Mr. Peebles. I propose to pass them in brief review, in the order of their production, for the purpose of making some estimate of their value to the grand spiritualistic movement of the age, in which their author has borne so conspicuous a part. First on the list is:

"THE SPIRITUAL HARP, a Collection of Vocal Music for the Choir, Congregation and Social Circle." This is an elegant volume of about 300 pages, large octavo, published in 1868. In its preparation Mr. Peebles had the able assistance of his friend and former co-laborer in the ministry, Rev. J. O. Barrett, while the musical department was carefully edited by Prof. E. H. Bailey. Of this joint production it is not too much to say that, with its choice, varied and tasteful poetical selections, its sentences, chants and responses, its cheerful and sprightly music, mostly new, and, withal, its faultless typography and mechanical execution, it is the most attractive work of the kind ever published. It is a treasury of gems, the value of which cannot fail to be appreciated by cultivated, emancipated. and artistic minds for generations to come. Yet, if I mistake not, it has but partially met the want for which it was designed; and this, no doubt,

of song, in a religious or spiritual gathering, being really to express emotion, rather than theory or philosophy,] and the newness of its music, as well as in part, also, because of being too large and costly a work for general use in Spiritualistic assemblies.

If I mistake not, Mr. Peebles has endeavored to supply the want, in some degree, by other publications, as we shall hereafter see; nevertheless the Harphas a value of its own which will probably be more widely appreciated in the future than at present, when perhaps it may be supplemented by additional selections of a somewhat different class, and more of the old familiar music.

The Pilgrim's next work was given to the world in 1869, and is entitled

"SEERS OF THE AGES: embracing Spiritualism, Past and Present." This is a volume of 376 octavo pages. It shows the results of extensive reading, much thought, and laborious industry. In it the author has, with great research, grouped together in chronological order the chief historical evidences on record, that spiritual and inspirational phenomena, essentially identical with those of our own time, have existed from the remotest periods; with biographical sketches of the noted seers and wonder-workers of ancient times and countries. The subject is treated under these general divisions : Spirit of the Present Age, Ancient Historic Spiritualism, Christian Spiritualism, Mediaval Spiritualism, Modern Spiritualism, Exe-. getical Spiritualism.

Under the head of "Christian Spiritualism." the author takes the ground that Jesus of Nazareth was an actual person, "the natural off-spring of human parents," but begotten and reared under circumstances favorable to the development of a high spirituality, and hence became a spiritual teacher, wonder-worker and reformer of the noblest type: but that the New Testament histories, written years after his death, have gathered up and attributed to him many incidents and sayings that had become traditionally prevalent as relating to other noted spiritual teachers and wonder-workers of long previous times-particularly Chrishna of India, and Pythagoras of Samos. From these records, part fact, part legendary myth, was evolved in later years the conception of the theologic Christ-"a strange Hebraic hybrid; half God, half man-a church monster, shapen by the old ecclesiastic fathers." Mr. Peebles attempts to discriminate between this monstrous conception, which has been widely adopted by the Christian world, and the real Jesus. whom he regards, to use Peter's words, as "a MAN approved of God," liberally endowed with the "Christ spirit" of universal good-will, emness among the people—a spiritually illumined teacher of truth and righteousness, not original in all his teachings, but mediumistically uttering the highest and best thoughts of sages who had preceded him, "reiterating them with a pathos peculiarly his own"-clairvoyant and prophetic-"a balanced, summer-sunned mana tropical heart, sweet, full of love flowers, and tempered to an intellectuality that weaves its silvery philosophic filling through the magnetic vesture that clothes our freezing humanity,' etc., etc.

In "Exegetical Spiritualism," Dr. Peobles treats of the existence of God, the Divine Image, the Moral Status of Jesus, the Holy Spirit, Baptism, Inspiration, the Beauty of Faith, Repentance, Law of Judgment, Evil. Spirits, Hell, Heaven, Historic Immortality, Resurrection, Prayer, Freedom and Function of Love, and the Genius of Spiritualism. This exposition presents a quite comprehensive and generally satisfactory statement of the religious and philosophic bearings of Spiritualism, concluding with the following general-definition, than which nothing finer or truer has been

"Its fundamental idea is, God, the infinite spirit-presence, immanent in all things.

"Its fundamental thought is, joyous communion with spirits and angels, and the practical demonstrations of the same through the instrumentality of media.

'Its fundamental purpose is, to rightly generate, educate and spiritualize all the races and nations of the earth.

nations of the earth,
"Its worship is aspiration; its symbols, circles; its prayers, good deeds; its incense, gentle words; its sacrament, the wine of holy affections; its baptisms, the fervent pressure of
warm hands, and the sweet breathings of guardian angels; its mission, human redemption, and
its temple, the universe. its temple, the universe.

"It underlies all genuine reform movements, physiological, temperamental, educational, parental, social, philanthropic and religious; and spurning all human interests with holy aim, it seeks to reconstruct society upon the principles of a universal brotherhood—the strict equality of the sexes."

The work under review is not free from faults as a literary production, showing, as might be expected, occasional traces of haste in composition; and the Pilgrim's impetuous temperament sometimes leads him into an indulgence in flights of rhetoric and effusions of sentiment which almost take the breath of a plodding reader. His intensity of convictions, too, now and then, impel to statements of a positive and seemingly dogmatic tone where a modest suggestiveness would be more in keeping. Yet, as a whole, the "Seers of the Ages" must be regarded as constituting one of the most-if not the most-valuable and unexceptionable presentations of Spiritualism in its historic and religious aspects that has yet been given to the public.

It, however, has not met the full endorsement of all classes of Spiritualists. Dr. Peebles's frankly expressed views of Jesus of Nazareth drew forth sharp protests, on the one hand, from certain "anti-Christian" Spiritualists, in part, by reason of its highly artistic and pre- who deny in toto the existence of Jesus as a

dominantly intellectual character, [the main use | historic personage, and on the other from certain extreme "Christian" Spiritualists, who cling to the mediaval doctrine of his special divinity. To critics of both these classes our Pilgrim, on his return to London from a tour to the East in 1870, replied in a small work of one hundred and eight pages, octavo, entitled:

"JESUS: MYTH, MAN, OR GOD; or the Popular Theology and the Positive Religion Contrasted." In the first chapter of this treatise are collated and forcibly presented such evidences as our Pilgrim had been able to glean from all sources, outside of Bible and church histories, of the personal existence of the Nazarene. Some of these evidences are unfamiliar, at least to ordinary readers, and taken together with the New Testament writings and the undeniable existence of Christianity under many phases, as a powerful force in the world for centuries, certainly furnish strong probable grounds for the belief that a great spiritual teacher and worker of marvels, called Jesus, the Christ, did actually appear, about the time alleged, in the land of Judea.

The proofs, however, I am free to say, like those of many other events of the long past, can scarcely be called demonstrative. They are of such a character as to be differently estimated by different minds, according to educational or organizational bias. Fortunately, while the question of the personal existence of Jesus is one of much interest to the carnest Spiritualist and to the student of the religious history of man, yet to the spiritually minded it is not of essential moment. The cardinal truths of the fatherhood of God and the brotherhood of man-the duty of love and service to all, including enemies-the future life-the ministry and communion of spirits-the consequences of virtue and of vice-the beauty of humility, mercy, forgiveness, purity of heart, a peace-making disposition, and of hunger and thirst after righteousness, with repentance for all wrong-doing and faith in the Eternal Goodness-all these, which constitute the essence of the so-called Christian teachings, have their ,round and validity in the spiritual nature or man, and in no way depend upon the authority or the personality of any annunciator.

In subsequent chapters of this work, Dr. Pecbles discusses "The Origin for Mission of Josus." "The Moral Teachings of Jesus Compared with the Old Philosophers," the "Influence of been perpetrated in its name or by its professors -in fact makes "Christianity" synonymous with these errors and crimes—and protests mest vehemently against having the term "'Christian' dragged in and imposed upon Spiritfial-

In writing these chapters, it would appear that our impetuous Pilgrim was incited by the ultra religious conservatism of certain English Spiritualists to express opinions and take a position which maturer reflection in later years has modified, as we shall hereafter see.

It is evident that the terms "Christian" and 'Christianity" are used by different writers with widely different meanings. To one class they seem to be synonymous with error, bigotry, hypocrisy, persecution, cruelty, and almost everything that is false and foul; to another class they are the synonyms of truth, charity, -sincerity, justice, purity, spirituality, and all that is beautiful and noble in human character. While this is so, the present writer has never deemed it desirable to attach the term "Christian" to Spiritualism, at least without an explicit definition of the sense in which it is used although at times such a designation would be very convenient if rightly understood, as discriminating against a very un-Christian phase of Spiritualism sometimes exhibited. But at the same time he has had no repugnance to the term when used in its better significance. And he fails to see the fairness or reasonableness of those who insist that the term can mean only what is bad, and refuse to give those who choose to employ it credence for its better meaning. On some the use of the word, however innocently, seems to have much the same effect as waving a red flag in the face of an irate bovine. It would seem far more creditable to endeavor to rescue the term from its perversions, and to illustrate its better significance by fairness, courtesy and kindness to all. To this, no doubt, the Pilgrim will now agree.

In treating of "Jesus and the Positive Religion," Dr. Peebles has no special reference to the so-called "Positivism" of the disciples of

Comte, but thus defines his meaning: "The leading thoughts ever burning in his [Jesus's] being for acceptance and actualization, were the divine Fatherhood of God, the universal brotherhood of man, the perpetual min-istry of angels and spirits, and the absolute neistry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love—in a word, good works. These, crystallizing into action as a reform-force for human education and redemption, I denominate the positive religion, and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition and practice in its best estate. This pure religion and undefiled, established in men's hearts and lives, and not on 'sacred' parchments, would soon be felt in states and kingdoms, promoting peace, justice and charity; pendering legal enactments wise and humantarian, and causing the sweet waters of concord and good-will to flow over all the earth for the spiritual healing of the nations."

May such a religion, whatever it be called, soon prevail!

[To be continued.]

Original Essay. MISAPPREHENSION OF "CHRISTIAN SPIRITUALISM."

Po the Editor of the Banner of Light:

The philosophy of Christian Spiritualism, as given in my discourse "Why we are Christians," has been recognized with great pleasure by those whose ethical percentions are sufficiently clear to realize the supremacy of man's religious nature. One of my most calightened correspondents says, "I feel that you have closed the discussion, and set the matter at rest," and he is not mistaken in this, as the positions I assumed have not been directly assailed, and cannot be successfully: True science is a finality.

That the Divine influence which inspires all who approach it inspires in a preëminent degree those who have the noblest religious and intellectual organization, and sustains them before the world as an effulgent example and inspiration to mankind; and that these anointed teachers, or Christs, not only lead mankind in their earthly teachings and examples, but in a more preëminent sense continue to be our loved and revered teachers in the spirit-world, is the peculiar fundamental principle of Christian Spiritualism, recognized by all who commune with the higher spheres of spirit-life (which we are all free to approach by a proper life); and in the consciousness of this truth the Christian Spiritualist can but regret that there are so many in and out of the church, and especially so many who are acquainted with phenomenal Spiritualism, who occupy a plane of thought on which this truth is not attractive.

The skeptical or dogmatic mind is not hospitable to truth, but resists new ideas with vigor, generally proportioned to their grandeur and elevation. The higher spheres of thought do so abound in reverence, hope, love and faith, as to be shunned by those in the sphere of dogmatism to whom the highest reverence appears as servility, the highest hope and love as unmanly sentiment, and the highest faith as weak credulity, merely because they are incapable of conceiving and realizing such sentiments, and do not comprehend that they embody the noblest manliness and the most sagacious wisdom.

. A large portion of mankind is, therefore, constitutionally opposed to the highest develop-Christianity," and "Jesus and the Positive Re- | ment of religion, and constitutionally untitted ligion." Space falls us to analyze the contents for a millennial organization of society, and of these chapters further than briefly to say that | cannot fully appreciate the character of Jesus, the author vigorously combats the popular either as he was in Jerusalem or as he is now church theory of the supernatural origin of in a far higher spiritual condition. To such Jesus-denies the originality or superiority of Christian Spiritualism is a sort of terra incountmany of his doctrines, quoting from other an- ta. They do not like it, and do not comprehend cient teachers in proof-pungently charges upon | it. They may discuss it, but when they do they (sectarian) "Christianity" the responsibility of are talking about something else. They take the errors, crimes and untold horrors that have | the church, as it has been and is, for the representative of Christianity, and they take Modern Loronosed the starting of another, and rival pa-Spiritualism as it is and may become, and find | per. The proposal was favorably entertained, the two utterly contradictory and incompati- and on the 19th of that month, without previble, as indeed they are, and wonder why anybody should join together such contradictory

expressions, and perhaps discharge a volley of

the absurd combination. But this is merely beating a man of straw made by themselves, as no one ever seriously thought of combining such incongruities. The simple and rational idea that Spiritualists who wish to make Spiritualism a benefaction to the world, a new dispensation which shall change the whole face of society, propose to do it by living up to the highest standard of life as it comes to us from heaven now, and as it came to Jesus and the Apostles in the midst of superstitious darkness, is so obviously just and practical that the opposition to it is not the opposition of dispassionate thought, but the opposition of the rebellious, distrustful and willful impulses belonging to the lower half of the brain. Indeed. I believe the spiritual rostrum, occupied by those who speak completely under spiritual inspiration, is continually teaching this viewthe sentiment and philosophy of Christian Soir. itualism. It is none the less Christian Spiritnalism if it seldom refers personally to Jesus. The highest Christian Spiritualism, or Christian religion, may exist among those who have never heard of the Nazarene, and whose inspiration comes through other channels. But it is difficult, if not impossible, for any one in this country to attain a high spiritual life without also attaining some interior cognition of his sphere and the spirits who are in that sphere

The opposition to the phrase Christian Spiritnalism arises (among those who are sufficiently intelligent to know that it does not refer to the church) from the thought that it confines us dogmatically to the man Jesus, and that his character is to be learned from the New Testament and early Christian writers alone.

Against such views every enlightened Christian Spiritualist would carnestly protest. The reverential and loving recognition of Jesus does not hinder the reverential and loving recognition of other great teachers and exemplars, any more than the recognition of Jupiter hinders an astronomer from recognizing other planets or stars. There is no such absurd limitation in Christian Spiritualism.

A sincere Christianity may rely for its knowledge of Jesus upon the New Testament, and accept that book as its supreme guide, and it would be a very different Christianity from that of the church. But a Christian Spiritualism stands on higher ground and finds no infallible guide in the New Testament.

To Christian Spiritualists, Jesus Christ is a living guide and leader, and the question whether his words were accurately reported at Jerusalem is not a fundamental question. There is enough in the New Testament to show his transcendent character and powers—that he was as a religious teacher wiser, stronger and more I dese eggs softer."

practical than his predecessors, and, though less gifted in loquacity and philosophic speculation, more highly gifted in a lofty inspiration. It is an unprofitable use of time to discuss with critical elaboration the language of the New Testament. It is the best book of ethics the world has had, but it is by no means perfect. It is the living spirit, and not the dead letter, from which we should learn. If we sought to follow the wisdom of a Bacon or a Galileo we should seek the writings of their mature years, not schoolboy compositions. So with the founders of Christianity: their earthly writings were only in their primary school of wisdom, disturbed by the agitations of earth-life. To-day they are eighteen centuries older and wiser than they were in Jerusalem. Their wisdom is distilling upon us through many a channel which they influence, and in good time they will speak to us in person, when Christian Spiritualism shall have prepared a way for their re-

I do not think it important to discuss the lan guage of the New Testament and vindicate it against the narrow views and partisan distorlions which do injustice to the intelligence and character of Jesus. Nor would I spend any time in discussing with a few eccentric skeptics the historical existence of Jesus, which has been recognized and permanently settled by the ablest scholars of all countries. Even if the historical evidence were less conclusive, there are thousands of living witnesses to-day who can testify to his living reality and spiritual

In the next century all historical questions may be settled. Psychometry is already taking hold of historical questions, over all of which its power will extend; and the personal return of historical characters will make the past a familiar story. The advent of that era of enlightenment will be hastened by the diffusion of Christian Spiritualism.

Jos. Rodes Brchanan. 1 Livingston Place, New York, Jan. 16th, 1881.

THE LATE EPES SARGENT. REMINISCENCES OF TWO-SCORE YEARS AGO.

To the Editor of the Banner of Light :

Will you give a brief space to one who knew Mr. Sargent truly and well in the "long ago," -with whom he was associated in literary work for more than two years—to testify to his great versatility of talent and his social worth?

My acquaintance with Epes Sargent began in the early summer of 1839, though with his brother John O. (who was then, I think, on the editorial staff of the Courier and Enquirer.) I was somewhat earlier acquainted.

Early in October, 1839, several eminent literary gentlemen, incited by the success of the "Brother Jonathan." a mammoth weekly paper. one announcement, and consequently without a subscriber, I issued, as publisher and proprietor, the initial number of The New World. uncomplimentary adjectives at those who make | in large folio form. Its editors were Park Benjamin, Epes Sargent and Rufus Wilmot Griswold. Mr. Griswold retired after a few months; but Mr. Sargent continued on the paper for a year or more, when, at his suggestion, commenced the publication of a magazine for young folks, entitled, "Every Youth's Gazette," of which Mr. Sargent was sole editor. This publication was continued for a year. The 'Life of Henry Clay" was written by Mr. Sargent, and published by myself, with a very large sale in the presidential campaign of 1840, for

which it was intended. Our relations in social and business intimacy vere of the most cordial character. I never knew one more gentle in nature, or who attracted to himself and retained such a host of warm friends. Though for the last thirty years we have not met, yet I ever followed his after course in life with deep interest, and felt proud of the

fame he was daily winning in his literary labors. -All my New World editors are now gone, with scores of other literary men and women with whom it was my happy lot to be associated in a common pursuit; but except my first partner in printing and publishing, Horace Greeley, none held a larger place in my esteem than the newly-arisen Epes Sargent. Happy his lot; grand and glorious his reception in the spheres of Light, Love and Wisdom.

J. Winchester.

Columbia, Cal., Jan. 18th, 1881.

Connert on Vaccination,—William Cobbett was an admirable detective, and had a sharp eye for a quack, and Jenner's quackery did not escape him. Thus he wrote of the occurrence of small-pox after vaccination, which Jenner and his accessories had pronounced impossible: "Now, here are instances enough; but every reader has heard of, if not seen, scores of others. Young Mr. Codd, who had been vaccinated by Jenner himself, caught the small pox at a school; and, if I recollect rightly, there were several other 'vaccinated' youths who did the same at he same time. Quackery, howgyer, has always a shuffle school; and, if I recollect rightly, there were several other 'vaccinated' youths who dld the same at the same time. Quaekery, however, has always a shuffle left. Now that the cow-pox has been proved to be no quarantee against the small pox, it makes it 'midter' when it comes! A pretty shuffle, Indeed, this! You are to be all your life in fear of it, having as your sole consolation that when it comes (and it may overtake you in a camp, or on the seas) it will be 'milder!' It was not too nild to kill at lingwood, and its mildness, in the case of young Mr. Codd, did not restrain it from hilinding him for a suitable number of days. I shall not easily forget the alarm and anxiety of the father and mother upon this occasion; both of them the best of parents, and both of them now punished for having yielded to this fashionable quaekery. I will not say, justly punished; for affection for their children, in which respect they were never surpassed by any parents—on earth, was the cause of their listening to the danger-obviating quackery. This, too, is the case with other parents; but parents—should be under the influence of reason and experience, as well as under that of affection; and now, at any rate, they ought to that of affection; and now, at any rate, they ought to set this really dangerous quackery at naught."—Vac-cination Inquirer and Health Review.

"Didn't I tell you to cook those eggs soft?" "Yes. massa, an' I got up at 2 o'clock dis mornin', and biled dem five hours, and it seems to me I never kin get

ON THE MINISTRY OF ANGELS.

WRITTEN BY EDMUND SPENCER ABOUT 1578. And is there care in heaven? and is there love In heavenly spirits to these creatures base, That may compassion of their exils move? There is, else much more wretched were the case of men than beasts. But, oh! the exceeding grace There is; else much more wretched were the ease. Of men than beasts. But, oh! the execeding grace Of highest God that loves his creatines so.
And all his works with mercy doth embrace.
That blessed angels he sends to and fro
Torserve to wicked man, to serve his wicked foe.
How off do they their silver bowers leave.
To come to succor us that succor want?
How off do they with golden pinions cleave.
The flitting skies, like flying pursuivant.
Against foul fields to aid us militant.
They for usughly, they watch and duly ward,
And their bright sefundrous round about us plant;
And all for love, and nothing for reward;
On! why should heavenly God to man have such to gard?

Spiritual Phenomena.

PSYCHOMETRY AT THE LADIES' AID SOCIETY.

BY JOHN WETHERBEE.

To the I ditor of the Banner of Light:

There is no need of any introduction of the "Ladies' Aid Society" to the readers of Bunner notices, for it is a child, or rather an institution, of several summers; or several winters will sound better, as that is the season when it more apparently lives, moves and has its being. Its members have met in several places, but the parlors they now occupy, at 718 Washington street, seem to be the pleasantest and the most suitable of any they have before tenanted. Once a week the Society has a social time afternoon and evening. Friday of each week is this festive day; on other evenings, also, there are concerts or entertainments, and circles or scances. This little institution with a great name seems to have grown into quite large and popular dimensions, and now fits its name really, as well as apparently. On Sunday afternoons several of the more or less prominent mediums gather, and a large audience, also, to witness the spiritual manifestations, and in the evening they hold a conference meeting, where one will find many of the old Spiritualists as well as newer ones, who are ever ready to express their ideas on this fertile subject.

One dropping in there of a Friday evening will find himself in a very pleasant social gathering, where will be found many of the spiritual matrons, with their more or less grey heads, with young souls, who seem to do the "bossing' (if I may use the term) of this Society, which, after all, for ease, seems to run itself. The gathericz, of course, includes a great number of new faces, and the Society is on the increase and in every sense in a state of prosperity, and is doing not only the good its name implies, but followise as a means of sociability and the forming of pleasant acquaintances.

Thappened in there one-Friday evening, and found their hall quite full, expecting Mrs. Ireland would give some of her tests or manifestations from the platform, as she often does, with great satisfaction. Before this star of the evening had begun to shine, the time passed very quickly in conversation with the lights of this salen, and some visitors who were present, whose faces reminded me of Lake Pleasant. At about 8 o'clock, the medium, Mrs. Ireland, came upon the platform, and I think all present were highly pleased with the evening's entertainment. I have no acquaintance with Mrs. Ireland, but have seen her two or three times give some of her public manifestations, which favorably impressed me with her-mediumistic gifts.

On this occasion, I both saw and experienced her power, and I think a very brief description of it will be interesting to the reader and ereditable to Mrs. Ireland. I have not been asked to notice her in this way, but I am only doing what I feel to be both a pleasure and a duty. I should say Mrs. Ireland's phase was Psychometry, none the less spiritual manifestations, I know what I have seen to-night is a genuine however; the intelligent reader of the Banner materialization, and I fully endorse you. It is of Light knows that this subject is getting considerable attention. Prof. Buchanan has paid attention to it, and Mr. C. R. Miller, of Brooklyn, N. Y., publishes a journal called the "Psydhometric Circular." I have no time now to enlarge on that subject, but wish briefly to give an account of Mrs. Ireland's exhibition of it on the evening referred to.

After passing under influence, she requested a few, not too many persons, to send up something belonging to them, and in a very short space of time the table in front of her was covered with some twenty things, gloves, rings, handkerchiefs, &c.; the majority of the articles being handkerehiefs. Among the latter was the "wipe," as the "Artful Dodger" would say, of your humble servant, and to that fact the reader is indebted, for these remarks. Mrs, Ireland took these articles one at a time in her hand, and described minutely the character or habits of thought, condition at the time, or occupation, often mentioning the names of spirits in the person's surroundings. Most of these descriptions were definite rather than general, and in every ease of the fifteen or twenty thus read, they said they were unacquainted with Mrs. Ireland, and that the description was correct.

The whole affair made more impression on me from the fact that I had my deposit on the table, and in the course of time it was reached. I could not nor could any one tell the white handkerchief that was theirs while being read, but when my handkerchief was being handled her remarks struck me as so minutely true that I remarked to the person sitting side of me, that "I shall be surprised if that does not prove to be my handkerchief." It proved to be mine. I hope the reader will not think me egotistic if I write out the description. I am perfectly aware that I received my share of the "spiritual politeness" distributed, but for all that I think the court knows itself, and as I had never in my life spoken to Mrs. Ireland-and if I had it would have made no difference, as she could not have known my handkerchief - the points stated were all so definitely true that the description was a real reading and not a guess, and that by giving it in detail it will do as an illustration of the others. Of course I know my own facts in the case, and in the others I have to take their word for it, and the exactness of mine makes me realize the exactness of the others, who, as I have said, stated that their several readings were correct.

She said, on holding my handkerchief in her

"I feel a very pleasant and harmonious influence: this person is quite mediumistic; do n't exactly admit it is, but is so; gets impressions quickly, and first impressions are good, and this person begins to think so; has very pleasant surroundings, liappy in his domestic relations, is very even-tempered, is disposed to help others, has much sympathy. The coming year which has just commenced will be full of changes for this person, more changes than for many previous years. I do not mean death or sickness, I do not m

thing. The changes referred to will be favorable. This person keeps near home; seems to be connected, I should think, in a business way with exchanges and money transactions. This person at the present time is and has been exercised with a wish. He has dwelt much on it of late; it don't seem to be a matter of profit or of business, but it has strongly occupied his mind: has doubts of obtaining his wish, but he will obtain it."

I remarked as the others did that the definition of original ownership, could have passed in a natural way into Madame Blavatsky, and bearing no letters or other indication of original ownership, could have passed in a natural way into Madame Blavatsky, and bearing no letters or other passed in a natural way into Madame Blavatsky indicates the passed in a natural way into Madame Blavatsky and bearing no letters or other passed in a natural way into Madame Blavatsky. I have foreseen that it would be asked for, as Mrs. Hume herself had not given it a thought for months.

This narrative, readover to the party, is signed by A. Hume, Skeptic;

M. A. Hume, Skeptic;

I remarked, as the others did, that the description was correct; that the wish she referred to was very accented in my mind, and the mentioning it astonished me. I am sure I know the spirit who called her attention to it. Dr. Richardson, the chairman, added, for the information of the audience, that Bro. Wetherbee was a broker on State street. I had almost forgotten that business reference; the "wish" had impressed me so strongly I had forgotten the point that the chairman had noticed, which certainly was a strong test, that others could know as well as I. One of these days I intend to interview Mrs. Ireland entranced, and see what the outcome will be.

I have rather extended these remarks, but I have hit two birds with one stone: I have paid my respects to the Ladies! Aid Society, and I have related a little experience in psychometry, which I consider but a phase of Spiritualism proving that we have a soul-life as well as a bodily one.

SEANCE WITH MRS. CRINDLE.

To the Editor of the Banner of Light:

Again I have had the pleasure of attending one of Mrs. Crindle's materializing scances.

Mrs. Crindle gave two seances in Washington City—one on Friday evening and the other on Saturday eyening of last week. On Sunday afternoon I rode with this lady from Washington to Philadelphia; we arrived at Mr. Kase's house, and found a large company who had convened for the purpose of attending a materializing scance. The circle was held in Mrs. Kase's parlors, the back parlor being used as a cabinet, and the medium separated from the sitters by heavy curtains. Mrs. Crindle went at once into the cabinet, and immediately a full-formed, white-robed spirit separated the curtains and appeared in full view.

It is not my purpose to give your readers a de tailed account of the wonderful phenomena that occurred last evening-two forms appearing simultaneously; a small child, with its baby prattle and beautifully rounded face, and who called near a dozen of the members of the circle to within two or three feet and in strong light; the pranks of Star-Eye, who brings love and cheer to all present; and the deep, sonorous voice of Mr. Gruff, the controlling spirit of Mrs. Crinof the wonders of a most interesting dark circle which followed. The medium's hands were filled with flour, which remained intact at the close of the circle; but no flour was needed to convince any reasonable skeptic of the genuineness of the manifestations, for the phenomena occurring are of such a nature as to utterly preclude the possibility of any single human being simulating them if an unlimited opportunity were given.

I wish every Spiritualist could be made aware of the significance of these phenomena, especially when we take into consideration the onposition encountered from prominent Spiritualists to materializations in general, as well as to the phenomena through this particular medium. In Mind and Matter of Dec. 25th may be found a detailed statement of the violent opposition of Mrs. Britten to Mrs. Crindle and her manifestations, as well as a protest against Mrs. Britten's persecution of this medium; but I am glad to be able to state that on the evening of Sunday, Jan. 9th, Mrs. Britten attended one of this lady's séances, and at its close she approached Mrs. Crindle, and in the hearing of those present said: "I am perfectly satisfied. the first full-formed materialization that I have ever been satisfied with. I will take pleasure in speaking in your favor wherever I go." H. M. BARNARD.

Philadelphia, 1601 North 15th street, } Jan. 17th, 1881.

OCCULT PHENOMENA IN INDIA.

The following remarkable statement is copied from the Allahabad (India) Pioneer of Oct. 7th,

On Sunday, the 3d of October, at Mr. Hume's On Sunday, the 3d of October, at Mr. Hume's house at Simla, there were present at dinner Mr. and Mrs. Hume, Mr. and Mrs. Sinnett, Mrs. Gordon, Mr. F. Hogg, Capt. P. J. Maitland, Mr. Beatson, Mr. Davison, Col. Olcott and Madame Blavatsky. Most of the persons present having recently seen many remarkable occurrences in Madame Blavatsky's presence, conversation turned on occult phenomena, and in the course of this Madame Blavatsky asked Mrs. Hume if there was anything she particularly wished for of this Madame Blavatsky asked Mrs. Hume if there was anything she particularly wished for. Mrs. Hume at first hesitated, but in a short time said that there was something she would particularly like to have brought to her, namely, a small article of jewelry that she had formerly possessed, but had given away to a person who had allowed it to pass out of her possession. Madame Blavatsky then said if she would fix the image of the article in question very defi-nitely in her mind, she, Madame Blavatsky, would endeaver to procure it. Mrs. Hume then would endeaver to procure it. Mrs. Hume then said that she vividly remembered the article, and described it as an old-fashioned breast brooch set round with pearls, with glass at the front, and the back made to contain hair. She then, on being asked, drew a rough sketch of the brooch. the brooch.

Madame Blavatsky then wrapped up a coin attached to her watch-chain in two cigarette papers and put it in her dress, and said that she hoped the brooch might be obtained in the course of the evening. At the close of dinner she said to Mrs. Hume that the paper in which the coin had been wrapped was gone. A little later, in the drawing-room, she said that the brooch would not be brought into the house, brooch would not be brought into the house, but that it must be looked for in the garden; and then, as the party went out accompanying her, she said she had clairvoyantly seen the brooch fall into a star-shaped bed of flowers. Mrs. Hume led the way to such a bed, in a distant part of the garden. A prolonged and careful search was made with lanterns, and eventually a small waper realest consisting of two ful search was made with lanterns, and eventually a small paper packet, consisting of two eigarette papers, was found amongst the leaves by Mrs. Sinnett. This being opened on the spot was found to contain a brooch exactly corresponding to the previous description, and which Mrs. Hume identified as that which she had originally lost. None of the party, except Mr. and Mrs. Hume, had ever seen or heard of the brooch. Mr. Hume had not thought of it for years. Mrs. Hume had never spoken of it to any one since she parted with it, nor had she for long even thought of it. She herself stated, after it was found, that it was only when Madafter it was found, that it was only when Madame asked her whether there was anything she would like to have, that the remembrance of this brooch, the gift of her mother, flashed across her mind.

Mrs. Hume is not a Spiritualist, and up to the time of the occurrence described, was no believer either in occult phenomena or in Madame Blavatsky's powers. The conviction of all present was that the occurrence was of an abso-

tive, readover to the party, is signe A. O. Heme, Skeptic; M. A. Hume, Skeptic; Fred. R. Hogg, Half-skeptical; A. P. Sinnett, Skeptic; Patience Sinnett, Skeptic; Alice Gordon, Spiritualist; P. J. Martland, Skeptic; WM. Davison, Skeptic; Stuart Beatson, Skeptic.

These persons, who are on the Viceroy's staff or occupy high positions in the Government of India, are now all believers.

A SINGULAR CLAIRVOYANT VISION. To the Editor of the Banner of Light:

Allow me to relate an instance of "clear vision" which occurred in the case of a patient who came to me a few months ago. At that time she had no faith in her own spiritual vision, or that of any other persons in this age. After the first treatment she saw her spiritmother, and her sister who passed on before she was born, and could hear their voices and instructions. The lady was one hundred miles from home, and could see things at home as distinetly as though she were there. Among other things she saw that her pet dog was lame, and

spoke to me of it at the time; the next mail

brought word that her dog was lame, and they could not account for it. On her return home this dog was either enticed from the house or went of its own accord. The family traveled some one hundred miles to find it, but to no avail. After giving up further itempts to recover it, this lady saw it by her inner vision, in an adjoining town, tied in a house behind a blacksmith's shop. The lady (as also were the members of the family) being

connected with the evangelical church, did not

dare to say she saw it as described, but said she

had the impression that it was in such a townnaming it.

In a few days a person was in the village and told the family that he thought he saw their dog in the town named, and on the strength of this statement, they visited the town and house seen in the vision, and there found the dog as clairyoyantly described by the lady. The dog was taken home-being in itself a living and practical domonstration of the fact of spiritvision.

This occurred, to my knowledge, in a locality where but little is said or known of the Spiritual Philosophy, and in a family which stands dle's circles. Neither will I detail an account high in the town, and is identified thoroughly with an evangelical church. The lady in question now has beautiful visions of the spirit-life, but the philosophy is so much in opposition to her previous religious belief and instruction, that she dare not make it known publicly, therex fore I refrain from giving the names of the lady and the town, but assure your readers that this narration embodies a fact that will bear the closest investigation. A. S. HAYWARD,

Boston, Mass. .

For the Banner of Light. RESPONSE TO MRS. DELIA F. FISHER.

BY M. S. TOWNSEND-WOOD. The Summer-Land, dear sister, Is where our loved ones go; And its fields are all around us, Only hidden by dust and snow,

We have heard them speaking near us. And seen their angel hands; And we know they live and beekon us To those holler, fairer lands.

They know God's laws in nature,

And obedience brings their peace: All sorrows are change d for joy and love, And our happiness finds increase. Our summer should be to-day, sister. We should live in the spirit's light; And, while our bodies may change to dust, We shall find no winter or night.

We can clasp those loving hands, sister, Whose grasp has been loosed from ours For the Source who has given us being and life Has given us marvelous powers. We can gather a body about us, Like the one that once we wore, When we visit our earthly friends, who mourn

So do not look to the stars, sister, For your darling passed away; He stands by your side in manly pride, And guides you day by day. And his love in silence blesses you When he hears your spirit call. And a grander love-of the Infinite-Overspreads and blesses us all. West Newton, Mass.

That we crossed to the other shore.

Future Position of Mediums—Arrangements of Light in Materializing Circles.

ro the Editor of the Banner of Light:

With the greatest satisfaction every Spiritualist will have read the recent communications by Mr. Hazard and C. C. Hayes in regard to the claims of mediums, and particularly in touching on the system of foolish test devices and dictations. Indeed, it is time that mediums unite in mind, if no organization among them is yet possible, to put a limit to test-operations. which as a rule, annihilate the essence of power of the medium, without in the least benefiting anybody.

If, for truth's sake, all "owners of the secrets how manifestations are shammed," would only give us the modus operandi, we might quickly purify the ground without much trouble; but all talk in this direction amounts simply to a supposition of fraud, based upon the current reports of some unexplainable instances.

There is much "unconscious fraud" floating about in theories based on narrow experiences, but started on wide self-esteem. To suspect and judge mediums, who suffer the impressions of two worlds, one of which we know very little of, is a difficult task-and a self-chosen tribunal to bless or brand the instruments of the spiritworld is a miserable farce.

Truly if "tests" are considered as impediments, and done away with, the spirits will probably reward us with their proofs. If, for instance, a little child steps out of the cabinet occupied by a tall medium, what more could we

But for the ordinary manifestations, to inspire beginners to advance further, the securing of the medium by holding his hands is sufficient and necessary, as we all wanted such precautions, and the new inquirers ought to have the same chances.

Being ever on the lookout for improving seance conditions, permit me a suggestion for im-

which require no after correction and even no movement in adjusting different degrees of light. To effect the latter I propose the following plan: Let two transparent canvases form a passage to and from the opening of the cabinet. These canvases may be, for instance, seven feet high, and extend to the line of sitters, of course, widening in distance toward them. Let the canvases be painted from deepest black near the cabinet, and gradually merge into transparency. Behind each canvas a lamp to be placed-of course out of sight. The forms pass through the different shades of light without being subjected to a sudden "jerk"which in any shape is disastrous to these tender structures.

To arrange such a "tunnel," as I may term it, for a first trial, without much trouble and expense, two ropes fixed on sticks, as for washhangings, may serve the end by arranging near the cabinet thick clothing over it, and then thinner up to full transparency of one layer of linen. I feel confident the experiment is worth the trial, apart from the approval of several controls whose opinions I have asked.

C. REIMERS. Yours truly, London, Eng.

A Spirit Message. To the Editor of the Banner of Light:

I enclose you a spiritual communication from DR. CHARLES MORRIS, a resident physician in New York City at his demise, whose death was caused by a fever contracted from a patient when in the performance of his profession. This message was written through the medium-ship of Mrs. Souther, one of the two materializing mediums now in this city. Dr. Morris is Mrs. Souther's control, and occasionally favors the circle with his literary productions, which are of a high order of merit.

P. H. JACKSON.

San Francisco, Cal., Dec. 18th, 1880.

"I would say knowledge is the origin of all true power, and he who drinks deepest of that fountain is a benefactor to himself and to all humanity. Riches give power, but knowledge gives eternal enjoyment. Philosophy and science are the true saviours of mankind.

Religions and creeds are, and have always been, the curse of all generations. Light can only be obtained by conditions, and the man or woman who wishes to progress must first-prepare the mind to receive all truths. All human beings must be judges for themselves: they

beings must be judges for themselves; they must consider with clear minds and unbiased must consider with clear minds and unblased judgments everything submitted to their reason, and analyze it closely, in order to live a life that future ages can point back to and say, 'He has not lived in vain.' Do not be governed by any written moral code, but make your life and actions comport with reason rightfully exercised; in that course will consist the impress you will make on the growth of humanity and on will make on the growth of humanity, and

Morality is an adjustment of life to comport with human experience. Experience must be your guide in everything, both as a mortal and a spirit. That experience that covers the widest range of intelligence and judgment is that which is best calculated to make one nature's nobleman here and an exalted spirit nature's nobleman here and an exalted spirit hereafter. When I was on earth, rich men (as now) had many flatterers and wise men had few followers. I feel truly glad to see the progression of this grand and great truth of future life. Everything is progressing and advancing. Moral deformity is not as prevalent as when I lived on earth, yet it has to hide itself somewhat before the advance of public opinion, and the purer public opinion may be, the sooner the nation will be regenerated.

With the most ardent desire that spiritual in-

with the most ardent desire that spiritual in-tercourse of a high order will be cultivated in this circle, so that all the great and good spirits of the past may be enabled to throw all possible spiritual light upon you as anxious seekers after the truth, and that you will all help them by giving them the very best conditions to enable them to accomplish the enlightenment that you all so much desire, is the most earnest wish of DR. CHARLES MORRIS."

The Winsted (Ct.) Press of a late date has a somewhat extended notice of TRANSCENDENT-AL PHYSICS and THE SCIENTIFIC BASIS OF PIRITUALISM, from which we extract the fol-

lowing passages:

lowing passages:

"The literature of Modern Sphitualism is increased and enriched by the recent publication of two books on that important subject, which come to us from the publishers, Cotby & Rich, Boston. One of these books is entitled 'Transcendental Physics,' and is a translation from a late work by Johann Carl Friedrich Zöliner, professor of astronomy at the University of Leipsic. The translation is by Charles Carleton Massey, of London, and gives in plain yet strong and convincing language the marvelous experiences of the noded German scientist with Dr. Slade, the American slate-writing medium.

We do not learn from this translation that Prof. Zöliner attempts to account for what occurred. As a scientist he merely observed phenomena which took place repeatedly before his eyes in his own apartments, in the light, and which set at variance the laws of the universe so far as they are known.

The actual or at least apparent passage of solid sub-

eyes in his own apartments, in the light, and which set at variance the laws of the universe so far as they are known.

The actual or at least apparent passage of solid substances through solid substance, writing on the inside of closed slates, disappearance of furniture in his room and its subsequent refippearance in a miraculous manner, intelligent messages written in three or four different languages, and much else equally amazing, was the every day experience of this philosopher while he was studying to detect Slade in the performance of trickery. As wonderful perhaps as anything else that took place, though at first though it may seem a simple performance, was the tying of knots in an endless string. This was done at one of these sittings, the string being from first to last in Zölmer's possession, and remaining there to-day with three common knots fied in it, the ingenuity of the whole world not yet being equal to the task of devising a way to untle those knots without parting the string. The Scientific American soon after this miracle occurred made it the subject of an illustrated article containing some witless attempts at ridicule, but no sort of explanation, admitting novertheless that the tying of the string was an actual occurrence. The character of the man, [Prof. Zölner] his high standing and wide reputation for learning and ability make it impossible, as we said before, to doubt that the events told by him in this book did occur, and yet they are so marvelous, and in such violation of what we have been taught to believe immutable law, that it is almost equally impossible to believe they did occur; and to account for them, admitting their occurrence, is simply out of the question. The book contains numerous illustrations, is beautifully printed and substantially bound, and can be had of the publishers for \$1,50.

The second book to which we refer is by Epes Sar-

substantially bound, and can be had of the publishers for \$1,50.

The second book to which we refer is by Epes Sargent, a widely known veteran in the ranks of Spiritualism, and it purports to give what its name indicates, 'The Scientific Basis of Spiritualism.' Mr. Sargent claims for Spiritualism a basis of well-attested facts as broad and firm as the basis on which any science rests. 'Among intelligent observers,' he says in the preface, 'Its [Spiritualism's] claims to scientific recognition are no longer a matter of doubt.'. It cannot be denied that on the basis of the manifestations, Mr. Sargent has built a remarkably strong structure of argument in support of his claim that Spiritualism is a science entitled to take rank, if not with the exact sciences, at least with those that are in the experimental stage of development. It is a book of 372 pages, and contains a great deal of solld reading. We should suppose that every Spiritualist would feel that his library is incomplete without this work, which can be obtained of the publishers, Colby & Rich, Banner of Light office, Boston, for \$1,50, postage paid.

Solution is a natural awakening of the American masses to the doctrine of the Imthe American masses to the doctrine of the Immortal Life taught by Jesus. This movement is mightily shaking the American Church; severing great ecclesiastical bodies, rending Churches, depopulating fashionably furnished temples, and every year coming up with an increased assurance to demand of the popular theology an account of its stewardship. A portion of the Churches have welcomed it, and will be saved by their wisdom; but woe to the sect or Church that sets its face against it. . . . We shall learn out of it what it means in the nineteenth century to believe in the immortality of the soul.—Rev. A. D. Mayo. ty of the soul.—Rev. A. D. Mayo.

"That prisoner has a very smooth countenance," said the Judge to the sheriff. "Yes," said the sheriff, 'he was ironed just before he was brought in."

New Publications.

AN INFIDEL ABROAD. A Series of Letters written while on a Ten Weeks' Visit to Europe. By D. M. Bennett, Editor of the Truth Secker. New York: Libertal and Scientific Publishing House, 141 Eighth

It having been decided to hold an International Congress of Free Thinkers at Brussels, in August last, the friends of Mr. Bennett desired him to attend it as their representative, and proposed to furnish a portion of the funds requisite for that purpose. This was especially pleasing to Mr. Bennett. He had always had a desire to visit Europe, and the favorable opportunity now presented itself. The results of his observations advantages of this plan seem manifest. The during his sojourn in Europe are given in this volume, and one may be assured that it differs in so many respects from previous accounts of travels that, even to one familiar with the subjects treated upon, it will be new and refreshing reading. Mr. Bennett invests everything with a new interest from the fact that he does not feel obliged to bow down at every shrine, take off his hat to every reputed holy man or place, or do homage with his lips to what his reason tells him is not worthwof it. Again, he calls things by their right names, and recognizes a wrong in the extravagances of church organizations that adorn their temples with tinsel trumperies, while human beings in rags and tatters, famishing for food, sit at their porches, begging for the common necessitles of life. The book will give a better idea of every-day life in Europe than any similar volume that has come to our notice.

My Hero. A Love Story. By Mrs. Forester, author of "Mignon," "Viva," "Roy and Viola," "Fair Women," &c. Philadelphia: T. B. Peterson & Brothers, 306 Chestnut street.

A bright, sparkling story, the scene of events being in England, and the characters, who act their parts well on the novelist's stage, forming the gentry clan of the delightful rural village they inhabit. In the words of a critic, it is written in a style that is "full of vigor and dash." The novelty of the plot will insure an unfingging interest in the book from first page to last. Those familiar with Mrs. Forester's writings, and who invariably anticipate a rich treat in every new book that comes from her pen, will not be disappointed in this, her last production.

JOHN SWINTON'S TRAVELS. Current Views and Notes of Forty Days in France and England. By John Swinton. New York: G. W. Carleton & Co., publishers.

A pamphlet of 46 pages, in which the writer gives his impressions of countries seen for the first time during a brief period of travel and observation that was full of povelty, surprise, interest and suggestion. He appears to have made the most of his time and opportunities.

ORTHODON HASH, with Change of Diet. By Warren Sunner Barlow, author of "The Voices," "If, Then, and When," "Progress of Manhattan Isle," and other poems. New York: Asa K. Butts.

As nearly all our readers are familiar with the style of Mr. Barlow's writings and the sentiments they embody and are designed to enforce, we need only remark in regard to this, that it is fully equal in merit to his former productions.

CHOIR ANTHEMS; A Collection of New Authems, Chants, etc., for Use in Public Worship. By T. Mar-tin Towne. Chicago: Published by David C. Cook, 137 Madison street. Mr. Towne objects, in his preface, to the adaptation,

which, he regrets to say, has been quite common of "religious words" to "secular music," and the labeling of the result "sacred music"; hence, we presume, the sentiments contained in this collection are well suited to the religious taste of churches of the most "Orthodox" stamp. The mechanical execution of the work is excellent, considering the low price at which it is sold.

THE RESURDECTION OF CHRIST. A Lecture delivered by Robert Stout, President of the Free Thought As-sociation, in the Princess Theatre, Dunedin, N. S. W., on Sunday, Oct. 10th, 1880.

The aim of the author is to show that the bodily resurrection of Christ is not proved by the statements made in the Bible; that those statements are inconsistent in themselves and unreliable. He considers that equal evidence is given of a dozen or more other instances of resurrection of the dead related in the history of ancient times, which he mentions, and though evidently not a believer in Spiritualism, remarks, " If it comes to be a mere question of evidence, there can be produced testimony for spiritualistic phenomena far more reliable than can be produced for Christ's Resurrection, or for Biblical miracles." He looks upon Jesus as a religious reformer, one who hated formalism; one for whom the creed of the past had no authority, and feels that were he to enter the Christian churches of to-day he would drive out the worshipers as he is said in his day to have driven out the money-changers.

What Some Figures of the Census Show. To realize how the chief cities of our country

are growing, one should compare their popula tions by the census of the last three decades. We select a few examples:

	1000	1010.	rem.	
New York1	,200,500	942,292	805,651	
Philadelphia	846,984	674,022	585,529	
Brooklyn	566,689	396,099	266,661	
Chicago	503,304	298,977	109,260	
Boston	362,535	250,526	177,812	
St. Louis	350,522	310,864	160,773	
Baltimore	332,190	267,354	212,418	
Cincinnati	255,708	216,239	161,044	
San Francisco	233,956	149,473	56,802	
New Orleans	216,140	191,418	168,675	
Buffalo	155,137	117,714	81,129	
Washington	147,307	109,199	61,122	
Detroit	116,342	79,577	45,619	
Mllwaukee	115,578	71,440	45.246	
Providence	104,850	68,904	50,666	
Albany	90,903	69,422	62,307	
Indianapolis	75,074	48,214	18,611	
Richmond	- 63,803	51.038	37,910	
Lowell	59,485	40.928	36,827	
Worcester	58,295	41,105	24,960	
Kansas City	55.813	32,260	4,418	
Cambridge	52,740	39,634	26,060	
Fall River	49,006	26,766	14,026	
Minneapolis	46,887	13,066	5,822	
St. Paul	41,498	20,030	10,401	
Lawrence	39,178	28,921	17,639	
Lynn	38,284	28,233	19,083	
Our chief cities have also				

Our chief cities have about doubled in population in twenty years. In 1860 they contained less than a seventh of the population of the country, then 31,443,321; in 1870 they held nearer a sixth of the 38,558,371; and in 1880 the proportion had still further increased. The continuing tendency of population toward these centres will probably bring together in the cities about one-quarter of our inhabitants in 1890.

Messrs. Colby & Rich publish three works on the philosophy and phenomena of Modern Spiritualism, which are of more than ordinary interest in the literature of that subject. One of these, entitled "Transcendent exposition of the theory of the "fourth dimension" as exemplified in Slade's experiments. It is an account of experimental investigations from the scientific treatises of Johann Carl Frederich Zölher, translated by C. C. Massey, and it is illustrated with numerous diagrams and face similes. Another is Epes Sargent's "Scientific Basis of Spiritualism," in which the author presents in formidable array the facts and arguments going to prove the spiritual philosophy by scientific demonstration. It is a remarkably strong work, as well as an entertaining one. The third book is a historical treatise, by Allen Putnam, entitled "Witchichaft of New England Explained by Modern Spiritualism," in which the story of the strange and bloody delusion prevailing in Salem and Boston at the close of the seventeenth century is told again. Mr. Putnam explains the manifestations on the theory that "lesser beings than the devil of Mather and Calef, and more powerful ones than the operators designated by Hutchinson and Upham, were actual performers of the principal manifestations that have been known as witcheraft."—Boston Globe.

A Russian statistician has amused himself calculating the distance traveled in a year by the hand of a printer. He takes the principle that a skilled compositor, working ten hours a day, allowing for distribution and correction, sets up 12,000 letters. In counting the year at 300 working days, he makes the total of 3,600,000 letters. Consequently, the distance from the case to the stick and from the stick to the case being estimated at two feet, making in all 7,200,000 feet, and there being 23,500 feet in a geographical mile, the distance made in a year, under these conditions, by a printer's hand is in the neighborhood of 300 miles, or a mile a day.

"You cast all sorts of things in metal, don't you?" said a would be wit, as he peered in at Figgin's type-foundry. "Yes; can't you see it's our business?" "Well, then," replied thew, b. w., as he edged toward the door, "cast me a shadow." He was promptly cast out .- Paper and Printing Trades Journal.

BETTER MOMENTS.

BY N. P. WILLIS.

My mother's voice! How often creeps
Its cadence on my lonely hours!
Like healing sent on wings of sleep,
Or dew upon the unconscious flowers.

I can forget her melting prayer
While leaping pulses madly fly,
But in the still, unbroken air,
Her gentle tones come stealing by;
And years, and sin, and manhood flee,
And leave me at my mother's knee.

The book of nature, and the print
Of beauty on the whispering sea
Give still to me some lineament
Of what I have been taught to be.
My heart is harder, and perhaps
My manliness bath drank up tears;
And there's a mildew in the lapse
Of a few miserable years—
Int nature's book is even yet
With all my mother's lessons writ.

With all my mother's lessons writ.

I have been out at eventide
Beneath a moonlight sky of spring.
When canth was garnished like a bride,
And night had on her silver wing—
When bursting buds and diamond grass,
And waters leaping to the light,
And all that make the pulses pass
With wilder fleetness, thronged the night—
When all was beauty—then have I
With friends on whom my love is flung
Like myrth on winds of Araby,
Gazed up where evening's lamp is hung,
And when the beauteous split there
I'ung over me its golden chain,
My mother's voice came on the air
Like the light dropping of the rain—
And resting on some silver star
The spirit of a bended knee,
I've poured a deep and fervent prayer
That our efernity might be
To rise in heaven, like stars at night,
And tread a living path of light.

Banner Correspondence.

Massachusetts.

HOPEDALE.-Mrs. II. N. G. Butts writes: "Many times I have been moved, during the past year, to send a word to your faithful Banner of Light, which still sheds its beams of light on thousands of homes, both in this and in the Old World. But knowing how crowded your columns were with higher and more inspired thoughts than I could possibly give, I have been deterred from writing. Then my health for the past year has been so poor that the writing of a single letter has been a great task for me, I have been forcibly reminded of late how dependent the mind is upon the body, and that when one member suffers all the other members suffer with it. I don't know that flights of inspiration can come to us yet a the proper sure were tion can come to us when the nerves are prestrated and physically weak, and the mind is filled with fearful forebodings, and a dread of the unknown. But somehow, to-night, the veil is partially lifted which hides the spiritual from is partially litted which indes the spiritual from the physical, and I long to know more of that unseen land whither we are all so fast hastening. I want to know where it is located, and what its distance from us, and if the beloved departed will love us as well there as they did in this life. Our eyes are blinded with tears as we remember the dear forms that have passed from our sink and the silves of the tween from our sight, and the silenced voices that were once music to our ears. As I write there comes before me such an army of faithful, loving souls, who once were the light of many homes, and in some of whose homes the light seems to have gone out forever.

and in some of whose homes the light seems to have gone out forever.

Believing is not optional with us, and the skeptical mind, of all others, needs most our sympathy and commiseration. We have seen those who were utterly crushed by the loss of an idolized friend, and blank despair seemed their only portion. They could only see the grave, and no word from prophetic lips could lift the veil, and reveal to the darkened mind the home of the risen spirit. What can the poor bereaved soul do when it is mantled with shadows, and clouds of dense darkness veil the noonday sun? How of dense darkness veil the noonday sun? How tenderly and lovingly comes the voice of the great Teacher in such an hour, saying, 'Blessed are they that mourn, for they shall be comforted.' But to the believers in spirit communion what joy and happiness is theirs! They can follow the beloved spirit to its blessed home in the sking and know that sewetime and some the skies, and know that sometime and some-where they shall meet again the objects of their

where they shall meet again the objects of their affection, and hear again the familiar voices that were sweeter than music to their ears.

From our own pleasant village several dear friends, during the past year, have passed beyond the veil, leaving sweet and sacred memories to be cherished by those left behind. Every year the circle grows narrower of fraternal spirits who could scarcely be spared from our midst. Among these were W. W. Dutcher, a philanthropist, a man of great benevolence, and to whom the cries of the poor were never made in vain. He had been a successful business man, and out of his ample means he aided those man, and out of his amplements he aided those who had been less fortunate than himself. He was a personal friend of the writer, and long shall we remember his good deeds, and sorrow that we shall see him no more in this life. Our nearest neighbor and dearest friend, Mrs. A. B. Humphrey, passed away recently, leaving a large circle of friends to mourn her sudden departure. Kind, social, and generous to a fault, her presence was always a benediction. She was one of the early associates of Rev. Adin Ballon, whose principles of social reform she readily accepted, and bravely labored to the end for their general adoption. So, one by one, the faithful and the true are passing to swell the army of the blessed in the great hereafter."

EAST BRAINTREE. - G. E. Pratt writes, Jan. 24th: "The Spiritualists of Braintree and Weymouth have been enjoying the ministrations of Mrs. Abby N. Burnham, of Boston, one of our best lecturers and test-mediums, during the month of January. She has spoken to over-flowing houses, awakening not only an interest and enthusiasm among those who know of the beautiful philosophy, but a spirit of investigation among its opposers never before witnessed

Many new faces have made their appearance in our meetings, some drawn by the eloquence and power of her lectures, and others by a desire to hear her psychometric readings, in which do

Our local papers are exhibiting a highly com-mendable fairness in reporting these meetings as the following from the Weymouth Gazette, in regard to a scance held in the hall last Thurs

day evening, will show:

'Williams's Hall was crowded last evening at the scance conducted by Mrs. Abby Burnham, and many convincing tests were given. A larger hall will be necessary if the audience still continues to increase, he lady hardly finding standing-room upon the plat

The Banner of Light is welcomed to our table each week, and is laden on each visit with rich and beautiful knowledge of the philosophy of spirit communion and immortality. May it ever sparkle with the brightness and effulgence which comes to us from the Summer-Land.".

WEST NEWTON. - Mrs. M. S. Townsend-Wood writes: "I am the same to-day that I have ever been in my knowledge of Spiritualism: the same in my worship of all that is true, honorable, noble, moral and good in human nature; the same in my deep determination to be the best I am capable of being under the circumstances; the same in determination that I will grant to all God's creatures what I claim for myself a the wight to be therefore. myself, t. c., the right to be themselves, without my condemnation."

GEORGETOWN.-Lydia M. Tenney writes: "I have been purchasing the Banner of Light from its first number up to now, and regard it as an honor to a noble and righteous cause. There are very few Spiritualists (outspoken ones) in this place, but the few claim to be earnest and thoughtful persons, who embraced the Philosophy from the first intelligent rap heard at Hydesville, and have kept the faith

were sung to promote harmony, and then Mrs. Temple removed her cuffs and, baring her arms temple removed her cults and, baring her arms to the elbow, called for soap, water and a towel, and proceeded in a most thorough manner to bathe her arms, so that none might accuse her of any previous preparation, for purposes of fraud or deception. She then took a heated chimney in her bare hands and passed with it around the entire room, and gave us all ample output that it is a force of heat as no around the entire room, and gave us all ample opportunity to test its degree of heat, as numerous blisters on our hands will show. She then slowly passed her hands and arms to the elbow through the full flame of the kerosene lamp, and, stooping over, pressed her lips closely upon the heated brass burner and enclosed the whole fiery flame within her mouth for some seconds. After these manifestations the lady's control again called for water and soap, washed the smoke and grime from her arms, and exposed them to the most searching examand exposed them to the most searching examination. The closest scrutiny on our part failed to find any trace of fire on her arms or about her mouth. Now these are simple facts; how will the scientist explain them?"

New York.

BROOKLYN .- N. Blanchard writes: "That test of spirit-identity which Mr. Hull gave in the Banner of Light of Jan. 15th, as also all such well-attested facts, should be put on record for

future reference. Independent slate-writing no one can go back on.

I happen to know of Charles L. Frost, not, however, as a Spiritualist, but a business man, whose checkered life will be remembered by his friends. He was a Portsmouth, N. H., boy, and all he stated in his message by means of indominated slate writing was correct. Now when all he stated in his message by means of independent slate-writing was correct. Now when Mr. Hull goes to the house designated by the spirit, to test the truth of the communication, and is told by the inmates that it is all true, but they don't want to know anything about Spiritualism, and never heard of Dr. Slade, let us hope that our spirit-friends who are anxious to make known to us that they 'still live,' may not be turned away as was C. L. Frost, who 'came unto his own, but his own received him not.'"

SARATIONA SINEMACE D. Theoryman as

SARATOGA SPRINGS. - P. Thompson reports an increasing interest in Spiritualism. He says: "Mrs. Brigham's regular lectures on the first Monday and Tuesday evenings of every month are well attended, and have attracted some of the best minds. We are assailed very often by some whose interests, financially and otherwise, are with the churches, and who persist in regarding our gain as their loss. They do not seem to consider that truth is more valuable than systems, and therefore will not examine our claims. They have put forth great efforts to east discredit upon us, but we pursue the even tenor of our way and are not harmed.

the even tenor of our way and are not harmed. Mrs. Andrews, of Moravia, is here for a short time and giving good satisfaction as a medium. We hope to get some more strength by her so-journ among us."

DUNKIRK.-Anna Kimball writes: "Your paper grows more and more dear to me every year, and as the old year passed out, and a new one came in, so full of promise to the toilers in truth's vineyard, my soul was full to the brim of grateful love for every one of that unflinching vanguard army which are overshadowed by angel power. The air seems laden with the fragrance of new revelations, and that 'greater power' to do 'mighty works' which all nature prophesies of as well as all prescient souls. You are so enzoned in a world of spiritual love by your band and helpers, that you can know little of the ignorance that prevails in country towns regarding our sublime philosophy. When the dear white-winged messengers of truth, our progressive papers, are daily avoided as though pestilence were hidden in them, it makes me sick to the soul;—when I see all my old schoolmates and neighbors still seeking in the old Bible for what never was or will be found, as only an atom of leaven was hidden there ever; when nature is unrolling a scroll of magnetic beauty and royal thought every season, psychometry is interpreting it so pleasingly too, and still they will not listen, or stop to read. God ever bless you for the shield all sensitives feel you surround them with, and for the silence you keep, rather than blaze their faults abroad, when ignorant and gross minds seek their destruction. God bless dear Miss Shelhamer for year, and as the old year passed out, and a new when ignorant and gross minds seek their de-struction. God bless dear Miss Shelhamer for the fragrance she is giving to the spirits wishing power to communicate, and bring comfort to the heart-crushed mournors here. I often see angels scattering roses under her feet, and hope they have as few thorns as possible."

Texas.

HEMPSTEAD .- C. T. Booth informs us that Mr. Sanford Johnson, of Waco, Texas, who, with his wife, are avowed and active Spiritualists, a short time before Christmas sent word to all the ministers of the city churches, requesting them to send to him any one they knew to be in destitute circumstances, that he might supply them with meats for a bountiful Christmas dinner. He also announced in the Telephone of that city that he would send dinners to the prisoners in the city station-houses and county jail. He desired that every person and county inil. He desired that every person in Waco, without distinction, who was not able to buy provisions, should call at his stall in the market-house, when he would gladly supply them with the best of everything he had without price. Persons who read the notice and knew of destitute persons who would not be apt to see it, were asked to oblige Mr. Johnson by telling them of his offer, as he intended there should not be a hungry person in Waco on that day if he could help it.

that day if he could help it.

Mrs. Johnson, not to be outdone by her husband, hearing that a Christmas tree was being planued in her neighborhood, gave up her own comfort to drive down town, and when she recontort to drive down town, and when she returned had her buggy filled with all kinds of presents, which she gave instructions to have put on the tree for all the poor little children whose names could be obtained.

"Such acts of charity and kindness to the poor," says our correspondent, "are strictly in keeping with the teachings of Spiritualism. To the actions of Mr. Johnson and his wife it.

Reeping with the teachings of Spiritualism. To the exertions of Mr. Johnson and his wife it was largely due that the late convention at Waco was a complete success. Mrs. Johnson is a fine medium for independent slate-writing (without pencil), and capable of doing much good for the cause of Spiritualism in that capacity if she would enter the field as a public worker. This I hope she will be induced to do before long." before long."

Ohio.

OSBORN.-Mrs. M. C. Woodward writes, on renewing her subscription: "Words are inadequate to express my love and appreciation of the dear old Banner of Light. I never look upon its pages to find aught but grand and noble thoughts and elevating and soul-inspiring sentiments that elevating and sour-lispining sentiments thereon expressed. I am a life-long subscriber. Spiritually it is my meat and my drink, and has given me precious consolation in the bitter hour of trial. May it never cease to wave."

KENT.-Mrs. M. A. Merrell writes: "The Banner of Light comes to us weekly freighted with glad tidings from the loved ones in the sweet home beyond. Long may it continue to spiritually illumine the pathway of suffering humanity. Allow me to express my thanks to Bro. Hazard for his timely defense of our mediums. May the angels from the starry heights beyond shower blessings untold upon him, in re-turn for the good he is doing, and may his life be spared to us for many years. I recently at-tended the Children's Progressive Lyceum while on a visit at Cleveland, and was much pleased with the exercises. Bro. Thomas Lees is doing a noble work in that city, and is untiring in his efforts to make the Lyceum a success."

Canada.

ARTEMISIA, ONT .- Henry Moore writes the Philosophy from the first intelligent rap heard at Hydesville, and have kept the faith against all sneers and jeers to the present time."

WORCESTER.—Fred. L. Hildreth writes: "On Tuesday evening, Dec. 21st, some eighteen Spiritualists and mediums, in response to a courteons request, proceeded to the home of Mrs. Anna Temple, No. 21 Mulbury street, to wilness some of the phenomena given through her organism. After being seated severalsongs

years ago. He thinks that in the one phase of healing the sick, it is immeasurely beyond Christianity, as also in its principles of peace and good will, and its evidences of an immortal existence beyond this life for mankind.

Vermont.

BARNET .- James Esdon writes: "The pioneers of Spiritualism seem to be dropping off one by one. I live in hopes that others will be one by one. I live in hopes that others will be raised up to take their places as teachers and expounders of the Spiritual Philosophy, for the greater part of humanity are largely dependent on others for help and assistance in their search for spiritual things. The great majority are necessarily engaged in furnishing our temporal wants. Of course their minds are largely occupied in their several occupations. But Nature provides for all our wants, both temporal and spiritual. Some are gifted to furnish spiritual food for our souls; some developed to teach, and spiritual. Some are gifted to furnish spiritual food for our souls; some developed to teach, and others to demonstrate to our senses a knowledge of immortality. The greater our knowledge is, if we make a proper use of it, the greater will be our happiness. Therefore those who have received largely of the spiritual knowledge, have naturally a desire to impart the same toothers. In the demise of Mr. Epes Sargent, we have lost one of our most profound and intellectual writers on the Spiritual Philosophy. He will be missed as a defender of Spiritualism, but his name will still live, and his influence remain with us in the work he accomplished when visibly present.

bly present.
I see by the Banner of Light that some discussion has arisen as to whether we should adopt the name, 'Christian Spiritualist.' Now, I for one am willing to render to every one the honor due them in their several spheres of action, but due them in their several spheres of action, but I do not see the propriety of calling oursel'es 'Christian Spritualists.' Christians are very much divided among themselves. How would it sound to say, 'Christian Catholic Spiritualist,' or 'Christian Episcopalian Spiritualist,' 'Christian Presbyterian,' 'Baptist,' 'Congregational,' 'Methodist,' and so on, through every Christian system of belief? This would be absurd. No; Spiritualism includes within itself all trath, from every system of religion, and the simple term Spiritual of all spiritual knowledge.

The Hanner is getting more and more interest-

The Banner is getting more and more interesting every year, and you have my best wishes as the manager of so excellenta paper. With such a corps of able writers, you cannot help but prosper."

Wisconsin.

OSIIKOSII.-A correspondent informs us that the daughter of Stephen R. Staley, partially recovered from a sickness, was suddenly taken with what was supposed to be a fit. She passed into an unconscious condition, undergoing severe contortions of the body, and the regular physician, Dr. Noyes, being in attendance, gave no encouragement for her recovery. This was at 3 P. M., Jan. 3d. At 7 P. M. the parents telegraphed to Dr. J. C. Phillips, magnetic healer of Omro, but failed to reach him, and, the child being no better the next morning, another effort was made to obtain his services, which was successful, and Dr. Phillips reached the place at 3 o'clock, twenty-four hours after the attack, finding her still unconscious and, to all appearances, rapidly declining. After a clair-voyant examination he pronounced the cause to be a spinal difficulty, and at once proceeded with what was supposed to be a fit. She passed to be a spinal difficulty, and at once proceeded to manipulate the spine. In less than twenty minutes from the time he commenced the maminutes from the time he commenced the manipulations she dropped into a quiet and refreshing sleep, sleeping sweetly till about 6 o'clock; then, partially waking, the Doctor again manipulated her spine, when she quietly went to sleep and slept until nearly 10 o'clock; then she awoke and recognized all present, apparently as well as when taken in the strenged parently as well as when taken in the supposed

parently as well as when taken in the supposed fit thirty hours previously.

The parents published an account of this new triumph of the apostolic power of healing, stating they could not sufficiently express their gratitude to Dr. Phillips for the recovery of their child, feeling certain but for the Doctor's wonderful magnetic powers she would never have recovered."

Connecticut.

COLLINSVILLE. - D. B. Hale, an old patron, on sending his subscription for the coming year, says: "I am now in the seventieth year of my age and in feeble health, but I want the Banner of Light every week as long as I live. I have taken it almost from the first year of its publication, and it has afforded mo great pleasure, comfort and instruction every week. Of its teachings I can say, in the language of one of the old Methodist hymns:

Thrice blessed, bliss inspiring hope! It lifts the fainting spirits up, It brings to life the dead?

My wish is that the dear old Banner may have an increased circulation, and hence a more extended usefulness."

Kentucky.

LOUISVILLE.-A. S. Byington writes that on account of the severe inclemency of the weather, said to be more so than ever before in that section of the country, public meetings at the hall have been suspended. Sunday evening gatherings have, however, been held in the par-lors of the medium, Miss Lizzic Balley, with gratifying results. Interesting manifestations are alluded to by our correspondent as having occurred at a circle at which Mrs. Jacobs was the medium. Special scances for the development of a power for the production of full form materializations are soon to be instituted.

Verifications of Spirit Messages. BEALS-HADLEY-BUTTRICK.

Fo the Editor of the Banner of Light :

I wish to acknowledge a message published in your issue Dec. 11th, 1880. It is from a well-known old resident of Rust Lexington, John BEALS. He gives his name, age, and manner of passing from the mortal correctly; no person acquainted with the man, reading this message, can full to recognize him.

I most sincerely thank Mr. Beals for the very

kind and truthful manner in which he gives my laughter's message in connection with his own.
"Miss Hadler" I recognize as my daughter. He made a few comments on her appearance, and very truthfully and significantly said, "Sho was a consoling comfort wherever she went." Every one who knew her would recognize her by this; she was a natural nurse. She had been in spirit-life one month and two days. I thank you, Millie dear, for fulfilling your promise to me so soon—to manifest at the Banner of Light Circle. Notwithstanding you come directly to me, it is a great joy that you were permitted to manifest at the dear old Banner, where your "angel brother" Charlie manifested three times through that excellent woman and medi-um, Mrs. Jennie S. Rudd, now gone to join you

in the higher life.

I would also notice the message of ISAAC BUTTHER, in which he speaks for Thomas G. Hovey, published June 26th, 1880. They were two well-known residents of East Lexington. Believing a verification due to the spirits, also to Miss Shelhamer and the Banner of Light, I to Miss Sheinamer and the Banner of Light, 1 attest to the truthfulness of this message, and would say to our good Brother Hovey, I find him, as ever, "mending his ways,"—a favorite expression of his when at work in his beautiful garden. Yours for truth,

Miss. S. T. Hadley.

East Lexington, Mass., Jan. 17th, 1881.

JOHN A. CURTIS. To the Editor of the Banner of Light:

I have tested the correctness of the message of JOHN A. CURTIS, of Providence, R. I., printed in the Banner of Light of Jan. 15th, 1881. He kept a brush store in this city twenty five years ago. WM. G. WOOD. Providence, R. I.

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at about six hundred thousand dollars. He resided during the greater part of his life in Baltimore, but had a country-place about two miles from Towsontown, in Baltimore County, Md. I am pleased to hear from him, for I have not the least doubt of the verity of the communication. Very truly, GEO. YELLOTT.

Towsontown, Md. Jan., 17th, 1881.

Conference Exercises, Everett Hall, Brooklyn.

To the Editor of the Banner of Light: Capt. David, the efficient Chairman of the Everett Hall Conference, announced that the evening exercises for Jan. 22d would be exclusively devoted to personal experiences, or matters relating to the spiritual phenomena. He would ask Prof. Dean, whose personal experiences in and observations of mediumistic manifestations had made him familiar with the subject, to open the exercises by relating lustances connected therewith. Prof. Dean said that though he preferred to listen, he could not, on this or any other occasion when called on, withhold his testimony; the speaker regarded it as a paramount duty to bear testimony to the truths of Spiritualism. He knew that the phenomena were the impregnable basis of Spiritualism, and he knew also that they never had been, and never could

ena were the impregnable basis of Spiritualism, and he knew also that they never had been, and never could be, successfully assailed.

His experiences ran back to the early days of Spiritualism, and in all the manifestations he had witnessed he had never met with a fraudulent medium; he had heard and read in the newspapers about fraudulent mediumship and deceptive practices, but he had never been brought in contact with such. At the close of his remarks, Prof. Dean, who, besides his other scholarly attainments, is a teacher of cloention, recited—calling out great applause—a spirit message claiming to be given under the inspiration of Solon.

Mr. Miller followed, and enlarged upon the subject of the spiritual phenomena, declaring that instead of Spiritualists devoting too much attention to them, their importance was underrated; and by far too little attention was given to the phenomenal phases of Spiritualism by the great majority of Spiritualists. The speaker would have our Societies, as well as individuals, give more attention and more encouragement to phenomenal Spiritualism. So perfected were now the relations between the spiritual and mundane spheres of existence, that spiritual and mundane spheres of existence, that spiritual and mundane spheres of existence the spiritual and mundane spheres of existence the spiritual and mundane spheres of existence, that spiritual and mundane spheres of existence, the absent ones have returned, and again held boving intercourse with father, mother, son and daughter. These were now familiar and daily occurrences in Brooklyn, and elsewhere, wherever proper conditions were furnished our angel visitants.

Other short speeches were made by Messrs, Fred. Haslam, W. R. Tiee, and B. F. French.

17 Willoughby streat.

Tribute to May Shaw. To the Editor of the Banner of Light:

Though others have spoken eulogistically of this gifted and lovely girl, who in her bright and beautiful youth has gone from us, I feel to add my word of tribute to her mem-ory as one whose Hying example was worthy the admiration and qualation of all. Ten years ago, when she was but a child, artless and free from all the affectations so common to the girl-life of the period, I first met and became acquaintof with her. Her mother then told me she had been a medium from her birth, and very soon it was arranged that we should hold semi-weekly circles at my home, at which only a select few were to be in attendance. Extending over a a period of two years, with intervals of rest, we witnessed varied manifestations given us through this child. I have never niet her equal as a symbolical medium, and In other phases she was equally remarkable.—In my family we called no physician except little May, who in a trance condition would prescribe, using the technical terms of the Homeopathic school, though she had received no medical instruction whatever. I had two baby boys, and to these her trance prescriptions always brought healing for all their infantile llis. About this period I was passing through the vale of tribulation, and but for the spiritual guidance and consolation given me through the mediumship of this dear girl, I fear I should have fallen by the wayside.

Many years ago a brother, whom I loved most foodly, mys-teriously disappeared, and we never heard from him in this life, but through May the most convincing tests were given to me of his spirit identity; and during those years, when I was so infimately associated with her, he was myguide and counsellor. Again and again, when my life seemed horizoned by gloom, this child of the angels would come to me, and, as her face beauted with love, would say; **1 do not know what I have come for; but your brother said I must come to you, and he led me here by the hand "; and then instantly showas put but a trance, and my brother gave me his messages of love and counsel. He assured me that a better day would soon dawn, and eyeh pointed out the paths that would lead me out of darkness into light; and up to this date all, save one, of his predictions have been verified to the letter, and in time that one may also be. Before I met May I had been quite active in the lecture-field. Since then, broken health, maternal cares and other causes have held me in the retiracy of home-life. Possibly the time is coming when I shall resume public work, and if so, the now unfulfilled prediction will be verified.

The past few years I have met. May only occasionally, but have watched with loving interest her development, not only as a medium of rare gitts and fidelity, but as a woman possessing the sweet charms of sincerity and sympathy in an from every sort of notorlety, and yet was ever ready to exerrise her mediumship for the benefit of all who needed such assistance. She was unsweryingly true to her convictions of right; and over-generous, forgetful of self, freely giving her time, strength and life as a medium, and in multitudes of cases declining to accept pecuniary reward. All who wore the threadbare garments of poverty received freely of her spiritual gifts and consolations. Not one of the thousands who knew and loved her but will regret her early departure from the scenes of earth. Could she have fived in the enjoyment of good health, in time she would have come one of our country's most renowned medlums. As it is, she has simply changed spheres of life and usefulness, ELVIRA WHEELOCK.

Janesville, Wls., Jan. 16th, 1881.

Passed to Spirit-Life:

From Natick, Wass., Jan. 16th, Isaac B. Pope, aged 39

years,

He,leaves a beloved wife to mourn the loss of his mortal presence. His change was caused by a fall upon the ice about four weeks previous. He was a solder in the late war, and many of his soldier-companions were present to pay their last tribute of respect on the occasion of his funeral, which was attended by the writer at the home of Joseph Esty, a brother-in-law of the uprison spirit. Ho was also an artist and musician. A crowded house gave evidence of his having many friends, and his nearest and dearest are comforted with the glorious knowledge of Spiritualism.

West Necton, Mass. M. S. TOWNSEND-WOOD.

From Osage, Iowa, on the evening of Dec. 31st, Mr. Thom-

ns O. Brown, aged 63 years.

Mr. Brown's native place was Westfield, Vt., where he resided until ten years ago, when he came to this place, and succeeded in securing the respect and esteem of his entire circle of friends and acquaintances. He left a wiferand ontic a large family of children, most of whom have reached maturity, and have gone out into the world to perform their life-talons. Mr. Brown was a kind and beloved husband and father, and his removal is a sad becavement to all. His disease was short but acute; his departure from mortality a triumphant ascension to a higher life. He was a firm believer in our beautiful philosophy; and confirmed his belief by being present at his own functal.

Mrs. M. S. WHITTEMORE.

Osage, Iowa, Jan. 21st, 1881. s O. Brown, aged 63 years.

Osage, Iowa, Jan. 21st. 1881.

From Osborn, Mo., Jan. 16th. Peter Stacy, aged 56 years. Howent from the milist of active life, and leaves a wife and an only son, who will miss his naterial presence. To him death had no terrors. The services were held at his late residence. An affectionate wife and son monru the loss of a good and affectionate husband and a kind father. Com.

From her residence, in Birmingham, O., Jan. 17th, 1880, Mrs. Orpha C. Vantleet, in the 62d year of her age. Mrs. Orpha C. Vamileot, in the 22d year of her age.

She became converted from the Baptist Church to Spiritualism nearly thirty years ago, and has ever since been an imbelatigable worker and advocate of a bellef that to her was the very bread and wine of her life. She wasmitversally esteemed, and her departure is mourned by a white circle of friends. By her, last request, Hudson Tuttle gave the funeral address, and Mrs. Tuttle sang her spiritual songs.

From Ottokee, O., Jan. 19th, of consumption, Jalmie, son of Mr. and Mrs. Hosen Shadle, in the 7th year of his age.

or Mr. and Mrs. Hosen Shadle, in the 7th year of his age.
He was a sweet and beautiful child, and during the last year of his life was called on locadure great suffering. Hudson Tuttle gave the funeral discourse to a large audience of sympathizing relatives and friends, in which he presented the assurance and comforting power of the spiritual pideosophy, which is the true balm in Glicad for the bleeding heart. Oblivary Notices not exceeding twenty lines published

gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in udvance. Aline of agatety peaverages ten words. Postry inadmissible in this department.

New Yooks.

SECOND EDITION.

SCIENTIFIC BASIS SPIRITUALISM.

BY EPES SARGENT,

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

This is a large 12mo of 372 pages. In long primer type, with an appendix of twenty-time pages in brevier, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which aromot only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator. herefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretence that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown; and the objections from ''sci-

entile, 2 clerical and literary denounces of Spiritualism, ever slare 1817, are answered with that penetrating force which only arguments, winged with Incisive facts, can Im-

In all that it claims for its "basis" the book is purely scientific, proceeding by the inductive method from facts as well confirmed as facts in any other science. The postulato Is fairly presented that other superionsual or preter human facts, not included in the "husis," are however made sci-entifically credible by its establishment. Mr. Surgent remarks in his preface: "The hour is com-ing, and now is, when the man claiming to be a philosopher,

physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now "the despair of science," as I called it on the title-page of any first book on the subject. "A mong ntelligent observers its claims to scientific recognition are no longer a matter of doabt.**

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perusal.
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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 5, 1881.

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THE WORL OF SPIRITY VIJSA La broad as the universe. It extends from the highest spheres of angella life to the howest comprehensive as Love, and its mission is to bless matching, John Prerpout.

The Removal of the Ponca Indians.

The President appointed, on the 18th of Jast December, a Commission, consisting of Brigadier-Generals George Crook and Nelson, N. Miles, of the United States Army, William Stickney, of Washington, and Walter Allen, of Newton, Mass, to proceed to the Indian Territory and confer with the Ponca tribe of Indians, for the purpose of ascertaining the facts in regard to their recent removal and present condition, so far, as is necessary to determine the question, what do humanity and justice require should be done by the Government in the premises? The Commission last week submitted its report to the President, embodying the following conclusions and recommendations. We find four facts, as follows:

First, that the removal of the Ponea Indians from their reservation in Dakota and Nebraska, where they were living by virtue of treaties with the United States, of 1858 and 1867, was not only most unfortunate for the Indians, resulting in great hardships and serious loss of life and property, but was injudicious, and without sufficient cause.

Second, that the lands from which the Peneas were removed had been ceded and relinouished to them by the United States for ample consideration specified in the treaties; that the Government solemnly covenanted not only to warrant and defend their title to these lands, but also to profect their persons and property thereon; that the Indians had violated no condition of the treaty by which their title to the lands protection had been forfeited, and that this rightful claim still exists in full force and effect, notwithstanding all acts done by the Government of the United States.

Third, that up to within a few months of the present time, they have manifested the strongest desire to return to their reservation in Daketa, and a portion of the tribe succeeded in getting back to their native land. The remainder of the tribe were greatly discouraged in their efforts to return; and as they finally despaired of regaining their rights, under the belief that the Government would not regard their title, to the land in Dakota as valid, and that they could obtain a stronger title to the land in the Indian Territory, as well as other prominent considerations, they decided to accept the best terms they could obtain. Their chiefs and head men agreed to remain in that Territory. Having once committed themselves in writing to that course, they regarded their action as sacred so far as they were concerned, and the majority of their people acquiesced and indorsed the action of their head men.

Fourth, that the Indians who have returned to their reservation in Dakota have the strongest possible attachment to their lands, and a resolute purpose to retain them. They have received no assistance from the government, and except the limited aid furnished by benevolent people they have been entirely self-sustaining. With few agricultural implements they have cultivated a considerable tract of land for their support. They are on friendly terms with all other Indian tribes, including the Sioux, as well as with the white settlers in their vicinity. They pray that they may not again be disturbed, and ask for a teacher to aid and instruct them in the arts of industry; and for a missionary to teach them the principles of morality and re-

This is a plain and simple statement of a case that has been greatly befogged and bemuddled by interested parties. It likewise deserves to be especially noted that two United States army officers are on the Commission that finds the above facts, which show that it is the red men only who have been wronged by the government. It was time for the people to take up their cause as they have done, if only to redeen their government from disgrace in the eyes of the world. The Commission recommends, therefore, that the same principles control the government in this matter which would be applicable to any peaceable and law-abiding people in like circumstances. It thinks there should be an ample and speedy redress of wrongs, thus exhibiting a conspicuous example of the government's purpose to do justice to all. It therefore recommends that one hundred and sixty acres of land be allotted to each man, woman and child of the Ponca tribe of Indians, the lands to be selected by them on their old reservation in Dakota, or on the land now occupied by them in Indian Territory, within one year from the passage of an act of Congress granting

cation be allowed between the two branches of the tribe; that this land so granted be secured to them beyond the power of alienation, and without the reach of taxation for thirty years, or until the President may remove the restric-

The Commission further recommends that the present annual appropriation of \$53,000 be continued to them for five years, for the benefit of the members of the tribe provata; that \$25,000 additional be at once appropriated and expended in the purchase of agricultural implements' stock and seed, \$5,000 to be for the exclusive benefit of the Poneas in Nebraska and Dakota, the remaining \$20,000 to be divided among families of the whole tribe, according to the number in each—which is to be accounted in full satisfaction for all depredations and losses of property sustained by these Indians in consequence of their removal; that an additional sum of \$5,000 be appropriated for the construction of comfortable dwellings, and not over \$5,000 more for building school-houses for the Poncas in Nebraska and Dakota. The recommendations are accompanied by the emphatic expression of the necessity of prompt action in settling the affairs of these Indians, in order that this long-pending controversy may be determined according to the dictates of humanity and justice.

Concluding their report and recommendations, the Commissioners say that they desire to express the conviction forced upon them by their investigation of this case, that it is of the utmost importance, to white and red men alike, that all Indians should have the opportunity of appealing to the courts for the protection and vindication of their rights of person and property. Indians, they remark, cannot be expected to understand the duties of men living under the forms of civilization, until they know, by being subject" to it, the authority of stable law as administered by courts, and are relieved from the uncertainties and oppression frequently attending subjection to arbitrary personal authority.

Here, then, we have at last the substance of the history of the treatment of the Ponca Indians by the Government. It wronged them without a cause when it forcibly undertook their removal from their native land, in response to the demand of those who coveted it. It turned meanly and basely on a tribe that had never. lifted a hand against its paternal authority, but on the contrary had always exerted itself on the side of the Government in disputes of the latter with other tribes. The driving away of the peaceful settlers from Acadia, over the recital of which in Longfellow's sweet and simple verse so many hearts swell and so many eyes moisten, was not more rutbless an act by another Government than was this forcible removal of the Poneas from their beloved native land by our own. It was an outrage that ought not to have been possible for any civilized government. The least it can hope to do is to try and redress the wrong without delay. Restore these poor Poneas to their former status. Secure them in homes from which they cannot be driven forth again. Give them the same standing in the courts that the white men have. And then see if it be not easier to deal justly and right eously than to practice robbery and slaughter.

We take pleasure in subjoining the opinions and comments of a leading New York journal -- the Daily Times--on this report and on the whole subject, which declare both the report and the recommendations to be "directly in the face of the assertions and against the poliey of the Interior Department." It says that the removal of the Ponca Indians did not begin until two months after Mr. Schurz went into office. "It was insisted upon," says the Times, ^o with an inexplicable and most suspicious pertimacity, in spite of the entreaties of the Indians and the remonstrances of white citizens and the missionaries. The Interior Department has urged that as the work (admitted to be an evil one) was done, it would weaken the Government with the other tribes if the unfortunate Poneas were allowed to return to Dathereby lose ground with the dwindling tribes of red men ?"

And it goes on to say that "the history of the dealings of the Government with Indians is a history of obligations constantly renewed and constantly broken on our part, and of dire calamity, distress, and perpetual discouragement on the part of the Indians. Fortunate circumstances have combined to draw public attention to the case of the Poneas more closely than it has ever before been concentrated upon any similar outrage. But flagrant and inexcusable as this crime has been, it is not worse than many other offences committed upon the aborigines of the country in the name of the people of the United States. The present opportunity to prove that the Government can be honest and just to its Indian wards is one which we cannot afford to neglect." Plainer and truer words on this subject cannot be spoken. The public has awakened to this Ponca outrage, but long and long before that the Banner of Light urged that justice be done the other tribes, against which, as is now openly confessed, as great wrongs had been done as against the Poncas.

·The Scientific Basis of Spiritualism."

It gives us great satisfaction to be able to record that Epes Sargent's valedictory work on Spiritualism-titled as above-has in the short space of time which has elapsed since its advent in the world of letters reached a second edition. This speaks well, alike for the book and its renders-since the volume must be excellent in character to attract so wide a share of attention on the part of the public, while a rapidly multiplying class in community must, as may be noted by their increasing demand, possess a clear sense of what constitutes a good article, and that that sense is fully met by the "Basis." The book may be purchased of the publishers, Messrs. Colby & Rich, No. 9 Montgomery Place, Boston, either by personal call or order.

A Grand Sacred Concert, the second of a series, will be given next Sunday evening, Feb. 6th, at Berkeley Hall. The programme consists of a selection of very fine music, vocal and instrumental, interspersed with excellent readings from the poets. Mrs. Fries-Bishop, Mrs. R. I. Hull, Mrs. Jennie Morris, Mrs. F. E. Crane, the Misses Bigelow, Miss Mabel Bills, Master and Miss Eichler and Mr. W. J. Colville, will participate; and between the two parts Mr. Colville will recite an impromptu poem. The affair will be a very attractive one, and the price of admission being low, 25 cents each, or five for a dollar, a full attendance is anticipated.

THE DAY AFTER DEATH"-a discourse dictated by the spirit of Epes Sangent, and delivered by the guides of Mrs. Cora L. V. Richmond, in Chicago, Ill., Sunday evening, such tracts; that in the interval free communi- | Jan. 16th-will be printed in our next issue.

"A Doctors' Crusade" Once More.

Again the bigoted medicos are moving on the Legislative bodies of various States, with a hope to institute within their bounds a protective tariff, whereby public patronage shall beforced to flow in and through the Allopathic channel only-for, notwithstanding their appeals for aid made to the Homeopaths and Eclectics, it still remains a truth that had they the power the Regulars would sweep every other system of practice out of existence. We have embodied under the present head notes of what is going on in the way of providing "Doctors' Plot Laws" for Massachusetts, Connecticut and Ohio, and a protest from the Spiritualists of Texas against the M. D.s' law already on the statute books of that State, together with the account of a victory for "free medicine" in Kansas. These accounts cannot fail of being read with interest:

Medical "Wolves in Sheep's Clothing." In Massachusetts, the doctors, warned by repeated failures, have adopted a more quiet policy than is their wont; but though it is unostentatious and lamb-like, the ears of the wolf protrude through the covering in the so-called 'Pharmacy" bill now offered to the consideration of our law-makers. This bill, ostensibly, is aimed only at druggists, apothecaries, or whatever name may be assigned to those whose business verges upon what may be termed the mechanical section of the remedial art. But the specious measure has evidently another purpose: since, although the managers have flooded the State with appeals to them issued in the name of the "Essex County Druggist's Association,"etc., etc., it has already transpired that the druggists themselves, as a general thing, are decidedly opposed to the projected bill, even as a pharmacy law, and are circulating a petition for signatures, and will oppose the measure before the Committee on the ground that it is not

needed, and that it has no practicability. The sections of the proposed act which show

its animus most clearly are the following:

"SECT, 3. Any person who shall engage in the business of retailing drugs and chemicals, dispensing medicines, and compounding Physicians' prescriptions in this Commonwealth, except these new engaged therein, mithout such a certificate as provided in Section one of this let, shall be praished by a fine not less than one hundred, or more than five hundred dollars, one-half to be paid to the compalment and the other half to the Commonwealth.

SECT, 5. Nothing in tais Act shall interfere with the making and dealing in proprietary medlenes, popularly caffed patent medicines, or the safe of the usual non-poisonous demestic quelicines, part up by a registered pharmacist and marked with his lokes, giving the dose thereon; nor shall it apply to physicians patting up their own prescriptions." its animus most clearly are the following:

We print to-day (eighth page) a remonstrance etition against this "Pharmacy" ruse, which ells its own story, and we request that the petition-head be cut out, pasted on paper and circulated for signatures by all friends of freedom in medical practice in this State. Upon each list being completed, it can be forwarded to this office, when it will be presented, or it can be given to some senator or representative of the district in which it is filled out, with the request that he present it before the Legislature. Personal efforts should be made by the opposers of the bill to interest the attention of the respective senators or representatives of their district regarding this odious plot against the liberties of théir constituents.

If there are any marked cases of cure which have been accomplished by simple remedies suggested by persons not members of the regular practice, and the persons cured are willing to appear before a hearing which will no doubt take place soon, let such send in their names, and the nature and form of cure, to this office, it the earliest opportunity.

This bill should not be fought merely on the ground of protection to the person acting in the capacity of a physician, but also that the sick may have the privilege of employing any one whom they may desire: The opposition to the measure rests logically on the principle of justice and equality. A remonstrance petition for signatures will be at the Banner of Light Bookstore, and at the spiritual meetings on Sundays.

Protest Against the Doctors' Law In Texas. Agreeably to a resolution adopted by the Spirkota. As if the Government of the republic itual and Liberal Association held at Waco, could not afford to right a wrong, lest it should Texas, in November last, a Memorial, signed by F. B. Dowd, C. T. Booth and J. B. Cone, has been presented to the Legislature of that State, now in session at Austin, calling for the repeal or modification of certain laws affecting the interests of the members of that Association, chief among which are those relating to the practice of medicine. The petitioners claim that the Association they represent is chartered under the laws of the State as a religious organization, and hence the imposition of a tax upon it is unconstitutional. Furthermore, that the teachings of Spiritualism are given through lecturers and mediums, or, as the latter are termed in the Scriptures, "prophets and seers" that these mediums have the power, by the aid of spirits, to cure the sick by the laying on of hands, and other modes of treatment, and many well-informed people believing them to possess this power, prefer to employ them in sickness. The Memorialists also say "that the healing of the sick by these mediums is one of the most effective methods of propagating the religion of Spiritualism, just as it was a method of propagating Christianity in the days of Christ and his apostles; and that the taxing of them or the prohibiting of them from thus healing the sick is a violation of their constitutional right to propagate their religion, without unjust restraint and discrimination."

A Victory in Kansas!

A verbatim report of the trial of G. G. W. Van Horn, the well-known magnetic healer, for practicing medicine without a license, is given in the South Kansas Tribune of the 19th ult. It was shown by the evidence that the defendant had produced many remarkable cures, but that his practice was entirely that of "laying on of hands"; consequently, as it was impossible for a jury to convict a person of the practice of medicine when no medicine was employed in his practice, he was acquitted, much to the chagrin of the "regulars," and the rejoicing of those who have more faith in the virtues of magnetism than in displays of diplomas as remedial agents.

An "M. D." Movement in Connecticut.

M. W. Comstock, Esq., Willimantic, Conn., writes, Jan. 23d: "I see by the papers that a bill has been introduced in the Connecticut Legislature to 'regulate' the practice of medicine. I have not yet seen the text of the proposed statute, but presume it is much the same as that attempted to be carried through in Massachusetts last winter. I hope the M. D.s will experience a defeat in their efforts to carry their point in our State. The liberal people in Connecticut should not leave a stone unturned to defeat any bill that will deprive them of their rights. See to this bill in its infancy!"

Ohio.

There is now pending before the Ohio Legislature, "A Bill to prevent the irregular practice of Medicine and Surgery within the State." It ness, a notably good man; and known to be so

provides that Section 6992 be so amended as to read as follows:

A person shall not practice medicine or surgery within this State, unless he is twenty-one years old and has attend-ed two full courses of lectures, and graduated at a school of medicine, or has a certificate of qualifications to practice medicine and surgery from a county or State Medical So-ciety.

The penalty for a violation of the above, should it become a law, is to be a fine of from fifty to five hundred dollars, or imprisonment for from thirty to ninety days, one-half of the fine to be paid to the person or corporation making the complaint.

The sections of the bill additional to the above specify forms of proceeding and particulars in reference to graduates of universities in other States coming to Ohio, the principal feature of which is that such a person is to exhibit his diploma to the faculty of an Ohio medical college, and pay the dean of said faculty twenty dollars for endorsing the same.

The correspondent who sends us a full copy of the proposed law, remarks as follows:

"Our daily papers call no attention to the matter, and the regulars' seem to keep the pending bill from the general public besides. In this city (Cleveland) we have commenced a movement in opposition, and I find the majority of people consider the bill unconstitutional but very few know that such a law is liable to be thrust upon them at any moment. Of course the bill does not speak of magnetic healers, but it will be a grand step toward drawing the knot tighter in the future.

I, for one, will work against its passage with all mental and financial ability, as I feel such a law prevents the invalid public from choosing according to their own judgment what doctor to employ, and in reality compels them to employ such as peddle poisons, which invariably prepare the way for more."

Thomas Paine and Public Sentiment.

The years, as they proceed, work wonders regarding the views entertained by the masses, not alone concerning men and their actions, but also with reference to points of belief and doctrine. Never was truer statement placed on record than when Mackay wrote, "The demons of our sires become the saints whom we adore." Old laborers in the field of Modern Spiritualism's advance, while looking back wearily over the way they have trod, can, beside—in common with the advocates of all humanitarian reforms in the interests of free reason-lift up their eyes and feast their vision on the bright-panorama of the world's progress; finding that the labors they have but forth for their cause have borne such rich and mainly unexpected fruit in society in general, that the tide of liberal sentiment among the people yet holding to the ordinary church organizations has gained such head and power that the whole ecclesiastical system is day by day demonstrating an utter inability to withstand its onward course.

This liberalization of sentiment (toward which Modern Spiritualism has as one among other agencies so grandly contributed) can best be demonstrated to those who—from constant business cares, and the many demands of civilized life and its usages—do not accustom themselves to habits of reflection, by suddenly calling up in their minds some special way-mark (intellectually speaking) of their childhood's days, and then directing their attention to the marked changes which have since supervened regarding its relative importance, and to the great distance at which society, the church or the forum has now left it behind. And no more striking example exists for such purpose than the case of the brave and fearless author-hero of the Revolution, Thomas Paine. The years are comparatively few since it was the fashion alike of pulpit and laity to make the most outrageous charges and utter the severest denunciations against him; those making them remaining almost entirely safe from the danger of being called upon to prove their statements. But one by one these myths of the church regarding him have been challenged by the disciples of a broader day—have been shown by Ingersoll and others to be baseless in verity; and the character of Paine shows the brighter as this analytical process is followed, and will shine with even added lustre when the names of his cowardly detract- our eighth page. Just as we go to press we are ors have passed into what their ambitious souls while on earth would have regarded as the gehenna of forgetfulness.

We have been specially led to these reflections by the perusal of a letter in Scribner's Illustrated Monthly Magazine for February, wherein a gentleman who evidently knows wherof he speaks, makes a terse and pointed reply to the oft-repeated fulminations of Orthodoxy regarding Paine, his views, and his habits. We are astounded to meet with so able a defense of Mr. Paineeven through a correspondent- in the pages of this quite conservative magazine, and we regard it in itself as another indication of the general progress of mankind. After referring to a sentence in "Bordentown and the Bonapartes" (appearing in that magazine for November), wherein those scurrilous attacks were repeated, W. J. Linton, the correspondent to whom we have above referred, puts on record on the pages of Scribner the following conclusive evidence in rebuttal thereof:

.... "These aspersions of atheism and brandy, like the insolent appellation 'Tom prandy, like the insolent appellation 'Tom Paine' (to which even your contributor stoops, though he does not write Joe Hopkinson nor Jack Adams), deliberately intended to cloak him with an atmosphere of vulgarity, are but proofs of the reckless blackguardism of polemical writers of Paine's time. It is not at the present more courteous day, at least not in America, that the author of 'Common Sense' should be so treated.

Forty years ago I was employed to write

Forty years ago I was employed to write 'Paine's Life.' Knowing nothing of the man, I was careful to examine everything I could find for or against him. I was also in communica-tion with men who had known him personally. I found him to be that typical Englishman, honest, courageous, and constant; a lover of jus-tice, a man of the real Old and New England stamp, religious according to his light, it may be pugnacious in attacking what to him seemed error, but at least more tolerant than his opponents, hencyclent and generous. Born of the lower classes, with only a grammar-school education, he must have made something of himself, must have also acquired some decency of behavior, to become the friend of Franklin, Jeffer son, and Lafayette, and for a time the companion of Lord Edward Fitzgerald, living in the same house with him in Paris. Of him, Lord Edward writes, October 30th, 1792, no such great while after the accustomed visits to the Roydentown har: Bordentown bar:

'I lodge with my friend Paine. We breakfast, dine, and sup logether. The more I see of his interior, the more I like and respect him. I cannot express how kind he is to me. There is a simplicity of manners, a goodness of heart, and a strength of mind in him that I never knew a man before possess.'

So also Colonel Burr, who knew him after his return to America; and who replied to an in-quirer as to Paine's habits (it was the inquirer thinself who informed me), 'Sir, he dined at my table'; adding: 'I always considered Mr. Paine a gentleman, a pleasant companion, and a goodnatured and intelligent man; decidedly temper-

natured and intelligent man; decidedly temperate, with a proper regard to his personal appearance, whenever I saw him'
Yes; this man, still pointed out to abhorrence as a coarse, brawling, brandy-tippling reviler of religion, was indeed a gentleman, a high-souled man of genius and philanthropic purpose, a man of remarkable probity and disinterestedness a notably good man, and known to be so

in his own day, however buried now in the mud flung at him by calumniators, and heaped again by those who care not to learn the truth con-cerning him."

Palne's Birthday.

In this connection it gives us satisfaction to state that the one hundred and forty-fourth anniversary of the birth of Thomas Paine-which occurred Saturday, Jan. 29th-was appropriately celebrated in various parts of the country. Interesting and varied exercises were held in the Paine Memorial Building, Boston, on Saturday, Sunday and Monday, Jan. 29th, 30th and 31st-each convocation after its order drawing together a good attendance. A business meeting of the Paine Memorial Corporation occurred on the first named day; on the second, meetings were held in Investigator Hall, morning, afternoon and evening-in the course of which eloquent speeches were made by Messrs. J. P. Mendum, (the veteran publisher,) and Horace Seaver (editor), of the Boston Investigator; G. N. Hill, John Verity, Mr. Hull, Dr. Lamb (of Portland), Dr. Field, Dr. Palmer, J. M. L. Babcock, W. S. Bell, Rev. Norwood Damon, and others. Good music was furnished by a relect male quartette.

At the close of the meeting, the following resolution, offered by Mr. G. N. Hill, was unanimously adopted :

Resolved, That the friends of Liberalism and of Thomas Palme, this evening assembled in Palme Memorial Hall, hereby send thanks and best wishes to Col. T. W. Higginson, for his efforts in the Legislature to repeal the bigoted and unjust blackhemy law.

The annual Paine Ball, which closed the celebration, took place on Monday evening, and was well attended.

"Intimations of Immortality."

Colby & Rich have on sale at the Banner of Light Bookstore, 9 Montgomery Place, Boston, a well-digested pamphlet bearing the above title, and being from the pen of George A. Fuller. The following items of testimony as to the worth of the production have already been forwarded to its author by the well-known gentlemen whose names are cited in connection with

Dr. J. M. Pecbles says: "Your Pamphlet, 'Intimations of Immortality,' came safely, and I read it with great pleasure. Both the matter Mrs. Staples are excellent. Also the poems by Mrs. Staples are of a very high order. She ought to cultivate her gifts, and you ought to write a much larger work."

Capt. H. H. Brown writes: "I have read your published lecture, and like it very much indeed."

from Dr. Joseph Beals comes the assurance:
"Your pamphlet containing address and poems was duly received and fully appreciated. It is truly a capital thing."

W. J. Colville writes to Mr. Fuller: "Your lecture is one of the finest I ever read."

The spiritual leaven is working. The Rev. W. II. Pierson, of the Somerville (Mass.) Broadway Orthodox Church, having changed his creed to Unitarianism, has resigned his charge. Last Sunday he delivered his farewell sermon, in which he said that the province of the minister is not like that of the mechanic, physician or teacher, for he is called upon to bear, in a measure, the troubles and misfortunes of the people entrusted to his spiritual care and guidance, which must of necessity affect him in different ways. In these days, in strict contrast to other days, no man is bowed down to as a doctor, esquire, or personages of a like distinction, but is held in high honor and respect as he makes his calling high and lofty. In viewing the case of this gentleman we note a step forward in his mental processes-experience having demonstrated that. like Universalism, Unitarianism is on the direct road to Spiritualism. We welcome all liberal-minded ministers into our ranks, who have outlived the creedal bondage of the church. The spiritual leaven is indeed working to increase the already great army of Modern Spiritualism which is to disenthrall our common humanity and smooth its pathway through the grave to life immortal.

T. L. Nichols has an interesting letter on in receipt of another from him, which will appear hereafter; one paragraph, however, we now print in advance for the benefit of our readers :

"The best news I have to send you is that Her Majesty the Queen has granted to Mr. Alfred Russell Wallace, F. R. S., a Royal Pension of \$1000 per annum, no doubt for his services to science as a naturalist, notwithstanding he is known as a pronounced Spiritualist, and author of one of the best works on the subject published in this country. The Queen has certainly no prejudice against Spiritualism, and such royal recognition of a distinguished Spiritualism, and such royal recognition of a distinguished Spiritualist will go far to remove the prejudices of many of her loyal, but not very enlightened subjects regarding it."

Rev. George Chainey, who has been previously announced in these columns to speak in Music Hall, Boston, but who was unavoidably prevented, will next Sunday evening de-liver his lecture on "The Clergy," giving his reasons for withdrawing from the pulpit and engaging in the work of a Liberal lecturer. He is a young man of much ability, an excellent speaker, and highly recommended by Col. Robert Ingersoll. See his card in another column.

In another column will be found a tribate to the memory of May Shaw, the recently translated test-medium. The Worthington Minn.) Advance says of her:

"May Shaw convinced hundreds of the most practical and sensible business men of Chicago and elsewhere of the fact of spirit-communion. Many of the leading business men believed in her, and many of the wealthiest and most cultivated ladies were her friends. There was no stain on her name."

Our Portland (Me.) correspondent, "C." (the remainder of whose favor we shall print next week), informs us that "On Sunday, Feb. 6th, Geo. A. Fuller, of Dover, Mass., will speak for us, and we anticipate a treat. He is to be followed by J. Wm. Fletcher the remaining three Sundays of February. Mr. Fletcher is a favorte with the Portland Spiritualists, and we shall all be very glad to welcome him back."

By reference to his card elsewhere it vill be seen that J. William Fletcher, lecturer, test and business medium, is soon to leave Boston. Those in this city who contemplate availing themselves of his choice and reliable mediumistic gifts, should call upon him at once at his rooms, 94 Pembroke street.

A letter from Mrs. Crindle, dated at Phildelphia, Pa., Jan. 24th, informs us that this lady has been called home to San Francisco by pressing business affairs. She will, therefore, return to California at once, but hopes to be in Boston in June next if possible.

Augustus Day, writing from Detroit, Mich., says: "Count me in on the Editor-at-Large fund for as much if not double my last year's contributions. God bless the dear old Banner.'

Mrs. Flora B. Cabell, writing from No. 22 Third street, N. E., Jan. 28th, informs us that the distinguished medium Henry Slade has, by the phenomena of independent slate-writing, etc., witnessed in his presence during a brief visit there, created great interest in the nation's capital city regarding spirit power and communion, and has at the same time won for himself as an individual many warm friends. The tests afforded through his mediumship were pronounced on all hands to be "grand and convincing." Alluding to the personal evidence furnished her through Dr. Slade's mediumship, Mrs. Cabell says:

"The medium by or through whom my blessed, sainted mother can come and write to me (on my own closed slates) in her own peculiar land-writing and in her own loving way, is held by me as something sacred, to say the least. That God and the angel-world may bless and keep this faithful instrument safe, at least from further persecution, is the sincere prayer of his many friends and converts in Washing-

During the Doctor's stay a reception was tendered him by this lady and her husband, of which the National Republican of Jan. 20th speaks as follows:

'Captain and Mrs. Cabell gave a reception last evening, at their residence on Capitol Hill, in honor of Dr. Slade, the world-renowned 'mein honor of Dr. Slade, the world-renowned 'medium,' who has recently arrived in this city from his tour around the world. The parlors were filled with those prominent in spiritualistic circles, and the time was most agreeably spent in literary exercises and social converse. A basket of choice and fragrant flowers was presented to the distinguished guest, who accepted this offering in a few felicitous remarks."

The Thirty-Third Anniversary.

J. B. Hatch informs us that he already has orders for tickets-for the forthcoming celebration of the Thirty-Third Anniversary of the advent of Modern Spiritualism, to be held in Music Hall, March 31st-from points in New Hampshire, Maine, and elsewhere, while the sale of tickets is progressing rapidly in Massachusetts, having in fact already reached an amount far beyond the expectations of the Committee. Those purposing to attend will do well to apply at once, as the field for the choice of seats will of course grow limited as the time for the celebration draws nigh. There is every evidence that the occasion will prove a grand success.

Mrs. R. C. Simpson, of 34 Ogden avenue, Chicago, Ill., paid us a pleasant call at our office on Monday, Jan. 31st. She is now stopping for a brief season of rest at 91 Pembroke street, having journeyed eastward in the hope of recuperating her health, which the too constant demand upon her remarkable and convincing mediumship has seriously impaired. Mrs. Simpson is par excellence the medial instrument for pronounced skeptics to visit, as many have already found by experience-and her triumphs in this field have been many and wonderful. The renowned Prof. Hermann himself could, if he chose, tell a story, which, if correctly stated, would show that he himself has suffered defeat at her hands-but, as he prefers silence, we intend to put the narrative concerning this cornered conjurer before our readers at an early day. We hope Mrs. Simpson may be induced to hold a few scances in Boston ere she returns to her home in the West.

A correspondent writing from New York City, says: "On Monday evening, Jan. 21th, I was present at William and Horatio Eddy's circle. During the sitting a very remarkable manifestation was given, Horatio Eddy being the medium: A hand materialized above the curtain—Mr. Eddy sitting in front of the curtain at the time with two gentlemen, his hands resting upon one of the gentlemen's arms; two slates, with pencil between, were placed in the hand, after which we could hear the writing, and see the slates, and the hand holding themall the time, in the light. The entire inside of one slate was written upon—the matter being a message from a father to his son, with name signed correctly."

The luminous profession just conferred upon Prof. Alfred R. Wallace, the eminent naturalist, by the Queen of Great Britain, which is alluded to elsewhere, the London Light remarks: "As a conscientious and consistent defender of the truth of Spiritualism his name is well-known to our readers, and not to them only, but to all who read the literature or investigate the evidence for the reality of the phenomena of Spiritualism. It is a cheering. In the controlling guides discussed in Mr. Fletcher.

The greatest interest was manifested in Mr. Fletcher.

The greatest interest was manifested in Mr. Fletchers are included in the clawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist wo lectures in Lawrence on Sunday last. After resist was lawrence on Sunday last. After resist was lawrence the medium: A hand materialized above the

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In the evening, the speaker was again at home in the In the evening, the speaker was again at home in the line of the line of the line.

"He was a gentleman of great literary ability—wrote history, plays, poetry, and edited several papers. Of late he was a prominent and sincere advocate of Spiritualism, and was the author of several books in support of it. He was probably the most intellectual man among all its teachers, and it loses by his death a good friend, a liberal minded writer, and a finished and brilliant scholar."

We regret to announce that Mrs. Annie Lord Chamberlain, the well-known physical medium, has been very ill with pneumonia, for the past week. Her case is now slightly improving, though she is not yet able to sit up. This estimable lady will have in this hour of affliction the deepest sympathy of thousands of friends. We hope to be able to chronicle her recovery at an early day.

Ro Colby & Rich, publishers, No. 9 Montgomery Place, Boston, have just issued the third edition of Dr. J. M. Peebles's latest and interesting book: "Immortality, and our Employments Hereafter." This fact speaks volumes for the public appreciation the work has gained since its first appearance.

We have caused to be reported two highly interesting lectures bearing on mediumship, its laws, etc., recently delivered in Berkeley Hall, Boston, by W. J. Colville, and George A. Fuller, respectively. We shall print these discourses at an early day.

Mrs. Maud E. Lord has been dangerously ill, of late, but is now improving in health.

W. J. Colville's Meetings.

W. J. Colville's Meetings.

On Sunday last, Jan. 20th, notivithstanding the snow storm, a large congregation assembled in Berkeley Hall, where a discourse was delivered through the mediumship of W. J. Colville on "The Mystery of Siepp," The lecturer advanced the following Ideas among many others: Sleep is the cessation of all voluntary activity. The involuntary netions of our nature go on undisturbed during the night, but somewhat more quietly than during the day. The temperature of the hody decreases one or two decrees. Nutrition is carried forward far more rapidly than during wakefulness, when the body uses up its energy which during sleep It generates. As voluntary activity uses up vital force, and voluntary repose creates It, without sleep we cannot exist until we reach so harmonious a state of being that we shall never use up any hour more vitality than is generated during that hour. The mind is never askeep, but in dreamless slumber the spirit experiences a life in other conditions than those of waking hours. The spirit often travels in the spirit world, and also visits friends who are yet on cartit; sometimes without traveling it is in communion with spirits, and beholds visions of future events, and of spirit spileres. What we call dreams are often momentary actions of the spirit, as just before awakening the recumbent form it imprints upon the physical brain the plature of its noctural wander tipse.

Many dreams only occupy a few seconds, though we think we have been hours, at least, in a dreaming state. We have all an outer and an inner consciousness, and when we dream we often receive life our outer misciousness. We all live two lives; our dream life is often life in the world we shall inhabit after death, as, when conditions favor, the liberated spirit, united with the body by an-invisible magnetle cord, can traverse space at will. Often trance mediums are sound askeep when their guides speak through them, and their own spirits are beheld elsewhere. The reason why we have strange and riddenlous drea

to: "The world is my Country; to do good is my Religion."

While alluding to religious revivals, the lecturer contended that psychological influence exerted by a declamatory preacher was often mistaken for the direct operation of the Holy Sphilt. Revivals are very dangerous to the health and morality of nervous and hysterical people who attend them in throngs. The only people who can derive benefit from them are the stolcal and lethargic, who rarely attend them. They are ruinous to the churches, as they create an excitable and fletitious interest, which, being a mere mushroom growth, speedly dies away. If Is legitimate to appeal to emotion as well as intellect, but both should be appealed to at the same time.

Next Sunday, at 10:30 A. M., by speedal request, Mr. Colville will deliver a second lecture on "The Wise and Virtuous Woman and her Successful Work," In the afternoon, at 3, subjects will be accepted from the audience. In the evening, at 7:30, the monthly concert will take place. A large number of accomplished artists are announced to take part. (See advertisement in another column).

W. J. Colville lectured in Chelsea, last Sunday evening, on "The Secret of Happiness, Here and Hereafter." He is open to out-of-town engagements on Tuesdays and Wednesdays, and is willing to officiate at funerals. He invites all readers of the Bannor of Light to his receptions, held every Friday at 3 17 M., of the pariors at 94 Pembroke street.

Mr. J. William Fletcher.

only, but to all who read the literature or investigate the evidence for the reality of the phenomena of Spiritualism. It is a cheering thought that outspoken and bold advocacy of very unpopular truths has not prevented the recognition of Mr. Wallace's great merits as a Naturalist."

**Email: We are in receipt of an ancient pamphlet, the title-page of which we here give: "An Action of a Late Conversation with the Dead, and How the following Strange Event came into Writing in order to be Printed. Hoston: Printed by Nathaniel Coverly, Jun'r. Price & cents." The "Strange Event," it seems, occurred August 3d, 1897. The account was copied by Amos Boorn, of Richmond, N. H., in November, 1812. Wo shall re-print the entire pamphlet in the next number of the Banner, without comment, leaving the reader to make his or her own inferences.

**Email: Alluding to the demise of Epes Sargent, Esq., the Boston Investigator says:

"He was a gentleman of great literary ability—wrote history, plays, poetry, and edited several papers. Of late he was a prominent and sincere advocate of Spiritualism, and was the author of several books in support of it. He was probably the most intellectual man among all its teachers, and it loses by his death a good friend, a liberal minded writer, and a finished and brilliant scholar."

**Geo. A. Fuller's Meetings.

Geo. A. Fuller's Meetings.

Geo. A. Fuller's Meetings.

Geo. A. Fuller, of Dover, Mass., lectured Sunday evening, Jan. 30th, at the residence of Mr. A. N. Trenett, Beverly. Mass., before a select audience, upon "The Life to Come."

His engagements are as follows: Feb. 6th, Portland, Mc.; Feb. 13th and 27th, Worcester, Mass.; Feb. 18th, 19th and 20th, at the Convention of the Vermont State Association of Spiritualists, at Waterbury, Vt.; March 6th, 13th and 20th, in Temple of Honor Hall, Chelsea, Mass.; March 31st, probably, in Providence, R. I.; and during the Sundays of April probably in Greenfield, Mass.

He would like to make week-day evening engagements in the vicinity of his Sunday lectures. He is also ready to make engagements for the summer months. Mr. Fuller may be addressed at his home.

Late telegraphic dispatches announce that Gen. Colley led the British regulars, etc., against the Boers in the Drakenberg Pass, South Africa, recently, and suffered a disastrous defeat at the hands of these "embattled farmers "-his losses amounting to 188 officers and men killed, wounded or missing. It is thought that the besieged English garrisons in the Transvaal, for whose relief Gen. Colley advanced, will now be obliged to surrender.

SOLID FOR MULIIOOLY is the title of a volume just issued by G. W. Carleton & Co., of New York, without the name of the author. It is one of the most searching satires on municipal boss rule that has ever been given to the public. It should be read by every citizen of every great municipality.

Movements of Lecturers and Mediums.

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

Frank T. Ripley wishes to make engagements for Feb ruary, March and April at any place where his services are desired. His engagement in Cincinnati, it is stated, was a grand success. He can be addressed at Dayton, O., care of W. H. Best.

Mrs. H. V. Ross, of Providence, R. I., the celebrated medium for materialization, has cancelled her engage ment in New York City, and bas with her husband taken rooms at 8 Dayls street, Boston, where for some months to come she proposes to give séances on each night in the week except Monday-on which evening she will hold a sitting regularly at her residence in Providence. Her first scance in Boston will occur on the evening of Tuesday, Feb. 8th.

Miss E. Anne Hinman of West Winsted, Conn., will lecture on Spiritualism in the M. E. Church at Ottokee. Fulton Co., O., on Saturday evening, Feb. 12th, and Sunday, Feb. 13th, at 2 o'clock P. M.; also in the evening of the same day.

Dr. H. P. Fairfield will speak for the Spiritual Society in Worcester, Mass., Sunday, Feb. 6th, and in Lynn the Sundays of Feb. 13th and 20th. Would like to make other engagements. Address Stafford Springs, Conn., box 30,

J. Frank Baxter concluded a most successful engagement of five Sundays with the First Association of Spiritualists of Philadelphia on Jan. 30th, 1881, and left for Boston, stopping Monday evening, Jan. 31st. and lecturing in Lakewood, N. J. On Thursday, Feb. ad, he will becture in East Weymouth, Mass., and on Sunday, Feb. 6th, in Peabody, Mass. Now is the opportunity for Massachusetts cities and towns to secure him for week evenings or on Sundays for spring and summer. Address J. Frank Baxter, 18t Walnut

The First Society of Spiritualists, of Topeka, Kan., holds its meetings at the residence of Mrs. Greene, corner of Sixth and Topeka avenues. Mrs. Lull, speaker.

Joseph D. Stiles attended the late Rutland (Vt.) Convention, and exercised his medial-test powers to the great delight and satisfaction of those present. His iddress for a few weeks, or until further notice, will be Montpeller, Vt., care of George W. Ripley. He expeets to be present at the Waterbury (Vt.) Convention, to be holden February 18th, 19th and 20th.

Cephas B. Lynn's address for February will be in care box 36H, New York City.

Brittan's Secular Press Bureau:

Established in 1879 by the spirit-world for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

AMOUNTS PAID IN AND PLEDGED FOR 1881,

CASH PAID,

A Friend of the Banner of Light Cal Installment), \$500,00

A New Yorker, 22,00

A New Yorker, 22,00

A New Yorker, 22,00

M.S. A. Glover, 114 West 28th street, New York, 5,00

M.Y. Miller, New Lyme, Ohlo, 2,00

M.Y. Miller, New Lyme, Ohlo, 2,00

M. C. St. Louis, Mo. 1,00

H. G. C. St. Louis, Mo. 20,10

Mrs. H. A. Severance, Tunirdige, Vi 2,00

M. Larkin, Downlington, Penn, 2,00

M. Larkin, Downlington, Penn, 2,00

Moses Shibey, No. Springfield, Mo. 2,00

Hugh R. Williams, Somersville, Cal 1,00

Four Score and Three, 5,00

Joseph Wood, Marletta, Ohio, 2,85

C. Siryder, Baltimore, Md. 2,10

E. M. J., Vermoni, 1,00

C. H. Stimpson, Brockion, Mass, 2,00

Anna Bright, Wirt, Ind. 1,00

M. M. Haskelf, Marbichead, Mass, 2,00

M.S. James Faulkes, Belleville, Wis, 1,00

Miss N. R. Batchelber, Mount Vermon, N. H. 1,00

Miss N. R. Batchelber, Mount Vermon, N. H. 1,00

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Miss N. R. Batchelber, Mount Vermon, N. H. 1,00

Miss N. R. Batchelber, Mount Vermon, N. H. 1,00

Miss N. R. Batchelber, Mount Vermon, N. H. 2,00

Men, Gasher, Providence, R. 1, 2,00

P. Potlock, Virginia City, Nev. 2,50

A. Friend, Providence, R. 1, 2,60

CASH PLEDGED, CASH PLEDGED,
A Friend in Connecticut.
J. P. Willcock, Bradford, Ontario.
Melville C, Smith, New York.
Alfred G, Badger, 173 Breadway, New York.
S, B, Niehols, Brooklyn, N. Y.
C, Snyder, Ballimore, Mol.
F, J. Durant, Lebanon, N. H.
M. E. Gongar, Chlengo, Il.
Angustus Day, Detroit, Mich.
B. F. Close, Columbia, Cal. CASH PLIDGED.

A Most Generous Proposition.

DR. J. V. MANSFIELD, of world-wide reputation as a test-writing medium for spirits—otherwise known as the Spiritual Postmaster—will, during a period of two months, from January 22d to March 22d, 1831, answer scaled letters for the benefit of the Brittan Secular Press Fund. Persons who have not hitherto subscribed to this fund may forward any sum—provided it is not less than Dr. Mansfield's usual fee of three dollars, and an addition of twenty-five cents in postage stamps—together with a scaled letter, to the subscriber.

The scaled letters will be answered at the earliest convenience; the three dollars, or more, Dr. J. V. Mansfield, of world-wide reputa-

earliest convenience; the three dollars, or more, accompanying each letter will be entirely devoted to the Editor at Large work, the twentyvoted to the Eartor at Large work, the twenty-five cents being required for postage on the cor-respondence. Should the liberal spirit mani-fested 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 communiations elicited by this proposal should be ad-lressed, Mrs. Mary A. Newton, 128 West 43d street, New York City.

A Card

To the Spiritualists of Boston and Vicinity. The Shawmut Spiritual Lyceum of this city, having completed its arrangements for the ob-servance, at Music Hall, Boston, of the Thirty-Third Anniversary of the Advent of Modern Spiritualism, the management desire to state that the following will be the order of proceed

that the following will be the order of proceedings for the day:

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

The services for the afternoon will be opened with an organ concert by W. J. D. Leavitt, the popular organist of this city; after which Mrs.

popular organist of this city; after which Mrs. Cora L. V. Richmond will deliver an address, closing with an inspirational poem suited to the occasion.

In the evening Mr. J. Frank Baxter will occupy the rostrum, and in addition to his lecture will exhibit his wonderful phase of mediumship. During the session Mr. Baxter will render some of his fine vocal selections.

A corps of Jubilee Singers have been engaged for service at the hall the entire day; and at each session will sing selections which have a

each session will sing selections which have a world-wide reputation.

In addition to those above mentioned every public speaker in the vicinity will be invited to join in the exercises.

A separate hall has been engaged for the purpose of holding a grand ball, which will close the festivities

the festivities.

the festivities.

An invitation is extended to all Societies and individual Spiritualists to join with us upon this anniversary occasion in making it one worthy the name of Spiritualism.

In order to give all an opportunity of aiding in this celebration, subscription lists have been opened—all subscribers to receive in return reserved seat tickets. These lists can be found at the Banner of Light office; at C. E. Cooper's, Post-Office Building, Main street, Charlestown District, and at the office of Mrs. Maggie Folsom, No. 2 Hamilton Place. Reserved seat tickets are also for sale at the above places, or can be obtained of any member of the organization. The price of tickets, which are now ready, has been placed at the extremely low figure of

The price of tickets, which are now ready, has been placed at the extremely low figure of fifty and seventy-five cents, the holder being entitled to the same reserved seat for the entire day and admission to the ball in the evening. Single tickets for either entertainment, twenty-five cents. Now, friends, let us all join hands in one grand jubilee. Those contents are received to the series and the series of the series of the series of the series of the entire day and admission to the ball in the evening. Single tickets for either entertainment, twenty-five cents. Now, friends, let us all join hands in one grand jubilee. Those contents are received to the spiritual mediage of the Spiritual and Reformatory Works published by Collby & Rich.

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The Spiritual and Reformatory Works publishe twenty-five cents. Now, friends, let us all join hands in one grand jubilee. Those out of the city and those residing within it who desire seats are requested to transmit their orders at an lished and for sale by Colby & Rich.

tory Works published and for sale by Colby & Rich.

G. D. HENCK, No. 446 Vork avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for any of the Sprinting and Reformatory Works published and for sale by Colby & Rich.

early date, as our motto will be, "First come, first served." All orders sent to the address, "J. B. Hatch, 54 Greenstreet, Charlestown District, Boston," will be promptly filled.

Per order of Committee.

J. B. HATCH, Chairman.

Notice

From the Spiritualists Ladies' Aid Society, to

all Spiritualists of Boston and vicinity. This Society has completed its arrangements for a three days' celebration of the Anniversary of Modern Spiritualism—commencing Sun-day, March 27th, and continuing the same on hursday, March 31st, and Friday, April 1st, as follows: At Paine Hall, Sunday, March 27th, the Chil-

At Pame Hall, Sunday, March 27th, the Chidren's Progressive Lyceum No. 1 will observe the morning with appropriate exercises. In the afternoon at 2½ o'clock J. Frank Baxter, the well-known speaker and singer, will deliver an address, closing the same (if conditions are favorable) with tests. In the evening at 7½ o'clock there will be a general conference, conditions are supported by the conditions are favorable. o'clock there will be a general conference, comprising speaking by the most prominent local talent of the day. During the day and evening circles for tests, flowers, musical and physical manifestations will be held in the ante-rooms of the hall by Mrs. Nelson, Mrs. Ireland, Mrs. Thayer, Mrs. Cushman, and Keeler and Ackerly, and many other well-known mediums. Refreshments will be served in the upper hall by the hadies during the day and evening. Thursday, March 31st, the parlor of the Ladies' Aid Society will be open during the entire day and evening for circles and meetings. In the foremon, test circles by many well-known faciliums; in the afternoon, short addresses by many of the old pioneers in the cause, closing in the of the old pioneers in the cause, closing in the evening with a general conference, at which many of our best speakers have signified their intention to be present. Friday, April 1st, the regular day of meeting of the Society, their parregular day of incering of the Society, their par-lor will be open all day for circles and meetings, at one of which a celebrated inspirational speaker from the West is expected to be present, closing the three days' celebration in the evening with a grand love feast. We, as a society of ladies, whose object is to alleviate the sufferings of hu-manity, do most cordially invite all Spiritual-ists and others to be with us on those days. ists, and others, to be with us on those days, that their presence may encourage us in our good work. Per order Committee, Mrs. A. A. C. Perkins.

Inaction of the Kidneys and Urinary organs causes the worst of diseases, which Hop Bitters

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fullon street, every Saturday even-

ing at 8 o'clock.

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

Brooklyn (N. V.) Spiritual Fraternity. Mrs. R. Shepard-Lillie speaks in Fraternity Hall, corner of Fulion street and Gallatin Place, every Sunday, at 10½ A. M. and 7½ F. M. Fine music and singing. 'F Fraternity Social" every Wednesday evening. Friday, Feb. 4th. Mrs. Mary A. Griddey. Friday, Feb. 1th. "Ancient and Modern Inspiration," Frof. Henry Kidde. Friday, Feb. 18th. Mrs. Hester C. Poole (probably). Friday, Feb. 25th, hierary and musical entertainment. Tickets 25 cents. S. B. Nichols, Pres.

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

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertion on the fifth page, and fifteen cents for every insertion on the sev-

page. cial Notices forty cents per line, Minion. Special Solices forty cents per time, samon, each insertion.
Rushness Cards thirty cents per line, Agate, each insertion.
Solices in the editorial columns, large type, leaded matter, lifty cents per line.
Payments in all cases in advance.

#D Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

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

Non- E. H. BE. Willis.

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

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

R. W. FLINT answers scaled letters. Terms \$2 and two 3-cent stamps. Address 127 Broadway, New York City. 4w*.Ja.22.

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

BUSINESS CARDS.

NOTICE TO OUR ENGELSH PATRONS. J. J. MORSE, the well-known English lecturer, will act J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fitten shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence, 54 Sigdon Road, Dalston, London, E., England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

COLBY & RICH.

J. WM. FLETCHER, No. 22 Gordon street, Gordon Square, Is our Special Agent for the sale of the Branner of Light, and also the Spiritual, Liberal, and Reformatory Works published by Colby & Rich. The Branner will be on sale at Stelluway Hall, Lower Seymour street, every Sunday.

ALBERT MORTON, 850 Market Street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

AUSTRALIAN ROOK DEPOT.
And Agency for the BANNER OF LIGHT, W. II. TERRY.
No. 84 Russell Street, Melbourne, Australia, has for sale
the works on Spiritumlism. LIBERAL AND REFORM
WORKS, published by Colby & Rich, Boston, U. S., may
at all times be found there.

H. SNOW'S PACIFIC AGENCY.

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

ST. LOUIS, MO., BOOK DEPOT, THE LIBERAL NEWS CO., 620 N. 5th street Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 165 Gross street, Cleveland, O., enlating Library and depot for the Spiritual and Lib Books and Papers published by Colby & Rich.

NEW YORK ROOK DEPOT.

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

ADVERTISEMENTS.

Grand Sacred Concert,

A T BERKELEY HALL, next Sunday evening, Feb. A 6th, given by Berkeley Hall Spiritual Congregation. Sixteen pieces will be rendered, consisting of vocal and histrimicatal musle, and readings, with one or more impromptin peems by that wonderthd inspirational orator and poor, William J. Colville. The following eminent artists will take pure Madam Fries-Bishop, Mrs. Robert I. Hull, Mrs. F. E. Chane, Jennie Mouris, Master and Miss Elemer, Miss Mabel Bijds and the Misses Bigelow. Mr. Colville will sing and give a reading.

Thekets Treats, of 5 for \$1,00, for sale at Banner of Light Books tore also at 91 Pembroke street, a Hancock street, and at Berkeley Hall, Doors open at 7. Concert commences at 1:30.

MUSIC FRALIL. SUNDAY EVENING, FEB. 6, 1881,

LECTURE BY ENOV. GEO. CELAINEY, Ex-Methodist and Unitarian Minister. NUTRABLES - "CHEST CHARGES"."

7. Admission 5-cents, Scats can be reserved at Box Offico without extra charge,
4. Doors open at 7. Lecture at 8.
4. New England Managersphease send open dates too Feb. 5. 1w

D. C. REDPATH, Boston,

- LYDIA E. PINKHAM'S Vegetable Compound

IS A POSITIVE CURE

For all Female Complaints.

This preparation, as its parme shadiles, consists of Vegetable Properties that are harmless to the most delicate invalid, Alpon one trial the metits of this Compound will be recognized, as relief is immediate; and when its use is continued, in ninety-nine cases in a hundred, a permanent ninety-nine cases in a foundred, a permanent "A" acure is effected, as thousands will testify. On "all account of its proven merits, it is to-day recommended and prescribed by the best physicians in the country for all forms of female weaknesses, as including all displacements and the consequent spinal weakness.

In fact, it has proved to be the greatest and best remedy that has ever been discovered. It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach.

It cures Bloating, Headaches, Nervous Prostration, General Debility, Shephessnegs, Depression and Indigestion. That feeling of bearhig down, causing pain, weight and backache, its always permanently cured by its use. It will at all times, and under all circum tances, act in diarmony with the law that governs the female

For Kidney Complaints of either sex this Compound is unsurpassed,

This preparation is strongly endorsed. recommended and prescribed by the best Medical Mediums and Chievonants in the country.

LYDIA E. PINKHAM'S

VEGETABLE COMPOUND

Is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price 91,00, 54y bottles for 55,00, 880t by mall in the form of Pills, also in the form of Lorenges, on receipt of price, \$1,00, per box, for either, Mrs. PINKHAM freely answers all letters of inoutry. Send for paraphiel, Address as abov. Meationthis paper.

No family should be without LYDIA E. PINKHAM 8 LIVER, PILLS, They care Constitution, Biliousness, and Torpidity of the Liver, 25 cents per box.

The Cheapest Illustrated Reform Paner. EXOUSE AND EXOME.

POPTED by JOHN DE MORGAN, Lecturer on Social, Political and Religious Rectoria. 12 pages, weekly, Interesting and instructive. The Secret History of the English Court, Short and Continuous Tales, open columns for Free Discussion, Liberal Sermons, Advanced Ideas, 72 cents a year, or 20 cents with four oil chromos. Specimen copy 3 cents, JOHN DE MORGAN, 22 Broadway, New York, Mention Baumer when answering.

Clebanian Rd. Bearent. . a. RE. Seewerarannere. I F you are in trouble; if you are diseased; if you wish to I marry; if you are living in unhappy matried relations; if you wish to consult your spirit-triends upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis.

Mrs. S. E. Crossman, M. D., O, 5 Temple Place, Hoston, Mass. Examines and treats all diseases. Examination, with one treatment, \$2.00, Examination by letter, \$2.00. hwb-Feb. 5.

REMOVAL.

DR. A. P. WEBBER, Magnetic Physician, has removed from 8th Montgomery Place to 157 West Newton Street. Boston, where he will receive patients from 9 to 4 o'clock. He will also visit patients in or out of town 2 2w (Feb. 5.

RUPTURES

CURED in godays by my Medical Compound and Rudder Elastic Appliance. Send stamp for circular. Address CAPT, W. A.COLLINGS, Smithyllic, Jenerson Co., N. Y. Feb, 5, 2 Bw*

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT & E. C. MORTON, Spirit Mediums, Nor So 1stf-Nov, 15.

TO LET,

A T-8% MONTGOMERY PLACE, over the BANNER OF LIGHT FIRE CHE CLE-ROOM, one large square front room, with small room adjoining; one large square from a casonable, apply to COLBY RICH, 9 Montgomery Place, Boston, Mass.

1. R. FELLOWS will send, for two Set, stamps, is Feb, 5.

1. R. MEDICAL ADVISOR, OR NEW GILIDE TO HEALTH, setting forth a new and scientific method thever before known) for the current all Chimal Diseases, R. g. The femedics are Splitt Prescriptions. Address Prot. R. P. FELLOWS, M. P., Vincland, N. J. 8848 — Jan. 22.

JENNIE REED WARREN, Test Medium, is at 0.62 Canat street, Whitehall, N. Y. Mrs. Warren gives Public Test Circles. Has the 2 vols, of New Reveation for sale; sent by mail, 83.50. Feb. 5.

WANTED.—A gentleman of good literary ability wants employment as an Amananensis or secretary. Excellent references. Address W. P. L., caro Banner of Light, Boston, Mass. THE DIET CURE: An Essayon the Relations of Food and Drink to Health,

Disease and Cure. BY T. L. NICHOLS, M.D.

The work treats on the following subjects: Health. Food. Water, Of the Blood. The Natural Food of Man, Disease, Preventionand Cure, The Question of Quantity. The Question of Quality, Principles of the Diet Cure, Medical Opinions on the Diet Cure, Of Diet in Acute, Serodiuous, and Nervous Diseases. The Diet Cure in Obeslty, Vis Medicartix Natura. The Diet Cure in Various Diseases. The Water Cure, Waste of Life, The Life of the Race, The Population Question, Some Practical Illustrations, Air and Exercise, Of Psychic Force, National Health and Wealth, Personal Advice, Cloth, 50 cents.

Cloth, 50 cents. Forsale by COLBY & RICH. JUST ISSUED.

What Must We Do to be Saved?

A LECTURE BY

ROBERT G. INGERSOLL.

Introductory.
The Gospel of Matthew.
The Gospel of Luke.
The Gospel of John.
The Gospel of Atholics.

The Episcopalians,
The Methodists,
The Presbyterians,
The Evangelical Alliance,
What do you Propose?

Paper, pp. 87. Price 25 cents. For sale by COLBY & RICH. BEES! BEES!! BEES!!! SECRETS OF BEE-KEEPING.

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Being a practical guide to the Bee-Master in every department of the business. It treats on over a hundred points partaining to bee-keeping that all should understand, to be successful.

The book contains

successful.

The book contains more matter than most books that selfor two dollars; but, to have it come within the reach of all the coming spring, we propose to mall it or recept of the following low prices: Paper cover, 50 cents; boards, cloth backs, 75 cents; black muslin, gilt sides, 85 cents, For sale by COLBY & FICH.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OF FICE, corner of Province street and Montgomery Place, every TCE-BAY and FRIDAY AFTERNOON. The Hall will be open at 2 of clock, and services commence at 3 of clock precisely, at whigh, time the doors will be clocal, allowing no egress until the conclusion of the scarce, every in case of absolute necessity. The public are arrainly facility. The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond, whether a good or cell-consequently those who pass from the earthly size of manually equal to the condition, by said the tree condition, by spirits in these columns that does not compare with this or her ret en. All express as much of truth as they perceive an more.

easure prompt attention, should in every insumes of dressed to Conby & Rich, of to Lewis B. Wilson, Chairman,

Messages given through the Mediumship of Miss M. T. Shellunner.

Sinner Dec. 3d, 1880.

On thou, our Father and our God, whose love never faileth, but is forever extended toward thy children. we beseech thee, to strengthen our souls for the daily walks of life. We ask that thine influence of love may roll on and on, till every heart feels in pired anew,? anxious to perform some good work that will benefit and bless some other soul as it would benefit itself. May thy udui-tering spirits send downward from their cancelle hemes an influence of strength, some cup of consolation with which to feed the bunnry, yearning souts in nortal. May the words that go forth blees some weiry spirit, and cheourage some life to press onward in its work till it too shall reach out and be-

Rev. Thomas C. Moses.

come one with three angel

As the days roll by, as the bodily powers become enfeebled, and the spirit is unable to perform its work through the physical system, as days and weeks of debility rest upon the material, the spirit finds timely occupation in thinking over its past life, in desiring the presence of spiritual helpers to assist it over the river of death. Before my departure from the physical body I had an opportunity to review my past life. All the events of my life passed, one by one, before my mind, as a panorama passes before the outward vision, and I perceived that, as I thought over these events, which were of my own creation, the mind seemed to have a double action : for while I could plainly perceive the events themselves, I could also witness the motives which were the causes of all those events, and, much to my surprise, I found that as the motives were pure or otherwise, so did the events stand out startlingly clear or become dim and faded, and I perceived that the shadows which rested upon my past existence were not so much from any sin of commission, but rather because of omission. I perceived times in the past where I omitted to perform some work or to do some little good, at the time scarcely thought of, but which, in my spiritual condition, stood out clear and distinct; telling me in tones of thunder that I had not performed my whole duty in life; and so I return to earth, and speak to my friends, and to all those who in the past listened to my voice, or knew of my existence. I would say to them, Dear friends, "The light of a pure life is a beacon star to salvation;" but a pure life does not consist in merely refraining from evil, in a lack of the performance of wrong not in a negative condition, but it is rather in being found to possess a positive principle of good; it consists in doing something with one's whole might for others. A pure life is one of activity, not of idleness. Although my words went forth in the past, striving to teach others the best I knew, yet now, had I the opportunity, and an instrument for my use, my words should go forth in thunder tones, speaking to my friends, to all who would listen, warning them of the days that are to come to their spirits, when they shall see as they are seen, when they shall be known as they really are; asking them to live so wisely and well that they shall neither have to mourn for sius of commis

As I look abroad to day, with my faculties grown strong again, with my whole organism on fire with a desire to speak and to be of use, I find so much misery in the world, in our large cities, that I must earnestly urge my friends to perform deeds of goodness, charity and help fulness to those who are in need. What shall I say of those who think nothing of paying a tendollar bill to witness one performance of the dramatic art, while there are bundreds close around them who are starving and living without fire enough to keep them warm? It is a terrible state of things to contemplate. I am not here to condemn the drama. I find that the members of the profession, those who have passed to the spirit-world, are, according to their worth, as highly respected as those of any other profession. I believe that the drama can be the source of instruction and information to the masses. But when one person is paid five hundred dollars or more for one performance, while hundreds are suffering for the necessities of life. I think it is a most terrible blot upon humanity at this present time. I would say to my friends: Oh, work carnestly to extend help my family wrote to any friend, I would always to others from the abundance which the Lord hath given to you. Where there is need give wisely, but not with stinting. I sense, oh, so keenly, the sufferings of the poor at this season of the year, when the weather is so cold and inclement. I can perceive little children shivering with cold and crying with hunger; I can see men and women with despair stamped upon their features because they have nothing to give their little ones. I say it is a shame and disgrace to cities teeming with wealth, where more is wasted every day than would be required to supply the wants of those in need! Yet this riotous living goes on and on, while God's poor children are allowed to shiver on, hungry and in need, without obtaining the help which it is in the power of others to bestow.

sion nor of omission.

I have never returned, through a mortal frame, from my immortal home before, and I cannot take hold of a foreign organism as I would desire, but my heart burns within me to speak some little word for the distressed and needy. I say to all my friends once more Strive earnestly to be of use in this world; seek to benefit others. Let your life be a practical one, and you will receive a blessing from the angel-world which shall be to your spirit more than rubies and fine gold, more than any material benefits which could be heaped upon you, more than the plaudits of the world; it will be unto your soul a crown of blessing which will enrich all your future lives.

For many years I resided in Concord, N. H., where my labors ceased. I passed away a few months ago. I have friends and those who knew of me throughout Massachusetts. To one and all I send my greeting, and I hope to meet them

our Father has provided for the spirit. I am Rev. Thomas C. Moses.

Lyman Odell.

I would like to say I can endorse every word the old gentleman has uttered. An old man myself, I feel to fraternize with him. Although was not a member of the clerical profession, ean say to-day, earnestly and from the bottom of my heart, that were I in the body at this time, with my present knowledge, I would seek to spend my means for the benefit of others, wisely if I could, but at least I would seek to give to those in need, those who are really it Signature of the solution of t Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; heither does she receive visitors on Tuesdays. Wednesdays or Fridays, 1 ent upon them. I did not call myself a mean man when I was in the body, but when I look ensure prompt attention, should in every instance be adoresed by the force. opportunities that I let slip of doing good, I feel abashed in the presence of that good old man, who speaks of having come face to face with his sins of omission. We give a dollar here and there, more or less, as it may be, and ease our consciences, and we go on spending thousands of dollars in extravagant expenditure, for no earthly use whatever except to foster our own pride and selfishness; but when we cross over into the spiritual world we find that those dollars we gave for conscience's sake do not count for much to our credit; that, after all, what we have left undone is of more account, is a larger obstacle in our way than what we have performed is to our advantage; for, from those to whom much has licen given much is expected; and if but little is bestowed upon others in blessing humanity, in making the world better because we have lived, we do not find our spiritual lives as beautiful as we and love to my friends and my family, to all those with whom I was connected while in the body; and I would say to them. The highest good I can bring you is from the spiritual world, and I would entreat you to live truly, uprightly and honestly, kindly and beneficently toward others; follow the golden rule in every department of life, and you will be satisfied when you

My business was in the grain department. 1 I have not been away very long. I have never experimented in this direction before, but I hope I shall be able to come again and send out something more to my friends. I resided in New York and carried on business in that city; but I have friends in Preston and other places in Connecticut. I hope they also will see mymessage and feel that I have returned. My condition in the spirit-world is very fair, although I feel it might have been better. I shall rejoice to meet my friends when they also come to the spiritual world. My name is Lyman

Odell.

Mrs. C. II. Reardy.

I feel that I would like to send a message in have sought to manifest to my family, and to know that I am with them, I shall feel so much happier in the spirit-world. I lived a great derstand something concerning the spirit-life many years in the body, and had a large expentence, although not such a large one as many I find around me. I feel that I have a great deal to learn that I never dreamed of here, and if I can have the sympathy of my friends on earth. feel better prepared to welcome them when make my presence known to my husband, Nanot break away from home-ties at once, but I lingered in the dear familiar place, seeking so carnestly to have them know I was present to counsel them in the hour of sadness; but months have passed since that time, and I now rejoice in my spirit-home. I feel happy, I feel that I have all that I deserve, and that the dear friends around me more than compensate me for the loss or the privation of their society while I was in the body. I send my love, and say to all, God bless you; angels guide you; and they will welcome you when you too are called upon to lay down the physical body. I am from Framingham; my name, Mvs. C. H. Hardy.

John A. Barnard.

I feel at this moment as though passing through the fiery furnace, but I am determined to come, if such a thing is possible. I was ill a very long. time- confined to my house, I may say, for years -unable to visit my friends as I had desired, and I used to say, if ever I got out of the body, and it was possible for me to travel around, I would visit them all in their various homes, and would make up for the lost years of my manhood. I have friends in many places in the United States, although I belonged in Toronto myself; and I want all my friends to know I have visited them, just as I said I would. When have inserted in the letter: "After I am dead. and gone from earthly scenes, I shall visit you, if I cannot do it naw"; and I have kept my promise. Some of my friends have felt it posside for me to come, and have also fancied that I was present with them, and 1 wish to say it is all true. I did not believe in Spritualism when I was here, for I did not know anything about it, except that there was such a belief in the world. I didn't know about spirits coming back to manifest tangibly, but still I felt it possible that I might be able to ream around, for I never felt contented to be confined to one spot, no matter how pleasant it might have been. I did not believe the great Creator was going to chain down one of his creatures who had no desire to be kept in one locality. So I have been roaming, making up for lost time. I have been in Europe, and have visited some places that I had heard my grandfather tell about. I have been with him, and have enjoyed myself. All this may not be a very pleasant record to bring back. People may think I ought to have some better business than reaming around and enjoying myself. When I get through with this part of my life I shall probably settle down, but I do not contemplate that for a good many years yet to come.

Somehow I feel that my friends, some of them, will see my message, and I shall feel better after they do so. I shall think that I have done my duty. I don't know whether I shall ever come back again or not; it all depends upon circumstances. I would like to say that I have the perfect use of my body-for I have a body, and a good one; it is not feeble and lame and crooked, not a bit of it—it is as straight and good as spiritual knowledge that I desired, and I feel all again in that grand and glorious world which any one's. Now I don't know as I can say any I that it was not altogether for selfish purposes,

more, only I know I shall get good by coming here. My name is John A. Barnard.

Nancy Packerd.

I don't know as any one is looking for me, but I feel to come back. I felt pretty old when I passed away; I felt as if I was pretty well tired out, but I am strong and young now, and would like to have my friends know it. Of course they feel that I am happy and well in another life, but I cannot see that they have any real idea of the future, and I want them to know that it is a heautiful world . that I have a home which is tangible and bright, just as I would desire, were I in the body. I would like them to feel that I am comfortable and well satisfied. I come around to the old places once in a while, and try to make them see me or feel me; but I don't succeed very well. I am going to try to again and see if they won't feel that I am there, that I can come, and know all that is going on. It is some time since I passed on, but I am always going to take an interest in what concerns my friends; so they may expect to hear from me any time where I can get opportunity to come. I would like to send them my love, and to say that I thank them all for their attention and care, and some day I shall rejoice to meet them in my beautiful home in the spirit-world. lived in Brockton, what we used to call North Bridgewater, but they gave it a new name, so it is Brockton, and was before I passed away. My name is Nancy Packard.

Savah Jane Reed.

My friends, Mr. Chairman, are in Brooklyn, N. Y. I have a strong desire to reach them if possible. My name is Sarah Jane Reed. I have never before tried to come, because I have felt timid about doing so: I feared I should not be suggessful in manifesting, but I was encouraged to come by friends who said that even if I did not express myself as well as I desired, yet I might expect. I desire to send our my greeting should gain experience which would be of benefit to me in my future attempts. I have a strong desire to return privately to my friends and speak to them. I am not so much interested in material things as I once was. Life seemed very pleasant to me: I enjoyed material existence with all my soul for many long years; but after a few brief days of illness I was suddenly called from the body. I found myself in a difcome to this new life beyond the river of death. ferent world indeed, and, on looking around, I saw that it was not in catering to the pleasures was very well known, I may say, in many places: of life that we find happiness, but that it was to be found in striving to assist others. I felt then that were it possible for me to announce this to my earthly friends I would feel happier, because it would give them an incentive to action and something to live for higher than material things. But I did not know that spirits could come back at that time; I did not know it was possible for them to return and speak to earth friends. I was invited to attend what they call a spiritual circle, in the other life, where instruction from advanced spirits was received and brought down to earth by "messenger" spirits. I became associated with a medium who was a stranger to me. I sought to impress her to write to my friends. She did so. But they wondered what it could mean, this way. Ever since I passed from the body, I and gave it no further notice. After that I became discouraged, and felt that I had no desire have my friends realize that I could return from | 10 return. But now I feel that I must return the spirit-world and speak to them. I have and speak to them. Oh, there is much more been invited here to send out my letter, and I | truth in this, friends, than you can ever realhope it will be received, for if my friends can ize on earth; but it may be well for you to seek for some knowledge of your future, to un-

regret your misspent hours. I took cold at a social gathering, and for three days I suffered very much; then I died. I was I know I shall advance much more rapidly, and not able to express myself to my friends as I desired; but as all things have passed on so they-join-me-in-the-spirit-world. L. sought to well, and it is so long ago, I have nothing to say concerning my material affairs. I am satisfied. thaniel, immediately after my departure. I did All I desire now is to enter into spiritual communion with my friends, for their own good, and also for my future happiness.

whither you are going, because unless you do

when you arrive upon the other side you will

Jounthan Herry.

[To the Chairman:] I presume all are welcome, sir. I have visited this place for about a month. I presume you have no idea of the spiritual gathering which is to be found here on your session days. We, too, have a meeting open where any spirit may enter in and witness what is going on. I may say, also, that the exercises are not entirely confined to what you perceive given through this organism, but we have words of advice and counsel from exalted spirits who work for the good of others, and we feel refreshed and strengthened. I have become very much interested in witnessing the endeavors of spirits to control this medium, and I have been gaining a little information for myself. I perceive that a number strive to control at each session, but have to fall back Some of them, I find, gain control at the next circle, as you call it, and express themselves others do not. This is my first attempt, and I am glad to find myself succeeding so well. It was very interesting to me to observe so many aged people manifesting. I find more who were advanced and aged when in the body striving to make themselves known than I do young persons. I account for it, in one particular at least, and that is, many old persons find themselves, in passing over the river Jordan, in a cramped and confined condition, owing to their superstitious beliefs or theological ideas, with which they were imbued when on earth; being mentally deformed, they cannot see clearly. Some of them emerge from this condition in a little while, and others remain in it for a long

Now, my idea is, that these old persons returning desire to manifest to their friends, in order not only to lift this mental darkness from their own spirits, but also to give their mortal friends a knowledge of spirit communion, that they may break the shackles of superstitious belief which bind them; that they may emerge out into the field where reason and personal thought hold sway, before they pass over the river, so that their condition, when they do enter the eternal world, may be brighter than that of their predecessors. It is a worthy work, and I rejoice to find these spirits returning. My friends will wonder what in the world has brought me back. I desire to make myself known as well as others. I was pretty well known in my abiding place, when in the form, and I generally made myself known where it was necessary. I feel now to send out my word of greeting and love to friends, and to say, I return to bear my testimony to the return of spirits. I was snuffed out like a rush-light, so to speak; my departure was sudden, but not disagreeable, and I have been looking around me from that date, to see if there was not something I could grasp for the benefit of my spirit. Now, this may appear selfish, but it was only

because the more we know the better we are able to work intelligently for others, as well as for ourselves. My friends are in Middletown, Mass. I resided there, was a citizen of the place, and was known in business circles. My name is Jonathan Berry. You will probably surmise that I am one of those aged people I have been talking about; your surmises are correct, for I resided in the material body almost four-score years. Thank you, Mr. Chairman, for this privilege, a great one to me.

Séance Dec. 7th, 1880.

Hattie M. Barnes.

Oh, it seems too good to be true that from beyond the valley and shadow of death the depart ed spirit may return unto mortal earth and greet its loved friends! Many times in the past few months I have sought to make my spirit-presence known to loved ones in the form, and yet I found it again and again impossible for me to break down the barriers that stood between my spirit and the spirits of those I loved. And now I feel a great joy breaking over my spirit, because I can return and speak and say unto my friends, I live, and can return to bless and counsel you; I desire to send you my love and greet ing from my spirit-home. I have been welcomed by dear ones in the spiritual world, and found a home prepared for me, not builded with hands, but which, I am assured, is eternal, a home as material to my spiritual senses as any abiding place can be upon the earth, one that is beautiful, surrounded by blooming flowers and waving trees. I sense no cloud nor gloom of darkness, and my great desire is to send out from that natural, beautiful home, a ray of light that shall stream down upon the pathway of those I love so dear, and guide them onward to my restingplace. I do not wish this to be my last appearance through medium-channels. I desire to reach my friends in other places than this. I do most carnestly hope that they will give me an opportunity to return to them privately, and speak concerning my life in the immortal spheres, and also concerning my life upon earth. There are some little things I would like to speak about, and it will give me great joy if I can do so. I was thirty-two years of ago when I died. I lived in Cambridge. I can perceive the shadow of a coming change, and I wish to say to my friends, although I may not speak concerning it here, yet I would have you know that I am pleased with the coming change. I shall be satisfied. My name is Hattie M. Barnes. My husband is L. II. Barnes.

Hugh Cowan. . . Mr. Chairman, I give you greeting. I lived on earth sixty-two years. I had somewhat of an experience in the mortal life, and now I feel that I would like to send out a word of greeting from my spiritual home. I passed away from earthly scenes early in January, nearly twenty years ago. I resided in what was called Huron township, Ohio. I find the place and surroundings have grown very much since my departure. I am pleased to see the world advancing and humanity growing. It does me a great deal of good to return to earthly scenes and look around upon the old familiar places. Although they have changed, yet my internal vision can recognize them, and I feel that they are changed for the better. Now it seems to me that if I can send out a few words to those friends who yet remain on earth it will be a satisfaction to them, and it certainly will be to myself. I have welcomed friends upon the spiritual side of life since l was called to go. I have seen changes come to others-some sorrowful ones and others pleasant-yet I say to them, Oh, friends, your lives are for the best in every respect; they have been led on by our Father who reigns above, who understands your needs; and by-and-by, when you join me in the other life, you will see that every experience, whether of sorrow or joy, good or ill, has been for the unfoldment of your spirits. I felt whem in the body a reaching out after something new; I felt that there was something higher to be attained; that it would never do to confine the spirit in old grooves and channels: that we must not limit our inner capacities to that which has been and was called wise and good by our ancestors; we must, in fact, grow and expand with the times, and be-

come liberal. I feel this to-day more than I ever did when on earth, and I say to my friends, Let your souls grow and expand; do not confine them at all in any narrow groove; let your thought flow outward; receive all that you can feel is for the advancement of humanity. You are not called upon to accept every teaching that is brought you, but give it a thorough overhauling; give it the benefit of your reason and judgment then reject the crude and accept the good. In this way your lives will unfold while in the body, and when you come to the spirit-world you will find your soul sufficiently developed to press forward and receive the highest teachings

of the angel-world. Now, friends, I do not know as I have any particular message to give, but I felt that I should be benefited by coming here; I felt, also, that if I could draw the attention of any old friend it might be not only of good to the spiritual cause which I have at heart, but also of benefit to my friend. I send my fraternal greeting and love to all with whom I was associated when in the body. I had a dear family, and I felt that my home-surroundings were pleasant and harmonious; they have been of great assistance to my spirit since my depart-ure; for I know that the soul which can live in harmonious relations with its associates upon earth, will find itself fitted to enjoy the company of angels when it passes to the spirit-world. My name is Hugh Cowan.

MESSAGES TO BE PUBLISHED. Dec. 7.—Sybil White; John Edwards; George P. Martin; Mary Abble Poole; Aunt Chloe; Forest Flower, Dec. 10.—Mrs. A. M. French; Flora B. Cartmill; William Butler; George P. Elliot; Ellas Shaw; Nellie A. Laugmald; Simon Thomas; Lillio Perkins, Dec. 14.—Rev. E. W. Porter; John I. Chandler; James Wood; Helen S. Loud; Freddie P. Fiske; Samuel Curtis; Big Beaver.

nver.
17.—Gideon Frost; Katle F. Hand; Lizzle L. Groves;
Leonard; Robert L. Tilden; Mary J. Knowles; Rosabot; Jennie Ryder; Emma Gray.
21.—Mis, Eslo J. Smith; Robert Beggs; Capt, John
y; Sarah J. May; J. G. Birchim; Maila L. Gordon;

ooley: Sarah J. May; J. G. Birchim; Maria L. Gordon; onla Sill.

Dec. 21.—Robert Dale Owen; Louis R. Peebles; Eva May lark; Hattle A. Paimer; Mary E. Fuller; Frances Black; attle Sayles; Flossio Reed.

Dec. 23.—Hannah Brittan; Willie J. Bray; Thomas Evis; Adeline Merrill; Henry J. Hubbard; Caleb Hutchim: Mrs. Jennic Johnson; Dancing Bear.

Dec. 31.—Rov. Nathaniel Lassell; Mrs. Betsey Moore; eorge W. Thompson; Ella Armstrong; Maria Long; B. Hughes; Samuel G. Howe,

Jan. 4.—James Moult; Mary Goodwin; Isaac D. Smith; P. Lake; Beithah B. Collyer,

Jan. 7.—Samuel F. Mourou; Clarence Henry Gordon; lara L. Lehman; Martha A. Dodge; Joseph Illi; Chartite Engle; Winnie Jacobs,

Jan. 11.—Juliette Manley; Myra S. Mason; Joseph Clarke; enry Thomnon; Sarah A. Waters; Mrs. Mathda J. Padelorit; William Morgan; Wasso,

Jan. 14.—Henry Adams; Havinia F. Gibberson; Cyrus lorion; B. Kent; Lucilla Warner; Edmund Dole; Mary Lan. 18.—Benjamin Kenney; Dr. Artemus S. Garter;

18.—Benjamin Kenney; Dr. Artemus S. Carter; F. Woods; S. B. Thaxter: Rufus B. Kinsley; Clara Jan. 18.—Nentjamin Kenney; Dr. Artemus S. Garter; Idzzie F. Woods; S. B. Thaxter: Rufus B. Kinsley; Glara Morrison; George A. Barney; Jenule Sprague.

Jan. 21. — Luura Markhain; P. B. Randolph; Elvira Wheelock; W. K. Cowing; Sarah Ketrow; Charles S. Richardson; Willie Hartis; Mary Ann Johnson.

Jan. 25.—S. S. Campbell; Leontine Tounoir; Charles Johnson; Lucy Harlow; Lydia M. S. Lincoin; William Anderson; Louisa McKay,

Jan. 22.—Dr. John Glough; George Stone; Susan B. Atheerion; Ezra Eames; Amanda Perkins; Capt. Eben Wheeler; Marletta Jackson.

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Questions and Answers.

QUES .- [By Charles C. Hayes, Union, N. H.] Why does the magnetic needle point in a general northerly direction?

Ans.-Because the magnetic needle points inevitably to the brain of the earth. All sensation necessarily tends throughout the organism to the brain. Accumulated in the Northern Pole are all the powers and potencies of that magnetism which is one of the quadruple methods by which force acts. Permit us here to lay down a proposition which may be considered a little apart from the question. We have assumed that the second element in the universe is force: that force acts in two modes. attraction and repulsion: that force also extends in four modes throughout the universe. By the motions from west to east is evolved electricity; by the motions from north to south is evolved magnetism. Northerly and southerly directions only depend on our relations to bodies outside of ourselves. Our own relations in space are determined, first, by the sun, which forms our equator, by maintaining us in the plane with him; hence northerly and southerly directions are obtained by our relations with other suns, which we call pole stars, for the time being. North and south determine the magnetic relations; west and east determine the electric relations. By virtue of this, the magnet, which encloses a larger amount of force than any other form of mineral, inevitably points to the north till it becomes absorbed in the great reservoir of force, generated in the north. That causes the polarity which we may term the perihelion of magnetism. Magnetism tends to perihelion with the northern pole, till it arrives at its maximum ; that maximum obtained, it becomes depolarized and points to the south. It is then driven into aphelion; hence the northern and southern poles act in the same way upon the magnet.

Q.-[From the audience.] Does not each one receive a call individually, a call specially, as well as the entire community?

A .- Specially, yes, and generally, yes. Each one has a call, a special call, to perform a special work in the great body politic of humanity. Each one has a general call. The general call involves duty to the community; the special call involves the performance of the best work of which the individual is capable.

Q.—Is every one chosen?

A .- The term chosen simply means that you have been successful in answering your call. Many are called, but few chosen. Few are enabled, by virtue of answering their call, to take the place in the army of activity which is perpetually being demanded; hence while "all are called," we again recur to the original sentence, "but few are chosen," because few are able to take the place for which they are called.

Q.—Is not the individual chosen so involved in the power that chooses, that every one does fill, according to his capacity, the place for which he is chosen by the Infinite?

A.-We cannot admit this to the full. We have yet to see the individual who outworks his fullest capacity; we have yet to see the organism which expresses itself to the full. Were it so, life would no longer be a battle. The main purpose of life is to struggle between two contending powers, the one which draws us down to earth, which allies us with the lower kingdoms of simple instinctive passion, and the one which elevates us, and enables us to triumph over those passions, or only use them as a means, to an end. Life, therefore, is a warfare. We do not admit that each individual is chosen and can only perform that which belongs to him, by virtue of absolute necessity. No; whilst each one fills the place destined for him, each one may fill it better to-morrow than to-day, better in the last day of life than in the first, because the battle of life is a perpetual series, either of successes or defeats. Just so long as we yield to the passions that draw us down, we have the work to do again; we are not therefore chosen at that point. Where we triumph, where we succeed in trampling down that which is perpetually attracting us, which would subjugate us to the lower kingdom, at that point we are chosen, then do we perform the work which the Master has given us to do. The grade of life must be continually onward, continually upward; there can be no pause. We must never rest and say, I am doing the best my organism permits, I am fulfilling the best of my capacity every day I live; we must say, I am doing the best for this moment, I will do better for the next. If life be not a progress, it is a retrogression. In the spiritual, as in the material universe, we do not admit of the word rest; it is a word which has no meaning. The cosmic inertia of matter does not imply rest; it implies perpetual motion in one direction till it is changed; so the immortal spirit, as well as the mortal organism, must be perpetually ascending, perpetually answering the call. The call never ceases, the verdict "chosen" is only pronounced upon us when we answer the call, and move from one condition of perfection to an-

CLOSING REMARKS .- We here close our questions, and in so doing we would say, we meet you and greet you, we clasp your spirit-hand in meeting and farewell at the same moment. It is many long years since speaker and listener, in this fair city of Boston, held these sweet, kindly relations to each other. We never part but there seems to intervene that perpetual mission of the great chariot of progress, which may sweep us off into far distant relations, never to meet again. Farewell, therefore, is conditional, in time, although not in eternity. In bidding you farewell we forget not we are speaking to those who know they have spirits that will live forever; who know that wherever attractions lead the spirit, in the enfranchisement of the better world, there are no partings. We therefore say farewell in time, always promising ourselves that those bound by the ties of kindness, by attraction, will meet again in the land whose sun shall know no setting.

We offer no benediction. You are your own benediction, dear friends. You have come here in all kindness, as we believe we have come in the same spirit. Let that spirit be our mutual benediction and our word of farewell.

Epes Sargent, author of "Planchette," and several other works ranking among the ablest in the field of spiritualistic literature, died at his residence in Boston, Mass., on December 30th. Mr. Sargent was a man whose life and writings have been wholly good, and the world, though it may not now fully realize the fact, has been the better for them .- The Representative, Fox Lake, Wis.

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A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARRISON, 33 liritish Museum street, London, 18 33,75, or through Messrs. COLBY & RICH, Banner of Light office, Boston, \$4,00. May 4.—tf

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A Weekly Paper devoted to Universal Liberty and Scientific Spiritualism.

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Dec. 4.

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DR. G. W. MUSSO,

No. 86 Dover street, Boston. Uterine, Neuralgia, and Rhoumatism a specialty. Office hours, from 8 to 12 A.M. Jan. 8. -4w*

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Dec. 18.—13w*

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Dec. 18.—13w*

Dec. 18.—13w*

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CELIA M. NICKERSON, TRANCE and Writing Medium, 1648 Washington street, Boston, Hours 9 to d. Will lecture and attend funerals,

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MAGNETIC PHYSICIAN, gives Sulphur, Medicated and Vapor Baths. No. 33 Boyiston street, Boston, Office hours, 10 A. M. 10 5 P. M. 4w*-Jan. 22. REDERIC CROCKETT examines and heals the sick under control of a powerful Band of Spirits. Catrandlent Horbal Remedies for all discuses magnetized and sent on receipt of §2,00. Dexter House (2), Lenox street, Boston.

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Dr. Charles T. Buffum, PRANCE, Medical and Business Medium, 1463 Wash Ington street, Boston. Hours 9 to 5. Bw*-Jan. 29.

Susie Nickerson-White, RANCE and MEDICAL MEDIUM, 148 West Newto street, Boston. Hours 9 to 2. 26w*-Aug, 14.

fannie a. dodd.

MAGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Tremont street, Room 7, Boston. 1w*-Feb. 5. MRS. JENNIE CROSSE, Test, Clairvoyant, 50 cents and stamp. Whole life-reading, 31,00 and 2 stamps, 37 Kendall street, Boston.

A S. REAYWARED, Magnetic Physician, 11 Dwight street, Boston. Office hours 9 to 4. Other hours will wisit patients. Two packages of his powerful Vital Magnetized Paper sent on receipt of \$1.80. Jan. 1. MISS KNOX, Medium. Medical and Test Sit-A. tings datly. Circles Sundays at 7:30 P. M., Thursdays at 3 P. M. 45 indiana Place, Boston. 188-Peb. 5. JOSEPH L. NEWMAN, Magnetic Healer, No. 812 Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. 138*-Nov. 6. SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr.G. will attend funerals If requested, Nov. 27.

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"LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

. Engraved on Steel by J. A. J. WILCOX. A river, symbolizing the life of man, winds through a landscape of bill and plain, bearing on its current the time-wern bark of an aged Pilgrim. An Angel accompanies the bear, one hand testing on the helm, while with the other step heart flowers the ore as each milder of circuity-scopinding "Alfe's Morning" to five good and pure fives, so "Chin. We in their barks shall float at eventile." They may be filte "Like's Evening." fitted for the "crown or lumored a certh." A band of angels are extremely glowers, typical of God's inspired teaching. One holds in his band a crown of flight. As fitte flower-wreathed scraph drops roses and bands which in their descent assume the form of letter and words that whisper to the youthful pligrims on the shore. "Be kind." Near the water's edge, unlighing with the small active, as she filts the first letter of "Charity,"—"Paith" and "Hope" being already garnered in the backet by the doc, over the rising ground we read, "Lives of Great Men." Further on the left. "So live "Jackmont-back to should thoughtfully consider the closing lines of Bryant's Thanatopsis. "The will be done" has fallen upon the low of the heat, and is the voyager's bright attering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers. "Gently we "I waff him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes.

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"THE ORPHANS RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN. This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it hay in the swotien subam, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, fightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the forezon, financied, the boat became detached tone its fastenings and that do not read style the current carried in beyond all carriby help. Through the featuring rapids, and by precliptous tocks, dashed the bark with 48 preclone charge. As it neared the brink of the featful cataract the children were tricken with terror, and thought that death was inevitable. Suddenly there came a wondrous changs in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that theilfiel through her whole being, she graspest the rope that by where slide, when to her surprise the boat turned, as by some unseen pave, toward a quiet cledy in the stream; a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair tell roward his becole stare, this little form nearly paralyzed with tear.

toward his becole sister, his little form nearly paralyzed with fear, SIZE OF SHEET, 22 BY 28 INCHES: ENGRAVED SURFACE, 15 BY 20 INCHES. THE BUT BERUTA HE A PER HOLD HE HOLD OF

AN ILLUSTRATION OF THE EIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN. "The curfew tolls the knell of parting day," • • • from the church lower bathed in sunset's fading light, "The lowing herd whick slowly o'er the lea," toward the humble cortage in the distance, "The plowman homeward photos his wenty way," and the thred horses look eagerly toward their home and its rest. A boy and his dog are eagerly functing in the mellow earth. The little girl linnaris life and beauty to the pleture. In one hand she holds wild thowers, in the orien grass for "my colt." Scaled under a tree in the churchyard, around which the twilight shadows are closhed in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the agent." This grand, Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have faschnated the poetical heart of the world.

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The Companion-Piece to "Homeward," (or "The Curfew.") Copied from the well-known and justly celebrated Painting designed by JOSEPH JOHN. The seem is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are heautiful and interesting blenetings of a happy family with the animal kingdom. A man is unloading hay in the barn. Houses released from harmessage being carred for by the proprietor. Grandes holds a boy baby, who foundy careses: "Old While," the favorite horse, that is drighting at the trough. The milkmaid stardes by her bast cow. Among the feathered tribe a little girl is in slight warfare with a mother hen, but carefully watched by the faltful dog. Oven deven by a lad are approaching with a boad of hay. A youngster on the folder-shed is preventing his cat from preying upon the doves. Cattle, sheep, lamis and cold, tagether with ducks, goese, doves and other birds, are artistically grouped and scattered throughout the picture. The mellow light of the setting sun richly illuminates this eloquent Art Poem of thrifty and contented American farm-life.

tinting has produced the most perfect and pleasing sunset effects. Size, 22x23. THE DAWNING LIGHT."

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ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS. In 1872 Proof esson John, the distinguished Inspirational, Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order. Aith his soul in full accord with this subject and its dawning light, how could it hayo been otherwise than a "work of 1870" and enthusiasm to blin, as his hard was guided in designing and perfecting this master production of art! To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number—without whus, in forms tangible to the sight, caveloped in clouds and drapary of filmy texture, descending through the sky of quickening ether in a winding, spiral form, Huminating the chrance to the house and yard-moune with their magnetic area, while another—the "Humortal Franklin"—robed in white, is entering the door to the roon, where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the other is the electric spark of spirit chumination. In front of the house are fruit-roes, and an old-style windiass drawwell, with its chain and oaken bucket. A little further to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. While above and beyond the shop, resting against the side of the hill, is the massion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

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Foreign Correspondente

THE FLETCHER CASE - SPIRITUAISM IN ENGLAND.

To the Editor of the Banner of Light:

There is another vexations delay in the Bow street investigation of the charge of conspiraey brought against Mrs. Fletcher. After one day's examination, in which Mrs. Hart-Davies got through about half her remarkable testimony, the case had to be adjourned over the holidays. Magistrates have enough to do at Christmas tide, and lawyers will not work then

while a case is pending in the courts. People talk, but must not write. One weekly paper-Pon-attacks Mr. Fletcher virulently, but the paper has not much circulation, and is of small account. As a rule, Spiritualism is never mentioned by the press, except to sheer at those who believe in it, and yet I have reason to believe that there is not an important paper in London which has not Spiritualists on its staff.

We have now three weekly Spiritualist papers in London, and one at Newcastle. The Spiritualist has done good work in the past and had many able contributors. The Medium has met the wants of probably a larger number, and is the organ of its rather peculiar editor, Light has just begun. It is, to some extent, the organ of the National Association, and is under respectable management. The Herald of Progress gets its chief circulation in the northern counties. The press has really very little to do with the progress of Spiritualism in England. The real work is done in private scances and in the little meetings which spring up everywhere.

Mrs. Billing, an American medium, did a good work here last year. She took nice rooms in the centre of London and had a great many visitors. I have seldom seen better tests than I got in two visits I paid to her. We had direct voices, not only of her own guides but of our familiar friends, whom it was impossible she should know. There was not the least room to doubt the reality of her manifestations.

At the present time we have Mr. Bastian, another American medium, who brings us admirable materializations. The other night we had him and Mr. Eglinton together, and some admirable manifestations in the light. A blank card was laid in the middle of a thick octavovolume, with a bit broken from a lead pencil; several heavy bands were pressed upon the cover, and in a few moments a message was written to one of the sitters. Then a card was placed in a little workbox, and with it a pocket builte with one blade open. The box is about Excise inches; the knife rather large. A direct spirity-cice said to a lady present, "We wish to give you a new manifestation. Choose what geometrical figure you will have cut out of the eard-a triangle, square, hexagon." "A hexagon, if you please," the lady replied. Her hands and the hands of the two mediums were placed upon the cover of the box. In a few seconds the card was removed, and it had a regular six-sided figure, about an inch and a half in its largest diameter, and as perfect as instruments could make it, cut out of the centre of the eard. A third eard was then selected by the father of the lady, a business man from-Laneashire, and he was asked by the spiritvoice, "Where shall it be placed while a message is written?" "In the musical box," he answered. The card was placed, with a bit of lead pencil, in the half inch space between the wood and glass cover of a large musical box, which was then laid bottom upward on a sofa at some distance, but in full sight. In a few moments the eard was taken out, and found to have upon it a boldly written message.

These manifestations of direct writings and drawings, done under absolute test conditions, seem to me of great value. No theory of hallucination applies to them. One night imagine a materialization, but not a written letter, a drawing, or this hexagon cut in a card. Here is force guided by intelligence, which is not the force and certainly not the intelligence of any member of the circle.

I have had, some opportunities of examining materialized spirit-forms. One who came and talked with me in the dark allowed me to hold her hand and carefully examine it, and satisfy myself shat it was not the hand of any one present in the flesh. Another whom I have seen and talked with by the hour, has allowed me to examine her feet, hands and arms, and to feel her pulse. How did I know they were not the naked feet of some living person-of the medium, who was sitting a yard distant? Because I instantly put my hand upon the medium's feet and found them encased in twelve-buttonboots! I have held the hand of this medium when she went up into the air, until my hand, held as high as a six-footer could raise it, felt a strong upward pull, while her feet were about a yard above the table at which we had been sitting.

These levitations are very good tests for those who hold the hands of the medium. "Threading" a chair upon the arm of a person who firmly holds the hand of another, is also a good test. That has been done in my presence eight times, and once the chair has been "threaded" upon my own arm, when I firmly held the medium's hand; and once when I had tied the two wrists together with cotton thread to make sure that the two joined hands were not unconsciously separated. I proved that either the arm went through the wood, or the wood through the arm. T. L. Nichols.

32 Fopstone Road, S. W., London, Jan. 11, 1881

That pun-gent philosopher Josh Billings argues that "Natur luvs phun; if she doesn't she never would have made a munky."

New York and Vicinity.

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

To the Editor of the Banner of Light:

An intensely cold day and evening did not prevent a large, cultured and intelligent andience assembling to listen to the very able and exhaustive address of Mrs. Hope Whipple upon the subject, "Science of Morality," Mrs. W. has a commanding presence on the platform; her thoughts are always conveyed in beautiful language, and arrest at once the attention of all, which is kept until the close.

Our exercises this evening were opened with a heautiful song by Mr. and Mrs. J. B. Lillie, entitled, "The River of Time," after which Mrs. Lillie, by special request, improvised a poem entitled; "Coiperation"—the subject—being furnished—by the lecturer of the evening.

Inclidays. Maristrates have enough to do at Christmas tide, and lawyers will not work then if they can help it. On Jan. 7th I went to Bow street to find that the government prosecutor and Mr. Lewis, who defends Mrs. Fletcher, were both too ill to attend; so the case went off another forfinight. At this rate we may get through sometime next autumn—perhaps before another Christmas. At every hearing the ball must be renewed, one of many vexatious formalities.

The lady who is principal witness for the prosecution is in a very peculiar position, and is quite as much to be pitied as Mrs. Fletcher. She showed on the first day that she is an earnest Spiritualist, and she persists in declaring that the messages from her mother were geimine; she believed them, and always should believe them. These declarations were very annoying to Dr. Mack and Mr. Abrahams. If she were not under their influence she would drop the case teamortow. The cross examination will be a very hard trial for her. If left to herself she would never have prosecuted, and would never have prosecuted in the low condition of the whole without trial for her. If left to herself she would never have prosecuted, and would never have prosecuted, and would not be prosecuted. The consecution of the claim of Spiritualist hiere is voterable to the latest delicities of the whole world. The ages have been of an enough to the the syntage that the low condition of the hard and analyse of the from the vote them. These declarations were very annoying to Dr. Mack and Mr. Abrahams. If she were not under their influences he would not the latest them, and always should be inverted to the latest them, and always should be a case to more observed to the hard and language of the from the contact of the prosecution. The new payer, Light, can say nothing about it, because is pending

With a master mind she traced the two schools of

ble; for science is coherent, definite, it is system, it is exactness."

With a master mind she traced the two schools of thought, as represented by the metaphysician and the thoughts of men of science like Darwin, Herbert Speneer, Huxley- and quoted from the recent work of a European writer. Mr. Leckey, and also from a recent work of Miss Taylor. These different schools of thought each seemed to be bised upon some truth, and the thoughful mind questioned if in the future there could not be a blending of these systems in the claboration of a practical system that would harmondze seeming antagonism—and she cited Modern Sphrimalism as an important factor in reaching such a result. She paid a glowing tribute to the work of Mons. Godin at the industrial Palace at Guise in France, where he had solved so successfully the problem, in the combination of capital and labor, wherein every one, from the bighest to the lowest, was benefited, and the truth practically outwrought as formulated by Confucius, and later by Jesus; "Whatsoever ye would that men Should do to you, do ye even so to them." She also made mention of the work of the Cooperative Society in New York City, and the great and noble work of Felix Adler, in taking orphan children of the poor, and feeding, clothing and caring for their until they were twenty-one years of age.

In conclusion, the speaker said: "Whether beyond all these schenes and laterests, and beyond the schene of morality—as is indicated by our love for abstract fruth perise, and our reverence for the miknown beyond—there is bnything more of latinan interests of concern, or what has been and is still cabled religion, it does not come into the scope of this buicf essay to homize. Nor is this the pressing question of the age. There is a crisis upon the world. The drama of Promethens unbound is about to be enacted, and the whole world is a stage. Shall it be a grand drama of teconificarition, anarchy and blood? You who have professed to be more than just, even charitable, prepare to help, not to inducer body, the 'Productions' indoudd.' For know we that the way of truth and righteomeses is the only safe way! that no unboly alliance between Ecclesiasticism and Capitalism can prevail; and that the holy alliance between selence and labor will and must prevail, ere we all can read our title clear to—not mansions in the isl les—but a home on earth!" [Prolonged anodause.] applause.]

applause, I **
Short andresses were also made by Mrs. J. T. Lillie, Dev. D. M. Cole and W. C. Bowen. Our meeting closed with the audience rising, and singing with a hearty good will, "Praise God, from whom all blessings flow."

Our sociable, held this week at the residence of our genial brother, Mr. Fred Haslam, was a very pleasant one, Bro. II. and his amiable wife entertaining the company with a bountful supper. The occasion will be long remembered.

e long remembered.

Mrs. Lillie's Sunday lectures are attracting full

Mrs. Jame's Sinoay rectures are attracting nullhouses, and are doing nucle good.

Mrs. Mary A. Gridley is to give the opening address at our Conference on Friday evening, Feb. 4th; and Dr. J. V. Mansfield, the world-renowned "Split Postmaster," has signified that he will be with us Sunday evening, Feb. 6th.

S. B. NICHOLS.

467 Waverly Arenne, Jan. 20th, 1881.

Everett Hall (Brooklyn).

To day our Lyccum set out upon an intended career of unprecedented success under its new staff of officers, or rather, under its recent directory, strengthened by two new assistants. Conducter W. C. Bowen was reelected last Sunday by unanimous vote; so also was Mrs. Beekwith, Guardian. Mr. S. W. Russell was elected Assistant Conductor, and Miss Eya Cridler, Assistant Guardian.

According to previous announcement, we made of this a memorial Sunday in part, in celebration of the anniversary of Thomas Fame's birthday, and the founding of the Children's Progressive Lyceum in New York, elafteen years ago. This duaj subject awakened more thoughts than there were time to give full expression to, (although the recitations and musical renderings were many, and to a high degree interesting,) and we shall doubless take it up again next Sanday. If any of our sister Lyceums make a brighter record the coming year than does the Brooklyn Lyceum, they will have to be very earnest and active.

S. W. Russell.

Corresponding Secretary.

Corresponding Secretary. [The report of a meeting of the Everett Hall Conference, from the pen of Charles R. Miller, Esq., will be found on our third page. - ED. B.

To the Editor of the Banner of Light:

or L.J

Allow me to correct two typographical errors n one sentence of my lecture on "Christian Spiritualism" in the Banner of Jan. 8th, no doubt due to my somewhat illegible chirography. As printed 1 am made to say, "Whether proceeding from Aryan sage, Judean carpenter or Armenian seer, whether found in second Vedas or holy Bible." It should read, "American seer," and "sacred Vedas." My readers, doubtless, were puzzled to know to what Armenian seer reference was made, and whence derived my information relative to a second Vedas: since no prominent seer of antiquity sprang from Armenia (Zoroaster, as latest researches show, being a Bactrian), while no such thing as a second collection of Vaidic literature is known to Oriental scholars.

WM. EMMETTE COLEMAN. Presidio of San Francisco, Cal., Jan. 17th.

EPES SARGENT, a widely known spiritualistic author, died on the 30th Dec. Mr. Sargent was a man of fine literary powers, an able scientist, a man of fine literary powers, an able scientist, an accurate thinker, and possessed of those moral qualities that are the crowning attainments of the soul. His writings are among the most valuable in the literature of Modern Spiritualism. But two weeks before his death Mr. Sargent wrote a letter in which he mentioned the probability of his early demise, and referred to death as a "kind angel" whom he could meet without any fear of the consequences, and expressed such calm resignation as only accompanies the righteous man through "the valley of the righteous man through "the valley of the righteous man through "the valley of the cover he different railroads. Per order of Committee. nies the righteous man through "the valley of the shadow of death."-The Religious Evolutionist, Topeka, Kan.

Spiritualist Meetings in Boston.

New Ern Hall. - The Shawmut Spiritual Lyceum meets this hall, 176 Tremont street, every Sunday at 10½ A. M. B. Hatch, Conductor. Princ Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 104 O'clock. The public cordially invited. F. L. Union, Conductor.

Berkeley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sinday at 163, A. M. and 3 P. M. Vesper Service first Sunday in every month, at 75, P. M. The public condulty invited. President and Lec-turer, W. J. Colville,

turer, W. J. Colville,

11 Ightanid Hall.—The Roxbury Spiritual Union holds meetings in this half, Warren street, every Thursday, at 7½ P. M. Regular hecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held at this half, 616 Washington street, corner of Essex, every Sunday, at 105 A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

provided.

College Hall.—The People's Spiritual Meeting (formerly held at Pythlan Hall) is removed to this hall, 31 Essex street, second flight. Services every Sunday at 10% A.M., and 28 and 7.5 r.M.

Ladics Aid Parior.**—The Spiritualists Ladics** Aid Society will hold their meetings at their Parior, 718 Washington street, every Friday afternoon and evening. Business meeting at 4 o'chock. Mrs. A. A. C. Perkins, President; Mrs. H. W. Cushman, Secretary.

cent; Mrs. H. W. Cushman; Secretary;

Pembroke Rooms; 91 Pembroke street.—W. J. Colville holds a mible reception in these rooms every Friday, at 3 P. M., and lectures on "Revelation" at 8 P. M.

Chelsen.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 75 P. M. in Temple of Honor Hall, Odd Fellows; Bubling, opposite Bellingham Car Station. Next Sunday afternoon, conference; evening, Mrs. Bagley, tranco and test medium, will occupy the platform.

New Era Hall.—Although the weather was very unpleasant for street travel, yet a large andience favored us with its presence yesterday. Mr. Sidney Howe, of Marlbord, who was present improved the opportunity of complimenting our Lyceum upon its efficiency and success. He said he always reminded people of the necessity of their attending the Lyceum, and witnessing for themselves the good work which is being accomplished by these organizations.

The exercises of the day were preceded by orchestral music; after which singing by pupils followed, with Silver Chain reclusion and banner Marc; reclations, and vocal and instrumental music were then participated in by the following members: Carrie Huff, Gracle Burroughs, Emma Ware, Alberta Felton, Alice Johnson, Hattle Morgan, Kittle May Bosquel, A beautiful song by Miss Carrie Shelbamer was fully appreciated by all—as also was a piccolo solo by Mr. Henry Roach. Miss Elzzie J. Thompson recited the selection critited "Among the Sinn," with fine effect. The physical exercise and the Target March closed the services of the day.

On Sunday next the lavorite young elocutionist, Miss Jenette Howell, will be present, and favor the audience with choice selections. On the afternoon of that day Mr. J. Wm. Fletcher has very kindly tendered his services to give a lecture, the proceeds to be devoted to the assistance of the lyceum. As this gentleman has postponed other engagements for the purpose of adding our school, we trust all will bear it in mind, and be present.

See'y Shawmut Spiritual Lyceum.*

Boston, Jan. 31st. 1881.

PAINE HALL.—The storm of Sunday did not in the least abate the zeal of the members of Lyceum No. 1. All came, notwithstanding the snow which fell, and the exercises were interesting and all enjoyed the day. The audience was good; considering the interest which was felt in the celebration of the birth of Thomas Paine, which-look place in the hall beneath. A crowded house down stairs and a good house upstaits spoke well for Spiritualists and Free Thinkers. Truty the world is moving.

The largo array of talent on this day gave to the ivisitors a pleasing entertainment, and none went away disastisfied. The exercises opened with song and march. The fifteen minutes which followed were occupied by social converse, wherein the leaders and

disattsfied. The exercises opened win song and march. The fifteen minutes which followed were occupied by social converse, wherein the leaders and children discussed in their pleasant manner such subjects as were suggested. Then followed a trip (vocal) by Sadie Perkins, Munnie McDermott and Mary Alexander: recitations by Lola Bodge, Lizzie Cook and Amy Peters; song by May Waters; recitation by Georgie Onthank and her sister Lena; a duet linely regioned by Mrs. Souther and Miss Gertle Drew; a second recitation by Lazie Cook; a violin solo by Mr. Dietrich; recitations by Minule Mannas and Clara Elliot.

Dietrien; recitations of solutions in the calisthenics, and, after remarks by the Conductor and the Target March, the session closed by singing. F. L. Omono, Cor. Sec. Children's Progressive Lycomo No. 1, Sanday, Jan. 30th, 181.

In connection with the Lyceum we would like to mention that about fifty of the members and her par-ticular friends met at the house of Mrs. Sarah J. Pe-ters, 33 Trenton street, East Boston, on Tuesday even-

ters, 33 Trenton street. East Boston, on Tuesday evening last, to testify in a tangible manner their appreciation of her valuable services as a leader.

During the evening, every minute of which was in proved, Ars. Peters became the recipient of a purse, the contribution of her many friends, which was presented by the President of the Association, Mr. D. N. Ford—to whose remarks she feelingly responded.

The birthdays of three of the party occurring within the same week, several of the members prepared an agreeable surprise for them, and Mr. Sonther was presented with a beautiful watch and chain, Mrs. E. A. Smith with articles for home use, and Mr. Ford with an elecant bouquet. The recipients happily responded.

The evening was passed pleasantly, and at a late hour the visitors rethred, feeling that they had made stronger the links of affection which before had bound them in true spiritual fraternity.

E. L. OMOND.

(COLLEGE HALL.—The attendance at meetings held here is increasing. Last Sunday, Eben Cobb gave us two inspirational discourses. In the afternoon, his subject, "Let the Lower Lights be Burning," was a masterpiece, and was listened to with marked aftention; Mrs. Bray following with several recognized tests. Evening, lest circle by Mrs. Bray, who gave a large number of tests, which were all recognized. We consider her second to none as a test medium.

B. P. C.

A Case in Point.

To the Editor of the Banner of Light: Prof. Austin Phelps, in the Congregationalist of Jan. 26th, in writing of his father, says:

"My father's pastoral preaching was terminat-"My father's pastoral preacting was terminated suddenly. An attack of the Asiatic cholera, the infection of which he caught in the course of his pastoral duly, brought him to death's door. He was given up by his physicians, and was supposed to be in the stage of speechless collapse, when he suddenly spoke and prescribed for himself the means of cure. He believed ever afterwards that he was divined. lieved ever afterwards that he was divinely guided in the extremity to the saving of his life. To the physicians it was only one of the mysterious instances in which nature springs upon disease from applicable and so yourse?" disease from ambuscade, and conquers."

Under such a statute as the pharmacy law which the medical bigots of Massachusetts are now endeavoring to foist upon the sick and suffering in this Commonwealth, the father of this eminently Orthodox Professor could have been forced to pay a fine for "dispensing medicine," even to himself, without license-provided onehalf that fine proved temptation enough to any of his neighbors to prosecute him.

Boston, Muss. A. S. HAYWARD.

Married.

The marriage of Mr. Geo. Emerson to Miss Emma R. Willard, both of Waltham, took place in Boston Jan. 3d. The ceremony, which was performed by Rev. W. II. Tilden, was followed by a reception at the rest dence of Mr. and Mrs. F. P. Walker, 84 Camden street. The rooms were tastefully decorated with choice cut flowers of various designs, sent in by several prominent florists of the city, friends of the bridegroom, The guests passed the evening very pleasantly, and after partaking of an ample collation prepared by their generous hostess, departed, leaving behind them numerous tokens of friendship with their best wishes for the future joy and prosperity of the happy couple. M. CARLISLE IRELAND.

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REMONSTRANCE PETITION.

TO THE HONORABLE THE GENERAL COURT OF MASSACHUSETTS:

A Bill-which as printed is blindly drawn and liable to serious misinterpretation should it become a law—has been presented to your Honorable Body for the regulation of the practice of pharmacy in this State. The undersigned citizens of Massachusetts respectfully represent that as they interpret the bill, it virtually includes the practice of medicine as well as pharmacy, and if enacted would deprive hundreds of successful non-diplomatized physicians from practice, and other persons from continuing in the laudable work of exercising their natural gift to discover disease and furnish its remedy: since if any person engaged in "dispensing medicines" in any form or nature cannot pass a satisfactory "examination" before the appointed Commissioners, thereby obtaining a license to so "dispense medicines," he or she will by the proposed bill be deprived of the right to practice, and thousands of citizens, including even some of the leading physicians, would, when sick, be deprived of the benefit derived from this well-established mode of eradicating disease.

The bill does not allow any one to sell the "usual non-poisonous domestic medicines" (such as roots and herbs) unless they are put up by a registered pharmacist and marked with his label, giving the dose thereon. It does not claim to apply to physicians putting up their own prescriptions, but it does not state who are entitled to be called physicians, nor whether they have to be examined and registered before they can practice.

Wherefore your Remonstrants pray that the proposed enactment may not be granted by your Honorable Body, on the ground that the laws now upon the statute books (if enforced) are sufficient to protect the public and punish all misdemeanor connected with the medical profession; therefore they request that the different modes of medical practice be kept open and free to all persons who feel called upon to work for humanity in healing the sick, and that any one afflicted with disease be allowed the constitutional right to employ any individual, any mode of treatment or practice, or any remedy which shall seem to said patient to be the best adapted to the alleviation of his (or her) sufferings.

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This large volume of 500 pages, 8vo,-rich in descriptive obenomena, Incid in moral philosophy, terse in expression and unique in conception, containing as it does communica-tions frem spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized work ranks as the most interesting and will doubtless prove the most influential of all Dr. Peebles's publications.

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WIPCHORAPT OF NEW ENGLAND

EXPLAINED BY

BY ALLEN PUTNAM, ESQ., Author of 'Bible Marvel Workers.'' 'Natty, a Spirit,'
''Mesmerism, Spiritualism, Witchcraft and Miracle,'' ''Agussiz and Spiritualism,'' etc.

cle," "Agassiz and Spiritualism," etc.

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

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

The work is worthy of general perusat.

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

CHARLES CARLETON MASSEY,

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

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