VOL. XLVIII.

COLBY & RICH, Publishers and Proprietors.

83,00 Per Annum, Postage Free.

NO. 26.

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Biographical.

William Eglinton, Physical and Materializing Medium; Sketch of his Experiences; His Work in England: Brief Mention of Remarkable Phenomena Occurring in his Presence in Great Britain. Continental Europe, South Africa, etc.; His Present Tour to America.

In our issue for March 12th we announced

His early life was spent at school, and nothing occurred then to show that he possessed any of the wonderful power which afterwards developed itself. He left school at the age of fourteen and entered his father's office to learn the

business of printer and publisher.

Ilis father and himself were in thehabit of at-Ilis father and himself were in the habit of attending Mr. Bradlaugh's lectures every Sunday evening at the Hall of Science. Old street, City Road, London, E. C. When William was about seventeen years of age, a discussion was announced at this hall between Dr. Sexton, then a Spiritualist, and Mr. Foote, Atheist; the subject, "Spiritualism." The future medium had never heard the word "Spiritualism." mentioned before, and was full of eager inquiries about it. Ilis father attended this discussion with some friends, and he did so, too, with some young companions. During one of the periods in which Dr. Sexton spoke, he made the remark that "all persons wishing to test the truth of Spiritualism should try in their own homes, by themselves, rather than with a professional medium." William's father thought this sensible advice, and, turning to a friend, they agreed to advice, and, turning to a friend, they agreed to "buy a book of rules, and try that very night to see if there was anything in it."

They accordingly formed a circle at the home

They accordingly formed a circle at the home of young Eglinton—he refusing to join through want of faith in the matter. Several sittings were held without results (there being apparently no medium among these new investigators), the young lad refusing to attend the scances, and even going so far as to hold both them and the sitters in derision. Finally his father, incensed at his conduct, said young Eg-linton must either come into the circle or leave the house during the investigations. To use William's own words:

William's own words:

"I took the former alternative, and, under protest, entered the scance-room. My manner, previous to doing so, was that of a boy full of fun; but as soon as I found myself in the presence of the 'inquirers' a strange and mysterious feeling came over me, which I could not shake off. I sat down at the table, determined that if anything happened I would put a stop to it! Something did happen, but I was powerless to prevent it. The table began to show signs of life and vigor, and suddenly rose off the ground and steadily raised itself in the air, until we had to stand to reach it. This was in full gaslight. It afterwards answered, intelligently, questions which were put to it, and gave a number of test communications to persons present."

After this first experience he was, at the second sitting, entranced—recognized communica-tions, among others, being received from the spirit of his mother. He says of this epoch in

cations for scances, but steadily resisted all efforts to become a professional medium. However, the strain upon him in following his business and giving scances at the same time, proved too much; and, after a rather severe illness, he resisted the calls of the public no longer, and entered upon his career as a professional medium. For some career as a professional medium. For some six years he has been continually before the public, giving scances to the most eminent men in London and elsewhere, to many of the highest statesmen and noblemen; and to all the Spiritualistic Societies in London, and many in the provinces. He has, among other work, given over one hundred scances to the Committees of the British National Association of Spiritualists.

In 1877 he gave 204 scances. That year he was hindered by serious illness. From the 1st of January to June 12th, 1878, he gave 146 scances. With the exception of two, none of these 350 scances were given upon his own premises.

Referring to what he has been privileged

to accomplish since his development, he is on record as saying:

on record as saying;

"I have ever tried to do my duty to the public, notwithstanding the many temptations to swerve from it, and I pray that I may always do so. No one but a medium knows how severe is this duty, and the suffering to be undergone at the hands of unreasonable skeptics. I thank God for the spiritual benefit which my mediumship has been to me, and for the comfort I have derived from it."

Recurrent Phenomena.

In our issue for March 12th we announced that Mr. Eglinton—one of the most popular and universally respected among English mediums—after a somewhat lengthy passage of sixteen days, arrived in New York City, per steamer Elysia, from London, on the 1st inst., and reached Boston on the 2d. We chronicled a call received by us from him at our office, described his introductory scance, in this city, and announced that he had located at Suite 205, St. James Hotel, where all interested in the spiritual phenomena and their lessons would find his services available on application.

At this time it seems eminently appropriate that we place before our patrons some additional particulars regarding the work he has accomplished, which we now proceed to do, premising that the account—when the extended nature of his travels and efforts are considered—is a brief one, but is all that the crowded state of our columns will admit of. The illustration with which this sketch is accompanied will serve to make the friends in America familiar with his features, as the appended description of and allusions to his sittings and wonderful manifestations will serve to hint at least at the varied character of his remarkable and reliable gifts:

Mr. Eglinton—one of the most popular and there extended nation of the wonderful power which at least at the varied character of his remarkable and reliable gifts:

Mr. Eglinton was spent at school, and nothing occurred then to show that he possessed any of the wonderful power which afterwards developed itself. He left school at the age of four-few and an of course give but a few and necessarily brief gleanings: It is stated, for instance, in the Medium and Legaliton, we can of course give but a few and necessarily brief gleanings: It is stated, for instance, in the Medium and Legaliton, we can of course give but a few and necessarily brief gleanings: It is stated, for instance, in the Medium and Legaliton, and in the extended as call and the match in the match in the found in the white bear of the want spirit-form, and then became dematerialized be-fore us, Mr. Eylinton returning to the cabinet alone."

The Spiritualist (London, Eng.) for March 3d, 1876, records that an interesting scance, mainly for dark circle manifestations, took place at the residence of Mrs. Makdougall Gregory, whereat Sir Garnet Wolseley (commander of the Ashan-Sir Garnet Welseley (commander of the Ashantee expedition), the Hon. Mrs. Cowper-Temple, Gen. Brewster, Algernon Joy, Esq.; J. M. Gully, M. D., and others, were present, including W. H. Harrison, editor of the paper. The samo issue gives the following testimony from Miss E. Kislingbury, the then secretary:

"Two scances, held lately at the rooms of the National Association of Spiritualists, with Mr. W. Eglinton, under test conditions, have been attended with satisfactory results. On each occasion the medium was securely tied with tape, and the knots scaled, and after hands had been presented at the cabinet windows and articles through out the weather were found. lows, and articles thrown out, the medium was found asleep, with the knots and seals intact. At last Satur asleep, with the knots and seals intact. At last Saturday's scance, a remarkable test was given in addition. The tapes, which were fastened round the hands, were passed through the button hole of the medium's coat, and then through two holes in the side of the cabinet, where they were again knotted and sealed, the ends with the knot and seal being outside, in sight of those who sat near that end of the cabinet. During the evening, Joey, the presiding intelligence, asked for a fingering. One was handed him by a hady through the cabinet window; we were presently told to open the doors and look for it; after some little scarch the ring was found threaded on to the double tapes, which passed, as before described, from Mr. Eglinton's wrists through his button-hole to the scals outside the cabinet."

Through the liberality of Mr. Charles Black-

Through the liberality of Mr. Charles Black burn * arrangements were announced as made —in The Spiritualist for March 17th, 1876—that Mr. Eglinton's services as medium had been secured for a weekly séance for three months at a nominal charge to the members of the British National Association of Spiritualists. Of the proceedings at one of these sittings Miss Kisingbury reports:

"As these scances are to be held under test conditions, it has been resolved to make the testing comportable to the medium as well as satisfactory to investigators, especially as Mr. Eglinton's health is at this moment less robust than usual. Instead of tying him in a constrained and upright position, Mr. Eglinton was allowed to recline on a mattrass on the floor of the cabinet, with his head on a pillow. His hands were then tied with tape, which was also passed round one leg above the knee, and further secured at the wrists. A second double tape was looped through the button-hole of his coat, threaded through small holes in the end of the cabinet and knotted outside. A gentleman from Amsterdam weighted the tape with his clasp-knife; which he tied to one of the ends, and which remained dangling until the release of the medium by the tying committee at the close of the scance. Under these conditions moderately good manifestations were procured. A tube was thrust out of the opening furthest removed from the hands of the medium; the doors of the cabinet, as was afterwards found, were fastened inside by a wooden button; a few of the sitters were allowed to feel a hand just inside

*Of this matter J. J. Morse, English agent for the Ban-

if it is life:

"Then I began to realize how mistaken—how utterly empty and unspiritual—had been my past life, and I felt a pleasure indescribable in knowing, beyond a felt a pleasure indescribable in knowing beyond a did be many archive admission of friends to witness the marvelous manifestations, we enjoyed, to the full extent, our communion with the souls of the departed; and many archive happy hours I have spent in this way."

"A few months after our first séance," he continues, "stonger phenomena gradually developed, one of the guides being a spirit who gave the name of 'Joey bandy,' and who has since become the principal diffector at all my séances. To his honesty and fidelity I owe the success which I have met with, both in public and private, while his vivacious disposition and common sense render him a general favorite, 'Ernamilis after the advent of 'Joey.' His soberness, latelligence and kindness make him beloved and respected by all, and I cannot pay too high a tribute to match a good a spirit-guide. We finally obtained match a capital to darkened chamber—but in the significant of the continues."

"A gentleman from Amsterdam weighted the tape with which remained dangling until the close of the section were removed from the close of the section were removed from the lands of the opening furthest removed from the close of the schlum, the doors of the cablent have the still by the tying committee at the close of the sections were procured. A tube was thrust out of the opening furthest removed from the lands of the ope



Jours mot bruly.

The manifestations, so far as they went, were satisfactory, and not a doubt was entertained of the genuineness of Mr. Egilnton's powers, nor of the efficiency of the tests."

Marie Neville, in the same issue of The Spiritualist, thus details a daylight scance held with Mr. Eglinton:

Mr. Eglinton:

"On Thursday afterneon, at about half-past one, Miss Elis, Miss E. Ewens Blackburn, Mr. Neville and myself, sat round a vole with merely the glaring light of noon excluded. A slate and penell with a glass beli were placed on the table; the knocks were loud, and intelligent messages were rapped out; the medium then held the slate and penell under the table with one hand, one of the slate; by turns holding the other corner of the slate; in a few seconds the penell was heard being drawn along the slate, and upon taking it up different messages were found written plainly on it. The bell was than placed on the slate, when it was taken up and rung violently, and then placed in the hands of one of the sitters. The medlum was then fled with tapes and fastened to the back of a sofa, the tapes being scaled; the sitters sat outside the curtain and Jocy commenced to talk and to move the curtain; he asked me for a ring, which I gave him through the and Joey commenced to talk and to move the curtain; he asked me for a ring, which I gave him through the curtain, and a minute afterwards all were requested to come in and examine the medium; the ring was found threaded on the tape with which the medium was bound to the sofa. Hardly had all returned to their seats and the curtain drawn again, when the ring was handed back to me.

After the scance was over the tapes and scals were found intact, and the medium was exactly in the same position as when he was left on the sofa.

found intact, and the medium was exactly in the same position as when he was left on the sofa.

Mr. Egilnton scems to be so reliable a medium that all Spiritualists should encourage his endeavors for the cause in every way. His daylight scances are a great step in advance, and should be encouraged, as they are the more likely to be satisfactory to inquirers who, and naturally enough, are inclined to think that darkness may cloak deception. Mr. Egiluton's courtesy and willingness to submit to any proposed test cannot be too strongly commented upon."

E. Dawson Rogers, chairman of the British National Association of Spiritualists' scance committee, reports as follows in the same paper for March 24th, 1870, concerning one of these sittings with Mr. Eglinton, while the medium was secured as above:

sittings with Mr. Eglinton, while the medium was secured as above:

"The doors had been scarcely closed before the Oxford Chimes began to be played, and the little handbell was thrown from the cabinet window; and on the bell being returned by one of the sitters, the hand which received it at the window was plainly discernible. Every member of the company was then allowed in turn to go up to the cabinet and take the materialized hand of Joey, the controlling spirit, who meanwhile chatted freely with the circle. The hand was warm and solid. Paper and penell were also presented to Joey, who wrote a message and threw it out of the window. A happy thought then occurred to Dr. Cook, who asked the spirit, as he had been so successful in showing a hand, whether he could not also show a foot. Joey replied that he thought be could, and presently a well-formed naked foot appeared at the window, with the sole toward the circle. Mrs. Fitz-Gerald and Mr. Newbould were allowed to approach and to closely inspect and handle it. Their united testimony, on this minute examination, was that it was the right foot, obviously of a man; that it was colder than the hand which had been left just before; and that it was in every respect well and fully formed. The doors of the cabinet were then immediately opened, and Mr. Egilnton was found lying precisely as he had been left—securely bound, with every knot undisturbed, and, i need hardly add, still having his boots and stockings on."

The Spiritualist for May 19th, same year, contains an account of the following remarkable phenomena

phenomena
"A most disfactory test scance, with Mr. Egiluton as medium, was held at 38 Great Russell street, on the 12th Last. It was attended by Mr. Alexander Tod, of Peebles; Mr. Robert S. Wyld, LL.D., Edin, (a gentleman just commencing an investigation into Spiritualism, and who was introduced by Mr. Tod); M. Gustave de Veh, of Parls; Mr. Collingwood; Mrs. Fitz-Gerald and Mrs. D. G. Fitz-Gerald; Mrs. Potts and Mrs. Michel; Miss Kislingbury; and myself, on behalf of the Scance Committee of the British National Association of Spiritualists.

Scance Committee of the British National Association of Spiritualists.

As preliminaries, the cabinet was duly scrutinized, the medium enclosed therein, and instructions in the direct voice were obtained from Joey—the intelligent and practical spirit control. Who usually presides at Mr. Eglinton's scances—to the effect that he (the medium) should be secured and seated as on the last occasion when he gave a scance at these rooms. Accordingly, Dr. Wyld and Mr. Collingwood, being investigators, were requested to constitute a 'tying committee.' These gentlemen performed their duty in a very thorough manner; first tying the medium's wrists together behind him with tape; then seeing that his cont-sleeves were securely sown together with white cotton; then tying his wrists to the back of the chair; and, lastly, passing the free end of the tape used for the last mentioned purpose through an aperture in the cabinet, so that Dr. Wyld might hold it in his hand whilst he was seated in the 'circle.' When the tying was completed the medium was requested to place his feet upon a hassock; the curtains of the cabinet were drawn so as to leave his feet and knees in view, and a stringed musical instrument was placed in his hap, constituting a kind of table on which were placed a book and a hand-bell. The gas was then lowered, and repeatedly seen to open and close again. Then a

erally, the figure of my deceased mother appeared, radiant transcendently beautiful, and looking more as we imagine a spirit to be than any I have since as we make the until the attention and the sleep than the attention and the store that a some one should come forward and ascertain. Intended to the should come forward and ascertain that some one should come forward and ascertain. Intended to the should be three the cutal that some one should come forward and ascertain to the should be the should be three the cutal that some one should come forward and ascertain. Intended to the should be three the cutal that

*On two occasions, immediately after seeing the 'spirit' hand protruded from the cabinet, I exammed Mr. Egiluton's bombs and found them perfectly secure, (Signed) R. S. WYLD, I also, on one occasion, did the same, J. FRED, COLLINGWOOD,

Miss Kislingbury then asked Joey whether Dr. Wyld could be allowed to stand behind the medium, insido the cabinet, while the materialized hand was shown to the sitters outside. This inquiry was answered in the affirmative; and, accordingly, Dr. Wyld entered the cabinet and took up a position behind the medium, who moaned and shivered as though 'power' were being drawn from him to an unusual extent. In relation to this test, I obtained the following very brief but sufficient testimony, bearing in mind the value of evidence obtained on the spot and at the time:

'We saw the band whilst Dr. Wyld was in the cabi-

We saw the hand whilst Dr. Wyld was in the cable

G. DE VER. E. KISLINGHURY,
ELLEN POTTS, E. FITZ-GERALD.

Dr. Wyld also expressed himself as being perfectly satisfied with the test.

After a break a second scance was held, at which the medium sat unbound, with his feet and legs in view. Under these conditions a foot was protruded between the curtains of the cabinet, being distinctly seen by M. de Veh. Mr. Tod and Mrs. Fitz-Geraid, and less distinctly by the other sitters, including myself.

Desmon G. Fitz-Geraid, M. S. Tel. E."

At another of Mr. Blackburn's free scances Mr. Eglinton was sewn up in a bag, with the following results, as reported in the same journal for May 26th, 1876:

"Mr. Eglinton's arms were placed behind him.

with the following results, as reported in the same journal for May 26th, 1876:

"Mr. Eglinton's arms were placed behind him, and his coat sleeves were sewn together, his coat being also sewn together in front. He was then placed in a chintz bag, the opening of which was sewn close round his neek. In this helpless condition he was placed in a chair in the cabinet, and a tape, placed round his neek, was fastened to the chair back. The curtains of the cabinet were then dropped so as to conceal his head and body, leaving his knees and legs outside. On his knees, which were thus under the full view of the company, was placed a little stringed instrument known as the 'Oxford Chimes,' and upon this a book was laid. During the sitting this book was two or three times opened and shut without visible, means; the strings of the instrument were played upon; and both the instrument and the book were lifted two or three lineles from the medium's knees, and replaced in the same position. When Mr. Eglinton was sewn up in the bag he was wearing a peculiarly shaped ring, which was observed by several of the company, and especially by Capt. Rolleston, who did the sewing. In the course of the sitting this ring was taken off his hand, and placed outside the curtains upon the 'chimes,' without visible agency, and a diamond ring, which Mrs. Desmond Fitz-teraid laid upon the instrument in view of the company, was removed by an unseen power, and whom Mr. Egituton was tunnedlately offerwards unpacked, was found on one of his highers. Before the medium was released, the stitches by which the bag and the coat had been sewn were inspected by the company, who were satisfied that they had not been disturbed, and a minute inspection of the bag showed that there were no holes in t. All present expressed their conviction that the test conditions had been in every respect perfect and complete.

We find it recorded in connection with his so ances that spirit-voices have been repealedly and clearly heard during the sittings while the

ances that spirit-voices have been repeatedly and clearly heard during the sittings while the medium's mouth was filled with water. Independent writing is also obtained at his scances, when conditions favor; Mr. Desmond Fitz-Gerald, for instance, reporting that the Scientific Research Committee had obtained direct spiritwriting "under absolute test conditions" through his [E.'s] mediumship. The illuminated face mentioned in our issue of March 12th, is an almost inseparable concomitant of his dark cir-

In the Torquay *Times* for August 19th, 1876, a correspondent makes in the course of a general article the following assertion that he witnessed the medium and two spirit-forms at one and the same time:

same time:

"Mr. Eglinton, to prove that he did not produce the raps, asked for four tumblers. He stood upon these, and whilst in that isolated position with our eyes turned on the tumblers, loud and intelligent raps came in response to our questions. We resumed the table scance, and almost immediately we saw an indistinct figure between Mr. Eglinton and my daughter, and which gradually developed itself into a form plainly palpable to sight and feeling. I recognized it distinctly as the figure of my deceased mother, but what could equal my astonishment at this point to see another and smaller figure standing on the other side of my daughter, and which we all recognized as a son of mine, who has been deceased ten years. Now, sir, can Messrs, Maskelyne and Cooke enter my private house, seat themselves at my table, have their hands held, and produce the living figures of my mother and son?"

Dr. C. Carter Blake and Alfred A. May report in

Dr. C. Carter Blake and Alfred A. May report in the *Spiritualist* of Dec. 15th, 1876, that at one of the Blackburn scances the following striking phenomena were witnessed:

"The medium's hands were firmly sewn to his trousers' knees, and placed outside the curtain, in view of all the company. After a short time, the voice of 'Joey' being heard, hands were shown at the aperture above the level of the medium's hands, which were still in view, and a hand was projected to a distance of more than eight inches from the limits of the medium's chows; it moved the curtain toward Mr. Eglinton, showing nothing behind the curtain. With permission, I, who was sitting at the corner of the cabinet, to Mr. Eglinton's left, placed my hand therein, when it was clasped by an object resembling two fingers and a thumb, the annulus and minimus fingers being absent. The hand was distinctly a right hand. The curtain being again drawn toward the medium, I distinctly saw a whole right hand lying transversely across Mr. Eglinton's fore-arm. A lady then entered the cabinet, and stated to me that she saw a hand projected in an upward direction from Mr. Eglinton's knees. During the time that she was in the cabinet, and swere several times freely projected from the aperture." "The medium's hands were firmly sewn to his trousaperture."

The Spiritualist for Dec. 7th, 1877, contains the following statement, which bears signatures well known—two of them at least—on this side of the Atlantic:

"TEST MATERIALIZATION SEANCE WITH MR. W.

"TEST MATERIALIZATION SEANCE WITH MR. W. EGLINTON.

Although Mr. Eglinton's powers as a medium for materializations have been so well proved by the appearance of a white-robed figure while he was present in the circle, as narrated by Dr. Nichols in last week's pearance of a white-robed figure while he was present in the circle, as narrated by Dr. Nichols in last week's Spiritualist, we wish to place on record the remarkable manifestations which we witnessed, on Thursday evening last, at the rooms of Mr. J. W. Fletcher, 2 Vernon place, Bloomsbury-square. The following are the bare facts, to which we confine ourselves, in order to bring out clearly the exact nature of the phenomena and the validity of the tests appiled.

1. The sitting took place in the first floor front room. Across one-corner of this room there was hung a curtain of black calico, which one of us (Mr. Tebb) helped to put up, while we all examined the enclosed corner and found that it was absolutely free from any means of concealing anything. About twelve ladles and gentemen were present, who sat he a curve opposite the curtain, and about eight or ten feet from it.

2. We first partially searched Mr. Egilnton, by taking off his coat, examining the pockets, and feeling carefully over his whole body, so as to be satisfied that nothing bulky could be concealed about his person. He then took his seat on a chair behind the curtain. The doors of the room were shut and boiled by Mr.

Wallace, who also took charge of the gas light, lowering and raising it as directed by the controlling voice.

3. After a few minutes an Indistinct white form appeared at the opening of the curtain. After a further interval the medium, apparently entraneed, came out and made meaner; passes toward the circle, to harmonize it, as he sald. He then went behind the curtain, and almost instantly in one or two seconds) a tail-white form showed itself at the opening of the curtains, the medium being dressed in dark clothes.

4. Shortly afterwards the fine figure of Abdullah, appeared, and, after several entrances and exits, came out into the circle close up to where Mr. Wallace was sitting under the gas light, turned down low, but sufficient to allow of the features being distinctly seen by him. The appearance was that of a tail man draped in pure white robes which trailed on the ground, and with a white turban, in the front of which sparkled a Jewel like a diamond. His face was dark, with fine features and prominent nose, and an enormous black moustage minglin with a comparatively scanty beard gave it a striking individuality. He resembled some of the Mahometans of Northern India. Mr. Fletcher, who is tailer than the medium, stood by the side of 'Abdullah,' who was then seen to be nearly a head tailer than Mr. Fletcher, a height which corresponded with that noted against the curtain by several of the observers.

5. After 'Abdullah' had retired, a female figure,

observers.

5. After 'Abdullah' had retired, a female figure, also draped in white, came out, but was indistinctly

observers.

5. After 'Abdullah' had rettred, a female figure, also draped in white, came out, but was indistinctly seen.

6. Then appeared another male figure, not so tail as 'Abdullah.' He was similarly dressed, but had no moustache, and his features were of a more Europeau east. Unlike 'Abdullah,' who glided about with a graceful, noiseless motion, this figure came out suddenly with a lond, stampling noise, yet the long roles, which flowed two or three feet on the ground about his feet, seemed never to impede his motion.

7. Then 'Jooy,' the medium's control, came out, and, though not very clearly visible himself, produced in our presence a quantity of a delicate white fabric like fine muslin, which he shook out of his hands, and which appeared to grow as we gazed at it. Finally he stood on a chair, and held out two or three yards of this material, which after a time seemed to vanish away again. Some remarkable slate-writing then occurred, 'Joey' and Mr. Wallace holding the previously tied slates between them, but we confine this account to the materialization phenomena:

8. In less than a minute after 'Joey' had finally retired we turned on more light, and found the medium entranced in his chair, dressed as at first in dark clothes, and with no trace of either the figures or the masses of white drapery which we had seen pass behind the curtain a short time before.

9. All present being much pleased with the séance, it was suggested that, to make it complete, the medium should be thoroughly searched, in order to demonstrate the absence of all concealed drapery, &c. Mr. Eglinton having consented, we took him hito an adjoining room (one of us first satisfying himself that nothing whatever was left behind the curtain), and he proceeded at once to divest himself of his clothes. Coat, walsteaat, boots, stockings, collar, shirt, undervest and lining of the coat were examined, the sleeves furned inside out as well as the legs of the trousers. Nothing was on the drapery which were examined, the sleeves furned linside

The same paper for March 22d, 1878, records a remarkable private scance, during which Mr. Eglinton was carried out of a closed room. The following are the facts as related:

following are the facts as related:

"Last Saturdaynight, at a scance held at the house of Mrs. Makdongall Gregory, 21 Green street, Grosvenor square, London, Mr. Egiluton was the medium. The scance was held in the drawing room on the first floor, therefore high above the street; the shutters of all the windows of the room were closed and barred; they could not have been opened without admitting light from the street. The door was locked on the inside and the key left in the lock. The table around which all the sitters sat was about two yards from the lock, and accidentally in the most favorable position for enabling all the sitters to gaze into the passage if the door had been opened either to a large or small extent.

enabling all the sitters to gaze into the passage if the door had been opened either to a large or small extent.

The members of the circle were seated around the table in the following order, in the dark, and with their hands Interlinked: Mr. Eglinton; Mrs. Fletcher; Mr. W. H. Harrison (of 38 Great Itissel) street); Mrs. Makdongall Gregory; Mrs. Wiseman (of 10 Jrme square, Bayswater); Mr. George Sutherland, of 117 Sloane street); Mr. J. W. Fletcher, and Mr. Arthur Cölman; After some ordinary manifestations had taken place, Mr. George Sutherland was raised, chair and all, and placed on the centre of the table, where he was seen when a light was struck. Another sitter and his chair were raised about two feet. Mr. Harrison, half seriously, asked if the spirits could take Mr. Cölman through the ceiling, by way of giving variety to the manifestations; this remark was spontaneous, no medium present having said anything to lead the conversation in that direction. Mrs. Fletcher and Mr. Cölman then called out simultaneously that Mr. Eglinton had broken the circle and left them, and Mrs. Gregory told then to join hands. At about the same moment a chair, probably Mr. Eglinton's, was heard to fall lightly on its feet, apparently some yards from the circle, and a violent bump' caused by the falling of a heavy body on the floor of the room above, caused everybody to link that Mr. Eglinton had been earried through the celling, so a light was struck. From the time the remark was made about Mr. Cölman, to the time the remark was made about Mr. Cölman, to the time the light was struck was having said and the room. Mr. George Sutherland unlocked the door, by turning the key, which was in the lock, and it was then noticed that the passage outside was feebly illuminated by reflected light from the gas in the hall below. Mrs. George Sutherland unlocked the door, by turning the key, which was in the lock, and it was then noticed that the penennenon was genuine, and that the door could not have been opened, elosed and locked on the i The members of the circle were scated around the

herein recorded cannot in any degree be paralleled by any experiments known to physicists, and are at pres-ent foreign both in degree and in kind to their experi-ence and their theories."

Under the head: "Spiritualism at the Universities," the same paper of a later date records "A Séance at Cambridge"—J. W. Campbell (B. A.) being the writer:

"A scance was held here on Thursday evening, March 21st. There were in all eleven persons present, of whom eight were undergraduates. Mr. Eglinton was the medium. An electric bell was fixed on the wall, a yard from the medium's seat, one wire beling connected with the bell; the other hung over a nail fixed in the wall within about a foot of the bell itself. After sitting for half an hour or more, faint raps were heard on the floor, and places were arranged by 'Joey,' the medium being tightly held by two undergraduates, one

[Continued on eighth page.]

THE REFORMER'S IDEAL,

I dream of a joy and a glory
Too fair for the children of men,
And the hair of the seasons is hoary.
That he 'twixt the Now and the Then.
The Now is all weary with weeping.
The Then shall be light with delight;
Naught rests on the current on-weeping
To dawn—from the night!

And I pray a short prayer in my waking.
And I dream the sweet dream in my sleep:
That some day may know no fot saking.
That the hand other both some many get reap.
And I live my life's sacrifice story.
With a heart that, though weary, is strong,
For my path through the gloom to the glory,
Though rough, is not long!

Spiritual Phenomena.

Prof. Payton Spence's Report of a Remarkable Scance with Mrs. R. C. Simpson.

To the Editor of the Banner of Light:

The following manifestations are of greater value to myself and to science than all else that I have witnessed in the twenty five or thirty years during which I have been investigating the phenomena of mediumship. Although it is very true that more startling experiments have been reported by reliable scientific observers, yet none that I have read of were performed under conditions that were more simple and more free from the possibility of fraud, collusion or deception of any kind.

The manifestations to which I refer occurred in the presence of that estimable lady whose indomitable courage and remarkable mediumship so signally triunmoked over the scurrilous St. Louis editor some time since. I mean, of course, Mrs. R. C. Simpson, of Chieago. Mrs. Simpson, in order to escape temporarily from the heavy drafts, that the constant exercise of her mediumship was making upon her delicate and enfeebled constitution, and to recrult her shattered health, recently made a tour to the East as far as Boston, stopping on her return trip at New York, where I

health, recently made a tour to the East as far as Boston, stopping on her teturn trip at New York, where I had the pleasure of forming her acquaintance, and where I was favored with the opportunity of making the experiments with her mediumship which I am about to narrate.

Mrs. Simpson; during her brief stay in New York, was entertained by her old friends, formerly of New Orleans, Dr. Rivera and his wife. The scance which I shall describe was held at their residence, No. 231 East 23th street, on the 25th of Feb. At the appointed the for the scance Mrs. Simpson showed me into a shall room on the south side of the house. As it was between 12 and 15 clock we had the full benefit of the glafting noonday light pouring into the room through a large window that faced the sim. Mrs. Simpson and myself were the only persons in the room. At her request I began my investigations by removing first the slates and pencils from the table, then, taking off the fable cover. I shook and examined it therotughly, but found notbling. I next examined the table itself, which I found to be merely a single pine board about three feet long, fifteen or eighteen inches wide, and an inch or an inch and a quarter thick. Through each corner an anger hole had been bored, and for table legs there were inserted into these anger holes smooth round sticks that looked like broom-handles.

Nothing could be simpler than the above described table: nevertheless, when I related to a friend one of the phenomena which I shall presently describe, it was at once suspected that there must have been some secret cavity or drawer somewhere in that board, opening with a spring or otherwise on its under surface. As such a suspicion is the only avenue of escape for those who may say that the phenomenon was a trick, and as that sespicion might arise in the minds of many of my readers, had I done no more to put their minds at rest upon that point, I will here say that two days after the 'scance herein described i called on Mrs. Simpson and informed her that I wishe

requested me to go anone up to the scamer room and make all the examination of the table that I desired. I did so, and, after the most careful and deliberate examination of it the second time. I found it to be just what I have already described it to be, namely, a single plane board with four broomstick legs.

I shall describe only three of the manifestations that I witnessed, each one of the three being of a different type from the other two.

Ist. Mrs. Simpson is seated near one of the long sides of the table just described, and myself near the opposite side. I sit with the front of my body toward the table, and my fect and limbs partly under it. Mrs. Simpson sits with her right side toward the table, her feet at all times eighteen or twenty inches from the table, and, of course, no part of her limbs or person under it. She bands me two slates, the frames of which are bound all around with cloth, just as you often find them in the shops for sale. I examine their surfaces, and find neither scratch nor mark on them. She hands me a threaded needle, and, at her request, the transit of the lands me a threaded needle, and, at her request, surfaces, and find neither scratch nor mark on them. She hands me a threaded needle, and, at her request, I put a small tragment of a slate-penell on one of the slates, and laying the other slate over it. I sew the two slates together, taking stitches through the cloth bindings of each of the four sides. The table is covered with the table cover, which hangs nearly to the floor on my side, and one third of the distance to the floor on Mrs. Simpson's side. I lay the two slates, thus sewed together with the penell between them, upon the palm of her hand. She raises the table cover with her left of her hand. She raises the table cover with her left hand, and carries her right hand, with the slates on it, under the table, and, pressing the slates up against the under surface of the table, draws the table cover down, and replaces her left hand in her lap away from the table. She requests me to pronounce any name I choose. I pronounce about the name, "Geo. M. B. Martin." Immediately she says, "The name is too long;" but in a few seconds she corrects herself, and says, "It is written." and raising the table cover with her left hand, she withdraws from under the table her right hand, with the slates on it, and passes them to me. Upon examination I find the stitches all intact, and clipping them. I open the slates, and find upon the upper surface of the lower one the two capital letters, "G. M." each one about three-quarters of an inch long—the initials of the first given name and the surname which I had pronounced.

and ellipling them. I open the slates, and find upon the upper surface of the lower one the two capital letters, "G. M." each one about three-quarters of an Inch long—the initials of the first given name and the surname which I had pronounced.

2d. In the next experiment, Mrs. Simpson places upon the table before me a good sized glass goldet with water in I about an Inch deen. At her request I examine carefully the sleeves of her dress, and find nothing there but her arms and the sleeves. I request the privilege of binding her sleeves around at the wrists with conds, so that, if there is anything bidden in the sleeves, it cannot be taken out during the experiment. At her suggestion, however, I do what is better. I blind lightly around her right wrist (covering the wrist and the sleeves) a handkerchief, which I then sew securely to the sleeve. As the left hand and arm are not to be used in this experiment, I am satisfied to leave them unbound, especially after having assured myself that the sleeve of that arm contains nothing. At Mrs. Simpson's request, I now go over to her side of the table, and getting between her feet and the table (she sitting, as before, with her light side to the table, stoop so that my eyes are on a level with the table and wildin eight or ten inches of its edge. In this position I remain until the experiment is concluded, first examing with both my eyes and my hands the entire under surface of the table and finding nothing there. I now set the goldet on the middle of one of the slates, and place the slate upon the palm of Mrs. Simpson's right hand, carrying the slate, with the goblet on it, toward the edge of the table. I follow the goblet in its whole course. With my eyes within elght or ten inches of it, I see it slowly pass under the edge of the table with nothing in it but the inch of water just described. I see it pressed up against the under side of the table, and still there is nothing in it but the water. While thus realizing that I see the goblet with the same but on the slate o which I had pronounced.

Ladies should remember that the sweetest lips are

"A TALK WITH HERBERT SPENCER."

To the Editor of the Banner of Light:

In your good old city of Boston dwells and preaches Rev. M. J. Savage, a liberal Unitarian, a man of vigor and breadth as a writer and speaker, of more intellect than insight, perhaps, niming to do manly work as best he may.

He is an ardent admirer of the eminent English writer, Herbert Spencer, and a late Christian Register comes from your city with an article by him, of which I quote the title at the ter is a representation and evidence of the dihead of this epistle, and from which I extract, with comments. He says:

"Of all the cities I saw abroad last summer, the one which interested me most was London. And, of all I saw in London, that which interested me most was Herbert Spencer. I was not indifferent to ruins. The memories of Westminster Abbey and the dome of St. Paul's touched my heart, fired my imagination, and kindled my aspiration. The Tower, the Parliament Houses, the Museum, the river, the parks, Nelson's Monument—grander to my mind in its Nelson's Monument—grander to my mind in its simplicity than the overwrought Albert Memosimplicity than the overwrought Albert memorial—the city underground, the city from the omnibus top—this great world of London filled and thrilled my heart. But I cared more to see Herbert Spencer than all the rest. Not that he is infallible, or his work perfect. But, when all subtractions are made, he is the one man who has made the deepest impress on the earnest thought of the nineteenth century." thought of the nineteenth century.

They meet at the "United Service" club rooms, in London, and the interview is described as follows :

"I sent in my card, and was ushered into a large, square, neatly-furnished room on the first floor, with its windows looking on the street. I had but a few moments to wait when the door opened and Mr. Spencer came in. Before sit-ting down for our talk let me describe the man. If any of my readers have seen the small carte de risite photograph of him—which was the only one I could find in London—I want to assure them that, whatever else he looks like, he does not look like that. If that photograph possessed a conscience and was a responsible being, it ought to be arrested for libel.

ought to be arrested for libel.

As he comes through the door I see a man about five feet nine inches tall—this is only a guess—and inclined to be slight and spare in figure. There is nothing of the typical "John Bull" about him. He is dressed in a simple business suit—dark coat and waistcoat and light trousers. His forchead is high, and its apparent height is increased by the growing baldness of the forward part of his crown. His hair is thin, light, and straight. He has no mousness of the forward part of his crown. His hair is thin, light and straight. He has no moustache, but sandy side whiskers, a little after the English clerical fashion. Though his health is poor—as it has been for some years—so that he can work only about three hours a day, his face is not much wrinkled, and he does not lock his age. His looks would tell you he is fifty, though his real age is just threescore. He was born in Derbyshire, was trained as an engineer, and has had no university education. It is rumored that he once loved 'George Eliot'; but, he that as it may, he has never been married. His life as it may, he has never been married. His life is that of a laborious student; and he husbands all his strength, that he may complete, if possi-ble, the great scheme which was conceived forty years ago and is still unfinished.

As he steps across the room and takes me by the hand 1 am straightway at my ease. I feel that here is a man who is as simple as he is great—no airs, no affectations, assumptions, great—no airs, no affectations, assumptions, dignities, lofty pedestals, or apparent conscious ness of superiority. The one distinguished American that I have ever met, who is the most simple, unassuming and companionable, is Mr. Löngfellow. Mr. Spencer is quite as much so, and in this respect made me think of him at once. He does not make me feel that I am intruding; nor give me to understand—as little, busy men often do—that his time is very valuable, and that he is conferring a favor on me by able, and that he is conferring a favor on me by the bestowal of a fragment. We sit down and that as easily as though I had known him for

The evolution theory was one of the topics of talk, and Mr. Savage says:

"But, to most people, the question of chief importance concerning evolution is as to its bearing on our belief in God and immortality. I was therefore specially interested to know what Spencer himself would say on these points. I put the question in two ways: first, as to the implications of evolution; second, as to his own personal belief.

He said he did not regard the philosophy of

evolution as necessarily touching the questions either way. Dealing only with natural phe-nomena and their laws, the problems of God and immortality were at present beyond its scope. He thought there was nothing in evolution that made it irrational to believe in

either or both.

Then, as to his own personal belief, he was perfectly frank and open. According to his well-known—though generally misunderstood and misrepresented—doctrine of the 'Unknow-able,' God is, in his essence, beyond the reach of the human intellect. And with his definition of knowledge a weeges of classification. tion of knowledge—a process of classification— his position is only the simplest common-sense. For God, as being unique, the one, can of course never be classified or compared with any other. But this unknown power, as manifested in nature and life, becomes knowable, and is indeed the only object of knowledge. And the sense of this power and life back of all phenomena, he said, constantly grew upon him in wonder and mystery. That there is such a power, he contends, is the most certain of all our objects of knowledge.

When I asked him if he believed in personal immortality, he said he thought no one had a right to dogmatically deny. No one knew that we were not immortal, and there were rational theories of it that could be held. But he was inclined to doubt. He questioned whether life, thought, consciousness, were not results of organization, as the perfume was the result of organization in a rose, or music in a piano. But

ganization in a rose, or music in a piano. But he is no dogmatic denier on this point, and thinks that, at present, it is beyond us.

The last thing he pressed on my attention, as I was leaving him, was his view of the present ethical situation of the world. In common with all thoughtful and observant men, he thinks we are passing through a most critical transition time. The old theological standards of character, the reasons for conduct, are giving way. He thinks therefore, that the most ing way. He thinks, therefore, that the most important work of all public teachers to-day is to help men see and feel the natural motives and sanctions of righteousness; so that, as old theological headlands fade away, they may not Not that he fears any permanent anarchy, or even a serious 'moral interregnum,' but that men may be helped to avoid paying too dear a price, in sad experience, for the knowledge that the moral laws, rewards and penalties, do inhere in the eternal nature of things. That he might help on this work of readjustment, and for fear that he might not live to reach it in the regular order of his work, he anticipated his plan so far as to write 'The Data of Ethics.' He has now gone back, picked up his broken clue, and is working on toward the complete treatment of morals, as based on and growing out of

the experiences and laws of society.

No man, living or dead, so far as I know, has ever conceived and so logically and grandly executed a work so magnificent as his. May he live to see the capstone awang into its place!

It will then be the monument of one of the immortals. And I cannot but believe it will also be the world wide tampe of thought in which be the world wide temple of thought in which the next thousand years of civilization will labor and worship."

Thus we have an interesting idea of the personal aspect and manner of a man devoted to that a certain person then living had swindled high aims, and carrying on his life-work by his own light, serenely and fearlessly. Such men always help the world.

The glimpses we get of Spencer's personal convictions, while showing his sincerity, do not at all justify the opinion of Mr. Savage as to his influence in the future as a shaper and leader of thought.

His statement that "the problems of God and immortality" are "at present beyond the scope" of the philosophy of evolution, shows, at once,

his limitation of that philosophy to the external development of nature and of life. The philosophy of the future is stated by S. J. Finney: "Function before organ, force before function, power before force, ideas before power, and a unitive and transcendental reason before ideasor rather as the essence, substance and constitution in which ideas are evolved."

In Nature's Divine Revelations A. J. Davis starts with "one great Positive Mind" in all things, and states that in every particle of matvine laws which govern the universe. "In the stone you see the properties of the soil, in the soil the properties of the plant, in the plant the properties of the animal, in the animal you see man, and in man you cannot see but you can feel the immortal principle." The laws of nature, guided by the Indwelling Mind, work on and up the spiral pathway whose heights look out toward the spirit's immortal home.

The thought and method of study of Herbert Spencer are limited to evolution in nature and man, in this life on earth, but the spiritualized and more perfect science of the future will start with the Supreme Mind, and carry on the process to an eternal future of personal progress, and growing wisdom and grace.

Mr. Spencer simply thinks it is "not irrational to believe" in God and immortality; the coming thought and philosophy is that we cannot begin to solve the questions of nature or of life without such belief. As Denton well puts it: "I could as soon believe that a boulder rolling down a mountain stream could be transformed into a perfect bust of Webster, as that natural selection could transform a gelatinous dot into intelligent man. An infinite and intelligent spirit presides over the universe, and natural laws are its instruments."

As to immortality, Mr. Spencer does not deny, neither does he hold it irrational, but doubts and "questions whether life, thought, consciousness, were not results of organization, as the perfume is the result of organization in a rose, or music in a piano." He has not decided which goes first, the cart or the horse! This man, a devoted student and thinker for years, no doubt sincere and conscientious, as well as largely gifted, is yet in this region of doubt as to which rules, matter or mind, the fleeting form or the eternal soul of things!

No more striking illustration of the narrow blindness of inductive thought and science can be found.

On à priori grounds he refuses to even look at spirit phenomena; his theory has no room for such facts, and therefore they cannot be !

The more perfect philosophy and science, wedded to the intuitive thought of the future, will go back to mind using force and law as its faithful and unswerving servants, working in matter but not derived from it or secondary to it, and that matter plastic as clay in the potter's hands to the spiritual potency which controls it and is inseparable from it.

It will include the central idea of a spiritual genesis, and so enlarge its scope, reverse many of its methods, study man and nature in the light of interior principles, and then test its work by inductive experiment, and it must know the inner life of things.

The English thinker has not reached that great realm. Let us hope that he may.

His aim to teach men, in this transition period, "that the moral laws, rewards and penalties do inhere in the eternal nature of things, is wise and excellent—a needed work.

His friend Mr. Savage, imbued with his views, hopes he may live to finish his work, and says: "I cannot but believe it will be the world-wide temple of thought in which the next thousand years of civilization will labor and worship."

In this estimate I cannot join. The life-work of Herbert Spencer will have a value that I have no wish to depreciate, but not for a single century will it dominate, as his friend thinks and hopes.

The clearer insight, the wider range and the larger methods of a spiritual philosophy will supplant it, and coming thinkers and students, in the light of that philosophy, will gratefully accept what is valuable and permanent in his writings, but will leave his methods behind as imperfect and narrow. Yours truly,

Detroit, Mich. G. B. STEBBINS.

Eliakim Phelps and Spiritualism. Po the Editor of the Banner of Light:

In reference to an article in the Banner of Light for Feb. 19th concerning the relation of the late Rev. Eliakim Phelps to the subject of Modern Spiritualism, I desire to say that during a period of several years, briefly subsequent to the then very extraordinary "manifestations" that occurred at his house in Stratford, Conn., I had frequent conversations with him upon that

particular subject. I recollect his account of a pen that, without any visible agency, arose from an inkstand, and wrote upon a sheet of paper, in his own parlor at Stratford. This, in presence of himself and a clerical friend, who were both sitting at the table at the time, while his son, a mere boy, who was considered as the medium, was sitting in a remote part of the parlor, and was the only

other person present at the time. I think this manifestation was neither sought nor expected, but was entirely gratuitous, the two gentlemen being simply engaged in conver-

I also remember Dr. Phelps's account of his having found various articles of clothing scattered on the floor of the wide entrance hall of his large house at Stratford, upon his return from church one Sunday morning—the house having been securely locked upon going out to church, and no person left in it.

These articles of clothing belonged in a trunk that was kept in a locked closet of a chamber up stairs. They were immediately restored to the trunk in the closet, the door of which was carefully locked upon leaving it, and also that of the chamber. The doctor, with these keys in his pocket, immediately came down stairs, when he found the same clothing again scattered about the entry as before, and which he again packed in the same trunk. They were ensily identified, having been marked with both name and number of a son of Dr. P., in conformity with the custom of a boarding-school for which he had been thus equipped.

I also recollect Dr. Phelps's account of his having been informed, through a spiritual medium, a relation (Dr.P.'s father, I think) to the amount of about seventy thousand dollars, for which the doctor prepared to bring suit, and would have done so but for contrary advice of legal counsel.

I have no distinct recollection of any specific ascription of these phenomena to spiritual agency on the part of Dr. Phelps, but I always understood him to so believe, and it seems to me to be very certain that such was his opinion when I knew him. Jos. P. HAZARD.

Peacedale, R. I.

[From the Central N. J. Times.] MARCH SNOW.

There was a wedding here last night,
I know it by the trees.
For they are all arrayed in white,
The bride and groom to please.

The little sprites from cloudy land Were busy through the hours, Strewing around with generous hand King Winter's favorite flowers.

The monarch left his Northern throne To wed the Queen of Spring, Just as the first young flower had blown, And bird began to sing;

He wrapped her in a decey fold, Her form of grace to hide; For she was young, and he was old, And jealous of his bride.

A little sunbeam said: "They say Our Spring is looking pale; For Winter o'er her realm holds sway, With frost and northern gale.

"He fain would see our gentle queen Clothed in the whitest snow, Although we all have busy been Making her grand trousseau.

"Her robes of violet, blue and white, Of dandeilon gay, Of fly pale and crocus bright, Would steal your heart away.

"The tulip dress is newly spun, In many a gorgeous fold Of finest fabric, for the Sun Was generous with his gold,

"The hyacinth within her bell Distilled the rare perfumes; Arbutus, too, in wildwood dell Unfurled her choicest blooms. "We sunbeams all tried hard to shine, To help the blossoms blow, And now the king does not incline To praise the grand *tronsstau*.

The sun his brightest darts shall fling, His warmest rays send forth, Until he drive the stern old king Back to his frozen North,

"The queen will weep in April showers, But well I know sweet May Will banish soon the cloudy hours, And smile her tears away."

There was a wedding here last night, And now the ice drops cling Like jewels on her robe of white, For Winter wed young Spring.

[From the Bristol (Ct.) Press.]

In Memoriam Jennie S. Rudd.

SOUTH SCITUATE, MASS., Jan. 21st, 1881. To Friends in Bristol. Plainville and vicinity:
As I was prevented from speaking to many of
the friends at the funeral services of Mrs. Rudd,
on the 11th inst., and was also unable to fulfill
my intention of seeing them on the following
day, together with several others who could not
be present at the hall as they desired, I take be present at the hall as they desired, I take this opportunity of addressing you. And first let me express my grateful appreciation of the friendship and many acts of kindness extended to her by you all in the days which are gone. I have not forgotten, nor shall I ever forget, that she first came among you, a stranger in a strange place, to do the spirits' bidding, and by her taithfulness to them she won a place in your hearts and in your homes. Her Connecticut friends were ever her dearest and most valued hearts and in your homes. Her Connecticut friends were ever her dearest and most valued ones, and during the last eight weeks of her earth-life, while more or less delirous most of the time, she often, in fact almost constantly, fancied herself in your midst, and your names were the ones most frequently on her lips—thus exhibiting the strong tie which bound her to you all. When at last the spirit, freed from its worn and suffering body, passed on to join the throng who welcomed her to the other shore, and we were left to mourn in sadness and sorrow, such as is known only to those in similar and we were left to mourn in sadness and sorrow, such as is known only to those in similar circumstances, it was your words and deeds of sympathy, as the last tribute of affection and respect to her memory, that did so much to as uage our bitter grief, which otherwise would have been well nigh insupportable. These memories will be to us as a green spot—an oasis —as we increase on through the world which —as we journey on through the world which now seems to us like a dreary desert.

now seems to us like a dreary desert.

To your worthy President, whose fitting introductory remarks found a response in our hearts—to the choir, who so kindly and thoughtfully volunteered their services, and whose familiar voices she had so often listened to with delight—to the friends who, notwithstanding the inclemency of the weather, with so much effort bade farewell to the earthly remains—to those who were prevented from attending the those who were prevented from attending the services, but who sent us words of encouragement and good cheer—and to those who so hospitably entertained us during our stay in the vicinity, we would extend our heartfelt thanks, and upon their heads invoke the blessing of the angel-world. And how shall we thank the spirits for what they have done for us? We recognize their guiding hand at almost every step. The address of Bro. Greenleaf, both at the house and at the hall, seemed to us as voices the house and at the hall, seemed to us as voices of loving friends from the spirit-world speaking directly to us in a peculiar manner, and we listened, so to speak, for our lives. The remains of our dearly-beloved one, whom we almost worshiped, repose far away from us, 't is true, in the quiet spot selected by her long ago as her last resting-place, where the sun would shine brightly on her grave, and the winds, as they swept through the trees near by, would sing her requiem; but we feel that no spot could have been chosen so truly among friends who sincerely mourn her loss—who will sometimes visit her grave, and perchance drop a tear or visit her grave, and perchance drop a tear of plant a flower thereon. We are again in our once pleasant and cheerful home, now lonely and desolate because the light of the house hold has gone, the joy of our life has been snatched from our grass; but there is in this event much for which we are thankful. We who have witnessed her terrible sufferings reoice that, as it was impossible for her ever to free that, as it was impossible for her ever to recover, they are now at an end and she is free from pain. We also rejoice that, as partings must come, she was called first, instead of be-ing left alone in the world to fight life's battles -and keenly as we feel our loss, much as we miss her loved presence, lier counsels and her example, we would not recall her even if in our

power to do so.

And now what lessons shall we learn from And now what lessons shall we learn from such experiences? Unless some practical good results from them they are worse than useless. The hour of approaching dissolution is the one to try our faith. Her faith had long since merged into knowledge, and her last audible words were to her angel mother and boy who were waiting by the bedside to welcome her to the higher spheres. The hour of bereavement is also the one to try our faith; if it will not stand the test it is worthless. At the funeral services here, Bro. Greenleaf saw Jennie, accompanied by friends, and conversed with her, although she was too weak to say much to him; although she was too weak to say much to him and also saw, sitting between my two sons, their spirit brother, who passed on before they were born. Knowing nothing of this child, he was at a loss to understand the circumstance, but subse-quently described the spirit, whom I recognized at once. At the hall, feeling the presence of the same spirit, I moved my seat to give him his proper place between myself and my oldest boy in the form, and Bro. Greenleaf saw him occupying the chair during the services. He also saw, with his wonderful clairvoyance, a also saw, with his wonderful clairvoyance, a multitude of spirits literally crowding the hall, and among them Jennie, who, having grown much stronger, was about speaking to him, but, from his long friendship with us all, and his deep sympathy for us, he felt that any word from her there would prevent him from longer controlling his feelings and proceeding with his discourse; seeing which, she withdrew toward the centre of the hall. If we cannot receive such evidence as this, what can we receive? If we evidence as this, what can we receive? If we cannot believe our best friends, our life-long friends, how can we credit the testimony of those who lived two thousand years ago, unknown by any one now living? Thus is our sorrow not without hope, and indeed thus is it mineled with low.

mingled with joy.

How perfectly natural and reasonable, as well as pleasant, is the thought and the belief that the companion and mother whose life was wrapped up in her family, whose only thought was of their welfare, should still have even an increased interest in them? And what effect should this belief, that she still takes cognizance of their actions, and that they shall one day join her again, have on their lives? Has it not a tendency to make better men and women of us all? Ay, my friends, if we truly realize this, if freedom."

it will certainly have an influence on our lives for good. We shall try to do all the good in our power as we journey on. Even if our opportunities are small, we can speak the kind word or nities are small, we can speak the kind word or drop the sympathetic tear; we can do the kind act, and endeavor to have every day bear witness that we have at least made some mortal or some spirit happier and better. We shall strive to keep ourselves spotless and pure—thus causing no grief to those who have gone before, but fitting ourselves to meet them again, having our work done, and well done, when it shall be our turn to depart; and while the memory of the loved ones who have passed on shall be our guiding star through life, it is our privilege so to live that our memories shall also be as guiding stars to those we leave behind when we shall be gathered to our fathers. Although the mortal voice of the medium through which the spirits gathered to our fathers. Although the mortal voice of the medium through which the spirits have spoken to us for so many long years is now silent in the grave, and we can never again listen to its familiar tones, we feel that our spirit-friends have not forsaken us, and never will. On the contrary we feel their presence more and more; and in like manner, now that the earthly form of your friend has passed on, may we not feel that you will still remember the husband and the sons she has left behind? May we not hope to meet you from time to time as band and the sons she has left behind? May we not hope to meet you from time to time as opportunity presents; and certainly may we not hope and expect frequently to hear from the friends whom she loved sowell, and who are still so dear to us? May your lives be long and useful, and happy, and may we all be sowing seed which shall yield us a glorious harvest when we find ourselves on the other shore, once more with those who have gone before us, and when we ind ourselves on the other shore, once more with those who have gone before us, and where, we trust, the pain of parting is unknown.

Fraternally yours,

WM. H. RUDD,

WM. D. RUDD,

FRED'K H. RUDD.

Children's Lyceums.

Anniversary and Election. To the Editor of the Banner of Light:

The Fifteenth Anniversary of the Chicago

Progressive Lyceum took place at the hall 619 West Lake street, on Friday, Feb. 25th, and was a grand success in every particular. The doors were opened at seven, and long ere the commencement the hall was packed, and numbers were obliged to stand the whole of the evening. The exercises commenced with an opening song by the Lyceum Quartette and children, "We'll Help the Cause Along," accompanied on the piano by Miss Ada Briggs; an anniversary address followed by Mr. Z. T. Griffen; then came a recitation, "The Catastrophe," by Miss Emily Spencer; recitation, "Keep It Before the People," Miss Emma Bishop. Next the ring excroise, by a class selected from the different groups, which was the chief feature of the evening and drew forth a hearty round of applause. The quartette sang "Merrily Dance the Stars To-night," with good effect; then we were favored with a recitation by Master Eddie Sawyer, entitled, "The Patter-of the Shingle," which caused unbounded merriment. A song by Miss Maggie Ireland; recitations by Misses Minnie Garner, Maudie A. Lord and Kitty Brady, entitled respectively, "Pretty Birdie," "The Smack in School," and "The Curfew Bell," were rendered with credit; a dialogue by Mrs. Maud E. Lord and her pretty little daughter, "The Child on the Judgment Seat," was very fine. The tableaux "The Gates Ajar" and "The Dream of Fairyland" were excellent, and drew forth the admiration of every one present. A recitation by Miss Nellie Bishop, "The Deacon and His Potatoes," caused a good deal of laughter. A poem by "Ouina," Mrs. Cora L. V. Richmond's control, closed this part of the programme.

The whole concluded with the laughable farce, "An Object of Interest," by the Lyceum Dramatic Club, with the following cast of characters: Mr. Sydenham Simerton, Mr. Charles Kitter; Major Hildebrand Culverin, F. D. Kayner; Mr. Marmaduke Primrose, Geo. W. Salter; Barney O'Dwyer, Miss Minnie Connors; Mrs. Trevor Vernon, Miss Jessie Murray; Mrs. Major Culverin, Miss Nellie Koehler; Fanny Gribbles, Miss Mamie Crocker; and did wonderinily well, it being the mist enort by the club.

On Sunday the Lyceum elected the following officers: Conductor, Mrs. Hattie Davis; Assistant Conductor, Mr. E. T. Gilbert; Guardian, Mrs. Mary Stimson; Assistant Guardian, Mrs. Lucy Herring; Secretary, George W. Salter; Treasurer, Miss Jessie York; Musical Director, Miss Ada Briggs; Assistant Musical Director, Mr. W. F. Peck; Librarian, Alexander Spencer; Watchman, S. D. Andrews; Guards, Messrs. Charles F. Hall, Thomas Yates, Sargent Richmond and Ernest Spicer; Leaders of Groups: Fountain, 1, Miss Mamie Crocker; Stream, 2, Mrs. T. D. Kayner; River, 3, Miss Jessie Murray; Lake, 4, Miss Kitty Blade; Sea, 5, Mrs. Beatty; Ocean, 6, Miss Lizzie Bushnell; Shore, 7, Mr. A. Densmore; Banner, 8, Mr. E. T. Gilbert; Star, 9, Mrs. Maud E. Lord; Excelsior, 10, Miss Nellie Koehler; Liberty, 11, Mr. A. H Williams; Summer, 12, Mr. T. D. Kayner; Leaders-at-Large, Misses Minnie Tisdale, Let-

tie Starks, Jessie York and Mr. Z. T. Griffen.
Respectfully, Geo. W. SALTER, Sec.
71 North State street, Chicago, Ill.,
March 4th, 1881.

New Publications.

THE EASIEST WAY OF HOUSEKEEPING AND COOKING. Adapted to Domestic Use or Study in Classes. By Helen Campbell. late Superintendent of the Raleigh (N. C.) Cooking School. New York: Fords, Howard & Hurlbert.

The author of this book having been very successfully engaged in establishing cooking schools, has, in this work, furnished the public, as the result of an experience leading her to determine what is much needed, a work altogether out of the ordinary line of publications for a similar purpose. She begins at a point where no other book of its kind does, at the beginning -that is, at the selection of the house that is to be one's home, and the arrangement of rooms and their furnishings, with more regard to health and comfort than to display, yet without sacrificing beauty and good taste. It instructs minutely and sensibly the proper course of procedure from the moment the mistress of the house enters its door; furnishes receipts and rules for every form of cooking in a sound, practical manner, and is, on the whole, a manual that should be in the hands of every school-girl as a part of her education, and of every one who is or expects to be a housekeeper, as a means of salvation from many of the ills that are liable to afflict them.

CHIPS FROM THE WHITE HOUSE. Selections from the Speeches, Conversations, Diaries, Letters, and other Writings, of all the Presidents of the United States. Compiled by Jeremiah Chaplin. Boston: D. Lothrop & Co., 32 Franklin street.

The design of this volume is to exhibit the opinions, upon a variety of subjects of general interest, of the Presidents from Washington to Garfield. Some of the selections fill several pages, while others are in the form of aphorisms, and show the power which most of our presidents have had of stating things graphically and to the point. The contents are chronologically arranged, brief biographies given, and most of the extracts are dated and accompanied by explanations of the circumstances under which they were spoken or written. A careful reading will, we think, substantiate the truth of the compiler's claim, that, "in the regular

nest chapped.

IN MEMORIAM.

To the parents of Leila Belle Hopkins, who passed to spirit life from the residence of her father. Major Hopkins, Thursday, Feb. 17th, 1881, aged ten years

The lovely flower that felt the frost Of earthly air, and pallid lies With petals folded, is not lost, But blooming under warmer skies, Watched over in its beauty by angelic eyes.

Our darling only felt the chill Within the pulse of outer clay; Love's voice of wooing, soft and still, Allured her on the shining way That opened to the kingdoms of eternal day. Our angels do not always pause

To estimate our mortal pain; Obedient to higher laws They count the richer, fuller gain That follows soul-transplanting to a higher plane. They, like the dwellers on the earth, Must all obey eternal will; They watch the germs to higher birth, And cladly basten to fulfill: Seeing the Perfect Good, they fear no blight or chill.

The revelations that they bring Can change no purpose of our God; But they can antidote the sting Inflicted by the chastening rod, Showing our feet the way redeeming Love hath trod.

They can direct our yearning love To those eternal truths of Heaven, By which the intellect can prove That not one soul-tie can be riven To which divine attraction ever has been given:

And that our birdling soared away

By Nature's high and true beliest Yet lingers fondly day by day Closely beside the parent nest, Chanting joy's sweetest songs to give her loved ones rest. Baltimore, Feb. 1881. F. O. HYZER.

The Rostrum.

THE VISION OF JACOB.

An Address Delivered by MRS. NELLIE J. T. BRICHAM. Before the First Society of Spiritualists, New York, on Sunday Evening, March 6th, 1881.

[Reported for the Banner of Light.]

Among the many visions recorded in the Bible, this one is full of mystic significance. When we seek to find its meaning we may be allowed to go through the entire vision. In the journey that Jacob was taking when night came, no home was open to him, and he lay upon the earth with a stone for his pillow; and there in the shade of hight came the vision to him. From earth to heaven he saw a ladder reaching over the shade of hight came the vision to him. From earth to heaven he saw a ladder reaching, one end resting on the earth and its summit lost in the space above. That ladder was crowded by angels without number. We believe that the vision was full of significance. To-day we are told by those who do not know about it, that the heavens are closed, that our friends say farewell here and are lost to the earth, that their spirits are shining with the angels, and they come not to see us again, They tell us that if we are in joy or sorrow the dejarled know it not; that year after year the grass grows over each grave, and the headstone is moss-covered, and by the effacing influences of time it loses even its record of name, age and deeds; and the place by the efficing influences of time it loses even its record of name, age and deeds; and the place that knew them once knows them no more forever; that after a little time the sorrow is healed, and a new friend takes the place of the old friend, till sighs are heard no more when the once loved name is mentioned.

It is not true that humanity can ever forget the true friend. But it is yight that the hitter.

the true friend. But it is right that the bitterness of the grave should pass away, else these harp strings of the soul, on which tears have fallen, after a time would be rusted, and would break, and life would have no more music in it. break, and life would have no more music in it. But a feeling of need, a longing comes to you at times in your life, and these things do not fade away. Many a man in his crowded life at times has thoughts of the past, and there comes that which fills the eyes with tears: It is a memory of the face that the life can never see again. Memory is eternal; though it may not always be on the surface like a picture hung upon the wall. But when they tell you that between earth and the spirit-world there is no communication, they tell you that which is false, that which the Bible disproves; for heaven and earth are forevermore united. Do you imagine earth are forevermore united. Do you imagine that there was communication between the two worlds only for a stated period? When the ladder which Jacob saw in his vision had been placed in position, do you imagine that after that the ladder was no longer needed, and was taken up into heaven? No, it was only a type. What does it mean? It means that the communication always has and always will exist between the two worlds; that from the higher to the lower life these messengers are always. to the lower life these messengers are always moving to and fre; the rounds in the ladder represent the steps of progress, the existing laws by which these things are made plain. The poet tells you that heaven is not gained by a single bound, but speaks of a ladder by which you gain it round by round. It is true that mortals have seen these things dimly, if at all, as through a glass, darkly—they have seen only in part

In part.

There are some who say of Spiritualism today, "If there is any truth in it, why do not all men learn of it, accept it, receive it?" Here is the true reason that mortals have known so little of it: because they have lived in material little of it: because they have lived in material things, they have stood on the surface of life, and were not able to go beyond that. You reason from matter to spirit. They believed in a God who could lead armies in the smoke of battle that rolled up like clouds, a God that delighted in the noise of battles, who delighted in bloodshed, in the slaughter of animals as sacrificial offerings. They believed that these offerings were acceptable. Now in that state they could not understand the spiritual God, the Being whose life is in all space and whose manicould not understand the spiritual God, the Being whose life is in all space and whose manifestation is in all force. In those days faith had but little to do in their minds; hope could not fly beyond this earth; it could flutter about them just a little way. Their state was like the state of a little child—undeveloped. In the far distant days human sight, spiritually, was not along enough to enable mounts to understand. clear enough to enable mortals to understand life beyond the grave. Angels came to them with messages, but they thought their friends were asleep, for had they not made their graves in a rock ?

in a rock?

After a time the spiritual element began to expand, and when we reach the New Testament we find these new ideas budding and blossoming—as in the north lands, when spring comes, though the snow remains, the little wild flowers come out here and there before the great drifts of snow are all melted away. From the ancient days comes the unfolding of spiritual things. When the disciples saw their Lord walking on the water they were afraid believ. walking on the water they were afraid, believ-ing him to be a spirit; and when in the garden nig nim to be a spirit; and when in the garden his spirit appeared there was fear; there was not a perfect understanding of his returning, though it had been prophesied. We find that mortals grew gradually into the helief that there was a spiritual existence. When first it began to be received by religious bodies—the belief of a life beyond the grave—it was crude, coarse material.

This temple of religious teaching was not finished; it was left incomplete. To-day, when through the long pathway of the past we look back, we see how gradually mortals have grown To-day men are not put to death because their religious opinions are not what might be called religious opinions are not what might be called quite popular. To-day the religion of love is taught, and those who love are serving God. Men to-day can receive spiritual teachings, and are able to grasp the hand of the Father in love. To-day, as in the olden time, if the eyes of mortals were fully opened they would see the angels ascending and descending with messages from the heaventy land, as did Jacob of old. There are some who claim that the angels and the spirits of human beings are not the same: that spirits of human beings are not the same; that

The state of the s

Who would be so likely to return to earth with love and interest as those who have dwelt here? Do those who have never known the pangs of hunger fully understand what it is? There is a legend of a queen who, when appealed to by the starving multitudes for bread, replied, in her simplicity, "If they cannot get bread to cat, why do they not eat cake?" Those who have never known pain of body are those who have always been strong and vigorous, and on seeing the weak and puny, may have a kind of sympathy, but after all it is mingled with a sort of contempt. But those who have known pain and hunger can look at those suffering from these causes, and understand fully and have the deepest and fullest sympathy for the unfortunate. Where sorrow has come to a mother, and her heart is desolate in her anguish, can she who has never known a mother's love can she who has never known a mother's love can she who has never known a mother's love fully understand and give the largest sympathy to that sorrowing one? The deepest sympathy comes from those who have known what sorrow is. Sympathy does not need set phrases to express it. It can speak from the eye, in the tender clasp of the hand, in the gentle tone of the voice. When we think of the character of the one who loved humanity, and know, as the Bible tells us, that He was a man of sorrow and acquainted with grief, we can form some idea of

tells us, that He was a man of soriow and acquainted with grief, we can form some idea of what true sympathy is.

Friends, when you think of the mother who gives her earthly life for her child, who would be so likely to be the guardian of the son or daughter as that loving mother, whose heart could never forget, whose ear was never deaf to the wants of that child? When they say they are the angels who do these kingly deeds, ascending and descending, we believe it. When we look attentively into the faces of these angels we see the look of love in their eyes. The angels we see the look of love in their eyes. The angels we see the look of love in their eyes. The angels of God are ascending and descending. And when you are told if your friend has been forgiven that friend is safe in heaven, and there is no returning of the dead, we say to you, come back to this vision of Jacob, and remember that not only did the angels ascend, but they also de-scended, and it has always been so.

Take this truth home to your hearts; know that your ascended friends live; that the joy and glory of their love is brightest, deepest, when you place your feet on the rounds of the great ladder of progress, and rise from the condition of selfishness and evil into the light of purity and spiritual development.

Bunner Correspondence.

Vermont.

AMSDEN. - Mrs. S. A. Jesmer writes: With much interest I read in the Banner of Light the interesting article from the pen of Ab-Light the interesting article from the pen of Abbott Walker, also that of Dr. Hayward on Dr. Phelps, Prof. Phelps to the contrary notwithstanding! The Banner seems to be on the march, reaching out to all liberal minds. At the memorial services of Rosa, Daisy and Angie Howard, Mr. Bowen criticised a prominent religious teacher who had said, 'We are not to speak of the clearing away of the mists, and the light beyond the river, because we do not know, we are not well assured that the mists of death will ever clear away in order that we may see the light.' Spiritualists who have had the most relight.' Spiritualists who have had the most remarkable experiences in the way of tests and manifestations of divers kinds, know to the con-

one present who would recognize him when he gave the name Victor. He then pointed directly to my friend who wrote the letter, and he knew him to be my son, who passed to the higher life by drowning, Sept. 2d, 1877. Who shall say that a return like this from the homes of the depart-ed does not clear away the mists and enable us to see the light beyond the vale? Mr. W. sav to see the light beyond the vale? Mr. W. says my spirit-son spoke of his mother, and of his making his presence known to her, which is very true. That the great Liberator, Death, does bring sadness and gloom, is a fact undeniable but this may be attributed to the teachings of the past, and to our proneness to forget that we can clasp hands with them, they who so loved us ere they were clothed with the garments of another life. At the burial of this loved child, where I arrived, only to meet his loved child, where I life. At the burial of this loved child, where I arrived only to meet his body at the cemetery gate, a congregational divine reached forth his hand and grasped mine, exclaiming, 'It has been my pleasure to try to say a few words of comfort to these mourning souls.' My reply was, 'Sir, do n't talk to me, I cannot bear it. My son lives, and will be with me.' On the third night he was given power to show himself at the bedside of one with whom I was staying. Could I live without this great undving helief Could I live without this great undying belief and knowledge of another world? It might be possible; but now the mists are cleared, I see light."

California.

SAN FRANCISCO.—Under date of February 9th, Mrs. Mary F. Snow writes: "The usually quiet and peaceful residence of our respected citizen and well-known Spiritualist, Mr. George Whitney, who had attained his eightieth birth-day, was transformed into a scene of unwonted merriment on Tuesday evening last as a circle of lifty friends suddenly invaded his domicil. of lifty friends suddenly invaded his domicil.

Most effectually was he surprised in reading at
his cosy fireside, while near by sat his estimable
lady engaged in a story to their little grandson.
But speedily was the whole dwelling liluminated, and our mirthfulness became pervaded by
an atmosphere of intellectual activity, for no
sooner had the company assembled than R. A.
Robinson nominated as Chairman Thomas Gales
Forston. Aften a few preliminary remarks. Mr. Forster. After a few preliminary remarks, Mr. Forster, who had early known our host and host-Forster, who had early known our host and hostess, addressed them in an able congratulatory
poem, recapitulating the scenes of their youth
while resident in their Eastern home, little
dreaming they would be permitted thus to meet
again in this distant and more genial clime.
Upon closing, the Chairman called upon Mrs.
Mary F. Snow, who responded by a brief salutatory in rhyme to the aged pair—now seated
in the centre of the group—who for fifty-eight
years had harmoniously dwelt together.
Other graceful poems and tributes, too lengthy

adjourned to the parlors, where, presiding at the piano, was the daughter of our host, who, after the skillful performance of sweet instrumental airs, gracefully glided into the favorite songs of "Sweet Home" and "Shall we know each other there?" the audience heartily joining in chorus. Soon after the company dispersed, feeling that the joy of those happy hours would not soon fade from their remembrance."

District of Columbia.

WASHINGTON .- Mrs. I. F. Rogers writes: "Spiritualism is working its way very quietly but effectively in this city. Rev. Samuel Watson, spirits of human beings are not the same; that angels are a separate and distinct race; that they had no birth on earth. How this has been ascertained we do not know. The word angel, as used in the Bible, has been applied to individual spirits; and there are accounts there of the return of individual spirits, as when the spirit of Samuel returned to Saul; also a spirit appeared to Peter upon the housetop, and to Cornelius there came a vision. We find three names were applied; in one case it is called an angel, in one case it is called a spirit, and in another case a man. We believe each term is correctly employed. You are familiar with the return of the angel to John on the island of Patmos.

Who would be so likely to return to earth with love and interest as those who have dwelt here? Do those who have never known the total controls here.

We have also with us, and we have been favored with eloquent and instructive lectures for mim, relating more especially to the Spirit, and insulism of leighteen centuries ago. We have with us Mrs. W. F. Snow, and consider she has no superior as a trance medical medium. The words of her control, Dr. Benjamin Rush, are always laden with wisdom and truth, and cannot fail to convince even the most skeptical that an individualized intelligence, distinct from and individualized intelligenc of Memphis, has been with us, and we have been

tions about me each day.

We have had some social meetings at private residences that have been of a very pleasant nature. At Mrs. Snow's rooms, last Saturday evening, a few choice friends gathered, among whom were three mediums, each giving forth of their own peculiar phase."

New York.

PENN YAN.-II. M. Stewart writes: "I recognize the spirit 'STARLIGHT' in her characteristic and beautiful address to you in the Banner of Light of Nov. 14th, 1880, and at her request made at our circle since then, I give you a brief outline of her, as known to us. This bright, intelligent spirit has attended our circles for about twelve years. She may well be said to have been educated to be a ministering spirit to have been educated to be a ministering spirit in our circle, talking with us, first, by sounds, then by control of the lettered dial, and finally, several years since, she obtained full control of her medium, and conversed freely. Starlight has repeatedly stated to us that she was drowned when little more than a child, by falling from her canoe while reaching after water lilies. As a spirit she has always with us assumed the condition of a young Indian wider water a dow a spirit she has always with us assumed the condition of a young Indian maiden, pure as a dewdrop, pure as her favorite flower, the lily; not a thought has she given us which was not full of love and gentleness, and I think you could not have failed to recognize this, in her communication to you. She is in truth, in the spirit home, a beautiful, bright and mature spirit home, a beautiful, bright and mature spirit hout always comes to mortals in the form of Indian girlhood. For the last three years she has attended, more or less, materializing circles. I saw her fully materialized at one of Mrs. Markee's circles. She then stood before and spoke to her medium (Mrs. Y.) through whom she had so long conversed with us. It was a conclusive identification.

And so it seems to be true that spirits come to earthly circles to be educated to perform their

And so it seems to be true that spirits come to earthly circles to be educated to perform their duties on earth. 'Starlight,' from the first, claimed that she was under the direction of a 'council in the happy hunting-ground.'

As I read in the Romer of Light her gentle, love breathing greetings to you, falling, I doubt not, like the headed dew of a summer night on flowers, I pray that light and life from the Infinite Fountain may rest on this child of a wronged race, who returns good for evil—this happy spirit, who receives but to give, and like a gen reflects on others the light she receives."

TROY .- "Cephas" writes: "Permit me to say a few words relative to the merits of W. II. manifestations of divers kinds, know to the contrary.

A short time since I received a letter from the Secretary of the Convention then being held at Witterbury, in this State, Mr. W. H. Wilkins, in which he remarked that at a conference Mr. J. D. Stiles was entranced, and the spirit of a young man came, described the manner of his death, and said he was a stranger to the medium and the medium to him, but that there was one present who would recognize him when he gaye the name Vision.

PEABODY.-Mrs. David Bailey has suffered for forty years from the effects of a, fall, by which a knee was injured. The most skillful of the "regular" physiclans had exerted themselves in efforts to help her, but no permanent relief was obtained, and she had about relinquished all hope of escaping the almost unendurable distress she was constantly subject to. At length she heard the voice of an invisible attendant, saying, "Do not despair—you shall yet recover. Ap-ply to Brave Ben." Of what followed Mrs. Balley ply to Brave Ben." Of what followed Mrs. Balley writes: "This reference of my dusky guide to a brother of mine, Mr. Benjamin F. Pickett of Georgetown, Mass., who was considered to be an excellent healing medium, induced me to seek his assistance. I soon after placed myself under his care, and after a week's time was raised from the shadows of despair into the sunshine of health and happiness. This was three years ago, and there has been no recurrence of my former troubles. In the belief that justice requires a public statement of the good he has done myself and others. I write this. And yet the Legislature has been asked to command by law these agents for restoring health to the sick, to desist from their humane labors. But law made by man will never subvert the law made by God."

Verifications of Spirit-Messages.

SAMUEL CURTIS. To the Editor of the Banner of Light :

The communication in the Message Department of the Banner of Light of Feb. 19th, 1881, purporting to come from Samuel Curts, late of South Kingston, R. I., I think I recognize as his beyond any reasonable doubt. I was acquainted with Mr. Curtis for nearly sixty years, and for the last ten or fifteen years of his life I was in the habit of instancing him as a natural Saivitualist. He was a man of hlamples life. Spiritualist. He was a man of blameless life, most liberal in his ideas, and needed only, as he intimates, to have had opportunity to investi-gate the Spiritual Philosophy to have accepted

it with alacrity and joy.

Mr. Curtis was the subject of a remarkable case of healing through the instrumentality of Dr. William Sweet, one of the many natural bone-setters of that name and family in South Kingston, which it may not be amiss to nar-Kingston, which it may not be amiss to narrate. More than fifty years ago Mr. Curtis was one night bringing a heavy load of pressed bales of wool from Wickford to a manufactory of mine at Rocky Brook, in South Kingston, in a two-wheeled ox-cart. He was, at the time the accident 1 am about to relate occurred, about six miles from his home, which not a perfect understanding of his returning, though it had been prophesied. We find that mortals grew gradually into the belief that the world be permitted thus to meet again in this distant and more genial clime. Upon closing, the Chairman called upon Mrs. Mary F. Snow, who responded by a brief salutory in rlyme to the aged pair—now seated coarse, material.

Was all the truth taught in ancient days? In the beautiful truths of the New Testament was it all given to humanity? Yes, one says. Friend, at least we say this: Open the book; do not worship it with covers closed tight; and when you are reading it you may find some teachings, and the area on one occasion: "I have yet many things to say unto you, but ye cannot bear them now." Did he mean that humanity could never been them? that the world would never be in a condition to receive these teachings which he then withfield? Rather did not he know that humanity was progressing, and the time would come when these things would be permitted thus to meet again in this distant and more genial clime. Upon closing, the Chairman called upon Mrs. Mary F. Snow, who responded by a brief salutatory in rlyme to the aged pair—now seated the group—who for fifty-eight years had harmoniously dwelt together.

Other graceful poems and tributes, too lengthy to the recorded here, were offered by Mesdames Matthews, Robinson and Antonia, and Messrs. I was some time before all properties of the group—who for fifty-eight years had harmoniously dwelt together.

Other graceful poems and tributes, too lengthy to the recorded here, were offered by Mesdames Matthews, Robinson and Antonia, and Messrs. I was some time before all properties of the group—who for fifty-eight years had harmoniously dwelt together.

Other graceful poems and tributes, too lengthy to the recorded here, were offered by Mesdames Matthews, Robinson remarks, the guest of the first poems and convergence of the cart and fell to the group. The total convergence of the cart and extent properties and otherwise lacerating and

wound so as to allay inflammation and prevent mortification. Mr. Curtis had to remain in his irksome position for some weeks before the bones knit sufficiently together to admit of the leather splinter being removed. Everything progressed favorably, and in a brief period Mr. Curtis sat up days, and in a very few months was seen as usual driving his team on the road as well as ever, except that he showed a slight limp in his walk, owing to the limb being a limp in his walk, owing to the limb being a little shortened through the contraction of the sinows, no longer kept in exact place from the slight shortening of the crushed and fractured

slight shortening of the constant thigh-bone.
This is but one of hundreds of cases of bone-breaks and fractures, many of them very, very far worse, that I have known members of the Sweet family to "put to rights," as they used to express it. I lived within a mile and a half of two Sweet families of natural bone-setters for more than twenty years, and was cognizant of more than twenty years, and was cognizant of hundreds of cases wherein they treated frac-tured and broken limbs, ribs, &c., successfully, tured and broken limbs, ribs, &c., successfully, with, to my remembrance, but one exception (which was that of the back bone spine, broken and driven inward beyond the reach of the hand). For a few dollars these simple-minded farmers and blacksmiths, John, William and Job Sweet, have, to my knowledge, healed many compound and complicated fractures, any one of which cures would have given an educated practitioner a world-wide reputation, and a fee of a thousand or more dollars. And these are the cures that in this enlightened age subject a natural bone-setter to heavy fine and long imprisonment by the provisions of the Doctors' Laws recently enacted in New York, California, and other States, and which have been for several sessions and now are sought to be foisted on the people of Boston (the enlightened Hub of the Universe) and the State of Massafoisted on the people of Boston (the enlightened Hub of the Universe) and the State of Massachusetts. In the year 1618 a woman was hung on Boston Common for curing some of her neighbors, free of cost, by the use of "simple remedies." In 1881 women are fined and imprisoned in New York, California, and may soon be here if the doctors succeed in their pharmacy-disguised "dispensing" plot now before the Legislature of Massachusetts for curing without the use of any "remedies." whatever, save the "laying on of hands," according to the receipt given to his simple-minded followers by Jesus Christ nincteen hundred years ago.

Jesus Christ nineteen hundred years ago.
So history repeats itself! Doctors crucified then for what they fine and imprison now.

THOMAS R. HAZARD.

Boston, Feb. 21st, 1881.

REV. E. M. PORTER'S MESSAGE. To the Editor of the Bauner of Light:

I have verified the correctness of the communication from Mr. Pourren in the Hanner of Light. There was a misprint only in the letter standing for the middle name: it should have been M. instead of W. I had the proof from his nearest relations.

Yours truly,

WM. G. WOOD.

Providence, R. L., March 4th, 1881.

Providence, R. L., March 4th, 1881.

"Spiritual Harmonies, a Song Book for Spiritualists." We have received from the Banner of Light office, Boston, Mass., a copy of "Spiritual Harmonies; or, Spiritual Teachings, Songs and Hynnis, with Appropriate Readings for Funerals," by Dr. J. M. Peebles, the well known lecturer, author and traveler. This beautiful musical brochure of one hundred pages, so needed by Spiritualists at scances, Sunday meetings and for congregational singing, has several pages in the beginning of the book devoted to a definition of Spiritualism and the belief of Spiritualists (as he understands it); then follow headings appropriate for Lycenus; then nearly one hundred hynnis and familiar spiritual songs; and then choice readings, original and selected, appropriate to inneral occasions. One interesting item connected with this new book of songs and funeral readings, is its price, twenty cents bound in paper, twenty five cents bound in board, and thirty-five cents in a beautifully embellished style of binding. It will soon, if it has not already, find its way to the homes and public meetings of Spiritualists on the Pacific coast. It is for sale by Albert Morton, \$50 Market street, San Francisco.—Light for All, Kan Francisco, Cal.

[Also by the publishers, Colby & Rich, No. 9 Montages of the street of the section of the process of the publishers, Colby & Rich, No. 9 Montages of the publishers of the process of the process of the section of the process of the publishers of the process of the process of the publishers of the process of the publishers of the publishers of the process of the publishers of the pub

Francisco, Cal.
[Also by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston.]

Passed to Spirit-Life:

From Boston, Feb. 20th, Mrs. Anna M. Hall, wife of From Boston, Feb. 20th. Mrs. Anna M. Hall, wife of Isaac Hall, aged 51 years.

Mrs. H. will be remembered as formerly Mrs. Cowles, proprietress of the "Spiritual Home," Boston. The last few months she suffered severely with an Internal Incurable disease. Medical skill and klud friends did all they could to alleviate her sufferings. During her sickness she was perfectly resigned, and anxiously awaited the expected and happy change, atthough her material surroundings were pleasant, having a happy home. She has joined her first insband and two children in the world of spirits, and leaves a devoted husband and two sons, who will miss her kind, genial presence; but they recognize that her change of spheres is natural, and that it is possible for her to return to them in spirit and hold converse. Mrs. Hall was a devoted wife, mother and friend, and passed on to higher life in the tull knowledge of a continued existence and usefulness in the Hie heyond. She was thessed with several phases of mediumship. Before her departure she saw her spirit-friends, who appeared as natural and tanglide to her as when in the mortal form. Her remains were taken to her former home, Belchertown, Mass. Functal services were held in the church, where her old freads and neighbors gathered to pay tribute to the memory of a noble, good woman.

From Wyoming, Minn, Feb. 9th, of pneumonla, Dr.

From Wyoming, Minn., Feb. 9th, of pneumonia, Dr.

John W. Comfort, aged 76 years.

The deceased was formerly a resident of Philadelphia, and from an early period a manly, unswerving uphoder of the truths of Spiritualism. His life was spend in doing good, and in rare, unsethish devotion to the wants of suffering humanity. The field of his medical labors was very extensive, and during the present severe whiter, in falling health, and often without compensation, he has traveled many infles to visit the sick, and in this way contracted the disease which ended his useful life on earth. With his last breath he promised his weeping friends to come tack to them, if possible, through the Banner of Light, Thus screnely closed on the material plane an active professional life, worthy of honorable monition for integrity, broad, liberatylews, and rational, humano beliefs. His reward awaited him in the bright future, which he has reached. A. W. H. John W. Comfort, aged 76 years.

From Fitchburg, Mass., Feb. 27th, Joseph Smith, aged

From Fitchburg, Mass., Feb. 27th, Joseph Smith, aged 71 years 8 months and 15 days.

His mative place was Fitchburg, where he had resided most of his time. He was a firm Spiritualist for many years, and had clear views of its beautiful teachings. He was anxious to "go home," and passed on in the full belief of a conscious identity on the other side of life. The community have lost a respected citizen, the poor a friend, the family a devoted husband and father.

J. A. B. From Sutten, N. H., Mrs. Elizabeth C. Colby, aged 65

years.

She was a life-long Spiritualist, and many are the tokens of love received from spirit-friends through her mediumship. Mrs. Sophia Woods, of Concord, S. H., conducted the services, and her heautiful words of comfort were fully appreciated by the friends.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Aline of agatety peaverages ten words. Poetry inadmissible in this department.

Spiritual and Liberal Convention.

The Michigan Stato Association of Spiritualists and Liberalists will hold its Annual Convention at Flint, Genesce Co., Mich., commencing on Wednesday, March 23d, at 2 o'clock P. M., and closing Monday, March 25th.

First three days of anceting will be at Spiritualists' Hall, City Hall Building, Main street. Saturday and Sunday at Fenton Hall, 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 Board will arrange for fectures, and each evening announce in altendance.

Thursday, general business. Reading of Secretary and

in altendance.

Thursday, general business. Reading of Secretary and Treasurer's reports and reports of all Committees present.

Friday, mediums' day, devoted exclusively to mediums and their interests.

Saturday, election of officers at 20 clock P. M., followed by report of Camp-Ground Committee.

Sunday, Celebration of the Anniversary of Modern Spiritualism.

Sunday, Celebration of the Anniversary of Modern Spir-Itualism.

Speakers will be entertained free of charge, and every arrangement made for the entertainment of all friends from abroad. There will be ample accommodations for all. Reduced Hotel Rates.—Rates at hotels will be as follows: Hotel Bryant, 81,55 per day; Sherman House, 81,60; Day-ton, 81,60; Washington House, 25 cents per meat. Reduced Ratiroad Rates.—Reduced rates have been se-cared on the Chleago and Grand Trunk Ratiroad; two cents per mile each way from all stations between Port Huron and South Bend. Tickets good from March 22d to 29th inclusive. Filmt and Pere Marquette Raltroad rates: One fare and a third for the round trip to those presenting certificates, De-troit, Grand Hayen and Milwaukee Raltroad; Two cents per mile each way from all stations to those presenting certifi-cates.

troit, Grand Haven and antiwauser management of the cates.

M. R.—Persons going over the F. and P. M. and D. G. H. and M. Raitroads, are requested to present certificates to secure reduced rates. Said certificates will be furnished on application to the Secretary, Miss J. R. Lane, 312 Woodward Avenue, Detroit. All persons sending for certificates must enclose three cent stamp for return postage. Parties are requested to go from dépôt to Spiritualists' Hall. City Hall Building, Main street, where the Reception Committee will meet them and see that all are provided for. Come one and all, and let us labor together for the advancement of Truth and Free Thought. Membership certificates one dollar a year, as heretofore.

Augustus Day, of Detroit, will be in attendance with a large and well selected stock of Spiritual and Liberal books, which he will seil at publishers' prices. Will also take subscriptions for all Spiritual and Liberal papers.

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

Box B., Kalamazoo, Mich.

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

CHARLES CARLETON MASSEY.

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

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While producing this work of 382 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 Witcheraft then and to-day's supermundane phenomena are the same; and found; also that intervening Witcherafthistorians, lacking or shutting off to-day's light, left unnoticed, or illogically used, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a pative of the parish in which Salem Witcheraft had its origin, and desepthed 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 shortcomings and misteadings by the historians, Hutchinson, Upham and others who follow their lead.

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Banner of Bight.

BOSTON, SATURDAY, MARCH 19, 1881.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Pince, corner of Province street (Lower Floor.)

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THE NEW ENGLAND NEWS COMPANY, 11 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

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

The Phenomena on Official Record.

In the Fifth Report of the Record Commissioners, of the city of Boston, for 1880, are historical documents of general interest relating to Boston, which include a series of articles relating to the history of estates lying on or around Beacon Hill, contributed in 1855 to the Boston Daily Transcript by the late N. L. Bowditch, son of the distinguished mathematician, Nathaniel Bowditch, over the signature of "Gleaner." They form altogether a complete picture of ancient Boston. In one of these articles, No. 61, is a reference to Robert G. Shaw, one of the most eminent of Boston's later merchant princes, whose residence was on the corner of Beacon and Joy streets. He says it is well known that, before his death, Mr. Shaw became a convert to Spiritualism. "While he showed his accustomed shrewdness in all business transactions," remarks Mr. Bowditch, "he yet implicitly believed that he had daily communications with deceased relatives, and derived from this belief the greatest satisfaction and consolation."

He thinks that such a man could not have arrived at such a result without having witnessed phenomena "that tended to justify it." Yet the writer expresses the opinion that they may be explained by another hypothesis; and upon this he refers to the work just then published by President Mahan, which has this very purose in view, although "he considers as incontestable the facts testified to by so many credible persons, and many of which he had himself witnessed." He then goes on to narrate his own terest in the subject, and by which he proceeded with his investigations.

Mr. Bowditch states that during that year (1855) "circumstances" led him to take much interest in the subject. He designedly omitted to read anything in relation to it, but determined to observe for himself. He had a card printed, containing the letters of the alphabet in three lines of eight letters each. He asked that the raps should be made 1, 2 or 3 for the line on which he was to look, and then, after a slight pause, that further raps should be made. from 1 to 8, for the particular letter meant in that line. It was in effect like calling out a particular letter without any instrumentality of his own. In this way, he writes, he had often obtained a series of pertinent, and coherent answers to mental questions, without a single mistake, through a session of two hours. This demonstrated to his mind that "a power of thought-reading existed somewhere, residing in or proved by the agency which caused the raps, whatever that agency might be." And he adds that the question discussed in Mr. Mahan's volume is, "whether this is a mesmeric or spiritual manifestation." Mr. Mahan adopts the former theory. But, observes Mr. Bowditch, whatever may be the true explanation, the investigation is one of intense and absorbing interest.

He states that the raps have always purported to come from the spirits of deceased persons, sometimes from those long dead and who had not been in his thought for years; and he admits that he had never been able to get any from living persons. Yet he says that Mr. Mahan has a mass of testimony to the contrary. These raps, as from particular spirits, were always found by Mr. Bowditch to be marked by "individual peculiarities signally appropriate, and identifying them from all others" by different methods. He says he has at times mentally asked all the spirits to rap together, and "immediately there has ensued such a tattoo of all these various raps as was truly astonishing." It is a fair question how Prof. Mahan would explain a manifestation like this on the mesmeric theory. This theory, Mr. Bowditch explains to the reader, supposes that you get, as it were, a mere reflection of your own thoughts, belief or wish, and, in a vast majority of cases, he thinks that such is undoubtedly the fact; but he has to admit that the answers which he has obtained have been sometimes "wholly unexpected." Whereupon he proceeds to relate an illustration of it, as follows:

"One day last winter I was passing through Washington street, and inadvertently went along the sidewalk of a building from which persons were breaking off masses of ice and frozen snow. One of these masses fell, and it just grazed my shoulder and elbow, and then shivered to pieces on the sidewalk. I felt that

pen that it did not fall upon me and kill me? The spirit purporting to respond was my father's. The answer began, 'I prote-' I had ther's. The answer began, 'I prote—' I had supposed that it would state the act of mine which saved me; but when it began with these letters I supposed it would be, 'I protest I don't know.' The answer actually given was, 'I protected you.' 'How?' 'By slanting off the ice.' This led to a series of questions and answers as to the power of spirits over matter, etc. etc.'

Mr. Bowditch gives another illustration of an unexpected answer which disproves the Mahan theory of mesmerism in these cases: "At a session in company with a distinguished clergyman of this city, I asked of a certain 'spirit' purporting to be present, whether a certain proach middle age. other was there, also. 1 rap, or No. 'Can you Judge Flandran g get him?' 3 raps, or Yes. 'Do so, and as soon as he comes both of you rap.' In a few minutes their raps were heard accordingly. In the meantime another spirit was communicating, and had just finished a sentence with the word 'oncle.' I remarked aloud to my friend, 'You see it is all right except one letter.' I then turned to communicate with the spirit sent for. Immediately many raps were heard of the same faint and rapid character as those of my late correspondent. The medium said, 'The one you have been communicating with wishes to say something more.' Whereupon, resuming that communication, the alphabet spelt out 'u,' and then left off. I said, 'Proceed.' I rap, or No. I said, 'Is that all?' 3 raps, or Yes. I reflected for a moment and exclaimed, 'Oh, you mean that n is the right letter where I said one letter was wrong? Immediately affirmative raps came, several times repeated. I said, 'Then rap backwards from the end of your communication, once for each letter, till you get to the wrong letter, and I will strike it out and substitute u.' 5 raps then came, and I changed the o to u. I then said, 'Is it now right?' and got the same cordial affirmative. When 'u came I had not the slightest idea that it was to be a correction of 'o.'" No mesmeric theory will work here.

The distinguished writer and conveyancer then winds up with observing that "this exceptional class of cases" is also discussed in Mr. Mahan's volume; but, he adds, giving all away to the demands of social prejudice, "on the whole, I became satisfied that, although Mr. Shaw may have arrived at an erroneous conclusion, the premises upon which he acted were by no means a mere absurd delusion; but that he, like myself, had witnessed a mystery of nature worthy of the most careful and exact scientific investigation." He then apologizes for having intruded into his articles about land an account of this "brief visit to spirit land," although it evidently made a deeper and more lasting impression on his mind than he was willing to admit. And that is the way with a great many of them. Numbers are far more convincing to them than facts.

The Red Man as he Was.

Those who are fond of denying that the North American Indian was ever any other than what contact with the white race has at length made him, and who continually assert that Cooper's pictures of the native red men are the product of imagination only, are now invited to consider the representations of one who knew the Sioux and the Chippeway tribes personally, in the territorial times of Minnesota, over thirty years ago. Judgo Flandran, of St. Paul, was formerly an Indian agent, and consequently had the best possible opportunity of knowing the Indian character thoroughly. He recently gave a lecture to his fellow citizens of St. Paul on this interesting subject, which was marked by descriptions and recitals that excited the deepest interest of his auditors. The act organizing Minnesota into a Territory was passed in 1849. At that time, and up to 1851, all the country west of the Mississippi River was in possession of the Indians, and occupied by them. They were as common in the streets of the then young St. Paul as the whites. In 1851, two Minnesota River, by which all the country west of the Mississippi was purchased, and the Sioux were transferred to a reserve on the head waters of the Minnesota River. It abounded in game, and sparkled with lakes and streams. It was an Indian paradise, and comprised all the territory from the north line of Iowa up to the Chippeway country.

Judge Flandran says that, when he thinks of return, his heart goes out to them in sympathy. While he does not ignore or underestimate the fact that it was only the onward march of a superior race destined to supplant an inferior one, he nevertheless thinks "the Indian is entitled to the sympathy of all right-feeling men." As United States agent, it became his duty to remove a chief named Shakonce to the reservation, who said he never would go voluntarily. and prostrated himself on the ground, holding on to the soil with his hands, mouth and feet. in desperation. People, said he, have very different ideas about Indians; but he ventured to say that no appreciative and observing man who has seen them in their natural state-free, brave and lordly as they are - has failed to recognize in them many good and noble qualities. He speaks of them, he says, in their wild state, and before they have become demoralized by contact with white men. Everything about their condition, said he, is calculated to make them brave, independent, and, in wild way, aristocratic. Their life is freedom itself. They spurn work as beneath the dignity of man, and, like all savages, impose it on the women, who are regarded by them as inferior beings or servants. Their life is one of stirring adventures and constant change.

He said he had seen something of the Winnebagoes, Chippewas, Pi-Utes, Washoes and Sioux, but his largest experience had been with the Sioux. He spent many years of his life in close relationship with the Indians. He had lived among them on an equality with them, and ruled over them as their agent, appointed by the United States Government. He had fought with them and against them, and thought he knew something about their charactéristics; and he says advisedly "that the delay. North American Indian is a man possessing the highest attributes of manhood," though of course "in an uncultivated and savage condition of originality." Though he may know nothing of the refinements of honor, "his friendships are sacred, his hospitality is unbounded, his bravery unquestioned." He had much to say of the Indian's promises, his skill in strategy, his strong sense, and so forth.

The Sioux, he said, are physically one of the finest races of men he ever knew; tall of stature, thin and muscular, and as agile as monsnivered to pieces on the sidewalk. I left that I liad had a narrow escape from certain death. I was then on my way to Mr. Hayden's, where I went immediately. No one else was present. I said mentally: 'What happened to me as I was coming here?' The alphabet spelled out, 'You came near being killed.' 'How?' 'By a fall of ice from the roof of a house.' 'How did it hap-

dwellers in tents generally. The Indians, he said, are rather an imaginative and noetic race: knowing nothing but nature, of course all their thoughts and ideas are drawn from that source. They employ a great deal of metaphor, much of which is lost in filtering through an interpreter. The Judge described their jurisprudence, their medicine men's practices, their feasts, &c. The Sioux, as they are horsemen and accustomed to active exercise, are always lean, lithe and muscular. The Chippewas, on the other hand, spending much of their time in canoeing, grow stout and fleshy as they ap-

Judge Flandran gave descriptions of the scalp dance, the medicine dance, moon's day, and kissing day. And he concluded by saying that there is ever an interest in wild animals, but in wild men it is greatly enhanced. After they have passed away, we who knew them so well can never recall them and their strange surroundings without our recollections being tinged with the glamour and witchery that attaches itself to the profound solitude of deep forests and of boundless plains, the grandeur and terror of mountain ranges and dark canons which are the natural abiding places of these savage races, and from which they should never be dissociated. There they are true monarchs; when seen elsewhere, they are too much like other

Matters in Chicago.

A correspondent informs us that Mrs. Cora L. V. Richmond speaks every Sunday evening before the Society meeting in Fairbank Hall. On Sunday mornings there is holden a Bible Class for a true explanation of past inspirations.' Once or twice each week there are well attended and interesting receptions at the houses of different members of this congregation.

"Every week," continues this writer, "the Ladies' Union-formed by 'Onina' two years Ladies' Union—formed by 'Onina' two years ago—a society for benefiting and clothing the poor, holds its meetings corner of Wood and Walnut streets, in the room built by Bro. Martin for that purpose. March 3d was its second anniversary, and although the worst storm of the season was in progress, over fifty ledies and goutlement set down to too. The storm of the season was in progress, over fifty ladies and gentlemen sat down to tea. The evening was devoted to suitable anniversary exercises: Notably the presentation of a picture, a lovely garland of flowers, painted by Ouina's medium (Mrs. Richthund) for the occasion. The garland is suspended by a hand (Ouina's), and represents the floral names or favorite flowers of every member of the Union. There are depicted forty or fifty varieties of flowers—life size, and perfectly natural in color. They are held together by a golden chain (love), and at the bottom is a water-lify peeping out of Ouina's hand at the top. In the oval formed by the garland are the words 'Our Union,' the by the garland are the words 'Our Union,' the our being surrounded by lilies-of-the-valley, and our being surrounded by inter-out the union linked by forget-me-nots. Under the word union a pure white lily rests. Under the whole picture is a scroll or small tablet on which is inscribed: 'Painted and Presented to the Ladies' Union, on its Second Anniversary, by Water-Lily (Mrs. Cora L. V. Richmond), Chicago, Mar. 3d, 1881.'

This Living has given out a great many gar.

This Union has given out a great many gar-ments to the needy, especially in the last month. The discourse entitled The Day After Death' continues to receive commendations on every hand. The language is pronounced to be unlike that used by any other control of Mrs. Rich mond, and the style of construction different.

The Ladies' Union has drawn up a petition to Congress, in favor of the Indians, detailing the continual wrongs they have suffered, and asking for an *entire change* of policy. The instrument will be forwarded at once, with a long list of

Aside from this work within the Society, there are mediums' meetings and private circles with-out number now held in Chicago. Mrs. Maud E. Lord is doing a great amount of good in pri-vate sittings and public tests."

The American Spiritualist Alliance.

Under our New York correspondence we print this week the prospectus of an organization bearing the above title. The objects and to day than he was years ago. In his spiritaims of the new Society are definitely stated in the instrument thus placed before the reader. The experiment of "organizing" Spirtreaties were negotiated with the Sioux, on the itualists and Spiritualism has been tried so all progressive movements from the face of country, and by so many different parties with necessarily varying views, that the believers in spirit return and communion have been at last led to look askance at any effort in the direction specified. Still, as and be known no more. Many of those who we understand it, the new Alliance aims at doing primarily a local work, while embodying a nucleus for expansion-rather than proclaiming itself as merely and wholly a National body; what the Indians gave up and what they got in and as a local worker we welcome it to the field of action. Time alone must demonstrate its in- they were when upon the earth. They who are fluence and destiny, but the ladies and gentlemen whose names compose its roll of officers life are determined that this power shall not are people of earnest convictions and illuminated minds; and we feel to trust this new yenture, as all others connected with the Modern Dispensation, to the shaping hand of the Invisible Intelligences who have thus far, with such marked directness and ability, guided the movement which the spirit-world-not man-inaugurated thirty-three years ago.

A Pleasant Surprise.

One day last week the Editor-at-Large received a letter containing a draft on New York for the sum of One Hundred Dollars, accompanied with the brief explanation which here fol-

"MY DEAR BROTHER—I inclose you a draft for \$100, to be added to the Editor-at-Large Fund under the following names:

Thyra Majeska, \$40 Joseph Marmeon, 30 Europe. Euane Akeron, 30

\$100,00 For the present no more is to be known of the above-named persons. Their Love is in your la-bor for Light, and that is sufficient."

Dr. Mansfield Recovering.

Dr. J. V. Mansfield has so far rallied from his recent illness that he is ready to receive letters for the Editor at-Large fund. As the time specified for answering letters—the fee for which is to be appropriated to that fund—is fast drawing to a close, we specially desire such of the friends as contemplate utilizing his services and helping a good cause at the same time, to send in their favors without further

The New Orleans Picayune, of Feb. 25th, copies from the Banner of Light the message of Spirit Marietta Jackson, to Helen Jackson, of New Orleans, La. As we have no personal knowledge of the parties alluded to in the message, we should be pleased to have some one interested enough to do so, verify it, or otherwise.

By reference to the report of New York matters—eighth page—it will be seen that the Brooklyn, N. Y., Spiritual Fraternity has secured Novelty Hall, 611 Fulton street, as its place of meeting hereafter.

"An Hour with Herbert Spencer"-by Giles B. Stebbins, Esq.—which will be found on our second page, is a thoughtful article which will bear reading more than once.

Important Message from our Late Partner, William White.

It becomes my duty to come to the Banner of Light Circle Room upon this occasion and say what I have to with no uncertain sound. It has been thought that perhaps the spirit-president of this circle. Mr. Pierpont, would be the one best qualified to come and speak upon the subject under consideration this afternoon; but as I am personally interested in this affair, as my name has been used by others in this connection, I feel it to be my duty to come and speak for myself. Mind and Matter, a paper published in Philadelphia, says, in reference to the spirit circle held by its editor Oct. 22d, 1878, that the spirit of William White controlled, and gave a message. I wish to refute that statement. The spirit of William White did not give that message. That it was a spirit message, I know; that it was given by a Jesuit spirit, I am certain. And why I take it upon myself to come, in this connection, and refute that message, is not because it troubles me at all in my spirit-home; not because I object to having my name used by others, were it for a purpose of right and justice, love and truth toward humanity, but because that message gives out a wrong impression to the public in regard to my present standing in the spiritual spheres; and to prove that I never gave that message to Mr. Roberts, I would correct a misstatement that is printed in it. The spirit says, "I succeeded in finding one who was apt for that work "-that work referring to the presentation of the phenomenal facts of Spirit ualism to thinking minds. That one was "Fanny Conant"-Mrs. J. H. Conant, as I called her. When I entered the establishment of the Ban-

ner of Light, as one of its co-workers, associates and proprietors, Mrs. J. II. Conant had already been found, had long been used as an instrument for the spirit-world in that establishment. The credit of finding Mrs. Conant belongs not to me, but to the veteran co-worker, Luther Colby, and to that soul who preceded me. William Berry. That is one statement I feel obliged to make.

Again, the message says, "With sorrow I have noticed the cowardice of those who assumed my position." This refers, I know, to the silence upon certain subjects of the editor of the Banner of Light, who has never "assumed my position." He (Mr. C.) holds to-day the same position he held when I was in the body. Although Isaac B. Rich is the business partner of the Banner of Light, he never presumes to dictate what should go into its columns or what should not. I wish to say in this connection that I have never seen or observed any cowardice in my old associates and co-workers. Their silence upon certain subjects, which seems so strange to outside parties-not knowing what we know in our spiritual homes-has been preserved in accordance with the wishes of those spirit-guides who have been interested in this establishment from its commencement. They have been anxious to preserve a peace policy throughout, and to make this paper a spiritual power in the truest sense; not to enter the field of aggressiveness unless forced to do so; therefore, whenever silence has been maintained, that silence has been preserved solely by the wish of higher guides, in the light of superior wisdom, who knew whereof they spoke. And when the time comes—as it is rapidly coming-for silence to be broken upon cer tain subjects, rest assured no cowardly fear will deter the present co-workers in this establish ment from speaking what they wish to say and

vhat their spirit-guides have for them to give. Following the message in that paper, purportng to come from William White, a spirit controls—that of Ignatius Loyola—pretending to be a friend of Mr. Roberts.— That indomitable spirit, as Mr. Roberts well calls him, is no more a friend of true reform and spiritual progress home he is still at the head of a large band of Jesuitical spirits who have determined to break down the spiritual forces and sweep away the earth! And why? Because if Modern Spiritualism is not east aside it will sweep broadcast over the whole land, while Catholicism, bigotry and superstition will pass away were interested in this work upon earth, whose whole lives were spent in blinding people to their own interests, in keeping them in the old ruts of ignorance and superstition, are just as anxious for the propagation of their faith as at the head of the Catholic power in spiritgo down without a mighty struggle; they are influencing their mediums; they are influencing their priests and bishops all over the land. They wish to stir up opposition, to give out authority among themselves at this present time; and Loyola having found that Mr. Roberts was an indomitable spirit, also, stern and unyielding in his principles, and believing he never could conquer this man upon fair ground, determined to change his tactics; so to day he comes, as some time ago he came, in the guise of a friend, believing that if he could make Mr. Roberts think he had converted him to spiritual thoughts and truth he would be able to wield a power over him and through him that would be more to his advantage in the overthrow of Spiritualism than any other means he could use. One vital object is to belittle the veteran workers in the spiritual movement; another object is to make the Banner of Light establishment appear ridiculous in the eyes of the world, and to cause dissension and dissatisfaction among Spiritualists in regard to its management. We have known this for a long time. Why we did not speak was because the time had not arrived to do so.

When a spirit who is frequently in disguiseone of these Catholic minions-comes and assumes the name of those who were Spiritualists and true workers when in the form, it is time for us to come and speak the truth. I know very well it will be considered by certain friends of Spiritualism, by certain mediums and speakers, that the Jesuitical power has walked into this circle-room; that one of the Catholic Jesuits is at this time speaking through the lips of this organism; but as the Truth is mighty and will prevail, we do not fear. We speak our word without fear or favor.

I wish to warn Mr. Roberts to look well where he is stepping; to mind well what he receives from Ignatius Loyola as coming from the lips of a friend, for just as sure as the sun shines in the heavens to-day, just so sure are Ignatius Loyola and Torquemada in sympathy and working together for the overthrow of the spiritual cause. I speak in all brotherly love and kindness. I neither blame Mr. Roberts nor the medium through whom the message was given. At that time a mighty power of the Catholic forces strove to control the medium. There was a great struggle at the circle before the medium's guide could gain control entirely. The influence was of the Catholic power. | may be found at the Adams House.

Therefore it is evident from whence these messages were derived.

We know that Mr. Roberts is being used as a grand instrument for the spirit-world. When he defends mediums and seeks to overthrow those who persecute them, his work is noble. reformatory and true. In this good work we bless him. But we warn him not to receive all that is given to him from the spirit side as coming from the lips of friends of progress and humanity, because if he does so he will be certainly worsted by enemies who come in disguise.

A little further on, in the same séance, there is a message purporting to come from our dear friend, Mrs. J. II. Conant. As I speak for myself, so she has commissioned me to speak for her, and to say that she never gave that message. That she returns to earth-life at times and communicates, is true. Wherever she can give a word of counsel and advice, wherever she can assist one in need or suffering, she will do so gladly; and she comes to friends whenever it is possible. True, it is not always possible to announce herself through mediumistic lips, but she comes with a blessing of sympathy and affection, to guide them onward and upward. She is to day, and every day, used as an instrument in the spirit-world for holding circles, and through her organism messages from supernal spirits are transmitted to those around and about us. This is a work that is to be of use and of good. With regard to this matter, she asks me, in all honor and truth, to give this explanation to the public. I do not think it is necessary for me to say anything more at this time. I shall be glad to come and make further explanations if desirable.

I wish to say in this connection, however, that I am as much interested in the success and welfare of the Banner of Light to-day as I was when in the body. I work for it, heart and hand. I work for all reformatory measuresfor the spread of truth everywhere-unyielding, unflinching, without bias or partiality. I do not wish it to be said that I have deserted my friends who were associated with me on the earth-that I have marked with sorrow the cowardice of their position. It is not so. What I say to day I speak from the fullness of my heart, knowing all will be well in the future, wishing my friends of the Banner to know that I am with them, and one of their band of coworkers in a glorious cause.

WILLIAM WHITE.

The following spirit-message, given through a reliable medium, was sent to us a few days since: "Give my love to Mr. Colby, Mr. Rich, and Mr. Wilson. My great interest is and ever will be in the Banner of Light, for I believe and know it is doing a vast work for FANNIE A. CONANT."

Special Notice.

Those of our patrons whose subscriptions expire with the present issue of the Banner of Light-No. 26-are requested to continue their names upon our subscription books for another year. We need the patronage of all the friends of the cause, in order that our hands may be strengthened to successfully carry on the glorious work inaugurated thirty-three years ago by the angel-world. It is more than ever important that we retain the names of the old patrons, who with us have "fought the good fight" up to the present time in behalf of our common humanity with signal success; and that they now solicit the new comers into our ranks to patronize not only the Banner but every paper devoted to the promulgation of the Spiritual Philosophy. More than ever before do we ask of those who can afford to subscribe, to do so, as we are continually solicited to send our paper free to those who value it highly but are too poor to pay for it, which we do, and have done for years. The number of this class is on the increase, and the tax upon our resources consequently very heavy.

Those who may feel to renew their subscriptions are requested to send name and money at the earliest opportunity after reading this notice; thus obviating the necessity of removing their names from the mailing-machine, and avoiding all danger of mistakes or loss of pa-

The Assassination of the Czar of Russia.

The startling information has been received that while the Czar of Russia was passing from the Michael Palace, with his brother, on Sunday, the 13th, about 11 A. M., a bomb was thrown that exploded directly beneath his carriage. The only injury resulting was the tearing away of a portion of the carriage. Hearing the explosion the Czar sprang out, which he had no sooner done than another bomb was thrown from a knot of lookers on, so severely injuring the Emperor that he died at 3:30 on the afternoon of the same day. There being comparatively few persons present the assassin was easily identified and arrested, being found to be a student by the name of Russarkoff, who had been for two years at the mining academy. The affair did not occupy three minutes. The bombs were simply thick glass balls filled with dynamite. About twenty persons besides the Czar were injured by the explosion, some of whom have died, and the whole city is in mourning.

Alexander II. ascended the Russian throne March 2d, 1855, at the age of thirty-seven. His reign has been marked by many important events, the first of which was the loss of Sebastopol: following this was a treaty excluding the Russian flag from the Black Sea. He has ever displayed a strong and sincere sympathy with every movement for the elevation of the people. By his decree 43 850,684 serfs were emancipated from servile thralldom. These were slaves but little better than dogs, whose masters could sell, beat and abuse them. "The Czar touched them with his sceptre and they became men "-an act unparalleled by any beneficent boon bestowed on humanity by a single hand.

New reforms for the benefit of the people were in contemplation, including the repeal of oppressive taxes and custom duties, and the abolishment of needless government offices. The late Emperor is succeeded by his second son, born March 10th, 1815, who will be known as Alexander III.

In James A. Bliss has opened a bookstore at 713 Sansom street, (lower floor) Philadelphia, Penn., where he will have on sale the publications of Colby & Rich, together with a full line of liberal and reformatory works in general. This new venture deserves the countenance of bookbuyers thereabouts, and we hope to hear in due season that success has attended it.

A correspondent writes that "he has tested the mediumship of Mrs. A. Dwinels, 23 Winter street, Boston, and finds her to be one of the most reliable and excellect clairvoyant test-mediums in the country." See her card in another column.

Mrs. H. V. Ross, the materializing medi-nm, continues to hold scances in this city at No. 8 Davis street, every evening except those of Sunday and Monday, with very satisfactory results.

Dr. Slade is still in Washington, and has written that he will be unable to be in Boston before Monday, the 21st inst., at which time he

Spiritualism Abroad.

IN ENGLAND.

Interesting phenomena are reported in the Herald of Progress, by John Mould, as having occurred at a scance by Miss Wood, long and favorably known as a medium for the production of physical phenomena. The medium occupied a closet the door of which was fastened from the outside with two screws. In front of this closet was a curtain. At the expiration of about three-fourths of an hour a white-robed form appeared, shook bands with all, and then stood on the scales. The medium had previously been weighed, her weight being ninety The spirit form weighed forty-nine pounds. The spirit was then asked to come out as far as possible from the curtain, and, on reaching its limits, to vanish from view without receding from the spot. It walked a distance of fully three feet from the curtains, and stood, a palpable and tangible, though diminutive form, and in the course of five minutes there was nothing left of it, a very tall form appearing at the aperture of the curtains as the residual molecules of the small figure were vanishing away. This tall form or columnar mass of drapery then pulled the curtains aside, exposed the closet to view, took out the screws, opened the door of the closet, entered it, and brought the chair out with the medium in it, but apparently in a deep trance. The medium was distinctly visible, sitting in her chair on the outer side of the curtains, when from the inner side movements were going on, and presently the curtain was drawn aside and the tall figure was seen standing about three feet from and to the left of the medium.

Mr. J. Holmes, one of the Vice-Presidents of the National Secular Society of England, and formerly a talented exponent of secularism, who visited this country a few years since, and gave a course of lectures in the Paine Memorial Building in this city, in the interests of Materialism, was at that time induced by Mr. Robert Cooper to attend a spiritual séance. Becoming interested in what he witnessed, he continued his investigations in this country and England in a manner peculiar to himself, the result of which may be judged from the fact that he is now lecturing in advocacy of the truth and reality of Spiritualism, and is holding seances with atheists and skeptics to enable them to test the nature of the phenomena by any method that is satisfactory to themselves.

We are gratified in learning from the London Spiritualist that Mr. Robert Cooper, who has resided at Eastbourne since his return from this country, has so far recovered his health as to be able to employ his pen as energetically in behalf of the truths of Spiritualism as formerly. In the same paper appears an article from Mr. Cooper in regard to the Davenport Brothers, whose agent he was during a considerable part of their stay in England, in which he says:

"The 'direct voice' was the usual means by which the Davenports communicated with their spirit friends. Now and then, they would ask a question which would be responded to by raps; but whenever they required to 'consult the spirits' they either went into their cabinet or darkened a room, and immediately a voice would be heard. I never knew it to fail. I have always considered this mode of communication to be the most satisfactory of any, and the best to afford proof of the identity of the communicating intelligence, for the reason that every person has his own particular mode of expression, and the voice its own peculiar individual characteristics, and cannot be so readily simulated as writing or any other mode of communication."

nor invocation audibly expressed, but a perfect stillness reigned, and those who chose to allow their thoughts to go heavenward did so, and perhaps more effectually than if the air had been rent by loud exclamations.

IN SCOTLAND.

An Edinburgh correspondent of the London Spiritualist writes that at the close of a large meeting in the Free Assembly Hall, a month or two ago, the Lord Provost presiding, a lecture was delivered by the "Rev. Joseph Cook. of Boston, U. S. A.," on the subject "Does Death End All?" after which were given away several hundred copies of The Spiritualist, together with American and Australian spiritual literature. The Evening Express, taking notice of the circumstance, significantly remarked "that if the accounts given of the spirits in those spiritualistic journals are true, then death does not end all, but is only a rather lively beginning."

The Glasgow Association of Spiritualists presented Mr. J. J. Morse with an illuminated address on the 11th ult.

IN AUSTRALIA.

From the Harbinger of Light we glean several items of interest. The "Sydney Progressive Lyceum" is pogressing favorably, the attendance at each session being large, and constantly increasing interest manifesting itself. Its Conductor is our able correspondent, Mr. L. E. Har-

In Melbourne, Mr. Geo. Spriggs, known in England as "the Cardiff medium," who, with his friend, Mr. A. J. Smart, is on a visit under the auspices of the Victorian Association of Spiritualists, is greatly advancing the cause by the presentation of ocular and tangible evidence of spirit-materialization.

The family of that earnest and faithful advocate of Spiritualism and a liberal faith, John Tyerman, having been left in destitute circumstances, a subscription for their benefit has been commenced at Melbourne, Sydney, Auckland and other places. Mr. W. H. Terry, at Melbourne, receives subscriptions, and will see that they are rightly appropriated.

The verification of the message of SAM-UEL CURTIS, which Thomas R. Hazard contributes in another column, while embodying a case of the pronounced recognition of a returning spirit, also conveys a practical lesson regarding the so-called legal "regulation" (?) of medicine, which is worthy of attentive perusal on every hand.

A private materializing séance was held on Thursday evening of last week at the residence of Mrs. H. Fay, 14 Dover street, Boston, when twenty-four spirit forms appeared.

Rev. Mr. Watson is in Washington, the guest of Gen. John Edwards.

The first ingredient in conversation is truth, the next good sense, the third good humor, and the fourth

The Magazines.

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GOOD COMPANY - published at 309 Main street Springfield, Mass., by a company of the same namehas in the latest issue which has reached this office, an outspoken article on matters in Ireland, from the pen of Dr. G. H. Hepworth; "S. S. Prentiss" is treated of Interestingly; modern travel in Egypt finds attractive mention; "The Story of a Lion" is charged with a pointed lesson; the life-lines of "Rose and the Doctor" are further delineated; the methods of dispensing charity are discussed by Octave Thanet; and tales, sketches, poems, reviews, etc., not here noted, com bine to make up an interesting table of contents.

THE MEDICAL TRIBUNE for March-brought out by the Nickles Publishing Company, at 697 Broadway, New York City—is a grand issue of a worthy magazine. The firm front it presents from number to number against the infamous "Doctors' Plot" Laws, is good to see, and it should receive in this regard the friendly apprecia tion of all lovers of health-liberty. Alexander Wilder, M. D., F. A. S., (one of its editors) has a stinging rebuke this month of those among the "Regulars" who are now "Crying for the Lancet and Blood-Bowl" of Sangrado in this century of presumed light and knowledge. Other articles of merit are given in the present issue, and "The Mirror" department confains editorials, brief reviews of current publications, etc., which indicate the labor of fearless and thoughtful minds.

THE PHRENOLOGICAL JOURNAL-Fowler & Wells publishers, 753 Broadway, New York - leads off its March number with a portrait and sketch of Sir Frederick Leighton, R. A., President of the Royal Academy; among other papers of merit in its table of contents may be cited the sixth chapter (Illustrated) of "Studies in Comparative Phrenology," " How does he Sleep?" "Overwork and Brain Exhaustion" (both filled with excellent hygeinic advice), "The Magnetic Hand," etc. The "magnetic" article takes broad ground in regard to the subject treated, and is worthy of an extended perusal.

THE HERALD OF HEALTH for March-M. L. Holbrook, M. D., editor and publisher, 13 and 15 Laight street, N. Y.-has a good showing on health topics; among those treated being "Our Common Slight Ailments" (by the editor), "The Institute of Heredity" (being an endorsdment of that useful project); Healthy Morals," "How Diphtheria Spreads," etc.,

THE NURSERY for March-published by a company of the same name at 36 Bromfield street, Boston-is emphatically "a monthly magazine for youngest readers," as its title page sets forth. The present issue contains sixteen articles, illustrated with the choicest pictures, a "Drawing Lesson," and one musical composition, "Winter," by T. Crampton. A mournful and yet uplifting influence attaches to this number, in that two of its pages are devoted to an exquisitely-illustrated poem by the late Epes Sargent, Esq., wherein the "Snow Drop" is apostrophized as the emblem of a life eternal which the frosts and drifting storms of death's winter can never destroy This cheery faced magazine deserves the welcoming words and sustaining hands of all lovers of the little

"THE CHILDREN'S MUSEUM" is the attractive name of a new monthly magazine for the young, the second number of which is just published. It is very neat in appearance, contains excellent reading for boys and girls, and is handsomely illustrated with fine engravings. Goddard & Gray, Tribune Building, New York, are the publishers.

RECEIVED : VICK'S ILLUSTRATED MONTHLY MAG-AZINE for March. James Vick, seedsman and florist, nublisher, Rochester, N. Y.

ANDREWS' BAZAR for March - W. R. Andrews, editor and publisher, Tribune Building, New York

THE BUILDER AND WOOD-WORKER for March-Fred. T. Hodgson, editor, Charles D. Lakey, publisher, 176 Broadway, New York City.

Movements of Lecturers and Mediums.

Mrs. L. A. Walters and Mrs. M. C. Gale will be engaged in the lecture-field at Darien, N. Y., until the 21st, when they leave to attend the State annual meet

ing at Flint. Mich. A correspondent writes that Frank T. Ripley is hav ing good success in Van Wert, O., as a public test me dium. Parties who want his services can address him care of W. H. Best, Dayton, O. Terms reasonable.

Mrs. Colby and Smith closed their long successful engagement in Rochester, N. Y., the last Sunday in February, the hall being crowded to its utmost capacity. A reception in their honor was held by their many friends at Amy Post's on Monday, until 2 P. M. at which time they left for Ridgeway, to fill an engage ment of three lectures. They were to give the same number of "discourses at Gasport the following week. and commence an engagement in Cleveland, Ohio, the third Sunday in March, to continue until the third Sunday of April. Parties desiring their services for funer als or week-evening lectures can address them at Cleveland, care Thomas Lecs.

Miss Jennie B. Hagan, after spending January and February in Bridgeport, Ct., very successfully, will speak in New Bedford the Sundays during March. She will answer calls for Anniversary services. Address her during March, No. 242 Acushnet Avenue, New Bedford, Mass. Permanent address, South Royalton, Vt. Laura Kendrick was to lecture at Newburyport,

Mass., on Sunday, March 20th. The many friends of Mrs. Zella S. Hastings will be

pleased to learn that this lady, who has been very sick for many months past, is now so far recovered that she desires correspondence for lecture engagements from and after May 1st, 1881. Address her at Bartons-

At the Friday afternoon recentions of W. J. Colville. 94 Pembroke street, Boston, Mrs. Julia G. Stickney, of Haverhill, Mass., has lately given original poems entitled: "A Lament for Edgar A. Poe," "The Land of Eternal Silence," and a song called "Bird of Winter."

Mrs. N. J. Willis, of Cambridgeport, spoke in Templars' Hall, Lynn, Mass., last Sunday evening, before the First Society of Progressive Spiritualists. The same organization will celebrate the Thirty-third Anniversary on Friday, April 1st. Capt. II. H. Brown will speak in the evening. Further particulars here-

Dr. H. P. Fairfield has now recovered from a severe affection of the throat, and is anxious to answer calls to lecture wherever his services may be required. Address Stafford Springs, Conn., Box 30. Dr. Fairfield is a charming and magnetic speaker. Keep him busy.

after.

Mrs. Clara A. Field lectured in New Era Hall, Boston, March 13th. She would like to make engagements to attend the various camp meetings. Meanwhile she will make engagements to speak wherever her services may be required. Address her at her residence. 19 Essex street, Boston, Mass.

Dr. L. K. Coonley will lecture in Good Templars' Hall, Essex street, Lawrence, Mass., Sunday, March 20th, at 2:30 and 7 P. M., subjects given by the audience and questions answered. He will lecture in Haverhill the first and second Sundays of April, and hold scances at private residences evenings during the week.

Messrs. John and James Dobson, who are the largest manufacturers of carpets in the United States, are offering some rare bargains at their elegant salesroom, Nos. 525 and 527 Washington street. Their stock comprises everything desirable in the carnet line, and, as will be seen by their announcement in another column, their prices are most reasonable.

Spiritualist Meetings in Boston.

New Ern Hall.- The Shawmut Spiritual Lyceum meets a this hall, 176 Tremont street, every Sunday at 10/2 A. M. J. B. Hatch, Conductor. Paine Memorial Hall.—Children's Progressive Ly-ceum No. 1 holds its sessions overy Sunday morning at this hall, Appleton street, commencing at 10% o'clock, The pub-lic corduity invited. P. L. Union, Conductor.

ne coronany invited. F. L. Uniton, Conductor,

Berkeley Hall.—Free Spiritual Meetings are high in
hishall, 4 Berkeley street, every Sunday at 105 A. M. and
P. M. Vesper Service first Sunday in every month, at 74,
25M. The public cordially invited. President and Lecurer, W. J. Colville.

urer, W. J. Colville.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 73 P. M. Regular heeturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held at this hall, 600 Washington street, corner of Essex, every Sunday, at 105 A. M. and 215 and 735 P. M. Excellent quartette singing provided.

provided.

Ladles' Ald Partor.—The Spiritualists' Ladles' Ald
Society will hold their meetings at their Parior, 718 Washington street, every Friday afternoon and evening. Business meeting at 40-chock. Mrs. A. A. C. Perkins, President; Mrs. A. M. H. Tyler, Secretary.

nent; Mrs. A. M. H. Tyler, Secretary.

New Era Hall.—A series of spiritual meetings will be conducted in this hall by Mrs. Chura A. Field and Miss Jennie Ribid cach Sunday atternoon, at 2°, o'clock. Good speakers and mediums will always be in aftendance. One or both of the above-named ladios will be present and comfluct the services. he services.

Pembroke Rooms, 94 Pembroke street.—W. J.
Patetta halds a multicrecention in these rooms every Friday.

Colville holds a public reception in these roomsery F riday, at 3 r. M., and lectures on "Revelation" at 8 r. M. * Mechanics" Hall-Charlestown District.—Spiritalist Meetings will be held regularly at this place. No. 212 Main street, each Sanday evening till further notice. C. B. Mansb, Manager.

Chelsen,—Spiritual Harmonial Association holds meet-lings every Sunday at 3 and 7)₂ p. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Sta-tion. ion.

The Ladies: Harmonial And Society, meets every Thursday afternoon and evening in the same hall. Mrs. G. G. Gleason, Secretary.

NEW Erra HALL .- The regular exercises of the Lyceum were opened to-day with selections by the or-chestra, followed by singing, Silver Chain recitation and Banner March; at the conclusion of which latter Dr. Field practically illustrated with charts the study of cloculion—his remarks being attentively listened to by all. Recitations and vocal and instrumental music were then rendered by the following pupils: Haskell Baxter, Gracie Burroughs, Emma Ware, Haitle Morgan, Jennie McIntyre, Lizzie Whitney, Charles Pray, Carrie Shelhamer; a cornet solo was finely executed by Mr. John Roach; Miss Emma: Greenleaf and Mr. George W. Cools read a number of choice selections.

At this point Assistant-Conductor Rand read a letter from Brother Howard, of the Brooklyn Lyceum, and in closing his remarks referred with much feeling to the visit of the New York and Brooklyn Lyceums to our city one year ago, at which time a bond of friendship was formed, and as time clapsed the chain grew stronger; and to-day the Three in One are more firmly united, as the exercises in the different schools prove. Mrs. Maggle Folsom represented the Shawmul Lyceum at the relation in Republican Hall, New York, on the 13th, Mr. Hatch being detained at home. Mr. Hatch spoke a few words in regard to the acquaintance formed at the time of the past visit, and said to-day his spirit was not in Boston, but was present with our friends of the Empire State in the celebration of the amiversary. During lits remarks be alluded to the little Howard children, who, one year ago, were our guests in the form, but were here again at this time once more our guests, although they are now both beautiful spirits. May the angels ever bless our friends in their work, and may the trinity never be dissolved.

Father Ray, of New Bedford, being present, had, as usual, a word of kindness for each one. After, the physical exercises the Lyceum session closed with the Target March.

At the Anniversary exercises on the 31st, at Music Dr. Field practically illustrated with charts the study of elecution—his remarks being attentively listened to

physical exercises the Lyceum session closed with the Target March.

At the Anniversary exercises on the 31st, at Music Hall, through the kindness of many friends, our Lyceum will appear with an entire new set of equipments, consisting of banners, badges, flags, &c. Truly the angels bless us.

See'y Shawmut Spiritual Lyceum.

Boston, March 13th, 1881.

PAINE HALL .- Notwithstanding the threatening storm outside, on the 13th, it was fair weather in the hall, where assembled the happy members of the Lyceum, and the genial audience to encourage them. A marked improvement in the march was visible today, and the exercises generally were better conducted than usual. A new spirit seems to permeate both leaders and children, and Lyceum No. 1 is working to the satisfaction of its many friends who weekly meet to participate in the enjoyment afforded. We thank the generous public for the sympathy they show us, and the glorious Bannar of Light for its aid, without which our labors would indeed be ardnons toil. As Spiritualists we appreciate their noble efforts in our behalf.

son, and the voice its own peculiar individual characteristics, and cannot be so readily simulated as writing or any other mode of communication."

Arrangements are being made in England for holding services commemorative of the advent of Modern Spiritualism, on Sunday, the 27th. It is expected that the day will be observed in several prominent localities.

The editor of the Herald of Progress (W. H. Lambelle) by invitation recently addressed the Free Associate Church of Sunderland, his subject being "Spiritualism as a Theory of Religion." This church is composed of all shades of belief and unbelief. The services are quite unique. After the singing of a hymn there followed four minutes' silence. There was no prayer lowed four minutes' silence. There was no prayer and all shades of the singing of a hymn there followed four minutes' silence. There was no prayer and all states and Mrs. M. C. Gale will be entered and on the first in our belief. The services are quite unique. After the singing of a hymn there followed four minutes' silence. There was no prayer and all spits and succession of the left for this Department should reach our office by Held Metalla M and long may be live an "InvestIgator" and an apostle of free thought and noble atterance of the same. Its Ireland being called upon made some very pleasing remarks to the children. The exercises closed with the Target March. F. L. OMOND, Cort Sec. Children's Progressive Lycoum No. 1, Sunday, March 13th, 1881. and long may be live an " Investigator " and an apostle

NEW ERA HALL.- There was a good attendance at this hall on Sunday, March 13th, at 3 p. M. Mrs. Clara A. Field made the opening address, being followed by Miss Jennie Rhind. The remarks of both speakers were well received by an attentive and appreciative

Mf. J. William Fletcher.

At Mr. Fletcher's first lecture in Philadelphia—where he is now speaking—Mr. Ed. S. Wheeler introduced him to the people with the following words: "We have with us to day the greatest medium of his kind in the world; one whose work in England assumed such a magnitude that it is not surprising that an effort was made to destroy it and the worker at the same time; but the end has not yet come, and we shall probably see there was some wise purpose which had to be worked out in this way. My friend has journeyed far and wide, and has accomplished great good for the cause in which we are all so deeply interested."

ested."

Mind and Matter, in a very well written criticism of the lectures, speaks in the highest terms of the matter and the eloquent manner in which they are delivered. The second Sunday found, as heretofore, a large audience, who listened with greatest interest to the discourse upon the "Worship of the Spirit," and the speaker was frequently greeted with bursts of applicate as he pointed out the difference between the worship of the spirit and that of more form and cereworship of the spirit and that of mere form and cere-

worship of the spirit and that of mere form and ceremony.

In the evening a series of lectures was begun upon "Our Visitors from the Other World"—each lecture to be followed by tests and descriptions.

On Thursday evening Mr. Fletcher held his first reception at the Association's Rooms, 1208 Mount Vernon street, which were crowded to overflowing, and a large number were unable to gain admittance. The exercises were of a very interesting character.

On Wednesday of the coming week a public reception will be tendered Mr. Fletcher at the residence of Col. Kase; and on Thursday he will give an entertainment for the benefit of the Society.

Philadelphia is now the scene of lively interest, with Dr. Henry Slade at the Girard House, Messre, Watkins and Keene also giving public scances, and Mr. Phillips expected next week.

Philadelphia, Sunday, March 13th, 1881.

Geo. A. Fuller's Meetings.

Geo. A. Fuller's Meetings.

Mr. Fuller lectured Sunday, March 13th, in Temple of Honor Hall, Chelsen, Mass, under spirit influence, upon "Spiritual Calture." Among other things it was said that the spiritual movement rested far more upon scientific data than upon the so-called inspired records of antiquity. The spiritual movement was not in mortal hands, but was under the direct control of the spirit world. All spirit messages were useful. All expressed some truth, and truth was the foundation stone of true culture. Culture was only attained through constant effort. By use our mental faculties and perceptions are quickened. So by contact with higher intelligences who have passed within the veil, our spiritual natures are rounded out. Experience is the rock upon which spiritual culture should be builded.

In the evening, at 7:30, Mr. Fuller lectured again in In the evening, at 7:30, Mr. Fuller lectured again in the same hall. He chose the following sentences from the writings of Confucius upon which his remarks were founded: "The essence of knowledge is, having it, to apply it; not having it, to confess our ignorance." Monday and Tuesday evenings, March 14th and 15th, Mr. Fuller lectured for the First Society of Spiritualists, Beverly, Mass., at the residence of A. W. Trenett. Next Sunday, March 20th, Mr. Fuller lectures in Temple of Honor Hall, Chelsea, at 3 and 7:30 p. m.

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.

Rev. George McCutchan, the Protestant rector of Conmare, in a letter confirming the statements made by Mr. Charles Russell, M. P., says:

oy Mr. Charles Russen, M. P., Says:

"The fact 1s, beyond all doubt, that the laws regu-lating the tenure of land in Tretand permit the people to be degraded into a position little raised above actual sertdom, where every family relation may be harassed by the interference of estate rules; where freedom of contract is unknown, and the self-respect of the great bulk of the community is degraded into craven fear of offending those who have the power to make or mar the tenant's fortune,"

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.

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

J. DAVID, Chairman.

Removal—The Brooklyn (N. V.) Spirit-nal Fraternity

Holds Sunday services in Novelty Hall, 611 Fulton street, at 1015 a. M. and 746 P. M. Speakets engaged: March, Mrs. R. Shepard-Lillie: April, J. Frank Baxter. Conference meetings every Sunday, at 3 P. M. March 20th, "Joan of Are," D. M. Colo. Calvin Cooper Bennett, the healer, will also be present. March 27th, J. T. Morrison, of Ithaca, N. V. March 31st, Gelebration of 33d Anniversary of Modern Spiritualism. Opening address by Dr. Eugene frowell.

April 3d, Mrs. A. E. Cooley, M. D., of New York City. 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. Colle, Pres.

Use Shaker Medicinal Spring Water, best remedial agent in the world. No. 48 Boylston. street. Boston.

All your own fault if you remain sick when you can get Hop Bitters that never fail.

Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Philadelphia, MIND AND MATTER. Printshed weekly in Chicago, Pa. \$2, 15 per annum.

THE SPIRITUAL RECORD. Published weekly in Chicago, IP \$2,00 per year.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3,00 per year, postage \$1,00.

THE MEDIUM AND DAYMERAK: A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage 50 cents.

THE OLIVE BRANCH, Published monthly in Utica, N.Y.

\$1.00 ner annum.

\$1.00 per annum. LIGHT FOR ALL. Published monthly at San Francisco, Cal. \$1.00 per annum. Cat. \$1,00 per annum. THE THEOSOPHET. A Monthly Journal, published in India, Conducted by H. P. Biavatsky. \$5,00 per annum.

RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the sev-enth page. Special Notices forty cents per line, Minlon, Special Notices forty cents per line, Jamion, each insertion.
Rusiness Cards therty 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.

43° Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Snituday, 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.

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

SEERESS AND PSYCHOMETER. — MRS. ANNA KIMBALL, P. O. Box 211, Dunkirk, N. Y. F.19.4w*

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Ranner of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence, 53 Sigdon Read, Dalston, London, E., England, Mr. Morse also keeps for sale the Notifical and Reformatory Works published by us.

COLBY & RICH.

J. WM. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the Brinner of Light, and also the Spiritumi, Liberal, and Referendery Works published by Colby & Rich, The Rannerwill be on sale at Steinway Hall, Lower Seymour street, every Species. _____

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell 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.

SAN FRANCISCO ROOK DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

H. SNOW'S PACIFIC AGENCY.

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

CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 105 Cross street. Cleveland. teres: S BAZAAR, 195 Cross street, Cleveland, O., Circulating Library and dépôt for the Spiritual and Liberal Books and Papers published by Colby & Rich.

Parties desiring any of the Npiritual and Reformatory Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

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

NEW YORK BOOK DEPOT.

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PHILADELPHIA AGENTS.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 40 North 8th Street, Subscriptions received for the Ranner of Light at \$3,00 per year. The Ranner of Light can be found for salent 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 Reforma** tory **Works** published and for sale by Colmy & Rich,

G. D. HENCK, No. 416 York avenue, Philadelphia, Pa is agent for the **Enumer of Light**, and will take orders to any of the **Spiritual and Reformatory Works** pub-lished and for sale by Collay & Rich,

PHILADELPHIA PERIODICAL DEPOT, WADE, 839 Markof street, and N. E. corner Eighth and Arch streets, Philadelphia, has the **Banner of Light** for sale at retail each Saturday morning.

ROCHESTER, N. Y., BOOK DEPOT.

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

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

ADVERTISEMENTS.

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Vegetable Compound

IS A POSITIVE CURE

For all Female Complaints.

This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the most delicate havalld. Upon one trial the merits of this Compound will be recognized, as relief is Immediate; and when its use is continued. In ### Immediate; and when its use is continued, in ### ninety-nine cases in a hundred, a permanent cure is effected, as thousands will testify. On account of its proven merits, it is to-day recommended and prescribed by the best physicians in 18.9 the country for all forms of female weaknesses, and the consequent and the consequent spinal weakness.

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18.0 the country for all forms of female weaknesses, and the consequent spinal weaknesses that the spinal weaknesses the consequence of the country female weaknesses, and the consequent weak the country for all forms of female weaknesses,

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

It cures Bloating, Headaches, Nervous Pros-

tration, General Debility, Sleeplessness, De-pression and Indigestion. That feeling of bearing down, causing pain, weight and backache, Is always bermanently gured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female.

system.

For Kldney Compaints of either sex this Compound is un arpassed.

This preparation is strongly endorsed. recommended and prescribed by the best Medieni Mediums and Clairvoy. ants in the country.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

18 prepared at 233 and 255 Western Avenue, 26 Lynn, Mass. Price \$1,60. Sty bettles for \$5,69, \$26 Sent by mall in the torm of Pills, also in the form of price \$1,60, and hox, for either. Mrs. PINKHAM freely and box, for either. Mrs. PINKHAM freely and \$65 Address as above. Moulton this paper.

No family should be without LYDIA E. \$65 DINKHAMS LIVER PILLS. They can \$65 Constitution, Billiousness, and Torpidity of the \$1,00.

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W E are now offering a special line of Carpets which are well worth the hispection of all buyers.

100 Ps. Royal Wiltons at \$2.25. Usign price, 83,00.

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Countprice, 81,75 1000 " Tapestry at 75c..

500 " Best Body Brussels at \$1,25,

Unual price, \$1,00 600 " Ex. Superfine at 75 and 85c.,

Special Line English Sheet @H Cloths at \$1.00.

These goods are of the best quality, and warranted, and are sold much below the market value. JOHN & JAMES DOBSON,

525 and 527 Washington street, Boston. Samples sent when desired. 6tcow March 19.

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ZELL'S HAND ATLAS, with Index and descriptive

THE AND ATEAN, with Index and descriptive matter to each map, chart of colored flats, etc. ZELL'N IMPERIAL ATEAN, very large maps, CYCLOPEDIA OF AMERICAN LIFERATURE. The HOUSEHOLD CYCLO, OF RECEIPTS. The best testimonials have been given voluntarily for these books. Circulars sent. Agents and canvassers wanted.

T. ELWOOD ZELL.

March 19.—iw HILLArch street. Philodolphin.

MR. W. ECLINTON,

TABLE renowned English Physical and Materializing Medium, will receive for a short time only, at the St. James Hotel, Room 205, Boston. Hotel, Room 26, Boston, Seances, for Spiritualists only, every Tuesday and Thursday evening, at 8, Numbers limited to 12, at 2 dollars cach.
Scances (of not more than ten persons at one slitting) at private houses and otherwise, by appointment.
In All cases applications must be made in advance to insure places.
March 12.

SHAKER Medicinal Spring Water.

W HICH has smitten disease as Moses smote the rock, and brought health and long life to the Shaker community for twenty-five years, 4s now offered to the afflicted, Send for Circular to JOHN II, SPRAGUE, General Agent, No. 4s Boylston street, Boston, March 19,

Mrs. Stoddard-Gray,

A ND son, DEWITT C, HOUGH, will give daily sittings from 10 A, M, to answer written or mental questions; also to answer senied letters. Communications will be given on clean paper by rubbing ashes of burned paper upon 'It, Residence, 321 West 52d street, N, Y, Sittings, \$2, March B, 4 Av

LESSIE N. GOODELL,

PRACTICAL PSYCHOMETRIST. Accurate Description of Character, Prophetic Reading, and Questions Answered in regard to Marriage, Business, etc. Send photograph, \$1,00 and 3 three-cent stamps. Amherst, Mass. March 12. TO LET,

A T812 MONTGOMERY PLACE, over the BANNER OF LIGHT FREE CHICLE-ROOM, one large square front room, with small toom adjoining; one large square room; all heated by steam, and supplied with gas and witer. Terms reasonable, Apply to COLBY & RICH, 9 Montgomery Place, Boston, Mass. 18—Feb. 5.

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale.

ALBERT MORTON, 210 Stockton street.

Nov. 15, -1stf

DR. J. N. M. CLOUCH,

MAGNETIC and Electric Healer, 61 Clarendon street, mear Columbus Avenue, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialities. Will visit patients, March 19.—4w Mrs. S. E. Crossman, M. D.,

N. 5 Temple Place, Boston, Magnetic Physician. Gures Cancers and Tumors, Examination at a distance, \$2.00. March 19.-1w MAGNETIC TREATMENT by Mrs. M. E. 10 to 4. Patients visited at home. Best references given. March 19, -1w*

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 received.
Subscriptions will be taken at this office at \$5,00 per year, which will be forwarded to the proprietors, and the magazine will be sent direct from office of publication; or the subscription price of £1 per annum, post free, can be forwarded direct by post-office orders to "The Proprietors of "The Theosophist," at the above address
Single copies for sale by COLBY & RICH at 50 conts each, sent by mail postage free.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, coraer of Province strict and Montgomery Place, every Tyrshay and FRIDAY AFTERNOON. The trail will be open at 2 o'clock, and services commence at 3 o'clock piecelsely, at which time the doors will be closed, allowing no gives until the conclusion of the scance, except in case of absolute necessity. The public are concluding incided.

The Messaces published under the above leading indicate that spirits carry with them the characteristics of their cartif-life to that beyond—whether for good of evily—consequently those who pass from the cartify somer in an undeveloped state, eventually progress to a higher condution. We ark the reader to receive no doctrine put forth by spirits in these columns that does not comport with his other rea on. All express as much of truth as they perceive—no more.

nor note.

**Bis II is our earniest desire that those who may recentlize the messaces of their spirit-friends will verify them by informing us of the fact for publication.

*Bis As our angel visitums desire to beheld natural flowers upon our Circle-Room dable, we solicit donations of such from the friends in earth-life who may fee that it is a pleasure to place upon the altar of Spirituality their floral offerings.

(Miss Shelhamer wishes it distinctly understood that she twee no private sittings at any time; neither does she receive visitors on Thesdays, Wednesdays or Fridays.) & Thesdays, Wednesdays or Fridays.) & & this department, in order to usure prompt attention, should in every instance be advessed to Coby & Rich, or to Lewis B. Wilson, Chairman,

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

Scance Jan. 4th, 1881.

Invocation.

Oh, thou Divine Intelligence! permeating all life with thy ineffable splendor, vitalizing all beings with the grandeur of thy thought and the quickening power of thy infinitude, we approach thee at this hour, to bear upon our, sonts the hurden of our love and graftinde, which we would lay before there as an othering of eternal praise. May it arise before thee acceptable in thy sight as the inceuse of the flowers, as the songs of gladness from the rippling brooks and the rustling leaves; tise upward even as the anthems of the stars ascend to thee, oh, our Father God! And we would ask of thee once again thy blessing and thy divine in flower that they may fall upon our hearts in showers of love and tenderness, refreshing us anew, and strengthening us for the battles and turnoils of existence, drawing us upward, ever nearer to thee and thine angel hosts. We ask that thou will send downward, this hour, thy angel ones, who ever delight to perform thy will and do thy bidding; that they may give forth messages of love and cheer to bless the hearts of mortals who mourn in sadness. Oh, our Father! may every hone tenesed in human flesh be led to realize messages of love and cheer to bless the rearts of mor-tals who mourn in sadness. On, our Father! may every heart encased in human flesh be led to realize and kirbw-that their dear ascended (rhends still return from the other shore to guard and bless them; that those disembodied souls who have passed on beyond the river of time and mortality understand and appre-ciate all the motives of their dear ones on earth; that they exceed a very and sustain the mourning heart. clate all the motives of their dear ones on earth; that they can watch over and sustain the mourning heart. And oh, our Father! may every human being teel and believe that their every action 1s witnessed by those dear ones gone before. May their fives be spent in good and holy purposes and actions, that those blessed ones on high may have no cause to mourn over the course of their dear ones yet in the mortal form. Amen,

Questions and Answers.

CONTROLLING SPIRIT. - Hereafter at these séances we propose to consider and to reply to a few questions, which we may deem suitablesuch as are handed in by parties in the audience or forwarded by friends at a distance. Today, Mr. Chairman, we are ready to consider whatever you have to present.

Quis, - By John V. Dunbar, Valley Mills, W. Va.: Is not the Great First Cause the producer of all causes? And do not causes produce circumstances over which man has no con-

Ans. - As the greater always enfolds the less-Fr, so do we believe that the Great First Cause must ever produce and originate all other causes. The first is always the parent and progenitor of the last and of all intermediates in any chain of sequences. We believe that 'eauses," as your correspondent puts it, produce circumstances and occurrences over which man has no control. For instance, the earthquake-shock, the volcanic cruption, the storm of thunder and lightning, are all produced by natural causes, which man can neither direct nor control; so it is in the physical existence of every human being: circumstances over which man has no control may sway his actions and direct his course in his upward journey of

Q.-Can man act without a motive?

A. -We cannot conceive how any intelligent, rational human being can act without a motive, however hidden that motive may be, unless inown. While in the mesmeric or trance condition, a man may act and speak without volition and motive of his own, not otherwise. Such actions and speech are guided and directed by the superior mental force at the time in control of the organism or mind.

Q.-1s a man accountable for what he may do, acting from motives over which he has no control2 A .- It is true that circumstances over which

man has no control sway his actions to a large extent, for man everywhere is the creature of circumstances; but we must remember that the spirit, whose conscientiousness and moral perceptions are developed to a large extent, holds himself accountable for all his past life. whatever its conditions may have been. The judgment day comes to no spirit until it is fully roused to its true condition and the general status of all its moral and spiritual faculties. It may come to some spirits immediately upon their entrance to the higher life: unto others. not till years have passed away and they become awakened to their true surroundings. A spirit, looking over his past life with a conscientious desire to judge according to the motives which have swayed him, will at all times judge wisely and well. It may be that he has been placed in conditions whereby circumstances over which he had no control forced him to commit an act or do some deed which resulted in injury to a fellow being. While he deplores this occurrence deeply within his soul, and strives to counteract the effect of his deeds by doing some good to that other or to some being, yet that keen remorse which always follows the violation of any moral principle or of willful defiance of that great law of love which worketh no ill to its neighbor, will not strike upon him as it would had he willfully wronged his fellow.

world known by his body, as here? A .- When passing out from the material form, every spirit finds itself possessed of a body similar in construction, and to all intents and purposes as tangible, real and natural as the body he had previously inhabited. Years may pass away, and in growth and development the spirit may become refined and cultivated, throwing off many of the crudities and deformities which clung to it while in the mortal form, set there will still remain a resemblance to the outer form which it once possessed, no matter how refined and indeed transparent the spiritual body. may become. When we remember that the outward form is but the mold of the spirit, we cannot fail to realize that the spiritual body must bear a resemblance to its material casket, a resemblance which will identify it to its friends in the future. There are likewise possibilities of soul-communion undreamed of by mortals. yet which identify the spirit to its friends more palpably and tangibly than any outward form or semblance of feature or expression could possibly do.

Q.-Did man always have an identity? If so, did it consist of a spirit-body before he took on the earthly form?

which in part constitutes its identity. This is I never realized when in the body; but I felt equally true of the sand-grain, the pebble, the that, before attempting anything new, it would plant, the animal and the man. We are taught | do me good to return and send out my love to that every spirit possesses an individualized my friends, and assure them I am well and safeform which it may inhabit for wons of ages be- ly cared for; not but what I may beable to care fore its entrance into mortal life. As an indi- for myself, but as we are all dependent, more vidualized human being it may exist outside of or less, upon each other, I am glad to say I am matter previous to its birth in the mortal; but surrounded by beings who can sympathize with this is not a state of existence to be desired; it me, and whom I can assimilate with. I hope is a negative condition; it misses that positive to be able at some future time to return again principle of life which delights in action; con- and give my friends a knowledge of what has perience contact with matter. Those spirits unfitted to enter the spheres of spirit-life where spirits abide who have passed through the mortal life, just as the infant is unfitted to associate with, appreciate and enjoy the companionship of students and philosophers in their particular schools of learning. This question is one that cannot be illustrated in the brief time allotted to us. It opens out many another query; and one which presents itself to us is this: How is it that the spirit of an infant, which passes away from mortality ere it has gained any experience, grows and progresses in the spirit-world, and their welfare, have assisted and guided them becomes associated with the grandest minds that have ever existed? Likewise how is it that | all is for the best, and that the time is speedily little beings, blighted in embryo, are said to be eared for and to progress in the spiritual those so near to me. I have an occupation in spheres? We reply: At the moment when the procreative forces of parental life blend together and conception occurs, a spirit who proposes an experience through the form which it is reasonable to suppose will in due time be born into am studying, Lam becoming versed in the laws the mortal, is attracted to the female element and associated with that being until the time for the course of nature to perform its work has elapsed. Should the infant form become blighted in embryo, and the spirit is prevented from taking possession of it through the process of a mortal birth, it (the spirit) is taken and cared for by guardian spirits. It does not miss its know, and which none other can impart. I was earthly experience; it is brought back daily a ticket-agent when in the body. I passed away into association either with her who should have been its mother on earth or to others who can sympathize and assimilate with it, and from whom it can gain an experience of mortal life which is for its spiritual unfoldment. There are many mother souls in the flesh who have never possessed a child of their own who are onstantly yearning for the companionship of little children whom they may care for and tenderly cherish. These mother-souls are not alone; spirits are constantly thronging back unto such to receive from them tenderness and care, instruction and experience which will develop and unfold their child-like natures, give them a knowledge of material things, and fit them for the companionship of angels in the spiritual spheres.

James Mollitt.

[To the Chairman: I rejoice, my friend, that can come here to-day and send out my greeting to my friends. I can say, truly and honestly, I bless God for the truths of Spiritualism, and for the opportunities presented to me to return to earthly scenes and associations, and come into contact with my friends and relatives; but this is not all: I would avail myself of these opportunities of returning and speaking, to give light and instruction to those who are in darkness and ignorance concerning immortality. I wish my friends to know that I am working, that I am active, that I return frequently to bless them. Spiritualism came to me as a grand and glorious light. It seemed, at times, that it would almost dazzle my vision. I know certain friends of mine feared I would be carried away, as it were, with it : but no, indeed: it streamed upon my pathway and led me home to the spiritual world, and to day I bless God that I received the light of truth ere I departed from the fluenced by some will more potential than his | body. I would like to send my love and greeting to my family, to say all is well with me. I shall do all I can to guide them and to give them a knowledge of these things, which I sought when in the form. And to my friends, with whom I was associated. I would say: God bless you all; you are traveling the right road; you are dispensing light and knowledge, freely and without stint to those who are in darkness: for this you will receive your crown of rejoicing when you enter the immortal world; not any material crown of gold, but a crown which comes from the consciousness of knowing you have done what you could. I shall return frequently to announce myself; not from this place, but in private, where my friends may know I am with them still, one in purpose, one in action. I am from New Philadelphia, Ohio. James Moslitt. Years have passed since my departure to the spirit world, but each one brings to me only joy and blessing.

Mary Goodwin.

I have felt badly for a long time. I have been in the spirit-world, I think, many years. For a long time I sought for my Saviour and I mayed to see the face of my Father; but I was not gratified, and I became restless and dissatisfied; I could not grasp the reality of my surroundings, for I felt that I had been deprived of my rightful inheritance, a home in heavena place beside my Father. But I have recently become awakened to my surroundings, and I find that I am better situated than I would have been had I received my desires. I am surrounded by friends who are tender and kind, who seek to bless me in every way, and I am told that we can serve our Father just as well, and perhaps better, in the condition we are now in, than we could were we angels "singing around the throne." I do not understand it Q .- Is the identity of a person in the spirityet thoroughly, but I am anxious to learn. I am anxious to have my earthly friends realize my condition. I shall be glad to meet them and give them instruction concerning the spiritual life, for I want them to be prepared to find a home as natural and palpable as that they now possess. I want them to feel that they are going to their friends, but they will not be idle. They must not be inactive; they must work constantly, if not for their own good, then for the good of others.

I have sought to return, but without avail until, a short time since, I was brought into fest. I promised to come here to send out my away but who will see this message. Please to say I shall watch carnestly and well for his coming to the spirit-world; and I shall be the first to give happy greeting and welcome. Mary Goodwin.

Isaac D. Smith.

[To the Chairman:] To tell you the truth, sir, I'm in a hurry to get back. It is only a few weeks since I passed out from the body. I am thirty-six years old. I wish my friends to know

A.-Everything in life, from the infinitesimal but it seems to me only to begin another jouratom up to man, possesses a form of its own, ney-one of aspiration and experience such as sequently spirits whoshave never inhabited a come to me. At present I am not qualified to mortal form are anxiously awaiting the time speak concerning the new life, save to say it is when they shall be born upon the earth and ex- a good one, so far as my observation goes. I have met some old friends who desire to be rewho have never inhabited the mortal form are membered, and to have meassure those who remain that they are watching and waiting, for they are ere long to welcome certain ones to the spirit-world. I am from Hartford, Conn. Isaac D. Smith.

> S. P. Lake. If memory serves me right, it is somewhat more than one year since I passed suddenly from my material body. I left a family of dear ones whom I desire to reach, to send them my love and to assure them I have watched over ever since my departure. I am satisfied that coming when I shall once more be reunited with the spirit-world, but it is not at any station. I am now associated with those who passed on before me, in a work that I feel will be for the benefit of my friends and humanity at large. I of life, and hope to be able to transmit to others that instruction which shall guide them in the hest course to pursue. I would like all my friends to know that I have returned; that I am alive and active; that I desire to meet them in council, privately and alone, that I may give to them certain things which I feel they wish to very suddenly, as I said, and there were a few things I would have liked to settle but did not which, even now, are affecting me in my spirithome and call me back. From Newburyport. S. P. Lake.

Mrs. Bethiah B. Collyer.

I died in the beautiful month of June. It will soon be two years since I was called from the body, but I have been striving to reach my friends in a tangible form, so that they could realize my presence beside them. I have sought to manifest myself materially, but without success. I am in hopes that the time will come when I may stand by the side of my dear ones, and they will realize my presence, and know that I witness their lives, and am in sympathy with them. I was fifty-four years old. Death came to me at first not as a pleasant messenger, but when I realized all that it conveyed to my spirit, I welcomed it as a friend that could bear me across the waters of tribulation into a beautiful home of peace and light. When I found myself surrounded by those darlings who had passed away from me, I felt that I had indeed found an immortal home, and had reached the heavens prepared for me; and now I say to my friends who yet remain, oh, if it be possible. open the doors that we may return and transmit our messages of love and peace to you; that we may influence your lives for a good and noble purpose; that we may guide you more directly o'er the upward path which leads to that eternal home where only love and peace abide. Oh, if it be possible, give unto us opportunities that we may speak to you by words which cannot be mistaken, in tones that you will recognize, and identify ourselves in such ways that you will be led to rejoice in a knowledge that but I do. That's just the way I feel. My name there is no death, but that your friends can return from beyond the grave, and speak to you, name is Martin Gordon. I used to go round commune with you, even more perceptibly than they could when in the mortal form. Speech untrammeled is given to the progressed spirit, and although many limitations belong to it when on earth, although cramped and confined by earthly conditions, yet when its desire is strong to rise above them, to trample them under foot, power and opportunities are given whereby it may unfold and progress, and become a teacher of light to its friends who are yet in the flesh. I desire my words to go to Marblehead, that they may reach friends of mine whom I left in the form. I am Mrs. Bethiah B. Collyer.

Séance Jan. 7th; 1881. Questions and Answers.

QUES .- [By II. B.] In lifting heavy articles, do spirits overcome the law of gravitation by a law superior to it and unknown to us? And, if so, will man on earth become acquainted with that superior law and apply its principle to

aerial navigation? Ans.—We may understand how the law of gravitation is overcome for a brief space by man, in applying lifting power to a mechanical apparatus which will raise a huge boulder and suspend it in mid air. In precisely the same way and by the same power heavy articles are lifted and suspended under spirit direction. You may not see the machinery at work, nor the force exerted; neither can you perceive the power of atmospheric pressure which is constantly crowding in upon your external bodies and exerting an influence upon them. Undoubtedly the time is approaching when man will navigate the air as readily as he to-day plows the main. Scientific research and study, human art and ingenuity are constantly at work, seeking-to gain a knowledge of laws and principles in order to control them and adapt them to the uses and purposes of man.

Q.-Can any one except a clairvoyant determine whether a person is subject to contagious

diseases? A.-Most persons are, at times, subject to contagious diseases. The system is liable to be thrown into that negative, passive condition, whereby it becomes absorbent to the elements. whether of disease or health, with which it comes in contact. There are exceptions to every rule, and we may find in each community a few contact with a medium and allowed to mani- individuals who are impervious to the attacks of contagious disease. These persons possess thoughts and my love to my friend, who is far positive natures, and are unsusceptible to any influence outside of themselves. None but a clairvoyant or a medium, under perfect spiritcontrol, will be likely to determine the precise moment when a human system is in the most danger of attack from contagious disease.

Q.—Is not secrecy right and just? and is it of some good object?

A.-Secretiveness is a quality inherent in man, which may be called both right and essential, provided it be not unduly developed. Many

plished, in secrecy and silence, when exposure to public criticism and comment would endanger their success. Many of the processes of nature, which when their ultimate results appear we pronounce good, are carried on in silence and secrecy. The secret, earnest prayer, offered up in the privacy of the closet, may reach angelic intelligences, and receive a response from them, when the loud-toned exhortation would fall unheeded to the ground. Acts of benevolence, when performed in secrecy, without the eye of your fellow-man upon you, will bring not only a spiritual good to yourself, but also a spiritual as well as material benefit to the recipient, when perhaps the act of generosity bestowed in public would not be of so much benefit, pleasure and blessing, either to the bestower or the receiver.

Samuel F. Monroe.

It is not many weeks since I was pronounced dead by earthly physicians and friends, and my mortal body laid away beneath the mould : yet I find myself possessed of a conscious, active existence, and taking a deep interest in my family and friends. Having learned that it was possible for spirits to return to materiality and express themselves. I have sought to return to my family and my friends, to express to them my remembrance, affection and interest in all that concerns them. I would say to my associates and fellow-workers, I thank you from the bottom of my heart for all your kinds words and friendly expressions, and, more than all, for that material aid which you rendered to my family in the hour of affliction and need. I call upon one friend, George W. Jones, to take my message and carry it to my wife, that she may realize and know that I am not dead, but that I can come to her, and assist her in the hour of trouble; that I can bring my affection to console her in times of grief and sadness; that I take an interest in her and our little ones, which shall never fade away. I will guide and guard them to the best of my ability, for I am assured by angel teachers that it is my province and my work to surround them with an influence for good, and a tender protection, which, though they may not feel it in material ways, they may sense and appreciate through ways spiritual. To the brothers of the Order, and friends, I would say, I am in your midst; I can come to you when in session, and note what is going on; I can hear and understand the words spoken of myself, and of other workers, and I feel I am still one of you. I shall come to you personally, at your own homes, if possible; if not, I wish you to feel that I am present; that you have still a living, active member, though unseen, in your midst. I am from Imlay City, Mich. I had such a desire to return that it seemed to propel me here to Boston, and I am indeed happy and blessed to find myself able to express nyself. Samuel F. Monroe.

Clarence Henry Gordon.

[To the Chairman:] I don't come from so far is that gentleman. He is not a very old man. There are lots of old men here, but he isn't very old. I've only come from East Boston. You know where that is, just right across the water. I know where I am. I was ten years old when I died. It seems funny to say "died,' when I am just having a good time every day of my life. I've wanted to come back, ever so much, a good many times since I went away (I do n't like to say died; it is n't true), but I didn't get a chance to come; so I found out you had a place here where I could talk if I was a mind to. I came two or three times and looked on. I saw some little children come and some old people, and I thought it would be just jolly fun to come too. I want to send my love home and say I am alive. I am working like a little trooper, and "I feel just as happy as a big sunflower." That's what, you know, they used to sing, don't you? Perhaps you don't know, is Clarence Henry Gordon, and my father's and see him, down amongst the machines, after I went off, and I thought, oh, dear! if I could only give him a poke, so he'd know I was here. That was down on Marginal street, East Boston. I guess, if I get a chance, I can come right straight back home, and tell them lots of things, do n't you? I do n't feel a bit afraid: there's nothing to be afraid of: it is better than going to school. Can't talk in school, you know, and you've got to sit pretty straight. Now I've got so I can talk, I think I'd ought to have a chance to come again, do n't you? I've got a heap to say. We have n't got any snow up our way. I can come back here and have some fun whenever I've a mind to.

Clara L. Lehman.

I have been to several places of this kind, seeking to manifest my presence and send a message to my friends. I attended a circle in Philadelphia, thinking that perhaps I should succeed and be able to reach my home, because it was so near; but still I was disappointed, and kind beings who were present directed me to this place, saying that I should be able to control and manifest if I only persevered. I do not feel that it is a great while since I passed from the body; it may be a year, but months seem to fiv around so rapidly I take no account of time; events stand out in my memory, distinct and clear, but days and hours have no meaning for me in the spirit-world.

I would have my friends realize that I am happy and well; that I return-to my family to bring strength if I can, and to be of assistance. It seems to me if it can be realized that I can come, I shall gain more power and be able to act more thoroughly in behalf of my loved ones. This is what brings me back-hoping I shall be called to come privately, personally, in order to give those thoughts which seem to be important to me, and which I know my friends should have. My husband is George H. Lehman. 1 am Clara L. Lehman, from Philadelphia. I was thirty-seven years old when I passed away.

Martha A. Dodge.

I feel that I would like to come, too, that those who knew me when I was here in the form may realize that I still can come to them. I have been home many times, seeking to make myself known. I have moved things round, but I did n't get any response that I was recognized; and so I have tried day after day to be able to manifest myself that my friends might realize that I was indeed with them as tangibly as when in the form. I was only fifteen years old when I passed away to the Summer-Land. I did not care to go. I desired to live here, because it seemed there was so much before me, and I did not know where I was going! But when I found not absolutely requisite for the accomplishment myself surrounded by good people who kindly cared for me—when I received so much love and tenderness-I felt that I had found a sweeter home than any I had known on earth. And when I realized I could return to my friends that I have arrived safely at my journey's end, | objects may be attained, and much work accom- | and know of their lives—what they were doing,

what they were thinking-I felt indeed glad, because then I knew I should not be separated from them. I have often brought beautiful flowers to twine around the old home, thinking that perhaps in some such way I might be received and recognized. Flowers, we believe, are the emblems of purity, and of all that is sweet and lovable in nature. Flowers bring strength to the weary and consolation to the sad, for they teach lessons which, if we will only listen, will guide us to all that is pure and beautiful and good; they lift their heads above the darkness and gloom; they do not become blighted, although the shower falls upon them, but blos som on in sweetness, unmindful of scorn and neglect. So I bring flowers to my friends, that they may receive them as an expression of my being and my affection. I trust that they will be thankful and glad to realize that I have returned to give them the knowledge that I am not dead nor sleeping. I am not far away from them, and I am conscious of their existence and of their daily lives. I am from Beverly, Mass. Martha A. Dodge.

Joseph Hill.

I feel to return here and speak. After a lapse of some time I would now manifest myself as a living, breathing being. It was thought that I passed away somewhat suddenly from the earthly body, but I can now see that I was gradually dying, and that my spirit was becoming prepared for its higher home. I lived in Lowell; was known there pretty extensively. I worked for many years in the Print Works, and I would like to have my old friends, neighbors and associates know that I have come here to speak to them and to tell them of this world which lies beyond the mortal. Since my departure I have been studying in the new life. I am not now interested so much in material affairs as I was, although, of course, all that concerns my friends must be of interest to me, but I have left the old life entirely behind me. I am interested a good deal in mechanics-in the application of the principles, of the laws of mechanics. I am seeking to understand them, in order to bring the knowledge I gain back to some one who can utilize it for the benefit of mankind. Now I do not return to earthly scenes and associations much, at present, because it would detract from my present work-it would suspend my labors; consequently I feel that it is best for me to keep away; but a desire came across my spirit to reach out a friendly hand to all those who knew me in the body, and to say to them this is an active, tangible life beyond the grave-one that is indeed true and beautiful to the spirit who desires to learn and understand its laws. I have seen many who were dissatisfied-not at all pleased with their surroundings-but I feel to say to them: Stir up and go to work! think more of others than of yourselves; direct your labors in a channel whereby good results will flow, and I am sure you will forget to repine and to feel sad, for happiness will come to you before you know where you are. And this is the great law-to bestir yourself in active labor and to forget self entirely in the work which lies before you. I am Joseph Hill.

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 in-portant in the message which demands immediate publication. We are forced to speak in this way, because we are receiving many requests from friends in the mortal that certain messages which they see announced for publication in your columns may be advanced. If we allow this to be done. from time to time, it will work on injustice to other spirits who have manifested before them, whose message should take precedence. If, at any time, a spirit controlling at this place feels that it is important for his message to be advanced, we shall be pleased to give permission; or, if the friends of the spirit show that there is something important which is needed to be seen before the regular time, we are also willing such messages should be advanced; not otherwise,

MESSAGES TO BE PUBLISHED.

Jan. 7.—Gharlotte Engle; Winnie Jacobs, Jan. 11.—Jullette Manley; Myra S. Mason; Joseph Clarke; Henry Thornton; Sarah A. Waters; Mrs. Mathida J. Padel-ford; William Morgan; Wasso, Jan. 14.—Henry Adams; Havinia F. Gibberson; Cyras Morton; B. Kent; Lucilla Warner; Edmund Dole; Mary J. Ellis.

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Jan. 18.—Benjamin Kenney; Dr., Artemus S. Carler; Lizzle F. Woods; S. B. Tinxter; Rufus B. Kinsley; Clara Morrison; George A. Barney; Jennie Spragne.

Jan. 21. — Laura Markhum; P. B., Randolph; Cordella Wheelock; Sarah Ketrow; Charles S. Richardson; Wille Harris; Mary Ann Johnson.

Jan. 25.—S. S. Campbelt; Leontine Tounoir; Charles Johnson; Lucy Harlow; Lydia M. S. Lincoln; William Anderson; Loudia McKay,

Jan. 28.—Dr., John Clough; Georgo Stone; Susan B. Atherior; Ezra Eames; Amanda Perkins; Capi, Eben Wheeler,

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

Feb. 4.—Oklidera's Day,—Clara Feige; Jimmie Ryder; Carrie E. Hatch; Pheba Clawson; Ada E., Fillebrown; Jessie May Spaudiding; Carrie Gurney Snow; Ralphie Fay Johes; Lizzle Strong; Herbert Tower; Sadie Jenkins; Nellie Smillight; Harry Woodward; Georgie Wilson; Cora L. Witter,

Feb. 8.—John Pierpont; Mrs. Annie R. T. Sinelah; Ella G. Sumner; Albert Mason; Mrs. Sallie Goodwin; Janes lirewer; Hiram Barton; Lillan M. Smith,

Fib. 11.—Ella Moore; Mrs. Lonisa Reed; George W. Jones; Mrs. Sasan W., Stanwood; William R. Lavender; Nathaniel Davidson; Mrs. Glorvina A. Currier, J. Feb. 14.—Amos Tuck; Mrs. Emma W., Jack; A. J., Lothrop; Lyman Strong; Susso Fisher; Hattle A. Davis; R. A. Bullock; Benule Gray,

Feb. 18.—William Alkens; Mrs. Mary W. Bartlett; Joseph Hadloy; Isabel Huling; Estella Page; Ira Holt; Cella A. Thayer.

Feb. 25.—Thomas Smallwood; Ellza B., Safford; Charles

som tudicy; Isabel Hullig; Estella Page; Ita Holt; Cella A. Thayer.

Feb. 25.—Thomas Smallwood; Ellza B. Safford; Charles E. Stetson; Lemuel Thompson; Eunice S. Somers; Henry Meredith; Ula M. Shedd; Sophia Havens.

March 1.—George P. Morris; Maria Mitchell; Walter Evans; Goorge Moore; Hannah N. Thresher; Otls Buckman; Chauncey Paul.

March 4.—Thomas Grappa Mitchell; Alles Wilder, Will

man; Chauney Paul.

March 4.—Thomas Greene Mitchell; Alice Wilder; Will
lam A. Itaines; Jennie D. Reed; George A. Riley; Lydia
Langlands; Dove-Eye.

March 8.—Sarah F. Sanborn; John S. Thomas; John

Lauglands; Dove-Eye,

March 8.—Sarah F. Sanborn; John S. Thomas; John Redfern; Ella Snow; Holly Hartman; Mical Tubbs; Gertie Hazard.

March 11.—John Pierpont; Ellza W. Lowe; John N. Maddern: Nathan Fielcher; Charity Akers; George N. Rice; Dr. Thomas W. Flatley.

Special Spirit-Message

To Thomas R. Hazard from his Angel Sister. Mu Dear Brother Thomas-This is my first atempt at controlling this medium, but I feel that I must make my presence known to you. Many times have I approached you in spirit in company with my dear sister Fanny, and I have felt how truly blest you were in having the presence of your loved angels ever around you. I have noticed your goodness to others, your kindness to the unfortunate and the oppressed, and your efforts to spread the light of truth before the eyes of an ignorant multitude. Dear broth-er (I love to call you by this fraternal name), every word you speak for the truth, every thought expressed in language that tends to thought expressed in language that tends to interest and enlighten others, every sentence penned in behalf of justice or for the sake of the poor, maligned, down-trodden of earth, is noticed and recorded in the angel-world, and such goodly endeavors for the welfare of humanity are gathered up by angel loved ones, and placed like pearls of glory in the home of the

soul.

I feel to express myself thus to day. I knew what sorrowful and painful experiences of mortal life meant to the spirit; but to day, from my home on high, I would say, not one experience would I have missed, not one sorrow would I have had less. They were for the unfoldment of my interior being and the welfare of my soul. I wish to bring you my love and the love and blessing of all the dear ones who are with me.

Your affectionate sister,

AGATHA.

Brute force is not longer the be-all and end-all of government. Cannon may still be called "the last ar-gument of kings" but there is to-day such a thing as an international conscience that speaks the far louder

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CELIA M. NICKERSON, TRANCE and Writing Medium, 1618 Washington street Boston, Hours 9 to 4. Will lecture and attend funerals dan; 29, -26w

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Dr. Charles T. Buffum. TRANCE, Medical and Business Medium, 1460 Washington street, Boston. Hours 9 to 5. 13w*-Jan. 29.

FANNIE A. DODD.

MAGNETIC PHYSICIAN, TEST MEDIUM, No. 6 Tremontstreet, Room 7, Boston: 1w*-March 19. Susie Nickerson-White, RANCE and MEDICAL MEDIUM, 148 West Newton street, Boston. Hours 9 to 2. Feb. 14.

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FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worm bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the lefth, while with the others in Font toward the other seal and entering "to flive good and part types, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of inning the west, typical of God's inspired teachings. One holds in his band a crown of light, "A little flower-wreathed seraph drops roses and buds which in their descent assume the term of betters and words this, at little flower-wreathed seraph drops roses and buds which in their descent assume the term of betters and words their whisper to the youthful pilgrims on the shore, "Be klud." Near the water's edge, unlocking with the sunitariase, it flower letters we read, "God is love," Just beyond sits a humble walf, her face radiant with innocence and leve, a she lifts the first letter of "Charlty,"—"Faith" and "Hope" being already garnered in the backet by her who should thoughtfully consider the closing lines of Bryant's Thanatopsis, "Thy will be done" has I then upon ty to we should thoughtfully consider the closing lines of Bryant's Thanatopsis, "Thy will be done" has I then upon ty to we the best, and is the voyager's bright attering of faith. Trailing in the water from the side of the their is the beaventy messengers, "Gently we "I waft him o'er." The boy, playing with his toy boat, and his sister condian near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE BRETAIN PRIOR IS \$2.00.

"THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN. This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boar, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Dunoiticed, the boar became deviateded from its fastenings and floated out from shore. Oulekly the current carried is beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its procetons charge. As it neared the brink of the fearful cataract the children were styleken with terror, and thought that death was inevitable. Suddenly there came a wondrons change in the little girl. Fright gave way to composite and re-signation, as, with a determined and resistless impulse that thrilled through he whole behug, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The box, of more tender age, and not controlled by that mysterious influence, in descair fell by her side, when to her surprise the boat titrhed, as by some discord power, toward a giblet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his herode sister, his little form mearly paralyzed with fear.

SIZE OF SHEET, 22 BY 23 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2.00.

"HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

DESIGNED AND PAINTED BY JOSEPH JOHN. "The curfew tolls the knell of parting day," * * * from the charch tower bathed in sunset's fading light, "The lowing hard winds slowly o'er the lea," toward the humble cottage in the distance, "The plowman homeward plots his weary way," and the fired horses look eagerly toward their home and its rest. A boy and his dog are eagerly henting in the mellow earth. The little girl lumparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my cott." Scated under a tree in the churchyard, around which the twilight shadows are closing in the poet writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of lite. classical composition and polished rhythm, have fascinated the poetical heart of the world.

"Homeward" is not a Steel Engraving, but Stein---Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

"FARM-YARD AT SUNSET."

THE RETAIL PRICE IS \$2.00.

The Companion-Piece to "Homeward," (or "The Curfew.") Copied from the well-known and justly celebrated Painting designed by JOSEPH JOHN. The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky-and clouds form the background. In the foreground are the most barmonlous grouplings, in which are beautiful and interesting blendings of a chappy family with the animal kingdom. A man is unloading hay in the barn. Horses released from harness are being cared for by the proprietor. Grandia holds a boy baby, who fondly caresses: "Old White," this fayorith horse, that is drinking at the trough. The milkmaid stands by her best cow. Among the feathered tribe a little girl is in slight warfare with a mother ben, but cavefully watched by the faithful dog. Ozen driven by a lad are approaching with a load of hay. A youngster on the fodder-shed is preventing his cat from preying upon the doves. Cattle, sheep, lambs and coll, together with ducks, geese, doves and other birds, are artistically grouped and scattered throughout the pletture. The mellow light of the setting sun richly illuminates this eloquent Art Poem of thrifty and contented American farm-life.

Stein---Copied in Black and Two Tints, in a high grade of that Art. The very artistic

tinting has produced the most perfect and pleasing sunset effects. Size, 22x28. "THE DAWNING LIGHT."

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS. In 1872 Propessor John, the distinguished inspirational Arrier, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning slight, how could it have been otherwise than a "work of Tove" and enthusiasm to bin, as his hand was guided in designing and perfecting this master production of art 1 To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of fliny texture, descending through the sky of quickening other in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and taken bucket. A little farther to the left is the gate through which a path leads to the house, and along the road, beyond the open gate, stands the village smithy with its blazing force, and the honest son of toil. While above and beyond the shep, resting against the side of the bill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1,00.

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F PARTICULAR NOTICE. Only those sending \$3,00 for a FULL YEAR'S

SUBSCRIPTION are entitled to one of the above Premium Engravings. COLBY & RICH,

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, coraer of Province street and Mentsonery Place, every TUESDAY and FRIDAY AFTERNOON. The trail 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 ejress until the conclusion of the scance, except in case of absolute necessity. The public are cordinly 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 carrily shere in an undeveloped state, eventually progress to a ligher condition, Wo ask the reader to receive no doet into 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 morre.

her rea on. All express as much of trath as they bereelve-no more.

Bi It is our carnest desire that those who may recognize the messaces of their spirit-friends will verify them by in-forming us of the fact for publication.

Bi As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleas-arre to place upon the altar of Spirituality their floral offer-ings.

[Miss Shelhamer wishes it distinctly understood that she glyes no private sittings at any time; neither does she re-ceive visitors on Thesdats, Wednesdays or Fridays.]

Bi-Letters appertaining to this department, in order to ensure prompt attention, should in every instance be ad-dressed to Colby & Rich. or to

LEWIS B. WILSON, Chairman,

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

Séance Jan. 4th, 1881.

Invocation.

Thyocation.

Oh, thou Divine Intelligence! permeating all life with thy inelfable splendor, vitalizing all beings with the grandeur of thy thought and the quickening power of thy infinitude, we approach thee at this hour, to bear upon our souls the burden of our love and gratitude, which we would lay before thee as an effecting of eternal praise. May it arise before thee acceptable in thy sight as the incense of the flowers as the songs of gladness from the rippling brooks and the rustling leaves; tise upward even as the anthens of the stars ascend to thee, oh, our Father God! And we would ask of thee once again thy blessing and thy divine in thence, that they may fall upon our hearts in showers of love and tenderness, refreshing us anew, and strengthening us for the battles and turnolls of existence, drawing us upward, ever nearer to thee and thine angel hosts. We ask that thou will send downward, this hour, thy angel ones, who ever delight to perform thy will and do thy bidding; that they may give forth messages of love and cheer to bless the hearts of mortals who mourn in sadness. Oh, our Father! may every heart eneased in human flesh be led to realize and know that their dear ascended friends still return from the other shore to guard and bless them; that those discinitudied souls who have passed on beyond the river of time and mortality understand and appreciate all the motives of their dear ones on earth; that they can watch over and sustain the mourning heart. And oh, our Father! may every human belig teel and heliove that their every action is witnessed by those dear ones gone before. May their lives be spent in good and holy purposes and actions, that those blessed ones on high may have no cause to mourn over the course of their dear ones yet in the mortal form. Amen.

Questions and Answers.

Controlling Spirit - Hereafter at these seances we propose to consider and to teply to a few questions which we may deem suitablesuch as are handed in by parties in the audience or forwarded by friends at a distance. Today, Mr. Chairman, we are ready to consider whatever you have to present.

Ques,-By John V. Dunbar, Valley Mills, W. Va.] Is not the Great First Cause the producer of all causes? And do not causes produce circumstances over which man has no con-

Ans,-As the greater always enfolds the lesser, so do we believe that the Great First Cause must ever produce and originate all other causes. The first is always the parent and progenitor of the last and of all intermediates in any chain of sequences. We believe that 'causes," as your correspondent puts it, produce circumstances and occurrences over which man has no control. For instance, the earthquake-shock, the volcanic eruption, the storm of thunder and lightning, are all produced by natural causes, which man can neither direct nor control; so it is in the physical existence of every human being: circumstances over which man has no control may sway his actions and direct his course in his upward journey of

Q.—Can man act without a motive?

-We cannot conceive how any intelligent, rational human being can act without a motive, however hidden that motive may be, unless intion, a man may act and speak without volition and motive of his own, not otherwise. Such actions and speech are guided and directed by the superior mental force at the time in control of the organism or mind.

Q.-Is a man accountable for what he may do, acting from motives over which he has no con-

A .- It is true that circumstances over which man has no control sway his actions to a large extent, for man everywhere is the creature of circumstances; but we must remember that the spirit, whose conscientiousness and mora perceptions are developed to a large extent holds himself accountable for all his past life, whatever its conditions may have been. The judgment day comes to no spirit until it is fully roused to its true condition and the general status of all its moral and spiritual faculties. It may come to some spirits immediately upon their entrance to the higher life; unto others, not till years have passed away and they become awakened to their true surroundings. A spirit, looking over his past life with a conscientious desire to judge according to the motives which have swayed him, will at all times judge wisely and well. It may be that he has been over which he had no control forced him to in injury to a fellow being. While he deplores strives to counteract the effect of his deeds by yet that keen remorse which always follows the fiance of that great law of love which worketh no ill to its neighbor, will not strike upon him

as it would had he willfully wronged his fellow. Q.—Is the identity of a person in the spiritworld known by his body, as here?

A .- When passing out from the material form, every spirit finds itself possessed of a body similar in construction, and to all intents and purposes as tangible, real and natural as the body he had previously inhabited. Years may pass away, and in growth and development the spirit may become refined and cultivated, throwing off many of the crudities and deformities which clung to it while in the mortal form, yet there will still remain a resemblance to the outer form which it once possessed, no matter how refined and indeed transparent the spiritual body may become. When we remember that the outward form is but the mold of the spirit, we cannot fail to realize that the spiritual body must bear a resemblance to its material casket, a resemblance which will identify it to its friends in the future. There are likewise possibilities of soul-communion undreamed of by mortals. yet which identify the spirit to its friends more palpably and tangibly than any outward form or semblance of feature or expression could pos-

Q.—Did man always have an identity? If so, did it consist of a spirit-body before he took on the earthly form?

atom up to, man, possesses a form of its own, which in part constitutes its identity. This is equally true of the sand-grain, the pebble, the that every spirit possesses an individualized form which it may inhabit for wons of ages before its entrance into mortal life. As an individualized human being it may exist outside of matter previous to its birth in the mortal; but this is not a state of existence to be desired; it is a negative condition; it misses that positive principle of life which delights in action; consequently spirits whoshave never inhabited a mortal form are anxiously awaiting the time when they shall be born upon the earth and experience contact with matter. Those spirits unfitted to enter the spheres of spirit-life where spirits abide who have passed through the mortal life, just as the infant is unfitted to associate with, appreciate and enjoy the companionship of students and philosophers in their particular schools of learning. This question is one that cannot be illustrated in the brief time allotted to us. It opens out many another query; and one which presents itself to us is this: How is it that the spirit of an infant, which passes away from mortality ere it has gained any experience, grows and progresses in the spirit-world, and becomes associated with the grandest minds that have ever existed? Likewise how is it that little beings, blighted in embryo, are said to be eared for and to progress in the spiritual spheres? We reply: At the moment when the procreative forces of parental life blend together and conception occurs, a spirit who proposes an experience through the form which it is reasonable to suppose will in due time be born into the mortal, is attracted to the female element and associated with that being until the time for the course of nature to perform its work has elapsed. Should the infant form become blighted in embryo, and the spirit is prevented from taking possession of it through the process of a mortal birth, it (the spirit) is taken and cared for by guardian spirits. It does not miss its earthly experience; it is brought back daily into association either with her who should have been its mother on earth or to others who can sympathize and assimilate with it, and from whom it can gain an experience of mortal life which is for its spiritual unfoldment. There are many mother souls in the flesh who have never possessed a child of their own who are onstantly yearning for the companionship of little children whom they may care for and tenderly cherish. These mother-souls are not alone: spirits are constantly thronging back unto such to receive from them tenderness and care, instruction and experience which will develop and unfold their child-like natures, give them a knowledge of material things, and fit them for the companionship of angels in the spiritual spheres.

James Mollitt.

|To the Chairman: | I rejoice, my friend, that can come here to-day and send out my greeting to my friends. I can say, truly and honestly, I bless God for the truths of Spiritualism, and for the opportunities presented to me to return to earthly scenes and associations, and come into contact with my friends and relatives; but this is not all: I would avail myself of these opportunities of returning and speaking, to give light and instruction to those who are in darkness and ignorance concerning immortality. I wish my friends to know that I am working, that I am active, that I return frequently to bless them. Spiritualism came to me as a grand and glorious light. It seemed, at times, that it would almost dazzle my vision. I know certain friends of mine feared I would be carried away, as it were, with it; but no, indeed: it streamed upon my pathway and led me home to the spiritual world, and to day I bless God that I received the light of truth ere I departed from the fluenced by some will more potential than his body. I would like to send my love and greetown. While in the mesmeric or trance condi- ing to my family, to say all is well with me. I shall do all I can to guide them and to give them a knowledge of these things, which I sought when in the form. And to my friends, with whom I was associated, I would say: God bless you all; you are traveling the right road; you are dispensing light and knowledge, freely and without stint to those who are in darkness; for this you will receive your crown of rejoicing when you enter the immortal world; not any material crown of gold, but a crown which comes from the consciousness of knowing you have done what you could. I shall return frequently to announce myself; not from this place, but in private, where my friends may know I am with them still, one in-purpose, one in action. I am from New Philadelphia, Ohio. James Moffitt. Years have passed since my departure to the spirit world, but each one brings o me only joy and blessing.

Mary Goodwin.

I have felt badly for a long time. I have been in the spirit-world, I think, many years. For a long time I sought for my Saviour and I prayed to see the face of my Father; but I was not gratified, and I became restless and dissatisfied: I could not grasp the reality of my surplaced in conditions whereby circumstances | roundings, for I felt that I had been deprived of my rightful inheritance, a home in heavencommit an act or do some deed which resulted | a place beside my Father. But I have recently become awakened to my surroundings, and I this occurrence deeply within his soul, and find that I am better situated than I would have been had I received my desires. I am surdoing some good to that other or to some being, rounded by friends who are tender and kind, who seek to bless me in every way, and I am violation of any moral principle or of willful de- | told that we can serve our Father just as well, and perhaps better, in the condition we are now in, than we could were we angels "singing around the throne." I do not understand it yet thoroughly, but I am anxious to learn. I am anxious to have my earthly friends realize my condition. I shall be glad to meet them and give them instruction concerning the spiritual life, for I want them to be prepared to find a home as natural and palpable as that they now possess. I want them to feel that they are going to their friends, but they will not be idle. They must not be inactive; they must work constantly, if not for their own good, then for the good of others.

I have sought to return, but without avail until, a short time since, I was brought into fest. I promised to come here to send out my thoughts and my love to my friend, who is far away but who will see this message. Please to say I shall watch earnestly and well for his coming to the spirit-world, and I shall be the first to give happy greeting and welcome. Mary Goodwin.

Isaac D. Smith.

[To the Chairman:] To tell you the truth, of some good object? sir, I'm in a hurry to get back. It is only a few thirty-six years old. I wish my friends to know

A.-Everything in life, from the infinitesimal | but it seems to me only to begin another journey-one of aspiration and experience such as I never realized when in the body; but 1 felt | endanger their success. Many of the processes that, before attempting anything new, it would of nature, which when their ultimate results plant, the animal and the man. We are taught | do me good to return and send out my love to | my friends, and assure them I am well and safely cared for ; not but what I may be able to care for myself, but as we are all dependent, more or less, upon each other, I am glad to say I am surrounded by beings who can sympathize with me, and whom I can assimilate with. I hope to be able at some future time to return again and give my friends a knowledge of what has come to me. At present I am not qualified to speak concerning the new life, save to say it is a good one, so far as my observation goes. I have met some old friends who desire to be rewho have never inhabited the mortal form are membered, and to have me assure those who remain that they are watching and waiting, for they are ere long to welcome certain ones to the spirit-world. I am from Hartford, Conn. Isaac D. Smith.

S. P. Lake. If memory serves me right, it is somewhat more than one year since I passed suddenly from my material body. I left a family of dear ones whom I desire to reach, to send them my love and to assure them I have watched over their welfare, have assisted and guided them ever since my departure. I am satisfied that all is for the best, and that the time is speedily coming when I shall once more be reünited with those so near to me. I have an occupation in the spirit-world, but it is not at any station. I am now associated with those who passed on before me, in a work that I feel will be for the am studying, I am becoming versed in the laws of life, and hope to be able to transmit to others that instruction which shall guide them in the best course to pursue. I would like all my friends to know that I have returned; that I am alive and active; that I desire to meet them in council, privately and alone, that I may give to them certain things which I feel they wish to know, and which none other can impart. I was a ticket-agent when in the body. I passed away very suddenly, as I said, and there were a few things I would have liked to settle but did not. which, even now, are affecting me in my spirithome and call me back. From Newburyport. S. P. Lake.

Mrs. Bethiah B. Collyer.

I died in the beautiful month of June. It will soon be two years since I was called from the body, but I have been striving to reach my friends in a tangible form, so that they could realize my presence beside them. I have sought ho to manifest myself materially, but without suc-I am in hopes that the time will come when I may stand by the side of my dear ones, and they will realize my presence, and know that I witness their lives, and am in sympathy with them. I was fifty-four years old. Death came to me at first not as a pleasant messenger, but when I realized all that it conveyed to my spirit, I welcomed it as a friend that could bear me across the waters of tribulation into a beautiful home of peace and light. When I found myself surrounded by those darlings who had passed away from me. I felt that I had indeed found an immortal home, and had reached the heavens prepared for me; and now I say to my friends who yet remain, oh, if it be possible, open the doors that we may return and transmit our messages of love and peace to you; that we may influence your lives for a good and noble purpose; that we may guide you more directly o'er the upward path which leads to that eternal home where only love and peace abide. Oh, if it be possible, give unto us opportunities that we may speak to you by words which cannot be mistaken, in tones that you will recognize, and identify ourselves in such ways that you will be led to rejoice in a knowledge that there is no death, but that your friends can return from beyond the grave, and speak to you, commune with you, even more perceptibly that they could when in the mortal form. Speech untrammeled is given to the progressed spirit, and although many limitations belong to it when on earth, although crammed and confined by earthly conditions, yet when its desire is strong to rise above them, to trample them under foot, power and opportunities are given whereby it may unfold and progress, and become a teacher of light to its friends who are yet in the flesh. I desire my words to go to Marblehead, that they may reach friends of mine whom I left in the form. I am Mrs. Bethiah B. Collyer.

Séance Jan. 7th, 1881.

Questions and Answers. QUES .- [By II. B.] In lifting heavy articles, do spirits overcome the law of gravitation by a

law superior to it and unknown to us? And, if so, will man on earth become acquainted with that superior law and apply its principle to aerial navigation? Ans.-We may understand how the law of

gravitation is overcome for a brief space by man, in applying lifting power to a mechanical apparatus which will raise a huge boulder and suspend it in mid air. In precisely the same the body; it may be a year, but months seem way and by the same power heavy articles are lifted and suspended under spirit direction. You may not see the machinery at work, nor the force exerted; neither can you perceive the power of atmospheric pressure which is constantly crowding in upon your external bodies and exerting an influence upon them. Undoubtedly the time is approaching when man will navigate the air as readily as he to-day plows the main. Scientific research and study, human art and ingenuity are constantly at work, seeking to gain a knowledge of laws and principles in order to control them and adapt them to the uses and purposes of man.

Q.-Can any one except a clairvoyant determine whether a person is subject to contagious

A .- Most persons are, at times, subject to contagious diseases. The system is liable to be thrown into that negative, passive condition, whereby it becomes absorbent to the elements, whether of disease or health, with which it comes in contact. There are exceptions to every rule, and we may find in each community a few contact with a medium and allowed to mani- | individuals who are impervious to the attacks of contagious disease. These persons possess positive natures, and are unsusceptible to any influence outside of themselves. None but a clairvoyant or a medium, under perfect spiritcontrol, will be likely to determine the precise moment when a human system is in the most danger of attack from contagious disease.

> Q.-Is not secreey right and just? and is it not absolutely requisite for the accomplishment

A.—Secretiveness is a quality inherent in

plished, in secrecy and silence, when exposure to public criticism and comment would appear we pronounce good, are carried on in silence and secrecy. The secret, carnest prayer, offered up in the privacy of the closet, may reach angelic intelligences, and receive a response from them, when the loud-toned exhortation would fall unheeded to the ground. Acts of benevolence, when performed in secrecy, without the eye of your fellow-man upon you, will bring not only a spiritual good to yourself, but also a spiritual as well as material benefit to the recipient, when perhaps the act of generosity bestowed in public would not be of so much benefit, pleasure and blessing, either to the bestower or the receiver.

Samuel F. Monroe.

It is not many weeks since I was pronounced dead by earthly physicians and friends, and my mortal body laid away beneath the mould; yet I find myself possessed of a conscious, active existence, and taking a deep interest in my family and friends. Having learned that it was possible for spirits to return to materiality and express themselves. I have sought to return to my family and my friends, to express to them my remembrance, affection and interest in all that concerns them. I would say to my associates and fellow-workers, I thank you from the bottom of my heart for all your kinds words and friendly expressions, and, more than all, for that material aid which you rendered to my family in the hour of affliction and need. I call upon one friend, George W. Jones, to take my message and carry it to my wife, that she may realize and know that I am not dead, but that I can come to her, and assist her in the hour of trouble; that I can bring my affection to console her in times of grief and sadness; that I take an interest in her and our little ones, which shall never fade away. I will guide and guard them to the best of my ability, for I am assured by angel teachers that it is my province and my work to surround them with an influence for good, and a tender protection. which, though

what they were thinking-I felt indeed glad, because then I knew I should not be separated from them. I have often brought beautiful flow. ers to twine around the old home, thinking that perhaps in some such way I might be received and recognized. Flowers, we believe, are the emblems of purity, and of all that is sweet and lovable in nature. Flowers bring strength to the weary and consolation to the sad, for they teach lessons which, if we will only listen, will guide us to all that is pure and beautiful and good; they lift their heads above the darkness and gloom; they do not become blighted, although the shower falls upon them, but blossom on in sweetness, unmindful of scorn and neglect. So I bring flowers to my friends, that they may receive them as an expression of my being and my affection. I trust that they will be thankful and glad to realize that I have returned to give them the knowledge that I am not dead nor sleeping. I am not far away from them, and I am conscious of their existence and of their daily lives. I am from Beverly, Mass. Martha A. Dodge.

Joseph Hill. I feel to return here and speak. After a lapse of some time I would now manifest myself as a living, breathing being. It was thought that I passed away somewhat suddenly from the earthly body, but I can now see that I was gradually dying, and that my spirit was becoming prepared for its higher home. I lived in Lowell; wasknown there pretty extensively. I worked for many years in the Print Works, and I would like to have my old friends, neighbors and associates know that I have come here to speak to them and to tell them of this world which lies beyond the mortal. Since my departure I have been studying in the new life. I am not now interested so much in material affairs as I was, although, of course, all that concerns my friends must be of interest to me, but I have left the old life entirely behind me. I am interested a good deal in mechanics-in the application of the principles, of the laws of mechanics. I am seeking to understand them, in



ALPHA SYSTEMS

some old people, and I thought it would be just jolly fun to come too. I want to send my love home and say I am alive. I am working like a little trooper, and "I feel just as happy as a big sunflower." That's what, you know, they used to sing, don't you? Perhaps you don't know, but I do. That's just the way I feel. My name is Clarence Henry Cordon, and my father's name is Martin Gordon. I used to go round and see him, down amongst the machines, after I went off, and I thought, oh, dear! if I could only give him a poke, so he'd know I was here. That was down on Marginal street, East Boston. I guess, if I get a chance, I can come right straight back home, and tell them lots of things, don't you? I don't feel a bit afraid; there's nothing to be afraid of; it is better than going to school. Can't talk in school, you know. and you've got to sit pretty straight. Now I've got so I can talk, I think I'd ought to have a chance to come again, do n't you? I've got a heap to say. We have n't got any snow up our way. I can come back here and have some fun whenever I've a mind to.

Clara L. Lehman.

I have been to several places of this kind, seeking to manifest my presence and send a message to my friends. I attended a circle in Philadelphia, thinking that perhaps I should succeed and be able to reach my home, because it was so near; but still I was disappointed, and kind beings who were present directed me to this place, saying that I should be able to control and manifest if I only persevered. I do not feel that it is a great while since I passed from to fly around so rapidly I take no account of time: events stand out in my memory, distinct and clear, but days and hours have no meaning for me in the spirit-world.

I would have my friends realize that I am happy and well; that I return to my family to bring strength if I can, and to be of assistance. It seems to me if it can be realized that I can come, I shall gain more power and be able to act more thoroughly in behalf of my loved ones. This is what brings me back-hoping I shall be called to come privately, personally, in order to give those thoughts which seem to be important to me, and which I know my friends should have. My husband is George H. Lehman. 1 am Clara L. Lehman, from Philadelphia. I was thirty-seven years old when I passed away.

Martha A. Dodge.

I feel that I would like to come, too, that those who knew me when I was here in the form may realize that I still can come to them. I have been home many times, seeking to make myself known. I have moved things round, but I did n't get any response that I was recognized; and so I have tried day after day to be able to manifest myself that my friends might realize that I was indeed with them as tangibly as when in the form. I was only fifteen years old when I passed away to the Summer-Land. I did not care to go. I desired to live here, because it seemed there was so much before me, and I did not know where I was going! But when I found myself surrounded by good people who kindly cared for me—when I received so much love and tenderness—I felt that I had found a sweeter weeks since I passed out from the body. I am man, which may be called both right and essen- home than any I had known on earth. And tial, provided it be not unduly developed. Many | when I realized I could return to my friends that I have arrived safely at my journey's end, objects may be attained, and much work accom- and know of their lives—what they were doing,

in your commis may be advanced. If we allow this to be done, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages should take precedence. If, at any time, a spirit controlling at this place feels that it is important for his message to be advanced, we shall be pleased to give permission; or, if the tant which is needed to be seen before the regular time, we are also willing such messages should be advanced; not otherwise.

MESSAGES TO BE PUBLISHED.

Jan, 7,—Charlotte Engle; Winnie Jacobs, Jan, 11,—Juliette Manley; Myra S, Mason: Joseph Charke; Henry Thornton; Sarah A, Waters; Mrs, Matida J, Padel-ford; William Morgan; Wasso, Jan, 14,—Henry Adams; Havinia F, Gibberson; Cyrns Morton; B, Kent; Lucilla Warner; Edmund Dole; Mary J, Ellis.

Morion; B. Kent; Lucilla Warner; Edmund Pole; Mary J. Ellis.
J. El

G. Summer: Albert Mason: Mrs. Salbe Goodwin; James Brewer: Hiram Barton; Lallan M. Smilb.

Edo, 11.—Ella Moore; Mrs. Louisa Reed; George W. Jones; Mrs. Susan W. Stauwood; William R. Lavender; Nathaniel Davidson; Mrs. Glorvina A. Currier.

Feb. 14.—Amos Tuck; Mrs. Emma W. Jack; A. J. Lothrop; Lymau Sirong; Susie Fisher; Hattle A. Davis; R. A. Bullock; Benule Gray.

Feb. 18.—William 'Alkens; Mrs. Mary W. Bartiett; Joseph Hadley; Isabel Hullng; Estella Page; Ira Holt; Cella A. Thaver.

seph Hadley; Isabel Huling; Estella Page; Ira Holt; Cella A. Thayer.
Feb. 25.—Thomas Smallwood; Ellza B. Safford; Charles F. Stetson; Leinucl Thompson; Eunice S. Somers; Henry Moredith; Ula M. Shedd; Sophla Havens.
March I.—George P. Morris; Maria Mitchell; Walter Evans; George Moore; Hannah N. Thresher; Otls Buckman; Chauncoy Paul.
March 4.—Thomas Greene Mitchell; Alice Wilder; William A. Italnes; Jennie D. Reed; George A. Riley; Lydia Langlands; Dove-Eye.
March 8.—Savah F. Sanborn; John S. Thomas; John Redfern; Ella Snow; Dolly Hartman; Mical Tubbs; Gertie Hazurd.
March 11.—John Plerpont; Ellza W. Lowe; John N. Maddern; Nathan Fietcher; Charity Akers; George N. Rice; Dr. Thomas W. Flatley.

Special Spirit-Message

To Thomas R. Hazard from his Angel Sister. My Dear Brother Thomas-This is my first at-My Dear Brother Thomas—This is my first attempt at controlling this medium, but I feel that I must make my presence known to you. Many times have I approached you in spirit in company with my dear sister Fanny, and I have felt how truly blest you were in having the presence of your loved angels ever around you. I have noticed your goodness to others, your kindness to the unfortunate and the oppressed, and your efforts to spread the light of truth before the eyes of an ignorant multitude. Dear brother (I love to call you by this fraternal name), every word you speak for the truth, every thought expressed in language that tends to interest and enlighten others, every sentence interest and enlighten others, every sentence penned in behalf of justice or for the sake of the poor, maligned, down-trodden of earth, is noticed and recorded in the angel-world, and such goodly endeavors for the welfare of humanity are gathered up by angel loved ones, and placed like pearls of glory in the home of the

I feel to express myself thus to-day. I knew what sorrowful and painful experiences of mortal life meant to the spirit; but to-day, from my home on high, I would say, not one experience would I have missed, not one sorrow would I have had less. They were for the unfoldment of my interior being and the welfare of my soul. I wish to bring you my love and the love and blessing of all the dear ones who are with me. Your affectionate sister,

Brute force is not longer the be-all and end-all of government. Cannon may still be called "the last ar-gument of kings." but there is to-day such a thing as an international conscience that speaks the far louder

Advertisements.

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#30 Sample copies to any address free. Ga Address J. M. ROBERTS, Editor, 713 Sanson street, Philadelphia, Penns. Feb. 12.

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A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE, 157 WEST NEWTON STREET, Hours from
10 A. M. to 4 P. M. Will visit patients. 11w*-Jan. 1. Lizzie Davenport Blandy WILL give a séance on each Thursday evening at 3 Indiana Place, Boston (where tickets may be obtained). Gentlemen \$1,00; Ladles 50 cents. Jan. 8.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2,00.

CELIA M. NICKERSON,

TRANCE and Writing Medium, 1618 Washington street, Boston, Hours 9 to 4, Will lecture and attend funerals, Jan. 29.—26w* MRS. CLARA A. FIELD.

BUSINESS and Medical Chairvoyant. Psychometric Readings by letter, \$2,00; age and sex. 19 Essex street. Dr. Charles T. Buffum. FIRANCE, Medical and Business Medium, 1466 Wash street, Boston. Hours 9 to 5. 13w - Jan. 29.

> ANNIE A. DODD. ETIC PHYSICIAN, TEST MEDIUM, No. 94 (ontstreet, Room 7, Boston, 1w*-March 19,

ie Nickerson-White. E and MEDICAL MEDIUM, 148 West Newton Boston, Hours 9 to 2. Feb. 14.

Augustia Dwinels, OYANT, also Trance and Prophetic Medium. to. 23 Winter street, Boston. 2w*-March 19. (AYWARD, Magnetic Physician, 11 ht street, Boston, Office hours 6 to 4. Other visit patients. Two packages of his powerful tettzed Paper sent on receipt of \$1,00. Jun. 1. ENNIE CROSSE, Test, Clairvoyant, 188 and Healing Medium. Six questions by mail stump. Wholelife-reading, \$1,00 and 2 stumps. treet, Boston.

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All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 conts per sheet, 12 sheets \$1,00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1,00. Address, JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa. (Communications by mail, \$1,00 and 3 cet, stamps.)

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

PHILADELPHIA, PENNA., Feb. 10, 33.

TO THE PUBLIC.

I have received lately many letters from persons from all parts of the country, asking the question, What diseases will magnetized paper cure? I am obliged to say to all that I do not know. I cannot say with certainty it will cure any disease or relieve any pain whatever. All I know of magnetized paper is, that my guides forced me against my wishes to obtain paper; put it in my cabled, and then controlled me in an unconscious condition, and manipulated the paper with my hands. Since the first of February, M. S. 32, I have sont out over 19,000 sheets of that paper, and I can tell my patrons what it has done, but further than that I cannot say. Hundreds of voluntary testimonials have been sent to me, certifying to most remarkable cures; notable among them are, Catarrh, Sore Tipoat, Cancers, Golters, Eryshpelas, Neuraigia, Sore Eyes, Astama, Heart Disease, Sciatic Rhemmatism, Pulms in Stomach, Paralysis, Nervousness, Dyspepsia, Infammation of the Laugs, Epileptic Fits, Bleeding Piles, Enlargement of the Liver, Ulcerated Toes, Sore Face and Mouth, Sick and Nervous Headaches, Deafness, and Dizzluess of the Head. To this list of absolute cures, I may add that it has relieved rationts of Pains in the Side, Breast, and Back, Lame Knees and Shoulders, Stiffness in Knee Joints, Sprains and Swollen Ankles; averted Fevers, and removed I lip difficulty, restored the Voice, removed Wens, produced Sleep, restored the Eyesight, broken up sovere Colds and relieved Hoarseness, and afforded instant relief from Pain. It has developed mediums for Healing, Speaking and Physical Manifestations, and afforded instant relief from Pain. It has developed mediums for Healing, Speaking and Physical Manifestations, and assisted Healing Mediums in their work of healing the sick. All of the above statements I am prepared to prove by furnishing the name and address of the proven certain of my assertions. As I wrote in the commencement of this article, I now repeat, that I am not prepared to sa cannot be done again?

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"LIFE'S MORNING AND EVENING.

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX. A river, symbolizing the life of man, winds through a landscape of hill and plain, hearing on its current the time-worth bark of an aged Pilgrim. An Angel accompanies the beat, one hand resting on the helm, while with the other, he petul toward the one sea—an emblem of eternity—reminding "bifo's Morning" to five good and purelies, so, "That when their barks shall fortat eventhe, "they may be like "bifo's Evening," to five good and purelies, so, "That when their barks shall fortat eventhe, "they may be like "bifo's Evening," fitted for the "crown of information worth." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his band a cown of held. A fitte flower-wreathed sayand of rops ross and buds which in their descent assume the form of the bets and words that whisper to the youthful pligrims on the shore, "Be kind," Near the water's edge, unloging with the samili acas, it flower lotters we read, "God's love," Just beyond sits a humble waff, her face radiant with imposence and leve, as she lifts the first letter of "Charity,"—"Faith "and "Hope." being already garnered in the basket by her side, Overtho rising ground we read, "Lives of Great Men," Further on to the left, "So live" admonstrate action with hood, and is the voyager's bright uttering of faith. Tailing in the water from the side of the lear is they on for the leaventy messengers. "Gently we il waft him o'ver," The boy, playing with his toy boat, and his sister a anchar, near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RECENT AND THE HEAD HAS SECTION.

HE ORPHANS' RESCHE."

Engraved on Stool by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN, This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a hoat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and hoated out from shore. Orickly the current carried it beyond all carthly help. Through the foaming rapids, and by precipitous rocks, dished the bark with its precious charge. As it neared the brink of the learful cataract the children were stricken with terror, and thought that death was inevitable. Studdenly theorems a wondrous change in the little girl, Fright gave way to composure and resignation, as, with a determined and resistless impulse that drilled through her whole being, she grasped the rope that lay by hersels when the the stringles the best turned. tion, as, with a determined and resistest impulse that thrilled through her whole being. She grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair feli toward his herole sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 29 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PROCE IS \$2.00.

"HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

DESIGNED AND PAINTED BY JOSEPH JOHN. "The curfew tolls the knell of parting day," * * from the charch tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the immble cottage in the distance, "The plowman homeword plots his weary way," and the tired horses look cagerly toward their home and its rest. A boy and his dog are eagerly henting in the mellow carth. The little girl imparts life and heauty to the plettue. In one hand she holds wild towers, in the other grass for "my colt;" Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetfeat heart of the world.

"Homeward" is not a Steel Engraving, but Stein---Copied in Black and Two Tints in a high style of that art, by that eminent Gorman Artist, THEOBORE H.

LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

THE RETAIL PRICE IS \$2,00.

The Companion-Plece to." Homeward," (or "The Curfew.") Copied from the well-known and justly celebrated Painting designed by JOSEPH JOHN. The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. A man is unloading hay in the barn. Horser released from harness are being carred for by the proprietor. Grandpa holds a boy barly, who foundly caresses "Old White," the favorite horse, that is drinking at the trough. The milkmaid stands by her best cow. Among the feathered tribe a little girl is in slight warfare with a mother hen, but carefully watched by the fathful dog. Ozen driven by a lad are appreaching with a load of hay. A youngster on the fodder-shed is preventing his cat from preying upon the doves. Cattle, sheep, lambs and coll, together with ducks, geess, doves and other birds, are artistically grouped and scattered throughout the picture. The mellow light of the setting sun richly illuminates this eloquent Art Poem of thrifty and contented American farm-life.

Stein---Copied in Black and Two Tints, in a high grade of that Art. The very artistic tinting has produced the most perfect and pleasing sunset effects. Size, 22x28.

THE DAWNING LIGHT."

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS. In 1872 Professor John, the distinguished inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Sufritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his south full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art 1 To give the picture its deepest significance and interest, the ideal with the real was united, embedying spirits—sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of fliny texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "Immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and oaken bucket. A little farther to the left is the gate through which a path leads to the louse; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toil. Wille above and beyond the shep, resting against the side of the bill, site mansion of A. W. Hyde, from whom Mr. For rented this house, in the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and botween that and the house stands the fair and fruitful orchard.

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A Weekly Paper devoted to Universal Liberty and Scientific Spiritualism.

PUBLISHED in St. Louis, Mo., by Mrs. Annie T. Anderson.
Terms of subscription, \$2.50 per annum, in advance. Single copies, 5 cents. Clubs of five or more, per year, \$2.00.
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WESTERN LIGHT,

Message Department.

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Are held at the BANNER OF LIGHT OFFICE, corage of Province strict and Montgomery Place, every Tuksday and Friday Afternoon. The itall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be alsed, allowing no gress until the conclusion of the scame, even in case of absolute necessity. The public arr condulty invited.

The Messures published under the above heading indicate that spirits carry with them there racteristics of their carth-life to that beyond whether to good or will—consequently those who pass from the cartily shere in an undeveloped state, eventually progress to a higher condition, We ask the reader to needed in doctrine put forth by spirits in these columns that does not comport with his oil no rea on. All express as much of truth as they perceive—

to monore.

ings. (Miss Shothamer wishes it distinctly understood that she (Miss Shodhamer wisnes it distinctly understood that she gives no private stillings at any time; neither does she re-ceive visitors on Tuesdays. Wednesdays or Fridays.) #35 Loters appertaining to this department, in order to ensure prompt attention, should in every instance be ad-dressed to Cobby & Rich, or to LEWIS B. WILSON, Chairman.

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

Séance Jan. 4th, 1881. Invocation.

Oh, thou Divine Intelligence! permeating all life with thy ineffable splendor, vitalizing all beings with the grandeur of thy thought and the quickening power of thy infinitude, we approach thee at this hour, to bear upon our souls the burden of our love and gratitude, which we would lay before thee as an offering of eternal praise. May it arise before thee acceptable in thy sight as the incense of the flowers, as the songs of gladness from the ripiling brooks and the rustling leaves; rise ipward even as the authens of the stars ascend to thee, oh, our Father God! And we would ask of thee once again thy blessing and thy divine in thence, that they may fall upon our hearts in showers of love and tenderness, refreshing us anew, and strengthening us for the batthes and turnolls of existence, drawing us upward, ever nearer to thee and thine over ann renoerness, retresting its anew, and strengthening us for the battles and furnoits of existence, drawing us upward, ever neater to thee and thine angel hosts. We ask that thou will send downward, this hour, thy angel ones, who ever delight to perform thy will and do thy bidding; that they may give forth messages of love and cheer to bless the legits of mortals who mourn in sadness. Oh, our Father! may every heart eneased in human flesh be led to realize and know that their dear ascended friends still return from the other shore to guard and bless them; that those disembodied souls who have passed on beyond the river of time and mortality understand and appreciate all the motives of their dear ones on earth; that they can watch over and sustain the mourning heart. And oh, our Father! may every human being feel and believe that their every action is witnessed by those dear ones gone before. May their lives be spent in good and holy purposes and actions, that those blessed ones on high may have no cause to mourn, over the course of their dear ones yet in the mortal form. Amen.

Questions and Auswers.

CONTROLLING SPIRIT, - Hereafter at these seances we propose to consider and to reply to a few questions which we may deem suitablesuch as are handed in by parties in the audience or forwarded by friends at a distance. Today. Mr. Chairman, we are ready to consider whatever you have to present.

Ques.-[By John V. Dunbar, Valley Mills, W. Va. Is not the Great First Cause the producer of all causes? And do not causes produce circumstances over which man has no control?

Ans. - As the greater always enfolds the lesser, so do we believe that the Great First Cause must ever produce and originate all other eauses. The first is always the parent and progenitor of the last and of all intermediates in any chain of sequences. We believe that "causes," as your correspondent puts it, produce circumstances and occurrences over which man has no control. For instance, the earthquake-shock, the volcanic eruption, the storm of thunder and lightning, are all produced by natural causes, which man can neither direct nor control; so it is in the physical existence of every human being: circumstances over which man has no control may sway his actions and direct his course in his upward journey of

Q.—Can man act without a motive?

-We cannot conceive how any intelligent, however hidden that motive may be, unless intion, a man may act and speak without volition and motive of his own, not otherwise. Such actions and speech are guided and directed by the superior mental force at the time in control of the organism or mind.

Q.-Is a man accountable for what he may do, acting from motives over which he has no con-

A.—It is true that circumstances over which man has no control sway his actions to a large extent, for man everywhere is the creature of circumstances; but we must remember that the spirit, whose conscientiousness and moral perceptions are developed to a large extent. holds himself accountable for all his past life. whatever its conditions may have been. The judgment day comes to no spirit until it is fully roused to its true condition and the general status of all its moral and spiritual faculties. It may come to some spirits immediately upon their entrance to the higher life; unto others, not till years have passed away and they become awakened to their true surroundings. A spirit, looking over his past life with a conscientions desire to judge according to the motives which have swayed him, will at all times judge wisely and well. It may be that he has been placed in conditions whereby circumstances over which he had no control forced him to commit an act or do some deed which resulted in injury to a fellow being. While he deplores this occurrence deeply within his soul, and strives to counteract the effect of his deeds by doing some good to that other or to some being, yet that keen remorse which always follows the violation of any moral principle or of willful defiance of that great law of love which worketh no ill to its neighbor, will not strike upon him as it would had he willfully wronged his fellow.

Q.—Is the identity of a person in the spiritworld known by his body, as here?

A.-When passing out from the material form. every spiritfinds itself possessed of a body similar in construction, and to all intents and purposes as tangible, real and natural as the body he had previously inhabited. Years may pass away, and in growth and development the spirit may become refined and cultivated, throwing off many of the crudities and deformities which clung to it while in the mortal form, yet there will still remain a resemblance to the outer form which it once possessed, no matter how refined and indeed transparent the spiritual body may become. When we remember that the outward form is but the mold of the spirit, we cannot fail to realize that the spiritual body must bear a resemblance to its material casket, a resemblance which will identify it to its friends in the future. There are likewise possibilities of soul-communion undreamed of by mortals. yet which identify the spirit to its friends more palpably and tangibly than any outward form or semblance of feature or expression could pos-

Q.—Did man always have an identity? If so, did it consist of a spirit-body before he took on the earthly form?

A.—Everything in life, from the infinitesimal atom up to man, possesses a form of its own, which in part constitutes its identity. This is equally true of the sand-grain, the pebble, the plant, the animal and the man. We are taught that every spirit possesses an individualized form which it may inhabit for wons of ages before its entrance into mortal life. As an individualized human being it may exist outside of matter previous to its birth in the mortal; but this is not a state of existence to be desired; it is a negative condition; it misses that positive principle of life which delights in action; consequently spirits whoshave never inhabited a mortal form are anxiously awaiting the time when they shall be born upon the earth and experience contact with matter. Those spirits who have never inhabited the mortal form are unfitted to enter the spheres of spirit life where spirits abide who have passed through the mortal life, just as the infant is unfitted to associate with, appreciate and enjoy the companionship of students and philosophers in their particular schools of learning. This question is one that cannot be illustrated in the brief time allotted to us. It opens out many another query; and one which presents itself to us is this: How is it that the spirit of an infant, which passes away from mortality ere it has gained any experience, grows and progresses in the spirit-world, and becomes associated with the grandest minds that have ever existed? Likewise how is it that little beings, blighted in embryo, are said to be eared for and to progress in the spiritual spheres? We reply: At the moment when the procreative forces of parental life blend together and conception occurs, a spirit who proposes an experience through the form which it is reasonable to suppose will in due time be born into the mortal, is attracted to the female element and associated with that being until the time for the course of nature to perform its work has elapsed. Should the infant form become blighted in embryo, and the spirit is prevented from taking possession of it through the process of a mortal birth, it (the spirit) is taken and cared for by guardian spirits. It does not miss its earthly experience; it is brought back daily into association either with her who should have been its mother on earth or to others who can sympathize and assimilate with it, and from whom it can gain an experience of mortal life which is for its spiritual unfoldment. There are many mother-souls in the flesh who have never possessed a child of their own who are constantly yearning for the companionship of little children whom they may care for and tenderly cherish. These mother-souls are not alone; spirits are constantly thronging back unto such to receive from them tenderness and care, instruction and experience which will develop and unfold their child-like natures, give them a knowledge of material things, and fit them for the companionship of angels in the spiritual

James Moflitt.

[To the Chairman: I rejoice, my friend, that can come here to-day and send out my greeting to my friends. I can say, truly and honestly, I bless God for the truths of Spiritualism, and for the opportunities presented to me to return to earthly scenes and associations, and come into contact with my friends and relatives; but this is not all: I would avail myself of these opportunities of returning and speaking, to give ight and instruction to those who are in darkness and ignorance concerning immortality. I wish my friends to know that I am working, that I am active, that I return frequently to bless them. Spiritualism came to me as a grand and glorious light. It seemed, at times, that it would almost dazzle my vision. I know certain friends of mine feared I would be carried away, as it were, with it; but no, indeed: it streamed upon my pathway and led me home to the spirrational human being can act without a motive, itual world, and to day I bless God that I received the light of truth ere I departed from the fluenced by some will more potential than his body. I would like to send my love and greetown. While in the mesmeric or trance condi- ing to my family, to say all is well with me. I shall do all I can to guide them and to give them a knowledge of these things, which I sought when in the form. And to my friends, with whom I was associated, I would say: God bless you all; you are traveling the right road; you are dispensing light and knowledge, freely and without stint to those who are in darkness; for his you will receive your crown of rejoicing when you enter the immortal world; not any material crown of gold, but a crown which comes from the consciousness of knowing you have done what you could. I shall return frequently to announce myself; not from this place, but in private, where my friends may know I am with them still, one in purpose, one in action. I am from New Philadelphia, Ohio. James Moslitt. Years have passed since my departure to the spirit world, but each one brings to me only joy and blessing.

Mary Goodwin.

I have felt badly for a long time. I have been in the spirit-world, I think, many years. For a long time I sought for my Saviour and I prayed to see the face of my Father; but I was not gratified, and I became restless and dissatisfied; I could not grasp the reality of my surroundings, for I felt that I had been deprived of my rightful inheritance, a home in heavena place beside my Father. But I have recently become awakened to my surroundings, and I find that I am better situated than I would have been had I received my desires. I am surrounded by friends who are tender and kind, who seek to bless me in every way, and I am told that we can serve our Father just as well, and perhaps better, in the condition we are now in, than we could were we angels "singing around the throne." I do not understand it yet thoroughly, but I am anxious to learn. I am anxious to have my earthly friends realize my condition. I shall be glad to meet them and give them instruction concerning the spiritual life, for I want them to be prepared to find a home as natural and palpable as that they now possess. I want them to feel that they are going to their friends, but they will not be idle. They must not be inactive; they must work constantly, if not for their own good, then for the good of others.

I have sought to return, but without avail until, a short time since, I was brought into contact with a medium and allowed to manifest. I promised to come here to send out my thoughts and my love to my friend, who is far away but who will see this message. Please to say I shall watch earnestly and well for his coming to the spirit-world, and I shall be the first to give happy greeting and welcome. Mary Goodwin.

Isaac D. Smith.

[To the Chairman:] To tell you the truth, sir, I'm in a hurry to get back. It is only a few weeks since I passed out from the body. I am thirty-six years old. I wish my friends to know

but it seems to me only to begin another journey-one of aspiration and experience such as I never realized when in the body; but 1 felt that, before attempting anything new, it would do me good to return and send out my love to my friends, and assure them I am well and safely cared for; not but what I may be able to care for myself, but as we are all dependent, more or less, upon each other, I am glad to say I am surrounded by beings who can sympathize with me, and whom I can assimilate with. I hope to be able at some future time to return again and give my friends a knowledge of what has come to me. At present I am not qualified to speak concerning the new life, save to say it is a good one, so far as my observation goes. I have met some old friends who desire to be remembered, and to have meassure those who remain that they are watching and waiting, for they are ere long to welcome certain ones to the spirit-world. I am from Hartford, Conn. Isaac D. Smith.

S. P. Lake. If memory serves me right, it is somewhat more than one year since I passed suddenly from my material body. I left a family of dear ones whom I desire to reach, to send them my love and to assure them I have watched over their welfare, have assisted and guided them ever since my departure. I am satisfied that all is for the best, and that the time is speedily coming when I shall once more be reunited with those so near to me. I have an occupation in the spirit-world, but it is not at any station. I am now associated with those who passed on before me, in a work that I feel will be for the benefit of my friends and humanity at large. I am studying, I am becoming versed in the laws of life, and hope to be able to transmit to others that instruction which shall guide them in the best course to pursue. I would like all my friends to know that I have returned; that I am alive and active; that I desire to meet them in council, privately and alone, that I may give to them certain things which I feel they wish to know, and which none other can impart. I was a ticket-agent when in the body. I passed away very suddenly, as I said, and there were a few things I would have liked to settle but did not which, even now, are affecting me in my spirithome and call me back. From Newburyport S. P. Lake.

Mrs. Bethiah B. Collyer.

I died in the beautiful month of June. It will soon be two years since I was called from the body, but I have been striving to reach my friends in a tangible form, so that they could realize my presence beside them. I have sought to manifest myself materially, but without success. I am in hopes that the time will come when I may stand by the side of my dear ones, and they will realize my presence, and know that I witness their lives, and am in sympathy with them. I was fifty-four years old. Death came to me at first not as a pleasant messenger, but when I realized all that it conveyed to my spirit, I welcomed it as a friend that could bear me across the waters of tribulation into a beautiful home of peace and light. When I found myself surrounded by those darlings who had passed away from me, I felt that I had indeed found an immortal home, and had reached the heavens prepared for me; and now I say to my friends who yet remain, oh, if it be possible, open the doors that we may return and transmit our messages of love and peace to you; that we may influence your lives for a good and noble purpose; that we may guide you more directly o'er the upward path which leads to that eternal home where only love and peace abide. Oh, if it be possible, give unto us opportunities that we may speak to you by words which cannot be mistaken, in tones that you will becognize, and identify ourselves in such ways What you will be led to rejoice in a knowledge that there is no death, but that your friends can re is Clarence Henry Gordon, and my father's turn from beyond the grave, and speak to you, hand is Martin Gordon. I used to go round commune with you, even more perceptibly than and see him, down amongst they could when in the mortal form. Speech untrammeled is given to the progressed spirit, and although many limitations belong to it when on earth, although cramped and confined by earthly conditions, yet when its desire is strong to rise above them, to trample them under foot, power and opportunities are given whereby it may unfold and progress, and become a teacher of light to its friends who are yet in the flesh. I desire my words to go to Marblehead, that they may reach friends of mine whom I left in the form. I am Mrs. Bethiah B. Collyer.

Séance Jan. 7th, 1881. Questions and Answers.

QUES .- [By II. B.] In lifting heavy articles, do spirits overcome the law of gravitation by a law superior to it and unknown to us? And, if that superior law and apply its principle to

aerial navigation? Ans.—We may understand how the law of gravitation is overcome for a brief space by man, in applying lifting power to a mechanical apparatus which will raise a huge boulder and suspend it in mid air. In precisely the same way and by the same power heavy articles are lifted and suspended under spirit direction. You may not see the machinery at work, nor the force exerted; neither can you perceive the power of atmospheric pressure which is constantly crowding in upon your external bodies and exerting an influence upon them. Undoubtedly the time is approaching when man will navigate the air as readily as he to-day plows the main. Scientific research and study, human art and ingenuity are constantly at

principles in order to control them and adapt them to the uses and purposes of man. Q.-Can any one except a clairvoyant determine whether a person is subject to contagious

work, seeking to gain a knowledge of laws and

diseases? A .- Most persons are, at times, subject to contagious diseases. The system is liable to be thrown into that negative, passive condition. whereby it becomes absorbent to the elements. whether of disease or health, with which it comes in contact. There are exceptions to every rule, and we may find in each community a few individuals who are impervious to the attacks of contagious disease. These persons possess positive natures, and are unsusceptible to any influence outside of themselves. None but a clairvoyant or a medium, under perfect spiritcontrol, will be likely to determine the precise moment when a human system is in the most

danger of attack from contagious disease. Q.-Is not secrecy right and just? and is it not absolutely requisite for the accomplishment | myself surrounded by good people who kindly of some good object?

plished, in secreey and silence, when exposure to public criticism and comment would endanger their success. Many of the processes of nature, which when their ultimate results ers to twine around the old home, thinking that appear we pronounce good, are carried on in silence and secrecy. The secret, earnest prayer, offered up in the privacy of the closet, may reach angelic intelligences, and receive a response from them, when the loud-toned exhortation would fall unheeded to the ground. Acts of benevolence, when performed in secrecy, without the eye of your fellow-man upon you, will bring not only a spiritual good to yourself, but also a spiritual as well as material benefit to the recipient, when perhaps the act of generosity bestowed in public would not be of so much benefit, pleasure and blessing, either to

Samuel F. Monroe.

the bestower or the receiver.

It is not many weeks since I was pronounced dead by earthly physicians and friends, and my mortal body laid away beneath the mould; yet I find myself possessed of a conscious, active existence, and taking a deep interest in my family and friends. Having learned that it was possible for spirits to return to materiality and express themselves, I have sought to return to my family and my friends, to express to them my remembrance, affection and interest in all that concerns them. I would say to my associates and fellow-workers, I thank you from the bottom of my heart for all your kinds words and friendly expressions, and, more than all, for that material aid which you rendered to my family in the hour of affliction and need. I call upon one friend, George W. Jones, to take my message and carry it to my wife, that she may realize and know that I am not dead, but that I can come to her, and assist her in the hour of trouble; that I can bring my affection to console her in times of grief and sadness; that I take an interest in her and our little ones, which shall never fade away. I will guide and guard them to the best of my ability, for I am assured by angel teachers that it is my province and my work to surround them with an influence for good, and a tender protection, which, though they may not feel it in material ways, they may sense and appreciate through ways spiritual. To the brothers of the Order, and friends, I would say, I am in your midst; I can come to you when in session, and note what is going on ; I can hear and understand the words spoken of myself, and of other workers, and I feel I am still one of you. I shall come to you personally, at your own homes, if possible; if not, I wish you to feel that I am present; that you have still a living, active member, though unseen, in your midst. I am from Imlay City, Mich. I had such a desire to return that it seemed to propel me here to Boston, and I am indeed nappy and blessed to find myself able to express myself. Samuel F. Monroe.

Clarence Henry Gordon.

[To the Chairman:] I do n't come from so far as that gentleman. He is not a very old man. There are lots of old men here, but he isn't very old. I've only come from East Boston. You know where that is, just right across the water. Iknow where I am. I was ten years old when I died. It seems funny to say "died," when I am just having a good time every day of my life. I've wanted to come back, ever so much, a good many times since I went away (I do n't like to say died; it is n't true), but I did n't get a chance to come; so I found out you had a place here where I could talk if I was a mind to. I came two or three times and looked on. I saw some little children come and some old people, and I thought it would be just jolly fun to come too. I want to send my love home and say I am alive. I am working like a little trooper, and "I feel just as happy as a big sunflower." That's what, you know, they used to sing, don't you? Perhaps you don't know, but I do. That's just the way I feel. My name I went off, and I thought, oh, dear! if I could only give him a poke, so he'd know I was here. That was down on Marginal street, East Boston. I guess, if I get a chance, I can come right straight back home, and tell them lots of things, don't you? I don't feel a bit afraid; there's nothing to be afraid of; it is better than going to school. Can't talk in school, you know, and you've got to sit pretty straight. Now I've got so I can talk, I think I'd ought to have a chance to come again, do n't you? I've got a heap to say. We have n't got any snow up our way. I can come back here and have some fun whenever I've a mind to.

Clara L. Lehman.

I have been to several places of this kind, seeking to manifest my presence and send a message to my friends. I attended a circle in so, will man on earth, become acquainted with | Philadelphia, thinking that perhaps I should succeed and be able to reach my home, because it was so near; but still I was disappointed, and kind beings who were present directed me to this place, saying that I should be able to control and manifest if I only persevered. I do not feel that it is a great while since I passed from the body; it may be a year, but months seem to fly around so rapidly I take no account of time; events stand out in my memory, distinct and clear, but days and hours have no meaning for me in the spirit-world.

I would have my friends realize that I am happy and well; that I return to my family to bring strength if I can, and to be of assistance. It seems to me if it can be realized that I can come, I shall gain more power and be able to act more thoroughly in behalf of my loved ones. This is what brings me back-hoping I shall be called to come privately, personally, in order to give those thoughts which seem to be important to me, and which I know my friends should have. My husband is George H. Lehman. I am Clara L. Lehman, from Philadelphia. I was thirty-seven years old when I passed away.

Martha A. Dodge.

I feel that I would like to come, too, that those who knew me when I was here in the form may realize that I still can come to them. I have been home many times, seeking to make myself known. I have moved things round, but I did n't get any response that I was recognized: and so I have tried day after day to be able to manifest myself that my friends might realize that I was indeed with them as tangibly as when in the form. I was only fifteen years old when I passed away to the Summer-Land. I did not care to go. I desired to live here, because it seemed there was so much before me, and I did not know where I was going! But when I found cared for me—when I received so much love and A .- Secretiveness is a quality inherent in tenderness -I felt that I had found a sweeter man, which may be called both right and essen- home than any I had known on earth. And tial, provided it be not unduly developed. Many | when I realized I could return to my friends that I have arrived safely at my journey's end, I objects may be attained, and much work accom- I and know of their lives—what they were doing,

what they were thinking-I felt indeed glad. because then I knew I should not be separated from them. I have often brought beautiful flow. perhaps in some such way I might be received and recognized. Flowers, we believe, are the emblems of purity, and of all that is sweet and lovable in nature. Flowers bring strength to the weary and consolation to the sad, for they teach lessons which, if we will only listen. will guide us to all that is pure and beautiful and good; they lift their heads above the dark. ness and gloom; they do not become blighted, although the shower falls upon them, but blossom on in sweetness, unmindful of scorn and neglect. So I bring flowers to my friends, that they may receive them as an expression of my being and my affection. I trust that they will be thankful and glad to realize that I have returned to give them the knowledge that I am not dead nor sleeping. I am not far away from them, and I am conscious of their existence and of their daily lives. I am from Beverly, Mass. Martha A. Dodge.

Joseph Hill.

I feel to return here and speak. After a lapse of some time I would now manifest myself as a living, breathing being. It was thought that I passed away somewhat suddenly from the earthly body, but I can now see that I was gradually dying, and that my spirit was becoming prepared for its higher home. I lived in Lowell; was known there pretty extensively. I worked for many years in the Print Works, and I would like to have my old friends, neighbors and associates know that I have come here to speak to them and to tell them of this world which lies beyond the mortal. Since my departure I have been studying in the new life. I am not now interested so much in material affairs as I was, although, of course, all that concerns my friends must be of interest to me, but I have left the old life entirely behind me. I am interested a good deal in mechanics-in the application of the principles, of the laws of mechanics. I am seeking to understand them, in order to bring the knowledge I gain back to some one who can utilize it for the benefit of mankind. Now I do not return to earthly scenes and associations much, at present, because it would detract from my present work-it would suspend my labors; consequently I feel that it is best for me to keep away; but a desire came across my spirit to reach out a friendly hand to all those who knew me in the body, and to say to them this is an active, tangible life beyond the grave-one that is indeed true and beautiful to the spirit who desires to learn and understand its laws. I have seen many who were dissatisfied-not at all pleased with their surroundings-but I feel to say to them: Stir up and go to work! think more of others than of yourselves; direct your labors in a channel whereby good results will flow, and I am sure you will forget to repine and to feel sad, for happiness will come to you before you know where you are. And this is the great law-to bestir yourself in active labor and to forget self entirely in the work which lies before you. I am Joseph Hill.

Special Notice.

BY THE CONTROLLING SPIRIT, IN REGARD TO ADVANCING SPIRIT MESSAGES.

A few words, Mr. Chairman, I wish to say, in behalf of the band who control this circle, as likewise the expression 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 publication. We are forced to speak in this way, because we are receiving many requests from friends in the mortal that certain messages which they see announced for publication in your columns may be advanced. If we allow this to be one, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages stiould 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

MESSAGES TO BE PUBLISHED.

Jan. 7.—Charlotte Engle; Winnie Jacobs.
Jan. 11.—Juliette Manhy; Myrnis, Mason; Joseph Clarke; Henry Thornton; Sarah A, Waters; Mrs. Matilda J. Padelford; William Morgan; Wasso, Jan. 14.—Henry Adams; Hayinia F, Gibberson; Cyrus Morton; B, Kent; Lucilla Warner; Edmund Dole; Mary

Morton; B. Kent; Lucilla Warner; Edmund Dole; Mary J. Ellis.

J. An. 18.—Benjamin Kenney; Dr. Artemus S. Carter; Idzzle F. Woods; S. R. Thaxter; Rufus B. Kinsley; Clara Morrison; George A. Barney; Jennie Spragne.

Jan. 21.—Lauma Markham; P. B. Randolph; Cordelia Wheelock; Sarah Ketrow; Charles S. Richardson; Wille Harris; Mary Ann Johnson.

Jan. 25.—S. S. Campbell: Leontine Tounoir; Charles Johnson; Lucy Harlow; Lydla M. S. Lincoln; William Auderson; Loutisa McKay.

Jan. 28.—Dr. John Clough; George Stone; Susan B. Atherton; Ezra Fames; Amanda Perkins; Capl. Eben Wheeler, Feb. 1.—Schastian Streeter; Belia W. Hamilton; Sarat A. F. Wilson; Charles Parker; Lilian Smart; John A' Moran; Mrs. Elizabeth Abbott,

Feb. 4.—Ohildren's Day, —Clara Feige; Jimmie Ryder; Carrie E. Hatch; Phebe Clawson; Ada E. Fillebrown; Jessle May Spandling; Carrie Gurney Snow; Ralphic Fay Jones; Lizzle Strong; Herbert Tower; Sadle Jenkins; Nellie Sunlight; Harry Woodward; Georgie Wilson; Cora L. Witter.

Nellie Sunlight; Harry Woodward; Georgie Wilson; Cora L. Witter.
Feb. 8.—John Pierpont; Mrs. Annie R. T. Sinclair; Ella G. Sunmer: Albert Mason; Mrs. Sallie Goodwin; James Brewer; Hiram Barton; Lillian M. Smith.
Feb. 11.—Ella Moore; Mrs. Louisa Reed; George W. Jones; Mrs. Susan W. Stanwood; William R. Lavender; Nathaniel Davidson; Mrs. Glorvina A. Currier.
Feb. 14.—Annos Tuck; Mrs. Emma W. Jack; A. J. Lothrop; Lyman Strong; Susio Fisher; Hattle A. Davis; R. A. Buillock; Bennie Gray,
Feb. 18.—William Alkens; Mrs. Mary W. Bartlett; Coseph Haddey; Isabel Hulling; Estella Page; Ira Holt; Colla A. Thayer.

seph Hadley, Isabel Huling; Estella Page; 17a 1101.; Cena A. Thayer.

Feb. 25. —Thomas Smallwood; Eliza B. Safford; Charles E. Stetson; Lemuel Thompson; Eunice S. Somers; Henry Mercdith; Ula M. Shedd; Sophia Havens.

March 1.—George P. Morris; Maria Mitchell; Walter Eyans; George Moore; Hannah N. Throsher; Oils Buckman; Chauncey Paul.

March 4.—Thomas Greene Mitchell; Alice Wilder; William A. Halnes; Jennie D. Reed; George A. Riley; Lydia Langlands; Dove-Eve.

March 8.—Sarah F. Sanborn; John S. Thomas; John Redfern; Ella Snow; Bolly Hartman; Mical Tubb; Gertie Hazard. tie Hazard. March 11.—John Pierpont: Eliza W. Lowe; John N. Mad-dern: Nathan Fietcher; Charity Akers; George N. Rice; Dr. Thomas W. Flatley.

Special Spirit-Message

To Thomas R. Hazard from his Angel Sister. My Dear Brother Thomas—This is my first attempt at controlling this medium, but I feel that I must make my presence known to you. Many times have I approached you in spirit in company with my dear sister Fanny, and I have felt how truly blest you were in having the presence of your loved angels ever around you. I have noticed your goodness to others, your kindness to the unfortunate and the oppressed, and your efforts to spread the light of truth before the eyes of an ignorant multitude. Dear brother (I love to call you by this fraternal name). the eyes of an ignorant multitude. Dear brother (I love to call you by this fraternal name), every word you speak for the truth, every thought expressed in language that tends to interest and enlighten others, every sentence penned in behalf of justice or for the sake of the poor, maligned, down-trodden of earth, is noticed and recorded in the angel-world, and such goodly endeavors for the welfare of humanity are gathered up by angel loved ones, and placed like pearls of glory in the home of the soul.

I feel to express myself, thus to-day. I knew I feel to express myself, thus to-day. I knew what sorrowful and painful experiences of mortal life meant to the spirit; but to-day, from my home on high, I would say, not one experience would I have missed, not one sorrow would I have had less. They were for the unfoldment of my interior being and the welfare of my soul. I wish to bring you my love and the love and blessing of all the dear ones who are with me. Your affectionate sister,

Brute force is not longer the be-all and end-all of government. Cannon may still be called "the last ar-gument of kings," but there is to-day such a thing as an international conscience that speaks the far louder

Advertisements.

The second secon

BALTIMORE ADVERTISEMENT.

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Dr. F. L. H. Willis May be Addressed till further notice

Care Banner of Light, Boston, Mass. Dit. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He chains that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epitepsy, Paralysis, and all the most delicate and compileated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Utroulars and References.

Jan. 1.

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(4.) REVIEWS OF BOOKS.

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(6.) QUESTIONS AND ANSWEIS.

(8.) QUESTIONS AND ANSWEIS.

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Jan. 8.

MIND AND MATTER.

WEEKLY INDEPENDENT LIBERAL SPIRIT-UAL JOURNAL, DEVOTED TO THE Advocacy of General Reform and Progress. A PAPER especially original in its character, and largely devoted to the DEFENCE OF MEDIUMS against the misrepresentation and persecution of their enemies. It recognizes the right of the spirit friends of Spiritualism To Lend and Direct the Spiritual Movement, and insists on the recognition of the subordinate duty of Spiritualists to aid in every practicable way the spirit workers in multiplying the proofs of the TRUTHS OF THE AFTER-LIFE,

and resists all interference with the operation of spirits in the production of the manifestations. It is published every Saturday morning at 743 Sansom street, Philadelphia, Pa. SUBSCRIPTION PRICE.—E,00 per annum; \$1,00 six months; 50 cents three months.

50 Sample copies to any address free.—C0.
Address J. M. ROBERTS, Editor, 713 Sansom street, Philadelphia, Penns.—Feb. 12.

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TO ALL FRIENDS OF TRUTH: We send greeting and ask your copperation with us in the cause of Humanity; sects or creeds, or no creeds, if you are a human being, you have a soul, a never-dying spirit, and are a part of the great throubling world, therefore you are our brother; we take you by the haud and ask you to add us in the circulation of "A Foundation of Light," published weekly, and is offered to the reading public at the low price of ONE DOLLAR PER, YEAR; light and knowledge must banish superstition. We ask your expression and also your aid by subscribing for the paper. It is not that money may be made, but that truth, justice, love and mercy may abound. Mrs. M. Merrick having more means than is necessary to the material wants, has thought best to use a part of it in the spiritual enlighteniment of humanity, and has used hereforts in this direction. It is reform that the world needs, and we must begin at the foundation and build upward, therefore we take a platform broad enough to contain the whole world, and that is "Love to Humanity." Yours in Truth, 1DA M. MERRILL, Editress: Mrs. M. MERRICK, Publisher. Address, MERRICK HALL, Quincy, lillness. Send for sample copy. We will send an extra copy for every six subscribers. Use your influence in the good cause.

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Aug. 7.

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WESTERN LIGHT. A Weekly Paper devoted to Universal Liberty and

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PAUL LEAVELLE,

SEER AND ASTROLOGER. For a brief history of your Scarcer, with your prospects for 1891 and 1882, enclose \$1.00, with lock of hair handled only by self. Give year of birth, and write your address plainly. 31 Indiana Place, Boston. March 5.—4w*

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A. P. WEBBER,
MAGNETIC PHYSICIAN,
OFFICE, 157 WEST NEWTON STREET, Hours from
10 A. M. 164 P. M. Will visit patients. 11w*-Jun. 1. Lizzie Davenport Blandy WILL give a scance on each Thursday evening at 3 Indiana Place, Boston (where tickets may be obtained). Gentlemen \$1,00; Ladies 50 cents. Jan. 8.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2,00. Feb. 5.

CELIA M. NICKERSON, TRANCE and Writing Medium, 1618 Washington street, Boston, Hours 9 to 4. Will lecture and attend funerals, Jan, 29, -26w*

MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant. Psychometric feet. 26,-4w*.

Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, 1460 Wash ington street, Boston. Hours 9 to 5. 13w*—Jan. 29.

FANNIE A. DODD. MAGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Tremontstreet, Room 7, Boston. IW - March 19,

Susie Nickerson-White.

THANCE and MEDICAL MEDIUM, 148 West Newton street, Boston. Hours 0 to 2. Feb. 14. Mrs. Augustia Dwinels.

CLAIRVOYANT, also Trance and Prophetic Medium. Office No. 23 Winter street, Boston. 2w - March 10. S. HAYWARD, Magnetic Physician, 11 A. Dwight street, Boston, Office hours 0 to 4, Other hours will visit patients. Two packages of his powerful Vital Magnetized Paper sent on receipt of \$1,00. Jan. 1. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps, 37 Kendali street, Boston.

MISS KNOX, Medium. Medical, Business and Test Sittings daily. 45 Indiana Place, Boston. March 19. - I.W.

MRS. DR. L. H. PERKINS, Trance and Medical Medium, No. 330 Tremont street, Boston.

JOSEPH L. NEWMAN, Magnetic Healer, No. 8½ Montgomery Place, Room 4, Boston, Mass. Office hours, from I to 4 P. M. 13w*-Feb. 5. MRS. FLANDERS gives Magnetic treatment.

Also a Prophetic Medium, 73 Leverett street, Boston.

March 12.—2w*

SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr. G. will attend funerals if requested. MRS. C. II. WILDES, Test and Business Medium, 14 Tremont street, Room 5, Boston.

MISS M. A. HOLWAY, Magnetic Physician, Test and Business Medium, 120 Court street, Boston. March 5.—3w*

I. P. GREENLEAF,

TRANCE AND INSPIRATIONAL SPEAKER, WILL attend to calls to speak at short notice. Also Funerals attended on notice, No. 7 Beacon street Chelsen, Mass. JAMES H. YOUNG, Healing Medium, 208 Upper 6th street, Evansylle, Ind. Magnetized Paper 10c, a sheet, or 3 sheets for 25c. Sent by mall on receipt of price.

MAGNETIZED PAPER.

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ME, Red Cloud, speak for Blackfoot, the great Mediche Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away."

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual medicums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1,00 or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1,00. Address, JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa. (Communications by mail, \$1,00 and 33-ct. stamps.)

What Blackfoot's Magnetized Paper Has Done.

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

What BlackGoot's Magnetized Paper Has Done.

Philladelphila, Penna., Feb. 10, 33.

TO THE FUBLIC.

Thave received lately many letters from persons from all parts of the country, asking the quosition, What diseases will magnetized paper cure? I am obliged to say to all that I do not know. I cannot say with certainty It will cure any disease or relieve any pain whatever. All I know of magnetized paper is, that my guides forced me against my wishes to obtain paper; part it in my cabinot, and then controlled me in an unconscious condition, and manipulated the paper with my hands. Since the first of Fobruary, M. S. 32, I have sent out over 19,000 sheets of that paper, and I can tell my patrons what it has done, but further than that I cannot say. Hundreds of voluntary testimonials have been sent to me, cortifying to most remarkable cures; notable among them are, Catarrh, Sore Throat, Oancers, Goliers, Eryspelas, Neuraigla, Sore Eyes, Asthma, Heart Disease, Sciatic Rheumarism. Pains in Stomach, Paralysis, Nervousness, Dyspepsia, Infammation of the Lungs, Epileptic Fits, Bleeding Piles, Enlargement of the Liver, Ulcerated Toes, Sore Face and Month, Sick and Norvous Headaches, Deafness, and Dizzness of the Head. To this list of absolute cures, I may add that it has relieved patients of Pains in the Side, Breast and Back, Lame Knees and Shoulders, Stiffness in Knee-Joints, Sprains and Swollen Ankles; averted Fevers, and removed Hip difficulty, restored the Voice, removed Wens, produced Sleep, restored the Eyesight, broken up severe Colds and relieved Hoarseness, and afforded instant relief from Pain. It has developed mediums for Healing, Speaking and Physical Manifestations, and assisted Healing Mediums in their work of healing the sick. All of the above statements I am prepared to prove by furnishing the name and address of the persons cured or developed, to any one who may desire to prove the truth of my assertions. As I wrote in the commencement of this article, I now repeat, that I am not prepared to prove by furnis

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4w*—March 5.

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Scientific Astrology

NATURAL LAW.

NATURAL LAW.

"THE indiverse is governed by law," were words fitly stoken by the humbertal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar System by the band 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 myself, I will make the following propositions, viz.: Any person sending me the place, sex, date of birth (ptoing hour of the day), and 53-c4, postago stamps, I will give them in return a personal test and proof of the science.

Any person sending me §1, with same data as above, and one postago stamp. I will write briefly in answer to any six questions that may be submitted. Any person sending me §2, data as above, and two stamps, I will write an outline of nativity comprising the principal events and changes of life, viz.: Stekness, its character and time, also its result. Business, years past and future, good and bad. Parinceships, 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 labor required, I will write a nativity for any one bothout charge who will secure me three (§2) nativities and forward me §3.

The most sensitive may be assured that no statement will be made touching the length of life unless by their request. I will point out to such the places in the pathway of the future where flowers may chance to spring.

For my own profit and the public good, I solicit a test of the science.

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MRS. FANNEE M. BROWN, MEDICAL CLAIRVOYANT, BUSINESS AND TEST MEDIUM. Brief diagnosis of disease from lock of hair, or brief bettero business, Socentsand two3-ct, stamps. Full diagnosis or full business letter, \$1,00 and two 3-ct, stamps. Private sittings daily from 9.4, M. till 6 r. M., Sundays excepted. Williamtic, Conn. 4-Jan. 10.

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Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a voom around which Night has traited her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustint, earnest prayer. The sun has gone down. Neither the expiring candle not the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that fails over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the sont in its search manner, is of the deviation.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2.50.

"LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, which strong is a landscape of hill and plain, bearing on its current the time-worm bark of an aged Pligrim. An Angel accompanies the boat, one hand resting on the helm, while with the other by penattoward the one sea—an emblem of elemity—reminding "Life's Morning" to live good and purelives, see "That when their barks shall float at eventide, "they may be like "Life's Evening," to live good and purelives, see "That when their barks shall foat at events of high seasons of the strong of high shall be supported leachings. One holds in his hand a crown of high; A shall of angels are scattering flowers, typical of God's inspired leachings. One holds in his hand a crown of held; A shall be supported by the form of helders and words their, a shall be founded scraph does not be shore. "Bo kind." Near the water's edge, unlighing with the smill gave, it flower letters we read, "God is love." And beyond sitas humble walf, her face radiant with imposence and leve, as shoulff they are the face to the first letter of "Charlity."—"Faith" and "Hope" being already garnered in the basket by her shie, Over the rising ground we read, "Lives of Great Men." Further on to the left, "So the "Live monthles wood the boat, and is the voyager's bright uttering of faith. Trailing in the water from the slab of the beat is the control the heavenly messengers. "Gently we "I waft him o'er," The boy, playing with his toy boat, and his sister randian near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES, THE BENEVELAND. IPREVENCED HIS 1822. (DO).

THE ORPHANS' RESCUE."

Engraved on Stool by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN. This beautiful picture lifts the yell of materiality from beholding eyes, and reveals the guardjuss of the Angel World. In a boat, as it hay in the swoden stream, two orphans were playing. It was late to the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and boated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its preclous charge. As it neared the brink of the fearuif cutarret the children were stricken with terror, and though that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that firtilled through her whole being, she grasped the rope that lay by her side, when to her surprise the heat turned, as by some unseen power, toward a quiet eddy in the stream—a little layen among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair feli toward his heroic sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 23 INCHES: ENGRAVED SURFACE, 15 BY 20 INCHES. THEE RETAIL PRICE IS \$2.00.

"HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

DESIGNED AND PAINTED BY JOSEPH JOHN. "The curiew tolls the knell of parting day," • • • from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance, "The plowman homeword plots his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly heating in the mellow earth. The little girl lungarts life and beauty to the picture. In one hand she holds wild llowers, in the offer grass for "my coll," Scated under a tree in the churchyard, around which the twilight shadows are closing in the need writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world.

"Homeward" is not a Steel Engraving, but Stein---Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

THE RETAIL PRICE IS \$2.00.

"FARM-YARD AT SUNSET."

The Companion-Piece to "Homeward," (or "The Curfew.") Copied from the well-known and justly celebrated Painting designed by JOSEPH JOHN. The scene is in harvest time on the banks of a river. The farm-house, trees, water, bill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are becautiful and interesting blendings of a liappy family with the animal kingdom. A man is unloading bay in the bars, Horses released from barness are being cared for by the proprietor. Grandist holds a boy baby, who fondly caresses "Old White," the favorite horse, that is drinking at the trough. The milkingid stands by her best cow. Among the feathered tribe a little girl is in slight warfare with a mother hen, but carefully watched by the faithful dog. Ozen driven by a lad are approaching with a load of bay. A youngster on the folder-shed is proventing his cat from preying upon the doves. Cattle, sheep, lambs and colt, together with ducks, geese, doves and other birds, are artistefally grouped and scattered throughout the picture. The mediow light of the setting sun richly illuminates this cloquent Art Poem of thrifty and contented American farm-life.

tinting has produced the most perfect and pleasing sunset effects. Size, 22x28. "THE DAWNING LIGHT."

Stein---Copied in Black and Two Tints, in a high grade of that Art. The very artistic

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM. From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS. In 1872 Professor John, the Distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and univing mission of light and love. The artist being a painter of high order with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art 1 To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirites-sixteen in number—without wings. In forms tangible to the signit, enveloped in clouds and drapery of flimy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the louse and yard around with their magnetic aura, while another—the "Immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant fiame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an -old-style windlass draw-well, with its chain and oaken bucket. A little further to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of foil. While above and beyond the sheep per paths, stands the village smithy with its blazing forge, and the honest son of foil. While above and beyond the sheep count, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE BETAIL PRICE IS \$1,00.

F PARTICULAR NOTICE. Only those sending \$3,00 for a FULL YEAR'S

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year.....\$3,00

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SUBSCRIPTION are entitled to one of the above Premium Engravings. COLBY & RICH. on either hand, they also resting their knees against his. The light was then extinguished, and in about a quarter of an hour the medium was controlled by 'Daisy,' who told us to be very careful about conditions, especially the holding of hands, and presently 'Joey' greeted us in his pleasant little voice. He then rang the electric bell violently, took it up and carried it about for a few seconds in the air, ringing it at intervals, thus showing that he held bell and connecting wire in his two hands. He then laid it on the table, tapped out a little tune with it, still ringing the bell, and answered several questions upon it. Afterwards, he took it off the table, and laid it on the mantel pleec, below the nail from which he had at first taken it. A very heavy unstead box was next wound up, and placed on the heads of several sitters; bells, tambourines and tubes moved about freely, and spirit hands were felt by several of the sitters, 'Joey,' out of gratitude to the one who had brought the bell, patting him on the head, hands and knees again and again. Both 'Joey' and 'Ernest' spoke to us several times. Then a heavy sofa-cushion was taken from the corner of the room behind the medium, and laid across the table on the hands of those sitting opposite; the fender was taken out and placed my against the table, between two of the sitters; the sofa-cushion on the table. The sitting was most convincing and satisfactory to those present. It ended shortly after ten, the actual maniestations having lasted under forty minutes.

(be Kim's Parade, Cambridgo, Thursday, Apull 4th, 1878.

We, the underskned, do solemnly, on our word of honor, declare that the hands of Mr. Egilinton were firmly held by us, and that our knees rested against bits during the whole of the scance held at 10 King's Parade, on Thursday, March 21st, 1878.

A HUNTER, Jesus Collego.

A. KEDUITLEN, Pemb. Coll." [Continued from first page.]

The following, as its caption indicates, is a striking instance of the remarkable powers possessed by Mr. Eglinton's guides, and made manifest by them in his presence:

"SPIRITS MATERIALIZING IN THE OPEN AIR WITH THE MEDIUM IN SIGHT, 6V T. L. MICHOLS, M. D.

"STRIES MATTAILALZING IN THE OPEN AIR WITH THE MEDIUM IN SIGHT.

On the night of the 22d of June we had an out-door scance at Malvern, which was quite a new experience to me, and may interest your readers. The night was clear and still. We waited until half past ten for such decree of obsently as the spirits desired, for there was a clear twillight in the northwest and startight everywhere. We could tell the time by our watches, and every object out of doors was distinctly visible. Aldwyn Tower is built on sloping ground, at the fool of the steeper part of the Malvern hills. There is an irregular shaped gardel and lawn below the house, At its lowest corner. Wille Egilnton, resting here before his voyage to Cape Town, hay upon a bench. Three persons, I being one, sat in chairs, fifteen yards distant, while Mrs. Nichols sat in a balcony, fifteen feet high, and thirty yards from the medium. The garden is enclosed by high walls and thick hedges. We sat talking together, and listening to the sounds of the town below for about fifteen minutes, when there came a small white cloud over the prostrate body of the medium; the cloud gradually enlarged to a human form, in white drapery, which advanced twelve yards, and stood beside a clump of laurel. After a few minutes, long enough for us all to note well its graceful figure and costune, it returned to the medium, and faded from our sight.

Soon after another form, well known to all of us, made its appearance, wearing the gainzy drapery with which he covered himself over his tight fitting white dress, and talking to us in his usual merry fashion. This was our old triend Joey. He came quite close to where we three were sitting, passed round behind us, look of my bat, put it on his head, and walked off with it; the contrast between his flowing robes of purest white and my hack stove pipe on his head was striking. In a few moments he brought back my hat, passing round us as hefore, and plucked two roses, which he gave to the lady and gentleman beside me.

"Now," he salu, "I a

Holland, and France being included in the range of his labors. His scances given to the scientists in Leppsic, also in Sweden, were particularly

Scances in America.

As we remarked at the outset, the above sketch is but a brief glance at what has been accomplished by this remarkable medium; but it is all that space allows us to give. We will now consider for a moment some things which have occurred since his advent in this country.

On the evening of Friday, March 11th, a seance was, held with Mr. Eglinton at the residence of Mrs. H. M. Wood, on Worcester street, Boston, at which was present Mr. H. G. White, whose name will be familiar to our readers on account of the prominent connection he held with the investigations of Rev. Joseph Cook into the mediumship of Charles E. Watkins, at the home of the late Epes Sargent, Esq. Mrs. Wood herself, Miss Clara II. Elliott, the medium and Mr. White, above mentioned, comprised the entire company; they disposed themselves in positions at the two sides and ends of a table. Various manifestations occurred, as usual, during the evening, two of which are deemed by the sitters to have been of special

usual, during the evening, two of which are deemed by the sitters to have been of special interest, and are here recorded:

1. Mr. White was requested by the medium to selecka perfectly blank card from a number submitted-to him for choice, in order that an effort might be made to give proof of the power of independent writing. He took one which was without marks of any kind on its surface, tore off one corner of this card and placed the fragment in his pocket-book, as a means of future identification. He [W.] then selected a scrapbook, and putting the major portion of the card within its covers, placed book and card upon his chair and sat upon them.

Mrs. Wood, having been similarly requested, chose a card, placed it within a copy of Zöllner's "Transcendental Physics," which lay on the table, and putting book and card upon her chair, also sat upon them—Mr. White and the medium being on opposite sides and having the table between them, while Mrs. Wood and Miss Elliott sat opposite one another. The four clasped hands upon the top of the table and awaited the result of the experiment. In about thirty seconds three distinct raps were beard, denoting that the writing had been accomplished, and the medium requested the company to examine the cards. Upon removing these hitherto blank cards from the been accomplished, and the medium requested the company to examine the cards. Upon removing these hitherto blank cards from the books wherein they had been secured, it was discovered that in this short space of time, and under these remarkably satisfactory conditions, a message had been written in lead pencil to Mr. White, which, beginning on the card upon which he sat at one side of the table, had been completed upon the card which Mrs. Wood sat on, she being on another side of the table.

This message, on being read, was at once necog-

she being on another side of the table.

This message, on being read, was at once recognized by Mr. White as characteristic of his wife Carrie, who passed to spirit-life some eleven years since. He acknowledged its personal validity, as well as the unmistakably honest and reliable manner in which it had been produced—being moved to the first by recognizing certain terms and methods of expression characteristic of his wife while in the mortal. Further evidence in this direction came to him in the fact that in this direction came to him in the fact that the message resembled closely one which he had the flessage resembled closely one which he had received from the same spirit, spoken through another medium in a distant part of the country, whom Mr. Eglinton could not possibly have met, owing to his recent arrival from Europe. The message has also a great similarity to one he [White] obtained by the independent writing phase, through Charles E. Watkins. The following the same special control of the country will be placed in the square formed by Country will be placed in the square forme

lowing is the text of the message, arranged in the identical manner in which it was written:

First (Mr. White) Card.

First (Mr. White) Card.

Dear Husband:
I impressed Mr. Eglinton to come to you this evening that I might be cuabled to insure a message for you apart from the many; and you cannot tell how happy I am to be able to assure you of my presence around you at all times, and my approbation of your present procedure. In conjunction with your higher guides I come in the glorious resurrection of a certain immortality. You now surely know that nothing whatever is annihilated. Matter, like an eternal river, still rolls on without diminution. It is only necessary to look around you to be convinced that though everything perishes, yet nothing is lost. And surely this fact should comfort those who sorrow—

Second (Mrs. Wood) Card.

Interest of the message, arranged in the identical manner in which it was written; and the identical manner in which it was written; and the interest of the i

"For Truth has such a face and such a milen, when believe the model of the calming of the model of the calming of the model of the model of the calming of the model of the model of the calming of the calming of the model of th

twice visited Mr. E. at his rooms at the St. James, Boston, and expressed himself, as an investigator, pleased with the forms seen at these scances above the table—at half-length, as

above—whose faces are illuminated with lights which they carry in their hands.

It will be noted that in most of the instances of recurrent phenomena quoted in this account the fact of "test conditions" has been strongly the fact of "test conditions" has been strongly emphasized by the parties narrating them. Those who have read the pages of the Banner of Light understandingly will know that, personally, we do not attach the importance to these "conditions" which maybap others do. We agree rather with spirit "Rabbi Stromberg" in his message given at one of our Public Free Signess that progess in guidt mentions to the stronger of the pages of the p Scances, that success in spirit manifestations depends rather upon the condition of feeling in depends rather upon the condition of feeling in those attending the circle than the harness imposed upon the sensitive medium by those on the earthly side; but as it will be seen that Mr. Eglinton, like Charles II. Foster, Mrs. R. C. Simpson, and some others of the American media, is possessed of an organism which especially fits him to encounter the chilling atmosphere thrown off by new investigators, and to meet the closest demands on their part for what are known as "test conditions," the objection to the practice does not exist in as full force in his case as in that of those who are often, by reason of their sensitive organizations, thrown into the position spoken of in Holy Writ—of a lamb before the charges. Mr Edinton is confidently. fore the shearers. Mr. Eglinton is confidently recommended to inquirers everywhere; and we have no doubt that during his stay on our shores is powers will be kept in active service—as they evidently deserve to be.

To Mrs. Stimpson and Friends in Chicago, Philadelphia and New York:
Owing to the unexpected call for my speedy return to San Francisco, I was unable to properly acknowledge the glit of a silver water-pitcher, purchased by the voluntary contributions of my Chicago friends, and I take this method of returning my heartfelt thanks for this very kind token of remembrance.
I came among you an entire stranger, with but a very limited experience in the field of mediumship, having until the past two years led a very quiet, sechnded life on the Pacific Coast; and possessing but little confidence in my powers as a medium, and almost unwilling to trust the promises of my kind and faithful spirit-guides, who assured me that I should make many friends and be the means of accomplishing much good for the cause nearest their hearts.
You have, dear friends, not only my own thanks, but also those of spirit-friends who are ever ready to assist in the grand work of showing humanity that there is another and a better life, demonstrating that fact through the phenomena presented by mediumship. I am also under the deepest obligation to my many friends in New York and Philadelphia, and among them I name Col. Kase and Mr. Roberts, editor of "Mind and Matter," at whose homes I was so hospitably entertained, and where I also had the pleasure of meeting Mr. Britten and his glited companion, Emma Hardinge Britten, who were present at one of my séauces for materialization and physical manifestations, at Col. Kase's, which Mrs. Britten kindly endorsed with carnest words of approval, publicly stating the same to the circle, also giving, in a very able manner, through the control of her spirit-guides, an explanation of the laws controlling the manifestations.
For myself I claim nothing. If I can only be the means of affording others proofs of another life through my mediumship I am satisfied. In a few weeks I shall go forth, under the derection of my guides, to labor with you in person as I am now with you in spirit.
Easte Crindle.

San Francisco, Cal., Feb. 21st, 1881.

The composers of the United States who intend to end in works to compete for the \$1000 Prize offered by the Cincinnati Musical Festival Association, are no tifled that all manuscripts must be in the hands of the Committee on Prize Composition, Musical Festival Association, Cincinnati, on or before September 1st, 1881.

It is reported that the statue of Theodore Parker will be placed in the square formed by Columbus Ave-

Aelo Pork and Vicinity.

Brooklyn (N. Y.) Spiritual Fraternity.

The American Spiritualist Alliance.

The American Spiritualist Alliance.

The above is the title of an organization just formed in the city of New York, for the purpose of furthering the cause of Spiritualism in its highest and purest aspects, and applying its principles and procepts to practical work tending to the amelioration of society and the good of mankind.

The means proposed to effect this object include especially the diffusion of spiritual science, through public meetings, lectures, addresses, the publication of essays, etc., and the investigation of phenoment and principles. It is also designed to afford encouracement and protection to all pure mediums, so as to establish a more complete and reliable intercourse with the spiritual religion.

It is the intention of the Alliance to set on foot practical agencies rather than to enunciate positive doctrines, other than the great fact of a demonstrated immortality, with the simple truths that form the immediate corollaries of that basic proposition.

In carrying out these objects, it is proposed to establish, and by degrees enlarge, as far as may be practicable, a library and reading room in which the members and their friends may always find the best works on Spiritualism, both standard and periodical, published in any part of the world, and all statistical or other information that may be obtained by correspondence or otherwise, showing the progress of Spiritualism from year to year.

It is also hoped that the funds of the Alliance may, at an early day, afford the means of adding to the above a room or rooms for the meetings of the organization, for conference among its members, for the investigation and demonstration of spiritual facts by means of mediumship, and for such other purposes as may come within the general plan and scope of the organization. In this way it is hoped that a headquarters may be protided at which all who may be interested by the study of Spiritualism whother residents.

means of meanushin, and for such other purposes as may come within the general plan and scope of the organization. In this way it is hoped that a headquarters may be provided at which all who may be interested in the study of Spiritualism, whether residents or visitors, may obtain such information and assistance as they may require.

The members of this Alliance seek only to make their personal efforts more efficient by means of association, believing that "in union there is strength," and that there is, at present, need of the most united and harmonious exertions to defend the sacred truths that have come to the world through the spiritual communications and manifestations of this age, against ignorance, prejudice, bigotry and misrepresentation.

For these things we need, of course, a strong and generous membership; and we hereby invite all persons, of either sex, who are willing to cooperate with us for our proposed objects, to send their names and addresses to any of the officers of the Alliance, in order that they may be proposed, according to the Conditional contents of th

der that they may be proposed, according to the Constitution, for membership.

Copies of the Constitution and By-Laws will be furnished by recognitions.

nished on request.

The annual dues of members resident are six dollars, payable monthly, or, if preferred, annually in advance; of non-resident members, the annual dues are one

HENRY KIDDLE, President, 789 Lexington avenue. HENRY J. NEWTON, First Vice President, 128 West 43d street CHARLES PARTRIDGE, Second Vice President, 129

GEORGE H. JONES, Treasurer, 551 Madison avenue. Die J. R. Buchanan, Corresponding Secy, 1 Living Mis. M. A. Newton, Recording Sec'y, 128 West 43d

street. REV. J. D. HULL. Conneillor, 1 West 39th street.

MRS. HELEN SLOCUM, Councillor, 47 West 37th street. NELSON CROSS, Esq., Councillor, 194 Broadway.

Second Society of Spiritualists. To the Editor of the Banner of Light:

Mr. J. Frank Baxter draws large audiences, and none Mr. J. Frank Baxter draws large audlences, and none go away disappointed. His lectures are the result of thought and research, which, added to inspiration, give us grand ideas clothed in language the most acceptable, to which even the most critical can offer no objection. His music is soul-stirring—varying in pathos, gentleness, vilgor, boldness; always expressed in accordance with the sentiment conveyed. No one in listening to Mr. Baxter can doubt his fine sense of poetry, and its proper adaptation to music. His tests are recognized and acknowledged by the skepilcal to be wonderful and unaccountable. It is universally regretted that his engagement with us covers but one

be wonderful and unaccountable. It is universally regretted that his engagement with us covers but one more Sunday.

Mr. Cephas B. Lynn delivered his second lecture at 440 East 110th street, under very unfavorable circumstances, the weather being very stormy, and many of the people otherwise engaged; yet we had a fair audience, and a superior lecture.

On Thursday evening, 10th linst., Mrs. Sarah A. Byrnes favored us at the place above named with a very fine lecture upon "The Physical Aspect of our Religion."

The parlors were filled with cultured, thinking people, who welcomed the flow of practical teachings tersely expressed. Thus little by little upon the diversified soil we cast the seed, hoping for the best results.

MRS. MILTON RATHIBUN.

A Pleasant Reception. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

On Saturday evening, the 5th inst, Mrs. Nellie J. T. Brigham received her friends at the residence of Mr. and Mrs. H. J. Newton, and the occasion proved interesting and enjoyable to all. We were favored with readings by Mrs. Newton, a recitation by Mr. Gardner; and Miss Lily Runals rendered most beautifully two songs. Mrs. Mitton Rathbun, during the evening wrote a short address, which she read with acceptance to the friends assembled. Mrs. Brigham spoke in her usual happy manner upon questions and subjects proposed at the moment; her remarks were not only instructive, but elevating, and all must have realized a benefit in listening to the flow of inspiration through her lips. She improvised a number of poems, from subjects also proposed by people present.

Altogether the meeting was a success socially, and we shall hope for frequent repetition, that we may know not only Mrs. Briguam but each other better.

Everett Hall.

Bro. Charles R. Miller writes us that "The Brooklyn Society is making preparation for the celebration of the Thirty-Third Anniversary, with public exercises appropriate and worthy of so great an occasion."

W. J. Colville's Meetings.

On Sunday last, March 13th, W. J. Colville delivered a very interesting and impressive discourse, the subject being: "Do the Innocent Ever Suffer for the

On Sunday last, March 13th, W. J. Colville delivered a very interesting and impressive discourse, the subject being: "Do the Innocent Ever Suffer for the Guilty? If so, Why?" The controlling spirit argued that earthly life was merely a prelude to the life above, and that while all souls needed symmetrical unfoldment, while all required the action of the storm as well as of the sunshine and the dew, each being destined to fill some special niche in the great temple of being, all did not require precisely the same outward training to fit them for their future homes. For instance, all deed to cultivate the grace of patience, but you may unfold this virtue by studying music, or by cooking, or by sweeping the snow from your sidewalk. If the grace is cultivated, no matter how or where. The specific training may be very different in various instances, and yet the grand results be identical. Some mortals require the sharp though brief experience of a very heavy trial, in which the experiences of a lifetime seem crowded into an hour, while others develop through constant petty amoryances which yield eventually the same result.

The himocent never really suffer in place of the guilty. They require the discipline of their sorrows in order to fit them for future usefulness and bilss, and when they reach a higher state of being they will discover that their unjust persecutors have really wronged themselves only, while their innocent vettins have risen to loftler heights of spiritual attainment through what they have suffered. All who are seemingly our enemies are truly our friends. They will, in a future state of being, neet us again, and they and we will then be antagonistic to each other no longer. Vicarious suffering is indeed a grand truth if rightly understood. We do suffer for the sake of others, but in this way we get our highest blessings. It is often well that we do not see clearly what the effect of our trials will be, because did we distinctly realize that great good would accrue to ourselves from our earnest eff

The Secular Press Bureau,

Under the management of Prof. S. B. Brittan, 165 East 49th street, New York: Established in 1879 by the spirit-world for the

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

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AMOUNTS PAID IN AND PLEDGED FOR 1881.

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A Most Generous Proposition.

DR. J. V. MANSFIELD, of world-wide reputa-tion as a test-writing medium for spirits—other-wise known as the Spiritual Postmaster—will, during a period of two months, from January 22d to March 22d, 1881, answer sealed letters for the benefit of the Brittan Secular Press 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-flue cents in postage stamps—together with a scaled letter, to the subscriber.

the subscriber.

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 twentyrespondence. Should the liberal spirit manifested by Bro. Mansfield prove to be contagious (as we hope it may) among Spiritualists of large means and lucrative business, we may expect to witness a speedy and indefinite expansion of the good work already inaugurated. All communications elicited by this proposal should be addressed,

MRS. MARY A. NEWTON,

128 West 43d street, New York City.

Thirty-Third Anniversary of the Advent of Modern Spiritualism.

The Spiritualists of Boston and vicinity will hold services in commemoration of this marked epoch in the world's history, at Music Hall, on 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 atternoon 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 named will also he present and others not here named will also be present and address the people.

The North Carolina Jubilee Singers will discourse beautiful music at intervals throughout the day. Mamie W. Reed, of Abington, will also favor the people with vocal selections. The favorite elecutionists, Miss Jeanette Howell, Miss Lizzle J. Thompson, Miss Belle Bacon, and Mr. George W. Coots will be present. Alice S.

George (daughter of Senator George) will read "Hand in hand with the Angels." 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.

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 Friday, 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 well-known speaker and singer, will deliver an address, closing the same (if conditions are favorable) with tests. In the evening at 74 o'clock there will be a general conference, conprising speaking by the most prominent logal 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 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 Anniversity of the Advent of Modern Spiritualism in Novelly-Hall, 611 Fulton Street, near Flatbush, Thursday Evening, Murch 31st, 7½ P. M., sharp.

March 31st, 71/2 P. M., sharp.

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. Eugene Crowell; song, "Little Nell," Mr. and Mrs. Lillie; a short address by Dr. J. V. Mansfield, with spiritual phenomena, probably; short addresses by Prof. 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.

Anniversary Exercises, Cleveland, O.

Anniversary Exercises, Cleveland, O.

The Thirty Third Anniversary of the Advent of Modern Spiritualism will be celebrated in this city by a two-days' Jubileo Meeting—March 30th and 31sf—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 Pilisbury, Singing by two of Cleveland's best quartettes; planist, Charles Palmer, Esq.

Mediums and friends of northern Ohio 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 Tille it. 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.

Republican Hall, New York.

Republican Hall, New York.

The Thirty-Third Anniversary of the Advent of Modern Spiritnalism will be celebrated at this hall, 55 W. 33d street, on Sunday, March 27th, 1881, services commencing at 2 P. M. The following will constitute the order of exercises on that occasion: Invocation, Mrs. N. J. T. Brigham; address, Mr. Henry Kiddle; song, Miss Lily Runals; address, Dr. J. R. Buchanan; vocal duet, "A Hundred Years to Come," (original) Mr. and Mrs. Lillie: address, Mr. P. E. Farnsworth; flute solo, Mr. 1, G. Withers; address, Dr. S. B. Brittan; song, Mrs. O. Edwards; address, Mrs. Shepard-Lillie; recitation, Miss Lily Runals; address, Mrs. N. J. T. Brigham; vocal duet, Mr. Edwards and Miss Runals. An admission fee of twenty-five cents will be charged to defray incidental expenses. The names of the speakers and other intended participants mentioned above constitute a sure guaranty that the occasion will be one of mental and spiritual profit to all who may attend.

Thirty-Third Anniversary.

Thirty-Third Anniversary.

The Spiritualists of Milan, Ohio, will celebrate the Thirty-Third Anniversary of the Advent of Modern Spiritualism at the Town Hall, on Thursday, March 31st, 1881, meetings to commence at 10 o'clock A.M. Speakers for the occasion are Miss E. Anne Hinnan, of Connecticut, and A. B. French, of Clyde, O. Vocal music will be farnished by the celebrated Gratian Smith Familty, 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 Celebration. The Spiritualists of the State of Vermont will cele-brate the Thirty-Third Anniversary of American Spirpractine limity-limit Anniversary of American Spiritualism at Essex Junction on Saturday and Sunday, April 2d and 3d. The best speakers in the State will be present, also the wonderful test medium, Mr. Jos. D. Silles, of Weymouth, Mass. Expenses one dollar per day. Free return check on all railroads. All are cordially invited.

C. C. WAKEFIELD, M. D.

Married.

In Boston, on the evening of March 9th, by Dr. I. P. Greenleaf, Mr. Levi A. Randall, of Hudson, Mass , to Mrs. Elpha L. Sanford, of Boston, Mass.

CORRECTION.—The time of the commencement of the Onset Bay Camp Meeting was erroneously stated to be on the 25th of July. It commences on the 15th of July and closes on the 15th of August.

DR. H. B. STORER.

No sense in having sickness in the family if you will use Hop Bitters in time. Ask those

SECOND EDITION. THE

SCIENTIFIC BASIS SPIRITUALISM BY EPES SARGENT,

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

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

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretence that it is outside of nature, is unscientific and unphilosophical.

All this is clearly shown; and the objections from "scientific," clerical and literary denouncers of Spiritualism, under since 1847, are answered with that penetrating force which only arguments, winged with incisive facts, can impart.

In all that it claims for its "basis" the book is purely

which only arguments, winged with incisive facts, can impart.

In all that it claims for its "basis" the book is purely scientific; proceeding by the inductive method from facts as well confirmed as facts in any other science. The postulate is fairly presented that other supersensual or preteriuman facts, not included in the "basis," are however made scientifically credible by its establishment.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or motaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now "the despair of science," as I called It on the title-page of my first book on the subject. Among intelligent observors its claims to scientific recognition are no longer a matter of doubt."

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...Discreto Mental States, etc. 10.—The Unseen World a Reality, etc. 11.—The Sentiment of Immortality, etc. 12.—The Great Generalization, etc.

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