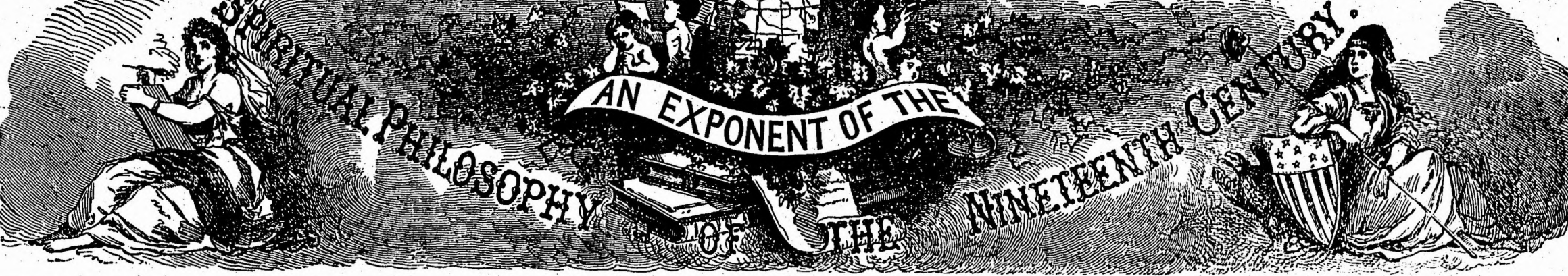


BANNER OF LIGHT.



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CONTENTS.

FIRST PAGE.—*Spiritualism Abroad*: Review of our Foreign Spiritualistic Exchanges; London Letter—A Word to Mediums.
SECOND PAGE.—George A. Fuller in Worcester. Poetry: "Summer Days are Coming." "The Reviewer": History of the Christian Religion to the Year Two Hundred. Free Thought: "Christian Spiritualism." "Once More, Heretics and Bonifacius Testimonial to Thomas Gales Foster in San Francisco."
THIRD PAGE.—Poetry: Thomas Carlyle. *Banner Correspondence*: Letters from New Hampshire, Massachusetts, New York, District of Columbia, Rhode Island, Connecticut, Indiana, Pennsylvania, Missouri, and Ohio. Spiritualist Convention at Waterbury, Vt. Verifications of Spirit Messages, etc.
FOURTH PAGE.—Spirit Messages, William Eglington in America, Medical Notes, etc.
FIFTH PAGE.—The Anniversary at Music Hall. New Advertisements, etc.
SIXTH PAGE.—*Message Department*: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer.
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Spiritualist Meetings in Boston. W. J. Cuddehe's Meetings, New York and vicinity. Brooklyn (N. Y.) Spiritual Fraternity. The Secular Press Bureau. Thirty-third Anniversary of the Advent of Modern Spiritualism, etc.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.

FRANCE.

La Chaine Magnétique and the *Journal du Magnétisme*, Paris (15th and 20th Dec.), are, as usual, full of important facts, stamping ineffaceable footprints on the sands of time—with prophetic monograms heading new pages of history—while they have as yet to contend with a surprising amount of ignorance and bigotry.

Magnetism, per se, the readers of the *Banner of Light* will say, has nothing to do with Spiritualism; still, granting this, as it is intimately allied with the progress we are making, and as its adepts are nearly all Spiritualists, it has a claim upon our special attention.

In *La Chaine*, noted above, there is a lengthy poem by Mons. Clavaire, in which occur—but in graceful lines—such expressions as these: "Each medium, according to his or her organization, has a gift bestowed, as in the times of St. Paul: one of vision, another of magnetism. Some are healers, others pierce space, revealing to mortals unknown secrets; often unconscious of the words their hands are tracing, they are the confidants of those who are no more."

A spirit taking possession of Dr. Monck, has, in the clear light, elaborated a vapor about him whence issued a female and a male form, that subsequently gradually faded away. . . . God gave to the hands of Catherine that power beneath which pain fled; also to Cogevina, influenced by the spirit of Giuffrè, who in jealousy had murdered his wife, but, after suffering horrible torments for three hundred years, had expiated his crime and worked now for the good of humanity."

Professor Francesco Guidi, of Naples, author of "*Magnetismo Animal*," has an article in *La Chaine* (under a poor portrait) in which he says, while appealing to women of delicate nerves: "Try magnetism, the medicine of nature." Appealing to writers, he remarks: "Observe that in Egypt, Greece, Rome, the progress of civilization was in accord with the development and the propagation of magnetism and of *faits d'intuition*, and which disappeared from great cities at their decadence. . . . Learned ecclesiastics believed in magnetism—Lacordaire, Lamennais, Chatelet, Loubert, Vorme, Goussier, the Archbishop of Dublin—for the practice of its force was in antiquity a sacred ministrations, confined to the priesthood. . . . And one to-day should not attribute to the devil or the spirits natural phenomena. . . . Nature offers a universal means of healing. . . . One in using this power should have a pure heart, unlimited charity and an unfaltering devotion."

A list of quite a number of remarkable cures by animal magnetism is also given in this number, the longest time taken being four months; the shortest, eight days.

The *Journal du Magnétisme*, founded by the Baron du Potet, whose name will be revered through all the ages to come, could be translated entire, I am quite sure, to the satisfaction of the subscribers to the *Banner*; but space for this flight is only as one feather to the broad wing of the eagle. The Baron says, as quoted by Mons. Cazeuville in his "Celebrated Men," "There is around us, in space, an agent which differs from all the known forces, (having little analogy with the forces, *mortes*, the science of the schools has discovered), but which furnishes the elements of our life," &c. Perhaps the "Light," as regarded by Dr. Pancoast, "But all is re-found to-day," continues the Baron in his "*Magie Dévoilée*." Mons. Cazeuville adds: "Ignorance is the sole cause of man's abandonment of that which, of all things, is the most pure, the grandest in immensity!" . . . But he thinks that when "man has liberated himself from the grossness of his humiliating passions, he will discover the necessity of lifting his spirit and his heart toward this light which is life itself"—LIGHT. After several pages devoted to an elucidation of what the Baron has to say, M. Cazeuville quotes the following from that most remarkable magazine of the age, *Mme. Blavatsky's Theosophist*: "This celebrated man is better understood in English Hindostan than in Europe; and this is not surprising, for India is the cradle of the psychological philosophy," &c. The French Journal further says: "Mons. du Potet is fully appreciated by the Theosophical Society of Bombay and by

the American psychologists, notably in Boston, the father-land of Franklin"; and I may add that the *Banner of Light* has had more to do with this fact, probably, than all the other publications in the United States. But this distinguished writer, *chef de école*, like all outposts, has been the mark of the sharpshooters. "If the Baron," says one, "is descended from the dukes of Bourgogne, it is equally proven that his name goes back to the east of Potitions," who, during the Roman domination in Gaul, were charged with the care of the sacred vessels of the Pagan temples. Being connected with the "mysteries" gave one a certain influence over the people. And further, he was born under the sign of Aries—and Roger Bacon assures us that the head of a man is submissive to the Ram—who marches at the head of the flock and is always considered as the *chief*, &c.

Under the heading of "The Beauties of Magnetism," Mons. Levasseur has a very entertaining article. He says that the magnetic fluid, invisible to the naked eye, can be seen about the nude body of a person, by the aid of a powerful microscope—as per experiment made by the writer at Woolwich Arsenal in 1876. Mons. De Puységur says: "This fluid is elementary, light, subtle, *whitish*. When emanating from a body moved vivaciously, it becomes brilliant. Invalids when magnetized draw of this, according to their needs. This fluid is diffused through all nature." . . . Mons. Levasseur, however, dislikes the term *fluid*, as if a magnetizer had several magnetic ones. And this fluid is not white, having no color. Pythagoras designates it as "*a luminous body, subtle, and delicate chariot of the soul*." It is not electricity; it has neither positive nor negative pole; does not strike violently and annihilate, but is diffused quietly and vivifies. It is incontestable, too, that through somnambulism produced by magnetism we have undeniable proofs of another existence, by its alliance with the things immaterial or spiritual: lifting sometimes the thick veil hanging before our gross mortal vision. And further: "I affirm," says Mons. L., "that the magnetic fluid is a living emanation, the vital principle itself," and then gives the following wonderful result of one of his own experiments: "In 1849 I magnetized a girl seventeen years of age, who was deaf and dumb. As soon as she was in a somnambulant state, she immediately executed what I ordered her to do, and that without opening my mouth. Afterward I had no need to put her to sleep; we comprehended one another by the sole action of the eyes, which served me to communicate to her my most secret thoughts and my will. Her name was Estelle Vallois, and she was of Swiss origin."

One writer says that anger in the look destroys the magnetic influence. *Revue Spirite*, Paris, for January, begins its twenty-fourth year with a noble and spirited résumé of what has been accomplished in the past year, more especially what has been done and is being done for the dissemination of Kardec's works, urging a union of our forces, and referring with much satisfaction to the influence of the Theosophical Society, which in India is bringing into fraternal harmony the various sects of that region.

Before the *Congress*, instituted by Mons. Guérin, *Mme. Dufau* delivered an address, that like Spiritualism itself, "crowns," as she says, "with its rays the immense edifice of human thought." She also combated Materialism with a polished blade, and referred with just pride to our adherents in the domain of science.

Several pages of the *Revue* are taken up with (a continuation of) the account, copied from the *Pioneer*, of India, of the journey to Ceylon of *Mme. Blavatsky* and other representatives of the Theosophical Society. It reads like a romance. The grand old deities of the Orient descended, it would seem, from their exalted position to do homage to the humbler representatives of their decaying faith, and to welcome the youthful vigor that is to lift it again where it will receive the golden baptism, the infinite award of Truth. "Without any pretension," says the official journal above named, "one can affirm that, since the *Évangile* of Boudha was introduced into Ceylon, there never was such an excitement among its people. Their reconnaissance toward *Mme. Blavatsky* and Col. Olcott for having dared to defend their religion from the attacks of Christianity, has been unlimited."

The disturbance that took place at Neufchâtel, in a public hall, after Mr. Donato had finished one of his successful exhibitions of the power of magnetism—some of the town officers actually taking part against him; the "Fraternal Union of the Spiritualists," at Nantes; the funeral services at Troyes, (Aube), over the remains of M. P. Pailis; the "Discourse at the tomb of Baptiste Laspeyres"; the "Disincarnation of *Mme. Bérengier*," and Mons. Valle's observations on our faculties, in a review of a work entitled "Psychological Studies," are all worthy of many words of commendation; but this notice must suffice.

SPAIN.

El Criterio Espritista, Madrid, for December, continues in the present issue Don M. Gonzalez's "Duality of the Divine Substance," an article containing many profound propositions, difficult to solve with our finite perceptions of what the Infinite may be. Following this is an "Elegy," to the memory of a noble and virtuous woman, Sr. Da. M. Garcia Lopez, who, in the enjoyment of our cheering faith, passed to the higher life Dec. 9th last. This noble tribute to an affectionate wife and mother is from the

"This refers to the two old men of Arcadia who were instructed by Hercules how to offer sacrifices to his divinity. On one occasion, Pylades failed to 'come up to time,' and so to Potitus, with his party, it was assigned to wait upon the priests as servants when sacrifices were offered on Mount Aventine. Liv. and Virg.

pen of Dr. Lopez de la Vega. Several pages are then devoted to a record, at once inspiring and humiliating, portraying the exalted character of one who has recently departed this life, but whose end was hastened by persecution, "a victim of clerical hatred," he being deprived of his position as Director of the Normal School of Lerida because of his liberal sentiments. This worthy man was Don Domingo de Miguel; and he was not only "by his merits and services the most brilliant of the Normal Professors," but he was the author of about a dozen works on agriculture and education. *El Criterio* should be grateful to D. Amigó y Poller for his able and manly defense of his friend, "who," he says, "has descended to the sepulchre without abdicating any of his spiritualistic predilections, his beliefs *espiritistas*." Dna. Amalia Domingo y Soler, whose sad physical condition is attracting much sympathy, contributes also to this number of the *Criterio* one of her characteristic articles; while the "Estrela" from the spirit-realm dictates words that float like music over "our momentary mundane struggle for an eternity of glory." Having faith in God, belief in his justice, love for Him and our neighbor, being good, in fact, . . . we shall at last, she says, join her in realms of bliss.

La Luz del Porvenir, Barcelona. I have in hand five numbers of this charming little paper, every page of which is aglow with the purest and loftiest sentiments of our faith; sentiments and truths, historic facts and poetic imageries, such as Mlle. Candida Sanz and *Mme. Soler* cannot fail to well ennoble: "The dead live; I know it positively," says one; "and were it not for our philosophy *espiritista*, the bright scintillation of its light *purissimo*, which the inspired Kardec has so well shown to the people of the present age, many are there who would still be living in darkness." . . . And "*True Spiritualism*, the *Verdadero espiritista*, it may be said, is the loving child of this planet; and what greater felicity can we have in this dreary desert of ours than the tranquility of soul it brings? Oh! A thousand thanks we can offer to Providence, those who know this doctrine!"

"Creeris en Dios admirais su gloria!"

"Spiritualism is science for the wise, light for the unlearned, tranquility for the afflicted." . . . "There are three classes of people worthy of our contempt: the proud poor, the dishonest rich, the blockhead aged;" for wisdom should grow with each gray hair; a mean rich man can harvest but few of the smiles of heaven; while pride, with any one, shows the direst poverty of understanding.

The protection of birds is demanded by *La Luz*—"those innocent little creatures whose melodious voices salute the dawning of each new day, who are an enchantment to our forests, our gardens, and of vast value to the agriculturist; yet they are the victims of our cruelty and persecution." Quoted number are then enumerated, which, in different countries, in China, India, on the banks of the Nile, &c., are recognized as eminently serviceable.

Soledad Manero de Ferrer is a new contributor to the journal in hand, and is powerfully radical—saying: "Man, and nothing more than man, has formed all religions, as has been shown by more than one *seant* who has studied the histories of Brahminism, of the Vedas, the Bible . . . and all such works. Now we have another revelation (Spiritualism), but without mystery; all can be understood by the most mediocre intelligence. But the clergy condemn its manifestations as the work of the devil, believing that the devil comes preaching against himself. This devil, however, this imaginary entity that has given so much money to the Church, finishes his reign in the light of reason and science." . . . The early compulsory education of children is dwelt upon with much acumen by Mlle. Sanz; and verily if there be, in view of our future well-being, temperance, honesty, &c., any one theme our orators or statesmen should dwell upon, insist upon, it is universal compulsory education.

ITALY.

The *Annali Dello Spirittismo*, of Turin, begins with the present January number its eighteenth year of existence. Ever dignified, enlightened, charitable, it must have infused into the higher walks of life of "the land of song" an amount of liberal sentiment, the potency of angelic visitations, that will be an abiding blessing. Its last article in the January number, taken from the *Leipziger Tageblatt*, I will briefly notice first. It is one of many of the like I have had occasion to record: "In Werdan (near Zwickau), Saxony, a Mr. Roth, a coal-merchant, resides. One evening, in the latter part of July last, his house began to be pelted with stones. It was at first thought to be the work of vindictive boys, though the missiles came with great force, as if from some machine. As these continued, a tree in the garden was removed and the windows of the dwelling were covered with a wire netting; but the stones passed through the netting as if it had been of pasteboard. A large crowd gathered about the premises, and the utmost scrutiny was given to the phenomenon, which rather increased than diminished, in spite of the watchers. Yesterday more than a dozen stones were found. The police put in motion the whole of its force, and hoped, by supreme effort, to discover the author of the mischief." The editor of the *Annali* remarks, probably with a smile in his sleeve: "They will of course find out!"

Under "Facts Through Diverse Mediums," a number of events are recorded, like the following: Dr. Cordero was aroused in the middle of the night by a person who announced that in a dream he had seen his brother, attacked by contrabandists, fall at the gate of S. Francesco, and that he found him there. Though the dreamer

was quieted for the time, he nevertheless found, in the morning, his brother, "guardian of the finances," as his dream had foretold. In 1866, a Professor of the University of Parma, being at a distance, asked the guardian of the circle if he could communicate with a certain Carlo Simonazzi. "Yes, if invoked," was the reply. Presently: "I am Carlo S., write." The proof came, not from the one sought but from another of the same name who had recently died at Parma. On another occasion the table-tipping said: "I am Petrus Pontius, Master of Music in the Basilica Cathedral." It was given in Latin, which he said was the language of his time; that if further information concerning him was wanted, it could be found by consulting the records of the Canonico del Duomo, or "The History of Illustrious Men of Parma, by Padre Affò," given also in Latin. Everything stated was found to be correct when the proper search was afterward made. Such proofs of immortality, says the writer, come from a simple tipping-table. Sig. N. Marengi states also that he found a piece of paper with "direct writing" upon it in a book he had been reading the previous evening, and in which he had left neither paper nor writing. Sig. Nicifero Filadeo gives a lengthy notice in the *Annali* of Mons. Camille Flammarion's "God in Nature," which every one who reads French should peruse.

BELGIUM.

Le Messager, of Liege, of Jan. 15th, has been received. From its many attractive communications I will make some brief extracts: "Of the ministers of God," says a "co-laborer"—and he writes as one who has received much of the supreme light—"those who do good are really the men of God; those who secretly distribute benefits, approach nearer and nearer to the God of nature; no ceremonies, pompous, and often devoid of sense, are needed; and in the secret, absolute of the conscience, the good find a precious initiation that transforms them into new men. By degrees, by degrees, as the Masons would say, they acquire a knowledge, always more clear, more profound, of the essence of the divinity; and have a joy inexpressible when in communion with the good spirits God has sent. To the adversaries of our spiritual ideas death is a defeat; at least they approach with trembling an unknown land. For the adepts of our new philosophy it is a *renaissance*, and a price for accomplished work. And what is there absurd and Satanic in all this? Is it absurd to love our neighbor? Is it diabolical to do to others as we would have them do to us? No; this teaching so resembles that of Christ it can be no other. The clergy actually condemn Jesus himself in Spiritualism; they condemn him in the devoted spirits sent by himself to reestablish the truth; condemn him in the mediums whose duty it is to serve him as interpreters."

After an article on "God and Creation"—in which Mons. René Caillé comments M. Flammarion's astronomical works, his "God in Nature" having been crowned by the French Academy—Dr. Wahn begins (what is probably the first of a series upon the subject), his "Spiritualism in Antiquity," in which he already declares that Spiritualism is evidently the outcome of all the religions that have preceded it. He wishes at first, however, to correct a quite universal idea in the Orient, that the primitive Hindus bore the name of *Argas* or *Argens*. He puts much faith in the writings of Mons. Jacollot, "the learned magistrate who, during long years, has been president of the tribunal of Chandernagor, of Pondichery, etc., and who consecrated all his leisure time to the study of *Sanskrit* and the *Tamoul*; and who, above all, neglected no opportunity to associate (*selier*) with the learned Hindus and the most influential Brahmins of the jagodas." . . . And among others, in support of his statements, "Mons. Jacollot cites the opinions of M. Cicé, the learned Orientalist of Pondichery, who speaks Sanskrit, and eight or ten dialects of India, and who has consecrated thirty years of his life to a study of the past history of this country." This scholar says that "the religious beliefs of the primitive epochs of the *Vedas* cannot be studied nor comprehended except in India itself; poetry and gross legends have too much disfigured them; there are many manuscripts to be translated, monuments to be interrogated," etc. Mons. J. adds, "that in this ancient land, humanity rose to the highest regions of philosophical criticism and the free exercise of reason, but the altar has quenched it; the people were grand, were ennobled by their morality, their civilization, their laws, but the priests dug the tomb of the nation of which only a shadow now survives." He further shows that as we return to the source, we find in India all the poetic and religious traditions of ancient and modern peoples—the religion of Zoroaster, and that of the Egyptians; the mysteries of Eleusis and of the priestess of Vesta; the biblical Genesis and the prophets; the *morale* of Pythagoras, and the teachings of the philosopher of Bethlehem."

In 1867, at the *Atheneum* in Paris, "M. Chane proved, by citations from the books *des Brahmanes*, which date back to the year 15,001 before our era, 'that the principle of universal unity appeared in all its purity in the literary monuments that remain to us of a civilization long anterior to the time of Moses.'" Dr. Wahn further states that 7000 years B. C. *Manou-Vena* (Manes) colonized Egypt with a company of Hindus. Having been conquered at home he fled to the *Masra*, the Nile. The last date above cited has been established by Mons. Rodier in his "*Antiquité des Races Humaines*," Paris, 1862.

SOUTH AMERICA.

The *Revista Espritista*, of Montevideo, for

"I am glad to learn this, for I have heard his works traduced by a Christian, and so I became prejudiced against them."

December, opens with an editorial on the distribution of our literature, our periodicals in particular, which forms a basis for some general remarks on our fraternal relations to each other and to the Master. This is followed by the Angel Guardian's "Spiritualistic Dissertation," which says, "Pray, brothers, lift up to the Father the desires of your hearts, humbly, lovingly. Pray for your brethren while you deplore the errors that are destroying their souls, indulging the folly of ambition, the love of wealth, while heedless of the tears of the unfortunate. Pray while the seeds of good you have sown are ripening for your glorification." These are but scanty phrases from several columns of warm, generous sentiments. Then comes "The Priesthood of the Future," (taken from *la Revolucion*, of Alentejo), which has all the enthusiasm of Donna Soler's pen, which has produced it, and from which a few words: "When the multitude, brutalized by ignorance, begin to feel the fever of progress, they will exclaim: 'When we are free we shall have no priests, no powers to obey, but we shall be equal, and there will be no rich, no poor.' This has been the cry of agitators of all epochs—'Let us have no priests!' still good priests are necessary." *Mme. Soler* has evidently written in view of the lack of common schools, like ours, in Spain; in view of the general morality of priest and people in Spain, Cuba, Mexico, and in view of that true spiritual exaltation our new faith demands. "Ignorance," says our authoress, "is the sole cause of this widespread degradation. The children of progress are coming to found, on a solid basis, the *association universal*."

MISCELLANEOUS.

The *Rothengarten* (*The Redden*), published in Litchfield, Minn., for fifty cents a year, is designed for the Swiss. It advances some new ideas respecting government, such as the abolition of Congress, the presidency, and all high salaried offices, and desires to have the laws made by a more direct vote of the people. It advocates women's rights especially, and very properly where the cause of temperance is concerned. This little sapling of new endeavor may become a sturdy tree. New thought is worth thinking about.

Die Weltbühne, a Parisian-Dutch paper, edited by Dr. H. J. Steiger, is an interesting publication of a secular stamp, and can be had in New York of Mr. Steiger, for two francs and fifty centimes.

Licht, mein Licht. Several numbers, up to Jan. 23d, of this valuable German paper are before me, and merit careful recognition. No one of our Spiritualistic journals is more worthy, it seems to me, of patronage. In typography, in original articles, in selections, in its correspondence, it is highly to be commended. It is published in Paris, 41 Rue de Trévise, for eight marks, fl. 4.00, but can be had in all the large cities. Though in the German language it has the Roman type. The present issues contain the "Spiritual Catechism," by H. J. de Turk, which has been highly praised in Belgium and elsewhere; "Tolerance of the Theosophists," in which *Mme. Blavatsky* is quoted; also a lengthy article on "The First Year of Theosophism"; "The Theory of Pre-existence," and much else that would entertain readers of German.

Op de Grenzen van Twee Werelden, &c., is another handsome brochure, by *Mme. Elize Van Calcar*. After an introduction in which are cited the great religious teachers that are prominent marks in the world's history, about thirty pages are given to "Calvin in the Spirit-world."

The *Constancia*, of Buenos Ayres, for December, just received, will have further notice in my next review.

LONDON LETTER—A WORD TO MEDIUMS.

To the Editor of the Banner of Light:

In a recent letter on the case of Mrs. Fletcher, published in the *Banner of Light*, mention was made of the faithfulness to duty which influenced this medium to return to London to face perhaps the greatest ordeal any Spiritualist has ever had to encounter. Mrs. Fletcher relied on her spirit-friends for support and strength in the hour of trial, just as she relied on them to give tests and directions in the quiet of her own home, and she has been rewarded. No greater proof of spirit-power than her own condition could be given, or perhaps even desired, by any of us. After crossing the Atlantic during seven days of a gale so heavy that it threatened danger to the vessel, and was the subject of comment in the English newspapers, she arrived at Glasgow, not to return to the home where her friends were longing for her presence, but to fall into the hands of the police. She was arrested at half-past five in the evening, and conveyed to the prison, and in that place she quietly dined and wrote her letters until two o'clock. There she remained until December 2d, when she was brought to London, and an hour after her arrival I had in my hands the ball of worsted and the knitting which showed she had been employed at her customary work even on that dreadful voyage. I have never been so touched by the sight of an article belonging to any living person in my life. It was eloquent of a steady purpose, a firm resolve to go on just the same, whatever the day might bring at its close, which reminded me of John Ridley of old, who chose not to recant, and who smiled and cheered his friend as they went together to the stake. Weeks before I had told Mrs. Fletcher she was threatened with arrest, and, looking on the piece of work committed to my care, I could well realize how its owner was able to write, "I shall come all the same." I have kept the newspaper in which it was wrapped, and I should like to have kept that worsted ball, too, to show to

Spiritualists who very much want to learn the silent lesson it conveys.

There have been hours when Mrs. Fletcher has felt the human depression, the physical weakness and weariness which were inevitable, but not for a moment has her spirit flinched or faltered. When I met her at Bow-street, the following morning I put my hand on her shoulder, and exclaimed, "You are the bravest woman in England!" She answered, "Oh, I feel triumphant, for this is the cause of Spiritualism!" And she was right. So it has proved to be.

The last hearing, on Jan. 28th, has brought that question of questions, man's immortality, once more to the front. Maddocks's account of the mock séance now calls for witnesses to the great truth. When asked by the magistrate whether he thought Mr. Crookes would have been deceived, this honorable house-decorator, who states that he personated a spirit, replied with the unconscious egotism of a supreme ignorance, that no doubt, he would. And Mr. Fletcher, whose clairvoyance has dated from his birth, and whose mediumship has brought tears to the eyes of scores of men and women, and conviction to hundreds, who have given proofs of his power in public and in private, and who has done and is doing his work with a bravery only an honest man could command, was accused of throwing, for the purpose of fraud, twopenny flowers upon a table! And Mrs. Fletcher, who used to see the spirit of her baby-brother when a little child, had to hear it all and be silent. Even the magistrate seemed disgusted with the performance, but so-called Spiritualists sat calmly by, and seemed to enjoy—especially the of the prosecution—the ridicule of their religion.

Mrs. Hart Davies, with a callous countenance, heard messages read which, at least, she had once believed were from her mother—messages that were reported about with jests in the mouths of habitués of the police court. The shame, the disgrace, the suffering, fell upon the medium in the dock. And yet she alone, like Abdiel, was "faithful found amid immovable faithless." Her innocent trust in Mrs. Hart-Davies as a friend might have pleaded for her in some of those letters. Her innocence, her courage, her trust in the spirit-world keep her calm through it all. The very officials at Bow-street have shown a kindness which the stony hearts of some London Spiritualists do not possess.

Why do I tell this little story of Mrs. Fletcher's return to your readers? Is it to make an appeal to them, to ask them to send their help here, so that justice be done? No! God will send his angels at the appointed hour, and they will come, as they did to Peter, though they be instruments in human form. I wish to inspire mediums with the thought that nothing on earth stands between them and a sure and certain victory but the lack of their own fidelity to their cause. We want the martyr-spirit. When a medium is ready to demonstrate the facts of spirit existence in a pleasant drawing-room, surrounded by friends and smiles and appreciation, and to go straight from there, if need be, to meet coldness, ingratitude, worldly disgrace and three months in prison—the reward of the more use of the finest mediumship in the world in England, and the ready instrument of torture for him in the hands of any man, be he bigot, skeptic or personal enemy—then we shall conquer the tide will turn.

At no time more than now does Mrs. Fletcher owe to speak to Spiritualists and to mediums, and to tell them that great gifts demand deeds that are worthy of them. But if she cannot do this, her story does, and in the solitude of my rooms here, in a quiet London square, I write to tell the Spiritualists and the mediums across the water what one medium is bearing for the sake of truth here in England. When I looked through the grating of the prison cell at Clerkewell, and saw the face of Mrs. Fletcher within, my heart sank for a space, and I said, "Would it not have been better if I had gone to Boston, and we had worked there?" "No," she said, "it is best as it is."

This is "the faith which moves mountains." This is the power which will shame skepticism. And little "bewdrip" came on the following night (the 6th), to tell her she would be set free. We have the letters. And the next day we brought her home.

Believe me, sir, Yours faithfully,
SUSAN E. GAY,
25 Torrington Square, London, Feb. 5th, 1881.

George A. Fuller in Worcester.

To the Editor of the Banner of Light:
This gentleman lectured in St. George's Hall, Worcester, Mass., Feb. 27th, at 2 and 7 p. m. The audiences were quite large; and in the evening the seats were all filled, and many persons stood through the entire service, which was quite lengthy.

In the afternoon, Mr. Fuller answered the question, "What is Inspiration?" in an elaborate discourse, summing up by stating that it was an infusing from the Infinite Sea of Love and Truth.

In the evening he chose for his subject, "The Rational Worship of God." He commenced by stating that participation in worship was as natural for man as it was for him to breathe. In the early ages it was a spontaneous act, a perpetual psalm of praise in unison with Nature's myriad voices rising from the altar of the soul upward toward a loving Father. As the world naturally turns toward the sun that it may receive the baptism of the life-giving rays of sunlight, so have our souls turned toward the great central sun of the universe, that they might receive the soul-nourishing love falling like the dew of evening from the Infinite Over-Soul.

The natural worship of the soul has been perverted and turned to its legitimate channel by priests who have sought to traffic in man's aspirations and ceaseless longings after a knowledge of the Infinite. They have devised rituals, prescribed rules of worship, and invented sacred books, and have ever sought by these means to enslave humanity. They have opposed educational institutions and have waged a perpetual war with science. Reformers have ever been contending for their rights, and converted from living representatives of the Infinite God into abject slaves—the servile menials of a horde of lazy and worthless self-styled devotees at the shrine of superstition.

We have enemies of the work which he is doing here. We want and need the religion of humanity, and a church without a priesthood. We have had far too much of creeds and dogmas, and now we want simply the truth, and unlimited freedom to ransack the universe. Faith and candles, bell and books, have been prominently associated with the worship of God in Christian churches. God has been treated by the majority of churches as if he was a spoiled child, and loved thus and shown far more than he is worthy. It seems to me advisable for Spiritualists to introduce a more rational system of worship into the world, and have we not already done much in that direction, by the introduction of more rational and consistent religious ideas?

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Written for the Banner of Light. "SUMMER DAYS ARE COMING."

BY M. T. SHELHAMER.

One cold, chilly day in midwinter, little Charlie, who was playing in the snow in the yard, espied a strange lad—the son of a new neighbor. Wishing to become acquainted, yet scarcely knowing how, and rather shy, the child approached the stranger, and, after much hesitation, said: "Summer days are coming!"

What childlike faith, what perfect trust
That to the eye discloses,
Amid the frost of winter snows,
The hue of summer roses!
What precious hope of coming days
That, in the north wind chilly,
Can feel the balmy breath of spring,
And scent the fragrant lily!

Oh, ye who fear the chilling blasts
And storms of wild December,
Who shrink beneath its frosts and snows,
This golden truth remember:
That though the earth is cold and damp,
And robed in hues of sadness,
That light and warmth will surely come,
And thrill all life with gladness!

Oh, ye who tread the thorny paths
Of want and woe and sorrow,
Remember that, though dark to-day,
There comes a bright to-morrow,
When ye shall find the better way
That leads to life eternal,
Where all shall bask within the light
And love of Heaven's sun.

Oh, ye whose lives are dark and drear,
And spent in bitter weeping,
Your hopes are neither lost nor dead,
But only sweetly sleeping!
Though you have fallen into gloom,
So weary with your roaming,
Fear not, your hopes again shall bloom,
For "summer days are coming!"

Oh, ye whose lot is hard and drear,
We pray you cease repining!
For soon the clouds will disappear
And show their silver lining,
Above the din of wintry strife
We hear the mighty humming
Of joys and blessings on their way—
Yes, summer days are coming!

Oh, summer days! when earth is clad
In robes of gorgeous splendor;
When birds and waters, woods and vales,
Chant praises sweet and tender!
Oh, summer days! when souls made free
From want and woe and sadness,
Will grandly blossom into life,
In love and joy and gladness!

They come with healing on their wings,
With every joy and pleasure,
To fill each cup of human bliss
With full and perfect measure.
Above the din of wintry strife
We hear the mighty humming
Of joys and blessings on their way,
Ay, "summer days are coming!"

The Reviewer.

HISTORY OF THE CHRISTIAN RELIGION TO THE YEAR TWO HUNDRED. By Charles B. Waite, A. M. Second Edition. N. Y. and Chicago: C. B. Waite & Co., Thomas J. Whitehead & Co., agents for New England, 5 Court Square, Room 9, Boston.

Perhaps no literary effort could be more difficult of accomplishment than the one undertaken by the author of this book. It was one attended with almost insurmountable obstacles, since the field of labor was in an age remote, and little remained of the records of the time that could be relied upon as authentic. He was forced to exhumate the truths of history he displays from beneath huge pyramids of misinterpretations and false statements, some of them possibly honestly made, but the great majority undoubtedly concocted for selfish purposes, to sustain erroneous views, and to forge fetters of political and priestly tyranny with which to enslave the bodies and souls of men.

Even a cursory glance at these pages will serve to impress one that the task, though envolved with difficulties, has been wrought with extreme fidelity to critical research, loyalty to truth and remarkable success. The succinct manner in which the statements are made, and the facts and opinions related, will not fail to be noticed and commended by all. Everything is told in as few words as possible with due regard to a clear understanding of the subject; and the result is, the reader who has had little if any familiarity with such works, can as readily comprehend the meaning intended to be conveyed as he who has made them a life-long study.

A complete history of the origin and nature of all the gospels is given; not merely the four that, by decree of men, have become canonical and are accepted by the Church as "the divine and only revealed word of God," but also those called apocryphal, the entire collection numbering upwards of forty. Of the apocryphal, three of the most famous now extant are critically compared with the canonical for the purpose of determining which were first written, and is the first time such a comparison has been made. The extracts are given in parallel columns, so that any reader can make the comparison, an opportunity never before given to the public to form their own judgment in a matter of so great importance as related to the dogmas of the Church.

The gospels of the first century are lost, and of those in circulation in the second century only three can be traced back to the times of the apostles. These were the "Gospel of Paul," the "Recollections of Peter," and the "Oracles" or "Sayings of Christ." In the early part of the second century Marcion was born, and became the great heresiarch of that period. He compiled and published the first New Testament (A. D. 145). It was in Greek, and did not contain the Acts of the Apostles, the Book of Revelations, nor the Epistles to Timothy, Titus, and to the Hebrews; but consisted solely of "The Gospel" and "The Apostolicon." The latter comprised ten of Paul's Epistles, as follows: Galatians, I. and II. Corinthians, Romans, omitting the fifteenth and sixteenth chapters, I. and II. Thessalonians, Ephesians, Colossians, Philimon and Philippians. The former, for which Marcion claimed the authority of Paul, and known as "The Gospel of Marcion," is reproduced from the writings of the fathers, principally from the Greek of Epiphanius, and given in this book, it being the first time, so far as the author is aware, the attempt to do so has been made in this country. This gospel appeared prior to the Gospel of Luke; and a comparison of the text of Marcion with the text of Luke, as the two are here presented in parallel columns, will lead one to conclude that the latter was formed by taking the gospel of Marcion, and making numerous interpolations and emendations. Marcion is said to be more simple and natural than Luke, not only in mode of expression, but in order of arrangement. The incident of Jesus and the sinful woman (Luke vii: 36-50), related by Marcion in sixteen Greek words as a parabolical illustration of grief, is spun out to three times that length by Luke, and stated as an actual fact. Those who have dwelt largely upon what they have termed the wonderful simplicity of biblical expression, would do well to read this gospel of Marcion, and learn that in one particular at least, if not more, the apocryphal exceeds the canonical Scriptures. If, as is evident, Luke plagiarized from Marcion, and Mark when he wrote his Gospel had before him the Gospel of Luke, as was the opinion of Griesbach, the Gospel of Marcion is the original Scripture, and, though expunged from the Bible, is more worthy of a place there, and of being accepted and read with love and veneration as the revealed word and will of God, than much that is therein.

Marcion preached his doctrines for twenty years, and his followers were in every nation of the world. He rejected the Old Testament, considering it of no value since the advent of Christ. The Creator described in the Old Testament was different from the God of the New, and inferior to him. He denied the resurrection of the body, was a follower of Paul, and accused the other apostles of having perverted the gospel doctrines.

An account is given of nearly one hundred Christian writers of the first and second centuries, great care

being taken to establish correctly the chronological position of each. Passages from their writings, such as indicate most clearly their views, are also given, together with brief notices of their works.

The time of which this volume takes special cognizance is divided into six periods, during the second of which, A. D. 80 to A. D. 120, is included the "Age of Miracles," the history of which will prove of interest to Spiritualists as a means of comparing the manifestations of unseen intelligences in our time with similar events of the days immediately following the introduction of Christianity.

Apollonius Tyanensis was the most remarkable character of that period, and witnessed the reign of a dozen Roman emperors. Before his birth, Proteus, an Egyptian god, appeared to his mother and announced that he was to be incarnated in the coming child. Following directions given her in a dream, she went to a meadow to gather flowers. While there a flock of swans formed a chorus around her, and, clapping their wings, sung in unison. While they were thus engaged, and the air was being fanned by a gentle zephyr, Apollonius was born. In his youth he was a marvel of mental power and personal beauty, and found his greatest happiness in conversations with the disciples of Plato, Chrysippus and Aristotle. He ate nothing that had life, lived on fruits and the products of the earth; was an enthusiastic admirer and follower of Pythagoras, and as such maintained silence for five years. Whenever he went he reformed religious worship and performed wonderful acts. At feasts he astonished the guests by causing bread, fruits, vegetables and various dainties to appear at his bidding. Statues became animated with life, and bronze figures advanced from their pedestals, took the position and performed the labors of servants. By the exercise of the same power dematerialization occurred; gold and silver vessels, with their contents, disappeared; even the attendants vanished in an instant from sight.

At Rome, Apollonius was accused of treason. Brought to examination, the accuser came forward, unfolded his roll on which the accusation had been written, and was astounded to find it a perfect blank. Meeting a funeral procession he said to the attendants, "Set down the bier, and I will dry up the tears you are shedding for the dead." He touched the young woman, uttered a few words, and the dead came to life. Being at Smyrna, a plague raged at Ephesus, and he was called thither. "The journey must not be delayed," he said; and had no sooner spoken the words than he was at Ephesus.

When nearly one hundred years old, he was brought before the Emperor at Rome, accused of being an enchanter. He was taken to prison. While there he was asked when he would be at liberty? "To-morrow," it depends on the judge; this instant, if it depends on myself." Saying this, he drew his leg out of the fetters, and said, "You see the liberty I enjoy." He then replaced it in the fetters.

At the tribunal he was asked: "Why do men call you a god?"

"Because," said he, "every man that is good is entitled to the appellation."

"How could you foretell the plague at Ephesus?"

He replied: "By living on a lighter diet than other men."

His answers to these and other questions by his accusers exhibited such strength that the Emperor was much affected, and declared him acquitted of crime; but said he should detain him in order to hold a private conversation. He replied: "You can detain my body, but not my soul; and I will add, not even my body." Having uttered these words he vanished from the tribunal, and that same day met his friends at Puteoli, three days' journey from Rome.

The writings of Apollonius show him to have been a man of learning, with a consummate knowledge of human nature, imbued with noble sentiments and the principles of a profound philosophy. In an epistle to Valerius he says:

"There is no death of anything except in appearance; and so, also, there is no birth of anything except in appearance. That which passes over from essence into nature seems to be birth, and what passes over from nature into essence seems, in like manner, to be death; though nothing really is originated, and nothing ever perishes; but only by changes into light, and now vanishes. It appears by reason of the density of matter, and disappears by reason of the density of matter; but is always the same, differing only in motion and condition."

The highest tribute paid to Apollonius was by the Emperor Titus. The philosopher having written him, soon after his accession, counseling moderation in his government, Titus replied:

"In my own name and in the name of my country I give you thanks, and will be mindful of those things. I have, indeed, taken Jerusalem, but you have captured me."

The wonderful things done by Apollonius, thought to be miraculous, the source and producing cause of which Modern Spiritualism clearly reveals, were extensively believed in. In the second century, and hundreds of years subsequent; and by Christians as well as others. Simon Magus was another prominent miracle-worker of the second century, and no one denied his power. Even Christians were forced to admit that he performed miracles. Allusion is made to him in the Acts of the Apostles, vii: 9-10. His fame was world-wide, his followers in every nation, and in Rome a statue was erected in his honor. He had frequent contests with Peter, what we in this day would call "miracle-matches," in order to determine which had the greater power. It is stated in "The Acts of Peter and Paul" that Simon made a brazen serpent to move, stone statues to laugh, and himself to rise in the air; to which is added: "As a set-off to this, Peter healed the sick by a word, caused the blind to see, &c." Simon, being brought before Nero, changed his form: suddenly he became a child, then an old man; at other times a young man. "And Nero, beholding this, supposed him to be the Son of God."

In "Recognitions," a Petrine work of the early ages, an account is given of a public discussion between Peter and Simon Magus, which is reproduced in this volume.

Accounts of many other miracle-workers are given, showing most conclusively that the power by which they wrought was not confined to any one or to any number of persons, as the Christian world teaches, but that mediumistic gifts were then, as now, possessed by many. Statements quoted from the writers of the first two centuries of what took place will severely tax the credulity of the most credulous to believe, even in this era of marvels. Many of those accounts may be greatly exaggerated, but it is not reasonable to suppose that they are all sheer fabrications, with not a moiety of truth for their foundation; far less so with the revelations made to men since the advent of Modern Spiritualism. Some idea of the thoroughness with which every subject is dealt with in this volume may be formed when we state that in the index there are two hundred and thirteen references to passages relating to "Jesus Christ"; from which, also, it may be justly inferred that what is given must be of great value to those seeking information that will enable them to determine whether Jesus was "Man, Myth, or God." "The Origin and History of Christian Doctrines," also "The Origin and Establishment of the Authority of the Church of Rome over other Churches," are fully shown, and much light thrown upon many obscure and disputed questions. In a word, it is impossible for us, without far exceeding the limits prescribed for this article, to render full justice to this very instructive book; but we think enough has been said to convince our readers that it is one of more than ordinary interest, and a desirable acquisition to the literature of this progressive age.

To the Liberal Public.

DEAR FRIENDS—I owe you the profound gratitude of my heart for the interest many of you have taken in my utterances since I left the service of Theology. I have been too much occupied in the struggle of life to answer all the personal letters that have come to me. Let me thank you for your words of cheer, admiration, and earnest sympathy. I desire to spend the balance of my days in working for the perfect enfranchisement of the human mind. I have undertaken to deliver a regular weekly lecture in Faneuil Hall, Boston. I should like, as far as possible, to have you all members of my parish. Will you join it?

My plan to allow you to do this is to publish my lectures in regular weekly numbers. I cannot, however, do this until I have subscribers enough to pay the printer's bill. Will you will take a weekly copy of my lectures, at one dollar a year, please send me a postal card to that effect? The money can be sent as soon as convenient on the receipt of the first lecture. If every one who reads this notice will immediately become a subscriber, I shall be most very happy. Yours for liberty and truth, GEORGE CHAFFIN, Address—No. 3 Union Park, Boston, Mass.

Free Thought.

"CHRISTIAN SPIRITUALISM" ONCE MORE.

To the Editor of the Banner of Light:

Knowing your predilection in favor of free speech, and believing that you are a true friend to the sacred cause of rational Spiritualism, I offer you for publication a few thoughts by way of partial response to an article in the *Banner* of the 8th Jan., on "Christian Spiritualism," by W. E. Coleman. Were I to indulge in my feelings of friendship toward a dear friend whom Mr. Coleman has mercilessly attacked, I fear that I might be induced to say bitter things in reference to this "accuser of the brethren"; but I will try to curb my righteous indignation at such an utterly uncalled-for attack upon one whom I love, revere, admire and almost adore, and confine myself to a reply to some of his unjust assertions respecting my dearly beloved and best friend, the honest, unpretending, loving and highly intellectual Jesus of Nazareth. It is stated in the papers that our government has recently appointed a commission to examine certain classes in reference to their visual organs, and this commission has reported that quite a number of those examined prove to be color-blind. Now it seems to me that our denunciatory friend would come under this head if examined by experts in reference to his moral eye-sight. He is color-blind on moral subjects, and therefore is only to be pitied for his blindness. Jesus and his religion, I have asked many infidels if they did not recognize the beauty of Christ's moral teachings, and almost invariably they have replied affirmatively. Even "Bob Ingersoll," in this city, publicly endorsed the greater part of Christ's teachings in the "Sermon on the Mount." Rousseau, Voltaire, Hume, Bollingbroke, Thomas Paine and other noted unbelievers, always alluded to Jesus as a brilliant reformer and teacher of glorious truths. Renan, in his inimitable "Life of Jesus," indulges in the most splendid panegyrics of Jesus, and no one can peruse his thrilling work without having his appreciation of Jesus wonderfully increased. Theodore Parker entertained the most exalted opinions of Jesus, and declared that he was eighteen hundred years in advance of the age in which he lived, and the most exalted teacher the world has ever seen. But infidels are not alone in approving of Jesus. The Jews, who do not receive him as their Messiah, still acknowledge his greatness as a man, and do not endorse the error of their ancestors, in slaying him. Mohammedans also give him a high place in the rank of divine messengers, second to none but Mohammed. Heathen writers eulogize him in the highest terms. So great a man as Napoleon Bonaparte, on his death-bed, pronounced one of the finest encomiums on Jesus that I have ever read. Nine-tenths, if not nineteen-twentieths, of the great and good men of the world who have lived since his advent unite in endorsing him as one of the greatest lights ever vouchsafed to this darkened race by the central sun of the universe, our Father and Mother God.

And why should our misguided friend indulge in such feelings toward Jesus? Did he not sacrifice his life for others? Does history furnish us with the record of a purer and better man than this maligned "young Hebrew"? Why call his religion "a heathenish corpse," "a grisly skeleton, grinning in fiendish glee at the manifold miseries, moanings, sighs, it has heaped on helpless humanity," a "grimacing, ghastly spectre from the charnel-house of pagan folly and heathenism," and all this in the sacred name of Spiritualism? In reading this article one can hardly divine the object of the writer, whether it is to curse Spiritualism, or Christianity, or both. The writer surely cannot be a Spiritualist, unless he has been bereft of his reason by examining it, and now turns around, resolved to annihilate it, if possible. If I were to select, from the multitudinous attacks on Spiritualism during the last thirty-two years, the one best calculated to injure it, I should unhesitatingly choose this article, as far the most potent of all in such a task. If I should ever effuse of its enemies, I have read. Indeed, if what the writer asserts is true, it is the duty of every friend of his race to abjure Spiritualism, as the Orthodox assert. The *Banner of Light* has thus unconsciously furnished the Orthodox world with a stronger argument against Spiritualism than its ministers have been able to offer themselves. The value of the *Banner of Light* article plants itself in opposition to the religious instincts of nearly the whole community, and then wonders why the church will not embrace Spiritualism. I could not show valued friends the *Banner* containing the beautiful eulogies on Jesus Sargent, because this objectionable article was in the same number. If I lived in Turkey, and wanted to convert the Turks to Spiritualism, could I do it by abusing Mohammed and his religion? How much more should we show such a task? If I lived in India, and wished to spread Spiritualism, should I succeed if I raved against Buddha and his beautiful religious system? Could I convert the Jews to my views by abusing Moses? Is it any more reasonable to hope to convert the Christian world by abusing their religion and its author? Paul, when he wished to convert the Athenians, praised their religious zeal, and quoted from their favorite authors. If our object is to spread Spiritualism among so-called Christians, let us quote from their sacred writings, and show how such a plan has done the whole Bible from Genesis to Revelations, is full of Spiritualism. There is no other book in the English language so full of proofs of Spiritualism as the Bible. No matter what we may think of it in other respects, it cannot be denied that it teaches and endorses Spiritualism. Our friend ignores enlightened criticism on the Bible offered by the lights of the liberal sects, and quotes interpretations of Christ's teachings, rejected alike by them and by advanced thinkers in the Orthodox church, and advances them as his skeptical necklines, which he proceeds to put upon the necks of all Christians as their veritable symbol, and then exclaims, "What an odious sight do they present!" As well might he quote "Calvin's Institutes" as a correct exponent of Christianity, or even of Orthodoxy! Once the Universalists taught there was no punishment hereafter; but would it be right to quote from their writings forty years ago as proof of their present views?

Our friend has been imitating Rip Van Winkle in his long slumber in such a place? It is so strange that such a splendid poet as Jesus was must be denied an ordinary "poet's license" in his declarations. Renan shows that the language of the days of Jesus was highly figurative and hyperbolic, and why should we insist on a strictly literal construction of the glowing imagery used by this liberal and highly imaginative speaker? Indeed, the whole Bible comes nearer being a splendid poem than anything else some portions are like Scott's novels, founded on facts, but intended to be a story, by a literal description of what really happened.

It matters not whether what Jesus uttered was new or old. The truths he taught lose none of their divinity from having been taught by previous "Sons of God." Because I teach the same doctrine that Confucius taught, is it any less true? William Lloyd Garrison was inspired of God to call this nation to repentance. Did it militate against this inspiration because Isaiah and Ezekiel, and many other prophets, taught the same truths thousands of years previously? Was it any evidence that Copernicus did not utter the truth because Pythagoras had taught the same idea hundreds of years before? How childish it is to say that "if Jesus was chosen of God to deliver certain truths, it follows that those truths had not been previously given to the world." Are not Mrs. Richmond, Mr. Colville and others chosen of God to deliver certain truths? Does it follow that if any way is original, or that any of it is? Truth was born in God's bosom, and like a swift-winged messenger of light and love it departs on its mission to the sons of men, revealing its resplendent form to all who would receive its teaching and fall in love with its beauty. It ignores time and space, at one time courting the muses of Israel, at another proposing to the philosophical Confucius, after paying its addresses to the learned Zoroaster; then holding itself up to the saint-like life and holy soul of Gautama Buddha; afterwards it hovers over the lowly manger containing the babe of Bethlehem; then it descends to all the saints who have succeeded him, and at length takes refuge in the brains of many of our modern mediums; but wherever it goes, and to whomsoever it speaks, it still retains its divine significance, enhanced in value and not deteriorated by the long journeys it has made, and unpolluted by the myriads of minds it has influenced.

In conclusion let me say that I entertain no feelings of ill will toward our friend for his unmerited attack upon the foundation of all that is holy and good in human nature, but I cordially wish that he would cast his eye upward until he obtains a glimpse of this divine goddess and opens his heart to the brooding of her celestial nature, and becomes in deed and truth a follower of him "who spake as never man spake," and was "the brightness of his Father's glory."

Yours for religious Spiritualism,
C. STEARNS,
86 Dickford street, Roxbury, Boston.

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RECEPTIONS AND BENEFICIARY TESTIMONIAL TO THOMAS GALES FORSTER IN SAN FRANCISCO.

BY WILLIAM EMMETTE COLEMAN.

To the Editor of the Banner of Light:

Monday evening, Jan. 24th, a grand farewell reception was given Thomas Gales Forster, by the Spiritualists of San Francisco, at the parlors of the well-known medium, Mrs. Seales, 1031 Market street. A large number of the leading workers and others were present, and the gathering became, indeed, a perfect ovation to our gifted brother. Poems, inspirational and normal, speeches, impromptu and written, carefully prepared papers, each in its own and progressive language, followed each other in rapid succession, until Bro. Forster and his accomplished lady were fairly deluged with the storm of compliments, congratulations and blessings showered upon them from every hand. Among the many enjoyable social gatherings of the season, which have been so plentiful of late with the San Francisco Spiritualists, none, I am agreed, could compare with this one. In verity was it a feast of reason and a flow of soul so long to be remembered. Dr. Albert Moore, who presided over the exercises of the evening.

Bro. Forster purposed leaving the city the following week, and made several efforts to that end; but each time something supervened to prevent. "The spirits won't let me leave," he remarked to me; and subsequent events proved the wisdom of his continued sojourn, and established the presence of the higher powers in this case at least. Through his having remained a week longer, he has been able to give a more extended testimonial, which also would not have been his. Through the efforts of Dr. McLennan, the noted healer, assisted by several of the other mediums and spiritual workers in our midst, a beneficiary testimonial was arranged to take place at Dr. McLennan's parlors, 114 Geary street, Tuesday evening, Feb. 8th; and upon that occasion a large number of Bro. Forster's friends, as well as those who do him honor, were present. An interesting order of exercises obtained, consisting of recitations by Misses Libbie Hill and Annie French; inspirational poems by Mrs. Seales and Mrs. Hendee; addresses by C. M. Plumb, Father Pearson, Col. Jno. A. Collins, Mrs. Mary E. Snow, Mrs. Wiggin, Mrs. Lena Clarke, W. H. Mills, J. M. Mathews, Colonel L. B. Hopkins, W. E. Coleman and others; musical selections, under control, by Mrs. Kelley, etc. Bro. Forster responded to the many warm greetings given himself and was in one of his happiest moods, relating some of his early experiences as a pioneer worker in Spiritualism.

Following this came the presentation of a purse, consisting of fifty-two dollars, to Mr. Forster, the good-will offering of the friends present—the presentation address being made by Mrs. Seales, under control of "Miss Midget," her constant spirit-guide. The money was given Bro. Forster not so much for its intrinsic value, but as a mark of the respect and admiration in which he was held by his many friends in San Francisco.

The general sentiment of the speakers during the evening was, that the lectures of Mr. Forster are the ablest and the most convincing ever delivered upon this Coast, as in my opinion they undoubtedly are. Indeed, since the dawn of the New Dispensation, in my judgment, there has been no spiritual orator anywhere on our planet whose lectures have excelled those of Mr. Forster in intrinsic worth, ability, power, and force. Their subjects, their choice of facts and truths in science, philosophy, religion; their eloquence and choice expressive diction; their able presentation of the philosophy of Spiritualism and the rationale of spirit-communion; their freedom from rant and fustian, rhapsody and "glittering generalities," ideal mysticism and transcendental obscurity—all the characteristics denoting excellence and value, serve to render his discourses preeminent in importance and grandeur. So able and cultured an exponent of our divine philosophy and religion should not be permitted to lie in idleness. Spiritualism needs such public advocates as he. Would there were a thousand Thomas Gales Forsters in America to preach the everlasting truths of the "gospel of the skies"! His lectures, though not delivered in the unconscious trance as formerly, possess advantages over those he so delivered, in being more finished and polished, and in being carefully revised, improved and augmented—the same inspired influence as of yore. Dr. E. Dayton, being manifest in their production.

A resolution was adopted at the testimonial gathering, requesting Mr. Forster to publish six to twelve of his San Francisco lectures, to which he responded that it was contemplated to publish a number of his lectures in two octavo volumes at no distant day. These volumes will certainly form a valuable addition to spiritual literature, and will form a lasting memorial of the eminent services of this gifted and noble spiritual truth teacher. It is sincerely to be hoped that Bro. Forster will not pass away from the scenes of his earthly labors without enriching spiritual literature with the sparkling gems of thought-prodigious truth imbedded in his many wisdom-laden discourses.

Bro. Forster is about departing for San Rafael, Cal. After a brief sojourn there he will probably return East.

Presidio of San Francisco, Cal.

REMEDY FOR A COLD.—A medical authority says when you get chilly all over and away into your bones, and begin to sniffle and almost struggle for your breath, just begin in time and your tribulation need not last very long. Get some powdered bones and sniff the dry powder up your nostrils. Get your camphor bottle, smell it frequently, pour some on your handkerchief and wipe your nose with it whenever needed. Your nose will not get sore, and you will soon feel better. It is sincerely to be hoped that Bro. Forster will not pass away from the scenes of his earthly labors without enriching spiritual literature with the sparkling gems of thought-prodigious truth imbedded in his many wisdom-laden discourses.

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In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and the communications of correspondents or otherwise. Columns are open for the expression of important free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not send out anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return for publication anonymous letters and communications. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for publication.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the **BANNER OF LIGHT** goes to press every Tuesday.

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

Spirit Messages.

Few discourses which have been reported in the columns of the *Banner of Light* have presented so much truth, with such copious illustration, and in so many varied aspects of thought, on the subject of Spiritualism, as the one very recently spoken through the mediumship of W. J. Colville. There was meat for meditation in it from beginning to end. The controlling spirit could not but have been one of rare insight and large wisdom. The comparatively trivial character of a large portion of spirit messages was most happily and effectually disposed of by a sufficient explanation. It is laid down as a fact worthy of constant consideration in this matter, that all of us are less competent in reality to pass an opinion on the practical worth of spirit messages than we dream of. The specialist, however accomplished or profound, cannot claim by virtue of his special knowledge to be competent to estimate and interpret them. The most renowned thinkers, like Kant and Strauss, have, as was said, discarded the emotions of all religious impulses which tend to worship, or indeed to any recognition of the spiritual universe, so that their followers denounce all superhuman exhibitions of power as impossible. They speak truly when they say that nothing ever transpires outside the workings of the laws; but who is there that shall dare to set the bounds to those laws, or to be cognizant of all of them, or to know what may be their potencies?

The horizon of human reason is a limited one. She cannot, beyond the realm of absolute demonstration, pronounce negative assumptions as if they were ascertained truths. The spirits tell us that the great error of modern thinkers and writers is their refusal to restrain themselves within the bounds of exact knowledge. Beyond this, speculation and assertion are vain. "The dogmatic pronouncement of the word impossible, in connection with what lies beyond the revelations 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 ever ready to do the work of the iconoclast, apart from that of the builder." The fact could not be stated more clearly. While allowing that Spiritualism has its scientific as well as its religious side, beyond the physical sciences there is a super-terrestrial science of the soul. Above the intellect are those finer qualities of the being which make love possible and permanent.

Love rules the world. Duality is the great law of life. Intellect and affection must always be united. Out of the heart are the issues of life. The great needs of the world are affectional. The universal cry of the bereaved human heart is, "Shall I ever see my loved ones again?" Every one wants only to know that the lost ones still live. Very many spirit messages lay no claim to literary excellence, yet they perform a glorious work, and they accomplish their mission if one heart be consoled and the burdens of one life be lightened. People who are so exacting as to demand that spirit messages be practical, want them to tell how they may make money, or be helped in their worldly affairs; but the spiritual manifestations minister to man's emotional rather than to his physical necessities. We can see for ourselves the need of healthy and elevated recreations to give tone and strength to the strictly utilitarian performances. "That which reaches the finer part of human nature, invariably reverts upon the outward life." Melancholy is the cause of many of our complaints; we neglect to make provision for the higher and more powerful side of our nature; we force the cultivation of the reasoning powers, but starve the spiritual part to death.

All the scientific knowledge and research in the world will not do for a broken-hearted sufferer, nor give one the power to do his work in the world, which he will get from the simple words of comfort from the lips of some entranced medium. No matter how poor the language, even though the sentences be imperfectly constructed and ungrammatical; the heart cares nothing for this, but only seeks to know if the departed one is still alive and near. The method and means are little thought of, so the desired result be attained. And it is with our spirit friends as it is with us: they are continually desirous to hold communion with us. We of earth may think they are far away and forgetful of our need of assistance and sympathy, while they

are, in reality, very near, seeking to impress their presence upon us, and trying to assist us in all ways and at all times. They would make themselves known to us directly if it were possible to penetrate the barriers of our physical senses; but not being able in all cases to do this, they avail themselves eagerly of special mediums for the purpose; not thereby implying that they are drawn to those other persons rather than to ourselves, but that they are in such cases better able to use other organizations than our own.

These other persons are more susceptible to the spirit-influences than we are ourselves; they come much more readily within the range of psychological influence. It is often the case, to give an illustration, that a mesmerizer cannot influence the members of his own family at all, when strangers come readily within the circle of his peculiar power. It is a case of temperament rather than of affection. The power of control is not always given by the mere existence of love or sympathy. The latter of course has its influence, but it is not necessarily a controlling one. In point of fact, it is because of our very anxiety to hear from those we love that we are unable to, the subtle forces which produce manifestations being too greatly disturbed. The medium offers no such disturbance to the controlling forces, and is therefore able to give off the requisite magnetism for the control by the spirits or the production of the phenomena. All spirits, moreover, do not know how to control mediums, and hence are compelled to employ the services of other spirits to do so. Often times it is a question with them whether they will manifest feebly or not at all. Spiritualists and inquirers frequently expect messages that shall be cast in the mold of their own conceptions, and be what they think they ought to be; and it is not in the least surprising that they are disappointed, and it is best that they should be.

The communications from the spirits are happily adapted to all classes of minds and all needs of them. What satisfies one may repel, or at least dissatisfy another. Many do not appreciate the messages regularly given through the columns of the *Banner*; yet it is a well-established fact that they have done an incalculable amount of good by comforting numberless human hearts and gratifying the wants of the spirits themselves. This latter consideration is not attended to as it deserves to be. Spirit-communication has been established for the good of the spirits as much as for that of mortals. There was a twofold purpose in it: one part was to shed a much needed light on man's pathway on earth, and the other was to elevate those earth-bound spirits who occupy the atmosphere of the same earth which we inhabit. Myriads of spirits have left earth under the dominion of earthly influences; they must be released from this power before they can properly recognize the new world around them, in which they are born to advance and grow indefinitely. There is a great host of disembodied spirits still hovering upon and near the earth, that are dependent directly upon our assistance for their progression. "If," says the inspired lecturer, "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."

It is for this very reason that ghost stories, and others related to them, are absolutely true; the same is to be said of haunted houses; interrogation has generally disclosed the fact that a fettered spirit cannot enjoy the light of his new life until he has manifested and confessed his error, or at least gained strength from those who still inhabit material organizations. They were once mortal themselves, and therefore know how to manipulate a physical organism; but having put off the development of their spiritual body in order to secure material gratification, they cannot at once realize the presence of spiritual beings in their new sphere, by whose assistance they are kindly conducted to those persons and places on earth through whom and where they can get the help which they can obtain in no other way. Spirits often beg for a chance to communicate, and gratefully improve every opportunity offered them. Even if they are not yet eager to advance, there are higher ones to whom they are dear, and who lead them to those places on earth where are found the elements that will assist them to ascend. Hence we are to receive messages from dark spirits as gratefully as from bright ones: if we heard only from the celestials, we should get no such insight as we now do into those lower spheres where undeveloped mortals have passed from earth-life surrounded by their vices.

These messages likewise overthrow the old dogmas of Theology, such as that all who profess belief in Jesus are prepared to enjoy the most blissful state of being immediately on leaving their earthly bodies. Spiritualism, by its communications to man from the invisible world, shows us that our future surroundings are such as we make them by our lives on earth. If devils as well as angels exist in that world, we should be so informed, because it is plainly for our own good that the whole truth be laid before us as it is.

It is especially needful that we know that we can help unhappy spirits to rise, and that our own future will be an unhappy one if we do not live while here according to our convictions of right. This very variety of development in communicating spirits goes to establish the great value of Spiritualism as an educational force among us while here. We are shown what the condition of spirit-life is, and especially that all the departed are not paragons of virtue. We are taught that as a man sows so he shall reap; that we cannot count on holiness and happiness except as we fulfill our duty in the sphere we are now in.

In reference to the character of the communications, it is in large part to be considered in connection with the methods of spirit control and with the question of how far the inspiring spirit is limited by the instrument it works through. No communication can transcend the normal possibilities of the medium, though it often exceeds the limit of the medium's actual attainments. Mediums may be compared to musical instruments, all not possessing the same capacity or range of power. The player cannot go further than the compass of the instrument will permit. Few who pass from earth have any knowledge of psychology or magnetism; and hence they find it necessary to experiment a long while before they can transmit their thoughts through another brain as readily as they did through their own.

From all this we are enabled to see the necessity of cultivating our emotional as well as our intellectual nature. Spirit messages are mostly intended at present, to assuage the sorrows of

those who mourn, and to substitute a living faith for a blind and aimless hope. Also, to understand that in the next life spirits are just what they were in the body, oftentimes requiring the help of mortals to enable them to rise and advance. Both mortals and spirits are to be benefited by these messages. We are to do good, as well as receive it. The other half of spirit-life is exposed to view, showing that it is not all bliss and holiness, but many find an abiding place there who went out of their earthly bodies in sin. These return to preach sermons of warning to those on earth who are addicted to similar vices, and who are thus able to see that in the future world they do not at once escape from the penalties of sin in this. Thus we are to accept these spirit messages as but primary lessons in our spiritual growth and education, looking always to the practical and interior worth of the communications rather than to the form in which they may be cast, or their rhetorical and grammatical value.

William Eglinton in America.

Our readers will have noticed that frequent mention has been made in these columns, of late, by correspondents, regarding an intended tour to this country for a brief period on the part of the justly celebrated English medium above named. Mr. Eglinton arrived March 1st in New York, from London, per steamer Elysia, after a somewhat tempestuous passage of sixteen days, and at once proceeded to Boston on the 2d—at which time we were gratified at receiving a call from him at our office, and found him looking at least no worse for his extended voyage.

This gentleman combines in the range of his gifts a development for both the physical and materializing phases of the spiritual phenomena; and his séances—held in various parts of Great Britain and on continental Europe, also South Africa, etc.—have been attended by and received the endorsement of Prof. Zollner (of Leipzig), Alfred R. Wallace, Prof. Crookes, and various distinguished scientific lights of the Old World, as well as many of the titled ones of the various nationalities he has visited. As an instance of the aid and countenance extended him by this latter order of patrons we condense the following facts from an article recently appearing in the new English paper, *Light*:

While on the continent Mr. Eglinton was privileged to hold a séance with H. R. H. the Duke of Cumberland, the son of the late King of Hanover and cousin to Her Majesty the Queen of England. It is very well known, says the account, that last year he made no inconsiderable tour abroad, and among other cities had occasion to visit Vienna, remaining there over three weeks as the guest of Baron Hellenbach, one of the most earnest scientific, philosophic Spiritualists it has been his pleasure to meet. Being a peer of Hungary, and in high favor in Court circles, he [H.] had no difficulty in introducing the subject to people of note, and with such excellent results as to make many important converts to the movement. After a few days' sojourn in the city, the great success met with—the séances being private—attracted the attention of every one. On April 5th Mr. E. was invited to the house of Count Zichy to meet the Duke of Cumberland. There were present, besides His Highness, the Princess Dietrichstein, Prince and Princess Khevenhüller, Princess Louis, Alfred, and Heinrich Liechtenstein, Princess Hatzfeld, Countess Clam-Gallas, Count and Countess Schönborn, Count Wilczek and Baron Hellenbach. . . . On one side of the medium sat the Duke of Cumberland, and on the other the Princess Dietrichstein. The usual manifestations occurred, but one thing was more powerful than usual, and that was the floating, and which had been most marked during his stay in Leipzig under Prof. Zollner's investigation. He rose in the air horizontally, and gradually ascending, naturally began to pull the hands of his neighbors. As best they could they clambered on to their chairs and then on to the table; but as he continued to rise and to pull upwards, the consequence was the hands of the circle became disconnected, and he [E.] fell with much violence on to the back of his chair, bruising himself considerably. During the general conversation after the séance, in the light, and while engaged with the Duke, the large gas chandelier, about ten feet away, suddenly rattled and swayed to and fro as if struck by a heavy body, causing no little consternation and surprise.

A few nights after, when at a reception at Prince Metternich's (he who was present at the Tuilleries when the late Emperor Napoleon had séances with Mr. Home), Mr. Eglinton had the honor of being presented to Her Royal Highness the Duchess of Cumberland (sister of the Princess of Wales), who took a lively interest in the subject, and who was then too delicate in health to accept his invitation to attend a séance. During a conversation of nearly half an hour he learned much from her in connection with certain royal personages in England and their belief in Spiritualism.

Introductory Séance in Boston.

On the evening of Monday, March 7th, Mr. Eglinton held the first of his sittings in this city, at the residence of Mrs. Andrew Bigelow, 3 Hancock street. The company present was somewhat larger than generally convenes at his séances, and consisted of a number of guests invited by the hostess and by the proprietors of the *Banner of Light*—several well-known local mediums for various phases of spirit-return and communion being of the party.

A dark séance—held in the rear parlor of the mansion—introduced the evening's proceedings, the major part of the company sitting in a circle around a table upon which were arranged a zither, an harmonica, a paper speaking-tube, etc. Those of the party at the table joined hands in a circle, as is usual at his séances—being warned to keep this circle intact, as otherwise the manifestations would be seriously affected. Those not at the table were drawn up in the rear in a semi-circle, and joined hands in this manner.

The extinguishing of the light was the signal for the commencement of a series of phenomena, including music from the zither and harmonica, voices through the paper trumpet, and words of caution or explanation from "Joey" and "Ernest," Mr. Eglinton's guides.

After this portion of the programme had been participated in to the evident pleasure of the party, lights were introduced, and the people were arranged in the front parlor in a shape resembling a large isosceles triangle, whose apex was located near the windows of that apartment, and whose base comprehended the full front of the folding doors of the rear parlor—which room was curtained off for the occasion as a workshop for the invisible powers. As before, the doors leading out of both rooms into the hall were locked. Mr. Eglinton took a seat

near the opening of the curtain, and among the company. The light was then lowered, and in a short time the medium left his seat and entered the curtained space. Almost instantaneously a somewhat dimly-defined figure sprang actively into view—there being those of the party who averred that they saw both the form and the medium at the same time and in the act of passing each other.

The gas was at times extinguished, during this part of the sitting, when the bright and scintillating lights, which had also been a very beautiful feature of the dark circle just closed, would make their appearance, darting about with marked velocity. A brilliant cross, seemingly some four inches in length, was also displayed above the heads of the sitters at intervals during the periods of darkness. A form frequently moved about through the apartment, when dark, and illuminated its face, so that sundry persons among the company, whom it approached, declared themselves able to recognize its various features. Singing was called for and was joined in at intervals by those present. Several shapes appeared at the opening in the curtain, bowed to the company and retired. The crowning feature of the evening was, however, the appearance of "Abdullah," the Eastern materialization, so frequently mentioned in the columns of our English contemporaries for some years past. This form was apparently above six feet in height, tall, swarthy, with black whiskers, and was possessed of an amount of flexibility—shown in the profound "salaams" with which he greeted the company—which was really surprising.

Independent voices through the trumpet, and words from the medium, who was evidently entranced deeply throughout the light séance, were embraced in this part of the sitting, as they had been in the dark one which preceded it. At the conclusion, the medium, who was evidently much fatigued, was found on a sofa within the rear parlor, still partially entranced, but recovering, he walked out among the company, and the proceedings closed.

A salient and satisfactory feature of the alternate light and dark séance thus held in the front parlor, and just described, was that the medium himself, entranced, would be frequently brought out of the rear parlor and among the people, being quickly followed at his exit by the appearance of a form at the opened curtain—thus demonstrating the error and futility of any attempted explanation involving robing and disrobing on his part, as an adjunct to the manifestations.

The ladies and gentlemen present seemed to agree that all things considered, the séance was a success, and was a prophecy of remarkable things to be witnessed when this medium should become accustomed to the new surroundings in which he is now placed.

Mr. Eglinton will remain in Boston for the present, and has located at Suite 203, St. James Hotel, at the South End of the city; and those having it in mind—and beyond peradventure these are many—to test for themselves the scope and nature of his singular powers, which have been so widely and generously endorsed wherever he has traveled, are referred to his announcement in another column, as regards when, how, and for what terms his sittings can be attended.

Materialization in New York.

The *New York Tribune* of a recent date contains a lengthy account of a visit made by one of its reporter corps to a materializing séance given in that city a short time previous by William Eddy, which, while treating the subject in a somewhat joocular manner, is on the whole very fair, and evinces a disposition on the part of the writer to be as honest in his remarks concerning it as the circumstances of his position will allow. Thirteen spirit forms appeared in quick succession—men, women and children. Among them were a very old woman, whom a Polish doctor said was his grandmother (and who addressed him in Polish); a woman of about sixty, recognized by a gentleman as his wife (spoke in German); a young woman recognized by the same person; a negro woman; a little girl of six years, in a white dress and hood, jingling a string of yellow beads; a boy of about the same age as the girl; a middle-aged woman, and several men, all differing in size, dress and features. The room was fairly lighted, nothing but a plain brown paper shade covering the lamp, and it was even asked by four of the spirits that the shade be removed, which was done, and they appeared in all the light the lamp was capable of giving.

After the materializations, the whole company, together with the medium, sat in a well-lighted room, in front of the curtain, through the opening of which hands were thrust, though all were positive there was no visible person behind it. These hands took from the sitters cards and scraps of paper, upon which, with a pencil handed them at the same time, they wrote messages, signed their names, and then tossed them into the room. The styles of writing were different, and indicated various degrees of intelligence, one being in a beautiful feminine hand.

In endeavoring to account for what he had seen and heard, the reporter seems to be driven to two horns of a dilemma, neither one of which he is inclined to lay hold of. He admits that not one of the forms that came out of the room in which the medium was seated was the medium, and as some one might suggest the possibility of there being a secret opening in the wall, affording ingress from an adjoining house, remarks: "The profits of the séance would not warrant the expense of hiring two buildings on Eighth Avenue and employing thirteen persons to personate spirits." He then alludes to Dr. Hammond's hypnotizing theory by which he professes to be able to make a person see anything he chooses. But as Dr. H. was not there, and as the reporter did not feel "hypnotized," but, as he says, "was wide awake, joined in singing Sunday School hymns, talked with the ghosts and was vastly entertained," he does not accept that view; and, not being disposed to accept or deny the truth of the only theory that will reasonably explain what he beheld, closes by saying "it was a queer performance."

Alfred Weldon writes: "Mr. J. Frank Baxter spoke to crowded houses at Cartier's Hall, 23 East 14th street, New York City, morning and evening, several in the evening being obliged to stand during the whole of the exercises. The audience seemed highly delighted with Mr. Baxter as a lecturer, singer and medium. We regret we can only have him two more Sundays, March 13th and 20th."

Our Western friends should bear in mind that the Michigan State Association of Spiritualists holds its annual Convention from the 23d inst. to the 28th, inclusive. For full particulars see advertisement in another column.

Magazine notices—next week.

Medical Notes.

The Const not Clear in Connecticut.
Two allopathic physicians, one homeopathic, and one eclectic are serving amicably together as a committee appointed by the Connecticut Legislature to draft a medical practice act.—*New York Sun.*

The one only profession or class of men who claim exclusive privileges in this country are again clamoring for a monopoly law in Connecticut. We stated last week that the indications were good that they would fail in getting the Legislative ear, but perhaps our correspondents from that State were too hopeful.

Is not this truly the era of monopoly? Railroads and corporations of all kinds are fastening their invisible bonds upon the people. But of all corporations the most grasping and merciless are the medical colleges, as they are the most audacious in interfering with the liberty of private action.

Is there a railroad corporation in the country that would have the audacity to ask for a law requiring all travelers between two specified cities to travel over a certain railroad, and imposing a penalty on all travel or traffic over competing lines?

This is precisely what the medical corporations ask—that everybody should be compelled to pass through their toll-gate over their private road and pay their enormous charges. Travelers seeing the disastrous wrecks and loss of life on their road, and seeing the tedious as well as dangerous character of the journey, hesitate and look around for safer, quicker and cheaper transportation.

The man who has paid ten dollars for fifteen minutes' advice, and found the advice utterly worthless, or has paid from one hundred to five hundred dollars for an hour's surgical service that has done more harm than good, or for an operation that ought not to have been performed at all, naturally asks if there is not something in the nineteenth century better than this scientific quackery. But when he asks he is told, in some States of this great but somewhat benighted republic, that such questions are improper, and that his representatives in the Legislature have ordered him to employ a certain class of physicians, whether competent or not.

It is a very plain question for freemen to settle—whether they can choose their own priest and their own physician as freely as they do their carpenter and tailor, or whether they shall receive orders in this important matter from a legislative despotism.

The priest has lost his hold on the government, and the allopathic doctor is losing his, but he is the most persevering of all the bloodsuckers that hang on to the body politic. The attempt is now in progress in Connecticut to weaken the medical yoke upon the freedom of that State. Let every Liberal rouse himself and write to his Representative in earnest remonstrance, and let petitions against all such laws be sent in before it is too late.

It is probable that the effort will be made to confine all practice to the graduates of medical colleges, under the impudent pretence of protecting the people from imposition. But many have found, by sad experience, that the graduates are often far less competent to overcome diseases than the natural healer and clairvoyant. Such laws are never made for the benefit of the people, but only by those who have a direct pecuniary interest, and who wish to extort by law what they cannot obtain by merit in fair competition.

Wisconsin.

We copy the following just arraignment of an unjust proposition from the *Fox Lake (Wis.) Representative*, a paper which has an opinion of its own, and does not scruple to express it whenever occasion demands:

"A bill has been introduced in the Legislature at Madison, requiring itinerant physicians from other States to pay a license fee of \$500 per annum for practicing in this State. Carrying out this brilliant and liberal policy, and taxing every preacher, teacher, lawyer or lecturer from other States who strayed into Wisconsin \$500 per annum, might even be a big public revenue, but it is doubtful if many professional gentlemen would visit us under such conditions."

In this State, as in many others, there are at every session of the Legislature efforts made to secure class legislation in favor of the medical profession, and these efforts, under various disguises, are made with a persistence that would warrant the assumption that the profession was largely made up of mendicants and imbeciles who could not live without the special protection of law. Manifestly such is not the case, and these attempts are a disgrace and injury to the profession. Such legislation, if secured, would prove a dead letter. The fact is, and it might as well be understood first as last, that the people have the right to and will patronize such physicians, lawyers, preachers, merchants or mechanics as they think proper; whether "regular" and diplomated, or otherwise.

Additional From Kansas.

We printed in a previous issue the statement of a Paola correspondent that the M. D.'s protective law of this State had been declared unconstitutional. We now append the following particulars, from the *Garnett (Kan.) Journal*:

"Chief Justice Horton, at Topeka, on Thursday last week, in a case of *quo warranto*, on the medical law, passed by the Legislature two years ago, which took any amount of V's out of physicians in this State for license to practice, decided that the law was unconstitutional on the ground that it attempted to confer corporate authority by special legislation. This lets the bottom out of that act."

"Trial of Spiritualism and its Enemies."

Under the above heading Prof. S. B. Brittan contributes to the *Saratoga Eagle* of the 26th ult. an able and exhaustive article, occupying nearly eight columns, in review of and reply to an elaborate paper given in the same journal a few weeks previous from Rev. Bostwick Hawley, D. D., bearing the somewhat ambiguous title of "Oscillations of Human Opinion," which, in Prof. Brittan's opinion, rather conceals than exhibits the general drift of thought and the real purpose of the writer, namely, to discredit the claims of Spiritualism. The editor of the *Eagle*, alluding to Prof. Brittan's contribution, and partly in apology for the large amount of space it occupies, says: "The ability, vigor and interest of the production justify the prominence we have accorded it," and "we commend it to the painstaking perusal and thoughtful deliberation of every intelligent reader."

The value of an article like this in the columns of a paper in which the subject upon which it treats is seldom discussed, cannot be too highly estimated. Before the establishment of THE SECULAR PRESS BUREAU, under the able management of Prof. S. B. Brittan, Spiritualism was subject to attacks of its enemies from which it suffered immeasurably, as no return was given to those attacks in the columns where they originally appeared, and no exposure made (in the same quarter, as is now done) of the weaknesses and fallacies of those who, through ignorance of the facts, bigotry, selfishness, pride of opinion or the restraints of position, sought to convince mankind that truth was falsehood and the real foundation of the religious beliefs of all ages and all people was "the dream of an unripe fancy."

Mrs. Katy B. Robinson, of Philadelphia, will give private sittings for a few days only at "Hotel Dudley," Suite E, 231 Dudley street, Boston Highlands.

Our readers will notice on fifth page that R. H. Curran & Co., publishers of Joseph John's works of art, desire two thousand saleswomen,

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Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, corner of
Province street and Montgomery Place, on TUESDAY
and FRIDAY EVENINGS. The hall will be open at 2
o'clock, and services commence at 2 o'clock precisely,
at which time the doors will be closed, allowing no ingress
until the conclusion of the service, except in case of abso-
lute necessity. The public are cordially invited.
The messages published under the above heading indi-
cate that spirits carry with them the characteristics of their
earth-life to that beyond—whether for good or evil—con-
sequently those who pass from the earthly sphere in an un-
satisfactory state, eventually progress to a higher condition.
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his or
her reason. All express as much of truth as they perceive—
more.
It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by in-
forming us of the fact for publication.
As our angel visitors desire to behold natural flowers
upon our Circle-room table, we solicit donations of such
from the friends of the Circle, in case of a higher condition,
to place upon the altar of Spirituality their floral offerings.
[Miss Schelhamer wishes it distinctly understood, that she
gives no private sittings at any time, neither does she re-
ceive visitors on Tuesdays, Wednesdays or Fridays.]
Letters pertaining to this department, in order to
ensure prompt attention, should in every instance be ad-
dressed to Colby & Titch, or to
LEWIS B. WILSON, Chairman.

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

[The following message given Feb. 18th, is published in
advance at the request of the controlling spirit.]

Thomas Dodge.

[To the Chairman:] I am thankful, sir, that your telegraphic lines seem to extend to all places, for I am certain it will give me great pleasure to wait my message over the wires to Hartford, Conn. You may report me as Thomas Dodge. I have been dodging around the corners a great deal during the past few months, for there is much to attract me back to earthly scenes and associations, especially among my friends. I have no idea that they expect my coming, nor that they are particularly anxious for me to come; yet I feel that perhaps if I announce myself they will become interested and be willing to meet me in private, which I most truly desire. That is my special motive for coming here to this public place. I hope my friends will believe that I have returned to bring my kind remembrances and regards, and to assure them of my interest in their welfare. I find one of my friends is making what I should consider a foolish move, at least an unwise one, and I would call his attention to it. I would ask him to consider the step deeply and earnestly ere he takes it. He is at present laying plans for the future; not for the present year, but for the year to come. If he proceeds as he seems to intend to, he will certainly make an unwise move which will redound to his disadvantage through all the future. He may question this, but if he will wait a few months I am sure he will see the wisdom of my remarks. A friend of his and mine will visit him during the next summer; he expects this visit, and will consequently know to whom I refer. Let him defer all business transactions pointing to the future till his friend's visit—let him go over all his plans with that friend, and if he does not change his opinion about that time I am very much mistaken.
If you can advance my message, Mr. Chairman, so that it will appear before the first of April, I shall be very much obliged.

Science Dec. 28th, 1880.

Invocation.

Oh, Holy Spirit! Divine Presence! permeating all time and space; thou Infinite Glory; yet approachable by the human heart; we bow before thee, we offer up to thee upon the altar of our love thanksgiving and gratitude for all the pleasures and experiences of the passing year. We approach thee in adoration and blessing, knowing that all thy ways are wise and just, and that thou hast ever been and ever wilt be the comforter, guide and friend of humanity. We come to thee with praises in our souls for all that thou hast bestowed of experience and of knowledge upon the human soul. We thank thee for those faculties of being which may be expanded and unfolded beneath the divine light of thy wisdom and progress upward toward the spiritual realms of infinitude. We praise thee for the aspirations within the human soul for something higher, better and grander, for a purer life and companionship with the angels. We thank thee for the inspirations which flow downward from on high, pressing in upon the human soul and causing it to grow upward in beauty and expand in knowledge. We bring thee grateful thanks for that divine light which ever flows downward, which continues beyond the shadow and valley of death and passes on into eternity. We praise thee for death—that divine angel of light, unsummed an enemy of man, yet his divinest and best friend—who ushers the human soul into a new and purer life, where it may ever receive knowledge of its divinity, and unfold and expand in the glory of eternal wisdom. We bless thee for all things, for the experiences of being that, passing through the material world, we may grow and ever expand upward from the murky soil and burst forth in blossom, shining out beneath the divine light of thy glorious sun. We bless thee for the ministrations of angels. Oh, may we ever become fitted to grow into companionship with them, and work hand in hand with them in the dispensing of the light of truth, the bread of life, that knowledge of eternity and of the immortal world which human hearts most require for their sustenance. Amen.

Caleb Hutchinson.

Although I have sought long and earnestly to manifest myself in this public place, yet I almost feel that I am encroaching, for I observe spirits present who are so anxious to come, and who, I am told, have been waiting years to manifest. From time to time they approach and experiment upon the organism of the medium provided, to see if they cannot control and manifest themselves to their satisfaction; yet again do they become dissatisfied and disappointed, and then fall back, yet with the hope that at some future time they will be able to succeed, and to send out their words to their friends.

Many years have passed since I became a denizen of the spirit-world. Earthly scenes and recollections have somewhat faded from my mind, yet when I return I recall each experience, and I feel that I am the same that I ever was, and that it is my privilege and blessing to send out to my dear ones an assurance of my love, my fidelity and unwavering sympathy. I have sought long to express my affectionate interest in those dear to me. I know that their hearts have gone forth to me in my spirit-home, yearning for some recognition from me, and anxious to receive from my spirit some assurances of my continued love and sympathy, and of my presence with them. I have felt it all, with cords drawing me back, stronger than steel, yet composed of love, and I have often returned to the side of those dear ones with counsel, with peace, with influences of comfort, which might surround their hearts with blessing and give them hope and encouragement for the future. And so now I say, no matter if you never hear from me again through these ways, feel that I am with you, that I have not passed so far beyond the material as not to take an interest in you and your affairs—in the affairs of each one bound to me by sacred ties—but that I can return frequently to bring you consolation and peace in the hour of trial, to influence your hearts with courage and hope for the coming time, and to assure you that I am yet living and loving in another sphere of existence.

I wish my message to go to Waukesha, Wis. I am sure it will be seen by those for whom it is intended—my dear ones, those of my family with whom I am bound in the tenderest ties, and I am sure it will enable me to come still closer to their side, to minister to their wants

and the necessities of their spirits. Caleb Hutchinson.

Mrs. Jennie Johnson.

I have come from my spirit-home to meet my friends and dear ones, those who were bound to me by love's sweet ties, and those who were associated with me through friendship, and through the work of my life. I come to send them my love and my greeting, to urge them on to new endeavors for right and for justice, to ask them to strive to live pure and good lives, that they may be an example unto others, and not only to inculcate purity and truth in their own lives, but to seek to benefit and bless others who are less fortunate than themselves. Although persecution and sorrow may come to the spirit in its endeavors to live out its convictions of right, yet I hope each one will feel to press on, to work nobly and well, for I can speak from experience and say, each sorrow and shadow that comes to your hearts because of your strivings to perform your duty, and to live rightly, will only shine as a light, as a star in the world beyond; you will find them all changed into beautiful blossoms which will decorate your spiritual homes. And so I return to say, Fear not; whatever evil may befall you, strive to work honestly and well, and to live as the angels would have you live. My life was somewhat strange. It seems to me now that I never fully understood myself and the conditions surrounding me.

The angels were pressing in upon me, urging me to work and labor for others; I sought to do what I could, to perform my duty, and I feel that I have no regrets, only that I was unable to perform more good, that I could do only a little for the cause of the truth I loved, but from my home in the spirit sphere I may send forth my influence to encourage others in their work, to strengthen them, and to enable them to seek the light and to follow it, so I am content. I send my love to friends in New Jersey, and say to them, I have returned to you before, not at this place, but far away from here. I have now come in order to speak and give encouragement and cheer, for it seemed that if I could come to this far-off place and manifest, it would be cheer to you and to me, and I would be enabled to press on with my work, to overcome the shadows and obstacles that might lay before me. I would breathe the only love and blessing. I have not one complaint to make of any one. I have met friends in the spirit-world; I have met also beings who were not harmonious with me when on earth, but I am reconciled to every spirit. I am in harmony, or strive to be, with all beings, that I may work with them for the benefit of others, and for the enlightenment of the human race in relation to the immortal world, the home to which each and every soul is pressing. Mrs. Jennie Johnson, to friends in Vineland.

Dancing Bear.

Dancing Bear comes to this wigwam, he comes to this council, to get strength and power here for a big work. He tells his melody there are heaps of work to come; the spirits will show themselves and make themselves felt, and they will be able to scatter the darkness from before the pale-faces. Dancing Bear is at work for this; he wants to bring all the spirits back, to send out their light of love and their pretty messages to the pale-faces and friends, that they may cast aside the crying-blanket and feel that the loved ones are close beside them. He works for this. He comes to get power and strength and magnanimity from the great sachems and the chiefs who gather in this council, from the hunting-grounds beyond, and they say to Dancing Bear: Work on, press on, do not stop nor falter! The work is grand and glorious, and the way is opened for the coming of the spirits from the great hunting-grounds beyond. So he says to the medys: Keep strength and courage; feel strong; the power is increasing and broadening out, and you will see, by-and-by, that you can bring the spirits strong, for the good of the pale-faces, and not only the words of light and the messages of love will be given as they have been, but other things will come to you so strong that the pale-faces will bring you blessing and bless the spirit-band. Dancing Bear gathers a heap of strength now; he goes to the big council afar off, and give it to all the medys he knows that need the power, that they may dispense the light and truth of the spirits to those in this hunting-ground who mourn and fret, because they cannot see their dear ones.

Science Dec. 28th, 1880.

Rev. Nathaniel Lassell.

Passing away! passing away! like the tones of a chiming bell, like the last ray of the setting sun, still ever passing away; the spirit frees itself from the outward shell, and passes onward to new scenes and conditions! All things are passing. Even as the days and the months speed by, and bring the hours of the closing year, so do all things change and pass away from the material, only to take new forms and conditions of experience, in order to sense life in higher and more beautiful states of being. So was it with my spirit, passing away suddenly and swiftly from the mortal frame, and then entering upon new scenes, upon new conditions, taking upon itself a new form, whereby and through which it may express itself as an individualized, conscious being, who passes on to a higher life and other scenes of labor. I have a desire to return to my friends, to those who were dear to me, and say unto them, each one, there is no separation in death; it only brings the spirit closer to your side; it then becomes enveloped in your own aura and magnetism, and may perceive the workings of your interior life. There is no separation, no parting, to those spirits who are united by bonds of love and sympathy, who are affinitized through the divine laws of our Creator. I can perceive the thoughts well up from your souls in relation to myself and my past career; I can bring from the eternal world an influence of love and peace that shall envelop your souls, and bring you consolation and strength in the hour of trial and of grief. There is a grand and glorious work to be performed, the one work essential to humanity to throw aside the fear of death, the terror of the grave, and bring down from realms on high a certain knowledge of the hereafter—a knowledge which shall cause every heart within its casement of flesh to sing a new song of redemption, a new song of freedom and exaltation, while yet on the material side of life. And oh, my friends, it is my work to forward this, if possible; to do some little good in behalf of humanity which shall strengthen the work to be performed; which shall be of assistance to human hearts, that of piercing through the shadowy veil which death has drawn around their loved ones, and giving glimpses of the promised land, where they all abide.

And I would say to my friends, Oh, work on, earnestly and nobly, for the welfare of your kind, and seek not those theological scenes and

conditions and experiences which will bind and cramp your spirits, but let your thoughts flow outward; let your experiences be free and unconfined; let your actions speak the good word that shall bless others, and you will find in the immortal world a joy unspeakable and full of glory, a compensation sweeter than golden crown or snowy robe, brighter than shining harp or branches of palm; you will find the association of loved ones; you will find congenial scenes and sweet places, and above all you will receive into your souls the satisfaction of knowing you have done well and what you could. By-and-by I hope to find a medium somewhere through whom I may return frequently and discourse as I was wont to do to those on earth. I shall experiment with those organisms who come under my observation till I find one adapted to my purpose, and then I shall return fearlessly and boldly, speaking the truth as it is given to me, asking no favor of any one.

I am from Amesbury, Mass. I was called from the body very suddenly. I would say to my friends that the anniversary of my immortal birth is kept by me in the eternal world, for I find it a day of grand experience to my spirit, and one which shall ever set my soul forward upon the road of progress. I return to bring my love to my companion and friends, and say I shall watch over and guard each one till they are called to a higher life. More than three-score years were mine in the mortal form, but as I have an eternity of existence to look to in the immortal world, I feel that I am a mere child in experience, that I have much yet to attain. Rev. Nathaniel Lassell.

Mrs. Betsey Moore.

[To the Chairman:] Do you let old people come? I want to speak. I want to let the folks know I come round. You see, I was awful old and pretty well worn out; and I want to tell them all I am not worn out now, in this new home, but I am pretty well off. I tried to live as good as I knew how, and I want always to try to do that. I have a good, comfortable place, and I don't feel as though I was a burden to any one. I am not much of a scholar, so you'll excuse me. I was ninety years old, and I began to feel aged; but the old body was a tough 'un, and it held out. I have been trying to come back for quite a time. I have been trying to let the folks know that I was round. 'Pears to me they'll think I'm overlastingly round; but all the same, I've come round to see what's going on. You see I like to know what is taking place; and when you feel old and tired out it does you good to hear something that's going on or to find what is taking place outside. I am peering into things, now. I hope to come by-and-by and speak right out in meeting; not here, but right out at home, so they'll know sure it's Aunt Betsey. If you please, I'd like to have you say that I have found ever-so-many of the folks that went over the river afore I did, heaps of 'em, and they are all smart and well-looking. We do n't have any storms and rocks and ruins over there, so far as I can make out, and we all seem to jog along pretty well; and I'd like to tell the folks, if they do the best they can while they are here, they will get along all right when they come over where I am now. I can hear and see and talk, and I think I am pretty well off. Now you would like to know who I am? I am Mrs. Betsey Moore, and I've come up here from Gloucester to see the folks here in the meeting.

George Thompson.

It is a good many years since I went out of the body suddenly, through a drowning accident. I was out with some young companions of mine in a small boat, which was upset. I was the only one drowned; my friends were rescued. This occurred in Old England, many years ago. I was but seventeen years of age, and now I am a man in stature and years. I felt that it would do me good to return and identify myself, if possible, to those friends of mine yet remaining on earth. I find they are scattered; many of my old companions I have lost trace of. My father and mother are in the spirit-world; they have both passed over since I did, and I am with them. I have two brothers that I wish to communicate with. One, whose name is Thomas, I believe, in fact I am almost sure, he is in Montreal, Canada, and I know that he is in communication with my youngest brother, Robert. Now I desire to reach my oldest brother, and through him my brother Robert, that they may know that I have returned from the spirit-world. I am anxious to meet them in private council. They may think I know nothing of their earthly affairs since my departure to the spirit-world, but I would assure them they are mistaken. I have watched over them for many years. I know that my older brother has passed through many strange and varied experiences; he has laid away his loved ones, and he thinks them lost to him eternally, for he is not a believer in the future life. I wish to tell him that his wife Jennie and his daughter Ellen are both safe in the spirit-world, where they reside in a pleasant house, and are preparing for his coming. I do not think he will remain in the mortal more than five years longer. I desire he will prepare and arrange his affairs for his departure, because it would be unfortunate for him to pass out unprepared.

Now he may disbelieve that it is his brother George speaking to him, yet he cannot fail to think there is something strange in this, and I desire to arrest his attention. He has thought something of paying a visit to New York within the next two years, and I hope he will do so; and, if so, that he will visit some medium where I can come or some one of his loved ones—wife, child or parents—in order to manifest to him and give him unmistakable evidence of their presence.

Now I wish to send a message to my brother Robert. He was a young lad when I passed away, and my favorite brother. Many times did he come to me, asking for advice and instruction concerning his studies, and I always freely granted him his desires. Now I want him to know that I take as much interest in him as I ever did. I hope he will make a change in his condition before long. I would like to have him go to Montreal and make his home with my brother, in order that when the change comes to my oldest brother he will be ready to take up many affairs which the other will lay down, and carry them on to completion. I think my brother Robert can do this, and perhaps he will be glad to, if he can believe it is all right. I send them my love, and assure them I have prepared a beautiful place for them, where we may all meet together as in days of yore, and spend many pleasant hours.

My name is George Thompson. My father was one very much interested in the reform movement and in philanthropic schemes, therefore he named his second son George, for George Thompson, the philanthropist, and his youngest son Robert, after Sir Robert Peel. When, during my vacations, my [oldest brother and

myself used to visit the north of England, Newcastle and other places, I was always called by the people there, and friends, "Geordie." I give this that my brothers may know that I really have returned to manifest. I thank you very much, Mr. Chairman, for this privilege.

Ellis Armstrong.

I felt that I would like to come to this place and communicate with my friends. My sister and I are both present, to bring a New Year's gift and greeting of love for those who yet remain on earth, and who feel that the shadows of their days are lengthening and the time will soon come to them when they shall pass to the spirit-world. My sister's gift is a crown of snowy lilies, fragrant and sweet, emblematical of peace and purity; of that peace and purity which abides in the spirit-world, and of which the spirits may partake and incorporate into their lives, making them beautiful and sweet for all associated with them; and, I may add, they are not only emblematical of the attributes of the spirit, but also emblematical of my dear sister, who brings them with a blessing of light and an expression of love for those who yet remain within the mortal form. And my own gift is a basket of roses. I bring them, thornless and fresh, from the Summer-Land above, to bless those within our dear home on earth, that they may enrich and sweeten the lives of those in the mortal, and bring them thoughts of the spirit-world where their loved ones have gone. We were little children when we passed away. It is now quite a number of years since we were taken to the spirit-world. We have ever been tended with care, as a gardener would care for and tend his young and beautiful blossoms; we have ever received kindness and tenderness from the angels in their home of light. I wish to say our dear grandfather is here with us; he has guarded and tended us well; has cared for and instructed us in spiritual things. He has brought us frequently back to our earthly home, that there we might receive experience and still be associated with our dear ones; that we might round out our lives in what we might otherwise have missed, and become unfolded in the knowledge of material things. He, too, sends his greeting and his blessing; he, too, says unto our dear ones, Shadows and sorrows have come to you in the past; they have brought you grief and sorrow; blessings have also been yours; pleasures and joys have not passed you by; the sunshine as well as the shower has come to your lives and enriched your spirits, ripening them out for the future world. By-and-by will the summons come to take you home; then shall you be reunited with all your dear ones; those who have passed from your earthly lives shall gather together to give you welcome, to escort you to the realms of spirit-life, where a home of peace awaits each one. My name is Ellis Armstrong, from Ogdensburg, N. Y., daughter of J. B. Armstrong.

Maria Long.

I have been in the spirit-world a few years. I passed away under very peculiar and trying circumstances, which I do not care to mention in public, but which were of great distress to me and my most immediate friends; but I wish to say to them now I feel it was all for the best; I do not know as it could have been otherwise. I have no complaint to make with any one, and I feel that now I may grow and develop, free and unconfined. My funeral was a private one; it was thought best to admit no strangers to view my remains. I wish to say to my friends: I stood by your side when you were looking down upon your mortal remains. I thought that if you could view my ascended spirit—if you could only realize how free and exultant I felt—I knew you would rejoice; you would not grieve and sorrow for my loss, but you would feel that I had passed on to brighter scenes and newer glories. From that time I have sought to communicate with you, and to have you realize that I live and love you still; that my desire is to come to you with a knowledge of my immortal home, to bless you with a realization of my sympathy and affection. To-day I return for this purpose, and to say: Three days after my departure you went again to the grave wherein my body was laid and placed upon it a wreath of beautiful flowers. In a little time afterward, in visiting that spot, you found the flowers removed, and you felt very badly concerning the circumstance. Let me say to you that wreath of flowers was removed by a dear friend of mine, who wished for something of me to commemorate my life and remember me by in hours of the future. I was not displeased; I was entirely gratified in having my friend possess the garland of flowers. I wish to say to you now that it is well; the flowers have been preserved, and are still in existence, and by-and-by I am sure you will hear of the circumstances, and have what I tell you corroborated, because my friend intends, at the time of departure from this life, to return those flowers to my family. Maria Long, to friends in Geneva, Wis.

Dr. B. F. Hughes.

The lamp of my mortal existence was extinguished suddenly. I know that it has been called apoplexy, the disease which carried me off, and it may as well be called by that name as by any other. I find that the blood vessels were overflowing, and it was impossible for me to remain in the physical body any longer; my vitality was expended, and the term of life which was mine ended. I believe this now, from observations I have made since my departure from the physical, consequently I do not repine that my existence was thus cut off. I feel to communicate with my friends on earth, that they may know the lamp of life is not extinguished, but still glows and flames in another world. I was well known in Frederick Co., Maryland, and many residents there will remember me as one active and strong, anxious to perform his work in his own way, and to benefit others as far as possible. I have met a great many whom I knew upon earth, and I find them all as naturally situated, and as well situated, apparently, as they were when in the mortal. A few of them, however, I find, would rather return and dwell in the body, than remain where they are, because they are uncomfortable, they are anxious to undo much that they performed when on earth, and although not classing myself among those, yet I may say that there was a great deal in my earthly life that I now wish had not been; however, we cannot undo those things now, and it is useless "to cry over spilt milk," as you Northern people say; consequently I may return here, to gain experience, in order to press onward in my field of action, and to work to the best of my ability. I have a friend in Maryland to whom I am closely attracted, and through whose organism I find I can work. He is engaged in the same profession and the same field of labor that I was engaged in, consequently I feel that I can bring to his aid certain influences and inspirations which may be of

benefit to him in his work, that I may assist him in his researches, and in that way not only be of benefit to others, but serve to develop my own being. He will scout at the idea of being assisted by a spirit, but, all the same, I know that I can work through his organism, and that a great deal of the good he performs is performed solely and simply because he is a medium, and attracts to his side influences of a high order, who are anxious and ready to work for the benefit of humanity. I send my greeting to all my friends and associates. I remember each one. My affectionate are still strong. I know I shall meet them all again. Dr. B. F. Hughes. Died in April last.

Dr. Samuel G. Howe.

God spake, and at his divine word the deeps were kindled, and worlds of light flamed into being! Glory spread over the face of the universe and darkness shrank back, for light eternal flamed outward and lit the worlds with immortal splendor. So was light given unto humanity, to behold the face of nature, glowing with beauty and radiance, and to learn of the marching worlds above, of the constellations of light and knowledge, of the divine power and wisdom which has designed all these, and which rules and governs life. To-day, from my immortal home, I feel an interest kindling within my soul for humanity. I realize that I am the same man, the same immortal being that I was when encased in mortal flesh. That I have an interest in those walking in darkness, I need not attest, for all who know me when in the form will readily believe that, unless the lamp of life was suddenly extinguished, I must continue to interest myself in those unfortunate ones who walk in darkness, and never behold the face of our good and tender mother, Nature. What blindness is to the outward sense, mental darkness is to the spiritual. I find much of moral blindness upon this side of being. I find many souls encased within a coating of materiality, wrapped around them. They cannot pierce the clouded enclosure; they walk in darkness, they are indeed blind, and it is for us to seek and minister to their needs and necessities, until the outward scale is removed from their interior sight, so that they can behold the face of their Father, and perceive the angels who gather around them, in their purity and beauty, and realize that they are immortal souls, who are to inherit the eternal kingdoms of heaven. I feel to return at this closing hour of the year, to speak my word of commendation of the work that is to-day being performed upon the face of the earth, to speak my approval of the advancement daily made in all the arts and sciences, in all the philosophies, in all that is to benefit and bless and assist humanity in its strivings for a higher life. I believe that everything of good which comes to man, every new experience which is his, every invention made by man, is for the benefit of humanity as a whole, and elevates it one step higher, nearer to the spiritual kingdom.

I believe that the time is coming when all mental and moral darkness shall be banished from the spirit of man while he is still in the mortal form; even as I believe that the sun shines to-day and ever shines, although the clouds, the storm and the darkness of evening obscure it from the outward sight; so I likewise believe, from the studies I have made in the physiological structure of man, that the time is coming when humanity will be so developed in intelligence that there will not dwell one person upon the earth who possesses eyes yet sees not, who is blind to the beauties and surroundings. I believe that mankind will become so educated into the laws of being and of natural life that there will not be born upon the face of this earth one child whose eyes will be closed to the light of day; that among the offspring of the people there will not be one who cannot behold the beauties and glories of Nature, and comprehend them as they really are. For this end I am working, in connection with those highly developed spirits who, having passed on years before me, are glad to transmit downward to my sphere of being the knowledge they have attained, an account of the experiences which have been theirs, that I may utilize them for my own work and incorporate them into my life for my own instruction and advancement, in order that I may be able to assist beings in the mortal form who are working for the elevation and, I may say, for the redemption from ignorance and error of the human race. I feel to send out my blessing unto all people, and to give my assurance that I shall ever remember each one with love and undying sympathy. Dr. Samuel G. Howe.

Benediction.

May the blessing of the Divine Father and his holy angels rest upon each heart present here to-day. May the divine benediction of angelic hosts be and abide with every spirit gathered at this place, embodied or disembodied, enveloping it in a holy influence of peace and of divine love. May the blessing of heaven rest upon all humanity at this hour; and as the closing hours of the dying year pass away may they bear with them all wrongs, inharmonies and discords which have been; and may the new year ring in the dawn of peace, the day of blessing which shall envelop every life with its influence of good will unto all people, and bring about that day of universal love when man shall be to man a brother and friend, and when all shall unite in one grand family and dwell in unity and concord. Amen.

Special Notice.

BY THE CONTROLLING SPIRIT, IN REGARD TO ADVANCING SPIRIT MESSAGES.
A few words, Mr. Chairman, I wish to say, in behalf of the band who control this circle, as likewise the expression of our ideas that we consider it to be the wisest and most judicious course to have the spirit messages given here, unless there is something important in the message which demands immediate publication. We are forced to speak in this way, because we are receiving many requests from friends in the mortal that certain messages which they see announced for publication in your columns may be advanced. If we allow this to be done, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages should take precedence. If, at any time, a spirit controlling at this place feels that it is important for his message to be advanced, we shall be pleased to give permission; or, if the friends of the spirit show that there is something important which is needed to be seen before the regular time, we are also willing such messages should be advanced; not otherwise.

MESSAGES TO BE PUBLISHED.

Jan. 4.—James Moffit; Mary Goodwin; Isaac D. Smith; J. L. Lacy; Joseph H. Colby.
Jan. 7.—Samuel F. Monroe; Clarence Henry Gordon; Clara L. Lehman; Martha A. Dodge; Joseph Hill; Charlotte Engler; William Jacobs.
Jan. 11.—Laura Markham; P. B. Randolph; Cordelia Woodcock; Sarah Ketrow; Charles S. Richardson; Willie Harris; Mary Ann Johnson.
Jan. 25.—A. B. Thompson; Leontine Toulon; Charles Johnson; Lucy Harvey; Lydia M. S. Lincoln; William Anderson; Louisa McKay.
Jan. 28.—Dr. John Clough; George Stone; Susan B. Anthony; Dr. James A. Perkins; Capt. Eben Wheeler.
Feb. 1.—Sebastian Barker; Bella W. Hamilton; Sarah A. F. Wilson; Charles Parker; Lillian Smart; John A. McEldowney.
Feb. 4.—Children's Day.—Clara Folger; Jimmie Ryder; Carrie E. Hatch; Phoebe Clawson; Ada E. Ellingboer; Jessie Paulding; Carrie E. Barker; Maria Mitchell; Ralph Fay Jones; Lizzie Strong; Herbert Jover; Sadie Jenkins; Nellie Smith; Harry Woodward; George Wilson; Cora L. Ellis.
Feb. 18.—Benjamin Kenney; Dr. Artemus S. Carter; Lizzie F. Woods; S. D. Thaxter; Rufus B. Kinsey; Clara Morrison; George A. Barney; Jennie Sprague.
Feb. 21.—Laura Markham; P. B. Randolph; Cordelia Woodcock; Sarah Ketrow; Charles S. Richardson; Willie Harris; Mary Ann Johnson.
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Banner of Light.

BOSTON, SATURDAY, MARCH 12, 1881.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritualist Lyceum meets in this hall, 176 Tremont street, every Sunday at 10½ A. M.

Palme Memorial Hall.—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at 10 A. M., in this hall, 176 Tremont street, commencing at 10 A. M.

Berkley Hall.—Free Spiritualist Meetings are held in this hall, 4 Berkeley street, every Sunday at 10½ A. M.

Highland Hall.—The Revue Spiritualist Union holds meetings in this hall, Warren street, every Thursday at 7 P. M.

Engle Hall.—Spiritual Meetings are held at this hall, 46 Washington street, corner of Essex, every Sunday at 10 A. M.

Ladies' Aid Parlor.—The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, 715 Washington street, every Friday afternoon and evening.

New Era Hall.—A series of spiritual meetings will be held in this hall by Mrs. Clara A. Field and Misses Anna and Mary, every Sunday at 10½ A. M.

Pembroke Rooms, 91 Pembroke street.—W. J. Colville holds a public reception in these rooms every Friday at 7 P. M.

Mechanics' Hall, Charlestown District.—Spiritual Meetings are held in this hall, 222 Main street, every Sunday evening at 7½ P. M.

Chelmsford.—Spiritual Harmonic Association holds meetings every Sunday at 7 P. M. in Temple of Honor Hall, 641 Essex street, opposite Holliston Car Station.

The Ladies' Harmonic Aid Society meets every Thursday afternoon and evening in the same hall, Mrs. G. G. Robinson, Secretary.

New Era Hall.—Our Lyceum enjoyed another beautiful feast yesterday, by having present a large audience, the members of which appeared anxious to

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New York and Vicinity.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light: The announcement that the spirit hand controlling Mrs. H. Shepard Little would speak upon "Our Homes in the Spirit-World," attracted a large and intelligent audience in a dense "London fog" which culminated in a pouring rain.

In the course of the lecture the control urged upon all our dear souls, and to become receptive to spirit control, willing to become intermediaries between the two worlds. Those who loved the music of this world, loved art, literature, and a pure and undefiled religion, would find in the soul hand a full fruition of every aspiration.

A very large audience at our Conference Meeting last evening, singing by Mr. and Mrs. Little, after which Prof. A. T. Deane read an essay on the "Uses of Spiritualism." It was claimed to have been given through a medium, and to be of a high order of things said was the following: "The use of Spiritualism is to free human souls from the bondage of matter, and to incite in every soul the desire for spiritual growth."

E. Cooley, M. D., said there was no limitation to the uses of Spiritualism. When it was rightly understood and comprehended it would prove to be the saviour of mankind. The speaker urged upon all to make their faith practical in their every-day life.

Calvin Cooper Bennett, Master of the "Order of In-Spirati," a healing medium of New York City, who claims to have the power to heal without touch through a medium, delivered a most interesting lecture on the subject of "The Power of the Mind," and secured some forty or more requests from people in the audience for relief from absent friends suffering from various diseases, which in some cases he claimed to relieve.

Charles H. Miller writes: "Mrs. P. O. Hyzer's work as lecturer for the Brooklyn (Everett Hall) Spiritual Society, is growing in importance. As evidence of this it is gratifying to be able to report that the attendance at her lectures is steadily increasing."

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Bogus Ghosts. To the Editor of the Banner of Light: Your genial correspondent, Mr. Wetherbee, is mistaken in saying that an editorial article of the Boston Herald recognized a departed friend at one of the bogus séances of Mrs. Bennett. On the contrary, he had the same difficulty in the matter of identification that Mr. Wetherbee confesses to at the Ross séances.

A "Settled Pastor." To the Editor of the Banner of Light: Last November, Mattie and I left home, as Abraham of old, "not knowing whither we went." We expected to get as far as California. Several places we had inducements held out to us to stop, and work up the cause for a year or two, but we definitely said no until we got out into this rural country. We first stopped for a week, then for another month, and now we have engaged to stop and work in this part of Western Pennsylvania and Eastern Ohio.

Notice From the Spiritualists' Ladies' Aid Society, to all Spiritualists of Boston and vicinity. This Society has completed its arrangements for a three days' celebration of the Thirty-Third Anniversary of Modern Spiritualism—commencing Sunday, March 27th, and continuing Monday, March 28th, and Tuesday, March 29th, at 10 A. M., at the Parlor of the Children's Progressive Lyceum No. 1.

Brooklyn (N. Y.) Spiritual Fraternity. Celebration of the Thirty-Third Anniversary of the Advent of Modern Spiritualism in Fraternity Hall, Corner Fulton Street and Gallatin Place, Thursday Evening, March 31st, 7½ P. M. sharp.

To the Spiritualists in Northern Ohio. The approaching Anniversary of the Advent of Modern Spiritualism, together with the Brooklyn celebration in Cleveland, would seem a fitting time for consultation in reference to the future of this world-wide reformation, for the redemption and enfranchisement of the race from bigotry, superstition, credulity and all their accompaniments.

RECEIVED: "THE HEALING WITNESS: Devoted to the Growth, Attainment and Perfection of the Healing Art." A quarterly publication, from J. D. MacLennan, 114 Geary street, San Francisco, Cal. Free.

THE INDUSTRIAL CO-OPERATOR, from the "Co-operative Colony Association," 207½ East 9th street, New York.

Anniversary Exercises, Cleveland, O. The Thirty-Third Anniversary of the Advent of Modern Spiritualism will be celebrated in Cleveland by a two-day Jubilee Meeting, March 30th and 31st, at Weisberger's Hall, corner of Prospect and Brown streets.

The Secular Press Bureau.

Under the management of Prof. S. B. Brittan, 165 East 49th street, New York.

Established in 1879 by the spirit-world for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the verity 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). \$50.00

CASH PLEDGED. A Friend in Connecticut. 10.00 A. Friend in New York. 10.00

A Most Generous Proposition. DR. J. W. MANSFIELD, of world-wide reputation as a test-writing medium for spirits—otherwise known as the Spiritual Postmaster—will, during a period of two months, from January 22d to March 22d, 1881, answer sealed letters for the benefit of the Brittan Secular Press Bureau.

The sealed letters will be answered at the earliest convenience; the three dollars, or more, accompanying each letter will be entirely devoted to the Editor-at-Large work, the twenty-five cents being required for postage on the correspondence.

Thirty-Third Anniversary of the Advent of Modern Spiritualism. The Spiritualists of Boston and vicinity will hold services in commemoration of this marked epoch in the world's history, at Music Hall, on Friday, March 31st, at 10 A. M.

The following talented speakers have been engaged for the occasion: Mrs. CORA L. V. RICHMOND, of Chicago, Mr. J. FRANK BAXTER, of Boston, Mr. W. J. COLVILLE, of England, Mr. J. WILLIAM FLETCHER, of Boston.

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Emma Tuttle, Mesdames Colby and Smith, Miss Gleason, Emmet B. Williams, and Parker Pillsbury, singing by two of Cleveland's best quartets; pianist, Charles Palmer, Esq.

Mediums and friends of northern Ohio and elsewhere, who desire to rally on this glorious occasion. Those coming from a distance will be provided for as far as possible. Please send postal to T. H. Lees, Secretary, 105 Cross street, if you intend coming, so that some estimate can be formed of the number to be provided for.

Spiritual and Liberal Convention. The Michigan State Association of Spiritualists and Liberalists will hold its Annual Convention at Flint, Genesee Co., Mich., on Saturday, March 25th, at 2 o'clock P. M., and closing Monday, March 27th.

Persons going over the F. and P. M. and D. G. H. and M. Railroads, are requested to present certificates to secure reduced rates, and to have them filed for application to the Secretary, Miss J. R. Lane, 312 Woodward Avenue, Detroit. All persons sending for certificates must enclose three cents for return postage.

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