

VOL. XLVIII.

COLBY & BICH, Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 26, 1881.

\$3,00 Per Annum, Postage Free.

NO. 23.

CONTENTS.

FIRST PAGE. - The Rostrum : The Practical Value of Spirit Messages.

SECOND PAGE.-Poetry: Suicide. Foreign Correspondence: London Letter. Now Publications.

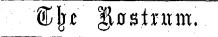
THIND PAGE. - Poetry : Angel Friends, Banner Correspondence: Letters from Vermont, Massachusetts, Illinois, District of Columbia, and Virginia. The Care of Animals in India. "Transcendental Physics." Spiritualist Meetings, etc.

FOURTH PAGE .- Youmans on Sargent, Medical Notes, The Value of the Message Department, etc.

FIFTH PAGE. - Mr. William Egilnton. The Magazines W. J. Colville's Meetings. New Advertisements, etc. SIXTH PAGE. - Message Department: Spirit Messages given through the Medlumship of Miss M.T. Shelhamer.

SEVENTH PAGE. -" Medlums in Boston, " Book and Miscollaneous Advertisements,

EIGHTH PAGE,-New York and Vielnity: Glimpses of Things in New York; Brooklyn (N. Y.) Spiritual Fraternity. Spiritualism in San Francisco. Brief Paragraphs, etc.



The Practical Value of Spirit Messages.

A Lecture Delivered Sunday, Jan. 16th, In Berkeley Hall, Boston, through the mediumship of W. J. COLVILLE.

[Reported for the Banner of Light.]

Our theme this afternoon is one of great importance to all inquirers into the spiritual phenomena and philosophy of this age, and during its consideration we request your most earnest and thoughtful attention. Inquirers into Spiritualism are not infrequently driven back at the outset of their investigations by the apparently trivial character of many communica tions purporting to come from the spirit-world. Very often the intelligence displayed through physical phenomena is certainly not of the highest order; and messages received through trance mediumship are in manifold instances open to criticism.

Our experiences with spirits and with mediums have led us to the decided conclusion that we often expect a great deal too much of our mediums and their invisible guides; and that while we may pride ourselves, and that justly in some instances, upon our literary or scientific attainments, we are all too frequently ntterly incompetent to pass an opinion upon the real practical value of spiritual communications.

A man may be an eminent geologist, and yet | that which touches the intellect alone; their

and has very clearly shown, how the intellect may be made a ready instrument in the hands of the spirit when prejudice and pride do not refuse to allow facts to speak for themselves. Professor Zöllner and other leading European professsors have in a most careful and thoroughly scientific spirit approached the occult realm of spirit, and found it as an existence which can manifest itself through matter to our perceptions. All the forces of nature in which scientists so devoutly believe are invisible; they all belong to the imponderable realm of force, which in truth is the spirit-world. We frankly admit that Spiritualism has its scientific as well as its religious side, and we would be the very last to discourage careful scrutiny and analyti cal research; but towering far beyond all the turrets of earth, the temple of the spirit rears its fair proportions in the heavens, and from the overarching world of soul appealing unto man's immortal affections, the voices of love and sympathy are constantly proceeding. Man is not intellect alone-man has emotion, love faith, hope, all that goes to make up the interior being: and can we expect rounded develop ment, symmetrical beauty, unless every part of our human nature be called into exercise?

| pable of Immortality," and "The Scientific Ba-

sis of Spiritualism," has endeavored to show,

Beyond the physical sciences there is a super terrestrial science of the soul; above the intellect, all those finer and deeper qualities of being which make love and honor possible among the most uneducated, as we not often find illiterate persons charitable and trustworthy, while on the other hand great intellectual growth is sometimes attended with almost every form of moral depravity. If intellectual culture were the only thing needful, then scholastic training would always produce virtue; on the other hand, if simple goodness were all we need in order to put us in possession of all truth, every virtuous person would be well informed on all subjects. Duality is the great law of life; male and female, intellect and affection, must everywhere be united; and while it is well to keep a level head, we equally need to remember the injunction. "Keep thy heart withal, for out of it are the issues of life."

Love rules the world; men will do and dare for love what very few are willing to venture even at the call of ambition; and should, we strive to establish a colony in which the affections were left unministered to, with all our intellectual brilliancy we should degenerate into a race of horrible barbarians. The great needs of the world are many of them affectional needs. The broken-hearted widow, the bereaved mother, the desolate ornhan, can get no comfort from

an ignoramus when among chemists who are great yearning cry is for some word of consola-

heavily oppressed to attend faithfully to the any other spiritualistic paper, and read an essay, duties of home and business life.

We have seen the tired and distressed ones, in all the agony of life's first great sorrow, crushed joy as the simple word of comfort came to them The old kitchen table may have shelled out the name of the dear departed one whose loss she was mourning, or the lips of some person wholly unacquainted with her circumstances may have given her the accurate details of some life-incident in the career of her child, following in his own peculiar style with some sweet consoling words which have reached her heart as healing halm. The language may have been poor, the construction of the sentences imperfect and even very ungrammatical, but the poor bereaved mother was not anxious to hear an eloquent oration or listen to a scientifically correct statement : all she had any ears for was the utterance of the darling she mourned as dead. "Is he alive ?" "Can he be near me still ?" "May I hear his voice once more?" these are the questions her aching heart is hourly asking. The answer comes through very humble instrumentalities-as the world's people would say, in a very paltry and undignified manner, utterly unworthy of a spirit—but is it your custom, when away from your loved ones, to refuse to write to them because no superfine note-paper and gold pen are provided for the purpose? Do you refrain from sending an important message because it cannot be conveyed in gilt letters, or there is no silver-tongued orator ready to deliver it to your friend? Are you not rather glad to use even the skewer and the soiled paper if there are no better materials at hand? and if your friend can only be cheered in sorrow or guided in difficulty thereby, are you not content?

And is it not so in the case of our spiritfriends? While you often imagine they are far away, forgetful of your grief and need of assistance and sympathy in their enjoyment of a fabled heaven of luxurious ease, they are in reality close beside you by night and day, impressing your minds in your waking and sleeping hours. But while they can and do assist you in various ways at all times, many of you are so dependent upon the physical senses that you absolutely fail to intelligently realize the presence of your spirit-friends except when you hear from them through a-medium. Spiritualism does not teach that mediums are required. because your spirit-friends have more affinity and deaf, isolated and sensationless even though with strangers than with you, or that they can approach more readily; it merely proves this forms of enchanting loveliness, because the with regard to the need of special mediums : mere presence of an object is not always a proof Certain persons possess peculiarly sensitive or- of our power to behold it: A deaf man may sages, add very much to their value, if they are discussing those facts which their special tion and reassurance. "Do my loved ones yet ganizations; they are naturally the subjects of hear no more sounds in a concert-room than in psychological or mesmeric influence, while othors offer no assistance to the mesmerizer in his experiments, even though they be his particular friends and extremely interested in his pursuits. Very often a magnetizer cannot do half as much with members of his own family, or with any of his special friends, as with persons he casually meets in his medical practice; how is this, and why? In the one case he had to deal with people in whom he was peculiarly interested, and had therefore much greater difficulty in overcenting nervous excitement than when treating those to whom he was far more indifferent; or those whom he loved so well may have been persons of positive temperament, very slightly susceptible to the influence of others. The mere existence of love or sympathy does not always give the power of control. It does enable you to exert a certain influence, it is true, but not always a perceptible one, on the surface of life. Many persons are so intensely anxious to communicate with certain spirits that the subtle magnetism or life pabulum which they exhale is in so excited a state that it does not remain sufficiently quiet to permit of its use in the production of any kind of phenomena; consequently it is harder for you to hear directly from those you love the best, hecause of their and your anxiety disturbing the repose of those forces which have to be used in producing manifestations. The strange medium approaches you; he or she is not excited over your losses, or morbidly desirous of seeing or hearing from your special friends; however being a person peculiarly impressible, and throwing off the requisite magnetism, those interested in you who have been waiting and longing to give you objective evidences of their presence can use the material this person subplies to them, and either by collecting magnetism wherewith to produce phenomena, or by organically controlling the medium's body, they are able to speak to you, perchance very imperfeetly and perhaps vaguely if controlling a medium for the first time, but nevertheless well enough to fill your heart with inexpressible joy. Spirits do not all understand how to control mediums. Those who have not the requisite knowledge are obliged to use intermediaries, and thus a familiar of the medium may often be obliged to act as a mouthpiece for the spirit from whom the message comes first hand. It is often a question among the spirits whether they shall manifest feebly or not at all; and are you surprised that when these alternatives alone present themselves the first is accepted? Spiritualists, as well as those who are yet inquirers, too frequently expect that all messages and communications shall be cast in their mold, and be in accordance with their ideas of what they ought to be. How selfish and irrational to desire a book, lecture or newspaper to contain nothing but food that is exactly suited to your individual intellectual palate. The great beauty of our philosophy and phenomena is their adaptability to all classes of

a lecture, an editorial, or an answer to some question, and perchance a poem, and then lay down the sheet and exclaim: "Now I have to the dust beneath their burdens, arise with seen all I care for; I wish the editor would admit none of those foolish spirit messages; 1 see through the lips of some entranced medium. no sense in them; they do not interest me." But what right have you to expect a paper to be so constructed as to interest you alone throughout? Are there not others who are looking anxiously over those messages, and finding in them material enough to brighten their lives for a whole week, and often much longer Those messages do far more good than you can imaging. We have during our travels in the country heard many express themselves as interested in spiritual things for the first time through one of those messages which you would exclude from the paper; more are recognized than you have any idea of: and even when they are not of any special service to people on earth, they are of the greatest benefit to the communicating spirits.

> Too many Spiritualists consider, or appear to consider, that spirits ought to communicate exclusively for the good of mortals, whereas the spiritual movement originated in the spirit world with a double object in view; one aim of the angels was, and is indeed, to shed light on man's earthly pathway; but the other, and equally important end to be attained, is the clevation of those unhappy, carth-bound spirits who occupy the very atmosphere of the earth which you inhabit. Thousands, yea, countless myriads of human beings, have passed out of their fleshly bodies overruled entirely by a love of material things. The miser adores his gold and he remains in the room where the safe is placed in which his valuables are deposited. As death does not develop the spirit body, it only releases it, and if this inner body be not previously developed it is utterly incapable of affording the indwelling spirit an opportunity to take cognizance of the spirit-world proper; and as every spirit without exception gravitates, at the moment of death, to the abode of his most highly esteemed treasures, we need not any of us anpear surprised, or assume an attitude of incredulity, when we are assured by countless spirits, the authority of whose testimony consists in its universality, that there is a vast host of disembodied men and women hovering yet upon the earth, who are dependent upon you for their means of progression. In the spirit-world they are not at home, and ill at ease; they are blind they may be in a crowd, and surrounded by

ty, when before it came to him he was too | may some of you take up the Banner of Light, or | keep faithfully my vow to fly the tempter as I would a viper !" And the man went forth resolved to touch no more the cup of death, hecause of his having received some slight glimpse of the direful consequences of its use. Would you stop that spirit in his desire to manifest? If you would you would cruelly wrong mortals and spirits alike. The mortal needs the warning such an exhibition can convey, and the spirit who is the cause of it needs to enter this open door and receive from the holier ones there gathered, the magnetism which aids him in extrieating himself from so low a condition.

How often have we heard spirits beg for a chance to communicate; how gratefully do they avail themselves of every open avenue. Though some indeed seem as yet to be careless concerning their advancement, still these are all dear to some higher ones, who often lead them into light by directing them to those spots of earth where the elements are present which can aid them to ascend. We ought to as gratefully welcome messages from dark spirits as from bright ones, because did we only hear from the celestials we should miss all the valuable insight we now receive into those lower spheres where undeveloped mortals exist who have passed out of earthly life in the midst of their vices.

The old theological ideas concerning the change wrought in us by death are entirely demolished by the light brought to us by Modern Spiritualism. Calvinists and Armenians have taught that all believers in Jesus are ready for the purest and happiest state of being immediately they pass out of their physical bodies; the early Universalists argued that every spirit was purified by death, as sin was only of the flesh. To counteract these most pernicious errors we are receiving a revelation from the other life which shows us plainly that we make our future surroundings by our use or misuse of our carthly opportunities., Thank God that devils manifest as well as angels, if there are in existence both angels and devils! Let us have the whole truth, or at least as much of it as we can bear, and not alone the most pleasant and palatable portions of it; let us be thankful that we can exhale from our minds and bodies those subtle influences that assist our unfortunate brethren to rise; and also that they can reveal to us what our future will be if we live not in accordance with our highest convictions of what is right.

To us, the great variety of development we behold in communicating spirits, adds very much to the practical value of Spiritualism as an educational force on earth. To us, the incongruity of statement and distinct evidence of fallibility, frequently apparent in spirit-mesto afford us any real insight into the true condition of the spirit-world. We have no right to expect that every departed spirit is a paragon of virtue, immaculate and infallible in all he says and does. If such were the case we might infer that, no matter how we live on earth. we shall all be perfect at the moment of death. If it were so in reality, murder and suicide would form the panacea for every vice to which humanity is heir, and we should be foolish indeed not to put our earthly existence to an end and immediately arrive at a state of spotless purity and perfect wisdom; but the one great lesson spirit-messages teach in no uncertain way is that whatever a man sows in the body he reaps when he passes from it. No harvest of wheat can spring from the seeds of tares in the vegetable kingdom of outer nature; equally true is it that no crop of holiness and happiness need we expect hereafter unless we pave the way for future bliss by present fidelity to our sense of duty. Thus do we dispose of one great objection constantly raised against spirit-messages-that they do not all emanate from spirits worthy to be our guides : some come to us to impart instruction, others come to receive it at our hands, and shall we selfishly desire to get all we can from the spirit-world and give nothing in return? The spirits who are wiser than we have not so decreed it; mutual benefit is to be derived from the communications, and should we not with gladness welcome every being whom we may be instrumental in rescuing from any spiritual prison in which his earthly failings may have incarcerated him ? Another objection frequently raised against spirit messages is that when they purport to come from the illustrious departed they do not give evidence of the profundity of thought and brilliancy of expression for which certain minds were eminently distinguished when they dwelt. below. We have had multitudinous opportunities for testing the validity of claims put forward by spirits and mediums, and our researches have led us to carefully inquire into the methods of spirit control, and as to how far the inspiring spirit is limited by the instrument through whom he works. Invariably have we discovered that in no case does the communication transcend the normal possibilities of the medium, while it frequently surpasses his normal attainments. A medium is very much like a musical instrument; no matter how groat almost fiendish in its convulsive workings-the may be an organist's skill and knowledge, he cannot reproduce the works of the great composers as ably on a small reed organ as upon the instrument which adorns the Boston Music -Hall, or the Cathedral; he may have ample power and technical knowledge, and in addition splendid ability for execution, but with all his resources the reed organ of small dimensions will not portray his knowledge and skill as will the pipe organ, with all needful pedals, stops and manuals. If five octaves are required on a piano in order to execute a sonata or a waltz, no pianist, however gifted, can make four the use of strong drink bring me to this in the octaves do the work of five. If the compass of minds and every varied requirement. You future life? If so, God and angels help me to the instrument be limited, the musician is to

branch of study has made plain. The profoundest theologian may be entirely ignorant of the subline science of astronomy. The poet is not of necessity a musical critic; neither is the physiologist necessarily acquainted with the geography of the earth. Each has his specialty; in it he is a giant; out of it, often but a pigmy; and frequently on account of the whole tide of his energies being directed to one special study, those parts of his nature which require to be well unfolded in order to qualify him for success in other lines of research are left very insufficiently supplied. Felix Adler, of New York, for instance, a most eminent and praiseworthy worker for the good of humanity, has so entirely allowed his mind to drift into one particular groove, that faith in individual immortality appears to him irrational. The speculative philosophers of Germany have cultivated the intellect so exclusively that all intellectual propositions must exclude the intuitional entirely or they cannot see that they are rational. Strauss, Emmanuel Kant, and other representative minds, have in a reactionary period caused by superstition, discarded the emotions of all religious impulses which tend to worship, or indeed to any recognition of the spiritual universe, so completely that miracles and all superhuman exhibitions of power are by their agnostic followers denounced as impossible. They are indeed unquestionably correct when they tell us that nothing ever transpires out of accordance with the uninterrupted workings of the laws of nature: but who is there that shall dare to set bounds to those laws, or to claim acquaintance with all of them, or with their potencies?

Reason indeed is a reliable guide as far as she can see, but she is blind beyond the limited horizon which she can perceive: she demonstrates that two and two make four-that three and three make six-and should any one presume to argue that they respectively make five and seven, she would of necessity speak in contradiction ex cathedra: but beyond the realm of absolute demonstration she cannot legitimately pronounce negative assumptions as though they were ascertained truths. The great error made by our modern thinkers and writers is their refusal to restrain themselves within the bounds of exact knowledge. Beyond this, mere specu lation is frequently puerile-quite as often and indeed more often when it is negative than when it is assertive, as almost every assertion, however wild, contains some element of truth, while the dogmatic pronunciation of the word impossible in connection with what lies beyond the revealments of the physical sciences is the height of sciolistic ignorance, often mistaken by the partially educated for true science. Science is reverent, cautious, and always ready to embrace truths hitherto unperceived, while sciolism, which is simply bastard science, is even ready to do the work of the iconoclast apart from that of the builder.

live?" "Can they approach mo?" "Shall I ever see them again ?" These questions rise, welling up from the inmost recesses of an agonizing heart, and to answer these is the work of many a spirit and inspired medium. What cares the bereaved parent for polished oratory or grammatical precision, if she can only hear from her departed darling? What cares she though the instrument employed be ever so humble, or the message imperfectly clothed, so that it contains some mark of identity, assuring her that her child still lives? A great many spirit messages lay no claim to literary excellence; they are not intended to please the carping critic. They have, however, a glorious work to perform, and their mission is accomplished if one heart be consoled and the burdens of one life be lightened.

When we speak of anything having intrinsic merit or as being practical, there are many who at once conclude that it is something about to increase their hoard of gold, or in some immediate way to benefit them in their worldly business; but the beauty of the rose is as practical in its effects upon human welfare as the spindle or the distaff; music, poetry, painting, sculpture are all practical agents, doing a practical work in the world. They minister indeed to man's susthetic and emotional rather than to his physical requirements directly; but who is there who understands the real needs of human life who cannot perceive that much of the hardihood of the German people, much also of their surpassing intellectual vigor and profundity, is acquired through their free participation in all forms of harmless amusement. The theatre and the concert-room, the art-gallery, and the museum are absolutely needed to keep men and women sufficiently healthy to attend to their household and literary duties. That which reaches the finer part of human nature invariably reacts upon the outward life. Many of your diseases are occasioned entirely by melancholy, and could the physicians of to-day reach the real seat of the disorder, which is in a disturbed and unhappy mind, they would prevent many premature deaths, suicides, crimes, and a host of kindred evils which all their drugs and other medicines cannot possibly ward off. There is a great danger, in this strictly utilitarian age, of many of your thinkers overlooking entirely the highest and most powerful side of human nature. Exalting and even delfying the intellect, they ignore the soul; by the extreme and forced cultivation, in many instances, of the reasoning powers, the emotional nature is starved well, nigh to death. It would be well for these stern utilitarians to turn their eyes in another direction than that in which they are now straining them; and would they but be willing to investigate the real import of Spiritualism, would they but discern wherein lies the real force of all that satisfies the affections, they would at once see that many a spirit-message, humble though it be, has done more than Our noble ascended brother, Epes Sargent, in all their scientific research to reach a poor his three valuable works on Spiritualism, "Plan- broken-hearted sufferer and give him power to chette, or the Despair of Science," "Proof Pal- | do his every-day work in the world with alacria silent valley; a blind man may see no more at noon than he beholds at midnight; to the blind and the deaf solitude may be as unbroken in the crowded streets of our noisy cities as in the undisturbed loneliness of the hermit's cell. If we can all realize how completely dependent we are upon our own organs for all that we perceive, we need find no difficulty in understanding how very solitary and sad many of our disembodied brethren may be who, by reason of their failure to develop their spiritual senses when on earth, are now hovering in its atmosphere, and looking to you for light and guidance.

Ghost stories and tales of wraiths, apparitions and haunted houses are (at least a large percentage of them) founded upon absolute and verifiable facts; some of you have read the weird and fantastic accounts which have been published concerning the persistency with which these unseen interrogators have produced mysterious noises, and when these noises have been responded to and some one has ventured to inquire of the intelligence producing them why he thus disturbed their rest, the answer has almost always been that a spirit fettered to the spot cannot enjoy the light until he has manifested and confessed his error, or in some way gained strength from those who yet inhabit material bodies. These dwellers on the threshold understand how to manipulate a physical organism because they have once possessed a body of their own, but, their spiritual body having been neglected while they sought only for material gratification when on earth, they fail to realize the spiritual beings who are ever around them, and by whose assistance they are led to places and persons on earth where and through whom they can receive the encourage ment and help they can get in no other way.

Those of you who are conversant with the mediumistic career of that noble woman. Mrs. Fannie A. Conant-who for many years pursued her calling as a medium in connection with the Banner of Light Public Free Circles-will be familiar with the great variety of spirits who came through her and manifested their individuality in unmistakable ways. At one time a wise powerful spirit, would pour through her entranced lins words of burning eloquence and heavenly wisdom ; scarcely had he resigned control, before a depraved, drunken expression would contract every muscle of her face, until her usually serene countenance would appear lips that had so recently breathed holiest aspiration would utter fiercest imprecation, and bystanders would be alarmed and horrified at the awful change. But this communication was quite as greatly needed as the pacific utterance preceding it. Some incbriate yet in the body had strayed into the circle-room and required to see the effects of intemperance upon the spirit. No temperance lecture, however powerful, could have accomplished the work performed by that wretched visitor from the unseen sphere: "Is this the result of incbriation? will

BANNER OF LIGHT.

that extent limited likewise; he can go just so to be in the case of thoroughly honest and wholly entranced mediums : the spirits having possession of the medium's brain while using it to its utmost, have found it so inferior to the one they possessed on earth that their efforts are comparatively feeble, and yet they can give enough to instruct and edify an audience, or circle of sitters, while they at the same time are learning the methods whereby they may become adepts in controlling more perfect instruments when such are forthcoming.

2

A great many among your literati had no knowledge of psychology or electro-biology when they lived on earth. They were not by any means all mesmerizers or magnetizers. They knew very little indeed of these subtle sciences: and passing to the spirit-world, they find it necessary to study and experiment a long while before they can as readily transmit their thoughts through another brain as they could through their own, even though they find a medium who possesses an organization entirely adapted to their wants, and a brain fully equal to the one through which they formerly worked. A great many communications are early attempts on the part of spirits-mere experimental effortswhich are not entirely satisfactory at once. Sometimes a spirit can with difficulty get sufficient possession of a medium to enable him to announce himself. He first gives his name, and then is obliged to withdraw, not being able to hold control longer. Another spirit, anxious to convey an impression to the brain of the medium, immediately follows; and we have known more than twenty different spirits to all attempt to control a medium during one half hour ; each could say some little, but coherency was of course absent. Do you wonder that mistakes are sometimes made by learners on the other side of life? In dealing with telegraphic apparatus, is not a novice liable to transmit a false message, though not intentionally? Practice alone can make perfect; and long-continued practice is often required before any spirit can so absolutely control a medium that no mistakes occur.

Some of our apparently great minds are in reality inspired by others, and when they pass to the spirit world they are not very remarkable in their own individuality. If an inspirational speaker, unable to deliver consecutive lectures without the aid of his guides, were to pass to spirit-life and control a medium shortly after, claiming only to narrate his own experiences without special assistance from higher powers, you would not be justified in expecting so finished a discourse as you often have heard pronounced through his lips when other intelligences were speaking. Far more of your orators, poets, authors, painters and inventors are inspired than you have any idea of; and when they pass to the spirit world and claim only to speak through others of themselves, they are inadequate to supply such exalted material as they gave forth on earth; and even though they may, in many instances, be able to command a similar inspiration to that with which they were formerly blessed, the limitations of the medium, who is the only one available, and their comparative ignorance of how to control perfeetly, accounts for the feebleness of the result.

We may go yet a step further in pursuance of this thought, and ponder briefly over another reason why communications are frequently unworthy of the minds from whence they purport to emanate : In order to duplicate an event or an utterance, it is often needful to duplicate all the circumstances which called it forth in the first instance.- We cannot always repeat an impromptu lecture or poem because some of you may desire it, unless you can guarantee to repeat the audience, the occasion and the conditions under which it was first given. Conditions have a weightier influence than most of you imagine. Who is there who does not realize how much more effective his manual or artistic work is at one time than at another surrounding influences at one time are helpful, at another time they are hindrances. Do you desire a lecture given through a trance medium, under the influence of Theodore Parker, for instance, which shall be fully equal (to say the least) to the best sermon he ever preached in Boston Music Hall before his passage to the other life? What is required in order to obtain it? First, a medium with brain-power fully equal to the power of Theodore Parker's earthly brain, accompanied by an organization which he can fully control; second, an audience as appreciative, intelligent and cultivated as the one to whom he preached every Sunday twenty years ago. Produce such a medium and call together such an assembly of appreciative minds, even though their number may be fewer, and your efforts will no doubt be crowned with the most gratifying success. But, in the absence of such perfect compliance with their needs, are our spirits to withhold all the truth they can deliver? If they cannot always couch their thoughts in eloquence equal to that of Demosthenes, are they, therefore, to refrain from saying what they can to the children of earth to help them forward on their toilsome way. We often are disposed to value rhetoric and oratorical display far more than sterling spiritual merit: but while educated mediums are a desideratum, and grammatical sentences euphoniously uttered are also very desirable and captivating, we contend that the lisping utterances of many a simple Indian chief or "squaw' through some illiterate medium have often wrought more lasting good than many a more pretentious effort. The wise man dares not despise the day of small things, neither does he feel competent to dictate to higher powers how they ought to conduct their affairs. The fool is apt to think he knows everything that is worth knowing; the sage pauses ere he pronounces anything foolish or common which he has not sifted to its very foundation. In dealing with spirits pray remember that if they are entitled to your confidence and respect at all they must be allowed to judge as to what conditions they require for the accomplishment of their work. There are those in the spiritual ranks to day who wish to be leaders controlling the spiritual movement; they think that spirits ought to act as their puppets, led about by their strings whithersoever they may desire; these good folks are terribly annoyed when we remind them that Spiritualism came into the world without asking the consent of any mortal; it has lived and flourished, not on account of the distinguished patronage it has received at your hands so much as on account of the persecution it has endured ! The blood of the martyrs was said to be the seed of the primitive Christian church, and the sufferings of mediums have certainly done much to push Modern Spiritualism forward. Think of what has been accomplished in rather less than thirty-three years under the auspices of no church or college. All attempts at State organization have proved failures, because the

spirit-world refuses to allow its work to be far and no farther. And thus have we found it | bound by any decrees of mortal cliques. Spirits will work inside and outside of all your societics and man-made institutions. While organizations and societary efforts are often advantageous and sometimes necessary, they are adapted to meet the demands of the hour, and are disintegrated by spirit interposition when no longer capable of supplying the requirements of humanity and the angel-world. Any attempt to compel spirits to submit to human dictation will be pernicious and fruitless, as the spiritual movement is controlled by the unseen intelligences who started it, and who are determined to carry-it-on triumphantly with your assistance, but not under your command. We contend that spirits have a right to dictate their own conditions, while your compliance with their requests is of course optional. Intelligent spirits advise; they do not coerce. You are not bound to obey any spirit unless your own sense of right tells you to follow his counsel. The attitude assumed toward you by spirits competent to be your guides, is that of the wise and faithful friend, who advises, while he does not force his younger and less experienced acquaintance. You should always submit spirit teachings to reason and conscience: nothing irrational or perfidious should be accepted as divine truth because it is recommended by a spirit.

Death only releases spirits from the body, it loes not convert them by an instantaneous process into impeccable and all-wise beings. While you should give them perfect freedom to speak and act, you should reserve to yourselves the right to thoroughly investigate their proceedings. Truth is never afraid of an exposurefalsehood alone requires a cloak-but while we are at all times on the side of the earnest investigator who demands, proof of all things, we consider arbitrary dictation to spirits entirely out of place. Do you dictate to the photographer as to how he shall take your likeness? you let him proceed, rather, as he will, and then you pass judgment on the result. You do not feel called upon to tell the chemist how to conduct his experiments, knowing that often a hair's-breadth divergence nullifies all possible results. We have seen the most startling manfestations of spirit-power absolutely convincing to skeptics present, when no tests whatever were imposed. Spirits are more anxious to produce manifestations under test conditions than you are to compel them to do so. Form a good harmonious circle of friends, sit regularly, cultivate passivity, be willing to learn, treat your mediums as honorable people, and when you look not for them, tests innumerable and absolute will be vouchsafed.

Mediums pinioned and handcuffed are not in physical or mental condition to do justice to their mediumship. From a simply physiological standpoint we argue that it is utterly impossible for us to receive the most striking evidences of spirit power unless we behave to our mediums with justice and consideration. When they are over-excited the material is dissinated with which results can be obtained. Everything that can be done ought to be done to make a medium as much at home as possible before the séance commences; and if no resultsor at least no striking results-are obtained during the first few sittings, it is unscientific, as well as unjust, for the sitters to pronounce results impossible, or the medium a trickster. In closing let us very briefly sum up our views with regard to the value and practical importance of spirit messages, in the following propositions:

1st. Man has an emotional nature which requires cultivation, as well as an intellectual side; consequently every salutary influence which can be brought to bear upon the mind through an appeal to the affections is practical in its effects for good. Hopeless sorrow unfits us for our work, whatever our occupation may be. There is no grief so poignant as that felt | with the page and line where we copy it."

by sympathetic and clinging natures y thes

SUICIDE. BY MARIE LE BARON.

What matters it the hour I died, So I am dead, and the human crowd Has closed the wound in its gaping side, Where I have left it in my shroud? All day, 'mld hurrying of men, I moved so weakly to and fro, That I might come and live again, And all the world would hardly know. And far the throng sectned; like a ghost, Apart, I vaguely groped, and heard The great roar of the earth, almost As if a sigh my senses stirred. The rush of unseen things to me as more than rush of men on earth : The sense of some vast mystery, Beyond man's mortal death or birth, What matters it that I am dead? Have roses faded with my breath? Is heaven grown grayer overhead, Or laughter hushed with one lone death? Is love less sweet, or pain less strong? I stand upon the human hum, And gazing on the moving throng, I jeel myself more kin to men Than when I threaded, shuttle wise, Their web of growing figures strange! For now I see with clearer eyes The plan nor weal nor woe can change. So I am dead. It needs must be; My brittle thread was fraying fast; It could not serve the world nor me— What if I broke it short at last?

Foreign Correspondence.

London Letter; Remarkable Manifestations; The Fletcher Trial; Eglinton Coming to America.

'o the Editor of the Banner of Light:

It is well known that several members of the Royal family have attended séances and made suitable presents to mediums. [*] The Duke of Cumberland, Her Majesty's cousin, held Mr. Eglinton's hand when he was raised some fifteen feet into the air, so that the Duke had to mount first his chair and then upon the table to keep his hold, in which, however, he did not succeed. The upward pull was too strong for His Grace. He had to let go, or be levitated himself. So he let go, and Eglinton came down with a crash and some damage.

The next matter for congratulation is our new weekly, "Light." I think it is in good hands, and will do our cause good service.

I should like to give you a brief account of a little séance we had on the evening of Jan. 16th. It may not be considered very remarkable in America, which is a country of wonders, but ments. But this first class solicitor cannot open I think one of the manifestations may be worthy of record.

Mr. Bastian, who gives séances to persons who are properly introduced, in Bloomsbury, generally comes to us on Saturday night and stays over Sunday. Mr. Eglinton, who makes his home with us, as he has for five years past, and Mr. Bastian, are in admirable rapport, so that their guides work amicably together. On the night in question we sat around a small table-what Americans call a light-stand-in Mrs. Nichols's study. She, a friend, the two mediums and I sat in a good light. "Daisy," a pleasant little girl, came and spoke through Mr. Eglinton, ordering the proceedings. They were these:

A blank card, three by five inches, was taken from a number on the table and carefully examined. It was then laid in the centre of a thick octavo volume lying on the sofa, which

chanced to be an illustrated translation of the Decameron of Boccaccio, which came a few days ago, with others, from a circulating library. The book, with the white card in it, lay on the centre of the light-stand, under all our eyes. On the book was placed a large, heavy, cut-glass inkstand, and by the side of that a steel pen in its holder.

"We are not going to write with that pen," said "Daisy," " but with the spirit of the pen; and we shall write an extract from the book, In perhaps twenty seconds came rans.

In spite of all this we got two days more of our Spiritualist examination at Bow-street. On the first day, Jan. 21st, the evidence of Mrs. Heurtley-Davies in chief was concluded. The day was spent in reading extracts from a voluminous correspondence-a hundred letters or so from Mrs. Fletcher. The extracts read in court were of the most edifying character-absurd, no doubt, to secularists, materialists and Christians, who think that all manifestations ended with the apostles; but there was not a line read which was inconsistent with honesty and purity of intention.

On Saturday, 22d, the miserable dog-hole of a court-room, in which the author of Tom Jones dispensed justice to St. Giles and Seven Dials, was crammed. The cross-examination began. The blonde lady again avowed her entire belief in Spiritualism, and that quite apart from the Fletchers, she had seen, heard and felt the spirit of her mother. Then began her ordeal. Some forty of her own letters had been discovered. These were passed to her for identification, and then to the magistrate, who marked them, but had no time to read, learn, or inwardly digest. This and a little preliminary fencing consumed the afternoon, and laid the foundation. Mr. Lewis said, for a serious cross examination, which is to begin next Friday.

Mrs. Fletcher came from her sick bed through the snow-drifts, in a brougham, very ill, but perfectly brave in meeting the ordeal she has coluntarily encountered. She was better on the econd day.

If the case of Mrs. Fletcher goes to trial at the criminal court, if she be committed by Mr. Flowers, and an indictment is found, the case will be tried upon its merits, and a great body of evidence as to the facts of Spiritualism will he laid before the world, as the sworn testimony of witnesses of the highest character. Noblemen like Lord Lindsay and Lord Dunraven, scientists like Crookes and Wallace, and many others, will be called as witnesses. The Times, the Morning Post, all the great journals of England which sturdily ignore the most stupendous facts will be forced to publish them. On this account it is desirable that Mrs. Fletcher should be committed at Bow-street. There is only one thing needed-the money to secure a full and impartial trial. British justice is an admirable article, but it is a very costly one. A first-class solicitor in a police court must have \$250 as a retainer, and \$25 for each appearance in court. This may be one reason for so many adjournhis mouth in the criminal court. In that case, there must be a barrister whom he instructs This barrister must have a retainer of not less than \$1000, with \$250 for "refresher," every day of the trial, and with him must be a second barrister, with proportional fees, while witnesses are paid \$5 each, when subpornaed. Thus Mrs. Fletcher, though in the opinion of all who know her, perfectly innocent of the least evil intent, and only led by her charity into the indiscretion of trying to save an unbappy woman from a worthless husband, has not the least chance of justice. unless she can pay its price. The prosecuting solicitor and barristers have the Treasury of Great.Britain to back them. They will do their worst to earn their fees. We ought to have at least as good lawyers for the defense, and they cannot be held without a great deal of money.

We have been indebted to America for many good mediums, and now we propose to pay off a little of our debt by sending you one of the best, perhaps I may say the very best, of ours. Mr. Wm. Eglinton thinks of leaving us for a few months' visit to America in February. He is about twenty-five years old, and in the prime of his powers, with good health, good habits, worthy in every way, and the best medium I have over known for direct writing, drawings, speech, and materializations. For five years I have seen, heard and felt-tested in every way his manifestations. The writings and drawings, in | tions have been made into keys suitable for children's losed boxes, between slates or between the leaves of a book, all done in the light, and with absolute test conditions, are simply overwhelming. I have writings given at his séances in seven languages. All has been done in my own house and under my careful inspection. In the appendix to Mr. Enes Sargent's last work will be found a letter from me respecting these manifestations. I had just finished the book when I read the news of Mr. Sargent's happy release. At our last séance with Mr. Eglinton, two of his guardian spirits told us with their own voices of this contemplated visit to America. He has been to the Cape of Good Hone, to Stockholm. to Vienna. He dined with the King of Sweden: he spent three weeks with Prof. Zöllner, at Leipsic ; he gave séances to some of the highest personages in Austria. I have no doubt that he will be fraternally welcomed in America. We shall miss him much, and hope for a pleasant visit and a speedy return. T. L. NIG 32 Fopsione Road, South Kensington,) T. L. NICHOLS.

FEBRUARY 26, 1881.

all that tended to the improvement of his fellowmen. So diligently did he devote himself to the task of doing what he could for the elevation of man, morally and intellectually, that he became somewhat negligent of his own health and comfort, the consequence of which was he was taken ill on the 30th of October, and on the 10th of November passed to the higher life, this sudden departure, at the very dawn of his usefulness in this country, being deeply mourned by hosts of friends in the Old World and the New, who looked upon him as a benefactor of his race. The funeral services were held at the Old South Church. The bells of the city were tolled from two to three o'clock. Prof. Follen delivered an oration, and an ode written for the occasion by Rev. John Plerpont was sung by the Handel and Haydn Society. The remains were placed in Mt. Auburn, being the second burial there, the first being that of the distinguished historical writer, Hannah Adams.

One of the results of Dr. Spurzheim's visit was the formation of the "Boston Phrenological Society," the first president of which was John Plerpont, then as ever among the foremost in the investigation of every newly-presented subject of thought; and in its acceptance, advocacy and defense, if convinced of its truth, despite the opposing influences of public opinion and popular prejudice. George Combe, induced to come this country to continue the work begun by Spurzheim, arrived in September, 1838, and gave a course of sixteen lectures upon Phrenology. He was cordially received, the subject being at that time more favorably considered by the public than before. His influence, with that of Spurzheim, gave a new impetus to its study. In looking back to that period we see the stepping-stones of the later revelation; and that the science of phrenology, allied with the previous discoveries of Mesmer, opened the way for the advent of Modern Spiritualism. For this reason these reminiscences, pleasantly told by one who participated in the struggles and triumphs they record, will be read with intense interest by all who can trace in human events the operations of the higher powers.

HOLY SCRIPTURE AND THE KEY TO ITS SPIRITUAL SENSE. Vol. VII. of "The Swedenborg Library," edited by B. F. Barrett. Philadelphia: E. Claxton & Co.

The editor states in his preface, alluding to the Bible, 'It cannot be denied that there are, in its literal sense, not a few historic, scientific and other inaccu racies." To surmount this obstacle to the acceptance of the book as the divine word of God and infallible guide for all mankind, it is claimed that the Bible is, for the most part, a collection of divine symbols and parables, with a deeper meaning than that of the letter. The revelation of this doctrine as announced by Swedenborg is given and explained in this volume.

NDICATIONS OF CHARACTER as Manifested in the General Shape of the Head and the Form of the Face. Illustrated by H. S. Drayton, author of "Licht in Dark Places," &c. New York: Fowler & Wolk of Ducated by H. Wells, 753 Broadway.

A pamphlet of forty-eight pages containing information that will be found especially serviceable to parents, teachers and others, whose duties include the education of children, and equally useful to all persons who would acquire a system of observation by which to readily determine the character of those who seek association with them in social or-business relations. The subject is made very plain both by text and illustrations.

THE DIET CURE; an Essay on the Relations of Food and Drink to Health, Disease and Cure. By T. L. Nichols, M. D. 1 vol., 12mo., cloth, pp. 88. New York: M. L. Holbrook & Co.

A most excellent book; one that should be in the possession of every individual, and closely studied. Health is the natural condition of every living thing. Good and proper food, in the right quantities, and partaken of at the right time, is the basis of this natural condition, because that alone forms good blood, which is the life of every one. It is to afford information to the people respecting these matters that this volume is published, every page of which contains something that is of vital importance to mankind. The author relies upon proper diet for the maintenance of health, and for its restoration when lost, or in any degree impaired, and presents many sensible arguments and illustrations in support of his theory.

A BOOK OF RHYMES AND TUNES, Compiled and Ar-ranged by Margaret Pearmain Osgood. Translations by Louisa T. Craigin. Boston : Oliver Ditson & Co., Publishers.

A quarto volume of pleasing words and melodies, chiefly from German composers, many of which are especially suited for the Kindergarten and other schools, as also for the use of young children at home. They include charming German, French and English luliabies, and a number of Christmas Carols. The accompaniments are simple, such as any one with a very limited knowledge of music can play, and transposiof parents and teachers who desire a higher order of songs for very young children than has hitherto been obtainable.

bid adieu to the bodies of their dearest friends. Thus any word of comfort and assurance from those resurrected ones, however feeble it may be, is of incalculable practical value to those suffering hearts. Spirit-messages are, many of them, intended for poor mourners, and thus they do not always require ornamental envi ronment or classic beauty.

2d. Spirits enter the spirit-world as they leave the earth, and often require the assistance mortals can afford, to help them to rise above the earth-bound sphere. Spiritual communications are intended to benefit mortals and spirits at the same time; thus instead of trying only to get all the good you can from the disembodied, you should be desirous also of doing them good service. Frequently they are cheered and raised by speaking through such mediums as Mrs. Conant, Mrs. Rudd, Miss Shelhamer, and many others; and wee to those who would forbid them the use of the open door.

3d. It is of practical importance to the dwellers on earth that they should obtain a clear and two-sided view of the spirit-life, instead of witnessing it from the one side of beauty only; therefore if thieves, liars, scandal-mongers and other criminals return to earth wretched and degraded, they teach a grand moral lesson to those who are addicted to similar vices.

4th. Our attitude to these spirit messages should be one of dispassionate inquiry, not expecting gigantic results from primary experiments. We should look more closely to the moral value of communications than to the grammatical and rhetorical finish they may possess, remembering that numberless causes at present militate against unfettered transmission of intelligence from the other side of life. We should behave to spirits certainly with as much courtesy as we show our earthly friends. Those fitted to be our guides are not to be commanded at our pleasure, neither will they force us to an unwilling obedience. If you have long known your spiritual advisers, treat them as you treat your wise and trusty friends who have never deceived you. Follow their guidance, but not blindly. Do not let anything overrule your sense of right, and while humble, cultivate a true independence.

The lecture just delivered has been given in response to the wish of many of our friends, and is in some measure to be regarded as memorial of Mrs. Jennie S. Rudd, who has so recently passed to the higher life, whose translation we affectionately commemorate. That these few simple words may lead you to think out this momentous subject for yourselves, is the earnest prayer of the inspirers of these utterances. That you may always keep before you the pole star of conscience, and gladly welcome every messenger who can assist you to the light, is our fervent wish for you all.

Zion's Advocate tells of a New York minister who desiring to be popular, preached recently on " Eclipses of the Honeymoon, and the Causes that Produce Them." The Congregationalist thinks he might do well to go into the show business.

the book was opened, after inkstand and pen had been carefully removed. One side of the card was nearly covered with writing in a bold, rapid hand, and large strokes full of black ink. Every i was dotted and the t's were crossed. The writing was as follows:

"Happy souls ! to end both their loves and their lives on the same (lay. More happy still if they went toyether to the same place. "Line thirteen, p. 245."

These words begin the last paragraph but one of the seventh novel of the Fourth Day. The card, when in the book, lay upon that paragraph. What is as wonderful as all the rest is, that there is not the least speck of the ink on the opposite page.

There is the fact, carefully observed and accurately stated, as it occurred under the watchful eyes of five persons, or, if we leave out Mr. Eglinton, who was in trance, of four persons. I should like to hear all the scientists of Europe and America try to explain it, or to have all the magicians tell us how it was done. I might disrust my senses, but here is the card lying before me, and I know that it was blank when it was laid into the book, and written upon as I have described when the book was opened a few seconds afterwards.

I have now a collection of about twenty specimens of direct writings and drawings done under similar conditions. Drawings which no living artist could do under an hour have been done in total darkness or between two slates, in the light, inside of a minute. I do not care to form theories as to how these thing are done: for the present I am content to know that they are done-and in regard to that I cannot be mistaken.

After this bit of very tremendous writing we had some satisfactory materializations. Several spirit-friends came and spoke to us, took our hands, and one of them went to a door, unlocked and opened it so as to let in a fuller light, and then went out into the hall and there vanished. Cold weather, deep snow, driving storms, skating, wrecks all around the coast—people lost in the snows and frozen in the midlands! In one small county twenty persons are known to have so perished, and many more are missing, In London some theatres have closed and others are empty. At Covent Garden, where every seat had been taken, not more than four hundred came. The misery that comes in such a time to the crowded populations of London and the great English towns is very dreadful. In twenty years I have seen no such winter; yet it was soft and warm until Christmas. Of course nearly all business has been suspended. A few cabs doubled their horses and more than doubled their fares. The offer of ten dollars for a short half-mile was ineffectual. Miss Kate Santley, princess of Drury Lane, could not get brougham or cab, so she called a Pickford's van (express wagon) and was set down at the stage door.

*[This paragraph is in continuance of the subject referred to in that portion of Mr. N. 's letter which appeared in ad-vance, in our issue of Feb. 5th, viz., the giving of a royal rension of one thousand dollars per year to the distinguish-eil scientist, Alfred Russell Wallace, F. R. S., in spite of his pronounced Spiritualism.-ED, B. or L.]

London, Jan. 24th, 1881.

New Publications.

REMINISCENCES OF DR. SPURZHEIM AND GEORGE COMBE: and a Review of the Science of Phrenology, from the Period of its Discovery by Dr. Gall, to the time of the visit of George Combe to the United States, 1838-1840. By Nahum Capen, LL.D. New York: Fowler & Wells, publishers. Boston: A. Wil-lians & Co.

At the time of Dr. Spurzheim's visit to the United States. Phrenology was a new subject with the Amer ican people. In its discussion it had been perverted and misrepresented. No writers in any country had been treated with more ridicule and audacious Injustice than Gall and Spurzheim. Their education and position entitled their theories and opinions to grave and careful consideration; instead of which their lectures and works were attacked by the most iufluential Reviews of the world in language as false as it was shameless. Their doctrines respecting phrenology were declared to be "incredible and disgraceful nonsense, absurd theories, trash and despicable trumpery." Spiritualists will readily perceive the counterpart of their own position, for a greater portion of the last thirty-three years, in that of those who advocated the truths of phrenology half a century ago, and not in that alone, but in the bitter persecutions that have attended the introduction of every newly discovered truth ; and it has invariably happened that the greater the value of the truth to mankind, the greater the degree of persecution it has had to encounter

Spurzheim was born in 1776, became acquainted with Gall in 1800, and soon after espoused the doctrines of phrenology as taught by him. From that time he became their most zealous advocate in all the leading cities of Europe. His fame was world wide, and in response to urgent invitations he decided upon coming to this country. His friends, knowing his liability to sea-sickness even on short voyages, tried to dissuade him from doing so, and asked what could possibly compensate him for all he must endure. His simple and emphatic reply was, " Shall I not see Channing ?"

On the 20th of August, 1832, he arrived in Boston and was enthusiastically welcomed. He gave his first address at a meeting of the American Institute in the Representatives' Hall of the State House. In September he began a course of sixteen lectures in this city. and soon after another course at the University in Cambridge. In the mean time he visited the public schools, the beneficent and reformatory institutions, and at every point manifested the deepest interest in.

EGYPT. By Clara Erskine Clement, author of "A Handbook of Legendary and Mythological Art," "A Simple Story of the Orient," etc. With One Hun-dred and Six Illustrations. Boston : D. Lothrop & Co., Franklin street, corner of Hawley.

As a compact, comprehensive volume from which the general reader can obtain much that is interesting and valuable respecting a nation of mysterious antiquity, this addition to "Lothrop's Library of Entertaining History" is all that can be desired. Mrs. Clement has seen all the wonders she describes, and has added to her own stores of information and experience from the latest and most reliable authorities. not easily accessible to the public. The book is profusely illustrated by engravings executed in the highest style of art, that add much to the interest and an understanding of the text. In their prosperous days the cities of Egypt were centres of wealth and civilization, to which from all countries, even the most distant, scholars and travelers came to learn wisdom and study the arts, sciences and methods of government which it possessed in great perfection. The history of the home of the pyramids and the obelisks has an interest which the lapse of ages only serves to increase

POEMS OF MANY SEAS AND MANY PLACES. By Wil-liam Gibson, Commander U. S. Navy, author of "A Vision of Fairy Land and other Poems." Boston: Lee & Shepard, publishers.

Charming poems all of them, evincing culture, appreciation of the beautiful in thought and suggestive cenes, and a keen perception of spiritual meanings. It is refreshing to meet with a book that possesses these as its distinguishing features and exhibits such a depth of feeling as does this.

"Exposing Spiritualism."

An occasional correspondent of The Herald of Progress, "Omega," detailing his experiences in another English weekly of liberal tendencies, says:

"We have heard a good deal of late about exposures, and I frequently hear it said that Spiritualism has been exposed over and over again. Now I have always wondered what this meant. - I have asked what is it that has been exposed? In my simplicity I have wondered in what way the facts and phenomena of Spiritualism can have been exposed. 'Oh I' it is said, 'it is certain persons that have been exposed.' That, sir, is quite another matter. Persons have been exposed, i. e., the motives and moral characters and evil purposes of persons have been exposed, in every age and in every community. Even professed ministers of Christ have been exposed ; even men with diplomas and degrees have been found wearing the livery of heaven in the service of the devil. But is the discovery of these false characters an exposure of Christianity? Professed Spiritualists have been exposed, you say; ay, and they ought to be if they are false; but how often has it taken place that the tables have been turned, and these exposers have exposed themselves ! If any of your readers will kindly inform me in what way the facts I have related-and facts are the very essence of Spiritualism-can be exposed, I shall be obliged to them."

A Unitarian friend of ours recently gave expression to the following pertinent bon mot in reference to the Orthodox doctrine: "The Lord commands us to love our enemies; but he roasis his !"

LIGHT. BANNER \mathbf{OF}

For the Banner of Light. ANGEL FRIENDS.

BY ALMA HOPE WAYNE.

"Shall we see them, shall we know them?" asks the longing soul to day,

"Shall we love them just as dearly as the hour they passed away?

Do they listen for our footfalls as we near the angel shore? Will the wealth of their affection bless us as in days of

yore?

"Shall we list their kindly accents, press again the friendly hand-Tread with them the vales elysian of the glorious spirit-

land? Do they come with old-time fondness, watch us toiling through the day-

Sit unseen beside the hearthstone when steals in the twilight gray?

"Can they with us see the dawning, and the sunset's golden glow?

Do they note the march of seasons-watch old ocean's ebb and flow?

Or was every precious memory lost among the mists of time?

Has the glory-lighted pathway faded from the mount sublime?"

Some can see their fair forms-gliding in and out the open door.

Noiselessly as shadows gather, or the moonlight on the floor,

And can hear their voices mingling sweet as angels' o'er the plain

Singing to the listening shepherds, "Peace on earth, good-will to men,"

We shall see them, and shall know them ; oh, ye long ing, doubt no more !

Angel pathways now are leading downward to the earthly shore;

Not alone that glorious highway down which grand immortals trod

When they lingered near Immanuel-listened to the voice of God !

Know ye not that when the surges deep and dark above ye roll,

When the joys of life are fading, loved ones cheer the sinking soul?

Guardian angels fondly linger as ye tread the down ward way-4

Loving watchers through the shadows and the sunset of life's day.

Banner Correspondence.

Vermont.

GOULDSVILLE .-- Z. Glazier writes : "I attended the late Convention held at Rutland, in the Town Hall, which, I am informed, will seat one thousand two hundred people. During the last two days and evenings it was filled to its

uttermost capacity. The audience was largely made up of the citizens of Rutland and adjoining towns, all anx-ious to listen to the words that fell from the inspired lips of our speakers. Especially were they interested in the wonderful mediumship manifested through Mr. Joseph D. Stiles, as he described some one hundred and fifty individdescribed some one hundred and fifty individ-ual departed spirits, who once lived in Rutland and neighboring towns, giving the peculiari-tics of the different individual spirits so accu-rately that they could not fail of being recog-nized. Mr. Stiles never having visited that por-tion of the State before, made the phenomena still more wonderful. On the impulse of what was witnessed at Rutland, two Mass Conven-tions have been called in Vermont, one at Wa-terbury, and one at West Pawlet, both to be held during the month of February. This, I think, indicates that the subject of Spiritualism is rapidly getting foothold in places where a few is rapidly getting foothold in places where a few years ago it was spurned. In connection with this I wish to relate a ple-pengene that took place at my boung Key let-

In connection with this I wish to relate a phe-nomenon that took place at my house Feb. 1st, in the presence of Mr. Henry B. Allen, more fa miliarly known as 'the Allen Boy.' Mr. Allen came to my house by invitation, he being an en-tire stranger; in fact he did not know me when I met him at the dépôt. He held a séance in presence of some dozen or so of our neighbors, giving, I believe, general satisfaction. Wishing to test his mediumship more thoroughly than I could in a nublic circle. I asked if he would give Allen took his seat in one of the chairs, about twelve inches from the bed, with his back toward it. I took a seat at his left hand, my wife a seat at his right, we three being the uly visible persons in the room, and we each the during the entire sitting. In about three min-utes we distinctly heard the rustling of the pa-per under the bed; soon we heard the moving of the pencil as if writing. In the space of five or six minutes the pencil was thrown against the mop board, some three feet from the paper, indicating the writing was completed. On tak-ing the paper from the floor, the following mes-sage was written on if, in a plain, legible hand, the ruled lines on the paper being followed with the ruled lines on the paper being followed with the uttermost exactness : the uttermost exactness: My Dear Fathor and Mother—I have been trying ever since the medium has been here to write, but I do not get sufficient power. I want to tell you, and all my dear ones, that I am not dead, but am still living, and am among you all, dolng all I can to assist you. I am happy in my home; it is beautiful, and by-and-by you will all be with me in my spirit-home, where we will forever be together, free from all sorrow and pain. Georgie is here with me, and sends a kiss to you all. Dear mother, do not doubt, for it is true; we do still live, and are happy. I want you all to know this fact. Do not miss an opportunity of sitting in a circle, and your Alice will ever be with you, trying to mainfest to you. Oh, I wish I might write all I wish, but can no more now. Your Alice. It would hereoner for me to state that he It would be proper for me to state that, be fore taking our seats, I hung a quilt up to the only window in the room, through which the sun was shining brightly, it being about three o'clock P. M. It was still light enough to see each other's faces distinctly, and everything in the room. Mrs. Alice J. Ransom, our daughter, passed to spirit-life June 20th, 1880, and Georgie, her in-fant child, some two years previous. It appears to me that no same two years previous. It appears to me that no same person can attribute such a phenomenon as this, under such conditions, to trickery. In addition allow me to say, my wife, on taking her seat beside the medium, asked this mental question, 'If this is Alice will she tell me if it is right to sit in these circles?' hence the answer in the communication."

voung; but I ventured to ask my spirit-wife if little Gertie could come. She answered yes. Soon after my eldest daughter moved the cur-tain aside, and stepped out of the cabinet with little Gertie standing by her side, and holding her by the hand. This manifestation was in plain sight of all the sitters. It was very re-markable to mo that all three of my dear ones should present themselves in one evening, and especially two at one time. Before the séance closed the medium's con-trolling spirit requested each member of the circle to come up to the cabinet, that they might see the controlling spirit and the medi-um at the same time, which they all did. I believe every member of that circle was satis-fied that the medium was thoroughly honest, and that they beheld the materialized forms of their spirit friends." HAVERHILL.-Mrs. S. Trow writes : "The young; but I ventured to ask my spirit-wife if

HAVERHILL .- Mrs. S. Trow writes : "The Spiritualists of Haverhill have, for several Sabbaths past, enjoyed the ministrations of the baths past, enjoyed the ministrations of the angel-world through that noble instrument, Mrs. N. J. Willis. Long may she be spared to voice the utterances of her unseen guides. She has awakened an interest that we hope will con-tinue, and grow brighter, deeper and broader until its shall extend all over our beautiful city. There has recently been organized here a Spir-itualists' Ladies' Aid Society, for the purpose of coöperating with the gentlomen in the noble work of relieving the wants of the destitute, also in bringing us into a fuller acquaintance with each other, in order that we may be en-abled to work harmoniously and effectively toabled to work harmoniously and effectively to gether for the advancement of the cause of Spir itualism, outside of the circle of those who already have a knowledge of its glorious truths." HAVERHILL .- "M." writes that during a

visit made by herself and husband to Chicago, in the autumn of 1879, they both called upon Mrs. Simpson for the purpose of having a pri-vate sitting with her, and that in broad day-light independent slate-writing occurred, the slate being one furnished by themselves; also, that while they held the hands of the medium in their own a number of buds and blossoms were brought to them.

Illinois,

ELGIN .- E. T. Dickinson informs us that the 'Elgin Liberal League" have recently institut-

ed a series of lectures that have attracted coned a series of lectures that have attracted con-siderable attention. Of these, four were de-livered by Mrs. Lake of Clinton, Iowa, of whom our correspondent writes: "The speaker is a fluent, courageous little woman, well-posted in all radical reforms of the age, and possessing the moral courage to speak what she thinks, no matter who frowns. Her sentiments had the ring of the true metal, and must eventually be-come the universal sentiment." Following Mrs. Lake, W. J. Peek, of Chicago, discussed the subject. "Jesus of Nazareth; was he God or Man?" "The discourse was thought by many too ultra, but the better class of think-ers, and those with whom the ideas evolved by

by many too mira, one the netter class of think-ers, and those with whom the ideas evolved by the speaker were not so new, regarded it as ra-tionalism, expressed in plain English. Not that the speaker's explanation of the marvelous life the speaker's explanation of the indiversibility of Jesus covered the whole ground, or embodied the advanced thought of the age, for every one who is familiar with Modern Spiritualism knows that the life of Jesus cannot be fully and completely rendered without entering largely into mediumship, and the spiritual hypothesis. Beautiful Spiritualism I how long will any re-wain in ignorance concerning these. Oh these main in ignorance concerning thee? Oh, those silvery, immortal voices! can we not hear them silvery, immortal voices! can we not hear them in our most sequestered moments, saying to us: 'Oh, man, would ye hold within your grasp the keys to happiness, then do the *right* because it is *right*, and love the *truth* because it is *true*;' saying to us: 'Be hopeful, ever hopeful, thou child of the Infinite Beneficence! The future is in store for thee, and that future is without a limit! Hence, you shall have time, ample time in which to learn each and every lesson you crave to know; the knowledge that gleans from ten thousand sciences, shall all be yours in the good time coming?' The wisdom of the world, and the computation of the stars, of suns and systems, shall all be aggregated and held secure by the inherent forces of the human mind. On-ward forever!'

District of Columbia.

WASHINGTON .- A correspondent sending for books, engravings, etc., describes an interesting interview held with Dr. Slade, at which giving, I believe, general satisfaction. Wishing to test his mediumship more thoroughly than I could in a public circle, I asked if he would give me a private sitting in the daytime, which he readily consented to do. I selected a room for that purpose, containing a bed, a bureau and three chairs. I took a clean sheet of white pa-per from my writing-desk, together with a com-mon lead-pencil, and placed them under the bed, about fifteen inches from its edge. Mr. Allen took his seat in one of the chairs, about twelve inches from the bed, with his back that sacred volume to consult with our depart.

The Care of Animals in India.

We are in receipt of the "Report of the Calcutta Society for the Prevention of Cruelty to Animals," and the proceedings at its annual meeting on the 3d of July last. This Society was established in 1862. It has since that time instituted upwards of 15,000 prosecutions, enlisted the sympathy and aid of the best classes in India in behalf of its object, and mitigated in a great measure the cruelty to the dumb creation that, previous to the existence of this worthy organization, prevailed to a large extent in that country.

During the past year 2465 convictions have been procured, the number of animals relieved thereby having been nearly 3000. In addition to this, its efforts constantly made to check habits before those who indulged in them became amenable to law for their conduct, have protected animals from much violence and cruelty. Great stress is placed in this report upon the importance of establishing water-troughs in the streets. Nineteen of these already exist in Calcutta, others are soon to be added, and an appeal is made for funds to further increase their number. Of the grateful nature of the boon conferred by these upon toiling animals, few have any just conception. The thoughtless multitude, cager for their own enjoyment, give scarce a thought to the thirsty, panting animal that has no opportunity to make known its wants. In London a Society is established for the special purpose of providing these drinking places, and it has been ascertained that 1800 animals drink at a single tank in one day. A committee of that Society says: "Half an hour spent at one of the troughs during the heat of summer would enable the poor creatures to plead their own cause with more power than any words which we can use." We trust this subject will receive the attention of the humane in this country, and that our people will not allow themselves to be outdone in the matter by those in India whom we have been taught to denominate "the heathen."

An appeal is made in the Report before us to teachers that they inculcate and foster in the young kindness toward animals, and the hope is expressed that the production at the last meeting of the Royal Society of a collection of six hundred prize essays on the subject, written by the children of the public schools of London, may lead the ladies of India to similar endeavors. The Calcutta Society has been actively engaged in efforts to stay the spread of infectuous diseases among horses, in which it has had the coöperation of the government, a law to that end having been recently passed by the Bengal Council.

After the reading and acceptance of the Report and the election of officers, the further proceedings were in relation to the death of Mr. Colesworthy Grant, through whose exertions mainly the Society was established and has been supported. From its commencement in 1862 until prostrated by the illness which closed his earthly life last May, Mr. Grant, as Secretary, has gratuitously conducted its affairs, has been its life and soul-the mainspring of its movements.

Peary Chand Mittra, well known to our readers by his contributions to the Banner of Light, addressed the meeting, speaking very highly of the services and character of Mr. Grant. Sub-sequently he addressed the audience in the Hindi language, saying : "The great mission of man is to do what is just and humane. Sakdeva, an Indian sage, was asked, what is virtue, and what is vice? He replied, that which is calcu-lated to do good is virtue, and that which is pro-ductive of evil or pain is vice. The Hindius, the Buddhism and Jainism are unanimous in one teaching—the great virtue is to do no harm, ers by his contributions to the Banner of Light, one teaching-the great virtue is to do no harm, to give no pain to a sentient creature. . . Let us now be united as brothers in promoting

the cause of humanity, and in so doing worship God as children of one Father, and thus prepare ourselves for a higher region in the next world." Societies similar to this have been established in Bombay, Madras and Bangalore.

WITCHCRAFT OF NEW ENGLAND, Explained by Mod-ern Spiritualism. By Allen Putnam. Pp. 482. Price \$1,50, postage 10 cents. Roston : Colby & Rich, 1880. For sale wholesale and retail by the Religio Philo-sophical Publishing House. The hanging of the witches by our New England an-cestors is the darkest blot on the history of colonial times, and the saddest commentary on the religion en-tertained by the Puritans. One can scarcely credit the terrible narratives of diabolical crueity and insane credulity told by the old chronielers. When we read them, how glad we are that we did not five at that thus, how glad we are that we did not five at that thus, how glad we are that we did not five at that thus, and more glad are we that if the Puritans were our ancestors they were most remote. We feel proud of these stern old religionists, but we are still more proud that five or six generations are between us. There was entirely too much God in their constitu-tions and too little humanity. It has taken a great in-tellectual battle, lasting nearly two centuries, to reform they entertained of God and heaven. The Salem witcheraft manda wis the culmination of their terrible creed, and the extremes to which it led greatly as sisted in changing the currents of thought and prepar-ing the minds of the people for more liberal views. Perhaps no historie subject has been more misrepre-sented than this, for the immediate, chroniclers were too prejudiced, ignorant or creduous to give anything like an impartial statement, and, since their day, most

too prejudiced, growing concentration of the anything like an impartial statement, and, since their day, most historians have with equal prejudice been lavish with imputation of fraud, imposture, credulity and infatua-

And the second s

Journal.

Some bensts are asking the Massachusetts Legisla-ture to repeal the pigeon law. They should have leave to withdraw and go to the-mad dogs.—C. C. Hazercell,

SPIRITUALIST MEETINGS.

BROOKLYN, N.Y.-The Brooklyn Spiritual Con-crence meets at Everett Hall, 398 Futon street, Saturday

 BROOKLEYN, N. Y.-The Brooklyn Spiritnal Conference uncersal Everett Hall, 398 Fulton street, Saturday evenings, at 75 or clock.
 Conference Meetings are held in Fraternity Hall, corner Putton street and Galaxin Place, every Friday evening, at 75 or clock.
 BEYERLY, MASS, The Spiritnatists' Union holds meetings every Sunday at 22 and 7 p. M. In Union Hall.
 P. Dole, President: Gastavis Ober, Treasurer, E. T. Shaw, Secretary, The public cordially includ.
 CHICAGO, ILL, The First Society of Spiritnatists' Balaxies Hall Block, corner for State and Randolph streets, every Sunday, at 75 P. M. Mrs, Cora L. V. Richmond, regular speaker.
 CLEVELAND, OHHO, "The First Society of Spiritnatists provers Spiritnatists meets is recould by Weisgerber's Hall, corner for State and Randolph streets, every sunday, at 75 P. M. Mrs, Cora L. V. Richmond, regular speaker.
 CLEVELAND, OHHO, "The First Beligious Society of Progressive Spiritnatists meets is treegularly in Weisgerber's Hall, corner for State and Randolph streets, every and at 105 A. M. Thomas Lees, Conductor; Mrs. P. T. Rich, Chardhar, Strangers and visitors cordially invited free, Correspondence of the above Societies can be addressed to Thile II. Lees (Watchman), to Cross street, Cleveland, O. CEDAR RAPIDS, 1000 XA-First Society of Christian Street Street Street, Street, at 75 P. M. Mrs, Society State, Society Society of Christian Society Societian Street, Society and Progressive Spiritnatistic Street Cleveland, O. CEDAR RAPIDS, 1000 XA-First Society of Christian Street Street Street, Street, Cleveland, O. Construments Street Street Street, Street, Cleveland, O. Streets Street, Street, Cleveland, O. CEDAR RAPIDS, 1000 XA-First Society of Christian Street Street Street, Street, Cleveland, O. CEDAR Streets Street Street Street, Street, Cleveland, Streets Street, **CEDAR RAPIDS, IOWA**—First Society of Chris-tian Spirihadists meets every Sunday, at 7% P. M., at 75 South Washington street. Inspirational speaking. Dr. J., L. Enos, President Mrs, Namie V, Waren, Vice-Presi-ion: Dy Hamilton Warren, Serretary and Treasurer.

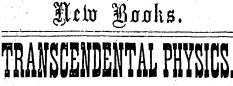
dent; Dr. Hamilton Warren, Serretary and Treasurer, HANSON, MASS.-Regular meetings are held on al-ternate Sundays. W. Hood, President; Geo, C. Stetson; Secretary; Mrs. Barnabas Everson, Treasurer, INDIANAPOLIN, IND.-The First Society of Truth-Seckersumeets for religiousservice at 80% East Market streat, every Sunday at 2% and 7% r. M. Buck, President; S. D. Buch, Secretary, LEOMINSTER, MASS.-Meetings are held every other Sunday in Alter's Itali, at 2 and 1% o'clock r. M. F. L. Haskell, President; Mrs. Fannio Wilder, Corresponding Secretary.

Secretary, LOB ANGELES, CAL.—The First Splritual Society meets every Sunday at 2 P. M. at Good Templar's Hall, Main street. All conductly invited, especially strangers. Pres-dent, J. They, Vice-President, J. H. Cottou: Secretary, Mrs. Nettle C. Wehr; Treasurer, P. Lindguist. MANCHESTER, N. H.—Spiritualist Society holds moetings every Sunday at 2% and 6% P. M. In Ferrer's Hall, 861 Emistreet. As Emery, President, Mrs. George Amindiou, Vice President; G. F. Rumrill, Secretary.

case (4) street, between rith Avenue and Union Square, **PORTLAND, ME.** – The People's Spiritual Meeting is left each Sunday afternoon and evening at Army and Navy fall, corner of Brown and Congress streets, at 3 and 7 belock. Speakers and mediums destrous of visiting Port-and under the anspices of the Society, will address H. C. Berry or Dr. T. Webster. PHILADELPHIA, PA .- The Keystone Association

of Spiritualists holds a Spiritual Conference every Sunday at 254 P. M. at Hall corner Spring Garden and 8th streets, fry-OUR EMPLOYMENTS HEREAFTER

ervludy welcome. The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10% A. M. and 7% F. M. at the hall corner Spring Garden and sh streets. The Second Association of Spiritualists holds confer-tuation of Spiritualists and ethylogen the



3

An Account of Experimental Investigations

from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZÖLLNER,

Professor of Physical Astronomy at the University of Leipsic: Member of the Royal Sacon Society of Sci-ences; Foreign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Mascow; Hon-arany Member of the Physical Associa-tion at Frankfort-an-the-Main; of the "Scientific Society of Psycho-logical Studies." Paris, and of the "Hritish Sational Association of Spiril-unlists" at London.

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

CHARLES CARLETON MASSEY.

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

CONTENTS.

Translator's Preface.

Author's Dedication to Mr. William Crookes, F. R. S. Author's Dedication to Mr, William Crookes, F. R. S. CHAP, L. - Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry Shale. True Knots produced upon a Cord with its emistin view and sended together. CHAP, 2.—Magnetic Experiments, Physical Phenomena, Slate-Writing under Test Conditions. CHAP, 3.—Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment, Slade's Ab-normal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Be-lugs. CHAP, 4.—Conditions of Investigation, Unscientific Men

¹⁰ CHAP, 4.—Conditions of Investigation. Unscientific Men of Science, Slade's Answer to Professor Barrett.

or occurrer. Stade's Answer to Professor Barrell, CHAP, 5.--Production of Knots in an Endless String, Further Experiments, Materialization of Hands, Disap-pearance and Reinpearance of Solid Objects, A Table Van-istes, and afterwards Descends from the Celling in Full Light.

Light, CHAP, 6.—Theoretical Considerations, Projected Ex-periments for Proof of the Fourth Dimension, The Unex-pected in Nature, and Life. Schopenhauer's "Transcend-ent Fate," CHAP, 7.—Various Instances of the so-called Passage of Matter through Matter.

Matter through Matter, CRAP, 8. – The Phenomena suitable for Scientific Re-scarch, Their Repoduction at Different Times and Places, Dr. Friese's and Professor Wagner's Experiments in Con-struction of the Author's. CRAP, 9. – Theoretical: "The Fourth Dimension," Pro-fessor Hare's Experiments, Further Experiments of the Author with Skale, Colus Transferred from Closed and Fastened Boxes. Chirroyanes, CHAP, 0. – American for Sharding A. Warea

CHAP, 10; An Experiment for Skeptles, A Wager, Slade's Scruples. A Relarke by the Spirits, An Unexpect-ed Result, Captions Objections,

CHAP, 11, -Writing through a Table. A Test in State-Writing Conclusively Disproving Stade's Agency, (c) compared operatively Disproving Stade's Agency, CHAP, 12 - A * Fault* in the Cable, A dot of Water, Smoke, * File Everywhere,* Abnormal Shadows, Ex-planation upon the Hypothesis of the Fourth Dimension, A Scance in Dim Light, Movement of Objects, A Lumi-nons Endy.

CHAP, 13,-Phenomena Described by Others,

A PP F. N. D.I.C.E.S. APPENDIX A.- The Value of Testimony in Matters Ex-traordinary. APPENDIX B. Evidence of Samuel Bellachini, Court Conjurer at Berlin. APPENDIX C.- Admissions by John Neyli Maskelyne, and other Professional Conjurers. APPENDIX C.- Plate X.

LIST OF ILLUSTRATIONS.

LIST OF ILLUSTRATIONS. FRONTISPIECE. The Room at Lepisle in which most of the Experiments were Conducted. PLATE I. - Experiment with an Endless String. "IL. - Experiment with an Endless String. "IL. - Experiment with an Endless Bladder-Band and Wooden Rings. "IL. - Result of the Experiment. "V.- - Dilto, on an Endaged Scale. "VI. - Experiment with on Scales Bladder-Band and Wooden Rings. "V.- - Dilto, on an Endaged Scale. "VI. - Experiment with Coms in a Scarred Box. "VII. - Experiment with Coms in a Scarred Box. "VII. - Experiment with Coms in a Scarred Box. "VII. - State-Writing Extraordinary. "IX. - Details of the Experiment with an Endless Band and Wooden Rings.

Large 12mo. Illustrated. Cloth, tinted

We have received a few copies of the skinglish edition o be above work, which we will send by mail for \$1,00 per

THIRD EDITION.

IMMORTALITY,

IN ENGLAND THIS WORK SELLS FOR \$1,00.

paper. Price \$1,50, postage free.

For sale by COLBY & RICH,

Massachusetts.

BOSTON.-John N. Eames states that he was present at a scance given by Mrs. Fay, 14 Dover street, on the evening of the 30th ult., at which seventeen persons were present. Fif-teen spirit forms appeared, twelve of whom were recognized. He says: "Twenty-five years ago this present month I buried my oldest daughter. She was then only eight months old. I then believed, as I was taught, that I should not see her again until the resurrection; but they her be ond this daughter my snould not see her again until the resurrection; but, thanks be to God and this daughter, my belief has been radically changed. For the past six years this true and loving child has been to me a spiritual guide. It was guite nat-ural that I should expect to see her at this scance, which I did. She was robed in spotless white, and greeted me with all the affection possible for a loving daughter to express to her possible for a loving daughter to express to her father. Four years ago last July I buried my beloved companion. I desired above all others to see her, that my cup of joy might be full. In due time she stood at the cabinet opening as

.

RICHMOND .- Geo. W. Swan writes that although public traveling mediums and lecturers seem to ignore the city of Richmond as a field of labor, yet much is being done by local work-ers for the advancement of Spiritualism in its ers for the advancement of Spiritualism in its midst. A lady of his acquaintance has lately been developed as a fine slate-writing medium. Mr. Prichard, of Stanton, a healing medium who has produced some remarkable cures, is soon to locate there. Of other mediums there are Miss Mitchell, writing; Miss Sarah Rich-ardson, physical; Mrs. Thomas, Mrs. Kate War-renton and Mrs. Finson, trance, all of whom are accomplishing much good. It is earnestly desired that a public lecturer would visit the city. Our correspondent states that the medi-ums he mentions hold circles free to all who city. Our correspondent states that the medi-ums he mentions hold circles free to all who wish to attend them, and that by the advice of his spirit child he continues one at his house the same as before she left the mortal for the immortal life.

To the Editor of the Banner of Light :

Will you kindly give me space in your valuable paper to say a few words in regard to Mrs. Clara A. Field, who has been filling a two weeks engagement for our Society? She gave excellent satisfaction in every particular. Taking her subjects from the audience, she treated them with great skill, and the arguments she presented were deep, and replete with fine thoughts. She held her audiences, which filled our hall to overflowing, to the strictest attention. Her psychometric readings wore clearly and definitely given. She also described a number of snirit forms that she saw around different members of her audiences.

Hér engagement was a perfect success, everybody being highly pleased with her. I would recommend Societies in want of a first-class speaker to engage the above-named lady, and I will guarantee she will give them perfect satistion. Please accept my thanks for recommending her to me. E. T. SHAW.

Secretary Spiritualists' Union, Beverly, Mass.

We call attention to the prospectus of the Banner of Light, which may be found print-ed in the advertising columns of the Experiment an que time she stood at the cabinet opening as perfect as I ever saw her in her earthly body. She beckoned me to approach her, which I did, and we greeted each other with a kiss and a hand-grasp. 1 think I said, 'My God, this is yon, my darling!' and we greeted each other with a kiss and a hand-grasp. 1 think I said, 'My God, this is you, my darling!' Two years ago this present month I was called upon to part with my youngest child, then about two years old. I did not much ex-pect to see her at this time, because she was so

"Transcendental Physics."

To the Editor of the Banner of Light :

I have recently finished the perusal of a book, published by Messrs. Colby & Rich, and entitled "Transcendental Physics," by Prof. Zöllner, of Leipsic. I look upon it as the most valuable contribution to the literature of Spiritualism that has been made for several years, and one calculated to meet the present attitude of the scientific world toward the various phenomena of Spiritualism. It does not require the gift of prophecy to foresce that the book must have a wide-spread influence among scientists everywhere.

It is emphatically a book for the times. It is said by an eloquent writer, "That the hand which governs the world, holds in reserve a great man for every crisis of society." The same is true of books. The intellectual demands of an age create a supply. Zöllner seems to me to represent the true and only honest position of a man of science toward the phenomena of Spiritualism. He could look with equal freedom from prejudice both toward the medium and toward the facts. While the facts occurred under the conditions imposed by a skilled and experienced experimentalist, he accepts them as facts, and attempts to explain them.

It is to be hoped that hundreds of others will follow the noble example set them by the Leirsic Professor in his investigation of Spiritualism. Let the scientific mind of the age come to the inquiry with the same unbiased spirit with which it would approach the study of a new experiment in chemistry.

I do not intend to write a review of Zöllner's remarkable volume, but desire only to invite the attention of the public to it. The explanation which he gives of the phenomena he witnessed, especially in relation to the existence of a fourth dimension of space, if I get the true idea of it, is a correct one, but needs to be more clearly stated in order to make it more easily comprehended. If permitted, I may attempt to explain it. But let us all read and study the book. There is more in the volume than at first sight appears. Yours truly,

W. F. EVANS. 3] Beacon street, Boston, Jan. 29th, 1881.

10 A materialization at a séance of Mr. and

Mrs. Herne, in London, is described as follows by A. Ackerman in the Medium and Daybreak, London:

"After sitting for a few minutes, a small light floated over me and a friend at my right two or three times, then descended to the floor opposite to R. W. The light then began slowly to ascend, and as it did so, and its illuminating power increased, it was found to be borne up-wards by a figure clothed in drapery which was gradually developing from the direction of the floor. When the figure had attained full size, it recognized me as her son, and kissed her hand to me several times. I am quite satisfied it was to me several times. I am quite satisfied it was my mother."

ences every Sunday afternoon, at 30 clock, and eireles in the evening, at Thompson-street Charch, helow Front. James Marior, President: Charles W. Yard, Secretary,

SUTTON. N. H. -Society holds meetings once in two vecks. Chas. A. Fowler, President; James Knowhon, Sec-

related.
SAN FRANCINCO, CALL—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Lyona Hall, No. 767 Mission street, above Third, Also meetings for lectures and scance in the evening. The Children's Progressive Lycenim meets in the same hall at 0 A. M.

Children's Progressive Lycenin meets in the same nam at 10 A. M. NANTA BARBARA, CAL, -Spiritual Meetings are held every Sunday at Came's Hall. Children's Progressive Lycenin meets every Sinday at same half at 19 p. M. As-sistant Conductor, Mrs. Mary A. Ashley: Guardian, Mrs. Mary F. Hunt; Secretary, Mr. George Childs; Musical Di-rector, Mrs. Emma Scarvens, MALERI, MANS, -Conference or lectures overy Sunday at Pratt's Hall, comer of Essex and Liberty streets, at 3 and 7 P. M. S. G. Rooper, President, Wrs. Elhen Dickinson and Susan P. Fowler, Vice President; Mrs. Elhen Dickinson and Susan P. Fowler, Vice President; Mrs. Elhen Dickinson and Susan P. Fowler, Vice President; Str. D. W. Allen, Corresponding Secretary, Children's Progress-ive Lyceum meets at 125 p. M. Dr. D. W. Allen, Con-ductor.

uctor. WORCENTER, MANN.—Meetings are held at St. leorge's Hall, 460 Main street, every Sunday at 2 and 7½ ч. м.

Passed to Spirit-Life:

From Boston, Mass., Feb. 1st, Mrs. Lydia Pierce, aged

PTOIL Boston, Massa, Feer and Links, but has resided in Bos-05 years. Mrs. Pierce was born in Scituate, but has resided in Bos-ton since fifteen years of age. She was a woman of great energy, of unitring industry and perseverance, and pos-sessed a cheerful, genial, affectionate disposition. None knew her but to love her, and she had nany warm friends. She has for many years been a firm, unwavering believer in Spiritualism, and its beautiful truths were a great comtort and support to her, espechally during the hast years of her life. Her sweet, placificate a gone from our view, but her, rejoicing, risen spirit is at home in the Better Land. S. A. G.

From Stowe, Vt., Feb. 4th, 1881, Walter D. Hapgood, only child of Mrs. C. A. Hapgood, aged 33 years and 1 month, only child of Mrs. C. A. Hapgood, aged 33years and 1 month. In the morning of life he fell a victim to the fell desiroyer, consumption. Uncomplainingly and patiently he descend-ed into the dark valley. A pure, true and noble life had prepared him for death. There are few young men who, departing this life, leave as fair a record. A large circle of friends and acquaintances, who knew and loved him well, mourn his loss. His widowed mother, bereft of her all, mournis deeply her great loss, but not without hope. The blessed assurance of spirit-communion sustains her, and with perfect confidence she waits the hom of blessed reimion with the loved ones, EMMA L. PAUL.

From Cowesett, R. I., Feb, 6th, Elizabeth A., wife of . N. Cummings, in her 47th year.

G. N. Cummings, in her 47th year. For sixteen years this husband and wife, pronounced Spir-itualists of the most determined type, lived together in hap-piness; and the surviving one of the now materially dissev-end couple is cheered with the consolation which the Mod-ern Dispensation alone can bestow in the hour of trial. Although a large proportion of the relatives were identified with the Evangelical Church, yet the wishes of the depart-ed were acquitescel in, and the functal services were con-nucled by Ir. It. 18, Storer, of Boston, whose remarks were much admired by all in attendance.

From Key West, Fla., of congestive chill, after four days' lliness, Granville S. Willard, formerly of Salem, Mass., nged 31 years and 6 months.

Obilyary Notices not exceeding twenty lines published cents for each additional line is required, payable in advance. Aline of agate type averages ten words. Poetry inadmissible in this department.)

Spiritual and Liberal Convention.

The Michigan State Association of Spiritualists and Lib-cratists will hold its Annual Convention at Fenton Hall, Filmt, Genesee Co., Mich., commencing on Wednesday, March 23d, 1881, at 2 O'clock P. M., and continuing over Sunday

What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

WITH

11 Y J. M. PEEBLES, M. D.,

Author of "Seers of the Ages," "Travels Around the World," "Spiritualism Defined and Defended," "Jesus -Myth, Man, or God ?" "Conflict between Spiritual-ism and Darwinism," "Christ the Corner-Stone of Spirimalism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," etc.

This large volume of 200 pages, svo, -rich in descriptive omena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communications from sphilts (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly overy portion of the civilized worldranks as the most interesting and will doubtless prove the most influential of all Dr. Peebles's publications.

The first paragraph of the preface strikes the key-note of the book:

the book: "Give us details—details and accurate delineations of life in the Spirit-World !--is the constant appeal of thoughtful minds, Death is approaching, Whither-oh, whither! Shall I know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupations? Too long bave we listened to generalities and vague imagina-flons. Are the planetary works that stud the firmament inhabited? and if so are they morally related to us, and do they psychologically affect us? What shall we be in the far distant wons? Upon what shall we subsist, how travel? what shall be our employments during the measurcless years of elemity?"

This volume contains twenty-one chapters, and treats of

The Nature of Life.

The Attributes of Force.

The Origin of the Soul.

The Nature of Death.

The Lucidity of the Dying.

The Spiritual Body.

The Garmonts that Spirits Wear.

Visits in the Spirit-World. The Hells crammed with hypocrites. Sights Seen in Horror's Camp.

Velocity of Spirit Locomotion. Other planets and their people.

Experiences of Spirits High and Low. John Jacob Astor's Deep Lament.

Stowart Exploring the Hells.

Quakers and Shakers in the Spirit-World.

Indian Hunting-Grounds. The Apostle John's Name.

Brahmans in Spirit-Life.

Clergymon's Sad Disappointments.

Fountain-of-Light City.

Fountains, Fields and Citics.

The Heaven of Little Children.

Immortality of the Unborn. The Soul's Glorious Destiny.

The General Teachings of Spirits in all Lands. Large 8vo, cloth, beveled boards, glit sides and back.

Price \$1,50; postage 10 cents. For sale by COLBY & RICH.

"Eternal Vigilance is the Price of Liberty."

THE WAR OF THE DOCTORS

On the Rights of the People.

Arguments and Addresses in remonstrance thereof, deliv-ered before the Massachusetts Legislative Committee on Public Health, at the State House, Boston, February, 1880, by Alfred E. Glies, Allen Putnam, Edward Hanilton, Richard Hoimes, Loring Moody, A.S. Hayward, Josh ta Nyc, and Prof. Charles Wesley Emerson, Price 10 cents, Per 100 cents, For sale by COLBY & RICH,

All the source of the state and adjoining States are invited to be present. Also all mediums and all interested in the Spiritual and Liberal cause are invited. Arrangements will be made for the accommodation and entertainment of all who attend at reasonable rates. Fur-ther notice will be given in due time. L. S. BUIDOCK, President, Box "B," Kalamazoo, Mirce J. R. LANK. Secretary.

MISS J. R. LANK, Secretary, 312 Woodward Avenue, Detroit, Mich.

Mrs. Field in Beverly.

LIGHT. \mathbf{OF} BANNER

TO BOOK-PURCHASERS.

4

TO ROOK-PURCHASERS. ODLBY & BIUB, Publishers and Booksellers, No.9 Mont-gomery Place, corner of Provincestrici, Boston, Mass., keep for sale a complete assortment of Spiritual, Pro-gressive, Reformatory and Misceliancous Books, it Wolesale and Retail. Terms Cash, --Orders for Books, to be sent by Express, must be accompanied by alter part cash. When the money forwarded is not sufficient to nil the order, the balance must hypath C.O.D. Orders for Books, to be sent by Malk, must hypath V.O.D. Orders for Books, to be sent by Malk, must hypath V.O.D. Orders for Books, to be sent by Malk, must hypath V.O.D. Orders for Books, to be sent by Malk, must hypath V.O.D. Orders for Books, to be sent by Malk, must hypath V.O.D. Orders for Books, to be sent by Malk must hypath V.O.D. Orders for Books, to be sent by Malk, must hypath V.O.D. Orders for Books, to be sent by Malk, must hypath V.O.D. Orders for Books, to be sent by Malk, must hypath V.O.D. Orders for Books, to be sent by Melker, and the sent be end by each to dollar in postage stamps. Any Book published in England or America (not ent of print) will be sent by mall or express. **AFC Catalogues of Hooks Pablished and for Sate by to by & Richaent free.**

SPECIAL NOTICES.

SPECIAL NOTICES. 3.6 In quoting from the IIAN NER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents, thur commus are open for the expression of impersonal free imagint, but we cannot undertake to endorse the varied hades of opinion to which correspondents give utterance. **3.6** We do not read anonymous letters and communications, fully sensible as an and address of the witter are to all cases indispensable as again any of good faith. We cannot under take to return or preserve manuscripts that are not used. When new spapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusit. Notices of Spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday, as the HAN-NER OF LIGHT goes to press every Tuesday.

Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 26, 1881.

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

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

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

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

♣⊋= Business Letters should be addressed to ISAAC B; ten, Banner of Light Publishing House, Boston, Mass, It other letters and communications should be forwarded a LITTIEN COLUX.

THE WORK OF SPERITUALISM Is as broad as the universe. It ext ads from the highest spheres of angelie life to the owest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to these mankind. John Pierpont.

Youmans on Sargent.

It is but a brief notice that Mr. E. L. Youmans makes of Mr. Sargent's "Scientific Basis of Spiritualism" in the February number of the Popular Science Monthly, for there was evidently but little left him to say, and the ordinary resources of speech limited him in spite of any desire he might have felt to utter what he thought to be unanswerable. The notice is intended for a criticism of Mr. Sargent's last book, and amounts to nothing but a malicious fling at Spiritualism. On the professed scientitle ground, the writer could not very well have omitted to pay some sort of attention to the book. It shows that the phenomena of Spiritualism are as much scientifically based as are any of the admitted and demonstrated facts which science claims for her own special repertory. In order to dissipate all idea that the writer of "The Scientific Basis" was a careful and trained observer, a faithful reporter, and a clear and conclusive reasoner, he is called merely "a versatile author"; and a list of the books, dramas, and journalistic services which are credited to him are carefully recited, in an obviously disparaging if not a positively sneering and contemptuous spirit. This conceited affectation of intellectual superiority on the part of the professional critic is manifested with great pains at the start.

Mr. Youmans is compelled to admit-which he does as if performing a generous act--that | practice which we hope will be but a prophetic | gateway" with the favor which it richly merits "the work is one of considerable literary merit, well digested, attractively written, and made | eral States where the Regulars are now trying | still achieving. In addition to the unqualified lively by a pervading spirit of criticism." Then he breaks out in the characteristic ex- medial: pression, which he appears to deprecate as paradoxical, that "Mr. Sargent goes the whole hoy in Spiritualism "--which, we conclude, is the latest refinement of scientific (?) expression ! Then he charges him with believing all, sticking at nothing, and slashing right and left at everybody who objects. We take this to be a purely scientific (?) view also! Next he taunts him with claiming to be "on the winning side," as if Mr. Sargent had not only made a boast of the numbers who believe in Spiritualism, but reckoned confidently on the power of mere numbers to substantiate and confirm his own belief. Those who have read the book in question will readily know how to characterize best a fling so thoroughly destitute of foundation. He appends to this fling the gratuitous and totally untrue assertion, that among these many millions of believers in Modern Spiritualism "the scientific men generally are not to be found, and it is this fact which caused Mr. Sargent to write his book." This would have been "news" to the departed author, we feel sure. Still, Mr. Youmans chooses to state things in his own way, and seeing that he controls a popular monthly publication, he appears to think that way the scientific as well as truthful one. Swinging round the projecting angle of this scandalous misrepresentation, the writer of this scientific criticism finally faces the fact and confesses that the object of the book is "to show that Spiritualism has just as much a valid scientific foundation as any of the recognized and established branches of science." Then, of course, there was nothing to do but to review the book and critically say whether that object had or had not been accomplished. That is the true course of criticism, whether it comports with the rules of science (according to Youmans) or not. How does our critic proceed? His very first sentence, after thus stating the real object of the book, reads in this way : "We shall not undertake to answer his arguments, if such they may be called, but will only observe, as we have repeatedly done before in this connection, that the most fundamental of all distinctions is confused throughout the work." Well, how so? Where is the fault? What is this confusion of "the most fundamental of-all distinctions"? Mr. Youmans charges against the book and its author that "the supernatural, or that which by its very term is above and beyond nature, is mixed up and confounded with nature itself, and Spiritualism is declared

lowed, however, he says, to mark out their own work, and the problem as presented by "the twenty million," does not come in a shape suitable to be dealt with by rigorous scientific methods. Because, he explains, the men of science begin with doubting, while "the twenty million " begin with believing. The men of science cultivate the doubting habit as a virtue, while 'the twenty million" hold a credulous state of

mind to be a virtue. The men of science "continue to doubt until evidence extorts acquiescence," while "the twenty million" go on helieving "without, much perplexing themselves over questions of evidence." We have thus stated with perfect fairness the position taken by a professedly scientific critic of Mr. Sargent's book ; the candid and intelligent reader will require no help to interpret the spirit and intent of the writer, or to perceive the fact that in choosing his position he has fatally begged the whole question,

For the very point in dispute, or at least in process of demonstration-that demonstration in Mr. Sargent's book being a truly scientific one-is this, that there really is no "supernatural," but that nature is all, spirit being the ural," Lut that nature is all, spirit being the supreme creating, sustaining, operating, and inspiring power. Spiritualism throws down the for God's sake let them do it." screen, tears away the veil, dissipates the delusion, and makes all plain. Not, by any means, that it enters into the arcana of life itself at its source and undertakes to reveal the secret and sacred mysteries; far enough from that; but it discovers and discloses the facts, and thus establishes the truth that nature, or in other words the life and source of nature, is all; that there is practically no supernatural, supranatural, or subternatural, but that everything is from the First Cause, the Father and Mother God. Mr. Youmans insists, on behalf of science, that there is a line to be drawn between what is natural and what is supernatural: Spiritualism removes that line through the phenomena, demonstrating that all things are one, that nature is one and the same result everywhere, and that matter could not be without an eternally creative spirit. The Youmans section of scientists hold fast by the old division, and try to hold up the old screen. They entitle the book of Mr. Sargent's "The Scientific Basis of the Super-Scientific," and think to end the matter with a mere phrase of derision.

It is in any spirit but the open and hospitable one that such men profess to search for truth. They really want no more than they can crowd into the measure of their definitions, which are no larger than their preconceived ideas will permit. They have come to think it a high merit, worthy to be tagged on to science itself, to resist evidence when it hurts their definitions. Show them that there are more things in heaven and earth than are dreamed of in their philosophy, and they will deny their existence against a multitude of unimpeachable proofs. They refuse to accept anything outside of what they already know, as if they alone possessed the keys that unlocked the secrets of the universe. But happily this class of scientific students and explorers are not at the top. The Lankesters are not the leaders and guides in the work of investigation. So truly scientific a man as Dr. John W. Draper, of New York University, says, "God has formed our understandings to grasp all these things: I have no sympathy with those who say of this or that physiological problem, 'It is above our reason.'" Mr. Youmans represents merely the pedantry of science. He struts around in its old clothes. He thinks science is a show-box for the public, and that he keeps the key.

Medical Notes.

Victory for Free Medicine in Colorado! The following letter tells the story of a triumph in the interests of freedom in medical prototype of others yet to be obtained in sevto block the wheels of progress in matters re-

that I did what few physicians do, took my own medicine. It failed of course. I could n't experi-ment on myself with the recklessness I could on other people. Then I went to the most dison other people. Then I went to the most dis-tinguished physicians from St. John's on the north to the West Indies on the south, and tried all sorts of climates. No two physicians could agree as to what was the matter with me or what treatment to pursue, except two, one in New York and one in Boston, and they said I had valvular disease of the heart; and I stand here a living lie to their diagnosis, for if I had had such a disease I should have been dead long ago. I spent ten thousand dollars and failed to recover my health. I had lost forty pounds, recover my health. I had lost forty pounds, was failing rapidly and came home to die. One was failing rapidly and came home to die. One night, when it was raining terribly hard, a poor half-witted girl, who claimed that I had saved her life, came into my office and with tears in her eyes said : 'Doctor, I've heard that you were going to die, and I've walked here, two miles in all this rain, to give you a remedy to save you.' I heard her, and after she had gone laughed at her, but in the morning I thought, it won't do any harm to try her remedy at least, so I tried it and saved my life, and I tried it on a lady in Naugatuck who was dying and had been given up, after a consultation of three diplomatized physicians, and in nine months' time she was better and healthier than she ever was in her life, and she thinks with me that this was in her life, and she thinks with me that this diplomating business is all infernal nonsense.

Indiana.

The Richmond (Ind.) Telegram thus editorializes its opinion regarding the matter of a Doctors' Plot Law:

"In medicine, as in all other professions those that need protection do not deserve it, and those who are competent do not deserve it, and if it is the aim of the law to protect the public, it will be a failure. . . . As a small fraction of the aforesaid public, we are willing to take our chances without the law."

New York-Liberal Views on Medicine. The liberality of the Eclectic Medical College of New York is beginning to be appreciated, and the session just closed has been attended by a large class, of whom over sixty have graduated-which is twice as large a class of graduates as has ever come forth heretofore. The liberal and enlightened sentiments of the graduates of this college may be judged from the following letter addressed to Prof. J. R. Buchanan at the close of the session, and signed by fifty of the alumni of the college:

"The undersigned members of the Medical Class of 1880-81 of the Eclectic Medical College Class of 1880-81 of the Eclectic Medical College of New York, feel it incumbent upon them to express their high appreciation of the ability of the course of lectures which they have heard from you during this session, and their admi-ration of the prefound philosophy and won-derful discoveries which were unfolded. They feel an additional pride in recognizing this college as their Alma Mater, since it is the only college in the world in which the entire unitosophy of man which includes the func-

hilosophy of man, which includes the func-ions of the brain, is now taught, and taught in

a clear and practical manner. The discovery of the physical and mental powers of the brain, and the laws of its mystepowers of the brain, and the laws of its myste-rious sympathies with the body, made by your-self forty years ago, which has organized the science of anthropology, gives to the American Eclectic System of Medicine the same preëmi-nence in its philosophy which it has always en-joyed in its practical success, and has added many new resources for the healing art. If the simple discovery of Harvey was reject-ed by his immediate cotemporaries, your own discoveries, so much greater and more complex, must be expected to encounter even greater re-sistance; but as it is the pride and glory of Ec

sistance; but as it is the pride and glory of Ec lectic reformers to welcome all truth, we can as-sure you of our grateful appreciation of your labors, and our hope that it will not be long be-fore they shall have been embodied in a systea boundless field of science."

The Value of the Message Department

Of the Banner of Light is being acknowledged day by day to an extent which would astonish many persons in the ranks of Spiritualism who have not been accustomed to regard this." open through the good work it has performed, and is approval of the interested audiences which regularly assemble to listen to the utterances of the manifesting spirits through the mediumship of Miss Shelhamer in our Public Free Circle-Room, not a week passes but we are in receipt of letters from correspondents residing in various parts of the country bearing witness to the truth of these messages, or making inquiries in regard to Spiritualism generally, alleging that the writers have been led to be interested in the subject through what they have perused in our Message Department. The following letters-though in this instance both were written by residents of Boston-are

The Resurrection of the Body.

At a funeral recently-the proceedings of which we are cognizant-an evangelical clergyman stated that the declaration of the Bible cently been given up for lost, with all hands, no that these bodies we now occupy will be resurrected at "the last day," was a sure evidence of our immortality, and he proceeded to give the reason why; which was, that if the bodies are to be raised it must be for some purpose, and the only purpose that is possible is that they be reöccupied by their former tenants. In that view, our immortality depends altogether upon whether these bodies formed of earth, returned to earth, scattered to the four corners of the globe, re-formed countless times it may be in as many other bodies, shall at some moment of an indefinitely remote period be restored to us!

We have never heard a speaker advance this doctrine of the future resurrection of the material body without exhibiting the grossest inconsistency before closing his remarks. In the case we allude to the clergyman spoke of the spirit of the friend deceased as having flown on wings of light to the bliss of heaven, there to enjoy the happy fruition of a well-spent life on earth. As the resurrection of the body is supposed to occur, if ever, at "the end of the world," and as that end is by scientific reasoning placed at a period so remote that the human mind cannot estimate if, we should suppose the spirit, having existed till then without the earthly body, might continue to exist independent of it; at any rate, it must be a very awkward task for it to redecupy it after so long a separation.

We pity our Christian friends if they rely upon such a system of philosophy for a belief in a future state of existence. The consolation to be derived therefrom must be like many of the so called "mysteries of God," "past finding out." It is full time this dogma of the dark ages was sunk in oblivion without hope of resurrection.

Orthodoxy's One Step Forward.

Rev. Dr. N. J. Burton, pastor of one of the eading Congregational churches in Hartford, Dt., preached a discourse on Sunday evening, Feb. 6th, "which," says a dispatch in the Boston Herald, "is calculated to provoke some controversy among theologians. Dr. Burton is known as a somewhat independent thinker. but his views on supernatural manifestations, and in their relation to Spiritualism, are rather advanced for a divine of his denomination.' He said Spiritualism is not a new thing, but as old as the human race; and further remarked that it does not become believers in the Bible to deny the fact of frequent communications from the other world-the commerce between the seen and the unseen. He hoped the day would soon come when Christians will cease to dig away the foundations under their own feet, to undermine the feet of Spiritualists. "My studies," said Dr. Burton, "have convinced me that the supernatural has been manifested, and I do not think it would hurt Christianity to acknowledge it. Such cases should be investigated. The idea that no case is supernatural which does not come within the bounds of Christianity is at variance with the facts."

Roy Rev. Mr. Alger says that the whole fabric of Christendom stands to-day upon a colossal and unadulterated lie; that a man has a right to all the money he can get if he do n't get into prison in get ing it. This is too true; but the getters of money-through the despotism of the money-power-are not aware that they will be obliged to render a strict account of their earthly doings when they pass to spiritlife. They will find there is no escape for their shortcomings, and will wish they had never been born. They are the poverty-stricken in the life beyond-they are those who are weighed in the balance and found wanting. Many of this class return to earth mourning over their sad fate, asking, through our media, what they can do to escape from their unhappy condition. Oh. if mortals only knew thes

FEBRUARY 26, 1881.

A Sailor's Farewell!

The ship "Charlotte N. White," of Belfast, Me., from St. John, N. B., for Liverpool, has retidings having been received of her for four months. The Bangor Commercial makes the following statement concerning what it considers "a strange connecting circumstance" bearing on the matter :

"The mate, Mr. Donne, was married the day before the ship sailed from St. John, and thus the newly-married couple enjoyed but one brief the newly-maried couple enjoyed but one brief day of each other's company before the husband sailed on the voyage from which he was never to return. His wife, while at a private board-ing-house in East Boston, lately saw a vision of the departed. One evening, recently, Mrs. Doane came out of her from to get a pitcher of water, and, stopping at the head of the stairs, she saw in the hallway below a misty figure, which, she says, she perfectly recognized as her husband. The figure raised his hand to his hat, as sailors do, three times, and waved his hat husband. The figure raised his hand to his hat, as sailors do, three times, and waved his hand as if in farewell. Thus, apparently, the spirit of the dead sailor bade his last adieu. The frightened woman fell senseless to the floor, where she was found by some of the other board-ers, and, after recovering from her faint, she related the above in substance."

The above may safely be classed among the many events that, are constantly occurring, proving the close proximity of the spirit-life to this, and the possibility, at certain favorable moments, of its denizens being able to present themselves to the sight and recognition of those yet in the mortal form.

1957 The Montreal Daily Star of a recent date ays:

says: "It is stated in a Scotch newspaper that in Thornhill, a property of the Duke of Buccleuch, the tenancies are mostly held on a six months' notice. No leases are given, and the farmers may be forced to leave at this short warning. The outside compensation over awarded for improvements is half their value. There are many who could be turned out at a much short-er notice, and would have no legal claim for-compensation. What a damper on the efforts of the agriculturists to improved methods of farm-ing ! The present duke is a fairly good landing! The present duke is a fairly good land-lord, but supposing the estates—about twenty-five thousand acres in extent—were in the pos-session of an extravagant absence, the evils of session of an extravagant absentee, the evils of the system may be fully comprehended. The fight for land reform must extend to England and Scotland, for it is needed there as much as in Ire-land. Land monopoly is as terrible a social curse as can bo well imagined, and more es-pecially when the land is held in mortmalu, in the dead hand of a corporation."

83 Our readers will find in the address given through the trance mediumship of W. J. Colville, and printed on the first page of the Banner of Light, much food for thought, and many points respecting mediumship, spirit-communications and collateral subjects that may have hitherto been somewhat obscure made clear to their minds. Many objections that have been raised by those of little or no experience in Spiritualism, and even by some who have long been familiar with it, are met in a masterly manner, and replied to so fully and seasonably, that few, if any, honest-minded persons can fail to derive great satisfaction therefrom. The address cannot fail to be read with deep interest and be productive of great good.

1997 The announcement was made some time since in the daily press of this city that negotiations were yending, looking toward the purchase of the Parker Memorial Building in the interest of Spiritualism in Boston. The project has been varyingly commented on in different papers, but we have deferred alluding to it, preferring to await the final result before treating it specifically. We have now to inform our readers that, owing to circumstances connected with the matter which were entirely unforeseen at the outset, there is every reason to anticipate that the purchase will not be effected.

1957 Our friend (ex-Judge) Peter P. Good, Esq., of New Jersey, called on us Monday last, looking hale and hearty. He has but just returned from a tour in Europe, and is temporarily stopping at the Revere House, Boston.

to be 'a purely natural fact.'" Such a doctrine, says Youmans, science could not accept though it had twenty times twenty million adherents, because it takes for the object of its investigation the natural as opposed to the supernatural. He allows that Spiritualism comes within the purview of science, so far as it involves human phenomena; and with an air of offensive, and intentionally offensive patronage, he adds that "scientific men will be certain to take these phenomena up in their own way and in their own time." They must be al-

Fo the Editor of the Banner of Light:

The Allopathic Drug Poison Doctors tried to have the Colorado Legislature pass a medical "Gag Law." to rob the people of their constitu-tional right to select whom they pleased to ad-minister to their wants during sickness. But by the timely administration to each member of a day of your two pupulate organistic solutions. of a dose of your two pamphlets against all such Laws as being unconstitutional, the Bill was silled ! Drs. Lewis & Tryox.

654 Stout street, Denver, Col., Feb. 9th, 1881.

Connecticut.

The following, from the Winsted Press, embodies a manly protest against the enactment in a representative vein : of the proposed statue looking toward the establishment of a medical monopoly in Connecticut -which measure is now before the law-makers of that State. Let us hope they will reject the bill, and thus prove themselves as true to the best interests of the people as were the incorruptible legislators in Colorado:

"The Legislature should not pass the bill which has been introduced to relieve the regular quack doctors from troublesome competition by the irregulars. The substance of the bill is that the pregulars. The substance of the bill is that no person shall practice surgery or medicine in this State, unless he or she shall have received the degree of doctor in medicine from some institution by law allowed to confer that degree or previous to the passage of this act shall have or previous to the passage of this act shall have been licensed to practice by some one of the chartered medical societies of this State, or shall have been for the ten years last past in continuous medical practice in this State as a resident thereof. The law is aimed at the clair-royant and magnetic doctors, who are so much mare successful in the treatment of disease than are the regulars that the latter are in danger of finding their occupation gone. If the educated doctor is not by virtue of his education suffi-ciently superior to the unclucated one to comciently superior to the uneducated one to com-pete with him on terms of equality he is a poor fellow indeed, a whimpering coward, pleading his own inferiority as a reason why the State should step in with its laws and grant him special privileges which his confessed inferiority shows that he does not deserve."

The New Haven Evening Register of a late date contains a report of the proceedings at one session of the hearings now in progress at Hartford regarding the "Doctors' Law" above alluded to. From it we extract the following:

"There was another lively day in the legis-Alter committee rooms to day, the most sport heing in the judiciary committee, when Dr. J. J. Jacques, of Waterbury, appeared in opposi-tion to the bill which compels all practitioners of medicine to have a dialogue from game near of medicine to have a diploma from some regu-larly organized and chartered medical institu-tion. . . He devoted himself principally to the denunciation of doctors in general, claim-ing that it was all bosh to call the practice of medicine a science, as it was nothing of the kind. Surgery is a science, he said, and should never he confounded as a science with medi-cine, which is, in his practice and in that of every physician, nothing but a series of experiof the same school could agree with one an-other as to the methods to be pursued in a cer-tain case, and what a diplomatized physician of one school would prescribe would be pronounced deadly poison to the system by the diplomatized physician of another school. . . . And now I'll give you [he said] a little of my own experience in these matters. In 1872 my health failed me, and I wasted away, so rapidly

To the Editor of the Banner of Light :

I noticed in your issue of Jan. 22d a commu-nication from DAVID S. TARR, given Nov. 26th, 1880. The whole message is peculiarly characteristic of him, and every word in it is strictly true. NATHANIEL MITCHELL. , Boston, Feb. 2d, 1881.

To the Editor of the Banner of Light :

I find in the Banner of Light of November 20th, a message from the spirit of GEORGE RICHARDSON, which both my wife and myself recognize as coming from our son. There are numerous indications in it that it was given by numerous indications in it that it was given by him, of which I may mention that he makes reference to me as his father, makes allusions that indicate a knowledge of my business, of my relations to a person who had recently passed on, my feddings at that time, and my future hopes and prospects; and further, he states that he passed from this life when very young, which is true. I feel that I cannot too highly value and appreciate the great priv-ilege we of earth now enjoy, of being able to receive from our loved ones who have gone hence such assurances of their continued love and remembrance. DR. A. H. RICIALDSON, *Charlestown District, Boston.* We are cheered by these and similar tokens

We are cheered by these and similar tokens of approval which thus reach us, to go on in the support of this grand branch of labor, al though the monetary expense at which we are placed by supporting what may be truthfully called Spiritualist free meetings in Boston is very heavy.

SF In a recent letter to the Cincinnali En-

quircr, "Gath" chronicles that the late Epes Sargent was at one time connected with Wm. M. Evarts, the present United States Secretary of State, in a literary way-on Park Benjamin's weekly paper, The New World. "Gath" also makes a Gloucester man say in his letter that the statesman after his elevation took occasion to look down on his former co-laborer; but, said the sturdy Cape Ann-er, "Mr. Evarts needn't put on airs, for we think here that Epes [pronouncing it Epps] Sargent is the abler man of the two."

BT The Banner of Light of the 12th instant exposed the "Nellie Everett" humbug; and now we find the "three of the best materializers in the world" doing the good people of Portsmouth, N. H. We hope and trust that all respectable people will give these impostors the cold shoulder wherever they may appear. It is simply a money-grabbing game on their part-

facts as we know them, they would be less grasping in their monotary affairs, less selfish, in order that happiness in spirit-life might be theirs.

gr We fully agree with Dr. Babbitt that Rev. J. H. Harter, of Auburn, N. Y., who is a devoted Spiritualist, would be just the man to do missionary duty all over the country in the organization of Children's Lyceums and awakening a new enthusiasm for those already established. Also, as Bro. Babbitt pertinently nuts it. "He could organize new societies, which he could visit at stated times, kindle a new interest in old societies, tell them how to establish private circles for development of mediumship in their own families, and supply them with Spiritualist books, tracts, papers, etc." This is the most feasible method to successfully organize. Primary meetings should be encour aged everywhere, and a Missionary-at-Large in this direction is what is wanted at this time: Who will furnish the first dollar to enable Bro. Harter to commence this commendable enterprise?

27 The advertising columns of the San Francisco papers exhibit great activity in the cause of Spiritualism in that city. Public meetings are announced to be held on Sundays at Red Men's Hall, on Post street, between Stockton and Powell, and at Ixora Hall, 737 Mission street. In addition to these, public séances are given on Sunday evenings by Mrs. Ada Foye, 126 Kearny street, Mrs. Eggert Aitken, 313 Geary street, Mrs. Breed, 870 Mission street, Mrs. Hendee, 1150 Market street, Mrs. Souther, 211 Ellis street, Mrs. Maynard, 45 Third street, and Mrs. C. M. Sawyer, 17 Ellis street.

E Geo. W. Kates was not so many years ago well known to our readers through his efforts in the Children's Lyceum cause, etc. After having for some time past identified himself with the dramatic profession, he now writes us that he has decided to abandon that field of action, and would like a position with some employer who is a Spiritualist, as a clerk, bookkeeper, salesman, etc.; or he will travel and lecture with some good test medium if opportunity be offered. He can be addressed in any case at Greenville, O. Bro. Kates is a worthy man, and his request deserves attention.

ET The Boston Herald, in its issue for Feb. 21st, devotes over a column on its second page to an endorsement of Mrs. Ross's materializing séances—and then takes its words all back again in an editorial paragraph located on its fourth. And yet the Herald is a reliable paper. "Consistency, thou art a jewel."

ET Z. Glazier has, under the heading of Banner Correspondence, third page, a tribute to the mediumship of Joseph D. Stiles and Henry B. Allen (the Allen Boy), to which the reader's attention is specially directed.

Rob We shall mint next week another instalment of Dr. G. L. Ditson's review of our foreign spiritualistic exchanges.

Movements of Lecturers and Mediums.

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

C. B. Lynn is addressing large audiences in New York City. March 6th he will lecture in East Dennis, Mass. Can be engaged for the balance of the season. Address Banner of Light office.

Mrs. Clara A. Field lectured for the Spiritualists in Leominster, Mass., Sunday afternoon and evening, Feb. 20th—her addresses being well received, and the psychometric readings with which she closed each meeting proving to be very satisfactory. The desire was expressed that she visit Leominster again at no distant day. Mrs. Fleid speaks in New Era Hall, Boston, next Sunday afternoon. Parties desiring to make engagements for lectures, etc., can address her, 19 Essex street, Boston.

Dr. J. K. Bailey spoke in Colfax, Indiana, Feb. 5th and oth. His address, until further notice, will be Effingham, 10.

Giles B. Stebbins lectures at Capac, Mich., from Feb. 21st to 28th.

Mrs. Maud E. Lord gives public sittings on Sunday, Monday, Wednesday and Friday evenings, at her residence, 49 South Elizabeth street, Chicago, Ill., commencing at 8 o'clock. On other evenings of the week she answers calls to give séances at private residences, for which arrangements can be made by addressing her as above.

Dr. L. E. H. Jackson, formerly of Bartonsville Silver Spring, Vt., who has been for some time seriously ill at Northampton, Mass., has so far recovered as to be able to resume her labors, and solicits applications for her services as a lecturer or medium. Her present residence is 2571/2 Warren street, Hudson, N. Y., and correspondents may address her care of P. O. Drawe 13:).

E. Anne Hinman writes us from Norwalk, O., Feb. 15th : "I was prevented from reaching my engagements at Ottokee, O., for last Sunday, in consequence of the high water that had submerged the railroad tracks and impeded travel. W. Harry Powell is here, holding circles to good acceptance. I attended last evening, for the first time, a most satisfactory sitting for his slatewriting manifestations."

Prof. Wm. Denton's lectures in Cleveland, O., will be given each evening from the 7th to the 12th of March inclusive, in Chamberlain Block, corner of Superior and Bond streets.

J. W. Van Namee, M. D., returned Feb. 16th to Madison, Conn., from South Amboy, N. J., where he has been laboring of late for the cause. He would like engagements in the East. Address him at Madison, Conn.

Miss E. M. Gleason, trance speaker, Geneva, Ashtabula Co., O., will answer calls to lecture. J. Brett. writes us as follows concerning her: "I recommend this lady as a worthy person. Her invocations are beautiful, and her discourses are constructive rather than iconoclastic. She is a builder of rare merit."

W. L. Jack writes : "I shall be present at the Shawmut Lyceum Celebration of the 33d Anniversary of the Advent of Modern Spiritualism, to be held at Music Hall, Boston, Mass., March 31st; therefore shall not visit Philadelphia at that time. Friends will please note this fact."

John N. Lee, inspirational speaker, will answer calls to lecture in Massachusetts. Address 59 Dover street, Boston.

Mr. William Eglinton.

27

To the Editor of the Banner of Light : Mr. Eglinton, who is now on a brief visit to this country, has stood in the foremost rank of English mediums for a number of years. He has given seances in the highest circles of his Glimpse of an Old Dutch Town " (with sixteen illusown country ; has traveled to South Africa, and (trations); "Richard Henry Stoddard," a poem. Henry has several times visited the continent of Europe. He will undoubtedly be welcomed here with hearty good will, and many will gladly avail themselves of the opportunity thus given to witness the remarkable phenomena that French Republic," George Merrill; "Hands Off," a occur in his presence.

Mr. Eglinton appears sometimes as a clairvoyant and sometimes as a trance-medium ; but | Life of the Turks," Henry O. Dwight; "A Laodihis fame rests chiefly on the physical manifesta. | cean," a novel, Thomas Hardy (with an illustration tions in light and darkness, produced in his presence with great force, profusion and variety. While such are his powers as a medium, his brave spirit, his sincere and tender heart, make him universally beloved by those who know him.

Owing to the energy and certainty of his manifestations, and to the cheerfulness with which he submits to any test that precaution can suggest, Mr. Eglinton is especially fitted for overcoming unbelief. A large part of his time has been spent in formal war against skeptics, and the number of converts he has personally made to Spiritualism is large.

I have been present at several score of his scances, and have long resided in the same house with him, where manifestations of all sorts spontaneously and unexpectedly occurred, therefore a brief account of the main features of his mediumship, as I have seen it, may be accentable.

Beginning with the ordinary phenomena, dark circles, I may mention the furious flying of musical boxes round the heads of the sitters : towers of chairs piled noiselessly upon the table, unbeknown to the circle till the gas is lit: the removal of small articles : the violent movement of furniture; the floating of the medium; the placing of a sitter bodily upon the table, etc. Leaving motion and passing to light, we have flashes upon the ceiling, showers of sparks, large stars, crosses, written names shining suddenly before the sitters. Still more extraordimary is the apparent passage of matter through matter, illustrated by the threading of a chair upon the arm of a sitter, who constantly holds the medium's hand; the tying of knots upon a cord the two ends of which are scaled together and in full view-a repetition of the well-known experiment of Zöllner.

Rising from the purely physical we have tunes played with expression upon mouth-organs or other instruments requiring breath, high over the heads of medium and sitters; elaborate pictures drawn in a few seconds upon cards previously marked; writing upon the inner surfaces of two slates screwed together ; names appearing upon the medium's bare arm ; whisperings, or words spoken aloud, not by the medium nor any of the sitters. To these, I am informed, has been lately added writing in the light, the nature of which I do not know.

Materialization of fingers, hands and full forms is carried to great perfection in Mr. Eglinton's presence. These are produced both in darkness and light; in the former a spiritform suddenly appears, the medium being held at the table. First comes a blur of soft light which takes distinct form, and appears as a man holding a shining substance in his hands, his fingers dark against it. His face, beard, head-dress, and shoulders are clearly but softly illuminated. He moves slowly and noiselessly along, blesses the sitters with out-stretched arm, allows them to touch his light, which feels cold, hard and

ble of contents, as the following rescript of it will show: "Bedford Park," Moncure D. Conway (with eight il-Instrations); "The University at Laiden," W. T. Hewett (with ten illustrations); "The Arran Islands." J. L. Cloud (with ten illustrations); "Possibilities of Horticulture," S. B. Parsons (with nine illustrations); "A Ripley Dorr; "The Grave Digger," Robert Herrick (with full-page illustration by Abbey); " A Nation in a Nutshell," George P. Lathrop (with twelve illustrations); "Anne," a novel, Constance Fenimore Woolstory; "A Talk on Dress," Maria R. Oakey; "A Helpmeet for Him," a story, W. M. Baker; "The Family by Du Maurier); "Editor's Easy Chair"; "Editor's Literary Record"; "Editor's Historical Record"; "Editor's Drawer." In the whole display there is not a dull article, and the illustrations are admirable

throughout. THE HARVARD REGISTER AND ILLUSTRATED MAG ZINE-Moses King, editor and publisher, Cambridge, Mass .- is received, and makes an excellent appearance in the new form in which it has been brought out by its enterprising projector. The number before us has among other attractions a picture of Henry W. Longfellow, and a sketch of the poet by W. D. Howells. The magazine is a worthy production and deserves to be fully sustained.

"OLD AND NEW, devoted to the literature of Spiritualism, politics and general reform," comes to us from Morrison, Ill. It is published by E. Searle, and is ansounced to appear semi-monthly at 50 cents a year.

RECEIVED : THE HERALD OF HEALTH, for February-M. L. Holbrook, M. D., publisher, 13 and 15 Laight street, New York City. THE MEDICAL TRIBUNE, for February; Alexander Wilder, M. D., F. A. S., and Robert A. Gunn, M. D.,

editors. Issued by the Nickles Publishing Company, 697 Broadway, New York. THE PRIMARY TEACHER, for February; William E.

Sheldon, editor. Issued by the New England Publishing Company, 16 Hawley street, Boston, Mass.

Spiritualist Meetings in Boston. New Era Hall. – The Shawmut Spiritual Lycoum meets a this hall, 170 Tremont street, every Sunday at 10% A. M. B. Hatch, Conductor.

7. B. Inaca, Conductor.
Paine Memorial Hall,—Children's Progressive Ly-zeum No. 1 holds its sessions every Sunday morphics at this hall, Appleton street, commencing at 10% o'clock. The pub-le cordially invited. F. L. Union, Conductor.

nd cormany invited, F. L. Union, Conductor, **Berkeley Hall.** – Free Spiritual Meetings are hold in this hall, 4 lickeley street, every Sunday at 10% A. M. and 3 P. M. Vesper Service first Sunday in every month, at 7% P. M. The public cordially invited, President and Lec-turer, W. J. Colville, **Bighiand Hall**, – The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7% P. M. Regular lecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held at this hall, 16 Washington street, corner of Essex, every Sunday, at 0½ A. M. and 2½ and 7½ P. M. Excellent quartette singing routed

provided, **Ladies' Aid Partor.**—The Spiritualists' Ladies' Aid Roclety will hold their meetings at their Parlor, 718 Wash-Ington street, every Friday afternoon and evening. Busi-ness meeting at 40 clock, Mys, A. A. C. Perkins, Presi-dent; Mrs. A. M. H. Tyler, Secretary.

New Era Halt.—A series of spiritual meetings will be conducted in this half by Mrs. Chara A. Field and Miss Jen-nie Rhind each Nunday afternoon, at 2½ o'clock. Good speakers and mediums will always be in aftendance. One or both of the above-named ladies will be present and conduct the services. the services

Pembroke Rooms. 94 Pembroke street.—W. J. Colville holds a public reception in these rooms every Friday, at 3 p. M., and lectures on "Revelation " at 8 p. M.

Mechanics' Hall-Clarftestown dtor, M. Main street, each Sunday evening till further notice, N. 212 Main street, each Sunday evening till further notice, C. B. Marsh, Manager.

Chelsen.—Spiritual Harmonial Association holds meet-ings every Sunday at 3 and 7½ P. M. In Temple of Honor Hall, Odd Feilows' Building, opposite Beilingham Car Sta-tion. Next Sunday afternoor, conference; in the evening, W. J. Colville will occupy the platform—subject, "The Natural and the Spiritual Body." *The Ladies' Harmonical Aid Society* meets every Thurs-day afternoon and evening in the same hall. Mrs. G. G. Gleason, Secretary.

NEW ERA HALL.—During the past week a series of ovations has been in progress in our Lyceum, tending in its entirety to strengthen the firm friendship that alrendy exists in our ranks. On Thesday evening last the many friends of our Guardian, Mrs. May L. Biggs, tendered that lady a complimentary testimo-nial which was well deserved. The hall was well filled, and the entertainment, which was given by members of the Lyceum, assisted by Miss Howell, Miss Thompson and Mr. C. W. Sullivan, was well re-ceived.

will be continued in the same hall at 7:30 next Sunday evening.

OF

LIGHT.

TAN ANTICIDE ANTICIDE IN ANTICIDE ANTICIDE

BANNER

MECHANICS' HALL, CHARLESTOWN DISTRICT.-- OF MECHANICS' HALL, CHARLESTOWN DISTRICT, -On Sunday, Feb. 20th, Mr. Eben Cobb gave an interesting an able discourse in the evening at this hall. No. 212 Main street—his subjects being furnished by the andi-ence. His remarks were fistened to with great futerest, After the discourse several fine tests were given by Mrs. Fannie Bray, which were recognized as correct. A large andlence: was present. Several appropriate songs were rendered by Mr. O. Fuller and a quartetie choir.

Meetings will be held in this hall every Sunday evening till further notice. The speaker and medium for next Sunday evening, Feb. 27th, will be announced in the Saturday papers. C. B. M.

W. J. Colville's Meetings.

W. J. Colville's Meetings. On Sunday last, Feb. 20th, in Berkeley Hall, W. J. Colville delivered the second in a series of discourses on the "Reasonable Worship of God," an abstract re-port of which appeared in the *Horadd* of Monday. The speaker took the ground that the highest wor-ship of God was the most thorough development of all God given powers, and that only by this complete use of man's talents and energies could the body be made a fitting testimonial of the Creator's wisdom. Religion, he contended, was too often confounded with theology, making it impossible for those who refused to accept blindly the dogmas of the creator's wisdom. Religion, he contended, was too often confounded with theology, making it impossible for those who refused to accept blindly the dogmas of the creator is wisdom. Iteligion, he contended, was too often confounded with theology making it impossible for those who refused to accept blindly the dogmas of the speaker urged his audi-ence to find and the world, around it the inferoscope and the telescope being quite as important sources of revelation as the Bible. The speaker urged his audi-ence to take a broad view of religion, and not to con-sider that virtue was confined alone to Christhans, or to any one world or age. So long as the intellectual barrier is maintained between the secis, a united action will be impossible in the Christian world. The true union of Christian effort will only come when the secis meet upon the plane of practical work rather than theoretical agreement. Following the discourse Mr. Colville's poetical guide improvised a poem.

Horortical agreement.
 Following the discourse Mr. Colville's poetical guide improvised a poem.
 In the afternoon, taking as a subject "Thoughts Suggested by the Birthday Anniversaries of Abra-ham Lincohn and George Washington's secret of suc-ess, which he regarded as being bis strict Integrity and uncompromising faithfulness to a sense of duty. The character of his mother was clearly made mani-fest in the son, as he, bke her, was a strict disciplina-tian, and yet not without those genifer emotions which make humanity divine. The sacred Vedas of India picture the future combition of sons and daugh-ters who fill use their parents as more terrible than that of any other class of wrong doers. And is it not evident in all history that the noblect men have al-ways been duifful and loving children? Having termed to obey, when called upon to rule they were success-ful. Self-discipline must be practiced before we can rule wisely and well. The man who can keep bis own appetites in check is the one whose powerful mental and spiritual force is felt by all around him. Wash-ington could control himself, and thus his powerful spirit swayed his army irresistibly.
 Abraham Lincolu was touchingly referred to as the man who died for the cause of Freedom. He and Wash-ington both lived in turbulent times, both were asso-clated with warfare, and yet they were men who loved peace and fought for it. War is never justifiable to grafify ambition, but is legitinate when freedom de-mands it. Happily we are outgrowing the need of bat-ties. We must, however, expect severe conflicts in the intelectual arena; and may we not feel assured that those brave heroes of days gone by, who live in our memories and hearts to day, are working with and through us at this hour, carrying on their work for hu-manity, even though their bodies have passed to de-cay? The great principle involved in the struggle for independence was the recognition of merit instead of blood. We nee untrue to the De

large audiences.

Mr. J. William Fletcher

Mr. J. William Fletcher Has been, we are informed, very busily occupied in Portland, Me., during the present week, giving sit-tings to a large number of the leading citizens of the effy. Although the "Rev." Waite has been here, he has only served to increase the already awakening in-terest. Mr. Fletcher's pictures are displayed in the principal stores, and the "Religion of Spiritualism" is the lopic of conversation. The announcement that Mr. Fletcher would answer questions under control crowded the scance room to overflowing on Thursday evening. A large number of interesting questions were propounded and answered, after which pyschome-tric readings and tests were given.

wise known as the Spiritual Postmaster-will, during a period of two months, from January 22d to March 22d, 1881, 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 sealed letter, to

and the second second

The scaled letters will be answered at the The sealed lefters will be answered at the earliest convenience; the three dollars, or more, accompanying each lefter will be entirely de-voted to the Editor at-Large work, the twenty-five cants 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 communigood work already inaugurated. All communi-cations elicited by this proposal should be ad-dressed, MRS, MARY A. NEWTON,

128 West 43d street, New York City.

1957 In a very interesting letter, which may be found elsewhere, from the pen of Edwin D. Babbitt, D. M., of New York City, he calls timely attention to the importance of the Editor-at-Large department, saying that it should certainly be sustained if we have any public-spiritedness about us; and adds: "Shall we helplessly let the periodical press slander us, and pervert what is most dear to us, when we can have an accomplished writer like Prof. Brittan to hurl back their assaults and enlighten their readers with reference to something higher and better than they yet conceive of? It is plausible to say that all Spiritualists should undertake this work, and that without pay, but this is not practicable, for people must earn a livelihood, and the cares of daily life absorb the time so that if those should be found who are as able as Prof. Brittan, they find it difficult to give time and attention to the matter."

Brooklyn Spiritual Society Conference Meetings

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

Brooklyn (N. Y.) Spiritual Fraternity.

Sunday services every Sunday, at 10⁴/₂ A. M. and 7⁴/₂ P. M. Speakers engaged : February and March, Mrs. R. Shepard-Lillle : April, J. Frank Baxter. "Fraternity Social" every Wednesday evening. Friday, March 11th, "Evolution," D. M. Cole. Friday, March 18th, W. C. Bowen. Friday, March 25th, a Musical and Dramatic Enter-talnment.

tainment.

Thursday, March 31st, Anniversary Exercises, cele-bration of 354 Anniversary of Modern Spiritualism. Dr. Eugene Crowell gives opening address. S. B. Nichols, Pres.

Eastern District Brooklyn Spiritual

Fraternity Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 71/2 P. M. D. M. COLE, Pres.

Feeble Ladies, Aged Persons, Weakly Children, Persons of Sedentary Habits, all need Hop Bitters daily.

RETAIL AGENTS FOR THE BANNER OF LIGHT. BOSTON, MASS

NEW ENGLAND NEWS COMPANY, 14 Franklin

NEW ENGLAND ARMS Constants for the street (south of THOMAS MARSH, 919 Washington street (south of Pleasani street). LUTHER W. BIXBY, 2057 Washington street. T. F. WITT, 255 Tremont street (corner Effor). G. G. WHEELER, Boston and Maine Dépôt, Haynar-A, HALL, 17 G street, South Boston Dist.

G. D. JOHNSON, 5 North Main street, Fall River, Mass. E. W. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY. THE AMERICAN NEWS COMPANY, 39 and 41 Cham-

bers street. J. C., J. H., & H. G. TYSONS, 109 West 14th street. corner 6th avenue; 216 6th avenue, near 16th street; and 745 6th avenue, near 424 street. W.M. S. BARNARD, Republican Hall, 55 West 33d

street. W. H. LEECH, 631 Hudson street. S. M. HOWARD, A fass (20) street. BRENTANO'S LITERARY EMPORIUM, 39 Union

CARTUER'S HALL, 23 East 14th street. BROOKLYN, N. Y.

BROOKLYN, N. Y. C. R. MILLER & CO., 17 Willoughby street, FRATERNITY II ALL, corner Fullow street and Gala-tin Place, Friday evenings and Sundays, EVERETT II ALA, 308 Fulton street, Saturday evenings and Sundays, WM, H. DENIKE, 555 Bodford avenue.

BAKER'S

1. Baker's Prenation Choose optate, the best preparation of plain chocolate for fam-by, me. - Baker's Break-(dist Consor, from which the excess of old has been removed, easily algosted and admits by adapted for hureatits, *Baker's Stanti-la Chocolate*, as a drink for eaten as contechnery

BUSINESS CARDS.

5

NOTICE TO OUR ENGLISH PATRONM. J. J. MORSE, the well-known English between, will act as our agent, and receive subscriptions for the **Banner of** Light at fitten shillings per year. Partics destring to so subscribe can address Mr. Morse at his residence, 33 Sigdon Read, Daiston, London, E., England, Mr. Morse also beeps for sale the Spiritumi and Reformatory Works gublished by us. COLBY & RICH.

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

NAN FRANCISCO BOOK DEPOT. A LIVERT MORTON, 80 Market street, keeps for sale the Spirifuni and Reformatory Works published by Colby & Rich.

AUNTHALIAN BOOK DEPOT, And Agency for the BANKER OF LIGHT, W. H. TERRY, No. 81 Resell Street, Melbourne, Australia, has for sale the works on Npirituniism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

H. NNOW'S PACIFIC AGENCY. Spiritualists and Reformers 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 Exora Ital, 737 Mission street. Catalogues furnished free.

NT. LOUIN. MO., BOOK DEPOT. THE LIBERAL NEWS CO., 520 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIBIT, and a supply of the Npirifuni and Reformatory Works published by Cotby & Rich.

CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, b5 Cross street, Cloveland, O., Cir-culating Liberry and deput for the Spiritual and Liberal Books and Papers published by Colby & Rich.

NEW YORK ECOK DEPOT. D. M. BEN ETT, Publisher and Bookeeller, 14 Eighth Street, New York City, keeps for sale the Nelviumi and Reformatory Works published by Colby & Rich.

PHILADELPHIA AGENTS.

The Spiritual and Beforematory Works published by COLDY & RICH are for sale by J. H. RICOLES, M. D., at the Philadelphia Book Agency, 40 North 9th street, Subscriptions received for the Banner of Light at 83,60 per year. The Banner of Light can be found for sale at Academy Hall, 810 Spiring Garden street, and at all the Spiritual meetings.

JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa., will take orders for any of the **Spicifical and Reforma-tory Works** published and for sale by COLBY & RICH.

G. D. HENCK. No. 446 York avenue. Philadelphia, Pa., Is agent for the **Branner of Light**, and will take orders for any of the **Apiritum and Reformatory Works** pub-lished and for safe by Colary & Rich.

PHILADELPHIA PERIODICAL DEPOT, WILLIAAM WADE, 826 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Ranner of Light for sale at retail each Saturday morning.

ROCHESTER, N. Y., BOOM DEPOT. JACKSON & BURLEHHI, Booksehers, Arcado Hall, Rochester, N. Y., keep for sale the spiritual and Ro-form Works published by Colby & Eleh.

WANHINGTON BOOK DEPOT. RICHARD ROHERTS, Booksoller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a sup-ply of the Spiritumi and Reformatory Works pub-lished by Colby & Rich.

TROY. N. Y. AGENCY. Partiesdestring any of the **Spiritumianal Reformatory Worke** published by Colby & Rich will be accommodated by W. II. VOSBUIRGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. 4. through the week. Mr. V. will procure any work desired.

BALTIMORP. MD., AGENCY, WASH, A. DANSKIN, 59 North Charles stree nore, Md., keeps for sale the Banner of Light. street, Balti-

----HARTFORD, CONN., ROOK DEPOT. E. M. ROSE, 57 Transmissi street, Hartford, Conn., keep constantly for sale the Branner of Light and a sugary of the Spiritural and Reformatory Works pub-lished by Colby & Rich.

DETROIT, MICH. AGENCY. AUGUSTUS DAY, 7a lagg street, betroit, Mich., is agent for the Ranner of Light, and will take orders for any of the Spiritumi and flettormatory Works pub-lished and for sale by Contay & Riccit. Also keeps a supply of books for sale or circulation.

HOCHESTER, N. Y., BOOK DEPOT, WILLIAMSON & HIGHEE, Booksellers, 62 West Main street, Rochester, N. V., keep for sale the Nilitual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass,

ADVERTISEMENTS.





to touch his light, which feels cold, hard and granular. He speaks, rises and floats about the room, sinks apparently through the floor of the Lyceum, assisted by Miss Hawell, Miss Tompson and Mr. C. W. Sullivan, was well rest. Mr. Fletcher's not here start as the speaker of the lange reception, which was a grand success. In a low gaslight or natural twilight, a dozen forms have appeared at Mr. Eglinton's scaces in a single evening. In a low gaslight or natural twilight, a dozen forms have appeared at Mr. Eglinton's scaces and end the date could be the date of the could be the date of the could be the date could be the date of the could be the date Joey invariably defers to his superior knowledge. Few mediums are supported by a trio of such striking interest. A. HILDRETH. Boston, Mass.

The Magazines.

THE ATLANTIC MONTHLY for March-Houghton, Mifflin & Co., Riverside Press, Cambridge, publishers -continues interestingly its current serials by Elizabeth Stuart Phelps and Henry James, Jr.; the "Story of a Great Monopoly," viz., "The Standard Oll Com-pany," is one wherein H. D. Lloyd points a moral of the gathering greed and power of colossal corporations which cannot be too strongly fixed in the memory of all friends of freedom and justice in America; truly is it remarked of this paper of Mr. Lloyd's : "This is one of the articles that MUST be read." Richard Grant White contributes to this number a pleasantly flowing and conversational article on "Random Recollections of England," which concludes, or nearly so, the valuable series of noteworthy essays upon the character, customs, etc., of the English people, he has for some time been giving to the public, and which it is hinted will be gathered by and by into a volume; "War Ships and Navies" will attract attention and awake reflection as it descrives, concerning the great want of the United States just now; other excellent matter is furnished ; the departments are good ; and porms by Dr. O. W. Holmes, Rose Terry Cook, Frances L. Mace and Maurice Thompson enter harmoniously into the "make-up" of the number.

A. WILLIAMS & CO., 283 Washington street, (corner School,) Boston, furnish us with the March number of SCRIBNER'S ILLUSTRATED MONTHLY MAGAZINE. copies of which popular favorite are on sale at their counters. This month Scribner continues Mrs. Burnett's "Fair Barbarian"; Mr. Charles Barnard offers an attractive sketch (illustrated) of "Ericsson's Destroyer, and her New Gun," which will possibly give much "aid and comfort" to the minds of those who have read of the paucity of our naval resources in the March number of the Atlantic. Theodore Thomas writes of the "Musical Possibilities of America"; John Arbuckle has a sketch of Charles and Mary Lamb, in connection has a sketch of Charles and Mary Lamb, in connection with which a never before engraved portrait of these worthles is given; "In London with Dickens," by Dr. B. E. Martin, is a pictorially illuminated paper to which every reader of this great author will at once and instinctively turn, and will be well repaid for so doing; it is to be followed by another instalment in the same vein; "Peter the Great as Ruler and Ke-former" is continued, and there, are other illustrated and non-illustrated articles of merit in the present issue. The departments are also good.. HARPEB'S MAGAZINE for March-Harper & Brothers, New York, publishers-is received, and has a varied ta-

. . a.

Boston, Feb. 21st, 1881.

Boston, Feb. 21st, 1881. PAINE [IALL.—The sum never shone more brightly than on Feb. 20th. Its effects were seen on the happy faces of those congregated at Paine Hall at the session of the Lyceum. The Fair of the past week has de-monstrated that Lyceum No. Thas hosts of friends, and many of those seen at the Ladles' Ald Parlors then were with us to encourage us in our good work on that day. We extend to the halles of that Society our heart-felt thanks for the assistance they have endered us, and the valuable influence they have exerted in our behalf. To the Banner of Light, our ally in time of need, and to which the success of the Lyceum has been in a great measure due, we wish to acknowledge the obligation we are under for its kind aid in giving our notices, thus spreading far and wide the intelligence of our proposed undertakings, and what we are ac-complishing from Sunday to Sunday. Lyceum No. 1 is in a prosperous condition to day, financially and morally. The objects we work for are rapidly becoming developed, and the satistaction of our spirit friends must be in proportion to our success. The exercises of Sunday moraling were as follows: The opening song from the Lyceum guide, and Silver Chain reclinations, were followed by the Banner March ; after the filteen minutes which were devoted to conversation with the children, the regular entertainment con-menced : _Miss Jennie Smith, sang acceptably "Rock the Cra-

with the children, the regular entertainment com-menced: Miss Jennie Smith sang acceptably "Rock the Cra-dle." which was followed by a recitation by Lizzle Wilson; the Conductor then made some remarks, stat-ing the result of the Fair, and was followed by Dr. A. H. Richardson. Next was a recitation by Flora Fra-zler, followed by a song by May Waters. Mr. William Lanergan, a visitor, being introduced, favored the nu-dience with "Shannus O'Brien." and, being recalled, gave "The Story of a Tramp." Louis Buetiner execut-ed a song, and Louis Gonzales gave a recitation. The orchestra played some fine selections from the Bohe-mian Girl; next came recitations by Esther Octtinger, Allie Waitte and Clara Elliott. Mr. Nathaniel War-ren, an old worker in the Charlestown Lyceum, was in-troduced, and rendered a poem very effectively; sub-ject," Spirit-Life." The Wing Movements were-led by Mr. Union, and the exercises closed with the Target March. F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1, Sunday, Feb. 2011, 1881.

NEW ERA HALL.—On the afternoon of Sunday, Feb. 20th, a well-attended meeting was held in this hall. Miss Jennie Rhind called the session to order at the usual hour, 2:30 of clock, and presided over the services, which consisted of a few remarks, together with tests; psychometric readings, and typical delineations by Miss Rhind; and a conterence, in which Messrs. Mou-roe, Daniels, Dr. Howard and others participated. **

better than their religions, and have left their creeos behind them. In answer to the prayer for "more light," the shad-ows are parted and the glory of the new day shines in upon a walting world. Physical manifestations were spoken of, and their particular use dwelt upon. The higher phases of Spiritualism were demonstrating the use of this knowledge. Men are learning that if the sowing time is here and now, it behoves them to con-sider well their every act and thought; and the inter-communion of the two spheres serves to make that more fully realized.

more fully realized. In the evening the subject was "The To-morrow of Life," and the discourse was pronounced a perfect success,

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 secu-lar 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.

CASH PAID. A Friend of the Banner of Light (2d installment). \$500,00 olby & Rich New Yorker..... 50,00 22,00 25,00

Melvine C. Simili, New YORK
Alfred G. Badger, 179 Broadway, New York
S. B. Michols, Brooklyn, N. Y.
C. Snyder, Baltimore, Md.
E. J. Durant, Lebanon, N. H.
M. E. Congar, Chicago, Ill.
Augustus Day, Detroit, Mich
B. F. Close, Columbia, Cal.
James Wilson, Bridgeport, Conn

A Most Generous Proposition.

1

DR. J. V. MANSFIELD, of world-wide reputation as a test-writing medium for spirits-other-

ROCHESTER, N.Y. WILLIAMSON & HIGHLE, 52 West Main street, JACKSON & BURLEIGH, Areade Hall.

OSWEGO, N. Y. GEORGE II, HEES, west end Iron Bridge.

WASHINGTON, D. C. RICHARD ROBERTS, 1010 Seventh street, J, B, ADAMS, 527 Seventh street, and 814 F street, S, M, BALDWIN, 620 F street, N, W,

PHILADELPHIA, PA.

WILLIAM WADE, 826 Market street. G. D. HENCK, 446 York Avenue,

BOYDEN'S BOOKSTORE AND LIBRARY, No. 2 2 frondway, Chelsen, Mass. W. A. & C. S. HOUGHTON, 75 and 77 J street, Sacra-

nonlo, Cal. LEES'S BAZAAR, 105 Cross street, Cleveland, O. WASH, A. DANSKIN, 70% Saratoga street, Baltimoro

I.N. CHOYNSKI, 31 Geary street, San Francisco, Cal. SMITH'S PERIODICAL DEPOT, 122 Dearborn street.

SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, 10. PERRY & MORTON, 162 Vine street, Cincinnati, Ohio, E. M. ROSE, 56 Trumbull street, Hartford, Conn. C. H. MATTHEWS, Central News Stand, Northeast corner Broad and Thomas streets, Columbus, Ga. P. F. MULLIGAN, 927 Broad street, Newark, N. J. THE LIBERAL, NEWS COMPANY, 629 North 5th street, St. Louis, Mo. Will, MAN, ELLIS, 139 Wisconsin street, Milwaukce,

YIS. D. A. PEASE, P. O. Bookstore, Moberly, Mo. D. R. LOOSLEY, New London, Conu. ., F. J. CARPENTER, Brattleboro, VI. R. DOSCHER, Charleston, S. C. W. F. RAYBOULD, 152 Main st., Salt Lake City, Utah. (v), c, i, x, y inverting, for main st., Sait Lake City, Utah, Other parties who keep the Banner of Light regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Cobby & Rich (publishers, No. 9 Monigomery Place, Boston) of the fact.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and diffeen cents for every insertion on the sev-enth page. Nuclei Notices forty cents per line, Minion, each insertion. Business Cards thirty conts per line, Agate, each parenting.

each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AP Electrotypes or Cuts will not be inserted.

AT Advertisements to be renewed at continued rates must be left at our office before 12 M. on Mainday, 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 advertise-ment in another column. F.5.

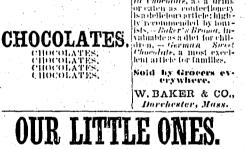
Dr. F. L. H. Willis.

DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thurs-day, till further notice, from 10 A. M. till 3 P. M. Ĵa.1.

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

R. W. FLINT answers sealed letters. Terms \$2 and two 3-cent stamps. Address 1327 Broadway, New York City. If no answer, money returned. Ja.22.8w*

SEERESS AND PSYCHOMETER. -- MRS. ANNA KIMBALL, P. O. Box 241, Dunkirk, N. Y. F.19.4w*



MARCH Number for sale by all Newsdenbers: 15 cents a repy: \$1.50a year. One spectmen free, Address RUS-SELL PUBLISHING CO., 19 A Tremont street, Boston, Wass. IW-Feb. 26,

W-Feb, 26, CPHRITUALIST HOME, 65 Mulberry street, Newark, N.J. Mus, S.J. SELFE and M. A. WINS-LOW will receive fruit and dewers to be magnetized for the sick, Great good is being accomplished. Sunday Seme-ster, Great good is being accomplished. Sunday Seme-at II. A., Miss, SELFE gives treatments and, tests daily, Feb, 26,

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books'for sale, ALBERT & E. C. MORTON, Spirit Mediums, No. 550 Market street. 1stf-Nov. 15.

TO LET,

A T Sig MONTGOMERY PLACE, over the BANNER OF LIGHT FREE CHICLE-ROOM, one large square room; all heated by steam, and supplied with gas and witer. Terms reasonable: Apply to COLBY & RICH, 9 Mont-gomery Place, Boston, Mass.

Mrs. Augustia Dwinels,

CLAHRVOYANT, also Trance and Prophetic Medium, Office No. 23 Winter street, Boston, 2w*-Feb, 26,

MISS KNOX, Medium. Medical and Test Sit-ter, \$1.00 and stamp. 45 Indiana Place, Boston. Feb, 26, -1W*

DROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written; horoscope thereof free of charge. Reliable on Business, Marilage, Disease, and all Financial and Social Attairs. Send age, stamp, and how of birth it possible. Jan, 29,-20 seow*

Dan, 23, -21800W DR. FELLOWS will send, for two 3-ct. stamps, his MEDICAL ADVISOR, OR NEW GUIDE TO HEALTH, setting forth a new and scientific method (never before known) for the cure of all Chronic Diseases. 40° The remedies are Spirit Prescriptions. Address Phore, R. P. FELLOWS, M. D., Vineland, N. J. Swist-Jan, 22. LOVE Of Liquor cured. Secret free. Address A. W11.-Swist-Feb. 12.

JUST ISSUED.

IS DARWIN RIGHT? Or, The Origin of Man.

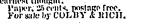
BY WILLIAM DENTON.

Author of "Our Planet," "Soul of Things," etc.

Author of "Our Planet," "Soul of Things," etc. This is a well-bound volume of two hundred pages, 12mo. handsomely illustrated. It shows that man is not of infract-lous but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the suffular causes, which have been the most potent concerned in his produc-tion. It is selentific, plan, cloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for twenty years. For sale by COLBY & RICH.

TIPPING HIS TABLES:

Ramblings after a Rambler: Exposures of an Exposer. Ellected by "An Expose of Spiritualism by Rev. Join Gregory, Northfield, Vi., 1872." By ALLEN PUTNAM. In response to a general demand, this able production is Search in pamphilor form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and ennest thought. Paper 2 cents posing free



2,00 1,80 5.00 2,00 5,00 A Friend in Connecticut. 10,0

BANNER LIGHT. \mathbf{OF}

FEBRUARY 26, 1881.

Message Department.

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY and FutDAY AFTERXOON. The Hall will be openent 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, every the case of abso-lute necessity. The publicance conductly invited. The Messages published under the above heading full-cate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—conse-quently those who pass from the carthy spore in an under veloped state, eventually progress to a higher condition. We alk the reader to beceive no doctime put forth by spirits in these columns that does not compart with his or her rea on. All express as much of truth as they perceive— no more.

no more, **Sor** It is our carnest desire that those who may recognize the messages of their splitt-friends will verify them by in-forming us of the fact for publication. **Sor** As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-file who may feed that it is a pleas-ure to place upon the altar of Spirituality their floral offer-ings.

If the place upon the analysis operating the place upon the analysis operation of the place upon the analysis of the place of

....

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

The following message given Feb. 10th-1s published in advance at the request of the controlling spirit.

Moses G. Thomas.

[To the Chairman:] You will excuse me, and pardon my intrusion a second time. A short time since I controlled this organism and gave a message (printed in the Banner Feb. 5), but I find by some means my name became transposed in its transmission through the brain of the medium. I know not whether it was my own fault or that of some other, but 1 remember I felt so carnestly all that I said, that the thoughts burned so upon my brain, and I felt so to entreat the assistance of the wealthy and opulent for those who were in need, and suffering for the but small attention to the rendition of my name. 'You will excuse one, sir, if I return to correct, and be kind enough to call me Rev. Moses G. Thomas; and if you please, insert my little correction as soon as possible in your paper.

Scance Dec. 17th, 1880.

Invocation.

Invocation. Oh, our Father God, we ask of thee, at this time, that the one sweetly solenn thought may come to every soul that they are near to thee and thy eternal kingdom this day and hour. May it genetrate their hearts with the solenn feeling that they are nearing the bounds of immortal life, where they may join with angels in doing thy will and purpose in performing missions of good for all mankind. May every soul become uplitted at this moment near mut theefind unto those oblistering hosts who daily return from the realms of light but beloss and confort bumanity. May they feel the desire burning within to give forth some good unto others, to send torth a feeling of sympathy and love that shall permeate weary hearts with strength and encouragement ; and may they feel that is their duty to send forth instruction and enlightenment mut of heese who sit the darkness and in the bonda age of lignorance. We ask thy blessing to rest upon all markind, whether in the honds of firsh or in the splitting of being descend upon all hearts, that they have is beyond; whether in darkness or in realms of high it in the cottage and in the place, in draw of blow is the darkness of in the splitting of seven upon all marking descend upon all hearts, that they havy feel a quickening infinence which shall be of good and of great cheer, that they may firet a splickening infinence which shall be of good and of great cheer, that they may strive to rise above all of great cheer, that hey may strive to rise above may beel a quickening infinence which shall be of good and of great cheet. that they may strive to rise above all dorkened conditions and look for something higher and better; and those who are in affluence and who walk in the light of purity and of truth, may they feel an inspiring presence which will send them forth anto those who are in distress, who walk the paths of wrong, that they may feed those poor, hungry, unfor-tunate ones with the bread of light and life, and lift them up nearer to thee and thy spiritual kingdom.

Julia Leonard.

It is nearly a year since I died. I was young -only twenty-two-and my friends felt badly and very sorrowful. I have been trying to reach my husband and tell him that I was by his side in his hours of sorrow, and I sought carnestly to make him feel me and know that I was there. I knew and appreciated all he did for my remains after I left the body, and I wish to thank him. Although masses are of but small importance to the spirit; yet I knew that it gave my dear one great pleasure to have these performed, and so I felt happy. Oh, if he could only hear, the beautiful music in this world being; that I shall only fling off the old crudiwhich I now inhabit, he would feel happy himself, for he would know that I was well situated and at rest. I have attended concerts in the spirit world, where the music has seemed to thrill through my being and lift me up higher above all things than 1 ever was before; and then it seemed that a new knowledge came to me, a clearer sight, and I was enabled to look back over my past life, to review many scenes and events, to see that they were all for the best. I have been attending school since I passed away. I have been attending a school over which one of our good fathers presided. He is not bigoted, nor does he confine his teachings in any sense to religion; but he strives to instruct us in a knowledge of the higher life, to give us something whereby we may grow better and purer, with desires to be of benefit to others. And so I come back speaking in this way, that I may send out my love to my friends, and to sav I expect to watch over and to guide you; I can see that changes are coming to you, but they do not affect my spirit save as they will bless, or otherwise, yourselves. I wish to say that there are friends with me who, in earthly life, did not receive much instruction or knowledge, but who, because of the desire within their souls for growing in knowledge, have are now competent to speak as those who have learning. They send back their blessing and their love, with assurances that they are watchful guides to friends who still remain on earth. I come from Baltimore, where I resided. My name is Julia Leonard; my husband, of that city, is Patrick Leonard.

my sentiments. I wish them to know that I am now satisfied with what has been done, and with my own life. So far as its ending upon the material shore, certain affairs and events which occurred to me when on earth may cast shadows over my spiritual existence, but they are passing away, and I feel that I am coming out into the clear sunlight.

Mary J. Knowles.

I am trying to reach John W. Knowles, of West Philadelphia. I feel that I must speak to him, and it seems, at times, that I would burst the bonds that confine me and prevent me from speaking, so great is my anxiety. I have struggled long in spirit to influence some one, but 1 have not succeeded, and kind friends have brought me to this place, and instructed me how to proceed to send my message. I wish to say to that person, Oh, do not visit those places which you frequent; they bring about you terrible conditions, which appear like shadows around you, that we cannot penetrate. They are of great injury to you spiritually and physically. The surroundings which you enter at times are very detrimental to your being, in every sense, and I have come here to speak earnestly my wishes in this important matter, and to say, If you value my presence, and would have me come around you, keep away from those places ; remain quietly in your own home, or else form new associations. We would have you draw us to your side. Many of your friends and dear ones are in the spirit-world, and they are all working to uplift you into a higher condition where you may receive the instructions of the angels, and be benefited by their love and sympathy. You

must know to what I refer. I have seen you going away, day after day and evening after evening, from your own quiet home, and seeking companions and associations which are not beneficial to you, and you have necessities of life this bitter winter, that I paid felt afterwards it was not wise, and have thought you would do differently; but still temptation comes upon you and you do not resist with your entire will : so 1 have come here to speak earnestly and anxiously concerning this, to ask you to strive with all your might to live pure and good, and to be to your family and friends what we know you can be-a bless ing and a grand assistant. All those who have passed away from your side and from your cirele of friends, send back their love and their greeting. They are many; I cannot name them over, for you must recall each one. They remember you with their love, and they expect you to remember them and to be anxious to meet them again in the by-and-by. They will earnestly watch and wait until you are summonedhome to the spirit-world. Please say it is Mary J. Knowles.

Rosalie Abbott.

I lived on Main street, Charlestown, with my husband, Andrew Abbott: If memory serves me rightly, it is a few weeks more than two years since I passed away from material life, aged and worn; yet now, in the beautiful light of another life, I daily feel the strength and freshness of youth permeating my spirit; I am growing renewed and beautified, not from any outward condition, but because I feel the expansion within my soul. I know that I am growing, and I wish to engraft within my being all the graces that truth, and knowledge, and love can supply, that I may daily develop, and be of use to myself and to others. I come back to send my love to my friends, and to say, I am not dead, but I live in a world of light and glory. I have met many dear friends, who are associated with me, and with whom I rejoice daily in the new life, freed from sickness, pain and care. Here on earth the flowers bloom and droop away; the rose expands its petals and develops to maturity, till it droops and fades; but in the life that is beyond the mortal, the flowers bloom and scent the air with their rich fragrance, yet they do not wither; and 1 wish to say that even so am I striving to unfold, knowing that neither age nor decay shall come to my ties of earthly life, and take upon myself the brighter glories of eternal existence. I come, just to send back a greeting and remembrance of love, and to assure my friends that I live, that I shall meet them all again when they too pass over the river of death. Rosalie Abbott.

my home in the spirit-world, and it is real send back to his loved ones an influence which bright and pretty. We have got a real nice shall uplift them nearer the eternal world, and place for her when she comes. I guess it will be strengthen their hearts for the trials and disapa long time first, but we'll keep it all the same; keep it always bright and beautiful. Every one | weave my own, and say, I am satisfied and over here that knew her sends love to her, because they always loved her very much indeed. | and conveyed him to a home prepared for him, They want her to know that spirits can come into which he has entered naturally, as one who back and look after and care for her; when she | was indeed at home. And now, any time when feels sad and sorrowful they are close beside her to try to make her feel better. She has had a great deal of trouble and sorrow, but it is all bright around her, because she feels sometimes that perhaps it is all for the best, and she tries to make things bright and pleasant. I was six years old when I went to the spirit-world. My, name is Emma Gray; that is my mother's name, too; she lives in Boston.

Séance Dec. 21st, 1880. Robert Beggs.

Somewhat more than two years ago I passed from earth to the land of spirits, and I heard it remarked over me, by friends of mine, "Poor fellow ! gone before he had reached his prime; the light of intellect extinguished, and earth knows no more of him whom so many times we were glad to meet and hold converse with." But I wish to say to my friends, the light of intollect has never been extinguished; the changing of condition from the material to the spiritual sphere is merely the changing of one condition of activity to a larger sphere of usefulness and labor, and when a friend on earth is promoted or advanced to a higher and better sphere of usefulness, we do not deplore the change, but we rejoice with him that he is thus enabled to extend his work and powers to others; and so I return to say, Do not deplore my death; although it seemed early in life, rather feel that I have passed on to higher scenes, and to larger fields of information, where I may gather for myself that knowledge which my spirit most requires.

I would likewise say to my friends, I am interested in journalism to-day, as much as I was in the past, and I find that my powers are not cramped and confined. We are not limited in the spiritual world as we are when upon earth; there is a field of labor in the higher spheres, in this department, which we may enter, if we will, and work for ourselves. But my own department of labor seems to be in connection with the material world. I have entered into communion with parties yet in the form, whom I may influence with my peculiar traits and characteristics, and whom I am striving to develop for years of usefulness to mankind. This age of ours is, if I may so use the term, a fast one, and I find that journalism, as well as other departments of labor, seems to be crowded and rushed ahead in this country; the people have no time for details : they must reap the entire product of the mind at one sitting, or they cast it aside as worthless trash, which they cannot afford to waste time over. I am striving to learn the art of condensation, and to impart it to friends of mine yet in the bedy, and by-andby I hope to be heard from, and to make my presence known, and to identify myself, not only to personal friends, but to those who, through the medium of the press, were acquainted with my characteristics, and could seem to recognize my own peculiar traits. I send my greeting to each friend, and say, Any time when you desire to hear from me, and feel to afford me opportunity, I shall be glad to put in an appearance and respond; and I assure you I will give to you some token of my identity which you cannot fail to understand. From New York City, Mr. Chairman. You may call me Robert Beggs.

Mrs. Elsie J. Smith.

I feel drawn here. I came to witness the exercises of this meeting; but when I found an open doorway, as it were, for the spirits of the departed to return from their home in the spiritual world to mortal friends, and to assure them of their welfare and of their life, I could not resist the temptation to enter in and make my presence known. I would like to say to my dear friends, Although having passed beyond the grave, yet I am still by your side; I often come to you in the still hours of evening and in the early moments of morning, and strive to influence you with a knowledge of my presence, and to bring a blessing also from my spiritual home, which will make your hearts resigned and give you consolation and comfort. At times it seems to me that I can sense this pervading peace stealing over your hearts, although you may not recognize the source from which it comes. Yet, while I feel that I can be of service in this way, that I can awaken in your souls thoughts of the world beyond, and willingness to know something of that land where angels dwell, I feel that I am indeed blessed and happy; and I wish to say_that_I have a beautiful home in the spiritual world; that it is tangible and natural to me: that I am surrounded by loving friends who offer every kindness, and that I can send back from that home peace and blessings to surround the hearts of mortals still in the flesh, and bestow upon their lives some degree of knowledge from the spirit-world. I wish to call the attention of my friends to this beautiful philosophy; to say to them, Search into the truth; seek to know something concerning the eternal world whither you are drifting, and in time you will receive from beyond tidings of immortality, some knowledge of the future world, and to kens of the presence of your beloved dead, whom you have felt have passed beyond never more to return. I am the wife of Albert B. Smith. I. am from Nashua, N. H. I wish to send my love to every friend, with thanks for all attention and kindness which was ever bestowed upon me. Mrs. Elsie J. Smith.

to my mamma, and tell her I am real happy in and there to work to develop his powers and must wait for some more favorable opportunipointments of earth. In his message I would happy. I met my son at the portals of death, you desire to hear from us, we shall be ready to respond.

> The heart encased in flesh that sends out to the spiritual life a yearning desire to hear from those who are gathered there, and that will give opportunities through private avenues for spirits to return, will receive a blessing of love, and shall indeed hear from those who are departed. It is not much that 1 have to say to day, but if I ever find opportunity to return again, rest assured I shall have much to offer, for it seems that there is so much knowledge pressing upon me, not only concerning my life in the spiritworld but my days of activity and work on earth, and the many experiences which I had to undergo which I desire to discuss and talk over with my friends, that I am persuaded I shall strive again and again to return till I find myself successful. We have no battles to fight in the spiritual world, only those with self, and it is for the spirit within to come off conqueror. If one has a strong desire to win, to walk with those angels of light who are seeking for the elevation of mankind, to put away self, to strive to benefit others, he will certainly advance in knowledge and develop in power. We all may enter a safe port at last and find a home prepared for us by our own actions, and shall meet the consequences of our deeds, whether they are of good or evil. Capt. John Cooley.

Sarah J. May.

My parents are in Buffalo, N. Y. I have never returned to a medium before, but I understand the processes of returning to mortal life, because I have watched all these avenues of approach to material things, and have studied into the conditions of mortal life as connected with mediums for spiritual control. I passed away in infancy, and have been tended and guarded and cared for by dear spirits in the immortal world, who have sought to develop my powers and to rear me in intelligence and knowledge, that I might be sent out as a missionary to those who walk in darkness and know not whither to turn. I feel that I would be a missionary to my dear parents, and would say to them, You have no knowledge of this immortal life whither your dear ones have fled and whither you yourselves are tending, and it is my earnest desire to awaken in your souls a yearning to behold the faces of your loved ones, and reach out for communion with the so-called dead. It is my privilege to return and teach you that the dear little children who pass away from your side do not always remain in childhood, but they develop and expand their powers, and grow in stature till they arrive at maturity. They are cared for and guarded by angel teachers and guides who look well to them, who are ever ready to bestow upon these little ones that sympathy and love which shall enfold them in garments of light, which shall cause the blossoms of purity and innocence to grow and expand, and never fade.

My dear parents, if you will only seek to learn something of the Spiritual Philosophy, if you will seek some medium through whom we can come to you, it will be a great blessing to your spirits, for we can teach you of the way which you are to tread; we can come in your home and bless those who are gathered around in the family circle; we can come and bring to you the flowers of light and peace from the world beyond, and tell you of those dear ones who await your coming when you, too, shall be called upon to pass from mortal scenes. I wish to say. a dear grandmother took me from the home and hearts of my parents, and has cared for me through all the long years; many times she mo that I my earthly might receive from my dear parents some knowledge or some sympathy which seemed to be needed by my spirit, to enable it to round and blossom out; and through them I have learned of material things, I have learned of material ways, and so I feel I have lost nothing, although passing to spirit-life so early in life. My father's name is Charles May; my name is Sarah J. May.

ty. A few days ago I received word that I would be enabled to come to-day and speak my message. It is a great pleasure to me to be able to do so, and to say that all the long years of my spiritual existence I have ever felt it a bless-ing to return to material scenes, into the pres-ence of my dear ones, to bring to them an in-fluence from the higher spheres that would as-sist them in their every-day life to bear the trials and disappointments and clouds which must inevitably come to each spirit. I wish to say to my beloved husband: I am with you fre-quently, in all hours; and at times it seems to me that you must feel my presence and know that my hand is placed upon your head. Our dear mothers come to bless you and to bring you consolation and peace. We are a happy band in the spirit-world, and we only await that time when you will join us and we shall live to. would be enabled to come to-day and speak my band in the spirit-world, and we only await that time when you will join us and we shall live to-gether for all time. My sister sends her love and greeting, and says she will, if possible, re-turn and give a message to her friends and to you, that you may know that she does indeed. live, and that she can return to send out her greetings and remembrances to all who were dear to har when in the flash and who ave like

greetings and remembrances to all who were dear to her when in the flesh, and who are like-wise as dear at the present time. You have often wondered where my home was in the spirit-world, and I wish to tell you that I dwell in a beautiful city of light, which we call Harmonial City, and we reside there together-our dear family-all united in love and sympa-thy. It is our pleasure to keen our home once our dear family—all united in love and sympa-thy. It is our pleasure to keep our home open for those who would wander in and seek refresh-ment; and we are always glad to go out from our home and seek for those who are in need of assistance and strength, and dispense to them some knowledge, some light, which will benefit them in their upward journey. When you, too, cross the river of death, and join us in the spirit-world, you will find all your friends waiting to give you welcome. You will find what I tal world, you will find all your friends waiting to give you welcome. You will find what I tell you is true; there is no parting and separation over there, there is only joy and peace. We all desire to benefit and bless others, and I ask of you to live as near right as you know how while you remain on earth; to seek to benefit and bless your neighbors and those around you; to dispose light and truth and give whatever you dispense light and truth, and give whatever you can for the benefit of others; to seek to live honestly, truly and purely, so that when you come to us, no false conditions will weigh you down nor darkness cloud your spirit; but you will be fitted at once to enter that city of light and peace, where all is harmony, where angels dwell one with another working to henoit all

dwell one with another, working to benefit all those whom they see in need. I wish my message to go to W. P. Gordon, of St. Louis, Mo. My name is Maria L. Gordon. It is many long years since I passed to the spirit-world world.

Noah Sill.

I come in all humility and meekness, for today I realize as never before the condition into-which I have entered, and which has weighed my spirit down. I now know that it is nearly two years since I passed from the material body. For a long time I did not know that I was a dis-For a long time 1 did not know that I was a dis-embodied spirit; I felt that I was still in the form, an inhabitant of earth, and that I was bound down. Many times I could not realize why I felt so burdened and oppressed; but when I realized that I was a disembodied spirit, then I could see that much of darkness surrounded me, and only here and there points of light seemed to give me any satisfaction; and I come back, now that I have learned that I can come back now that I have learned that I can come back, brought here by beings who are interested in my welfare, to say to all people: "Look not in my welfare, to say to all people: "Look not upon the wine when it is red, when it giveth its color in the cup, for at the last it biteth like a serpent and stingeth like an adder." And I feel this in the very core of my being, that I have been stung and biten because of my own foolishness and indulgence. After I had sloughed off the material form, I felt the old craving for liquor burning within me, and I at-tended places where that is dealt out, because it seemed that only there could I find rest and peace; but the peace which I then knew is to-day lashing my soul, and it is my desire to throw day lashing my soul, and it is my desire to throw off all remembrance and all recollection of what has been in the past. When I think of my in-tellect blighted, of my days that have been in downees because of my weakness. I feel that

tellect blighted, of my days that have been in darkness, because of my weakness, I feel that I cannot be scourged too severely. Now, when I remember that instead of seek-ing to throw off this craving I rather sought to indulge it, and come in contact with embodied beings who did partake of the burning liquor, and through them to imbibe for my own satis-faction, then I feel that I am indeed a wretch. It is when we awaken to own condition when It is when we awaken to our condition, when we are free from material bonds, that we realize where we are and what we are. There is no sophistry that can smooth over our condition to ourselves; we cannot assure ourselves that we are no worse than others; for a glass is held before us into which we must look and be-hold the man as he is. When I awoke to my real condition it seemed that I was in a barren place, surrounded by rocks, with no living place, surrounded by rocks, with no living thing, no life, no intelligence about me; but all was dark, sterile and stormy; and I cried aloud within myself for succor, till at last I beheld a face—a beautiful being—beaming upon me, and I felt that an angel of light had descended into the haunts of Hades to give me blessing. By-and-by I realized what I had been, and a desire crept into my being to throw off the darkened conditions, and to reach out for something conditions, and to reach out for something higher and better; to yearn for the presence of those I loved, who, I knew, were pure and good; and then gradually the darkness disappeared, the light came streaming upon me; I saw faces bending over my form, and I heard sweet music. Then the rocks and stony places disappeared, and I found myself in a gleaming valley, where flowers bloomed and waters gushed, and I felt f I could only partake of those waters, and feel the cleansing fluid upon my being (for I was possessed of a form, natural, tangible to myself), that I could be renewed and made over. My desire afterwards for this was gratified; I quaffed the crystal waters, I plunged into them and felt them rushing over my form. When I arose I knew that I was purified. But only in passing through conditions may we become over. in passing through conditions may we become purified, and I now know that my mission is to work and labor for the benefit of those who, like myself, have been plunged in degradation and misery. I now know that my labor will be one of love-to seek, to succor and to save the unfortunate and miserable. No matter how low a man may sink, no matter how degraded a woman may become, I feel that he is my bro-ther and she is my sister. I shall put forth my hand to lift them un into a condition of purity hand to lift them up into a condition of purity, by which they may become cleansed and made whole, where they may see the outworking of their own salvation, because of new desires and effort hour within their souls for a billion and afforts born within their souls for a higher and better life. send back to each of my friends my words of greeting, and say to them, although the light of material life went out in darkness, and in or material file went out in darkness, and in bonds and imprisonment I passed away, chained by terrible conditions, yet I have at last burst them asunder. I am in the presence of good spirits who have brought me here and with whom I rejoice that there is salvation and peace for all mankind. I shall give out no speeches now, I shall not have my words go forth from time to time, through the columns of the secular press, but I shall work with a will, silently, anxiously, earnestly, to be of blessing and of use to poor unfortunates who, like myself, have been plunged into despair and misery because of their own terrible passions and appetites. I am not now, as was once said of me, one of the "great guns of the Dashaways"; but I am a working spirit, anxious to become purified and elevated, to attain knowledge con-cerning the laws of life, and reach downward with one hand to uplift others, while stretch-ing forth the other to receivesomething of good from on high. I am in hopes that my words bonds and imprisonment I passed away, chained from on high. I am in hopes that my words will reach my friends in Baltimore, that they may know that Noah Sill has returned to make his presence known.

Robert L. Tilden.

[To the Chairman:] Will you please announce, sir, that Robert L. Tilden, who died in San Francisco, has returned. I have friends in California, and I have friends, in Maine. I have friends in Belfast, whom I would like to reach. as well as those in the West, and I thought that if I came to this place, and sent out my words of greeting to my friends, they might reach them. I was forty-nine years old when 1 wentout from the body. I have not been a disembodied spirit for a great length of time, and I do not feel qualified to speak concerning the spiritual life. 1 am as well situated as I can hope to be, and I feel that this is a real, tangible, natural life which we are to take hold of and make the best of, for ourselves, as we would were we in the body; but I consider that half a century of material life is nothing compared to the long ages of existence we are to undergo in the spiritual state. Now, I felt that I had many experiences on earth, but they are trivial compared to those which are daily occurring to me in the other life; but-as only comparatively a few months have passed since I went over, I feel, as I said before, that I am not qualified to speak concerning the spiritual world. I would have my friends to mortal life to speak my thoughts and express

Jennie Ryder.

My name is Jennie Ryder. My father is in New York; his name is William. I want to get to him if I can. I can't seem to come to him. anyway. He was away from home when I died and he felt very badly when he heard the news I was trying to come to him then, but I could not seem to do so. There is a kind lady here; she brought me, and she said perhaps I could reach father in this way; and, if I could get my letter to him, it would give me strength and power to come close to him myself, in spirit, and then I would be able, sometime, to send another message. I want to tell father that mother sends her love to him, and so do all the rest; and I want to tell him that auntie (she is living on earth-mother is in the spirit-world with me) wants him to come home. She has been waiting so long to get a letter from him she is afraid something has happened. I want him to write to her, anyway, and tell her he is learned concerning the ways of life, and they all right, because I think he is; and I want him to come home just as quick as he can, because auntie feels that there are certain things he ought to attend to. I had a sore throat, and I could n't speak when I was dying. I wanted then, very much, to tell my aunt to send my picture to father, and a lock of my hair. She sent the picture, but she did n't send the hair. When father comes back I want him to ask for it, and have it put in a pin, or something, and wear it all the time; then I think I can come to him better, and perhaps help him someway. want to help him very much. Mother says he needs it, too. She can come to him, sometimes, and guide him, but she can't always do so. He

works in a big shop where it is all commotion and confusion; it seems hard for us to get through it_to him; then when he goes away at night he is all tired out, and we can't do much good. Now I think perhaps sometime we can; that is why I have come here.

Emma Gray.

I was a little girl when I went away, but I am growing up in the spirit-world. I have a rea pretty home, and have flowers and shells and books, and everything that I like. We don't have to study from books over there, in school but we study from flowers and stones, and all such kind of things, and then our teachers bring us back here, and take us into places where and satisfied with his new home; he would not there are different objects, and tell us all about them; then we have to examine them, and see if we can think of something new-that is the way we learn. Then we come back to people, too, as they gather in their homes, and we learn realize that I have come back; that I can return from them; so, all the time, we are trying to

Capt. John Cooley.

To-day I have visited Milford, in company with my son Henry, but found rather an inhospitable greeting, and the place rather cold and cheerless. We have wended our way hither in order to strive and make our presence known to friends, and have them feel that we had been , in their midst. I do not blame my friends for not recognizing our presence to-day, because that was not to be expected ; but I wish to have them know that we did come with our love and blessing, and are anxious to make ourselves known, that we may at all times be able to come into their midst and give them knowledge of our home beyond. My son desires very much to send his love to all, and to say that he is happy now return to earth to dwell if he could. He had no particular desire to come to the spiritworld, because there seemed to be a long life before him on earth ; but now, having tasted the waters of immortal life, and having fed on the bread of spirituality, he finds himself content learn something. And I want to send my love to remain in that home beyond the mortal life.

J. G. Birchim.

[To the Chairman :] I have come a long distance, sir, in order to speak to my friends. Many of them are in Austin, Nevada, where I made myself at home. I have also friends in San José, Cal., where I was ill, and passed away. Now, there are many strange things connected with my mortal life, things that I could not understand, nor appreciate because failing to understand them. I was considered a particularly healthy and robust man, and so I felt myself to be; but yet, at times, a strange feeling came over my system which I could not define, which seemed to be pressing me down. I did not care to trouble my friends with a knowledge of this, because I appeared so strong and robust; I did not know but what it was the result of imagination; but, after my decease, it was found that my internal organs were displaced, and the doctors felt that they had come across a rare and curious case. Now, it scems to me that if they studied into that as they should, they would gain a great deal of information concerning the arrangement of the human body, and I believe the time is coming when anything of this kind will not surprise the doctors, but they will be ready to explain it to the public generally. However, I am not here to speak of myself as I was physically, but to send out my greeting to my friends, and tell them I am well situated in the other life. I am strong and robust, and possessed of an organism thoroughly adapted to my wants and purposes. which I can use for myself, and in working for others. I have visited many places since my departure, places in the spirit-world and places upon the earth. I have roamed through various cities and towns, have touched my friends upon the shoulder, but have not felt sad at receiving no response, for I know that they believe when a man is dead he cannot return and manifest himself. Now, I am not dead; I am thoroughly alive, more consciously so than ever before, and whenever my friends are ready to hear from me, I am quite as ready to respond, and will do so most assuredly. This is a new experience, and I am not succeeding very well, in my own opinion, but I believe when I come again I shall do better. I am J. G. Birchim,

again I shall do better. I am J. G. Birchim: Maria L. Gordon. I came here a few weeks ago and gave my name to the spirit-chairman of this circle, but I found so many pressing in upon the medium, who were anxious to control and send messages. to their friends, that I retired and felt that I MESSAGES TO BE PUBLISHED. Dec. 24.-Robert Dale Owen; Louis R. Peebles; Eva May Olark; Hattle A. Paimer; Mary E. Fuller; Frances Black; Mattle Bayley; Flossio Reed. Dec. 24.-Robert Dale Owen; Louis R. Peebles; Eva May Olark; Hattle A. Paimer; Mary E. Fuller; Frances Black; Mattle Bayley; Flossio Reed. Dec. 24.-Robert Dale Owen; Louis R. Peebles; Eva May Olark; Hattle A. Paimer; Mary E. Fuller; Frances Black; Mattle Bayley; Flossio Reed. Dec. 24.-Robert Dale Owen; Louis R. Peebles; Eva May Olark; Hattle A. Paimer; Mary E. Fuller; Frances Black; Mattle Bayley; Flossio Reed. Dec. 24.-Robert Dale Owen; Louis R. Peebles; Eva May Olark; Hattle A. Paimer; Mary E. Fuller; Frances Black; Mattle Bayley; Flossio Reed. Dec. 24.-Robert Dale Owen; Louis R. A. Butching Black; Feb. 14.-Amos Tuck; Mrs. Emma W. Jack; A. J. Loth-rop; Lyman Stropg; Suele Flaber; Hattle A. Davis; R. A. Bullock; Bennie Gray. Feb. Hadley; Isabel Huling; Estella Page; Thomas Dodge; In Holt; Cella A. Thayer.

MESSAGES TO BE PUBLISHED.

FEBRUARY 26, 1881.

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

Physician of the "New School,"

Pupil of Dr. Benjamin Rush.

Office 58 North Charles Street, BALTIMORE, MD.

DURING fifteen years past Mns. DANSKIN hasheen the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. She is chairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits. Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung Healer,

Prepared and Magnetized by Mrs. Danskin,

is an unfalling remedy for all diseases of the Throat and Lungs, TUBERGULAR CONSUMPTION has been cured by it. Price \$2,00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. Feb. 5.

Dr. F. L. H. Willis

May be Addressed till further notice

Care Banner of Light, Boston, Mass.

Dr. Wills Claimer of Light, Boston, image. Distribution of the sense of the sense. The sense of the sense. The sense of the sense. The sense the sense of the sense. The sense the sense of the sense sense of the sense sense of the sense sense of the sense of the sense sense sense the sense sen

DR. J. R. NEWTON

CURES all Chronic Diseases by magnetized letters. Re-quirements are: age, sox; and a description of the case, and a P. 0. Order for \$5,00. In many cases one letter is suf-ficient; but if a perfect cure is not off-seted at once, the treatment will be continued by magnetized letters, at \$1,00 each. Post-Office address, Station G, Neio York City, Inc.

FREE TO ALL.

D. M. FERRY & CO.'S

ILLUSTRATED DESCRIPTIVE AND PRICED

SEED ANNUAL FOR 1881

WILL be mailed FREE to all applicants, and to custom-ers without ordoring it. It contains five colored pates, 600 engravings, about 200 pages, and full descriptions, pirters, and directions for planting 1500 varieties of Vegota-ble and Flower Seeds, Plants, Roses, etc. Invaluable to all. Send for it. Address. **D. REERBY & CO., Detroit, Mich.** Jan. 15.-6toow

COTTAGE HOMES FOR THE INSANE.

"GRAND VIEW," Denver, Colorado. Beautifully of situated on an eminence about two miles from the city, catching the pure, bracing, unadulterated mountain all commanding one of the finest views of the entire city on the East, and a most delightful view of the mountains on the West, ranging North and South for nearly three hun-dred pulse.

J. D. RELYNUS, Supt. Mrs. J. D. RHYNUS, Asst. Feb. 19.

READER 1 If you love Brre Flowers, choicest only, READER 1 address ELLIS BROTHERS, Keene, N. H. It will astonish and please. FREE. 4w-Feb. 19.

"Light for All." A MONTHLY JOURNAL, devoted to the interests of Motora Spiritualism. Torms-\$1 per year; 3 copies, 5.75; 5 copies, \$4,50; 10 copies, \$5,50; 20 copies, \$15.

A New, High-Class Spiritualist Journal.

LIGHT:

copies, 84,50; 10 copies, 88,50; 20 inplês, 815, and MIRS. A. S. WIN UNESTER, Falitors and cletors, San Francisco, Cal. P. O. Box 1997.

Jan. 22

BANNER OF LIGHT.

New Pork Advertisements. New Books. Mediums in Boston. New Books. SECOND AND THIRD VOLUMES WITCHCRAFT OF NEW ENGLAND The Cheapest Illustrated Reform Paper. L. K. COONLEY, M. D., HOUSE AND HOME. Ts now located at No. 0 Davis street, Boston, where he can be consulted from 0 A. M. to 4 P. M. daily, except Sun-days. Performs remarkable cures without medicines. Rheu-matism, Serofuna, and Weakness in eithor sex specialities, Wishes to lecture Sundays in vicinity of Boston. Will of-Belaic at funerals. Consultations free, and terms to suit the conditions of all. Medicines or Magnetized Letters s nu to all parts of the country. Dec. 4. EDITED by JOHN DE MORGAN, Lecturer on Social, Explicit and Religious Reform, 12 pages, weekly, in-teresting and instructive, The Secret History of the Eng-lish Court, Short and Continuous Tales, open columns for Free Discussion, Liberal Sermons, Advanced Ideas, 72 cents a year, or 19 cents with four off chromos, Specifican copy scents, JOHN DE MORGAN & CO., 522 Broadway, New York, Mention Banner when answering. 4w-Feb. 5. Principles of Nature. EXPLAINED BY MODERN SPIRITUALISM. BY MRS. MARIA M. KING. BY MIRS. MARIA M. KING. These volumes are a continuation of the exposition of the LAWS OF UNIVERSAL DEVELOPMENT, PHYSICAL AND SPIRITUAL, commenced in Vol. 1 of the series. Vol. 11 continues the history of the development of Earth, commencing with the evolution of planetary conditions, giving a brief history of the planets' progress through suc-cessive eras to the present, with the LAW OF EVOLUTION OF LIFE. SPECIES, and MAN; stating principles to lines-trate facts, and facts or events to filtustrate principles. The law of LIFE and FORCE is brought prominently to view-what it is, how it operates; the relations of SPIRET and MATTER, of GOD and NATURE, etc. Vol. 111 discusses MAGNETIC FORCE and SPIRITUAL NATURE; treating specially of the principal sections of MODEEN SPIRITUAL MANTERTATIONS and MEDIUM-SHIP, LIFE IN SPIRIT, SPIRITUAL SPIRERS. The three volumes composing the series are sufficiently distinct from each other in the subjects discussed, and man-ner of treatment, to be each comprehended by liself, and he that sense independent of the oiliers, and yet there is a con-mection and dependence as of partision whole. These two are more specially related in the principles referring to life and spirit, as was unavoidable in the presentation of the sub-lects. The following is the table of contents of the two volumes, DR. H. B. STORER. THE MODERN BETHESDA. Office 29 Indiana Place, Boston. My specialty is the preparation of Neto Organic Reme-dies for the cure of all forms of disease and debility. Send leading symptons, and if the medicine sont over fails to benefit the patient, meney will be refunded. Enclose \$2 for medicine only. No charge for consultation. Nov. 30. BY ALLEN PUTNAM, ESQ., Author of "Bible Marvel Workers," "Natty, a Spirit, " "Mesmerism, Spiritualism, Witchergf and Mira-ele," "Agassiz and Spiritualism," etc. Dr. J. R. Newton, Healer. **LT. 6. K. WEW LOH, HEARD** EDITED BY A. E. NEWTON, THIS important work is for sale by the NEWTON PUB. I CO., 20 Broadway, New York; also by Dit, J. R. NEWTON, Statton G, New York, Sent postpaid on ro-cept of price, \$2.00. cow-dan, 1. ele," "Agassiz and Spiritualism," etc. While producing this work of 482 pages, its author obvi-ously read the darker pages of New England's earlier his-tory in the light of Modern Spiritualism, and found that in origin Witcheraft then and to-day's supermundance pie-nomena are the same; and found also that intervening Witcheraft historians, lacking or shutting off to-day's light, left unnoticed, or lingically used, a vast automt of Impor-tant historic facts, and set before litely 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 mative of the parish in which Salem Witch-eraft 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 forefathers, and not a little that exhibits creations shortcomings and others who follow their fead. The work is worthy of general perusal. Dr. Main's Health Institute. AT NO, 60 DOVER STREET, BOSTON. DUMONT C. DAKE THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sox and age. All Medi-cines, with directions for treatment, extin. Jan, 15. TREATS diseases magnetically at 31 East 20th street, (near Broadway,) New York City. Jan. 1. Mrs. Lizzie Lenzberg, Medlum, 310 West 30th street, New York. Jan. 22,-9w* MISS JENNIE RHIND. TYPICAL MEDIUM, Psychometrist and Seor. Will an-swer Letters. Send own handwriting, sox and age, and \$1,00, stamped and directed envelope. Business Sittingsgiven daily. Will answer calls to lecture. 19 Essex street, Boston. Feb. 19.-4w* **PRACTICAL PSYCHOMETRY.** DELINEATION of Character from Letters, Autographs, Photographs, Se., terms 82,00; the same with product le readings, 83,00; Psychometrizing Ores, with written de-scription in full, 85,00; Address MRS, M. A. (fit DLEY, 17 Yates Avenue, Brooklyn, N. Y. 4w*-Feb, 19, more specially related in the principles referring to fife and splitt, as was unavoidable in the presentation of the subjects. The following is the table of contents of the two volumes, showing the main subjects in their order: Vol, H. --Pirst and Second 'Pinnetary Erns-Action of Evolution of Water: Introduction and Use of Organic Life. Third Pinnetary Erns-Action. Fourth-its Action; Law of Evolution of Minetry Erns-Action of Evolution of Minetry Erns-Action. Fourth-its Action; Law of Evolution of Julit Development of Continentis; Elimination of Minetry: Evolution of Stable Conditions and Types; Preparation for Man; Law of Conditions of Life of Globe; Regulation of Climate; Progressive Life of Globe; Regulation of Climate; Progressive Elife of Globe; Regulation of Man; Preparation for Man; Jaw of Introduction of Man; Preparation for Man; Jaw of Introduction of Man; Preparation for Man; Jaw of Introduction of Man; The Human Race: Its Early History; Evolution of Man; The Human Race: Its Early History; Evolution of Man; The Human Race: Its Early History; Evolution of Man; The Human Race: Its Early Historic Age; Age of Decline; The Deluge; Early Historic Age; Age of Decline; The Deluge; Early Historic Age; Age of Decline; The Deluge; Prevas: Prayer; Religion; Diet and Law of Herrelity; Martiage; Evond Spiritual Herreliter: Proce; Location of Spiritual Magnetism, etc.; Prevard Spirit over Matter: Processof Death; Planesof Spiritual Force; Location of Spirit Spiritual Jane; Age, Climps, etc., of Races; Prevend Spirit Spirit, Condition of Spirit Spiritual Light; Methods of Instruction, etc.; Use of Labor; Analgiant Spirit, Law of Spirit Control; Arrangement of Circles in Spirit, Law of Apiere, Spirit, Control is Apier, Sciention of Spirit Spiritual Light; Methods of Instruction, etc.; Use of Labor; Malignant Spirit, Law of Spirit Spirit, Its Spirit, Preparation Spirit Spirit, I DR. GEORGE KINGSBURY, Magnetic Heal-D er, has returned from the West, where he has been highly successful in treating all diseases. Is now located at 23 Shawmut avenue, Boston. Medicated Vapor Baths a specialty. Relief, if not cure, guaranteed in every case. Dec. is.-13w⁺ CONTENTS. CURED in 30 days by my Medical Compound and Rubber CAPT. W. A. COLLINGS, Smithylic, Jofferson Co., N.Y. Feb. 5. – 13w⁴ PREFACE. References. Explanatory Note-Definitions MATHER AND CALEF. COTTON MATHER. MATHER AND CALEF. GOTTON MATHER, HOMERT CALEF. HOMERT CALEF. W. UPHAM. MARGARET JONES. Winthrop's Account of her, etc. ANN HUTCHINSON. C. W. UPHAM. MARGARET JONES. Winthrop's Account of Ann, etc. ANN COLE. Hutchinson's Account, etc. HIZAMETH KNAPP. A Caso of Spiritualism, etc. HIZAMETH KNAPP. A Caso of Spiritualism, etc. HIZAMETH KNAPP. A Caso of Spiritualism, etc. MORSE FAMILY. Physical Manifestations, etc. GODOWN FAMILY. Hutchinson's Account, etc. SALEM WITCHCRAFT. Occurred at Danvers, etc. TITUBA. Examination of her, etc. SALEM WITCHCRAFT. Occurred at Danvers, etc. TITUBA. Examination for etc. (C. SALEM WITCHCRAFT. Occurred at Danvers, etc. STANAN GOOD, Her Examination, etc. BARAH OSBORN. Was seen spectrally, etc. MARTILE CONF. Her Character, etc. GLES CONFY. His Herolsm, etc. REPECC. NULLE. Was seen as an Appartition, etc. MARTY EASTY. Her Examination, etc. GEORGE BURBOUGHS. His Susceptibilities and Charac-ter, etc. SUMMARY. Number executed. Spirits proved to have been Emetors of Witchcraft. THE CONFESSORS. THE CONFESSORS. **Lizzie Davenport Blandy** 20 Gold and Silver Chromo Cards, with name Nov. 12. G. I. REED & Co., Nassau, N. Y. WILL give a scance on each Thursday evening at 31 Indiana Place, Boston (where tickets may be obtain-ed). Gentlemen \$1,00; Ladles 50 cents. Jan. 8. MRS. M. A. ADAMS, Scientific Astrology, MEDICAL Medium, 8 Indiana street, Boston. Tuesdays, Thursdays and Fridays. Hours from 10 A. M. to 4 P. M. Feb. 19.-2w* NATURAL LAW. "The universe is governed by law," were words filly completion of a design, drawn at the conception and birth or the individual on the treathe-board of the Solar System by the hand of Nature and the inspiration of Onnithe power. Noting in the universe ever did or ever will happen by chance. The events of He can be determined, and if the artist be competent, with remarkable accuracy. To com-where skeptice, and thereby make business for myself. I will make the following propositions, viz.: Any person sending me the place, sex, date of birth girling hour of the day, and blact, postige stamps. I will give them in return a per-sonal test and proof of the science. — Any person sculing me §, with same data as above, and guestions that may be submitted. Any person sculing the the place, such a fee stamps, it will write an outline of individual of the science. — Any person sculing me §, with same data as above, and guestions that may be submitted. Any person sculing the science is the science. — Any person sculing the principal events indichanges of life, viz.: Sicknews, its character and time, also its result. Bos-there, good or universatile in their results. Marrioge, there were more infload charge who will secure new interesting stamp in the infload charge who will secure new interesting to the infload charge who will secure new interesting in any be assured that no statement will where howers may chance to spring. — The domeding the birth of the fast of Statement will where howers may chance to spring. — The domeding the infload charge who will secure inter-will write any of human the pring will be individed. The interestings. Middle in a the instame the pring. — The domeding the infload charge who will secure inter-will be including the being of the university the interment. Middle in a the instant in the prints in the state in own in the marker in the state of the science. — The domeding the length of the markers by their request. Middle in the instant in Ast NATURAL LAW. A. P. WEBBER, MAGNETIC PHYSICIAN, OFFICE, 157 WEST NEWTON STREET. Hours from 10 A. M. to 4 P. M. Will visit patients. itw--Jan. 1. Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. from lock of hair by letter, \$2,00. Feb. 5. SUMMARY, Number executed, Spirits proved to a been Ennetors of Witcheraft. THE CONFESSORS, THE ACCUSING GILLS, Ann Putnam's Confession, THE PROSECUTORS, WITCHCRAFT'S AUTHOR, THE MOTIVE, LOCAL AND PERSONAL, METHODS OF PROVIDENCE, ADDENTION CELIA M. NICKERSON, Jonchuston, Vol. 1. - 327 pp., 8vo, cloth. Price \$1,75, Vol. 11. - 208 pp., 8vo, cloth. Price \$1,75, Vol. 111. - 201 pp., 8vo, cloth. Price \$1,75, AGT The THIER VOLUMES to one address, \$5,00, postage RANCE and Writing Medium, 1648 Washington street, Boston. Hours 9 to 4, Will lecture and attend funerals, Jan. 29.-26w* For sale by COLBY & RICH. METHODS OF PROVIDENCE. APPENDIX, CHRISTENDON'S WITCHCRAFT DEVIL, LIMITATIONS OF HIS POWERS, COVENANT WITH HIM, HIS DEFENCE. DEMONOLOGY AND NEUROMANCY, BIBLICAL WITCH AND WITCHCRAFT, SPHRIT, SOLL AND MENTAL POWERS-AGASSIZ, MARVEL, AND SPIRITALISM, INDIAN WORSHIP, OUTSIL AND WITCHCRAFT, SPHRIT, SOLL AND MENTAL POWERS, TWO SETS OF MENTAL POWERS, THE AND SPIRITALISM, INDIAN WORSHIP, OUTSIL WORSHIP, MRS. CLARA A. FIELD, NINTH EDITION. BUSINESS and Medical Clairyayant. Psychometric Bandings by letter, \$2,00; age and sex. 19 Essex street. THE VOICES. BY WARREN SUMNER BARLOW. FANNIE A. DODD. The author has revised and enlarged the Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Parable of the Prodigal's Son," of vicarious atonement; etc., in this part of the work, is of especial interest. THE VOICE OF NATURE represents God in the light of Reuson and Philosophy—in His unchangeable and glorious attributes. AGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Technontstreet, Room 7, Boston, 1w*-Fub. 26. Dr. Charles T. Buffum, This VOICE OF NATURE represents God in the light of Reason and Philosophy-in His unchangeable and glorious attributes. THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. The VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Gar-den of Edm to Mount Calvari THE VOICE OF PRAYER enforces the idea that our pray-ers must accord with immutable laws, else we pray for ef-fects, independent of cause. Ninth edition-with about one-fourth additional matter; with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards. **AFP** Freense purchasting a copy of "THE VOICES" will receive, free, a copy of Mr. Barlow's new pumpher entitled "ORTHODOX TASH, WITH CHANGE OF DIET," I they so over. Cloth, 12mo., pp. 482. Price \$1,50, postage 10 TRANCE, Medical and Business Medium, 1460 Wash ington street, Boston. Hours 9 to 5. 13w -- Jan. 29. cents. For sale by COLBY & RICH. Susie Nickerson-White. SECOND EDITION. TRANCE and MEDICAL MEDIUM, 148 West Newton Bircet, Boston. Hours 9 to 2. 20w - Aug. 14. THE A. S. HAYWARD, Magnetic Physician, 11 hours will visit patients. Two packages of his powerful Vital Magnetized Paper sent on receipt of \$1,00, Jan. 1. SCIENTIFIC BASIS MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 conts and stamp. Whole life-reading, \$1,00 and 2 stamps, 37 Kendah Struet, Boston. Jan. 20, SPIRITUALISM. MRS. FLANDERS gives Magnetic treatment. Also a Prophetic Medium. 12 Aibion street, Boston. Feb. 5. - iw* BY EPES SARGENT, they so order. For sale by COLBY & RICH. Author of "Planchette, or the Despair of Science," "The cow Proof Palpable of Immortality, " etc. This is a large 12mo of 372 pages, in long primer type, with an appendix of twenty-three pages in brovier, 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 are not only historical-ly imparted, but are directly presented in the irreststilde form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposi-tion to it, under the ignorant pretenes that it is outside of mature, is unscientifie and unpilosophical. All this is clearly shown; and the gibections from 's sci-entific, '' clerical and literary depositers of Spiritualism, made since 187, are answered with inciders of Spiritualism, mature, lay arguments, winged with incidences of an incidence which only arguments, winged with incidence and is viewed. In all that it claims for its 'theasts'' the book is viewed. LIFE AND ITS FORCES! Health and Disease Correctly Defined. A reliable Guide to Health without the use of Mineral or Vegetable Polsons or Irritants. The conclusions from Forty Years' Practice of Medicine. SAMUEL GROVER, Healing Medium, 162 West Concord street, Dr.G. will attend funerals if requested, Nov. 27. BY DR. WILLIAM PORTER.

A Weekly Journal devoted to the highest Inter-ests of Humanity both Here and Hereafter. "LIGHT! MORE LIGHT!"-Goethe. The contents of the new paper comprise :

JOSEPH L. NEWMAN, Magnetic Healer, No. 814 Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. Fob. 5. MISS M. A. HOLWAY, Magnetic Physician, Feb. 12 - Just , 12.-3w

MRS. S. A. DRAKE, Magnetic Healer, 31 In diana Place, Boston, Mass. Dec. 25.

I. P. CREENLEAF

TRANCE AND INSPIRATIONAL SPEAKER, WILL attend to calls to speak at short notice. Also Funerals attended on notice. No. 7 Beacon street, Chelsen, Mass. Jan. 1.

Jan. 1." JAMES H. YOUNG, Healing Medium, 208 Up-per 6th street, Evansville, Ind. Magnetized Paper 16c. a sheet, or 3 sheets for 25c. Sent by mail on receipt of price. Jan. 29.-8w MAGNETIZED PAPER.

BY DR. WILLIAM PORTER, A PART OF THE TABLE OF CONTENTS:-Birlof Outlines of the Principal Organs of the Human System; Life (Life Individualized; Life Known by its Mauffestations; Life Forces; Life's Forces in Equilibrium; On 50 the Causes of Heat; Polarity-Qualities of Polarity; Attraction and Re-pulsion; Lovo and Hate; Modification of Forces; Forma-tion of Matter, and Disintegration; Individuality of Spirit -Male and Female Forces; Remarks on Generation of Off-spring; A Healthy Condition-Causes and Progress of Dis-ense; Cause of Pain and Ache; The Relation of Mind to Heath Polarity-Qualities of Polarity; Attraction and Re-es; Cause of Pain and Ache; The Relation of Mind to Heath and Disense; General Rules, Applicable to al Cases; Definition of Heatth and Disease; Morbid Emanations At-tracted to Negative Localities; Doctoring, ns a Profession, not Necessary; Four Methods of Curing Disorder; Medi-ches; Formation of Tubercles, Tumors and Cancers; Fo-vers-Philosophy of Inflammation Illustrated; Hydrophobia, Vaccination, Sun Stoke; Rheumatism, Serofuid, Venereal, Pulmonary Consumption; Reproduction, Readintion of Force; Treatment of Children-Amount of Vitatity Limited; Lovo and Marriage; Allogathy, Honeopathy; Recipe for Health of Mind – a rule for all. Cloth, tinded pare; X2 pp. Price §1,00, postage free.

which only arguments, winged with incluive facts, can in-part. In all that it claims for its "basis" the book is purely selentific, proceeding by the inductive method from facts as well confirmed as facts in any other selence. The postulate is fairly presented that other supersensual or preteriuman facts, not included in the "baraks," are however made sel-entifically credible by its establishment. Mrt Sargent 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 ownfook the constantly recurring phenomena here recorded, will be set down as be-hind the age, or as evading its most important question. Spiritualism is not now 'the despair of science,' as I called it on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Price Reduced from \$1,00 to 75 Cts., POSTAGE 10 CENTS.

REAL LIFE

PRICE REDUCED. THE WRITING PLANCHETTE.

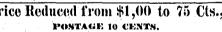
THE WRITING PLANGHETTE. SCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mon-taily Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communica-tions from deceased relatives or triends. The Planchette is furnished complete with lox, penci-and directions, by which any one can easily understand how to use ft. PLANCIETTE, with Pentagraph Wheels, 60 cents, secure-ty packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CAN ADA AND THE PROVINCES, --Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES cannot been through the mails, but must be forwarded by oxpress only, at the parchaser's expense. For sale by COLBY & RICH. Babhitt's Chart, of Health.

RUPTURES

7

Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of 4ts, headings: The Laws of Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to De-stroy Health; How to cure Disease; How to Dress; How to Eat; What to Eat; How to Sheep; How to Bress; How to Eat; What to Eat; How to Sheep; How to Bress; How to Eat; What to Eat; How to Sheep; How to Bress; How to Eat; What to Eat; How to Sheep; How to Bress; How to Price, 50 cents, postage 10 cents For sale by COLBY & RIGH.



The contents of the new paper comprise: (1.) ORIGINAL ARTICLES on the science and philosophy of Spiritualism. (2.) RECORDS OF FACTS AND PHENOMENA, both physi-cland montal. (3.) MISCELLANEOUS LITERATURE connected with the movement including Poetry and Fiction. (4.) REVIEWS OF BOOKS. (5.) A résume of the Periodical Press, both British and Foreign, devoted to Spiritualism and alited subjects. (6.) QUESTIONS AND ANSWERS. Subscriptions will be taken at this office at \$3,00 per year, which will be forwarded to the proprietors, and the paper will be sent direct from office of publication; or the sub-scription price of 10 shillings and 10 pence per annum, post free, can be forwarded direct by post-office orders to ED-TOR OF "LIGHT," 13 Whitefriars street, Fleet street, London, E. C., England.

MIND AND MATTER.

A WEEKLY INDEPENDENT LIBERAL SPIRIT-UAL JOURNAL, DEVOTED TO THE

Advocacy of General Reform and Progress. A PAPER especially original in its character, and largely devoted to the DEFENCE OF MEDIUMS against the misrepresentation and persecution of their enemies. It recognizes the right of the spirit friends of Spiritualism

To Lend and Direct the Spiritual Movement, and insists on the recognition of the subordinate duty of Spiritualists to aid in every practicable way the spirit work-ers in multiplying the proofs of the

TRUTHS OF THE AFTER-LIFE.

TRUTHS OF THE AFTER-LIFE, and resists all interference with the operation of spirits in the production of the manifestations. It is published every Saturday morning at 713 Sansom street, Philadelphin, Pa. SUBSCRIPTION PRACE, \$2,00 per annum; \$1,00 six months; 50 cents three months. AGT Sample copies to any address free. Tel Address J. M. ROBERTS, Editor, 713 Sansom street, Philadelphin, Penns. Pub. 12.

THE

Boston Investigator,

THE oldest reform journal in publication. Price, 43,00 a year, 1,50 for six months, 8 cents per single copy. Now is your time to subscribe for a live paper, which dis-cusses all subjects connected with the happiness of mankind. Address J. P. MENDUM, Investigator Office, Paine filemorial, April 7. Boston, Mass.

THE HEBALD OF PROGRESS,

A Weekly Journal devoted to the Teachings and Philosophy of Spiritualism,

Fullosopay of Spiritualism, TS conducted on purely coöperative principles; contains original articles by the most cominent writers; lectures, trance and normal; Notes of Progress; Open Council, Gen-eral Nows, Poetry, &c. A. T. P., the Hecorder of 'His-torical Controls, ''W, Otley, Esq., author of ''The Philoso-phy of Spirit, '' and others, contribute to its pages. Frice id. Sent one year post free to all parts of the United States, 8s, 8d. in advance. Newcastie-on-Tyne, England, 20 Blackett street. Aug. 7.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of A Spiritualism. Established in 1869. The Spiritualist is the recordized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States. In advance, by Intermational Postal Order, the fee for which is 25c., payable to MB. W. H. HARRISON, 38 British Museum street, London, is 53.76, or through Messis. COLBY & R10H. Banner of Light onico, Boston, 54.00. May 4-tt

WESTERN LIGHT,

A Weekly Paper devoted to Universal Liberty and Scientific Spiritualism.

DUBLISHED in St. Louis, Mo., by MRS. ANNIE T.

LANDERSON. Terms of subscription, \$2,50 per annum, in advance. Sin-gle copies, 5 cents. Clubs of five or more, per yess. \$2,00. Direct all letters or communications to MRB. ANNIE T. ANDERSON, 717 Olive street (Room 6), St. Louis, Mo. Nov. 20.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetiam and illustrated manipulations, by DB. Bronz. For sale at this office. Price \$1,25; cleth-bound copies, \$2,50. Jan. 4.

RUSH'S Nerve and Bilious Remedies. Get your Nerves and your Liver Right, And your Whole Body will be Right. Bach box contains both remedies. Mailed, postpaid, for weens a box, or six boxes for \$2,50. For sale by COLBX & RICH.

61

To Heal the Sick or Develop Mediumship.

Special Notice from "Bliss' Chief's " Band.

Special Notice from "Bliss' Chief's" Band.
M. E. Red Cloud, speak for Blackfoot, the great Medl-ine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind, Ho go to circles. Him big chief. Blackfoot want much work is do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away."
All porsons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual medi-ums, will be furnished with Blackfoot's Magnetized Paper for locants per sheet, 12 sheets \$1,00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1,00. Address, JAMES A. BLASS, 713 Sansom street, Flintadephia, Pa. (Communications by mail, \$1,00 and 33-ct. stamps.)

What Blackfoot's Magnetized Paper Has Done. PHILADELPHIA, PENNA., Feb. 10, 33.

TO THE PUBLIC.

Thild ADELPHIA, PENNA., Feb. 10, 33, **TO THE PUBLIC**. I have received latoly many lettors from persons from all parts of the country, asking the question, What discases will imagnetized paper curv? I an obliged to say to all that I do not know. I cannot say with certaintry it will curve any disease or relieve any pain whatever. All I know of mag-netized paper is, that my guides forced non against my visi-es to obtain paper; put It in my calides forced non against my visi-es to obtain paper; put It in my calides forced non against my visi-es to obtain paper; put It in my calides forced non against my visi-es to obtain paper; put It in my calides forced non against my visi-es to obtain paper; put It in my calides forced non against my visi-es to obtain paper; put It in my calides forced non against my visi-es to obtain paper; put It in my calides forced non against my visi-es to obtain paper; put It in my calides forced non against my visi-es to obtain paper; put It in my calides forced non against my visi-es at our over 19,000 sheets of that paper, and I can tell my patrons what it has done, but further than that I cannot ma, catifying to most remarkable cures; notable among them are, Catarrh, Sorro Eyes, Asthma, Heart Disease, Sciatic lifeneumatism, Palns in Stomach, Paralysis, Nervousness, Dyspesia, Inflammation of the Liver, Ulcerated Toes, Soro Face and Mouth, Sick and Noroous Heatachots, Dear-ness, and Dizziness of the Head. To this list of absolute cures, I may add that it has relieved patients of Palns in the Bide, Breast and Back, Lame Kneess and Shoulders, Stiffnoss in Kneed Joints, Sprämsand Swollon Ankles; averi-ed Fevers, and renieved Horseness, and afforded in-stant relief from Pain. It has developed mellums for Hea-ing speaking and Physical Manifestations, and assisted Healing Medlums In their work of healing the sick. All of the above statements I am prepared to prove by furnishing done such remarkable work in the past, what is the renson it cannot

SOUL READING.

Or Psychometrical Delineation of Character.

OF Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those wio wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in pest and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending marriage; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps. Brief de-lineation, \$1,00. Address, MRS. A. B. SEVERANCE,

neation, \$1,00. Address, MRS. A. B. SEVERANCE, Centre street, between Church and Prairie streets, Jan. 1. White Water, Walworth Co., Wis,

Consult Prof. A. B. Severance,

T you are in trouble; if you are diseased; if you wish to marry; if you are itving in unhappy married relations if you wish to consult your spirit-frends upon any subjec pertaining to practical life. Send lock of halr or hand writing and one dollar. Address 219 Grand Avenue, Mil waukee, Wis. Im*-Feb. 5.

PSYCHOMETRY.

DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best loca-tions for bealth, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sor, and enclose \$1,00, with stamped and addressed arguments.

JOHN M. SPEAR, 2210 Mount Vernon street, JOHN M. SPEAR, 2210 Mount Vernon street, Philadelphia, Pa.

MRS. FANNIE M. BROWN,

MEDICAL, CLAIRVOYANT, RUSINESS AND TEST MEDIUM. Brief diagnosis of disease from lock of hair, or brief letter on business, soconts and two3-ct. stamps. Fuil diagnosis or fuil business letter, \$1,00 and two 3-ct. stamps. Private sittingsdaily from 9.4. M. till 5 P. M., Sun-days excepted. Williniantic, Conn. 1-Jan. 10.

Jan. 1.

May 15. -eowt

Cloth, tinted paper, 132 pp. Price \$1,00, postage free. For sale by COLBY & RICH.

Poems of the Life Beyond and Within.

EDITED AND COMPILED BY

GILES B. STEBBINS.

These beens are gathered from ancient Hindostan, from Persia and Arabia, from Greece, Romo and Northern Ea-rope, from Catholic and Protestant hymns, the great poets of Europe and our own Land, and close with inspired voices from the spirit-hand. Whatever seemed best to Hustratio and express the vision of the spirit and hing glimpses of the fature, and the wealth of the spirit and hing filmpses of the fature, and the wealth of the spirit and hing the mass of the fature, and the wealth of the spirit and in formality in words full of sweetness and glory, full, too, of a divine phi-losophy.

osophy. Cloth., 270 pages, 12mo. Plain, \$1,50, or Full Gilt, \$2,00, Postage free. For sale by COLBY & RICH.

The Clergy a Source of Danger

To the American Republic.

To the American Republic. BY W. F. JAMIESON. This is a book of 331 pages, which its destined to accom-plish a much needed work with the masses, by acquainting ihem with the dangers which threaten onr Republic at the hands of the Christian priesthood, who, the 'author is fully persuaded, are America's worst enemies-worse tinn slave holders ever were, more dangerous to civil liberty, and more unprincipled in their attacks upon it. He claims that the American clergy are plotting the destruction of our lib-erties in their endexvor to get God and Christ and the Bible into the United States Constitution. This book should be read by everybody. Cloth \$4,00; full gill \$1,50, postage 10 conts. For sale by COLBY & RICH.

BOUND VOLUMES OF THE SPIRITUAL MAGAZINE.

BY SAMUEL WATSON.

(Formerly published in Memphis, Tenn.)

VOLUME ONE. -Bound in cloth, 8vo, pp. 552, and con-aining a steel-plate engraving of Samuel Watson. Price \$1,50, postage 15 cents. VOLUME TWO.-Bound in cloth, quarto, pp. 376. Price \$1,50, postage 15 cents. VOLUME THREE. -Bound in cloth, quarto, pp. 384. Price \$1,50, postage 15 conts.

For sale by COLBY & RICH.



TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN.

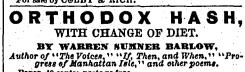
Comprehensive and clear directions for forming and con-ducting circles of investigation, are here presented by an able, experienced and reliable author. This little Book also contains a Catalogue of Booka pub-lished and for sale by GOLBY & RICH.

AN OUTLINE OF THE

FRENCH REVOLUTION: ITS CAUSES AND RESULTS.

BY W. S. BELL.

EVERY progressive person should read this work, and thus possess the knowledge they need to refute the Church's slanders about the French Revolution. Paper, 25 cents. For sale by COLBY & RICH.



Paper, 10 cents; postage free. For sale by COLBY & RICH.

The Great Labor Problem Solved.

Labor and capital working in equity and harmony. A owerful argument. Everybody should read it. By EU-ENE HUTCHINSON. Paper, 5 cents, postage 1 cent. For sale by COLBY & RICH.

DBS, etc. CHAP, 9,—Discrete Mental States, etc. CHAP, 10,—The Unseen World a Reality, etc. CHAP, 11,—The Sentiment of Inmortality, etc. CHAP, 12,—The Great Generalization, etc.

Cloth, 12mo, pp. 372. Price 81,50, postage 10 cts. For sale by COLBY & RIGH.

EATING TO LIVE.

THE DIET CURE:

An Essay on 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, Prevention and Cure, The Question of Quantity. The Ques-tion of Quantity. The Question of Quantity. The Ques-tion of Quantity. Principles of the Diet Cure, Medical Opin-ions on the Diet Cure, Of Diet in Acate, Scrofulous, and Nervous Diseases. The Diet Cure in Obesity. Vis Medica-trix Nature, The Diet Cure in Various Diseases. The Wa-ter Cure, Wasto of Life. The Life of the Race. The Popu-lation Question. Some Practical Illustrations. Air and Ex-ercise. Of Psychic Force. National Health and Wealth. Personal Advice.

JUST ISSUED.

What Must We Do to be Saved?

A LECTURE BY

ROBERT G. INGERSOLL.

Introductory, The Gospel of Matthew, The Gospel of Mark. The Gospel of Luke, The Gospel of John, The Gatholics,

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

BEES! BEES!! BEES!!!

SECRETS OF BEE-KEEPING.

BY H. P. KIDDEB. Being a practical guide to the Ree-Master in every department of the business. It treats on over a hundred points periatuling to bec-keeping that all should understand, to be successful.

Successful. The book contains more matter than most books that sell for *too* dollars; but, to have it come within the reach of all the coming spring, we propose to mall it on receiptof the following low prices: Paper cover, fo cents; boards, cloth backs, 75 cents; black muslin, glit sides, 85 cents. For sale by COLLBY & RICCH.

The Identity of Primitive Christianity

AND MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D.

Two large octavo volumes, handsomely printed and bound in cloth. Price 55.00. postage free. For sale by COLBY & RICH.

For sale by COLBY & RICH.

Paper, pp. 87: Price 25 cents. For sale by COLBY & RICH.





BEING LIFE-EXPERIENCES. SCENES. INCIDENTS, AND CONDITIONS, IL-LUSTRATIVE OF SPIRIT-LIFE, AND THE PRINCIPLES OF THE SPIR-

ITUAL PHILOSOPHY.

Given Inspirationally by

MRS. MARIA M. KING, Authoress of "The Principles of Nature, " etc.

This volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it is a ne-cessity to educate the people to a knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the "heavens are opened and the angels of God are ascending and descending," and men can receive communications from spirit-life, nothing can be more appropriate than for them to receive instruction as to the methods of life in the future state, and the principles which underlie those methods.

CONTENTS.

- CONTENTS. CHAPTER 1-The Experience of an Unknown One. "II-A Mother's Story." IL-A Mother's Story. "II-Condition of the Spirit-World. "V-A Connettor Ancients. "V-A Connettor Ancients. "VI-Condition of the Depraved in Spirit-Land. "VII-Condition of the Depraved in Spirit-Land. "XI-Methodsof Teachersand Guardians with their Pupils and Wards. "XII-Passages from the Experience of Napoleon Bonaparle as a Spirit.

rice 75 cents. postage 10 cents. or sale by COLBY & RICH.

BOOKS

Greatly Reduced Prices.

COLBY & RICH having purchased from MRS. BRIT-TEN all the copies remaining unsold of the below-men-tioned valuable and important works, are now prepared to dispose of them at prices much reduced from former rates. As no future editions of these books will be issued, all desirous of possessing one or more of them should avail themselves of the present opportunity, and send in their orders at once.

"GHOST LAND;"

Or, Researches into the Mysteries of Occult Spiritism.

Illustrated in a series of autobiographical papers, with extracts from the records of

MAGICAL SEANCES, etc., etc., etc.,

Translated and edited by EMMA HARDINGE BRITTEN.

The demand for another book from the author of "ART MAGIC" induced the editor to meet the exigency of the times by issuing a third edition.

Cloth, 75 cents, postage 15 cents (former price \$2,00). Paper, 50 cents, postage free (former price 75 cents).

The Electric Physician;

OR, SELF-CURE BY ELECTRICITY.

BY RMMA HARDINGE BRITTEN.

A Plain Guide to the use of the Electro-Magnetic Bat-tery, with full directions for the treatment of every form of disease on the French and Viennese Systems of Medical Electricity.

DEDICATION. - To all liberal minds in the Christian churches who are disposed to velcome new light upon the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dure weigh and consider, even though they may reject the claim herein made tor the unity of the higher teachings of Modern Spiritualism with those of early Christianity, this work is respectfully dedicated. Price 10 cents, postage free (former price 50 cents). All the above books for sale by COLBY & RICH.

BANNER LIGHT. OF

New Pork and Vicinity.

GLIMPSES OF THINGS IN NEW YORK.

BY EDWIN D. BABBITT, D. M.

To the Editor of the Banner of Eight:

8

The great spiritual wave so long prophesied by the invisible world as coming upon us partly as the result of the perihelion of the great planets during 1980, and especially 1881 and later, seems already to be fully setting in. The breezes from the diviner life are coming in upon us, and heavenly light is bursting joyously upon many souls., Various spiritual societies are presenting courses of lectures to full audiences, and psychological experiments are being made in different quarters. Prof. Denton has been giving us some lectures of thrilling interest at Cartier's Hall, etc., and Prof. A. E. Carpenter is giving his amusing and wonderful experiments in psychology every evening at the Masonie Temple, before rousing audiences. Among the great blessings of psychology is the demonstration of the fact that there is a subtle and powerful spiritual force in human beings, by means of which we may greatly control and bless them, both in mind and body: and second ly, the practical illustration of the fact that if one mind, while yet encased by the body, can control the thoughts, words and deeds of various sensitive persons, and that at times without uttering a spoken word, quite as easily should a disembodied spirit also control those sensitives that we call mediums, and thus practicalize spirit communion.

The redoubtable Dr. Beard, who has filled all the air with his denunciations of Spiritualism, Clairvoyance, etc., declaring most positively that no human being has ever been able, or ever will be able, to see through an opaque substance. is standing on dangerous ground, and is liable to be slain by a woman, even the gentle Mrs. Julia Carpenter, wife of the psychologist. Mrs. Carpenter has shown him on two separate occasjons that in spite of blindfolding and all the precautions that even such "an expert" as he presumes himself to be can institute, she can read and see objects by means of some interior vision, and he has given up heaten, but still consoles himself that it is not done through spiritual power. Poor consolation, dear Doctor; for while she thus proves that she has eyes that see what yours cannot, tells you she sees spiritual forms, and describes those spiritual forms so that surviving friends immediately recognize them, what are you going to do? Take a case like the following, for example : A few days since Mrs. Carpenter went into a circle of entire strangers and saw a lovely form standing affectionately behind a certain lady, on one of whose hands she read in letters of light the name "NINA," while on the other palm was the word "MOTHER." With what tears of joy the lady declared that she had lately lost a beautiful daughter whose name was Nina, and admitted the correctness of the description. Now, Dr. Beard, do you not see that since you have commenced building on facts, there is the greatest danger that your theories will be shattered into atoms? I have known her to give still more startling tests in my own family, and many others can do the same thing.

Dr. Beard has done a good thing by taking some of Mr. Carpenter's subjects and exhibiting them among the hundreds of cultured people constituting the American Academy of Science. For awhile they looked on with a sort of skeptical and sneering spirit, but finally had to give up before the irresistible tests of hidden power, especially when Dr. Beard held a redhot-iron against a young man's hand for some time, without causing him to wince in the least. at the sight of which the assembly shouted their approval.

It behowes the cohorts of religious freedom

give him a thrill of pride when the report of the progress and achievements of Bro. II. should come in. If, among other things, Bro. Harter should give some of the societies a call and a little of his genial eloquence, say in New York, Boston, Philadelphia, etc., he could get contributions enough to help materially in the payment of expenses, while the books that he could sell at the close of his lectures would help somewhat, and do good also. Pure and true Spiritualism is the most blessed faith that the world has ever seen, and he who contributes to its suread shall lay un treasures in heaven which shall last forevermore. Thave conferred with Bro. Harter on this subject, and I know that he would enter upon it with carnestness and joy.

In a few weeks I shall have ready a new and beautifully-illustrated volume of about three hundred and fifty pages, at an expense of \$1,50, entitled "Religion as Revealed by the Material and Spiritual Universe." It is of great importance that we have some definitely outlined religion founded on nature, and the inspirations of all ages and all nations. It has been my purpose to prove the existence of a delfic and intelligent centre of all things as indicated by scientific deductions and the inspirations of the higher intelligences, and to reveal his nature, as well as the methods by which he controls the universe of matter and mind. In these matters l was compelled to take a new stand, from the laws of force that were revealed to me while developing my "Principles of Light and Color." and this stand has enabled me to clear away, as I believe, some of the mysteries with which seientific materialists have beclouded the subject." My object has been to arrive at the basis of a world's religion-to show that there are grand truths and inspirations in all Bibles and systems of religion, as well as great perversions of truth in them-to test all religions, especially the churchianic orthodoxy of to day, by their fruits is shown by history, as well as by their dogmas, their sacred songs, etc. I have, by means of triking engravings, compared the countenances of happy and spiritually developed persons, including the magnificent face and head of William Howitt, and others, with the crabbed and stern face of John Calvin, and others, who have grown up under the gloomy and monstrous

religions of the past. I have grouped hundreds of biographical and historical points concerning the terrible old religions side by side with the points of the diviner and more spiritual religion which is now ising upon the world, and have myself been surprised at the constrast. In collecting the facts respecting human life and death under the Orthodox religions of the day, I have found a fearful record of sorrow, insahity, gloom and ignorance of the real laws of human upbuilding, while already in the records of a spiritual religion I find a beautiful showing in spite of all the crudenesses of the childhood of its being. While doing this, I have aimed to do the old religions justice, and especially to portray the divine life of Jesus, which is the best rebuke to those who presume to be his followers. I think one of the best methods of enabling people to see the errors of the old as compared with the grander conceptions of the new, is to place facts and pictures side by side. When the Index and

other papers ignorantly ask, What good has Spiritualism done, or what new ideas given to the world? I have found an immense array of facts to prove the following and other points in the Fifteenth Chapter, which I submit for the consideration of timid Spiritualists, namely; Spiritualism is the basis of all roligions; is founded upon facts, other religions more upon traditions; is the only religion that demonstrates immortality; robs death of its terror; is the most joy-inspiring of religions; promotes civil and religious freedom: leads off in human reforms; perfects the physical system; prevents insanity;

ways clothed in beautiful language, a deep religious spirit permeating all hereflorts. Her lecture of an hour and a half was fistened to with close attention by an appreciative audience. She said: The religion of the future is evolved from the old, and all past forms of faiths and systems were necessa-ry for the world's religious growth; that the reli-gion of the future would be based upon the idea of "The Fatherhood of God and the Brotherhood of Man." and that the Christian Church, Itomish and Prot-estant, as an Ecclesiasticism, must pass away, and give place to a spiritual church, with a revelation ever present, with a continuous lowing from the great All Fatherhood so find this reign was to be a spiritual one. Dogmas would vanish, the fatherhood and the unity of God in man coordinating in human brotherhood, so that no soul would be left out, but all would partake of the Father's boundless love. Hence the religion of the future will differ radically from the Orthodoxy of to-day, for it will be based upon this principle of fraternal brotherhod. This will be evolved, and we see in the present ef-forts of humanity cooperating with capital and halor a deeper interest in the benevolent enterprises of the day, a breaking down of the partition walls of sect, and a spirit of sarcifice of self for the brother hood—involution of new thoughts, nobler purposes, and a spirit of sarcifice of self for the bendet of the whole race. The Christian Church is partly human and partly divine, like its founder, and the church of the future will be a democracy in a grander sense than statestmen or politicians have ever dreamed of—the unity of the race with its source, the Father God, cul-minating in a grand fraternal brotherhoud, all com-prehensive, and therefore embraching all races, kin-dred and tongues. The lecturer closed with the following extract from or a differ trace with its nearest protherhoud, all com-prechensive disc the the rate main contherhoud and tongues.

prehensive, and therefore embracing all races, kin-dred and tongues. The lecturer closed with the following extract from one of Miss Lizzle Doten's inspired poems: "God of the Granite and the Rose! Soul of the Sparrow and the Bee! The mighty tide of Being flows "Through counciless channels, Lord, from thee, it leaps to life in grass and dowers, "Through every grade of being runs, "In from Creation's radiant bowers." Its glory flames in stars and suns." Short addresses were made by Mrs. A. E. Cooley.

Short addresses were made by Mrs. A. E. Cooley, M. D., W. C. Bowen, and Dr. Wu, Fishbough. Next Friday evening we are to have a musical and literary entertainment of unisual excellence. Tickets twenty-five cents; proceeds for the benefit of our Fra-S. B. NICHOLS.

467 Waverly Avenue, Feb. 19th, 1881.

The Everett Hall Lyceum.

This week, owing to a legal holiday occurring on the 22d, we went to press on Monday alternoon, the 21st. This will explain to the Brooklyn Lycoum friends the reason of the non-appearance of their report, which came to hand just too late for insertion. It will be printed in our next issue.

Spiritualism in San Francisco.

To the Editor of the Banner of Light : Although we frequently read in the Eastern papers laudatory articles instellation to our land of sunshine and flowers, there is seldom any mention made of our spiritual status or growth. We, in this Occidental country, are sometimes accused—and with some degree of justice—of being too much absorbed in material pursuits to devote much time to the acquisition of spirit-ual truths, to the devolument of the appiraual truths; to the development of the aspira-This is not altogether true, for a review of the

spiritual field of action during the past year will show that much has been accomplished in that direction. One year ago our eloquent sis-ter, Emma Hardinge Britten, aroused an interest in spiritual investigation, which was unpre-cedented in the history of the movement on this coast. The work for which she laid a good foundation was taken up and grandly carried forward by our veteran brother, Thomas Gales Forster, last November, and under his minis-trations we have been favored with a series of lactures remarkable for depth of research and spiritual insight, presented in the eloquent manner for which Bro. Forster has so long been noted; and a very encouraging feature of these mosting areas and which the integration of these meetings was that the interest steadily increased to the close, the audiences increasing in size and quality. On the whole we have reason to feel greatly

encouraged, having the evidence that only well-directed efforts are required to place our heav-enly philosophy before intelligent, appreciative audiences, which will compare favorably with those of any of the churches.

Bro. Forster closed his course of lectures be-fore the Spiritual Union, Jan. 30th. At the close of the last meeting the following resolu-tions were unamimously adopted :

tions were untainimously adopted : Whereas, The engagement of Thomas Gales Forster, who has so ably and successfully fectured for our Society for three months past is now ended, it is hereby Resolved, That we recognize in Mr. Forster not only one of the carliest, but one of the soundest and ablest lecturers in the splittual field; "That his discourses are clear, for the and logical, evinc-ing deepresearch in the collation and arrangement of choice facts and truths, with an elequent and exailed presentation of their philosophy; That his fabors are admirably suited to meet and answer objections, and to attract and direct the researches of the best thinkers and to attract and direct the researches of the truths of Splittualism : That his presence and influence are healthful and inspir-

influence are bealthful and insul

BRIEF PARAGRAPHS.

A vigorous debate in the House of Mass. Representatives on Friday last, resulted in the passage of the bill to allow the Railroad Commissioners to permit the running of Sunday trains on the Tunnel line.

It is the Christian Union's estimate that about one Episcopalian minister in a thousand reads the Thirty-Nine Articles, and it is the Christian Leader's opinion that the proportion of the readers who believe them is about the same.

Mr. Isaac B. Rich; the new proprietor of Oakland Garden, will spend \$20,000, it is asserted, in improving the premises for next season. The pavilion will be materially altered; the floor of the theatre will be put on an incline, and the prosceneum opening will be widened. Among the attractions of the season will be four weeks of Haverly's minstrels, a shorter engage ment of Haverly's "Widow Bedott " company, in which Mr. C. B. Bishop plays the Wildow, and Denman Thompson may be seen there in "Joshua Whitcomb." The grounds and pavilion will be lighted by electric lights, but not the theatre.

Voltaire died May 30th, 1778. 'Just before his demise he remarked : "I am about to die; I worship God, I love my friends, I do not hate my enemies, and I abhor superstition."

Washington was born in 1732, hence the anniversary of his birth last Tuesday, Feb. 22d, was the 149th.

The Spiritualist and Materialist can agree to disagree and stand by each other in defending the right of private judgment.

The Investigator tarred a Western man recently. Now it is greasing him.

The Boston Post says : "There was a time when deep plety and profound theological learning were thought to be desirable in a clergyman, but now it is very necessary that he have a good business faculty. agreeable manners, and a diplomatic cast of character. The times change, and religion changes with them."

The Boers of South Africa, whom the English are bound to subdue, are said to be a remarkably robust race of men, being nearly six feet high or more, broadshouldered and muscular. They are descendants of the Dutch, who settled at the Cape of Good Hope in

Washington has of late been flooded with water. On the 4th of March it will be flooded with whiskey.

A national Anti-Monopoly League has been established in New York City. It is about time something of the sort was inaugurated. If the reader desires more information in regard to this league, he may write to L. E. Chittenden, President, 11 Pine street, New York.

Next Sunday alternoon, at a quarter to three clock, Mr. Chainey will lecture upon this subject: Lessons from the Life and Work of Karl Heinzen. the German Liberal Reformer, Patriot and Author. Previous to the lecture a business meeting will be held at half-past one o'clock, to decide the expediency of sustaining Mr. Chainey as a permanent lecturer in Paine Hall.

Theodore Parker is said to have been the first Protestant minister to welcome flowers upon the pulpit.

paragraph like this from a Manatee (Florida) letter, dated the middle of January: "Acres of tomatoes, beans and Irish potatoes, looking as fresh and green as if it were May, prove this to be indeed the gardenspot of Florida.'

Alluding to a peripatetic defender (?) of the creedal Zion, who is not unknown in Massachusetts, the Gardiner (Me.) Home Journal says :

promised shortly, and a "Companion to the Revised Version," prepared by the Rev. Alexander Roberts D. D., Professor of Humanity at St. Andrews University, Aberdeen, and a member of the New Testament Company, explaining the reasons for the changes made in the Authorized Version, will be published simultaneously by Cassell, Petter, Galpin & Co., of Now York. Lent is near at hand. Look out for your umbrella.

PUNCH's Snow-table : Five Hard Frosts make one Fall of Snow.

FEBRUARY 26, 1881.

BEVEBLY, MASS .- E. T. Shaw, Secretary, writes ; "Mrs. Carlisle-Ireland, of Boston, occupied the rostrum before the Spiritualists' Union of Beverly, Sunday, Feb. 20th, giving perfect satisfaction in all phases of her mediumship. The audience was large, and very appreciative, recognizing and responding to all tests given. Should she come again she would be gladly welcomed, as we consider her a fine medium."

Thousands of women have been restored to perfect health by the use of Lydia E. Pinkham's Vegetable Compound.

Far, far better for you than Beer, Ale or Porter, and free from the intoxicating effects, is Hop Bitters.

Received from England.

RAPHAEL'S PROPHETIC ALMANAC;

PROPHETIC MESSENGER, Weather Guide and Ephemeris,

FOR 1881:

COMPRISING A VARIETY OF USEFUL MATTER AND TABLES.

Predictions of the Events, and the Weather, THAT WILL OCCUR IN EACH MONTH DURING THE YEAR.

Famine and Pestilence! War and Bloodshed! Earthquakes and Tempests! A LARGE COLORED HIEROGLYPHIC.

> By Raphael, The Astrologer of the Nineteenth Century.

> > CONTENTS.

CONTENTS. Sixty-First Annual Address. Monthly Calendar and Weather Guide. Moon's Signs, Symbols, &c. Reyal Tables, &c. Temperaments of the Planets. Post-Office Regulations and Licenses. Sundry and Useful Tables. Eclipses of the Sun and Moon. Periods in the year 1881 when the Planets are best situated for observation. Monthly Predictions, General Predictions, General Predictions, Keilpses, Astrology and Medicine. A Table of Celestial Influences. Explanation of the Hieroglyphic for 1880. Fulfitled Predictions, The Great Conjunction of Saturn and Jupiter Mother Shipton's Alleyed Prophecy. Review—The Text-Book of Astrology: Astrology and Philosophy. Useful Notes. The Crowned Heads of Europe. The Lineard Government. Astrology and Scripture. Plandary Influence and the 'Perihelia.'' Raphael's Guides. &c., &c. Astrology – Nativilles, &c. Raphael's Guides, &c., &c. Raphael's Guides, Ker, Me.

- Price 35 cents, postage free

Spiritualism as a New Basis of Belief.

BY JOHN S. FARMER.

CONTENTS. CONTENTS. Chap, 1—The Existing Breach between Modern Culture and the Popular Faith. 2 - Modern Thought vs. Modern Facts. 3 - The Atthuide of the Religious World toward Mod-ern Spiritualism. 4 - The Popular Faith and the Claims of Spiritualism as a Renewal of Revenition. 5 - The New Bases of Bellef. 5 - Luspiration and Revelation: Their Nature and Source.

- ". 7-The Identity of Bible Facts and Spiritual Phe-
- nomena. 8—Popular Errors and Objections to Spiritualism Explained and Answered. 9—Immortality in the Light of Modern Spiritualism.

This work has just been received from England, where it as been halled with great favor. Price, cloth, \$1,50; postage 10 conts, For sale by COLBY & RICH.

Immortelles of Love. BY J. O. BARRETT,

BY J. O. BARRETT, Author of "Spiritual Pilgrim," "Looking Beyond," "Social Freedom," etc. Axiomatic: Radical: Spiritual: Foundity of the Soxest Moral Incidents; Perfected Marital Relations; Improved Childhood Demanded; Sacredness of Home; Mated Souls in the Eden of Love. Bound in tinted paper, heveled boards, \$1,50, postage 8 cents. Plain cloth 81,00, postage 5 cents. "For sale by COLBY & RICH.

THE THEOSOPHIST.

Conducted by H. P. BLAVATSKY.

Published at 108 Girgaum Back Road, Bombay, India.

It is refreshing in these zeroical times to read a

"'Artist Evangellst' is what Rev. A. A. Walte calls himself. Now we shall expect to hear St. Faul called 'Artist Apostic,'"

The "Revised Version of the New Testament" is

For sale by COLBY & RICH.

and spiritual progression to open the purse and buckle on the armor in the cause that is now opening up to gladden the nations. Is it not a sign of insanity, almost, for people to hold on to their purses with such a death-grasp, when they know that in so brief a time all worldly possessions shall vanish like the mist and the eternal realities of a higher life be upon them? There is the cause of our liberal newspaper press, of lectures, of books which show up our glorioustraths, of mediumship which is the lad-der between heaven and carth and should be sustained, of Children's Lyceum& which train our young immortals so much more skillfully and correctly than Sunday schools do, of libraries which educate the people, etc., etc. The cause of the Editor-at-Large should certainly be sustained if we have any public-spiritedness about us. Shall we helplessly let the periodical press slander us, and pervert what is most dear to us, when we can have an accomplished writer like Prof. Brittan to hull back their assaults and enlighten their readers with reference to something higher and better than they yet conceive of? It is plausible to say that all Spiritualists should undertake this work, and that without pay, but this is not practicable, for people must earn a livelihood, and the cares of daily life absorb the time so that if those should be found who are as able as Prof. Brittan, they find it difficult to give time and attention to the matter. The press can become a mighty missionary power to enlighten the world on this subject, and we should have at least one man fully armed and equipped for the cause and supplied with a proper salary, so that he

may devote his whole time to the matter. In this connection there is another matter which I would bring before the readers of the Bunner. Some time since I listened several times to the Rev. J. H. Harter, of Auburn, N. Y., formerly a Universalist clergyman and now an earnest Spiritualist, and an old friend of Dr. Peebles. He seemed to throw a kind of fascination over his audiences, sending out at times an irresistible humor which would elicit a burst of laughter, and then a pathos which would melt them to tears. I thought then, and have thought ever since, what an almost unequalled Missionary-at-Large he would make. His style of speech is exceedingly pleasing to the young, as well as to the old, and he could organize' new Children's Lyceums, or awaken a new enthusiasm for those already established. He could organize new societies, which he could visit at stated times, kindle a new interest in old societies, instruct the people in the wonderful things pertaining to spirit communion, tell them how to establish private circles for developing mediumship in their own families, and take with him a supply of books, tracts, papers, etc., which all people who are able could buy. But the question is, how can he be sustained? It has struck me that we could take a hint from our Orthodox friends in this matter. A special wealthy member of a church, or perhaps two or more members, will agree to secure a certain salary over and above expenses to some worthy missionary for one or more years. If some one would do this for Bro. Harter, I think it would missionary for one or more years. If some one

prevents superstition ; leads to nobler living reveals a grander universe, while the greatest geniuses of the world have had their souls kindled from the inspirations of a higher life.

There is a good deal of chaotic sentiment with regard to religion, even among Spiritualists and mediums. The thousands of people who are now coming into Spiritualism are many of them cultured people and include some of the ripest members of churches, but often with crude ideas of religion. We want a religion of the front and upper brain, which will guide, not smother the faculties of the lower brain and body-a religion which is the heavenly side of science, which recognizes all portions of a man's being as divine, but some parts as more divine than others, being nearer the celestial-a religion which links earth with heaven by spirit communion and by keeping the soul receptive to the higher influences-a religion which ever warms the heart toward our fellowmen, and, while attending to earthly duties. lifts the aspirations upward toward the Infinite Light. This religion should not be founded on any man, however wise and good, but on eternal principles. We should look lovingly but not worshipfully to the great thinkers and teachers as our helpers, but should cherish that which is good and true of all prophets, all Bibles, all nations. We want organization and unity of spirit, and yet the freedom of diversity and individuality to prevent this organization from crystallizing into fixed creeds and tyrannical proceedings, for the human soul itself is a spark of God, and hence, if developed in its native purity and power, is more divine for its own guidance than any books or decrees of councils.

5 Clinton Place, New York.

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

Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light: We have, among other activities connected with our Fraternity, taken the preliminary steps to inaugurate what we may term for the present a "Fraternal Union," not a Sunday school, nor a Children's Progres-sive Lyceum, but an organization wherein young and old can meet at 3 P. M. every Sunday in a fraternal spirit, as scholars, to learn something practical in re-gard to our duties one to another, and to grow in the spiritual graces. Our first initiatory meeting was held Sunday, Feb. 20th, and a much larger attendance was present than could have been expected. Ders. D. M. Cole was chosen to preside, and commit-tees were appointed to name officers; and formulate a plan for efficient work. And 'as an experiment the following order of exercises were selected for next meeting: Singing, recitations, considering for half an hour the subject selected, "Health a Duty," singing, after which each one present is to express lisor her best thought for the week, singing, announcement of theme for next Sunday, hearing reports of committees. We hope soon to organize a class in Mesmerism and Psy-chology, Tsychometry, Physiology, Spiritual Unfold-ment of Media, Spiritual Culture. Our Social this week, held at the residence of Bro. Charles J. Warren, was largely attended, and his gen-erous hospitality, in the shape of a bountiful supper, was taxed to the utmost; but our brother was equal to the occasion, and all expressed themselves delighted with the fraternal good-will that prevailed. Mrs. R. C. Simpson, the celebrated flower median, from Chicago, who was present at our afternoon meeting Sinday, and very cordially greeted, accepted an invitation to bo present at our Social, but on her arrival in Brooklyn iound her sufferings from 'll health so great she was compelled to return to New York, very much to our regret.

That his presence and induces are nearlining and inspir-ing in a community, and we desire to add our testimony to the great value of his services; bidding him God speed wherever he may go. *Resolved*. That a copy of these resolutions, signed by the officers of the Society b : presented to Mr. Forster, and the eiltors of Light for .11, the Banner of Light and Religio-Philosophical Journal are requested to publish them in the resource the request. their respective papers.

Mrs. E. L. Watson, the talented inspirational speaker, who is spending the winter in this State, is engaged to follow Mr. Forster at Ixora Hall

Hall: Rev. J. N. Parker, formerly of Boston, holds "Christian spiritual services" in Charler Oak Hall every Sunday morning. Spiritualism with-out any prefix seems to thrive best in this com-

munity. For several weeks past, meetings have been held for the purpose of answering questions through the mediumship of Mrs. E. A. Lewis, with great success. Mrs. Lewis, although she has been before the public but a short time, is a very interesting speaker, and is controlled by a band of eminent spiritual workers, who hope ere long to add a new star to the galaxy of trance lecturers.

The Lyceum, under the efficient guardianship of Mrs. Matthews, is prospering finely, and has an average attendance of about one hundred members.

The crowning work of our arisen friend, Epes Sargent, "The Scientific Basis of Spiritualism," is arousing great interest, and it is generally conceded to be one of the most logical, terse, yet comprehensive books published on the subject of Sniritualism. f Spiritualism. From communications given us by Bro. Sar-

gent, we have reason to hope that, soon as a fitting instrument can be found, we shall be favored with another work, giving his experi-ences in the Summer-Land; not "as seen through a glass darkly." Thanks to his labors in the four the wild most that his field of a n the form, the evidences that his field of tion is only enlarged have been spread broad-cast throughout the world.

ALBERT MORTON. Fraternally yours. ALI San Francisco, Feb. 5th, 1881.

ST Dr. Good, speaking of the general practice of the regular, diplomated physicians-they who are now asking in different States for a law to compel the people to employ them and none other, and making it a crime not to employ them in case of sickness-says, "The science of medicine is a barbarous jargon, and the effects of our medicine on the human system are in the highest degree uncertain, except, indeed, that they have already destroyed more lives than war, pestilence and famine combined."

EF Much credit is due Colonel Higginson for his efforts in the Legislature this winter to rid our slatute-books of some of their vestiges of reli-gious bigotry and intolerance. We refer particu-larly to the laws in respect to blasphemy and the eligibility of atheists to testify in courts. Al-though these endeavors have suffered defeats for the present, Colonel Higginson is entitled none the less to praise for his exertions in their direc-tions. It would be strange if Massachusetts at

this hate period has yet to go through a process of education before it can reach the point of see-ing the justice of the proposed amendments.— Free Religious Index.

The Rev. Mark Trafton is presumably a read-er of the Bible, and a believer of it, but he says in Zion's Herald that he does n't believe a spirit from the invisible world ever manifested itself in this one. In this he differs from some other readers of the Bible, who say it is saturated with evidence of such manifestations, and some of its devoutest students like Wesley and of its devoutest students, like Wesley and Phelps, testify to their personal knowledge of spiritual visitations.—Boston Herald.

Three Falls of Snow make one Street Impassable. Six Hundred Streets Impassable make one Newspaper Leader.

Twenty Newspaper Leaders make one Public Howl Five thousand Public Howls don't make one Municipal Government move i

January numbor just received. Single copies forsate by COLBY & RICH at 50 cents each, sont by mall postage free. Rev. O. B. Frothingham and Mrs. Frothingham have been wintering in Sam Remo, in the Riviera, Italy, There appears to have been no marked change in his physical condition, and it is probable that he will re-**BANNER OF LIGHT:** turn home in the spring, or early in the fall.

CARLALE Prometheus, who once brought the gift of fire, Unchained arises; mighty Thor is fied, And he. the peer of both, who gave, as bread To earthly kindred, hope and high desire. Eagle winged thoughts that evermore aspire, Strength snatched whence strict Olympus rears its head; Who, like the Thunder.god that eravens dread, smote listlessness—he, too. hath mounted higher With Titan steps, to an immortal seat On some white mountain, kingly solltude, Unchanging, broad, majestic, calm, complete; Where rests he, war worn, seamed with many scars, Above mea's commonplace commotions rude, In life triumbhant, lonely with the stars. Prometheus, who once brought the gift of fire, Above men's commonplace commons and, In life triumphant, lonely with the stars, —[Boston Post.

Union, New York, a receipt in full for the \$70,000 he

has stent the past year on the building, a check for

\$30,000 to furnish further facilities for accommodating

students, and another for \$10,000 to be added to his

'Golden Wedding Fund." the interest on which is an-

nually given to institutions which aid poor children.

" Food and Health " is the name of a new and hand-

somely printed twelve page weekly publication devot

ed to a consideration of the subjects indicated by its

title. It is ably edited by Mrs. Amelia Lewis, a lady

where she made household economy and diet a special

study and earned much renown as a writer upon those

subjects. It is a very sensible and desirable journal.

The publication office is at 704 Broadway, New York,

"A trip hammer with an Æolian attachment" is Mr.

The Sultan of Morocco, according to the plous Trav-

eller, recently had four hundred wives ; but has, on

the score of economy, just given two hundred of the

"We ought to be ashamed of ourselves for smoking

so many cigarettes," says the Advertisor. Why don't

New York has, according to the United States census

of 1880, 1.206,577 inhabitants, of whom 590,762 are males

and 615,815 females, with a floating population of about

30,000, including sojourners at hotels, boarding and

lodging houses, and emigrants temporarily stopping in

town; expended for amusements, theatres, operas and

shows about \$7,000,000 last year, and in the drinking

Mr. Dawes, of Massachusetts, recently presented to

the United States Senate a petition representing

50,000 citizens (John Welsh, Bishop Simpson, Rev. Jo

seph Cook and Wendell Phillips being among the sign-

ers), praying Congress to observe the treaties hereto-

fore made with Indian tribes, and in future to do jus-

"Back to a draft, face to the grave," was the cheer-

tice to the remnants of that people.

ful grandmotherly suggestion in old times.

places nearly \$60,000,000, the latter expenditure result ing in the arrest of 48,191 persons for intoxication.

Splendid city! grand churches ! brilliant morality!

who, until about one year since, resided in England

The fund now amounts to \$80,000.

and the price \$3,00 a year.

you stop smoking them, then?

You can tell dog-wood by its bark.

Emerson's characterization of Carlyle.

oldest of them to his chief officers of State.

Publishers and Proprietors. ISAAC B. RICH,.....BUSINESS MANAGER, LUTHER COLBY......EDITOR, JOHN W. DAY......ASSISTANT EDITOR, Aided by a large curps of able writers. THE BANNER is a first-class, eight-page Family News-paper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing A LITERARY DEPARTMENT. REPORTS OF SPIRITUAL LECTURES. ORIGINAL ESSAYS-Upon Spiritual, Philosophical and Scientific Subjects. EDITORIAL DEFARTMENT. EDITORIAL DEFARTMENT. CONTRIBUTIONS by the most talented writers in the world, etc., etc. world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

FREEI-PLATE ENGRAVINGS-FREE!

FREE 1-PLATE ENGRAVINCS-FREE 1 Until further notice. Any person sending Direct TO 'THE HANNER OF LIGHT OFFICE. No. 8 Monigomery Place, Roston, Mass., 83,00 for a year's subscription to the BANNER OF LIGHT will be entitled to UNE of the below-named heav-tiful works of art, of his or her own selection; for each ad-ditional engraving 50 cents extra: "NEAKER, MY GOD, TO 'THEE,'' size 22x23: "LIFE'S MORNING AND EVENING,'' size 22x23: "LIFE'S MORNING AND EVENING,'' size 22x23: "THE ORPHANS' RESCUE,'' size 22x28: "HOMEWARD,' an Hustration of the Bist line in Gray's Elegy, size 22x24: "FARM'TARD AT SUNSET,'' the companion-pleve to "Homeward,'' size 22x28: "THE DA WNING LIGHT,'' art enshinement of the Birthplace of Modern Spiritualism, size 20x24. In remulting by mail, a Post-Office Money-Order on Bos-

of the Birthplace of Modern Spiritualism, size 20224. In centifying by mail, a Post-Office Money-Order on Bos-ton, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & Rich. is preferable to Bank Noics. Our pairons can remit us the fractional part of a dollar in peslage stamps—ones and twos preferred. A DYENTIEENENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent in-sertion.

section. Subscriptions discontinued at the expiration of the time All for. A Specimen copies sent free.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-

plete assortment o Spiritual, Progressive, Reformatory,

and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Pechles, Henry C. Wright, Glics B. Steiblins, D. D. Howe, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Ed-monds, Prol. S. B. Brittau, Allen Putnam, Epes Sargent, W. F. Evans, Kersey Graves, A. B. Child, P. B. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emuna Hardinge Britten Miss Lizzle Doten, Mrs. Maria M. King, etc. Any Book published in England or America, not out of print, will be sent by mail or express.

49 Catalogues of Books Published and for Sale by Colby & Rich sent free:

AT Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially will be entitled to a copy of the BANNER OF LIGHT end year, provided a marked paper is forwarded to this affect.

A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART.

THE OLDEST JOURNAL IN THE WORLD DEVOTED. TO THE SPIRITUAL PHILOSOPHY. ISSUED WEEKLY At No. 9 Montgomery Place, Boston, Mass. COLBY & RICH, Peter Cooper celebrated his ninetieth birthday, on the 9th, by presenting to the trustees of the Cooper