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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

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

La Chaine Magnetique and the Journal du Magnetisme, 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. Clavairoz, in which occur-but in graceful lines—such expressions as these: 'Each medium, according to his or her organ ism, 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 confidents 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 before which pain fled; also to Cogevina, influenced by the spirit of Giaffero, who in jealousy had murdered his wife, but, after suffering horrible torments for three hundred years, had expinted 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, Chatel, Loubert, Vorms, Gousset the Archbishop of Dublin-for the practice of its forces was in antiquity a sacred ministration, 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 devo-

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 Magnetism, 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. Cazeneuve 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 "Magic Dévoilée."* Mons. Cazeneuve 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. Cazeneuve 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

This great and remarkable work is to be had now of the Baron for \$20,00. Long out of print, and interdicted in France.

this notice must suffice. SPAIN.

ticle 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, Sra. Da. M. Garcia Lopez, who, in the enjoyment of our cheering faith, passed tothe higher life Dec. 9th last. This noble tribute

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

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 sharp-shooters. "If prived of his position as Director of the Normal the Baron," says one, "is descended from the dukes of Bourgogue, it is equally proven that his name goes back to the cast 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 dozen works on agriculture and education. El the 'mysteries' gave one a certain influence over the people. And further, he was born | cer for his able and manly defense of his friend, under the sign of Aries-and Roger Bacon assures us that the head of a man is submissive to | chre without abdicating any of his spiritualistic the Ram—who marches at the head of the flock and is always considered as the chief," etc. Under the heading of "The Beauties of Mag-

netism," Mons. Levasseur has a very entertaining article. He says that the magnetic fluid, the nude body of a person, by the aid of a pow- float like music over "our momentary mundane erful microscope—as per experiment made by struggle for an eternity of glory." Having faith the writer at Woolwich Arsenal in 1876. Mons. in God, belief in his justice, love for Ilim and the writer at Woolwich Arsenal in 1876. Mons. De Puységur says: "This fluid is elementary, light, subtile, whitish. When emanating from a body moved vivaciously, it becomes brilliant. Invalids when magnetized draw of this, accord- | hand five numbers of this charming little paper, ing 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 such as Mile. Candida Sanz and Mme. Soler white, having no color. Pythagoras designates it cannot fail to well enunciate. "The dead live: as "a luminous body, subtile, and delicate charlot 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 underiable 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 6111 seventien years of ago," who was deaf and dumb. As soon as she was in a somnambulic 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 Valloo, 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 resumé 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 Concours, instituted by Mons. Guérin. Mme. Dufaure 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

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 prétention," says the official journal above named, "one can affirm that, since the Evangile 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 unlimit-

The disturbance that took place at Neufchatel, 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 Nantos; the funeral services at Troyes, (Aube,) over the remains of M. P. Palis; the "Discourse at the tomb of Baptiste Laspeyres"; the "Disincarnation of Mme. Bérenguir," 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

El Criterio Espiritista, Madrid, for December, continues in the present issue Don M. Gonzalez's "Duality of the Divine Substance," an arto an affectionate wife and mother is from the

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 de-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 Criterio should be grateful to D. Amigó y Pelliwho," he says, "has descended to the sepulpredilections, his beliefs espiritistas." Dna. Amalia Domingo y Soler, whose sad physical condition is attracting much sympathy, contributes also to this number of the Critic one of her characteristic articles: while the "Estrelinvisible to the naked eye, can be seen about | la" from the spirit-realm dictates words that 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 every page of which is aglow with the purest and loftiest sentiments of our faith; sentiments and truths, historic facts and poetic imageries, I know it positively," says one; "and were it not for our philosophy esperita, the bright scintillation of its light pulisimo, which the inspired Kardee 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 espirita, 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 of us who know this doc-

trine!" " Creeras en Dios admiraras su gioria!

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 direct 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." Quitera 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 nowerfully radical—saying: "Man, and nothing more than man, has formed all religions, as has been shown by more than one savant 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 it 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 Spiritismo, 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 blessipg. 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 Zwickan) 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 win dows of the dwelling were covered with a wire

netting; but the stones passed through the net ting 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 loped, 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

the American psychologists, notably in Boston, | pen of Dr. Lopez de la Vega. Several pages are | was quieted for the time, he nevertheless found, | December, opens with an editorial on the disin 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 seance, 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 Affo," 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 tippingtable. Sig. N. Marenghi 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. Nicefero Filalete 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 secref 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 bling an unknown land. For the adepts of one new philosophy it is a renaissance, and a price for accomplished work. And what is there absurd and Satanie 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 reëstablish the truth; condemn him in the mediums

After an article on "God and Creation"-in

which Mons. René Caillé commends M. Flammarion's astronomical works, his "God in Nature" having been crowned by the French Academy-Dr. Wahu 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 out come of all the religious 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 Aryas or Aryens. He puts much faith in the writings of Mons. Jacolliot, "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 pagodas."* . . . And among others, in support of his statements, "Mons. Jacolliot cites the opinions of M. Cice, 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 13,901 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." 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 Espiritista, 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.

tribution 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 seanty phrases from several columns of warm, generous sentiments. Then comes The Priesthood of the Future," (taken from

la Revolucion, of Alicante.) 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 wide-spread degradation. The children of progress are coming to found, on a solid basis, the association universal."

MISCELLANEOUS.

The Rothuggaren (The Radical), published in Litchfield, Minn., for tifty 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 Wellbuhne, a Parisian-Dutch paper, edit-ca bir 15. 13a toeur orbat, is an interesting publication of a secular stamp, and can be had in New York of Mr. Steiger, for two francs and ifty centimes.

Licht, mehn Licht. Several numbers, up to Jan. 23d, of this valuable German paper are beforeme, 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 correspondents, it is highly to be commended. It is pub-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 Preëxistence," and much else that would entertain readers of German.

On 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 Spiritworld.'

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

LONDON LETTER-A WORD TO MEDIUMS.

ro 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 flagged 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 wo-man 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 seance 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 has 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 they 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 soon reported about with jests in the mouths of habitues 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 innumerable 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 bedone? 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 drawingroom, 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 mere use of the finest mediumship n 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 ong 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 count, her sury does, and in the solutude 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 Clerkenwell, and saw the face of Mrs. Eletcher within, my heart sank for a space, and I said, "Would to be noticed and commended by all. Everything is it not have been better if I had gone to Boston,

This is "the faith which moves mountains." Phis is the power which will shame skepticism. And little "Dewdrop" 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.

Yours faithfully, Believe me, sir, 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 inbreathing 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 psaim 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 sun-light, so have our souls, turned toward the great central sun of the universe, that they might receive the soul-nourishing love falling like the dews of evening from the

or the universe, that they might receive the soul-nourishing love falling like the dews of evening from the
Infinite Over-Soul.

The natural worship of the soul has been perverted
and turned from its legitimate channel by priests who
have so ught 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. Reforms have ever been considered
by these self-constituted men of God heretical and
dangerous, and especially displeasing to God. Their
worship has been one of plous cant, long prayer and
boundless faith, while works, nobility of character and
culture have been depreciated. They have ground
down the poor, that they, the privileged few, might
live in opulence. They have built stately churches,
but these rest upon the crumbling bones and curdling
blood of earth's tolling millions who have been defrauded of their rights and converted from living representatives of the Infinite God into abject slaves—
the service menials of a horde of lazy and worthless
self-styled devotees at the shrine of superstition.

We have enough of 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 untimited freedom to ransack the universe.

Faith and candles, bell and books, have been promi-

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 tinsel and show far more than real worth. 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?

When asked why we do not build costly edifices, and dedicate them to the worship of God, let us reply that our church is in the hearts of the people, and our worship consists of deeds of charity and of love. May these not prove more acceptable offerings upon the altar of the Infinite than the prescribed methods of devotion practiced in the different churches?

By improving the condition of humanity, by performing cheerfully the duties devolving upon us as members of society, by doing our work well, humble though it may be, by seeking to cultivate all our mental faculties, we worship God in a rational and acceptable manner.

The andlence frequently applauded the lecture dur-

nner. The audience frequently applauded the lecture dur-

Written for the Banner of Light, "SUMMER DAYS ARE COMING." BY M. T. SHELHAMER.

One cold, chilly day in midwinter, little Charlle, who was playing in the snow in the yard, espled a strange hal—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 a 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 seent 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 supernal.

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 wee 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 health 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. Walte, A. M. Second Edition. 1 Vol., 8vo. pp. 455. Chicago: C. V. Walte & Co. Thomas J. Whitchead & Co., agents for New England, 5 Court Square, Room 9, Boston. Perhaps no literary effort could be more difficult of iccomplishment 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 exhume 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 consisted for solub purposes, to sustain erroncous 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 environed with difficulties, has been wrought with extreme fidelity to critical research, loyalty to truth and remarkable success. The specinet manner in which the statements are made, and the facts and opinions related, will not fall told in as few words as possible with due regard to a and we had worked there?" "No," she said; elear understanding of the subject; and the result is, "it is best as it is." 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 dognas 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 hereslarch 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 lifteenth and sixteenth chapters. I, and II Thessalonians, Ephesians, Colossians, Philemon 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 Mar cion with the text of Luke, as the two are here pre sented in parallel columns, will lead one to conclude that the latter was formed by taking the gospel of Mar cion, and making numerous interpolations and emen dations. 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 vil: 37, 38), 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 hiblical expression, would do well to read this gospel of Marcion, and learn that in one particular at least, if not more, the apocryphal excels the caifonical Scriptures. If, as is evident, Luke plagfarized 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 Tyaneus 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 an nounced 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, clapplug 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 ato 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. Wherever he went he reformed religious worship and performed wonderful acts. At feasts he astonished the guests by 'causing bread, fruits, vege tables 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; ever 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 bler, and I will dry up the tears you are shedding for the maid." 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, if 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 en

titled to the appellation." "How could you foretell the plague at Ephesus?"
He replied: "By living on a lighter diet than other

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 Pu-

teoll, 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 appear-ince; 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 scens, in like manner, to be death; though nothing really is originated, and nothing ever perishes; but only now gomes into sight, and now, yamished, it appears by reason of the tenuity of essence; 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 mira cle-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, viii: 9-10. His fame was world-wide, his followers in every nation, and in Rome a statue was creeted 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, sup-

posed 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

volunie. 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 greaty 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 revealments 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 "The Origin and History of Christian Doctrines," also " The Origin and Establishment of the Au_ thority 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 took; 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.

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 lectpre in Paine Memorial 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 fou 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 all who will take a weekly copy of my lecture, at one dollar a year, please drop 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 mads this notice will immediately become a subscriber, I shall be made very happy.

Yours for liberty or death. George Chainey. Address—No. 3 Union Park, Boston, Mass.

Free Thought.

"CHRISTIAN SPIRITUALISM" ONCE MORE.

Fo 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 feelgs of friendship toward a dear friend whom Mr. oleman has morcilessly attacked. I fear that I might be induced to say bitter things in reference to this "accuser of the brethren"; but I ence 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 maners that our government It is stated in the papers that our government has recently appointed a commission to exam-ine 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 de-nunciatory 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 tirade against Jesus and his religion. I have asked many infidels if they did not recognize the 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, Bolingbroke, 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 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 in-fidels 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 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 deathbed, pronounced one of the finest encomiums on Jesus that I have ever read. Nine-tenths, if not niveteen translations are the great and good 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 great-est 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 rifice 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 bothsome corpse," "a grisly skeleton, grinning in fieldish glee at the manifold miseries, mountain high, it has heaped on helpless humanity." a "grinning, ghastly spectre from the charnel-house of Pagan folly and Hebraic dogma"? 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 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 tirade, as far hotter adapted to destroy Spiritualism than any other effusion of its enemies that 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 Ban-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 writer of the Banner of Light article plants himself 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 culogies on Epes Sargent, because this objectionable article was in the same numthis objectionable article was in the same num-ber. If I lived in Turkey, and wanted to convert the Turks to Spiritualism, could I do it by abus-ing Mohammed and his religion? How much headway should I make in such a task? If I lived in India, and wished to spread Spiritualism, should I succeed if I rayed against Buddha and his beautiful religious system? Could I convert 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 lets, and their properties. Christians, let us quote from their sacred writings, and show, as Allen Putnam has done, that the whole Bible, from Genesis to Revelations, is the whole block, from Genesis to Reveations, is full of Spiritualism. There is no other book in the English language so full of proofs of Spiritz ualism as the Bible. No matter what we may think of it in other respects, it cannot be denied 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 Ohrist's teachings, rejected alike by them and by advanced thinkers in the Orthodox church, and strings them upon his skeptical necklace, 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, or else he must know that his representation of Christianity is not received by progressive Christians of to-day. I hear that I am a Christian but I uttelly recording

Our friend has been inititing hip van vinkle in his long slumber, or else he must know that his representation of Christianity is not received by progressive Christians of to-day. I hope that I am a Christian, but I utterly repudiate his interpretation of Christi's teachings, and I know of hardly a Christian who is so blind as to regard them as truth. Was not Dr. Chapin a true and devoted Christian, and did he endorse any of those views? Did Dr. Channing believe in all that our friend says of the judgment and an endless hell? Did Theodore Parker believe in such views? and yet he declares Christianity to be the "absolute religion proclaimed by God in all ages, but misunderstood and perverted by men of darkened minds." Either our friend has not studied the writings of liberal Christians, or he grossly misrepresents their views, for not one of them entertains any such ideas respecting the teachings of Christ. No intelligent writer even among the evangelical sects contends for such doctrines as our poor friend puts into the mouth of Jesus. Even Swedenborg discards those literal interpretations of Christ's teachings; and Jesus himself says, "the words I speak unto you are spirit," or spiritual words. Universalist writers and speakers often use the terms hell and devil. Does it follow that they believe in a literal hell or devil? Mr. Colville frequently speaks of hell in his inmitable and glorious discourses, but whoever supposed for a moment that he believed in a literal hell? I myself said in relation to Mr. Coleman's ideas, that they came from the "bottomless pit," but do I believe 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 hyperbolical, and why should we insist on a strictly literal construction of the glowing imagery used by this liberal and highly imaginates a reacher? Unded the write Bible and

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 the same doctrine that Confucius taught, is it any less true? William Lloyd Garrison was in-spired of God to call this nation to repentance. Did it militate against this inspiration because Did it militate against this inspiration because Isaiah and Ezekiel, under inspiration, 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 all they say is originated. ville and others chosen of God to deliver certain truths? Does it follow that all they say 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 yielding itself up to the saintlike life and holy soul of Gautama Buddha; afterwards it hovers over the lowly manger afterwards it hovers over the lowly manger containing the babe of Bethlehem; then it de-scends 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 induspred.

influenced.
In conclusion, let me say that I entertain no feelings of ill will toward our friend for his un-merited attack upon the foundation of all that merited 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. Steans.

86 Bickford street, Roxbury, Boston.

RECEPTIONS AND BENEFICIARY TES-TIMONIAL TO THOMAS GALES FORS-TER IN SAN FRANCISCO.

BY WILLIAM EMMETTE COLEMAN.

Po the Editor of the Banner of Light :

Monday evening, Jan. 24th, a grand farewell eception was given Thomas Gales Forster, by the Spiritualists of San Francisco, at the parlors of the well-known medium, Mrs. Scales, 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, couched in fit and expressive language, followed each other in rapid succession, until Bro. Forster and his accomsuccession, 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, all were agreed, could compare with this one. In verity was it "a feast of reason and a flow of soul" long to be remembered. Dr. Albert Morton worthily presided over the exercises of the ton worthily presided over the exercises of the

evening.

Bro. Forster purposed leaving the city the 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 prescience of the higher powers in this case at least. Through his having remained a week longer he has been made the resipient of a nattering testimonial, which else 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 again assembled to do him honor. R. A. Robinson, Esq., sembled to do him honor. R. A. Robinson, Esq., graced the presidential chair on this occasion. graced the presidential chair on this occasion. An interesting order of exercises obtained, consisting of recitations by Misses Libbie Hill and Mamie French; inspirational poems by Mrs. Scales and Mrs. Hendee; addresses by C. M. Plumb, Father Pearson, Col. Jno. A. Collins, Mrs. Mary F. 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., etc. Bro. Forster responded to the many warm greetings given himself and wife in one of his happiest efforts, 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.

purse, consisting of fifty-two dollars, to Mr. Forster, the good-will offering of the friends present—the presentation address being made by Mrs. Scales, under control of "Miss Midget," her constant spirit guide. The money was given Bro. Forster not so much for its intrinsic value, but rather 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 the evening was, that the nectures 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 dawning 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 logical sequence; their rich store 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 preëminent in importance and grandeur. So able and cultured an exponent of our divine philosophy and religion should not be permitted to lie in idlences. tured 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 uncon scious 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 inspiring influence as of yore, Dr. E. C. Dayton, being manifest in their production.

A resolution was adopted at the testimonial

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 champion of liberal spiritual truth. 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-productive truth imbedded in his many wisdomladen discourses.

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.

ideas, that they came from the "bottomless pit," but do I believe 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 hyperbolical, 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 elsc. Some portions—are like Scott's novels, founded on facts, but not intended to be a strictly literal description of what really happened.

It matters not whether what Jesus uttered

THOMAS CARLYLE.

- Shut fast the door! Let not our vulgar din Vex the long rest of patriarchal age; But one step more clernal peace to win, England's Philosopher! Old Chelsea's sage!
- How they will greet him! When he nears the home Where dwell the deathless spirits of the dead—Göthe and Schiller, "sovereign souls," will come To crown with *immortalies* his honored head.
- Out from the unknown shore, the heroes past— Cromwell of England, Frederick the Great— Will lead the grand procession, and recast The roll of genius that he joined so late. What will his message be, from life to death,
 Grand hero-worshiper of years ago?
 "Is England true?" they'll ask him in one breath,
 "Falthful to history?" He'll answer "No!"
- To this indictment he must pledge his word—
 What warrant else could an historian sign?
 He lived through England's triumph, but he heard
 With dying ears the shudder of deeline.
 —London Punch,

Banner Correspondence.

New Hampshire.

PORTSMOUTH. - Mrs. William H. Foster writes: "Thinking that your readers may feel an interest in our progress as Spiritualists, I will state that within the past few months the cause of Spiritualism, which had been for some time in a torpid state here, has revived, and taken a fresh start, and that we who have waited patiently for such a revival can now rejoice that a Society of Spiritualists is in active operation upon quite an encouraging ba-

The Society has the requisite number of officers, and has leased 'Good Templars' Hall' on Pleasant street, where meetings are held every Sabbath afternoon. Its financial condition is good, even exceeding the expectations of the most sanguine of its friends and origination. of the most sanguine of its friends and origina-tors. We have as yet had no speaker from abroad. The President of the Society, C. W. Gardner, Esq., generally occupies the desk, which he does to the satisfaction of the intelli-gent class of Spiritualists who have the privi-lege of listening to him. Bro. Gardner is wor-thy of all praise for the decided and admirable stand he has taken with regard to our beauti-ful faith; and that, too, in the face of much op-position. He is an earnest, whole soul advocate

ful faith; and that, too, in the face of much opposition. He is an earnest, whole-soul advocate of the good cause, and has the happy faculty of so clearly elucidating the subjects he presents, that it is thoroughly comprehended by those whom he addresses.

The subject upon which he lectured last Sabbath was 'Mental Bondage.' He alluded to the fetters of prejudice that have bound and still bind the soul of man; prejudices inherited from bigoted parents, and instilled into our minds by early education. His lecture was elevating, and contained many grand and beautiful truths, that seemed greatly to impress the audience, who listened to the speaker with rapt attention.

Beside these regular afternoon meetings, public circles are held in the same hall Sabbath evenings. These circles depend on local mediumistic talent, which, while it is not largely developed, is doing a good work, judging by the number who attend them. We are greatly in need of a good 'test medium,' especially at these public circles, for the field is ripe and ready for the harvest!

It is devoutly to be wished that the little glimmering of spiritual light which is thus throwing out its rays in conservative old Portsmouth, may increase, until it assumes proportions that may increase, until it assumes proportions that will convince the people that even Mr. Waite, and all other pretended exposers who may visit our city, are not able to extinguish it; and that it will shine brighter and brighter as the days pass on. I am led to write the latter sentence from seeing this remark in one of our daily papers a short time ago: 'Notwithstanding Mr. Waite has been here, and completely exposed (?) Spiritualism, there are still those who indulge in the belief that some of its manifestations are genuine.' This reads like irony in the light of our knowledge; but its writer evidently thought that Spiritualism had received a death-blow. We can be assured, however, that truth will prosper, and if God is with us none shall prevail against us. May the bright and beautiful Banner of Light long wave over us, cheering and teaching those who sit beneath its folds."

eminent physicians in the country, but it availed her nothing, and they finally declared her case incurable, at least without resorting to a diffi-cult surgical operation, the result of which incurable, at least without resorting to a difficult surgical operation, the result of which would be extremely doubtful. Pending this condition of affairs Dr. Jack was called by the friends of the afflicted lady, and asked if he could produce a cure. He could not promise, but would try if they desired. The case was given into his hands, and after some dozen treatments, without the use of medicines or surgical instruments, the tumor was removed simply by manipulations. It was quite a large one, and came away in fragments at different times during the treatments, and the operations were witnessed by several of the physicians who had attended the case, and who were much astonished at the result. This is but one of hundreds—ay, thousands—of similar cases, where cures have been performed by the 'laying on of hands,' and yet the law-makers of this, as well as other States in the Union, are beset to enact laws prohibiting the exercise of such gifts, or at least placing them under such restrictions as to make them virtually inoperative. But, in spite of all, the world moves, and humanity progresses." humanity progresses."

WORCESTER. - Fred. L. Hildreth writes: "Since our annual election (Jan. 2d), there have been given, under the auspices of the Spiritualist Association, ably seconded by the members, a series of entertainments, consisting of literary exercises the first of the evening and a social dance to close, which has netted quite a goodly sum for our lecture-fund; and to show you that we have been well cared for in the latter direction, I may mention the names of some of our speakers, viz.: Capt. H. H. Brown, Dr. L. K. Coonley, Dr. H. P. Fairfield, Prof. Denton and Geo. A. Fuller. These will be followed by others equally able. I must not close this brief report without speaking a word for those through port without speaking a word for those through whose untiring energy and perseverance our Association has been made a success; and none have done more financially than Mrs. S. L. Maynard. We propose to have a grand time on the 31st of March, of which more anon. The glorious old Banner of Light comes to many firesides in Worcester. Long may it wave to bring light and freedom to humanity."

New York.

MALONE.—The following statement respecting a remarkable manifestation of spirit presing a remarkable manifestation of spirit presence is given by Mr. L. S. Kempton: "Through the perusal and discussion of Prof. Zöllner's 'Transcendental Physics,' the writer and a few friends were led to make an engagement with Dr. Henry Slade, of New York, whereby that noted medium has spent the last week here, and we are anxious that your readers may know something of the phenomena which occurred in his presence. Dr. Slade came here an entire stranger to the people of this locality, but, through his gentlemanly ways and intelligent bearing, won many friends. He awakened great interest, and discovered such astonishing powers of mediumship that the most skeptical powers of mediumship that the most skeptical who visited him were forced to admit that writing was produced on closed slates, even when he did not touch them and they were beyond his reach.

Besides repeated instances when writing took place on single and double *clean* slates, held by

the writer and six others (beside the medium) were seated, at a table on which lay a double-hinged slate; on a small portion, near the frame, a skeptic had written a question, addressed, as we afterwards learned, to a living friend. After all had satisfied themselves that nothing else was on the slate, the Doctor closed it, and, instead of placing it atther on or under the degree was on the slate, the Doctor closed it, and, instead of placing it either on or under the edge of the table, as usual, asked the writer to rise from his chair; the slate was laid on the chair, and I immediately sat on it. All our hands, then, including the medium's, were placed on the table. At once writing was heard on the slate so placed, and soon as it ceased Dr. Slade took the slate, placed it on the table, opened it, and behold! the whole surface inside was covered with writing. The question was disposed of first by writing that the person addressed was not present; then continuing, 'My dear wife, child and friends,' proceeded with an affectionate and characteristic communication, signed, 'Your father and husband,' with full name. The wife and daughter were at the table, and they will preserve the slate and contents as one of their treasures."

District of Columbia.

WASHINGTON .- Dr. I. Tanner writes: "During Dr. Henry Slade's late visit to this city, among those who went to see him for the purpose of having a sitting were two ladies, Mrs. Daniel Smith and Mrs. Levy. Mrs. Smith, to prevent a shadow of deception, purchased a book-slate, took it home from the store, washed it very clean and took it with her. When seated, Dr. Slade placed a single slate under the edge of the table and held one end of it there with one hand while Mrs. Smith held the other end. Mrs. Smith's double slate, with a minute piece of slate pencil enclosed, Dr. Slade laid on the left arm of Mrs. Levy, there leaving it whilst he held his own slate. Dr. Slade's other hand was, with Mrs. Smith's, laid on the top of the table, with both of Mrs. Levy's hands on theirs. Just then hands began to appear on the opposite side of the table, until five distinct hands, of different sizes, were visible; at the same time writing was heard going on inside of the double slates lying on Mrs. Levy's left arm, on the table. Of course both ladies were in expectation of receiving a communication from some loved friend. Directly three raps on the table indicated that the writing was finished, when, on untying and opening the slates, what was their surprise to find a whole side of one slate containing an earnest communication from a spirit that none of the party knew anything about nor had ever heard of. It was as follows:

"My Dear Friends—Oh how glad I am to be able to among those who went to see him for the purwas as follows:

My Dear Friends-Oh how glad I am to be able to 'My Dear Friends—Oh how glad I am to be able to return again to earth with the glad tidings and great joy because of immortality! Please let my friends know of this fact, for it is a truth pure, holy and divine. The world must know this, and it will bring to them comfort that money cannot bring. I have not been in this life long. I left earth about the 13th of January, 1881. You will find my friends at the corner of 5th street and New York avenue. I was forty-five years old. This is a request of an anxious spirit to his friends. My name is Jacob Horner.'

After considerable talk both ladies decided to After considerable talk both ladies decided to test the truth of the spirit-message by going to where the spirit had directed, and, to their great surprise, found not only the street and number correct but the person's (spirit's) wife, to whom they communicated their business and found great difficulty in making the widow understand that the message was from her late busines's spirit as give had never beard of husband's spirit, as she had never heard of Spiritualism; and when they told her that they had a message from her husband's spirit, she replied, 'How can that be? my husband is dead!' Finally, after reading it over and over again, weeping and asking many questions, she became convinced, and they left her. Since then she has received several communications through another medium. This most positive proof satisfied the ladies for not being able to get a message from any of their friends."

Rhode Island.

PAWTUCKET. - Mrs. Laura B. Thomas, upon reading an article in the Banner of Light genuine.' This reads like irony in the light of our knowledge; but its writer evidently thought that Spiritualism had received a deathi-blow. We can be assured, however, that truth will prosper, and if God is with us none shall prevail against us. May the bright and beautiful Banner of Light long wave over us, cheering and teaching those who sit beneath its folds."

Massachusetts.

Massachusetts.

MAVERHILL.—Another triumph over "the Regulars" is reported as follows by "Orono": "A few days since Dr. W. L. Jack, of this city, was called to treat a lady in the vicinity of Portland, Me., who was suffering from a malignant tumor with which she had been afflicted for some years. She had for some time been under the treatment of several of the most eminent physicians in the country, but it availed her nothing and they findly declared her next had for each in the country by the provide to mind a similar incident in her own experience which was quite remarkable. She says: "My father had been ill a long time with inflammatory rheumatism, and given up to die by two physicians. On the memorable night of which I speak, the old family doctor had left carly in the evening, telling my mother that father could not possibly live till morning, and suggested the propriety of calling in one or two neighbors, also of the family remaining up till midnight, as he thought the change would take place at that time. As the hour approached, there was a noticeable change in his appearance. Ilis face was turned upward and eyes fixed, apparently, on some object. At the expiration of ten or fifteen minutes he turned his end to mother, and whispered that he had seen an angel, who had told him of a remedy that would cure him and that it must be applied important that the change would take place at that time. As the hour approached, there was a noticeable change in his appearance of the most provided the propriety of the family account of the mind a similar incident in her own experience which was quite provided to mind a similar inc of February 5th, "A Case in Point," had forciwould cure him and that it must be applied immediately. My mother, too much frightened to know what to do, tried to quiet him, when, to know what to do, tried to quiet him, when, to the astonishment of all present, that man, supposed to be dying, who had scarcely moved or spoken above a whisper for weeks, half ruised himself in bed, and in an audible voice peremptorily said, 'Itshall be done, don't be afraid.' The remedy was applied, and in a short time my father was sleeping quietly, did not wake till daylight, and then declared he was entirely free from pain and was cured, which proved true. From that moment his recovery was quite rapid, and he lived many years to tell the wonrapid, and he lived many years to tell the won-derful story of an angel's visit and an angel's cure, when the M. D.s failed. Such, Mr. Edi-tor, are the facts in relation to my father, who visions during his earth-life. I also had a brother, sixteen years of age, who had a vision of his spirit home, which he described as beautiful beyond description. Shortly after, he was taken sick, and in four weeks passed away, with these words: 'Don't mourn for me, I am going home to God.'"

Connecticut. WOODSTOCK.-Writing from what she denominates, in a spiritual sense, "a benighted region," Gertrude E. Smith says: "I have lived here for nearly six years, and during that time neither heard nor known anything of Spiritual-ism in the way of public meetings or circles; but for all that I find there is quite an underground current working in favor of its facts One lady, a prominent member of the church one lady, a prominent memoer of the church, and a very estimable person, is quite free to tell her friends that she believes the spirits of her father and mother are constantly with her. She derives great consolation from the fact, and, as her belief in it harms no one, does not wish anybody to try to argue her out of it. A deacon's wife firmly believes the spirit of her mother was with her during a recent illness. It er was with her during a recent illness. It seems to me that church-members are full as apt to give the subject of spirit communion a fair consideration as others. There is no doubt but a considerable part of them really believe in the facts of Spiritualism, yet keep up the old forms of worship on account of custom and norms of worship on account of custom and popularity. There are always some that will sustain the forms of a decaying religion long after the heart and life are gone. I look for the weekly arrival of the Banner of Light with a great deal of pleasure; hardly know what I should do without it, as it affords me feod for much thought in this spiritually lonesome place."

NORWICH.-Byron Boardman writes: "The clergy of this place are again threatening our religious rights by inflicting their prayers upon the Legislature. They demand a more effectual enforcement of the Sunday laws. Our professional doctors, both of physic and of divinity, have shown themselves to be untrustworthy servants, and their intermeddling with legislative matters bodes no good to Spiritualists and freethinkers.'

Indiana.

RICHMOND.—Benj. Fisher writes that in his opinion much time is wasted in the discussion of questions that are of no practical importance, one of the party, only, at a sitting, the writer had the following remarkable experience, which Dr. Slade affirms only one other person has ever had in the known history of psychography, and that one 'M. A. Oxon,' author of 'Psychography,' and other works.

At a sitting last Thursday evening (Feb. 24th)

written or through whom revealed, we may adopt and practice, and thereby be benefited. What matters it whether they professedly came through Jesus, Mohammed, or any other man or myth? Would not one's time be employed or myth? Would not one's time be employed more profitably to himself and others if, instead of debating such points, he were to seek to teach mankind those conditions which are absolutely necessary for them to possess in order to become receptive to the high and holy truths which the angel world is now showering upon earth for the benefit of those who are to day eighteen centuries older and wiser than they were in Jerusalem? If one wants to call this new dispensation 'Christian Spiritualism,' I have no objection, because the name will influence only those who examine merely the external; it will not affect those who look for and value principles."

Pennsylvania.

PHILADELPHIA.—The admirable lecture, inspirationally delivered, by Mr. Colville, and published in a late number of the Banner of published in a late number of the Banner of Light, is remarked upon as follows by a correspondent: "Permit me to urge your patrons to read, re-read, and thoughtfully digest the lecture of Mr. Colvillo on 'The Practical Value of Spirit Messages,' published in the Banner of Light of Feb. 26th, for they will find it abounds in instructive lessons worthy of most careful and critical consideration. He plausibly argues that the great variety of development indicated in these messages evidences the practical value of Spiritualism as an educational force on earth, inasmuch as the incongruity of statement and distinct evidence of fallibility frequently apparent in these messages add much to their value if they are to be regarded as affording us any real insight into the true condition of the spiritworld, and truly says the one great lesson taught in no uncertain way in these messages is that world, and truly says the one great lesson taught in no uncertain way in these messages is that whatever a man sows in the body he will reap when he passes from it. Among the lessons confained in the lecture, an instructive one can be recognized in his exposition of the conditions requisite for enabling Theodore Parker to maintain his established reputation as a thinker when he ventures to deliver to us a lecture through the agency of a trance-medium."

Missouri. HARRISONVILLE.—S. E. Downer writes: On the 22d of January last Mrs. C. A. Ellison, a medium of Harrisonville, Mo., came into our midst, and organized what is called the 'Eight Mile Circle,' beginning with about one dozen members, four of whom were developed into mediums of a remarkable character under her influence. Mrs. Ellison also delivered a series of lectures, and gave several inspirational poems, all of which were well received. She left here to attend a reinion of the Round Prairie Circle, where she labored last year. In my opinion, our mediums need all the encouragement and help they can get from every source."

Ohio.

PIQUA.—Mrs. Charles Stewart writes that though this town is pronouncedly "Orthodox" in its tone, yet Spiritualism is achieving an entrance there. She is anxious to accomplish what she can for the spreading of the light, and will do what can be done to assist any of the spiritual workers—mediums preferred—who may wish to make a visit to Piqua.

Spiritualist Convention at Waterbury, Vt.

To the Editor of the Banner of Light:

The Spiritualists assembled in mass convention agreeably to the call, Feb. 18th, and the meeting was called to order at 10 A. M. by Col. E. C. Balley, of Stowe, in the chair. Opened with singing. Geo. A. Fuller, of Dover, Mass., made a few remarks, followed by Dr. Gould and Mr. Knight. Session closed with music.

Afternoon. Session.—Opened with congregational singing, "Nearer, my God, to Thee," and "Grand Halleluiah." Dr. Gould made the first remarks in conference. Mrs. Chamberlain, of St. Albans, read a letter to the Convention by Chas. Thompson. Joseph D. Stiles was then entranced, and gave one of the most beautiful communications to which I ever listened from the spirit of Victor Jesmer. The communication was given to the Secretary, by whom it was verified. Mrs. R. C. McAllister then gave a few remarks under control, after which she read a poem. Conference hour closed with singing "Only Waiting." Geo. A. Fuller was then introduced as the regular speaker of the afternoon. The address was prefaced by a poem entitled "Day of Days." Mr. Fuller's address was in answer to a question propounded by Mr. Hunt, viz., "What is Christian Spiritualism?" The discourse of Mr. Fuller, lasting a little over an hodr, was a very eloquent and fine one.

Sessiou closed with singing the new Doxology: To the Editor of the Banner of Light : eloquent and fine one.

Session closed with singing the new Doxology:

Session closed with singing the new Doxology:

"Great fount of Life, and Love, and Light,
Inspire our hearts to know the Right;
Let us respond to Truth's high call.

With peace on earth, good will to alt.

Evening Session.—Opened with fine selections by
Paul Brothers' Band, after which Mrs. Lizzle Manchester, of West Randolph, delivered the first address of the evening on "Life, its Duties and Responsibilities." The address, though short, was very fine and well received. Mrs. Fannie Davis Smith, of Brandon, closed the session with a short address. At the close of the session, a grand dance was held in the hall and enjoyed by a large number.

Saturday Marking Session —Opened with purel by

closed the session, a grand dance was held in the hall and enjoyed by a large number.

Saturday Morning Session.—Opened with music by the Duxbury Glee Club, followed by an invocation by Mrs. Manehester. Next was congregational singing, "Only Waiting," the Glee Club leading. At the close, Mrs. R. C. McAllister was entranced and made some very excellent remarks. Mr. l'arish, of Stowe, read a poem, followed by some very timely and well chosen remarks, which called up Mr. Glazler, of Northfield, who related an experience which took place at his home in the presence of the noted medium, Henry B. Allen; followed in turn by Mr. Hipley, Col. Baley, Mrs. Col. Brown, of Burlington, Mr. Scott, of Eden Mills, and Dr. Gould, who read an essay. Following a song by the Club, was a very able address by Mrs. Paul, of Stowe, prefaced by a most excellent and beautiful invocation. The subject of Mrs. Paul's remarks was, "Go Preach by the Wayside." Session closed with music by the Club.

Afternoon Session.—Commenced with congregational singing, "Grand Halleulah," followed by an invocation by Mrs. McAllister. During conference, remarks were made in turn by Mr. Billings, Sabin Scott, Dr. Gould. Mrs. McAllister read an essay written though her hand by E. V. Wilson. George A. Fuller made some excellent and practical remarks. The Club then sang a song entitled "The Little Angel," Mrs. Manchester gave an exceedingly beautiful invocation. Previous to the regular address which she was announced to deliver, Mrs. M. requested a subject for a song, and the one given her was, "God," She selected for her theme, "Peace be unto this House." The address was very able. Session closed with music.

Evening Session.—A very large audlence assembled to witness the seance given by Mr. Joseph D. Stiles, which began at 70 clock. Mr. S. commenced by improvising a poem of great excellence. Mrs. Lillle Turner rendered a song, after which Mr. Stiles proceeded with his tests. About ninety names were given, and all recognized; two being recognized by the Seoreta

mortal Life." He spoke over an hour in a very fine and able manner. Session closed with music by the club.

Sunday Morning.—Session opened with music by the club and congregation. Mrs. Paul delivered the morning invocation. A few remarks were made in conference. The article from Anna C. Park in regard to the action taken by the Vermont State Spiritualist Association at Rutland was read by the Secretary, also, the communications in answer to the same from Sarah A. Nichols, Dr. Charles Woodhouse, and Harvey Howes, at the close of which Mrs. Chamberlain read a fine essay, entitled, "Just What we Are." Miss Whitney being called upon related a beautiful and touching experience. After a song by Lillio Turner, Mr. Silles was presented as the first speaker of the forenoon. His address was a grand one, and was well received. Afternoon Session.—Opened with a song by Mrs. Manchester. The two subjects on which she improvised were, "The Ministry of Song," and "Our Mass Convention in Waterbury." Several made remarks in conference. The first address was given by Mrs. Smith, of Brandon. It was one of the best this talented speaker has delivered. Following music, George A. Fuller delivered the last address. His theme was, "The World is my Country; to do Good my Religion."

The Glee Chub closed the session with music.

Sunday Evening Session.—Opened with music by the Club; after which Mr. Stiles proceeded with his seauce, seventy-seven names being given and most of them recognized. Miss Whitney, of Montpeller, gave the last and one of the best addresses of the Couvention. Col. Balley made a few well chosen closing remarks. The thanks of the Convention were tendered to the host and hostess of the hock, with their assistants, for their kindness; also to the railroads for the granting of return passes, and to the Glee Club for their very excellent music. Convention closed with their assistants, for their kindness; also to the railroads for the granting of return passes, and to the Glee Club for their very excellent music. Conventio

Verifications of Spirit-Messages. NOAH SILL (GILL?).

Fo the Editor of the Banner of Light: To the Editor of the Banner of Light:

In the Message Department of the Banner of Light of Feb. 26th, appears a message which I recognize as from NoAH GHLL, though an error occurs in giving the name as SHLL. I am fully satisfied that it is from NoAh GHL, for I was well acquainted with him in all his ways and habits, and so were a great many in this city. Everything he says in his message is true; it seems as though he said it all to us face to face. CHABLES E. KEENE. CHARLES E. KEENE.

Baltimore, Md., Feb. 26th, 1881. Fo the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In the Message Department of the Banner of Light, Feb. 26th, appeared a message from Spirit Noau Sill, which, to my mind—and to a number of persons who read it at my house on the occasion of a circle being held—contains conclusive evidence of its truth. There is a mistake in one letter, however, the name being Noah Gill; but all who read that communication in Baltimore will recognize it beyond a doubt as coming from Noah Gill, the first President of the Temperance Dashaways in our city. He was terribly addicted to strong drink, and died two years ago last New Year's Day, in our jail, having fallen on the street in a stupor, and been found so by the police. His attacks were periodical, and when he felt them coming on he would betake himself to Mt. Hope, an asylum for drinking men in our city. He was a splendid speaker, and very eloquent at times. I am told he never investigated Spiritualism, so that it is the more wonderful to us who knew of him. In the message he speaks of being a Dashaway, and of

message he speaks of being a Dashaway, and of passing away in prison, hence there is no doubt that it is Noah Gill of the city of Baltimore.

Respectfully, Mrs. Geo. R. GRAHAM.

Baltimore, Md., March 1st, 1881. To the Editor of the Banner of Light :

In your "Message Department," of Feb. 26th I read one headed Noah Sill, but I am satisfied it was from Noah Gill, Almost everybody in this city has heard of Mr. Gill, and to deny that that message was from him would be equal to denying that he ever existed. C. SNYDER. 319 Harford Avenue, Baltimore, Md.

ASA FLETCHER'S MESSAGE. To the Editor of the Banner of Light:

I was much pleased to see the communication I was much pleased to see the communication from AsA FLETCHER, of Winchester, in the Banner of Light of Jan. 29th. I have no doubt of its genuineness—it reads just like him. I have known him well for forty years; he was one of our best and most highly-respected citizens; clear-headed, kind and liberal. I think very highly of the "Message Department" of the Banner of Light. Respectfully,

Concord. N. H., Ech. 11th. 1881.

Concord, N. H., Feb. 11th, 1881.

MRS. C. H. HARDY'S MESSAGE. To the Editor of the Hanner of Light :

I am informed by intimate friends that the message from Mrs. C. H. HARDY, of Framingham, is recognized as coming from her. It was printed in the Banner of Feb. 5th.

Respectfully, C. B. Wood.
63 East Brookline street, Boston.

New Publications.

THE BLACK VENUS. A Tale of the Dark Continent, By Adolpho Belot, author of "La Grande Florine," "Stranglers of Parls," Translated and adapted from the French by George D. Cox. Philadelphia T. B. Peterson & Bros.

A peculiar book, the scenes of which are laid in equatorial Africa, among a strange people whose still stranger customs give rise to a rapid succession of startling incidents; a production well suited to the tastes of those who delight in descriptions of wild adventure amid tropleal verdure, with occasional plunges into jungles whose chief tenants are ferocious animals. As a book of travel and fiction, with the incidents of a strange, weird love-story interspersed, it is a work of more than common interest.

MADAME BOYARY. A Tale of Provincial Life. By Gustave Flaubert. Translated by John Stirling. Philadelphia: T. B. Peterson & Brothers, 306 Chest-with transl

This is a fine picture of domestic life in France, and portrays with singular fidelity the minutest details of that life. Unlike many novels of the modern French school, it is unexceptionable in its tone, true to the better instincts of human nature, and firm in its advocacy of absolute justice in all conditions and for all

The Scientific Basis of Spiritualism. In the course of a notice treating of the new

and valuable contribution to the literature of Spiritualism which the late Epes Sargent, Esq., made in the volume above named, the Christian Leader uses the following language

Leader uses the following language:

"Think what we must of the alleged facts, or of the theories based thereupon, every intelligent reader must respect a book which at least respects the intelligent reader. Mr. Sargent describes the more recent phenomena, such as the slate-writing—that which so confounded Rev. Joseph Cook. He argues that the facts cannot be fraudulent, and that proof is indisputable that mind can act upon matter without the agency of an animal organism. We confess to satisfaction that the facts, whether illusion or real, are passing out of the hands of mountebanks into those of men competent to weigh them in judicial balances."

Passed to Spirit-Life:

From Randolph, Mass., Feb. 21st, Mr. Columbus Clark, aged 50 years and 28 days.

Bro, Clark leaves on this side of life an aged father and mother, an only sister and her companion, a dear holy friend whom he sometime in the future had hoped would have been his companion in life, and a very large circle of relatives and friends, most of whom are cheered by the knowledge that there will be an eternal retinion. In the sweet by-and-by, 'Funeral services, which were largely attended, were held at the residence of bis parents on the afternoon of Feb. 23d; they were conducted by the writer, assisted by a fine quartette choir, consisting of Misses Georgie Haws and Lillle Burrill, and Messes. John B. Thayer and Nelson Mannafter which the form was tenderly given back to its kindred dust.

JOHN H. CURRIER. aged 50 years and 28 days.

From New York, Thursday night, Feb. 24th, 1881, Mrs. 8. J. Gunn, wife of Dr. Enos Gunn, formerly of Newburg, N. Y., and mother of Mrs. Dr. J. W. Van Namee. Mrs. Gunn was an earnest, outspoken Spiritualist for more than twenty years, and with eaby frustfulness awaited her release from physical trials and syfferings. J. WM. VANNAMEE, M. D.

71 Leverett street. Boston.

From Unity, N. H., Feb. 22d, Mr. Alden W. Rounsevel.

aged to years.

Always an honorable man, and for many years a firm believer in our beautiful Spiritual Philosophy, he has gone to
join in the higher life the wife and sons who preceded him
there, and who have often cheered him by tokens of their
presence and affection. From Brooklyn, N. Y., Feb. 21st, 1881, Mrs. Philliplina II.

Jones, daughter of John Phillip Helige, of Boston, aged 72 She was a very amiable, generous, and kind-hearted wo-man, beloved by all who knew her. She leaves one son and two daughters, who sadly mourn her departure. Com.

From Portsmouth, N. H., Feb. 18th, Mary, widow of Joseph Walton, aged 77 years. Sho bore her sufferings, which were severe, with great fortitude, looking longingly forward to a happy refiuld on with loved ones gone before. Her freed spirit with another is blended.

MRS. A. B. F. ROBERTS.

[Obituary Notices not exceeding twenty lines published gratuitoring. When they exceed this number, twenty cents for each additional line is required, payable in advance. Aline of agatetype averages ten words. Postry inadmissible in this department.]

Spiritual and Liberal Convention. The Michigan State Association of Spiritualists and Lab-eralists will hold its Annual Convention at Fenton Hall, Flint, Genesee Co., Mich., commencing on Wednesday, March 23d, 1881, at 2 o'clock P. M., and continuing over

Sunday.

All speakers in the State and adjoining States are invited to be present. Also all mediums and all interested in the Spiritual and Liberal cause are invited.

Arrangements will be made for the accommodation and entertainment of all who attend at reasonable rates. Further notice will be given in due time.

L. S. BURDICK, President,

Box "B," Kalamazoo.

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

Annes Kay Applebee, of Chicago, will be the principal peaker at our Quarterly Meeting March 11th, 12th and 13th, 831, in Omro, Wis. We would invite all lovers of TRUTH to be present and par-

Northern Wisconsin Spiritual Conference.

We would invite all lovers of truth to be present and participate. Buy round-trip tickets for the meeting. The best vocal and instrumental music has been secured. Let all be present the first day of the meeting. Please notify the Secretary of your intention of attending. Usual courtestes to all. PROF. W. M. LOCKWOOD, President. Dr. J. C. PHILLIPS, Secretary.

Omro, Feb. 18th, 1881.

New Books.

TRANSCENDENTAL PHYSICS

An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZÖLLNER,

Professor of Physical Astronomy at the University of Letusic; Member of the Royal Soxon Society of Sciences; Foreign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Moscow; Honorry Member of the Physical Association at Frankfort-on-the-Main; of the "Scientific Society of Psychological Studies," Paris; and of the "British National Association of Spiritual Association of Spiritualists" at London,

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

CHARLES CARLETON MASSEY.

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

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WITCHCRAFT OF NEW ENGLAND

BY ALLEN PUTNAM, ESQ.,

Author of "Rible Marrel Workers." "Natty, a Spirit," "Mexmertsm. Spiritvalism, Witcheraft and Miracle," "Ayassiz and Spiritualism," etc.

While producing this work of 3s2 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that in origin Witcherst them and to-day's supermundane phenomena are the same; and found also that, intervening Witcherst Instorius, kacking or shutting of to-day's light, left unnoffeed, or illogically used, a vast amount of important historic facts, and set before their readers erroncons conclusions as to who were the real authors of the barbarie doings they were describing.

Mr. Putuam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witcherst light, and descended from actors then and there,) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shorteomings and misteradings by the historians, Hutchinson, Upham and others who follow their lead.

The work is worthy of general perusal.

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RPECIAL NOTICES.

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

As We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as againantly of good fatth. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal. perusal.
Notices of Spiritualist Meetings, in order to insure prompt
insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Pight.

BOSTON; SATURDAY, MARCH 12, 1881.

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

27 Business Letters should be addressed to ISAAC B. Iten, Banner of Light Publishing House, Boston, Mass, Hother letters and communications should be forwarded LUTHER COLAY.

THE WORK OF SPIRITUALLS MIS as broad as the universe It extends from the highest spheres of angelle life to the est conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, "John Pierpont,

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?

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 pronunciation of the word impossible, in connection with what lies beyond the revealments of the physical sciences, is the height of sciolistic ignorance, often mistaken by the partially educated for true science. Science is reverent, cautious, and always ready to embrace truths hitherto unperceived; while sciolism, which is simply bastard science, is 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

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 are 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 reacts 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

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 but 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 intellectual nature. Spirit messages are mostly need of assistance and sympathy, while they intended at present to assuage the sorrows of to this scance by Mr. Egilnton.

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 others rather than to ourselves, but that they are in such cases better able to use other organizations than our

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. Oftentimes 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 hapoily 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 ruman 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 or all that we perceive, we need find no diffiulty 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 were once mortal themselves, and therefore The horizon of human reason is a limited one. 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 cager 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 in sight 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 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

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

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 rhetor ical 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. Zöllner (of Leipsic), 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 scance with H. R. H. the Duke of Cumberland, the son of the late ex-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 [II.] 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 scances being privateattracted 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 Khevenüller, Princes 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 Leipsic under Prof. Zöllner's who still inhabit material organizations. They 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 scance, 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 Tuileries 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 Scance 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 zithern, an harmonica,* a paper speaking-tube, etc. Those of the party at the table joined hands in a circle, as is usual at his scances 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 zithern 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 parlorwhich 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 seance 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 205, 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 reportorial corps to a materializing séance given in that city a short time previous by William Eddy, which, while treating the subject in a somewhat jocular 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, iing—in the assumption that the profession was alargely made up of mendicants and imbeclles 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." 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 welllighted 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 scance 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 belield, 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 celectic 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.

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 a convented the compelled.

tions ask—that everybody should be compelled to pass through their toll-gate over their priravelers 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 beapen transportation

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 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 connectent certain class of physicians, whether competent

It is a very plain question for freemen to set-tle—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 fasten the medical yoke upon the freemen of that State. Let every Liberal rouse himself and write to his Representative in carnest remonstrance, and

his Representative in carnest 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 disease than the natural healer and clairyove. disease than the natural healer and clairvoy-ant. Such laws are never asked for by the peo-ple, but only by those who have a direct pecu-niary interest, and who wish to extort by law what they cannot obtain by merit in fair com-

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 \$5500 per annum might events a big public years. \$500 per annum, might create a big public revenue, but it is doubtful if many professional gen-

tlemen 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

Additional from Kapsas.

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 of 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 physiciaus 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 Encmies."

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.

The Anniversary at Music Hall. To the Editor of the Banner of Light:

As the time is rapidly drawing near for the carrying out of the announced commemorative exercises in honor of the Thirty-Third Anni- of Modern Spiritualism, March 31st. In addiversary of the advent of Modern Spiritualism, I tion to those there noted we present the subwish to call the attention of your patrons to joined announcements: the following additional particulars:

Your readers have already been advised as to the engagement of Mrs. Richmond, Mr. Baxter, Mr. Colville and Mr. Fletcher; in addition to the above, I wish to say that invitations have been extended to and have been accepted by the following ladies and gentlemen, who will be present and join in the exercises of the day: Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. Juliette Yeaw, Mrs. M. S. Townsend-Wood, Hattie E. Wilson, Clara A. Field, Capt. H. H. Brown, George A. Fuller, Dr. W. L. Jack, H. C. Lull, H. B. Storer, Dr. Joseph Beals (President Lake Pleasant Camp-Meeting Association), W. D. Crockett, (President Onset Bay).

We think this array of talent, in addition to what has already been mentioned, ought to furnish sufficient attraction to fill Music Hall to overflowing. And we feel sure that it will, for the sale of tickets has so far gone beyond all expectations of the members of the committee that they feel much gratified.

Those who have not already procured tickets. are requested to do so without delay.

Your readers will please bear in mind that the Shawmut Spiritual Lyceum, under whose auspices this celebration is held, holds free meetings in this city; its managers are also working arduously for the welfare of the children; their only means of support is voluntary aid, consequently they feel that they are justly entitled to a share of the public patronage. And yet they would not be understood as desiring to detract from the claims of any other society whose members may feel to celebrate the day, for it is a day which ought to be recognized by each and every one.

Delegates are to be present from associations many miles from Boston, who have secured their seats.

At the Banner of Light Office can be found reserved seat tickets, or, if persons prefer, single admission tickets; they will also find a subscription list, where those who feel disposed can subscribe toward procuring a ticket for some one who may wish to listen to the words of cheer and yet not have the means of purchasing a seat.

The Lyceum will of its own accord and volition dispose of a liberal number of seats in this way, and we would cordially invite others to do likewise.

The entire programme is being placed in proper form, and will be ready for publication J. B. HATCH, next week.

Chairman Committee for Shawmut Lyceum. Boston, Mass., March 10th, 1881.

Gone Home.

We learn from the San Francisco Daily Evening Bulletin that our old and esteemed personal friend, Mr. MICAL TUBBS, for many years a land, Feb. 18th, 1881, at the ripe age of seventyeight years, six months and twenty days. Mr. Tubbs was one of the oldest and most devoted of the Boston Spiritualists, with whom we became acquainted over twenty five years ago. He was the person who introduced us to Mrs. J. H. Conant, recommending her as a reliable medium. Mr. Tubbs was for years the landlord of the National House, in Haymarket Square. He then went to San Francisco and became landlord of the Lick House, and subsequently took charge of the public house in Oakland, known as Tubbs's Hotel, which was erected by his enterprising son, Hiram. Now that Bro-Tubbs has joined his excellent wife in the land of souls, full of a knowledge of the Hereafter. which he had accumulated through the blessed mediumship of Mrs. Conant, it is our earnest desire that he return, giving earth's people reably no man has lived upon the earth whose tercourse.

Henry Slade's Movements.

A letter from J. Simmons, Esq., under date of March 1st, informs us that on the 28th ult. Mr. Slade left New York for Washington, where he was to remain one week, and perhaps longer. On the 18th of March Mr. Slade purposes coming to Boston, where he will locate at the Adams House for a period embracing the early part of April. The opportunity is, therefore, about to be afforded the Spiritualists and investigators in Boston and vicinity to witness the wonderfully convincing phenomena occurring in presence of this world-renowned medium; and no doubt exists in our mind that that opportunity will be heartily and fully improved—as it should

We received, recently, a call at this office from a lady who stated that she was herself a relative by descent of Mrs. THANKFUL ALEX-ANDER, whose remarkable experience regarding the return to her from spirit-life of her husband, John Alexander, was treated of in the article reprinted some weeks ago in our columns from an ancient pamphlet (dated in 1812,) the use of which relic was granted us by a veteran Spiritualist of Boston, who has treasured it for years. The lady informed us that she was descended from the brother of John (who returned in spirit); that the story of his return had always been known, and implicitly relied on as true in the family, and that she had been familiar with its details from her earliest youth; that her own mother was a child six years old when the occurrence took place; that Mrs. Thankful Alexander was known throughout the community in which she lived when in the form as a woman of sterling integrity, and one gifted with a severely practical and analytical mind - thus causing all among her neighbors who heard her relate her remarkable adventure to at once give in their adhesion to her report. Our informant further stated that John Alexander was in life possessed of a line of gifts much akin to modern mediumship, and these gifts had continually cropped out at intervals among the children on his side of the family, but not among those of his brother, from whom she (our informant) was descended—as above stated.

On the ground that "an open confession is good for the soul," the following paragraph is extremely pertinent, as giving an insight into the real position now occupied in secret by many of the so-called "Partialist" clergy—Orthodox, Baptist, Methodist, etc.—as well as Epis-

copalian: "The Rev. Dr. A. A. Miner, of Boston, in speaking of the Rev. E. St. John Chambre, who has recently become an Episcopalian, makes this queer statement: 'He reports himself, I learn, as having informed Bishop Paddock that he had in no wise changed his views, but was still a Universalist, and that the bishop replied that, if he were to call the clergy of his diocese together, a large part of them would confess to the same views."

The Thirty-Third Anniversary.

Elsewhere will be found official notices of exercises to be held in various parts of the country in honor of the Anniversary of the advent lowing kind letter:

The Spiritualists of Providence, R. I., will celebrate the coming Anniversary at Slocum Light Guard Armory, 324 Broad street-a lecture by Mrs. Abbie N. Burnham, of Boston. Mass., singing, dancing and a supper, making up the order of exercises.

The Spiritualists of Battle Creek, Mich., and vicinity celebrate the Thirty-Third Anniversary of Modern Spiritualism. Dr. Peebles delivers the address.

The First Society of Spiritualists of St. Louis, Mo., has determined to celebrate, on March 31st, the Thirty-Third Anniversary of the advent of Modern Spiritualism. The exercises will embrace a conference, a sociable for dancing, etc.-details to be settled by the Committee of Arrangements.

The Senate Ponca Committee at Washington a short time since examined Gen. Miles in relation to the work and conclusions of the Commission of which he was a member. Gen. Miles unhesitatingly declared that to compel the Poncas in the Indian Territory to select their permanent homes then, without having a free opportunity for the exercise of a choice between that location and their former one in Dakota, would be an injustice. It was developed in the course of Gen. Miles's examination, that the Secretary of the Interior addressed a letter to one of the Commissioners, before they left Washington, which was read to the Commission when they reached the Indian Territory, in which letter the Secretary suggested what course the Commission ought to pursue in the prosecution of their inquiry, and suggested among other things that the Commission should interest itself to secure additional signatures of Indians to the agreement which he had recently concluded with the chiefs at Washington. This letter Gen. Miles said was addressed to Mr. Stickney of the Commission, by whom it was read to the others. It does not appear in the papers accompanying the report of the Commissioners, because it was not open maddressed to the Commission, although apparently prepared with a view of influencing their action. This new evidence goes to show most conclusively that Secretary Schurz is culpable, although he has endeavored to make it appear to the public that he was acting conscientiously in regard to the Ponca affair.

President Garfield's Cabinet is composed of the following named gentlemen: James G. Blaine, of Maine, Secretary of State; William Windom, of Minnesota, Secretary of the Treasury; Samuel J. Kirkwood, of Iowa, Secretary of the Interior; Robert T. Lincoln, of Illinois, Secretary of War; William H. Hunt, of Louisiana, Secretary of the Navy; Thomas L. James, of New York, Postmaster-General; Wayne Mac Veagh, of Pennsylvania, Attorney-General. resident of this city, passed to spirit-life at Oak- They were all confirmed by the Senate without the usual reference to a committee. The new Secretary of the Interior is represented as a man of high personal integrity, and will not tolerate rascality if he knows it. It is pleasant to know that Mr. Kirkwood does n't belong to the "Indian Ring."

> The attention of our readers is called to a review of the "History of the Christian Religion to the Year 200," on the second page of this number of the Banner of Light, in which some interesting incidents in the life of that most remarkable historical personage, Apollonius TYANEUS, are narrated. It is recorded that in his presence materialization and de-materialihistory possesses so peculiar an interest to Spiritualists.

> Speaking of the recent "show" given by "Miss Nellie Everett" in Portsmouth, N. H., (to which we referred at the time, warning our readers against this traveling combination of deceivers.) the Chronicle of that city says:

> "The entertainment at Music Hall, Sunday evening, was a success pecuniarily, and was sat-isfactory in so far as the amusement of the audience was concerned; but the 'grand demon-stration of the wonders and mysteries of spirit-power in full yaslight on the open stage,' the ris-ing of pianos and tables from the floor, and the passing around of flowers by spirit-hands, in the glare of that same gaslight, were performed only on the programmes.

> "The Institute of Heredity" is attracting public attention and enlisting the sympathies of all desiring the welfare and improvement of mankind, who become informed of its existence and aims. Circulars defining the objects of the Society can be had by applying to Loring Moody, 35 Pemberton Square, Boston, Mass., where books are now open for the enrollment of members and communications on the subject, membership fees, or contributions of money or books may be sent.

> Mrs. Dr. Abbie E. Cutter, an interesting letter from whom appeared in our columns last week, has lately lectured in Atlanta, Ga. Her addresses were very highly spoken of by Daily Post-Appeal of that city, and her efforts in behalf of habits that tend to health warmly commended to public attention.

> Thomas Lees writes, regarding the Cleveland, O., celebration—a notice of which is printed on our eighth page-"We are laying our plans for a rousing time, and intend Cleveland shall be heard from." We are glad to be able to announce that the prospects of a grand success in this regard, and in that locality, are excellent.

> 8 C. H. Foster is yet in New Orleans, where he will remain until summer, when he will locate for a short time at the Parker House, Boston. The New Orleans Picayune says he has hosts of friends "and visitors without number daily, calling upon him to test the strange power he claims.'

> A fitting and well-merited tribute to the memory of Mrs. Jennie S. Rudd, formerly the medium of the Banner of Light Public Free Circles, together with a feeling expression of thanks to her friends for their many kind words and acts in her behalf, will appear in next week's Banner.

> Geo. Chainey lectured last Sunday afternoon at the Paine Memorial Building, Boston, upon Rev. M. J. Savage's "Talks About God," and is to continue the subject next Sunday at the same place, at 2:45 P. M.

The Chicago Lyceum's report, furnished us by its Secretary, will appear next week.

Dr. Babbitt's Health Manual.

Dr. M. L. Holbrook, editor of the Herald of Health, New York, has sent Dr. Babbitt the fol-

"FRIEND BARRITT: Your new edition of the "Friend Bannitt: Your new edition of the Health Manual' is an improvement on the old one, which was also excellent—excellent because it favors thorough natural remedies instead of unnatural ones. Medicine now is not a science, but empirical. We guess, we experiment, we try all sorts of things, and of course often hit right; and when we don't, nature often cures and doctors take the credit. There is in Commune advantage of hydriding and of in Germany a class of physicians called Natur Artz' (natural physicians), and they 'Natur Artz' (natural physicians), and they simply use nature's remedies—air, exercise, light, food, clothing, sleep, and they seem to be prophets of a golden era in the future. You are also another of these prophets, bold and courageous enough to say your say, and may the angels stand by and protect you and help you in the right way. I believe the day is coming when there will be a natural system of treating the sick. It has not come yet except to a few, and to these few only in a slight degree. When that day comes, good by poisons and all those that day comes, good-by poisons and all those wicked kinds of quackery which now find sway both in and out of the regular medical profes-

We have received from Denver, Col., a correspondential favor enclosing two marriage notices. We will gladly print these announcements if the sender will forward us his full name and address as vouchers for the reliability of the information sought to be conveyed.

Lottic Fowler, the celebrated clairvoyant and test medium, whose name and gifts are familiar to thousands both in Europe and America, is at present located for a brief season at the Crocker House, New London, On leaving that place, she is to go to New Haven, Ct.

A. F. Ackerly, materializing, musical and physical medium, is now located at 49 Debevoise place. Brooklyn, N. Y. He announces that he will make arrangements with Brooklyn parties for séances at most reasonable terms.

BRIEF PARAGRAPHS

The Burlington paper has a Hawkeye for good poetry, and so it steals Lizzie Doten's poems and prints hem as original.

The modern newspaper journalist has been taught to take in everything at a glance, while his eyes are apparently half closed and he sees nothing. Profanity is his besetting sin, but this he most often practices when one of his fellows gets ahead of him in reporting. He knows chiaroscuro from morbidezzas, but his greatest failing is being too often diaphanous.

The puritanic Dally Advertiser is imbued with the spirit of the age and becoming gradually more liberal. It now says that "variety is not only the spice of life, but also the law of true vitality."

There's a sect of queer religionists in London which believes that the judgment is long past, and that we of this world are now living in—well, that place Bob Ingersoil has doubts about. Perhaps these people are not so very far astray.—Boston Herald.

Notwithstanding the severe anothematizing which

he recently received from the judicial bench in Delaware, Robert Ingersoil has not a word to say against that Commonwealth. He merely wishes to remark that "a State that calls twenty quarts of peaches a bushel ought to talk about something else than blasphemy." A despatch from Rome, Marcheth, says that the loss

of life by the earthquake on the Island of Casamacciola is appalling. One hundred and two bodies have been found, and many others were under the ruins of the 300 buildings that were destroyed. Later information says that 110 corpses have been recovered and 67 vounded persons have been sent to the hospitals.

The Banner of Light, a paper which is an honest, able and fair advocate of Modern Spiritualism. Every one who desires knowledge of the wonderful psychologic phenomena occurring daily in our midst should read the paper. It is published by Colby & Rich, Boston. An advertisement will be found in another column.—House and Home, New York City.

The ancient Nile is troubled by the steamers of the ubiquitous Cook, and from Khartoum to Cairo flash zation took place; bronze statues were appar- the telegrams, which the Egyptians say are borne ently imbued with life and performed the labor along the wires by the spirits of wicked Mussulmans, of servants; the dead were restored to life, and who after death are doomed for their sins to carry the unholy messages of the Glaour.

Movements of Lecturers and Mediums.

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

The Saratoga (N. Y.) Eagle of Feb. 26th contains the following: "Mrs. Brigham, the inspirationalist, will speak at the Supreme Court Room of Town Hall on Monday and Tuesday evenings next. These meetings are ordinarily well attended, and the renewed agitation upon the subject of Spiritualism will be likely to further increase her auditors."

Mrs. C. A. Field spoke in New Era Hall, Sundays Feb. 27th, and March 6th, at 3 P. M. She will speak in the same hall on Sunday, March 13th. She will be pleased to make engagements for Sundays anywhere that her services may be required. Mrs. Field gives psychometric readings at the close of her lectures, adding much to the interest of her meetings. Address her at 19 Essex street, Boston, Mass.

Mrs. H. P. Wells will answer calls to lecture and conduct funeral services. Address her, Highland avenue, Salem Mass.

Frank T. Ripley is now at Van Wert, O. Societies in this part of the State wishing one who can lecture and give tests in public can address him care of W. H. Best, Dayton, O.

Dr. Peebles returns to Clyde, Ohio, to give a second course of lectures, commencing the 11th inst. Miss Jennie Rhind will speaklin New Era Hall Sun-

day afternoon, March 13th, giving typical readings at the close. She can be engaged for Sundays at any place where her services may be required. Address her at her residence, 19 Essex street, Boston, Mass. J. Frank Baxter began his series of Sunday lectures

before the New York Second Society of Spiritualists on March 6th, under most favorable auspices. Returning on Monday, he lectured in Campello, Mass. Tuesday evening, March 8th. Wednesday evening, March 9th, he again lectured in East Medway, Mass. and on Thursday evening, March 10th, continues lec-tures in Sherborn, Mass. Friday he returns to New York. April Sundays he will lecture in Brooklyn, N. Y., thus parties within reaching radii of this centre can secure him for week evenings that month by writing to him in accordance with his permanent address. 181 Walnut street, Chelsea, Mass.

Miss Lessie N. Goodell lectured in Greenfield, Mass. Feb. 17th and 18th, to large and well pleased audiences. She returns there later in the season. During March she speaks in Connecticut. Permanent address Amherst. Mass.

Prof. William Denton will speak in Cleveland, O., March 13th, under the auspices of the First Society: morning, in Central Hall, West Side; evening, Welsgerber's Hall, corner Prospect and Brownell streets, East Side.

Cephas B. Lynn spoke in East Dennis, Mass., on Sunday, March 6th, to good audiences. He will lecture in Worcester during the remaining Sundays of the month. He can be engaged for April or May, Temporary address, 66 Austin street, Worcester; permanent address, care Banner of Light.

Mesdames Colby and Smith (trance speaker and inspirational singer) will officiate in Cleveland, O., Sundays, March 20th and 27th, and April 3d: mornings, in Central Hall, West Side; evenings, Weisgerber's Hall,

Anniversary of Modern Spiritualism in Cleveland, O. March 30th and 31st. Dr. A. Underhill, of Akron, will

also be present. All are invited. Mrs. Maria M. King expects to leave Hammonton N. J., for Colorado on April 1st. She will answer calls to lecture on the route.

God's Poor Fund.

Received since our last acknowledgment:

From J. F. Howland, New York City, 50 cents; J. E. Gridley, St. Paul, Minn., 25 cents; Friend, \$2,60; A Friend, Holyoke, Mass., \$1,00; Mrs. Clarissa Downer, Mindoro, Wis., \$1.75; John Wilcox, Windsor Locks, Conu., \$6.75; A. Farnsworth, M. D., East Saginaw Mich., 75 cents; R. S. M., Boston, Mass., \$2,50; C. V S., Philadelphia, Penn., \$10,00; Joseph Cauldwell, Southington, Ct., \$1,00; Orin Arms, Attica, Ind., \$1,00; H. Blue, Trumansburg, N. Y., 50 cents; Friend, Newaukum, W. T., \$1,25.

Thanks, friends; your generous donations to this fund have been the means of helping many destitute and suffering ones.

To Foreign Subscribers.

The subscription price of the Banner of Light is \$3,50 per year, or \$1.75 per six months, sent to any foreign country embraced in the Universal Postal Union.

Brooklyn Spiritual Society Conference Meetings At Everett Hall, 398 Fulton street, every Saturday even

At Everett Hall, 398 r unon street, which is a velock.
After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule.

J. DAVID, Chatrman.

Brooklyn (N. Y.) Spiritual Fraternity. Sunday services every Sunday, at 10½ A. M. and 7½ P. M. Speakers engaged: March, Mrs. R. Shepard: Lillie; April, J. Frank Baxter.
"Fraternity Social" every Wednesday evening.
Friday, March 11th, "Evolution," D. M. Cole.
Friday, March 18th, W. C. Bowen,
Friday, March 25th, a Musical and Dramatic Entertalument.

tainment.
Thursday, March 31st, Anniversary Exercises, celebration of 33d Anniversary of Modern Spiritualism.
Dr. Eugene Crowell gives opening address.
S. B. Nichols, Pres.

Eastern District Brooklyn Spiritual Fraternity

Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. COLE, Pres.

Write to Mrs. Lydia E. Pinkham, 233 Western Avenue, Lynn, Mass., for names of ladies that have been restored to perfect health by the use of her Vegetable Compound. It is a positive cure for the most stubborn cases of female weak-

Obstructions of the kidneys and attendant organs will prove fatal if not removed by Hop

Subscriptions Received at this Office MIND AND MATTER. Published weekly in Philadelphia,

ATTER OF THE BRANCH. Published weekly in Philadelphia, Pa. § 15 per annum.

THE SPIRITEAL RECORD. Published weekly in Chicago, II. § 200 per year.

THE SPIRITEALIST: A Weekly Journal of Psychological Science, London, Eng. Price 33,00 per year, postage § 1,00.

THE MEDITM AND DAYMBEAK: A Weekly Journal devoted to Spiritualism. Price § 2,00 per year, postage 50 cents, THE OLIVE BRANCH. Published monthly in Utlea, N.Y. \$1,00 per annum. ,00 per annum. Lightr For All.. Published monthly at San Francisco, al. St.60 per annum.

Cal. \$1,00 per annum. THE THEOSOFHIST. Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to piritualism. Published weekly in Chicago, Ili, Price 5 ents per copy, \$2,50 per year. Volce of Angels. A Semi-Monthly Spiritualistic Journal, Published in North Weymouth, Mass. \$1,65 per analysis of the perfect of t nat. Published in North Weymouth, Mass. \$1,65 per annum. Single copies cents.
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The Herald of Health And Journal of Physical Colubbia. Published monthly in New York. Price 10 cents.

cents.

THE SHAKER MANIPESTO, (official monthly) published by the United Societies at Shakers, N. Y., 60 cents per annum. Single copies 10 cents,
THE OLIVE BRANCH. A monthly. Price 10 cents,
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50

ents. THE WESTERN LIGHT. Weekly, St. Louis, Mo. Sin-THE WESTAN THOMSON THE STATE OF THE WESTAN THAT I SHOULD BE STATE OF THE COMMONER, Published monthly at San Francisco, Cal. Single copies, to cents.

THE COMMONER, Published weekly, Greenback and Labor Reform. Single copy, 4 cents, \$1.50 per year.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.

Special Notices for the seventh page, the seventh page, the seventh page, the seventh page. i page. eclai Notices forty cents per line, Minion special voltes forly cents per line, Almion, each insertion.
Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
Payments in all cases in advance.

AF Electrotypes or Cuts will not be inserted.

A# Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saintday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

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

Dr. F. L. H. Willis.

Dr. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. Ja.1.

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

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

SEERESS AND PSYCHOMETER. — MRS. ANNA (IMBALL, P. O. Box 241, Dunkirk, N. Y. F.19.4w*

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will ac J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Branner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 53 Sigdon Road, Dalston, London, E., England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

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

And Agency for the Banner of Light. W. H. TERRY, No. 84 Russoll Street, Melbourne, Australia, has for sale the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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

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ALBERT MORTON, 550 Market street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

corner Prospect and Brownell streets.

Parker Pillsbury, the veteran reformer, will be one of the speakers at the celebration of the Thirty-Third Books and Papers published by Colby & Rich.

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Parties desiring any of the Spiritual and Reformatory

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THE LIBERAL NEWS CO., 620 N; 5th street, St. Louis.
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a supply of the Mpiritual and Reformatory Works
published by Colby & Rich.

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The Spiritual and Reformatory Works published by Colby & Rich.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 46 North 9th street, Subscriptions received for the Banner of Light at 83,00 per year. The Banner of Light at 83,00 per year, The Banner of Light at 10 Academy Hall, 810 Spring Garden street, and at all the Spiritual meetings.

JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa., will take orders for any of the Spiritual and Reformatory Works published and for sale by COLBY & RICH,

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., Is agent for the Branner of Light, and will inkeorders for any of the Spiritual and Reformatory Works published and for sale by Collay & Rich.

PRILLADELPRIA PERIODICAL DEPOT, ILLIAM WADE, SE Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the **Hanner of Light** for sale at retail each Saturday morning.

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RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the RANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich,

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DANSKIN, 58 North Charles street, Balti-WASH, A. DANSKIN, 58 North Charles streemore, Md., keeps for sale the Banner of Light.

HARTFORD, CONN., ROOK DEPOT.
E. M. ROSE, 37 Tumbul street, Hartford, Coun., constantly for sale the Banner of Light and a sof the Spiritual and Reformatory Works lished by Colby & Rich.

DETROIT, MICH. AGENCY.

AUGUSTUS DAY, 73 Hagg street, Detroit, Mich. is agent for the Runner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

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WILLIAMSON & HIGHEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Note Hannand Reform Works published at the Bannar of Light Publishing Horse, Beston, Mass,

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N. B. We still publish JoSEPH JOHN'S pictures, including "The Orphans' Rescue" and "The Dawning Light," etc., and self them at \$2,00 per cop. Romit ge, out the latence of Light as premiums. R. H. C. & Co. March 12.

MR. W. ECLINTON.

TM1E renowned English Physical and Materializing Medium, will receive for a short time only, at the SU James Hotel, Room 265, Roston.
Scances daily at 41 and 3. Numbers Hinited to 6 persons, at 3 dollars each.
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March 12.

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Reow* March 12.

MAGNETIC TREATMENT by Mrs. M. E. MORGAN, 5 Tremont Place, rear Tremont House, March 12, -1w*

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale.
ALBERT & E. C. MORTON, Spirit Mediums, No. 850
Market street. 18tf—Nov. 15. TO LET,

A T 8½ MONTGOMERY PLACE, over the BANNER OF LIGHT FIREE CHRULE-ROOM, one large square front room, with small room adjoining; one large square room; all heated by steam, and smpllled with gas and water. Terms reasonable, Apply to COLBY & RICH, # Montgomery Place, Boston, Mass. 18 - Feb. 5.

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18-Feb. 5.

1

THE THEOSOPHIST,

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

Conducted by H. P. BLAVATSKY.

Published at Breach Candy, Bombay, India. February number just seed to the proprietors, and the magazine will be sent direct from order to the proprietors, and the magazine will be sent direct from order of publication; or the subscription price of £1 per annum, post free, can be forwarded direct by post-onice orders to The Proprietors of The Theosophist, Var the above address. Single copies for sale by COLBY & RICH at 50 cents each, sent by mall postage free.

JUST ISSUED.

IS DARWIN RIGHT? Or, The Origin of Man.

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

This is a well-bound volume of two laundred pages, 12mo, handsonely litustrated. It shows that man is not of infractions but of initural origin; yet that Darwin's theory is radically defective, because it leavesont the spiritual causes, which have been the most potent concerned in his production. It is sclentific, plain, cloquent and convincing, and probably sheds more light upon man's origin than all they volumes the press has given to the public for twenty years, "Price \$1.00, postage 10 cents.

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Message Bepartment. and the inson.

Public Free-Circle Meetings
Are held at the BANNER OF LIGHT OFFICE, corner of
Province street and Montgomery Place, every TUESDAY
and FRIDAY AFTERNOOS. The Hall will be open at 2
o'clock, and services commence at 3 o'clock precisely, at

and FRIDAY AFTERNOON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress intil the conclusion of the scance, except in case of absolute necessity. The public are conductly invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition, We ack the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea on. All express as much of truth as they perceive—no more.

ings, [Miss Shelhamer wishes it distinctly understood that she tives no private sittings at any time; neither does she re-elve visitors on Tuesdays. Wednesdays or Fridays.) \$\mathbb{B}_{\mathbb{T}}\$ corresponded in Green this department, in order to insure prompt attention, should in every instance be ad-

Egy Leverson, ensure prompt attention, shound in every modern dressed to Colby & Rich, or to Lewis B. Wilson, Chairman,

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

"The following message given Feb, 18th-48 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 waft 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.

Seance Dec. 28th, 1880.

Invocation.

Oh, Holy Spirit! Dlyine Presence! permeating all time and space; thou Infinite Glory! yet approachable by the human heart, we bear thee praises, 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 will be the conforter, 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 sou. 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 bless thee for the inspirations which flow downward from on high, pressing in upon the human soul and causing it to grow outward in beauty and expand in knowledge. We bring thee grateful thanks for that divine light which ever flower down. Invocation. the human soul and causing it to grow outward in beauty and expand in knowledge. We bring thee grateful thanks for that divine light which ever floweth downward, which continues beyond the shadow and valley of death and passes on into eternity. We praise thee for death—that divine angle! of light, misnamed an enemy of man, yet his divinest and best friend—who ushers the humortal soul, into a world of purity and truth, 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 develop, even as the flowers grow upward from the murky soil and burst their shell, blossoming out beneath the divine light of thy glorious sun. We bless thee for the ministrations of angels. On! may we ever become fitted to grow into companionship with them, and work hand in hand with thy befoved ones, dispensing 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.

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 itself from the outward shell, and passes onward spirits present who are so anxious to come, and who, I am told, have been waiting years to passing. Even as the days and the months manifest. From time to time they approach speed by, and bring the hours of the closing and experiment upon the organism of the me- year, so do all things change and pass away from dium provided, to see if they cannot control and manifest themselves to their satisfaction; yet tions of experience, in order to sense life in again do they become dissatisfied and disappointed, and then fall back, yet with the hope was it with my spirit, passing away suddenly that at some future time they will be able to and swiftly from the mortal frame, and then ensucceed, and to send out their words to their

Many years have passed since I became a denizen of the spirit-world. Earthly scenes and recollections have somewhat faded from my higher life and other scenes of labor. I have a mind, yet when I return I recall each experience, and I feel that I am the same that I ever | were dear to me, and say unto them, each one, was, and that it is my privilege and blessing to send out to my dear ones an assurance of my the spirit closer to your side; it then becomes love, my fidelity and unwavering sympathy. I enveloped in your own aura and magnetism, have sought long to express my affectionate in- and may perceive the workings of your interior terest in those dear to me. I know that their life. There is no separation, no parting, to hearts have gone forth to me in my spirit-home, those spirits who are united by bonds of love yearning for some recognition from me, and and sympathy, who are affinitized through the anxious to receive from my spirit some assur- divine laws of our Creator. I can perceive the ances of my continued love and sympathy, and thoughts well up from your souls in relation to of my presence with them. I have felt it all, myself and my past career; I can bring from with cords drawing me back, stronger than the eternal world an influence of love and peace steel, yet composed of love, and I have often re- that shall envelop your souls, and bring you turned to the side of those dear ones with coun- consolation and strength in the hour of trial know that I take as much interest in him as I sel, with peace, with influences of comfort. which might surround their hearts with blessing | work to be performed, the one work essential to and give them hope and encouragement for the humanity to throw aside the fear of death, the future. And so now I say, no matter if you never | terror of the grave, and bring down from realms hear from me again through these ways, feel on high a certain knowledge of the hereafter—a that I am with you, that I have not passed so knowledge which shall cause every heart withfar beyond the material as not to take an inter- in its casement of flesh to sing a new song of est in you and your affairs-in the affairs of redemption, a new song of freedom and exaltaeach one bound to me by sacred ties-but that I tion, while yet on the material side of life. can return frequently to bring you consolation And oh, my friends, it is my work to forward and peace in the hour of trial, to influence your | this, if possible; to do some little good in behalf hearts with courage and hope for the coming of humanity which shall strengthen the work 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 their loved ones, and giving glimpses of the 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

and the necessities of their spirits. Caleb Hutch-

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 itslendeavors 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 nome 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 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 medy 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 magnetism 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, not stop nor falter! The work is grand and glorious, andthe way is opened for the coming of the spirits from the great hunting-grounds beyond. So he say to the medy: Keep strength and courage; feel strong; the power is increasing and broad ening 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 go 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.

Séance Dec. 81st, 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 to new scenes and conditions! All things are the material, only to take new forms and condihigher and more beautified states of being. So tering 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 desire to return to my friends, to those who there is no separation in death; it only brings and of grief. There is a grand and glorious

promised land, where they all abide. And I would say to my friends, Oh, work on, earnestly and nobly, for the welfare of your closer to their side, to minister to their wants | kind, and seek not those theological scenes and | during my vacations, my [oldest brother and |

to be performed; which shall be of assistance

to human hearts, that of piercing through the

shadowy vail which death has drawn around

cramp your spirits, but let your thoughts flow outward; let your experiences be free and unconfined; let your actions speak the good word this that my brothers may know that I really that shall bless others, and you will find in the have returned to manifest. I thank you very immortal world a joy unspeakable and full of glo- | much, Mr. Chairman, for this privilege. ry, 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 threescore 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 everlastingly 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 municate with you, and to have you realize that 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 Jeanie 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 Lhope 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 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,

the people there, and friends, "Geordie." I give

Ella 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. of the spirit, but also emblematical of my dear 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 Ella 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 don't 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 my 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 ever remember each one with love and undying I live and love you still; that my desire is to sympathy. Dr. Samuel G. Howe. 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 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

conditions and experiences which will bind and myself used to visit the north of England, New-benefit to him in his work, that I may assist him castle and other places, I was always called by 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 affections 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 imthey are not only emblematical of the attributes | mortal splendor. So was light given unto humanity, to behold the face of nature, glowing sister, who brings them with a blessing of light | 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 atest in those walking in darkness, I need not attest, for all who knew 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 conditions which mortality wrapped around them. They cannot pierce the sours encased within conditions which mortality 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 hearty and er 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 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 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 outward scenes and surroundings. I believe that mankind will become so educated into the laws of being and of natuso 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 advancemy 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 re-demption 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

Benediction.

May the blessing of the Divine Father and his 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 he and abide with every spirit gathered at this place, embodied or disembodied, enwrapping 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 coming year ring in the dawn of peace, the day coming year ring in the dawn of peace, the day of blessing which shall enrich 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 AD-VANCING 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 my own ideas; that we consider it best not to advance spirit messages given here, unless there is something important in the message which demands immediate publica-tion. 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 one, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages ould 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.

MESSAGES TO BE PUBLISHED.

Jan. 4.—James Momit; Mary Goodwin; Isaac D. Smith;
S. P. Lake; Bothiah B. Gollyer.

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

Jan. 11.—Juliette Mauley; MyraS, Mason; Joseph Clarke;
Honry Thornton; Sarah A. Waters; Mrs. Matilda J. Padelford; William Morgan; Wasso.

Jan. 14.—Henry Adams; Havinia, F. Gibberson; Cyrus Morton; B. Kent; Lucilla Warner; Edmund Doie; Mary J. Ellis.

Jan. 18.—Renjamin Konnay, Dr. & Martones, Contact

Jan. 14.—Henry Adams; Havinia, F. Gilbberson; Cyrus Morton; B. Kent; Lucilla Warner; Edmund Doie; Mary J. Elils.

Jan. 18.—Benjamin Konney; Dr. Artemus B. Carter; Lizzle F. Woods; S. B. Thaxter; Rufus B. Kinsiey; Clara Morrison; George A. Barney; Jonnie Byrague.

Jan. 21.—Laura Markham; P. B. Handolph; Cordelia Wheelock; Sarah Ketrow; Charles S. Richardson; Willie Harris; Mary Ann Johnson.

Jan. 25.—S. S. Campbell; Leontine Tounolr; Charles Johnson; Lucy Harlow; Lydla M. S. Lincoin; William Anderson; Louisa McKay.

Jan. 28.—Dr. John Clough; George Stone; Susan B. Atherion; Ezra Eames; Amanda Perkins; Capt. Eben Wheeler.

Feb. 1.—Sebastian Streeter; Bella W. Hamilton; Sarah A. F. Wilson; Charles Parker; Lilian Smart; John A. Moran; Mrs. Elizabeth Abbott.

Feb. 4.—Children's Day,—Clara Felge; Jimmle Ryder; Carrle E. Hatch; Phobe Clawson; Ada E. Fillebrown; Jessele May Spaudling; Carrle Gurney Snow; Ralphie Fay Jones; Lizzle Strong; Herbert Tower; Sadle Jenkins; Nellie Snnight; Harry Woodward; Georgie Wilson; Cora L. Witter.

Feb. 8.—John Pierpont; Mrs. Annie R. T. Sinclair; Ella G. Summer; Albert Mason; Mrs. Saille Goodwin; James Brewer; Hirum Barton; Lillian M. Smith.

Feb. 11.—Elja Moore; Mrs. Louisa Reed; George W. Jones; Mrs. Susan W. Stanwood; William R. Lavender; Nathaniel Davidson; Mrs. Emma W. Jack; A. J. Lothrop; Lyman Strong; Susie Fisher; Hattic A. Davis; R. A. Builock; Bennie Gray.

Feb. 18.—William Aikens; Mrs. Mary W. Bartlett; Jesph Hadley; Isabel Huling; Estella Page; Ira Holt; Cella A. Thayer.

Feb. 28.—Thomas Smallwood; Eliza B. Safford; Charles W. Hater, Lavender; Happer S. Mars. Lavender; Happer S. Mars. Lavender; Happer S. Mesters, Lavender; Happer S. Mesters, Lavender, Happer S. Soners, Lavend

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NATURAL LAW.

The spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the treastle-board of the Solar system by the hand of Nature and the inspiration of Omnife power. Nothing in the universe ever did or ever will happen by the hand of Nature and the inspiration of Omnife power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable necuracy. To convince skeptics, and thereby make business for my self, I will make the following propositions, viz.; Any person sending me the place, sex, date of birth (piringhour of the day), and 63-c4, postage stamps, I will give them in return a personal test and proof of the science.

Any person sending me 31, with same data as above, and one postage stamp, I will write briefly in answer to any six questions that may be submitted. Any person sending me 32, data as above, and two stamps, I will write an outline of nativity comprising the principal events and changes of life, viz.; Stekness, Itscharacter and time, also its result. Bustoness, years past and future, good and bad. Partnerships, whether good or unfavorable in their results. Marriage, its condition and time. In fact, all important turns in the highway of human life. More detailed nativities written at prices proportionate to the lator required. I will write an antivity for any one influed charge who will secure me three (\$2) nativities and forward me 56.

The most sensitive may be assured that no statement will be made touching the length of life aniess by their request, I will point out tosuch the places in the pathway of the future. For my own profit and the public goods I solicita test of the science.

OLIVER AMEN GOOLD.

PRICE REDUCED.

THE WRITING PLANCHETTE, SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these. "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or (fields.

The Planchette is furnished complete with box, penciand directions, by which any one can easily understand how to use it.

and directions, by which any one can easily understand how to use it. PLANCHETE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES,—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by COLBY & RICH. PATENT OFFICE. 46 SCHOOL STREET, BOSTON, MASS.

BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions. PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose 11,00, with stamped and addressed appealure.

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THE VOICES.

BY WARREN SUMNER BARLOW,

The author has revised and enlarged the Voice of Prayer, and added the whole to this Edition without increasing the price. Ills criticism on the "Parable of the Pradigal's Son," of vicarious atonement, etc., in this part of the work, is of especial interest.

The VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious atributes.

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The VOICE OF A PERBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

The VOICE OF PERBETTION takes the creeds at their toord, and proves by numerous passages from the Hible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

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For sale by COLBY & RICH. BY WARREN SUMNER BARLOW.

hey so order. For sale by COLBY & RICH. NEW GOSPEL OF HEALTH,

As Described by Judge Edmonds in his Great This work contains extracts from "Spiritualism," which has been out of print for some years.
Paper: price 10 cents.
For sale by COLBY & RICH. CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dn. STONE. For sale at this office. Price \$1,25; cloth-bound copies, \$2,50.

Banner of Bight.

BOSTON, SATURDAY, MARCH 12, 1881.

Spiritualist Meetings in Boston.

New Era Hatt, - The Shawmut Spiritual Lycoum meets i this hall, 176 Themont street, every Sunday at 10¹2 A. M. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lycenm No. 1 holds its sessions every Sunday morning at this hall, appleton street, commencing at 105, o'clock. The public cordially invited. F. L. Union. Conductor. Berkeley Hall, -Free Spiritual Meetings are held in hishall, 4 Berkeley street, every Sunday at 10% A, M, and F. M. Vesper Service first Sunday in every month, at 7% f. M. The public conductly invited. President and Lec-grer, W. J. Colville.

carer, W. J. Colville.

Highland Hall.—The Roybury Spiritual Union holds meetings in this hall. Warren street, every Thursday, at [4, 7, 3]. Regular lecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held at this hall. 46 Washington street, corner of Essex, every Sunday, at [65] a. M. and [25] and [75] P. M. Excellent quartette singing models.

provided.

Indies' Aid Parlor, The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, Ts Washington street, every Friday aftermon and evening. Business meeting at 4 oclock. Mrs. A. A.C. Perkins. President Mrs. A. M. H. Tyler, Secretary.

New Ern Hall. A serbes of spiritual meetings will be onducted in this half by Mrs. Claia A. Fleld and Miss Jenside Rhind cach Sunday afternoon, at 2 o'clock, Goodspeakers and mediums will always be in attendance. One or each of the above-named ladies will be present and conduct the cervices.

Pembroke Rooms, 91 Pembroke street, W. J. dville holds a public reception in these techns every Friday,

Mechanics' Hall Charlestown District, Spirit-ralist Meetings will be field regularly at this place, No. 22 Wam stoet, each Sinday evening till turther notice, C. B. March, Manager,

e holds a public reception in these rooms every M., and lectures on "Revelation" at S.P. M.

Chelsen. Spiritual Harms and Association holds meetings every sunday at sand 7 , P. M. in Temple of Honor Hall, Old Fellows: Juilding, opposite Hellingham Car Station. The Ladies' Hermonial stil Society meets every Thursday after neon and evening in the same hall. Mrs. 6, G. Gleason, Secretary.

New Ery Hall.—Our Lyeeum enjoyed another boundiful feast yesterday, by having present a large andience, the members of which appeared anxious to authorated on their by conferring some favor that would assist the school. First we lead a short address from Dr. Field upon the subject of "Elocution," which was distened to attentively; he will continue his lessons during each Sunday in the present month. Following were fine select readings by Miss Addie Blanchard, Mrs. Agnes Leavitt and Miss Emma Greenleaf; the last named will read for the benefit of the pupils every session in March, also in Music Hall on the sist.

The regular exercises were opened with selections by the orchestra, singing by the Lyceum, and the Banner March. The following pupils joined in the literary exercises of the morning: Fannde Briggs, Gracie Burroughs, Elsie Sylvester, Walle Kelley, Edith Johnson, Jennie Lothrop, Haskel Baxter, Hattle, Morgan, Charlie Tilden, George Felton, Alberta, Felton, Mandie Marion, Flora Twitchell, Bortie Kennp, Belia Murray, Charles Cherrington, May Green, Ella Carr. Remarks were made by the Conductor; the physical anovements were participated in, and the Lyceum closed with the Tarcet March.

The Conductor, in his remarks, referred to the fact

were participated in, and the Lyceum closed with the Target March.

The Conductor, in his remarks, referred to the fact that Sunday next, being the analyersary of the visit of the New York and Brooklyn Lyceums to Boston, the above Lyceums were to have a remaion in commentoration of the event in Republican Hall. New York, on that day. The officers of the Shawmut Lyceum whose guests they were during their visit had received an invitation to be present, and they will be represented by Mr. Hatch, and possibly one or more others. Many have been the kind recollections of the past, and undoubtedly this will be a happy meeting of the "Three in One." Owing to the contemplated visit of Mr. Hatch to Cleveland, and the many duties to perform previous to the anniversary, the Aisit to New York will be of very short duration.

The committee who have in charge the general management of the Music Hall celebration wish me, in connection with my report, to extend an invitation to all chaldren of Spiritualists to Join with our school upon the fast of March. By making application tickets will be provided. They wish also to thank the many public speakers who have so kindly proferred their services, and to state that during the day they will be furnished tekets with secured seats upon the platform.

See y Shawmut Spiritual Lyccum.

Will be of very short duration.

The committee who have in charge the general mangement of the Music Hall celebration wish me, in connection with my report, to extend an invitation to all children of Sprittualists to Join with our school upon the 31st of March. By making application tlekers will be provided. They wish also to thank the many public speakers who have so kindly proferred their services, and to state that during the day they will be furnished tickets with secured seats upon the platform.

See'y Shawmut Spirltual Lyccum.

Boston, Morch 7th, 1881.

Tank, Hall.—Though the day was cloudy and threatened a storm we had the usual good attendance at the Lyccum on the 6th. In fact, the audiences in crease and all goes on finely. The aumonocement that our doors are soon to be open to the public without a fee met with bearty applause. About half of the sum of the case, lesse Shepard was present and gave a most striking manifestation of his mediumistic points, which is also before the waters of life without money and without price." Truly the ball is moving, and nothing now can stay its progress. We start anew and refrished and under a brighter sky than without any apperhension for the future we work together with willing hands and loving hearts for the spiritual welfare of our children. We call upon all idental minded people to Join our little army and aid us in our work.

On Similay last the exercises were changed some what from the usual routine. After the song, Sliver Chain recitations and conversation with the children, we call upon all idental minded people to join our little army and aid us in our work.

All William Fleteber

Was tendered a complimentary soirce on the evening much lot list departure from Portland. A large much

ilberal minded people to Join our little army and ald us in our work.

On Sunday last the exercises were changed somewhat from the usual routine: After the song, Silver Chain recitations and conversation with the children, the orchestra gave a fine selection, and Lizzle Wilson gave a recitation, followed by song by Louis Buettner and recitation by Flora Frazler; May Waters and Jensile Smith, in a duet, did themselves much credit and were recalled; Jennie Bicknell, with a recitation, came mext, then Emma Currier, with a song; Mrs. Whittler, a leader, gave a select reading; Mr. Deltrich, with a violin solo, was encored, and responded with a fine selection: Amy Peters, with a recitation, followed; Mrs. Gallison, a visitor, kindly volunteered a song, which was, finely given and well appreciated. A reading by Hattle Ringeles closed the exercises.

The calisthentes, for want of time, were omitted, and after the Target March the Lyceum was adjourned.

E. L. OMOSD, Cor. Sec. Children's Progressive Lyceum No. 1,
Sunday, March 6th, 1881.

NEW ERA HALL.—A good andlenge assembled at this half on Sunday, March oth, Miss Jennie Rhind opened the services with an invocation and address, which was listened to attentively and warmly applaud-ed. Mrs. Clara A. Field followed, making an appeal for a broader platform and a more liberal and practi for a breader platform and a more liberal and practi-cal application of spiritual truth to our every-day life, as well as a featless expression of our highest and best thought. The meeting closed with a conference, in which several persons whose names were unknown participated.

One medium (name not known,) gave several tests that were recognized. A spirit of harmony and good feeling was prevalent throughout the entire service, which terminated with psychometric readings by Mrs. Fleid and Miss Rhind.

Music by Miss MeIntire, planist, and Mrs. Young

Field and Miss Rhind.

Music by Miss McIntire, planist, and Mrs. Young and others. Mr. C. B. Marsh, of Charlestown District, also kindly assisted in singing.

This series of meetings was started by direction of the spirit-world, and bids fair to be a success. All lovers of truth are cordially invited to attend and help in the work of sustaining the interest therein.

PYTHIAN HALL .- March 6th our meetings were well attended. Several received treatment from the Indian guides. Father Locke gave us a discourse which was listened to with marked attention—also some of was listened to with marked attention—also some of his excellent music. In the afternoon Eben Cobb spoke effectively on a subject given from the audience; "The Progressive Age," We consider him a speaker who should be kept continually in the field for the good of humanity. Mrs. Litch and Mrs. Leslic followed with several good tests which were recognized.

Dr. B. C. Phillips, Chairman.

New Era Hall.—The audience attending the Sunday evening discussion on Spiritualism, between D. W. Hull and W. S. Bell, was largely increased. Mr. Hull having shown that Prof. Carpenter, of England, had garbled his quotations, Mr. Bell did not further urge his objection that the presence of the magnetizer was necessary for the psychologizing of a subject. Thus the point that brain is an instrument of thought which may be used either by the dominant spirit or the psychologist is sustained. This most effectually does away with materialism. The discussion will close on next Sunday evening.

MECHANICS' HALL. CHARLESTOWN DISTRICT.—On Sunday, March 6th, Mr. Eben Cobb and Mrs. Fannie Bray occupied the platform at this hall, 212 Main street, as speakers and test mediums. The discourse by Mr. Cobb and the tests by Mrs. Bray were listened to with marked interest by an intelligent andience which nearly filled the place of assembly. Mr. Fred Heath, the blind musician and medium, improvised and sang several songs from subjects given by the audience, which added to the interest of the meeting. Managers of Spiritual Societies wishing to secure the services of Mr. Heath, can address him, No. 27 Lawrence street, Charlestown, Mass.

rence street, Charlestown, Mass.

Next Sunday, March 13th, Mr. Eben Cobb and Mrs.

Bray will speak and give tests in this hall, with songs

HNION HALL, CAMBRIDGE,-"John N. Eames," a UNION HALL, CAMBRIDGE.—"John N. Eames," a correspondent writes, "gave recently a very interesting and instructive lecture (from a spiritual standpoint) to the Temperance Reform Association, in Union Hall, Cambridge. The hall, which holds about fifteen hundred, was packed to its utmost capacity. He will answer calls to speak: address him 148 Cambridge street, Boston, Mass."

"Goloshes" is the astounding name in England for what we know as "Indis-rubbers."

W. J. Colville's Meetings.

On Sunday morning last, March 6th, W. J. Colville delivered in Berkeley Hall a very impressive lecture on "The Law of Compensation versus the Law of Death." It was argued that a future life was an absolute necessity if there be any justice in the laws which govern the universe. We know there is justice and honor in Nature, because we find these spiritual forces in ourselves, and we are a part of Nature. As man progresses these attributes of soul become more and more apparent, and because man embodies a portion of this infinite justice he knows it must have an existence. Several very heavy and effective blows were dealt at Materialism, as a system, though the guides of the speaker paid a glowing tribute to the character of many individuals who believed in no God and no consclous hereafter for man.

Very strong and satisfactory objections can be raised by radicals of every name against the doctrine of the vicarious atonement made by Jesus, according to the Orthodox churches, to save man from perdition; high-inhided people object to going to heaven on the merits of a sinless sufferer; but what shall we say of the consolations offered by Materialism in hours of bereavement? A noble man dies and a Materialist preaches his funeral discourse, and says that this man is conscious no more; he has entirely gone out from individual existence, and some day in the future a new race of people are to linhabit this globe who will be better off for his sufferings, while he has reaped no individual reward. If we were only to cite instances of those who have dellighted in doing good, and to whom virtue is its own reward, we might see no very flagrant injustice here; but are there not millions of poor creatures who are born to milsery and pain, who are simply unfortunates, and to whom life is one long groan of anguish? Are these people to be victimized in order that certain unborn ones shall have an easy time of it? Here is a doctrine far worse than that of the atonement. Jesus, according to theology, came of his own accord to eart

ence manifesting their interest by a close attention throughout.

On Sunday next, March 13th, the same subject will be continued by a consideration of the question, 9 Do the Innocent ever Really Super for the Gullty? 10 commence at 10:30 A. M.

At 3 P. M. last Sunday, several very interesting themes were treated, among them, Materialization, the Perihelion, Astrology, and Reinearnation, the subjects being presented by the audience; the time being too limited to allow of all the topics being handled, those written questions which were not answered last Sunday will be replied to by Mr. Colville's guides next. Sunday at 3 P. M.; other questions will also be invited. The attention of inge irers into Spiritualism is called to the public receptions held by Mr. Colville, at 34 Pembroke street, every Monday at 8 P. M. and Friday at 3 P. M. W. J. Colville will lecture every Thursday, until further notice, in Highland Hall, Warren street, at 7:35 P. M. On Sunday next, March 13th, he will-lecture in Brockton, Mass., at 7:30 P. M. March 15th and 1cth in Plymouth. He can be engaged for Tuesday and Wednesday by out-of-town societies, &c. Address 94 Pembroke street.

A company of Spiritualism in Salem.

A company of Spiritualists and their friends who have recently been enjoying the fortulgittly ministrations of W. J. Colville's guides in a semi-private manner in Salem, have completed arrangements whereby he will deliver inspirational lectures in Pythian Hall, Creamer's Block, Essex street, on Sunday evenings, March 20th and 27th, at 74, p. M. On Thursday, 23t, a Grand Union Service commemorative of the Ead Anniversary of the Advent of Modern Spiritualism will be held in Lycoum Hall at 74, p. M., to which friends from all surrounding towns are cordially invited. W. J. Colville and Geo. A. Foiller will be the speakers. Fine music has been engaged.

J. William Fletcher

Geo. A. Fuller's Meetings.

Geo. A. Fuller's Meetings.

Mr. Fuller lectured in Temple of Honor Hall, Chelsea, Sunday, March 6th, at 3 and 7:30 P. M. In the afternoon he lectured upon "The Unity of Religions." In the course of his remarks the speaker stated that the unity of religions does not consist in their all saying the same thing, or enumerating the same doctrine, but is found in their all supplying a want of the soul. Variety offtlines becomes a necessary condition of harmony, and we discover a unity in diversity as evidenced by the varied manifestations of nature. But this unity of religions can be realized only when a great catholic religions can be realized only when a great catholic religions. The grand ideas of the religions of india, China, Egypt, Persia, Judea, Greece, Rome and Scandinavia, have, been assimilated by Spiritualism. Thus we find it containing the essential elements of all religions; as natural science harmonizes all apparent discords in nature, so Spiritualism becomes the mighty solvent that holds in solution all the varied psychological teachings of the past.

In the evening he lectured upon "The Rational Worship of God."

Next Sunday, March 13th, he speaks in the same hall at 3 and 7:30 P. M. Next Sunday, March 13th, he speaks in the same hall at 3 and 7:30 P. M.

Meetings in Lynn.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

At a business incetling of the First Progressive Society of Spiritualists of Lynn, Mass., held at Templar's Hall, No. 30 Market street, March 6th, at 11 A. M., President Isaac Frazier in the chair, the following officers were elected for the ensuing year: President, G. W. Fowler; Vice-President, W. P. Conway; Recording Secretary, Mrs. A. R. Williams; Corresponding Secretary, George Dillingham; Treasurer, J. Oits Marshall; Trustees—Isaac Frazier, Henry C. Smith, A. D. Johnson, Mrs. M. P. Swain Fowler, and Mrs. Emily Johnson.

son.

An interesting conference was then held, in which a lively interest was manifested; and many new members were added to our Society. We anticipate that a good work will be done for the cause of Spiritualism in this vicinity. Meetings will be held each Sunday, and the best falent will be employed. A conference will be held at same hall next Sunday, at 10½ A. M., speaker for the evening to be announced.

George Dillingham, Cor. Sec.

Spiritualism in Haverhill. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Last Sunday was a Red Letter day with the Spiritualists of Haverhiil by the presence of Mrs. Katle B. Robinson, of Philadelphia, who occupied the platform giving increased interest to the meetings lately established, and which have been successfully carried forward to the present time through the ministrations of Mrs. Willis, Mrs. Burnham and Mrs. Yeaw.

The presence of Mrs. Robinson on a visit to the locality of her mediumistic work sixteen years ago, made the occasion of unusual interest, meeting, as she did, many of the ploneers in the new philosophy which links the sern with the unseen, breaking the silence of the grave by the voices of those who have gone before.

The addresses of Mrs. Robinson were largely reminiscent, exceedingly interesting, and brought full audiences morning and evening.

Mrs. Yeaw is to speak next Sunday. There is new life here; the gulet and unobserved workings are equal to the open manifestations.

Haverhii, Mass., March 7th, 1881.

Meetings in Leominster.

To the Editor of the Banner of Light: Sunday evening, March 13th, at 6½ o'clock, the Leo-minster Society of Spiritualists will be favored with an address from Capt. H. H. Brown, of Williamntic,

Com.
March 6th we listened to two eloquent and instructive lectures from Mrs. N. J. Willis, of Cambridgeport.
All present expressed a great amount of satisfaction after each service. Any society in want of an earnest advocate of our beautiful philosophy will do well to secure her services.

MRS. FANNIE WILDER.
Cor. Sec. Spiritualist Society.
Leominster, March 7th, 1881.

I am fully convinced that the soul is indestructible, and that its activity will continue through eternity. It is like the sun, which, to our eyes, seems to set in night; but it has in reality only gone to diffuse its light elsewhere.—Goethe.

Hew York and Vicinity.

Brooklyn (N. Y.) Spiritual Fraternity.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

The announcement that the spirit band controlling Mrs. R. Shepard-Lillie 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. A synopsis of such a masterly discourse would do injustice to the control, as well as to the medium. The subject was treated in a clear, analytical manner, and was listened to throughout with the closest attention.

In the course of the lecture the control urged upon all to open their souls, and 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 land a full fruition of every aspiration and of every need; and in that eternal home, all the ties of lave sundered here would be reimited; the homes of the soul-land were just such as each soul aspired to secure. In conclusion it was urged to cultivate in this life all the gifts of the spirit, so we could better understand and appreciate that home eternal.

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

Mrs. A. 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 tirged upon all to make their faith practical in their every-day life.

Mrs. Mary A. Gridley, on taking the platform, was entranced and controlled by a spirit claining to be Mrs. Jennie S. Rudd, a former medlum of the Hanner of Light Message Department. Her messa

words aftered found due appreciation from receptive souls.

Calvin Cooper Benneit, Master of the "Order of Inspirati," a heating medium of New York City, who claims to have the power to heal without touch hundreds of miles away, gave an account of this psychic power, and secured some forty or more requests from people in the audience for relief for absent friends suffering from various diseases, which in some cases he claimed to relieve. Mr. B. secus to be an earnest, sincere man, modest and unassuming, and while the majority of his audience did not seem to have full faith in the powers he claimed to possess, they listened with respectful attention.

W. C. Bowen gives our next address at the Conference Meeting, Friday evening, March 11th. Subject, "Common Sense in Spiritualism." with a few words concerning Psychometry, March 11th.

S. B. NICHOLS. 467 Waverly Avenue, March 5th, 1881.

Mrs. Hyzer in Brooklyn-

Mrs. Hyzer in Brooklyn:

Charles R. Miller writes: "Mrs. F. 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 the Sunday evening lectures was larger during the month of February than it has been during any preceding month within a long period. Though at times the revenue of the Society fails short, deficiencies are promptly made up by those who are its steadfast supporters.

In addition to the general accord with which Mrs. Hyzer's ministrations—now in the third consecutive year of her engagement with the Brooklyn Society—are received and accepted, the Society finds increase to its numbers and strength to its finances, by the judicious and kindly encouragement it has given to mediture of the religious and kindly encouragement it has given to meditures of the religious and kindly encouragement it has given to meditures of the religious and kindly encouragement it has given to meditures of the selections.

clous and kindly encouragement it has given to medl ums of the phenomenal phase."

Bogus Ghosts.

To the Editor of the Banner of Light :

Your genial correspondent, Mr. Wetherbee, is mistaken in saying that an editorial attache 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. The only thing at the Bennett show that suggested to the undersigned a resemblance was when the bogus ghost chanced to imitate the appearance of a hunchback; but the undersigned never claimed a monopoly of hunchback spirit friends. He confesses, however, to have been taken in by the Bennett fraud in rather an abject manner, but pleads the mercy of the court of public opinion on the ground that it was really the most artistic and plausible swindle of the kind ever presented to a Boston audience. And he has seen the Eddys, the Pickering, the Holmeses, Annie Eva Fay and many others. Speaking of Annie Eva, the writer remembers that Bro. Wetherbee attended one of her séances with perfect faith and contentment, but even Bro. Colby has told the public repeatedly that she is an unconscionable pretender and cheat.

Allow me, in the language of Oliver Johnson,

lo subscribe myself.

"A SPIRITUALIST, BUT NOT A-FOOL." [Consul Digby, on reading the above item in the MS., casually remarked:

"Diaphanous Haines Has lost his brains !"1

A "Settled Pastor."

To the Editor of the Banner of Light : Last November, Mattie and I left home, as Abraham of old did, "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 deflantly said no until we got out into this rural country. We first stopped for a week, then for a month, then for another month, and now we have engaged to stop and work in this part of Western Pennsylvania and Eastern Ohio (as we are only four miles from the line,) for one year or more. Our home will be in Linesville, where I have agreed to speak at least one quarter of the time. From here I radiate out through Crawford and Mercer Counties, Pennsylvania, and Ashtabula and Trumbull Counties, Ohio. So far we have spoken every Sunday, and averaged five nights in the week.

The field here is truly ready for the harvest. Linesville is probably the most liberal place of its size in America, and many of the Liberals are Spiritualists We hope during the year to honeycomb the whole country for fifty miles in every direction with Liberal ism. I have already had two discussions with Eld Clark Braden, which have done much toward liberal izing and spiritualizing the people.

Hoping for the success of the Banner of Light, Moses Hull. I am, as ever; Linesville, Crawford Co., Penn., March 4th, 1881.

To the Spiritualists in Northern Ohio: The approaching Anniversary of the Advent of Mod-

The approaching Anniversary of the Advent of Modern Spiritualism, together with the Lyceum 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, creedal chains and all their accompaniments.

Now as camp meetings have proved to be one of the most successful means of spreading the light and truths of this new revelation, it is proposed that as many of the friends as can, meet in Cleveland during the Anniversay on the 30th and 31st of March for consultation; not to interfere in the least with the celebration, though they may attend it.

Akron, Ohio.

A. Underniel.

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.

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A Most Generous Proposition.

Dr. J. V. Mansfield, of world-wide reputa-tion 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 serious January 22d to March 22d, 1881, answer sealed letters for the benefit of the Brittan Secular Press Fund. Persons who have not hitherto subscribed to this fund may forward any sum—provided it is not less than Dr. Mansfield's usual fee of three dollars, and an addition of twenty-five cents in postage stamps—together with a sealed letter, to the subscriber. the subscriber.

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

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Thirty-Third Anniversary of the Advent of Modern Spiritualism.

The Spiritualists of Boston and vicinity will The Spiritualists of Boston and Vicinity will hold services in commemoration of this marked epoch in the world's history, at Music Hall, on Thursday, March 31st, 1881, under the auspices of The Shawmut Spiritual Lyceum.

The exercises will commence at 10:30 A. M., and continue afternoon and evening, closing

and continue afternoon and evening, closing with a grand ball.

The following talented speakers have been engaged for the occasion: Mrs. Cora L. V. Richmond, of Chicago, Mr. J. Frank Banter, of Boston, Mr. W. J. Colville, of England, Mr. J. William Fletcher, of Boston. Others not here named will also be present and address the really

the people.

The North Carolina Jubilee Singers will dis-The North Carolina Jubilee Singers will discourse beautiful music at intervals throughout the day. The favorite elocutionists, Miss Jeanette Howell, Miss Lizzie J. Thompson, Miss Belle Baeon, and Mr. George W. Coots will be present. Each service will be preceded by an organ concert by Mr.W. J. D. Leavitt, organist, of this city. Orchestra under the direction of Miss Lizzie Dawkins. CAPT. RICHARD HOLMES will preside at the sessions.

Tickets, 75 and 50 cents, with reserved seat good for the entire day. Also, single admission tickets, 25 cents—can be obtained at the Banner of Light office, No. 9 Montgomery Place. The public are cordially invited.

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 the same on Thursday, March 31st, and Fridays April 1st as follows:

day, April 1st, as follows:
At Paine Hall, Sunday, March 27th, the Children's Progressive Lyceum No. 1 will observe the morning with appropriate exercises. In the afternoon at 2½ o'clock J. Frank Baxter, the afternoon at 2½ o'clock J. Frank Baxter, the well-known speaker and singer, will deliver an address, closing the same (if conditions are favorable) with tests. In the evening at 7½ o'clock there will be a general conference, comprising speaking by the most prominent local talent of the day.

Thursday, March 31st, the parlor of the Ladies' Aid Society will be open during the entire day and evening for circles and meetings.

Friday, April 1st, the regular day of meeting

Friday, April 1st, the regular day of meeting of the Society, their parlor will also be open day and evening for circles and meetings.

Per order Committee,

MRS. A. A. C. PERKINS.

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.

ORDER OF EXERCISES.

ORDER OF EXERCISES.

Invocation by Mrs. R. Shepard Lillie; "An Hundred Years to Come," an original poem by Mrs. R. Shepard-Lillie, music composed and arranged by Mr. J. T. Lillie, sung by Mr. and Mrs. J. T. Lillie; opening address, "A Brief Review of Modern Spiritualism," Dr. Engene Crowell; song, "Little Neil," Mr. and Mrs. Lillie; a short address by Dr. J. V. Mansfield, with spiritual phenomena, probably; short addresses by I'rof. Henry Kiddle, Mrs. Hope Whipple, Prof. J. R. Buchanan, Henry J. Newton, Mrs. Mary A. Gridley; closing address by Mrs. R. Shepard-Lillie; an improvised poem by Mrs. R. Shepard-Lillie, "The Morning Light is Breaking"; benediction.

A cordial invitation is extended to all Spiritualists and organized societies to unite with us.

S. B. Nichols, President.

Thirty-Third Anniversary.

The Spiritualists of Milan, Obio, will celebrate the Thirty-Third Anniversary of the Advent of Modern Spiritualism at the Town Hall, on Thursday, March Spiritualism at the Town Hall, on Thursday, March 3ist, 1881, meetings to commence at 10 o'clock A.M. Speakers for the occasion are Miss E. Anne Hinman, of Connecticut, and A. B. French, of Clyde, O. Vocal music will be furnished by the celebrated Grattan Smith Family, of Painesville, O. W. Harry Powell, the wonderful slate-writing medium, of Philadelphia, has promised to be present.

Meetings free. Friends from a distance will be provided for as far as possible. Come all, and join us in a good time.

SAMUEL FISH, President.

Anniversary Exercises, Cleveland, O. The Thirty Third Analyersary of the Advent of Modern Spiritualism will be celebrated in this city by a two-days' Jubilee Meeting—March 30th and 31st—at Weisgerber's Hall, corner of Prospect and Brownell streets.
The following speakers are engaged: Hudson and

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

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

Per order of the Committee.

Thos. Lees, President.

Spiritual and Liberal Convention.

The Michigan State Association of Spiritualists and Liberalists will hold its Annual Convention at Finit, Genesee Co., Mich., commencing on Wednesday, March 23d, at 2 o'clock P. M., and closing Monday, March 23th,
First three days of meeting will be at Spiritualists' Hall.
City Hall Building, Main street. Saturday and Sinday at Fenton Itall, Saginaw street. All speakers in the State and adjoining States are invited. Also all mediums and all interested in the cause.

There will be no printed programme for speeches. The Beard will arrange for lectures, and each evening amounce the programme for the following day. Good musle will be in attendance.

Thursday, general business. Reading of Secretary and Treasurer's reports and reports of all Committees present, Fyiday, mediums' day, devoted exclusively to mediums and their interests.

Salurday, election of officers at 2 o'clock P. M., followed by report of Camp-Ground Committee,

Sunday, Celebration of the Anniversary of Modern Spiritualism.

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South Bend, Tickets good from March 22d to 20th inclusive,
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Augustus Day, of Detroit, will be in attendance with a large and well selected stock of Spiritual and Liberal books, which he will sell at publishers' prices. Will also take subscriptions for all Spiritual and Liberal papers.

Local Reception Committee.—W. R. Alger, A. Crosby, Mr. and Mrs. Thos, Wolcott, Mr. and Mrs. S. C. Allen, Mrs. Harrison Parker.

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