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The Rostrum.

THE STAR OF THE NEW DAWN.

An Inspirational Discourse by Eliza W. Farnham, through the Medlumship of MRS. CORA L. V. RICHMOND, Sunday Forenoon, Feb. 29th, 1880, delivered in Berkeley Hall, Boston, Mass.

[Reported for the Banner of Light.]

INVOCATION.

INVOCATION.

Oh, thou light divine! Thou parent of every living soul! Thou spirit of all Wisdom and Knowledge! We turn to thee with ever-grateful hearts, our voices filled with thanksgiving, our spirits attuned to thy praise, for all of life and light, for all of consciousness and immortality. Thou, the divine, ministering unto the human; thou, the infinite, ever-extending thy helping hand and guiding care over the finite; thou, the over-present and all-conscious spirit, pervading with thy palpable breath every soul—oh God! we turn to thee. Whatever ministrations of truth come to earth, these are thine. Whatever goodly and gracious gifts humanity receives, these are from thee. Oh, make manifest thy voice in the spirit. Reveal unto humanity the living fountains of thy inspiration, and may the flowers of peace and leveliness bloom adown the valleys of time and tempiation. May every heart realize how near is the dawn of life, how perfect the light beaming upon the mountains of infinite truth. Consecrate this hour in the hearts of those here assembled to exalted meditation and lofty unfoldment. May the truth of divine perception and ministration become more and more the possession of daily life, and every heart tend toward thee, every mind be open to the reception of thy truth, every spirit glow with the exaltation of thy forth and perfect life. Amen.

DISCOURSE.

us. If we hesitate in declaring that which in our innermost minds and hearts has come to us, born of suffering, heralded with all possible humiliations, we are then made aware that our thought and our voice may be lacking in the world's great advancement. So full is truth of humanity, so distinct its enunciations through the ages of the past, so clear its revelations as a guide of human conduct, that one would think that "he who runs may read." But, perverted by human selfishness, the thought of man is only a half truth, and the other half remains obscured or eclipsed by the doubt within us. Not more dark the night that is devoid of moon and starlight than human life without the hope and substantial promise of ultimate victory. I do not mean, as you are aware, the triumph of arms, nor do I mean that victory of so-called justice, that incarcerates when it should nurse, imprisons when it should educate, and sets loose upon human society the desolating debris of prison cells and charnel-houses. I mean that victory of truth that makes mankind to understand that every human spirit is valuable, and that, in the great march of human progress, we cannot afford to leave any behind; that the uttermost we can say is, that they shall come after us, if they do not precede us, in the kingdom of heaven; and we have no choice but to suppose that they may even do the latter, despite of all our attainments, all our culture, and all our striving. We do not know what barren strands and desolate wastes may lie uncultivated in our own spiritual gardens. While we are striving for some outward honor, or reaching for some intellectual attainment, there may be arid wastes and deserts in the heart, stifling all affection. where the flowers of truth and love have been drowned in the tears of disappointed hopes and

We find the great sisterhood and brotherhood of the world linked by common ties of feelings and necessities, and that we cannot, if we will, clamber to any heaven-piercing height upon the mountain of discovery or of righteousness leaving humanity behind us. The great throbbing, pulsing heart of the world requires from those who think, the best thought; from those who work, the best labor; from those who love, the best love that can be offered at the shrine of humanity. Christ was greatest because loving most, and the Magdalene greater than those who scorned her, because of her love. Humanity waits by the gateway of infinite life for the best that can be given to it, and if the spirit really offers to you that which seems to be in some degree Utopian, if the coming of the Millennium is pictured, and you think it is near at hand, it is only because you have a right to see it, you have a right to know it. Does not the earth crave the knowledge of the approaching spring-time? and do you not hear already the pulsations of her life, throbbing, glowing with divine possibilities, for the coming dawn and birth of flowers? We have a right to know and you have a right to know what is incubating

memories.

for the universe of the future, and how the Star | as distinguished from the past time, as then the of the New Dawn shall pierce the darkness that envelopes the horizon of thought, giving to earth a promise sufficient for that for which it is striving.

The civilizations of past time have been halfcivilizations. The world, we are told by those who are wiser than ourselves, has not yet completed its half-cycle. Is it the masculine element that is incompleted, and shall we have the feminine? the outer, first, and then the inner? the exoteric, which is strength, and then the esoteric, which is love? And is it not because of this halfness that the world to day stands unbelieving in the manifestations of truth that examination has just discovered, as though she had lately been born; as though, out of sight of the great world, she had lately taken her place in the new Eden of human hopes and possibilities; the renovated Eden: not an Eden belittled and degraded by selfishness and falsehood, but an Eden of human hopes and aspirations, where, by the fireside, and in countless ways and untold paths of life, she has made her way and made her life felt and realized in your midst?

I grave nothing for womanhood that I do not grave for humanity. I ask nothing for woman that man does not also require by the very need of his spirit. I ask for humanity the spiritual -that which is better, higher, greater, diviner than the past has been; and I ask of the heavens | in divinest possibility one with the other. above me and the spheres around me if this will be given, if this completed half will unfold to humanity the real secret of life. We have, perhaps, the first bursting of the leaf; we have, perhaps, the blossom and the fruit of outward power. Kings have reaped their laurels in blood, and humankind have discovered a brighter fruitage in the boon of liberty, sweeter to the taste and more glowing upon the vines of human life; but somewhat is coming after; the seedtime and the covered seed are the sure indications of coming harvest. What sowings shall be given, what reapings for the future, what wonderful brightenings of old promises! As we glance down the long line of history, and mark the footprints traced in blood, we see flowers and trailing vines of promise, to show past; not to Eve, but to that first wife of Adam, who was a spirit. Was her name Lilia? Did she abide in the sacred garden of Paradise, ere the coming of Adam? Is not Everhe old symbol for a serpent, and was not the later Eve born of Adam's desires, the craving of humanity for power, for the satisfactions of ambition was the outward form, the external craving, the temptation, the dust, that leads the divine

in humanity astray. We have awakened now from the delusion. We come nearer to the old mother. The heart throbs to the divine spirit of humanity. We are brought near to the blessed Mary, to Juno, to the sacred wisdom of Minerva, the veiled splendor of Isis, and the calm beauty of Sappho. We dare name the name of Aspasia. We know how false were the calumnies with which men have assailed her. We claim from the history of the past that those are great who have conquered prejudice, pride, passion and selfishness, and lived for the truth spoken by the highest oracles. We know that under the laws of Greece and Rome, godlike women shared the worship and honors of the nation with godlike men, albeit the wives and mothers were seldom forgotten. But we do not forget that that is the case in this Christian land; that the home is left desolate, the mother's heart lonely, and the wife neglected, while women, not like Aspasia,

We do not forget that the crowning point of life at this hour is looking steadfastly forward to the equal unfoldment and equal love and gain the confidence while he secures the subof the kings and queens of earth is to coëqual knowledge, and purity, and endeavor. And this problem solved at the beginning of the new promise of the dawn. Christ is not born of the mother alone, but of the father and the mother. There is no necessity now for selecting the innermost, the purest, that which is most secluded. We shall have humanity all pure, all good, all exalted, Church and State renovated alike, because father and mother, brother and sister, husband and wife, minister at the altar together, make laws for the people, and not for one,

is represented here. We have been constrained in past time by the narrow limitations of human thought to reaction, and as man proclaimed himself, woman has been obliged to adopt the opposite system. We shall now proclaim nothing but the law which belongs to the human soul, and the divinity which belongs to the coëqual portions of that soul; that the province of all human beings is to be as wise, as good, as pure, as levely, as divine, as sacred, as possible; that humanity, in all life and endeavor, is to be linked with the highest purpose and obligation. And if you will name to me any man, poet, statesman, or orator, I shall be able to name to you a sister of the earth, the coëqual of that man, whatever his title to honor may have been. Everywhere in history there stand revealed parallel lines of human thought, running toward the same ultimate, and destined forever to be coëqual with one other.

and the whole of humanity, instead of the half,

At this hour the mother of humanity speaks, not one whit more exalted in the result than the ocean there are struggles and strivings—for race.

father. At this hour humanity itself becomes one, and joins in the pathetic petition to the Infinite to know what word of promise there is for the ultimate unfoldment, for the loftier attainment of humanity. I have said in past time, in the earthly state, and somewhat embittered by the observation of human suffering, that I did not desire woman to be the equal of man. since she is now superior. I stand corrected, in the light of the spirit-world. I know now both are equal; that just and absolute law requires the fulfillment of human thoughts and purposes alone, and that the new light and the new purpose bring to humanity the exact complement of that truth that shines alike for both. I now discover that mankind will advance by the mutual action of these two distinct purposes and principles, and that the dual life will in the future govern the world, not, as in the past, one hidden and the other apparent, but each equally apparent, each mutually dependent, each perfected in the life of the centuries. For thought, there is but one sex; for spiritual aspiration, one; for truth and hope, and all that concerns the external attainment, or internal possessions of man, there is ultimately but one. For love, there is a dual possession forever, and the sublime complement of Christ, in the great heart of the future, is his Bride-only the expression of that futurity that links humanity

To-day, we stand upon converging points of this newer light. To-day, all radiance streams upon us from the past, and the difficult lines and problems of the geometrical circles are solved and are understood. I know now why such barriers have intervened between utter truth and man's possession. A weakness incapable of its grasp, a conception of the half that ultimate which none have attained. When truth, that which is but a foretaste of the sublime ultimate-these have been the obstacles most seriously in the way of human comprehension. Without comprehension, we have still advanced. Without fully conceiving or few Sunday mornings since. The spirit of huconsidering the whole plan and purpose, the world has progressed to the present standpoint; and at this bour a revolution is accomplished where nature has covered them with fragrant in your midst by the steady application of that do not compare one with another in states of spiritual life without which there were no light that God is kinder than is dust. I look to the of intellect, no comprehension of reason, no voice of science, no learning-for these are but secondary lights compared to the spiritual illumination. I now can realize why humanity is less humane than its theory; why the conquest is not yet fully attained in the application of that Golden Rule that is worshiped, being, but there is no degree of comparison bebut is not followed. I comprehend at this hour tween them. So truth, taking possession of the actions shall be perfect. When we understand lives, without which they would be valueless, But the name of the serpent was Eva, and this the truth, we shall not fall short of its fulfill- with which they are possessed and filled with ment. The lack of understanding is the true living treasures. Goods and chattels, houses secret. The truth has not taken possession of and lands, gold and silver and precious stonesus; it has not entered fully into our hearts and these men collect; but love, and truth, and wislives. So soon as it does, we shall not lack ex- dom, and righteousness, and hope, must be born pression. The facility for human expression is perfect, and just so soon as human comprehension has reached that degree of perfection. we are on the pathway to the comprehension. We must reach the second point spiritually before it is clear. It is like the one key that the favored youth. They belong to the unfoldsolves the whole riddle. It is like the keystone ments of the spirit; are liable to spring up in in the arch, that connects the whole, and binds it all together. When we have this, the rest those on whom we see the stamp of crime the is made clear. Life is a riddle until we solve it; when it is solved, we pass on to fulfill it. We are not fulfilling it while it is mysterious. doubtful and strange; we are simply growing toward the capacity of fulfilling life. The world has not yet reached the point for its ful- to the external, nor by any method of legislafillment of life. We are children, comparatively, in the infancy of spiritual unfoldment. ment, but rather by that growth that shall per-How can we express what God is, or what angels may be? The truth is old-it is from the society the one spiritual import and purpose of infancy of the race. The race itself is still in the state of growth-the expression is perfect. We want no precocity; we must have actual knowledge, outer harmony. There must be aware what it needs. We would have law truth of humanity; that the master does not precise equipoise in the unfoldment. Nor can framed, but we do not know what for. We we rush forward and take possession of the would require certain wrongs to be righted, jection of his slave; but that the coequal right kingdom of heaven, that we have not won but we do not know in what way. But when The child is not a man because standing in a chair, nor does he stretch himself by any possible endeavors to the height of the father. There cycle of the world's advancement is the real must be time, there must be growth, there feed. We think no more of it than we do of must be expansion. The world has stood on tintoe long enough. There is pretence of greater | cannot live, but of the possession of which we manhood than exists; pretence of higher spiritual truth than is possible in the attainment of individuals. The Golden Rule has blessed life, and there have been those bold enough to say that they have always been guided by it but life has contradicted them, and revealed the barrenness of their pretensions. The world is good enough for its beginnings, but not good enough if it pretends to be accomplished and complete. If we view the world as we would the child or the youth, as in a state of advancement, we are no longer troubled with the probthis is a stage of growth, and think that we are cycle of eternity. In such cases, the larger and older are capable of ministering to the younger.

> I do not wonder now at the misery that is in the world. That was the great trouble and hard problem of my life. I discover now its stand across a doubtful barrier and contend windings and causes; the problems of human life being worked out in multitudinous wayssome through discussion, others through paths of sympathy that can be mutually allied to of knowledge that are seemingly glorious, but make strong the nations of the earth. Across

We speak our highest thought to you, not pre-

stature. We only say this is another stage of

growth; that by-and-by you will attain to the



THE LATE EPES SARGENT, ESQ., POET, PLAYWRIGHT, AUTHOR AND SPIRIT-

UAL EDUCATOR, Born at Gloucester, Mass., Sept. 27th, 1813, passed to

Spirit-Life from Boston, Dec. 30th, 1880. "A keen and strenuous intellect, a refined and cultured mind, a spirit gentle, tolerant, noble ; a being of rare completeness in its various parts; such was our . . Though gone before, he is not gone away, and he will indeed be changed if his interests are not as much bound up with the cause he loved, now as they ever were."-[M, A, Oxon.]

those it condemns. We find ultimately that numerous paths lead to the same height, and that the various fluctuations of human thought are but expressions, in a comparative degree, of we reach perfection we cease to boast. When we have attained truth, it shines upon the world, and we are aware of it. We grow sublime, as in the prose poem of John Bunyan a mility possesses us, but we do not know it. The truth of all philosophies is, that the absolute is unconscious of possessing any comparison. We perfect love. Who thinks of comparing his love for his different children? We love all our children. Who thinks of comparing his love for his parents? We love both our father and our mother. Who thinks of comparing a friend with a stranger? We love our friend; a stranger may be something to us as a human within us. They are not acquisitions; unfoldments, rather. They are not possessions, to be handed from one to another, nor inherited by the son from the father, bestowed as bequests, nor by any law of primogeniture entailed upon waste places, in humble walks of life, and among flowers of friendship and affection still grow: and we comprehend that humanity is led to its great future possibilities by no promise of external wealth, or equalization or distribution of wealth, or abnegation of that which belongs tion, nor by any method of social law or enactvade mankind, and give to all legislation and

the race. We begin at the opposites in seeking for truth. Mankind would legislate before it is we have the truth, it infuses itself into our society; we become possessed of it utterly; it is a portion of that daily sustenance on which we the sunlight and fresh air, without which we are quite unconscious.

The truth, therefore, has promises for us in this wise: that it unfolds from within; that we cannot enforce it or seek it from without; that it is not something to be garnered up in storehouses; that it does not belong to a man's bank stocks or to any of the monopolies of the earth; that it is not a possession of the few, but of the many; that those who never were recipients of it possess it within themselves: and those whom we least expect are likely to have a greater share than ourselves: that humanity is to recoglems of human life. We remember then that | nize one thing: that human beings are not to strive against each other as common enemies. ourselves comparatively children in the great but, passing round to the other side of existence, by kindly feelings and intuitions and thoughts draw near together. The barriers of human education, intellect, law, society, keep tending to have grown to the full height or the world forever in conflict. Passing to the other side of humanity, there are intuition, affection, sympathy and kindliness. We learn that all mankind are allied. Men make war upon those who oppose them because there is external power to gain. France and Germany for the possession of certain territory, forgetting that behind the bayonets there are points

what? "Humanity against humanity, the Issue being doubtful. But, join hands instead of clashing swords, and you have the capability of sympathy, you have the assurance of peace, and the possible Republic of the world is projected in the upper air. Nations, as Victor Hugo declares, will be true to humanity, and the Divine Republic will be the unfoldment of spiritual purpose. When humanity contends for distinct possessions, there is conflict. When humanity finds mutual possessions are one. there is harmony. Just so long as the standard of national life is the acquisition of territory, and the possession of power, there will be warfare. When the standard of national life is the exaltation and perfection of humanity, of love, affection, sympathy, and the mutual bond that unites all to ultimate purpose and possession, there can be no warfare.

You do not measure the atmosphere, nor put barriers around the sunlight. If you could do this it would be impolitic. So around human rights and human privileges the barriers now erected will melt away in the light of a common recognition, that whatever you do to eclipse the light of your neighbor also puts out your own sunlight; that whatever you do to interrupt his freedom is a direct barrier in your own exereise of freedom; that the chains around the slave are not half so strong nor fearfully binding as around the slave-holder; and that whatever you do to stand in your neighbor's light, or prevent humanity from its utmost endeavor in the attainment of light, is not done to another, but to yourselves. The law of supreme obligation comes in, and humanity at last wakes to the discovery that all purposes are one; that all are united with the sunlight and the atmosphere; that freedom and affection are what all must enjoy, and that no individual can by any possibility steal, borrow, or monopolize the universal possessions of Nature without also sapping the foundations of his own vital life and existence.

How wonderful this enlightenment! How

consciously it at last pervades the world, and now delightfully the world responds! Truth at last is discovered to be uppermost and outermost of the possessions of the whole world. He who murders a man is by the law of the land put to death; but has he not slain his peace of mind, and is it not, therefore, his own life that is put out? He who legally murders a murderer blinds humanity by that still greater degree, and makes a moral eclipse that leaves a doubting mind quite as uncertain as to whether murder is not right after all. Justice declares that law has a right to murder, but he who does not DISCOURSE.

Humanity craves at our hands and from our hearts the highest testimony that truth has given us. If we shrink from expressing this truth, the world passes on to receive it without truth, the world passes on to receive it without dise. Her name was never spoken upon earth. ty by that act is threatened and injured! Let by that act is threatened and injured. Let us remember that the law has no right to do what individuals are not privileged to perform, and that retribution by the method of military rule is quite as barbarous as the retribution that the individual considers necessary to inflict upon some one transgressing as infringing flict upon some one transgressing or infringing on personal right. Nations grow belligerent when their authority is questioned. Individuals are not privileged to do so. As the parent must not set the example of intemperance to the child, although it may be that often times in intemperate example leads to a fearful lesson. an intemperate example leads to a fearful lesson of temperance, so a nation must not attempt to teach freedom by slavery; must not expect to teach humanity by enforcing tyrannical laws, or to prevent murder by murderous edicts and independs We shall come at last to understand that what

is good for the individual is good for the whole human race; that the air and sunlight, proper food and shelter and clothing needed by the me are also equally the necessities of the others; that there should be none without shelter since one requires it, and that that which is expended in keeping the individual in certain positions free from daily contact with those who are lower in the scale of social life, will finally be expended in making all equally exalted in the scale of social life. If cleanliness, good order, pleasant homes, flowers and culture, constitute the distinction between you and me, then let us make it preside for all to lave dearnings. that there should be none without shelter sinc it possible for all to have cleanliness, order, good homes, pleasant surroundings, that there may be no such difference, and that the real dif-ference, if there be any, shall be found in the spirit, whose possessions are the result of growth and unfoldment; and not created by arbitrary

To day, as I say, we have promise of the brighter and of the better. The dawn is of the spirit. We recognize a star by the wondrous pulsations of light. We know those pulsations are not the of light. We know those pulsations are not the star, but that the sources of light are far away, millions of leagues from all possible computation; but still the effect is there. So the light of the spirit, shining prophetically through the ages, reveals the pathway to right and truth. Humanity has discovered that all it has to do is to grow; that there is promise of ultimate completeness, promise of future perfection; that man and woman, or whatever makes the life of earth imperfect, will become ultimately perfection in the context of the earth imperfect, will become ultimately per-fected; that the soul has these possibilities; that there are none devoid of them, and that no one can be deprived of the possession of them without imperiling the safety of the whole. Therefore, if I teach you at this hour the ultimate unity and perfection of the human race, and show you the glimmerings of that dawn that comes to-day, I will picture to you in the man and the woman the epitome of some cycle of spiritual growth wherein all past perfections will dwell, wherein the world will discover their will dwell, wherein the world will discover their image, wherein the sublime prophecy will be holden as the promise of the rose is holden in the bud; and I will show to you that this dawn already approaches, enters your firesides, takes possession of your hearthstones, gilds the future with its glow, brightens human purpose, uplifts the weak and faltering, speaks to the outcast upon the streets, gives promise to the felon in dungeon cell, and is alive with every thrilling possibility, since that promise is for humanity. possibility, since that promise is for humanity, and not for you and me alone.

How wonderful this discovery! The Christ that came to earth two thousand years ago has not seen the fulfillment of the promises of the gospel to all nations; but the spirit that approaches now bears the banner and standard of that Christ that includes the whole of humanity, and expresses in the sublime parentage of one pair the possibilities of the whole human

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whole understanding.

STANZAS FROM HEINE.

TRANSLATED BY ELLA HEATIL

There comes a star, down falling From out its shimmering sky; It is the shining star of love That flutters swiftly by.

Down from the trees are dropping Blossoms and leaves to earth; The zephyrs, softly blowing. Have scattered them in mirth.

Upon the lake so transpill A swan swims to and fro, And, ever sweeter singing, Sinks to its grave below.

It is so, still and darkling!
Afar the leaves have blown;
The star to dust has crumbled—
Hushed is the swan's sad moan.

PENUMBRAL MATTERS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

The world hardly realizes how large the numher of people is who in a quiet and private way enjoy the communication with spirits. The manifest body politic of Spiritualism, in its

williams, its public gatherings, can be more or less estimated; and that estimation is large, and I think the fact will overrun any estimate: but the quiet working of this modern movement in the way of private family circles, and in such gatherings listening to the angels for departed spirits, if you choose) who communicate, is probably much larger than its outward expression. I feel like saying this in commencing this article, but not at this time extending the thought or demonstrating it, and possibly it is not a matter of demonstration; but I state it and believe it, and have good evidence of its extent; and I feel that one of these days the world will wake up astonished to find it so suddenly widespread. The Rev. Diaphanous Haines expresses the thought in this way in his interesting letter to the paper in his native village: "It is pretty clear this heresy is by no means abating, but that it is honeycombing the churches in all directions. The better and more intelligent class of Spiritualists have little fellowship with advertising and market-place disciples, but go to church and accept the doctrine of the communion of the saints as a tangible thing of their secret experience." With the exception of the word heresy he is evidently informed in this direction and states a profound truth. Another reverend had an interview with me lately. This one is settled over a church; has had such private experience in his home circle that, like Mr. Kiddle, he has become convinced of its truth. He has been two years a believer in Modern Spiritualism, and lately having witnessed some form-materializations, that he recognized perfectly, is inclined to announce himself one. The subject is a very interesting one to him, and he thinks, with the Rev. Charles Beecher, that the subject sustains the Bible.

A hesitated in advising him to run up its flag, and told him that twenty years ago, if I had known as much as I do now, I would have enjoyed it and held my peace; that he would lose his church, as Mr. Kiddle did his office; and it was very questionable whether he would be the gainer, but rather more that he would be a loser. Still, I told him that I had consolation that no success or position in life would compensate me for the loss of, and that I hoped the time would come when I should find that my expression of it was wisdom, after

He thought the mauly, open course was best, and was a man's duty; and in my heart I agreed with him, and wished such feeling was more general, so that the weak-kneed would not be jostled. This reverend gentleman said he gave. his views, lately, to a friend of the strict sort, and expected to be received with holy horror:

private circle, and the fact has suggested the foregoing remarks, which will answer very well for an introduction. A short account of it will not to express it. The medium may have assointerest the Banner of Light readers, for it was the weekly home circle of Miss Shelhamer, who Circle, whose utterances are read on its sixth. page every week. I do not know as this gifted young lady will thank me for touching her home circle with my pen, but you know a John heard a voice once from heaven, saying, "Write," Well, other Johns hear voice that say write, also; and when I see anything in-teresting, that I think will interest others, it inclines me to take my pen. Perhaps it is not a voice, exactly, that moves me, but it is an impression, and that is almost the same thing. Miss Shelhamer is of course a public medium, made so by the loud call of an invisible multitude wanting to communicate with their friends. People hardly realize, even those who read the Banner, what a great thing the "Message Department" is, both on this side and over the river; and yet the thoughtful peruser of these "voices" cannot help seeing how varied are the expressions and constructions of the different messages. We have one sometimes from John Pierpont, and then a word, perhaps, from Robert Dale Owen, or some spirit of repute, then others from every-day people, John, Thomas and Nancy, high and

low, young and old, every week, year in and

year out, that I make bold to say is not possible.

in the lady's normal state, or without a pres-

sure of invisible individualities. I do not say

all the messages, or the average of them, are

good reading, or improving to the mind in the

ordinary educational sense; but they claim a

spiritual source, and to me the claim is valid,

having had communications in that depart-

ment that I know were not born in the young

lady's brain; and that fact, if one does not

have the proof otherwise, is more important

than intellectual gratification or culture. I

appreciate education and culture, and yet a

message from "over the river" makes educa-

tion and culture kick the beam; so essential

is it that a man should know that he is con-

sciously to survive the death of the body. Of

course, after a man has had his doubts re-

moved on that great point, then he may lose

his interest in "dead" men's letters, except

they happen to come from personal friends, or

the loved and lost, and education, culture

and knowledge be his attraction, and with the

fact of a future life demonstrated, education,

culture and knowledge have an upward twist

an wolian attachment, so to speak, for the

Spiritual Philosophy is a great illuminator. At the usual hour this circle of Miss Shelhamer, of which I have spoken, and of which I was one, retired into a room devoted to this interesting purpose, and all of us, some six or | though there is a law against it.

eight, seated ourselves around the centre-table, Mr. Anderson, an elderly gentleman, who was a sort of chairman, and has had, to some extent, the development of this medium, read some appropriate verses and then offered an invocation; the light was then somewhat subdued, and the large musical box on a side-table was induced in the usual way to give off its soft music while the medium became entranced. A spirit then controlled; rather a novice; seemed to be both ignorant and cross. Some little persnasion and kind words had a good effect, and with some reluctance she gave her name and where she lived. One or two others of a similar class, somewhat undeveloped, followed in turn; one fellow appeared to be ugly; wanted people who questioned him to mind their own business. In one sense these characters were not attractive; some persuasion and kind words improved them, and in some cases made them feel at home, and even glad they came, and left more inclined to come again than at first.

This part of the scance becomes interesting when one understands that this seems to be the main object of this circle-to lift up the undeveloped and often unhappy spirits; they find out, for the first time perhaps, that there is a way of communicating with earth and their friends, and are enabled, by an entrance of this kind, to give a communication at the public circle by their experience at this. These apparently unattractive spirits are brought here by spirits who are interested in the circle and seem to be doing what they can to lift spirits out of darkness into light. We learn the details of these facts later, when some higher spirit, like Pierpont, or some other more at home as a communicator, gives interesting explanations, so that what has been done or manifested is understood by us and made interesting. At a circle of this kind I was pleased to feel that it was doing good to some spirits, and, besides, was very convincing that there was a reality about it-that it was all what it claimed to be. I almost feel ashamed to so often apologize for the doubts in this connection, presuming that people will have doubts whether the medium is not acting a part, and so I argue for them when really there is no necessity for it. for to me there is no more question about the fact of these influences, as well as the published ones in the "Message Department," being what they claim to be-the communications of departed spirits-than the fact that I am now writing about them.

One spirit came who wanted to talk with a isitor present, and she recognized the spirit, who whispered so the circle did not hear it. Then the medium took a pencil and wrote on a sheet of paper a message and handed it to me, which ended with these words: "William is getting along better in the spirit world than he ever did on earth .-- Adeline." I question very much whether the medium or any one present knew I had a sister Adeline, who died over twenty-five years ago. I doubt, in fact I know, the medium did not know I had a brother William, or that he had died within a year, and the fact that he did not get along well on earth could not have been known; he lived in another part of the country; and if I cannot receive the above quotation from the communication, and the rest of it, also, as a genuine message from my sister Adeline, I don't know what I can receive as genuine in the way of testimony any-

I am not writing this account strictly in order; I am perhaps accenting what is personal to me, because from my intellectual convictions t can be more positive. In the course of the evening a spirit wrote a message on a sheet of paper and passed it to me. I think it will bear printing, for the sake of its testimony, though it is of a personal character. It read as follows:

and expected to be received with holy horror:
but, to his surprise, found this friend a secret
believer and enjoyer of this hopeful truth, and
in her family was a medium; but she would not
have it known for the world. And so it works.
This is not the point I intended to enlarge upon
when I began this article, but these late reminiscences will helpendorse the statement I made
of the quiet working of this truth.

I was present on a late Sunday evening at a
wirete girele and the fact here suggested the
worker in the spiritual vineyard.

It read as fonows:

"John, remember what I tell you. It will not
be long before you will get the lift you want.
I am doing my best to aid you. You will find
yourself in a better condition financially and
materially before long, and there will be an attraction of the solid things of life toward you.
My interest in you is unabated. You cannot
realize the good you have done me as a spirit.
Some day you will understand it all. I do not
feel that I am the mere money grabber that I
was when you knew me, but, like you, I am a
worker in the spiritual vineyard.

R. H." ou, 1 am : R. H." worker in the spiritual vineyard.

The name was given in full. I thought best ciated me with the name, but I think it was an honest communication clear through. She could is the "Voice of the Angels" at the Banner not have known the applicable application of 'money-grabber" to him. He was it, body and soul, and all unconsciously to myself I have lifted him out of darkness into light. What a lesson it has taught us! not only mediums in their circles, but Wetherbees, or rather individuals, also have elevating powers. I understand this fully, and he wants to do me a favor that I need. But what makes this "R. H." message translucent as well as interesting to me is. that within a week prior to this communication the same "R. II." communicated through another medium substantially the same thing. I know they are from one source, and I feel sure "R. II." is that source, and the reader could not help thinking so too if I should print in detail all I know in this connection; but that would be tedious reading, and matter in which the public is not interested; but I have written what I have at some length to impress the reader that I fully endorse Miss Shelhamer's mediumship, and I want to extend the lustre of my testimony, if it is of any consequence, upon the "Message Department" of the Banner of Light generally, that in my opinion the messages are what they claim to be—messages from the spirit-world. The letter of "R. H.," which I have quoted, is not a masterpiece; a man might read ten thousand of them and not become liberally educated thereby. A man would be more entertained and instructed by an essay from Emerson or an oration from Wendell Phillips than by reading ten thousand messages of the "R. II., or the John, Thomas or Nancy sort, though they are from "over the river." The whole or general value of these messages is in their source, not their pabulum; and yet I would not for one be willing, if I had the power, to see the departure of the messages, and the sixth page filled with the wise words of an Editor-at-Large or a Buchanan, or a Richmond, or the well-intended ones of a Wetherbee. The sixth page is of great interest to many people on both sides

of the "river." What I have said at this time is not wholly the outcome of one or two visits to the private circles of Miss Shelhamer, and thus getting a glimpse of some of the dynamics of Spiritualism but they have influenced me so far as to suggest the article which, as the reader will see, is writ ten on a basis of my own experience.

The Chicago Sabbath Association has undertaken to enforce the Sunday law in that city. "The complaint is not so much that people work on Sunday," says the society's circular, "but that they play. It is against sinful recreation that we are moving." It is customary to open the Chicago theatres on Sunday evenings,

Foreign Correspondence.

LONDON LETTER.

To the Editor of the Banner of Light:

The first act of the Fletcher drama has ended. Mrs. Hart-Davies, the chief witness, refused to testify to the facts of her past life, at Bow-street, and Mr. Flowers refused to compel her to do so. She admitted that she was no relation to the persons paraded in the opening of her case as her kindred, and that she had been divorced from her first husband; but she refused to swear that she was not guilty of the crime with which she was charged. As the whole cross-examination as to character and credibility was involved, Mr. Lewis, the defendant's solicitor, after consultation with two of our most eminent criminal lawyers, decided to post pone all cross-examinations to the trial at Old Bailey. So Mrs. Fletcher was bound over in \$6000 and Mrs Hart Davies in \$5000 to appear at the Central Criminal Court, hard by the prison of Newgate.

It is understood that, in case an indictment is found by the grand jury, the case will not be tried at once, but go over to the next sessions. Barristers have to be instructed and witnesses subportand. The judges of the criminal courts are not likely to shut out any testimony necessary to the case. As Mr. Flowers had made up his mind that he must commit, it was needless to put the prosecutrix twice over to the torture. She complains bitterly of the strain upon her health, without considering that the accused has also some thing to bear. It was not a small thing for a woman to cross the Atlantic expressly to meet this accusation—to sit day after day in the prisoner's dock in Bow street, and now to face the possibilities of a prejudiced jury at the Old Bailey and a sentence to penal servitude. The mere suspense of such a case is martyr dom. "Why did she come? why run such needless risk?" even Spiritualists ask. Mrs. Fletcher has but one answer : " I did it for Spiritualism."

There was a risk in allowing the case to go to the criminal sessions without the proper cross examina tion of the prosecutrix. According to English crimi-nal procedure, if she falled to appear the depositions made at Bow-street might be given as evidence to a jury. But the public prosecutor has promised that no such advantage shall be taken, and that the trial shall not proceed unless Mrs. Hart-Davies is present to be eross-examined.

Mr. Lewis sees, I think, the necessity of proving the phenomena of Spiritualism on the trial by witnesses whose testimony must be respected. According to English law the pretence to anything of a preternatural character is *prima facie* evidence of fraud. Sir James Ingham, in spite of overwhelming testi mony, sentenced Slade to three months' imprisonmen on the ground that what the witnesses swore to must be false, because "contrary to the well-known laws of Slade escaped by a technicality and left England before It could be corrected. In the case of Lyon rs. Home, in the Court of Chaucery, there was plenty of evidence which had some effect upon the public, but none upon the Court. Home was obliged to give up the \$300,000 with which Mrs. Lyon had endowed him, while she retained the laces and diamonds which had belonged to Mrs. Home. Had there been a law of adoption in England, such as exists in most if not all other countries in Europe, Mrs. Lyon's adop-tion of Home would have been legal and irrevocable. It is easy to say that Home should have refused the \$300,000. Of course I think I should have refused it; but how can I be sure, when no one has ever made me the offer? The Fletcher case is similar in some respects, but it involves a valuable consideration. They received the property of Mrs. Hart-Davies for Its pro tection and also received her for her protection, and to give her a home and society which she desired,

The importance of the case to Spiritualism rests upon the fact that every medium in England who takes two and sixpence for a scance is liable to be prosecuted and sent to prison for three months, under a law passed in the reign of George III, against fortunc-tellers.

For all this the work goes on-possibly all the better for it. Mr. Matthews, who was imprisoned three months in Lincolnshire, I think, came to London and took a small hall at the West End, where he has a congregation of about two hundred every Sunday morning and evening, to whom he gives spirit-messages to his and their hearts' content. Any place in England can he registered for public worship on paying five shitlings. The smallest room becomes a chapel. "Two or three" make a congregation, and a scance becomes a legalized service. I went to Ladbrooke Hall recently to hear Mr. Matthews. They had a harmonium and good sluging; the reading was a poem of Lizzie Doten's; the sermon inspirational, followed by clairvoynt descriptions and messages, of the verity of which I had no means of judging; but the sincerity and good feeling of the audience were evident. But for the prosecution, Mr. Matthews might not have so broad-

Sunday, within a few years, has met with a remarkable change in England. The government has not opened the picture galleries and museums, but bands are allowed to play in the parks, and secular and secularist lectures are given in scores of halls in London and all the large towns. Selections of musle are also given, and dramatic readings, as well as political and scientific lectures. Sunday is the visiting day at the artists' studios, and many ladles, literary and artistic, receive their friends on Sunday afternoons. Paris is so near, and so many go to Paris, that following Paris fashlens in more than dress is inevitable. Sunday, I should also say, is the great day for popular meetings in Hyde Park, and eighty thousand have gathered there on one occasion to protest against the Irish Coercion Bill. Hampton Court Palace and Kew Gardens are open on Sundays. With a little more pressure, we shall have the British Museum and National Gallery, and then opera and theatres. As a thousand public houses are open every Sunday night from six to twelve, there can be no good reason for keeping more harmless places T. L. Nichols.

32 Fopstone Road, London, S. W.

Zoellner-The Man. To the Editor of the Banner of Light:

I have recently read "TRANSCENDENTAL Physics," by Prof. Zöllner. The high commenfrom other correspondents and reviewers are most richly merited, for it is admirable in spirit and form, and in logic is absolutely conclusive; it is an admirable supplement to the proofs previously put forth by Hare, Crookes, Wallace and many other eminent scientists, that Spiritu-

ulism rests on a firm scientific basis. The theorizing of this able man in reference to a fourth dimension in space, neither strengthens nor weakens his proof that knots were tied in an endless string. That fact was proved. How it could be done was a distinct matter. Some readers, who through a score of years have been students of spirit-operations and teachings, have received strong evidence that invisible operators can marvelously disintegrate and recombine matter, and, presumably, in ways enabling them to tie knots in an endless string within the spheres of the three wellknown dimensions of space. Such readers are comprehend the possibility of a fourth dimension; nor need they in order to reach a plausible conjecture as to the process by which the

knots probably could be formed. My leading thought, when taking the pen to write this brief article, was to notice the man Zöllner, as revealed by himself through his account of his doings and observations in the presence of the medium, Slade. He obviously entered a field of investigation new and mystical to him, in the spirit of a modest and docile papil. His perception of the proprieties in the case, and his manliness, caused him to hold his himself as a follower, not a leader; a pupil, not ent manner.

The kindness and courtesy of Zöllner toward Slade, his constant readiness to let the controls methods, his abstinence from dictation, his whole deportment throughout the thirty seances, lift him prominently high in the ranks of those who seek for truth because it is truth. His manly course won remarkable success, which will attract the world's attention and win its respect. We owe him hearty thanks for his scientific demonstrations, and not less hearty ones for the generous and loftily scientific spirit which he persistently manifested. The MAN kept the scientist subordinate and docile.

ALLEN PUTNAM.

Written for the Banner of Light. WHEREFOREP BY BELLE BUSH.

One eve as I sat in the gloaming, In the gloaming still and lone, Watching the growing splendor Of the star-lamps one by one,

Suddenly, out of the fancies That haunted my tolling brain. These questions, weighty and solemn, Arose in a gloomy train:

Wherefore, I sighed, should sorrow Inhabit a world so fair? Why should its shores be darkened By shadows of grief and care?

The sky bends lovingly o'er us,

And earth smiles lovingly back, And everything seems to murmur. 'Oh! what do earth's children lack?" Bath not the all-bountiful Father Brought every good gift to our door?

Why, then, is there sighing and anguish?

And why are our hearts so poor? Oh! who will tell me the reason, Why, ever since time began, The earth has been growing in beauty, While sorrow has walked with man?

Who can tell while the best and the wisest, Whose names are a radiant host, Have wept o'er the world and its scorning, And labored and suffered the most?

And the blessings of love and of freedom, Oh, why are they not for ALL! Like those of the air and the sunlight, That come without beckon or call? Lo! the tremulous waves of the ocean.

Unfettered in malesty play, And rills, from the mountains descending, Glide on in their own wild way,

And the zephyr that ripples their waters, The dalsy that springs from the sod, Are freer than man in whose image Hath blossomed the wisdom of God.

How calm is the earth in its slumber! How tranquil the heavens above! Why finds not the soul here its Eden, Where everything whispers of love?

The lisping of leaves in the forest, The reed-harps that sway to the wind, And the song of the brook in the meadow, All murmur of peace to the mind?

Why, then, is the world in commotion? Why frequent the rumor of wars, While bright o'er the billtons are shining The light of God's beautiful stars?

Oh! who will teach me the lesson. Or solve me the riddle of life, Why the past is LINKED to the present, And Truth through all ages with strife?

SPIRITUAL CULTURE THE OUTCOME OF SPIRITUAL DISCIPLINE.

BY GEORGE A. BACON.

Po the Editor of the Banner of Light: If it is an accepted truism that he who makes two blades of grass to grow where but one grew before, is a benefactor to the race-and none can successfully gainsay this-how the degree of benefaction is immeasurably enhanced when, instead of simply multiplying grass-blades, one adds to the amount of social sunshine in the world and increases the sum of human happiness! I hold that it is man's mission here and hereafter to aid his kind all he can consistently with the principles of distributive justice. To encourage the weary, to help the weak, to relievo the distressed, to comfort the sorrowing, to plant hope and joy in place of tears and cares, is the divine method by which one grows into the divine image. "The power to do imposes the obligation." The possession of great or varied talents necessitates corresponding efforts and results, it being ever more true that to whom much is given much is required. Whoever buries his talents, hides his gifts, or fails to use the means at his disposal, in just that proportion delays his own best progress. No remorse is more keen than that which inevitably follows the willful squandering of natural powers, the conscious wastefulness of heaven's high gifts. Only by the normal exercise of all his faculties

does any one grow harmoniously and in just re-

lations to all things else.

To loyally subserve the Gospel of Use is man's highest duty to humanity. For each to know just what he is best fitted for, and to be able to place himself advantageously in the channel of outward circumstances so as to happily accomplish these desired ends, is a condition to be expected only in Elysium. On the other hand, to dations of this work which you have received feel one knows what is best, yet constantly to realize that he is out of all proper relations with his surroundings, while powerless to shape circumstances otherwise than as they are, and yet continue to perform life's duties in a spirit agreeably with "Thy will not mine be done," indicates a degree of spiritual growth and wisdom no less rare than it is beautiful and confiding. To feel gifted with certain available powers and yet unable, because of a controlling force, to exercise them in a manner which seemeth best; to realize that while carnestly aspiring and struggling for spiritual light and knowledge one is held by ordained instrumentalities to do their bidding-permitted to walk and work only when and where they direct; to justly realize a sense of dependence upon unseen powers; to feel limited, as it were, by the elements of Fate, and all this with earthly responsibilities pressing heavily upon one, makes life a discipline indeed, and often tests to the not likely to expend much effort in attempts to utmost all one's faith and wisdom in angelguardianship. There are other Gethsemanes than those of Judea. It has been said that one must suffer in proportion to the good he or she can do. Is this a consoling thought? Who enjoys living and working while being consciously kept in the dark? And yet does not this condition of things appear to be the destiny of many who are called to labor in the spiritual vinevard?

Occasionally one is found who is apparently a creator, while the vast majority of mankind are creatures of circumstances, who act as they are acted upon, the former as well as the mundane science in subordination; to regard | latter, though seemingly in a vastly differ-

a teacher; an assistant, not a master. Thus he | To see friends withdraw their social counte- tific training at the School of Pharmacy.

made himself a rare and beautiful spectacle. I nance, one's material means melt away, the channels of legitimate trade closed to all endeavor; to sense distrust where confidence once prescribe conditions and practice by their own | reigned, in short, to be surrounded, as it were, by a high and impenetrable wall-all this and something more, yet you powerless to alter things-is not such experience a discipline grievous to be borne? But the lessons of patience, independence, centralization, personal harmony, are best developed only by the influence of certain conditions. The education and unfoldment wrought by these experiences, while often necessarily severe, are forever profitable. To welcome the inevitable without rebellion, to accept the needed discipline in a right spirit and with a willing mind, overcomes the friction that otherwise ensues from opposition. The compensation which follows obedienco and trust makes amend for whatever temporary suffering may be endured.

If called upon to serve great purposes one must needs be correspondingly prepared, and usually by afflictive methods, in the inexorable school of experience. The process of individual spiritualization is going on all around us. Men and women are being subjected to its refining methods, as often against their will as with it.

As great truths are dearly bought, so spiritual attainment, concentration and harmonization often correspond to certain disciplinary, gestative processes—the appointed means through which beneficent ends are secured.

From the intelligent, conscientious, subjective worker in the domain of spiritual dynamics, the dispensations of the spirit often exact, as an equivalent for its deep, disintegrative work, a corresponding measure in the way of special discipline; for exceptional spiritual benefactions, payment in the golden coin of experience. Fortunate for him who, amid the process of unfoldment and spiritualization, can pursue with serene sufferance his appointed life-work, and appreciate the wisdom that guides with the love that blesses.

As materialization is outwrought through the processes of Evolution, so through Involution comes spiritualization.

Melrose, Mass., March, 1881.

[From American Punch, Boston, for March.] Examination of a Candidate for the Drug Business by the State Commission, under the contemplated New

FIRST COMMISSIONER (to Candidate). - Have you paid your fee to the Commissioners? CANDIDATE.—Yes, sir. SECOND COMMISSIONER.—Did I understand the

candidate to say that he had paid his fee? CAND.—Yes, sir. I paid \$5 to each of the Commissioners. SEC. COM.—Ah, yes; well, I should have been

paid too.
CAND.—There is \$5, sir. I did not know as you required but one fee.

Com.—The law does not require but one fee,

Com.—The law does not require but one fce, but it facilitates your examination very much. Com.—Please state your name, residence, age,

&c.
CAND.—My name is Joseph Killemquick, age
17. from Slabville, Vermont.
COM.—Please state your former occupation.
CAND.—Tending saw mill.
COM.—Do you design to engage in the drug

business?

CAND.—Yes, sir; as soon as I can find a store.

Con.—What course have you taken to qualify
yourself for a druggist?

CAND.—I have attended the School of Phar-

macy in Boston. Com.—How long have you attended the School

Com.—How long have you attended the School of Pharmacy?
CAND —Six weeks, sir.
Com.—That is sufficient; you are fully qualified; but as a matter of form Lwill ask you a few questions, so that others who come before us, and are not graduates of the School of Pharmacy, may see that no impartiality is shown. Please give us the Latin name of sage, and your authority. and your authority.

CAND.—Sagibus. Tracy on Sage.

Cost.—What is the most important drug used

in putting up prescriptions?

('AND.-Water, sir.
('OM.-Please give the Latin names in your

mswers.

naswers.

CAND.—Aqua Puribus.

COM.—Please give the Latin name of Boneset, and a history of the root.

CAND.—Bonsettibus, and is used for setting because

Com. - Give us the properties and use of Cat-

nip, and your authority.

CAND.—Cathip is a deadly drug, and contains a powerful salt known as cathipean, and produces instant death when taken in large doses.

Sheppard on Catnip.

Com.—Please state the nature and use of Penroval Bark. CAND.—Pennyroyal Barkibus. It grows wild in Africa, and some parts of Vermont. It was called Pennyroyal because it was used by the

roval family. Com.—How many ounces, apothecary weight,

make a pound?

CAND.—Eight, sir.

COM.—What is a safe dose of opium?

CAND.—One or two small swallows.
CAND.—One or two small swallows.
COM.—Give the name and use of Hard Hack.
CAND.—It is used largely in Vermont in making tens. It produces congestion of the bones and prevents nightmare.
COM.—Please give us the formula for making Paregorie, and your authority.
CAND.—Paregorieibus is made from the Paregorie seed steeped in Alcohol. The dose is one

CAND.—Paregoricibus is made from the Paregoric seed steeped in Alcohol. The dose is one swallow and a half. Price on Paregoric.
Com.—Give us the nature and proporties of Jaws-harp seed.
CAND.—This seed is used by the Jaws. They harped so much about it, it was finally called Jaws harp seed. It has no Latin name.
Com.—Please state what you know about Witch Hazel.

Witch Hazel.

CAND.—This is an herb of great price, and originated in Salem, and was used by the witches. In place of this herb they now use distilled water, and call it Hamimallbus.

Com.—What is the principal remedy sold by designed ?

druggists? CAND.—Rye. Com.—Please state its origin, etc.

CAND.—It comes from Rye Beach, and was found by Indians amongst the rocks, and is sometimes called Rock and Rye. It is good for all complaints, and is sold under various names. Dose, three or four swallows. See Frothingham

on Rye.

Com.—Please examine the various Barks on COM.—Please examine the various Barks on this table and tell us their names and uses, etc. CAND.—The first is Birch Bark, used in making beer. The other specimens are Dog Barks, classified at the School of Pharmacy as Newfoundland Bark, Black and Tan Bark, Spitz Bark, Poodle Bark. They produce marked effects upon the nervous system.

Com.—Please see if you can read correctly the prescription I hand you.

CAND.—Goose Heibus, one part; Elitum Fumbletop, two parts; Jews-harp seed, one-half part; Soft Soapibus, two parts; Brimstonibus, six parts; Aqua Puribus, 200 parts. Dose, eight swallows. Price, \$2.

Com.—That is sufficient. You have passed a Com.—That is sufficient. 100 have passed a perfect examination, showing the great advantages of scientific training at the School of Pharmacy. You will please pay \$10 to the Clerk for making out your license, etc. By paying \$10 to the company your license made out on more you can have your license made out on sheep, which is ornamental and very appropri-

CAND.—I will take it on sheep CAND.—I will take it on sheep.

COM.—By the way, would you like a good drug stand? There are several fine drug stores for sale where the proprietors have not attended the School of Pharmacy, and could not pass an examination. For a small commission, we can put you in the way of a fine business. We intend to rout out all of those old fogy druggists who claim that experience is better than scientific training at the School of Pharmacy. [From Gerald Massey's forthcoming work, "A Book of the Beginnings,"]

Up from the Land of Bondage, and no longer bend or Up to the land of promise in the Anh-en-Ru.[*]

THE EGYPTIAN EXODUS.

Who ploughed and sowed as mortals, and their furrows straightly drew,
They are gods that reap, says Horus, in the Aah-en-Ru. The bark of Khepr bears us, with the good fruits that we grew; Let them sweat who have to tow it to the Aah-en-Ru. The gods at rest are halling the endeavors of our crew, As the Solar Bark goes sailing for the Aah en Ru. Strike the Ap-Ap monster breathless; break his bones, and peacement hew The coils he rings them with who voyage to the Aah-

We can never die again! we shall soar as spirits do; No more turning into Reptiles in the Aah en-Ru.

We shall make our Transformations, and in linen pure of hue, We shall work in white forever in the Aah en-Ru. We shall find the old lost faces, and the nestling young who flew, Like Hawks divine, gold-feathered, to the Aah-en-Ru.

We shall see the good Osiris and his son the Word made true, Who died and roso—the Karast!—in the Aah en Ru; He who daily dies to save us, passing Earth and Hades through; Lays his life down for a pathway to the Aah-en-Ru.

We shall see the Cross, uplifted in the region of Tattu, Outstretched with arms of welcome to the Aah en Ru. We shall follow in the Gateways that our god hath traveled through: He will meet us, he will greet us, in the Aah-en-Ru. Here we talk of all the glory that each morning doth

renew, We shall share it, we shall wear it, in the Aah-en-Ru. Here we filled the eye of Horus, here we fed the Eye of Shu, To be luminous forever in the Aah-en-Ru.

*The Aah-en-Ru, in addition to its being a place of Peace and Plenty, is literally the House of the Gates, or Divisions, belonging to the Mythological Astronomy, whether Sabean, Lumar or Solar; the Egyptian Elystum was like the latest Heaven of the Book of Revelation, which has twelve gates. The Sabean heaven had seven gates; the Lumar, twelve-light; the Solar, twelve, thirty-six or seventy-two, according to the divisions of the zodiac.

The Bark of Khepr is the Boat of the Transforming Sun and Souls. The Ap-Ap is the monster to be found in Darkness, faced in death, and lought with as Evil in all its forms.

forms.
The Cross is the Tat of Ptah, set up in Tattu, the elemal. The Eye is a type of a reproducing circle, on account of its reflecting the images of things.
The Word-made-true is my rendering of the title of Harma-Khern. The sentiments and illustrations are entirely Egyptian; chapter and verse can be given for them in the Magic Texts, Solar Litanies and Ritual.

Banner Correspondence.

Oregon.

PORTLAND.-Dr. Dean Clarke writes that he is as active as formerly in promulgating the truths of Spiritualism. He says: "For the seven and a half years of my residence upon this coast I have acted as a missionary-at-large, and have perambulated the country from San Diego, Cal., to Victoria, B. C., visiting several of the interior towns and cities of California, Oregon and Washington Territory. At last I have gravitated to Portland, the Empire City of the North, West, where trenty thougand people are and Washington Territory. At last I have gravitated to Portland, the Empire City of the North-West, where twenty thousand people are congregated in the struggle of life. In obedience to a mandate from my spirit-guides, I began last October to form the nucleus of a society, to which I have ministered every Sunday since. I have had almost a hereulean task to rally the scattered and (in a practical sense) demoralized forces of the unorganized army of Progress. There never has been any but a diffusive effort to advance our cause in all the region north of San Francisco. But twenty years of farm work on the stubborn soil of dear old Vermont, together with the toughening effect of eight years' itinerancy throughout the East and West before coming here, gave me a degree of that sine qua non known as 'pluck,' and, backed up and urged forward by my invisible prompters, I have pushed ahead through many obstacles, and now occupy a hall every Sunday, where an average audience of the 'unterrified' gather to listen to what the 'spirit hath to say' through my lips. Nearly half of those who believe in our facts and philosophy are attached to the various churches. I have been told that half of the members of the Unitarian Church are secretly Spiritualists, and also that the excellent pastor is one of the same.

Your readers are already aware that there are two papers here advocating our cause, The Rising Sun, and The Scientific Investigator—both of which depend more upon patronage from abroad, I think, than from local subscribers. The desideratum most needed here is well-de-

abroad, I think, than from local subscribers. The desideratum most needed here is well-developed test media. There are a few who occa-sionally give good satisfaction, but most of them lack positiveness of power sufficient to over-come the skeptical materialism which so gener-ally prevails. A first-class materializer or a thorough test-medium would here find a profit-able field. The secular press are afraid to take able field. The secular press are afraid to take much notice of our movement, though I believe but few are really hostile. The Evening Telegram has published several articles illustrating the phenomena, and the Oregonian, the leading paper of the North-West, now and then publishes an article from my pen and others, bearing upon the subject. The movement has not attracted so general attention publicly here as in the East, hence secular editors do not deem in the East, hence secular editors do not deem in the East, hence secular editors do not deem it within their province to give it any general publicity; yet they show me usual courtesy, and have given laudatory notices of my lectures. In its general aspects, I think our cause is about fifteen years behind the progress of the Eastern States, and its advocates have to bear the obloquy and social ostracism that there crowned with thorns its exponents a score of years ago. It is a hard fate, but we become inured to torture, and nerve our souls to bear inured to torture, and nerve our souls to bear the cross as the martyrs of old bore the penal-ties of heresy. We intend to have a two-days' convention to commemorate the thirty-third Anniversary, and hope to make it a signal event for our cause. There have been two convenfor our cause. There have been two conven-tions here recently of a progressive nature, both of which I engaged in as actively as per-mitted to by the ruling powers. These were the Woman Suffrage Association, and the Tem-perance Alliance, the former of which, under the leadership of Mrs. Duniway and Mrs. Dr. Thompson—both Spiritualists—has become so popular and powerful that nearly all the Ortho-dox ministers dare to defy St. Paul and Moses, by allowing women to speak in meeting, and dox ministers dare to defy St. Paul and Moses, by allowing women to speak in meeting, and advocate their right to suffrage for the sake of casting out the demon of intemperance. With characteristic audacity they claim that the Bible and Church are the principal causes of woman's advancement. To checkmate such presumption upon public credulity, I have just published, in the Orcgonian, a few Bible texts for 'prayerful consideration' in connection with such assumptions. On the whole, our cause is rapidly at work in this locality as a secret 'leaven,' and all its collateral and concomitant work of progress in modifying the comitant work of progress in modifying the-ology, ameliorating social inequality and pro-moting general liberality of thought, is here, as elsewhere, patent to the watchman on the as elsewhere, patent to the watchman on the walls, and we may reasonably hope the time is not far distant when the beauty, greatness and grandeur of our philosophy will be recognized here, as they are now in the more cultured and advanced cities of the East. Over the Great Divide and across the vast continent my spirit hies to greet all of my old friends, benefactors and noble co-workers. I know not whether I shall ever again meet them in the flesh, but 'in the sweet by and by 'I shall have a joyous reunion with those whose fraternal greetings in the past will never be forgotten."

New York.

SCHENECTADY.-Upon renewing his subscription to the Banner of Light, Mr. Jacob Follett, after alluding to the great dearth of spiritand with his ponderous legs resting upon the back thereof, he himself sitting against the wall, cossarily suffers on that account, proceeds to say: "All this does not disturb my faith in the glorious truths of our New Dispensation. It would really be an exception in my case, under any circumstances, to fall out by the way, when a twenty-five years' investigation has passed over my head, and the A, B, C, was taught me by such men as Charles Partridge in the old Spiritual Telegraph, Judge Edmonds, Gov. Tallual life in his locality and the isolation he ne-

madge, Dr. Gray, Prof. Hare, and not the least, though named last, our Editor-at-Large. There is but one phase of the phenomena that I have not seen, and that is, the materialization of the human form. In all probability I shall never be in a position in this life to see it, but as I am in my sixty-fifth year, I have not a great while to wait before I shall see with other than material eyes to my soul's satiety. Again, after seventeen years' connection with an Orthodox Church, subscribing to what I could not understand or comprehend, feeding upon husks, until my spirit was well nigh starved, in fact, the aliment was so innutritious, that I came to doubt whether I had a soul, or otherwise, you can very well imagine with what avidity I sought to know something of the new light breaking upon the world; and you can also perceive, as the new light was received, how the old darkness departed, such as the inexplicable Trinity, salvation by faith in a third of the Godhead being killed that humanity might live, together with the baptisms and sacraments, &c., &c."

Indiana.

AURORA.-Edward H. Green writes of having visited Cincinnati, and gives an interesting account of a scance held with Mrs. J. Howard, in that city, her residence being at No. 441 Bay Miller street. He says: "She is a lady who impressed me as being earnest, sincere and honest, and I predict for her a brilliant future as an instrument in the lands of the denizens of the Summer-Land, in their efforts to lift the veil that separates the two worlds from mutual discernment, and to prove by indubitable evidence the fact of a continued life beyond the grave.

discernment, and to prove by indubitable evidence the fact of a continued life beyond the grave.

During my two days' stay in the city a number of mediums were visited; among them Mrs. Anna Cooper, corner of Fourth and Stone streets, who kindly consented to give me a short scance, which proved more lengthy than intended, and was characterized by the evolvement of phenomena truly marvelous and astounding. Writing came on the inner surfaces of a folded slate, partly held by the sitter, with rapidity and apparent case. A common ordinary stand, covered with a dark shawl that reached to the floor, was produced. Under it was placed two small call-bells and a dinner-bell, and soon the manifestations commenced. The medium took her position two or three feet from the table: Responsive to a familiar air upon the plane, played by my wife, the three bells chimed in perfect harmony, the stand meantime moving about the room in the opposite direction from where the medium sat. A cane was partly placed under the covering, and lying on the floor, and, after making a number of demonstrations with it, as if to reveal the physical power possessed by the unseen operators, at my suggestion a struggle ensued between us for the possession of the stick; and I assure you it required considerable exertion on my part to withdraw the cane from under the table.

Mrs. Cooper is not only a powerful medium, but of sweet and kindly disposition, and feels keenly the responsibility resting upon her as the possessor of such remarkable gifts.

At the scance at the home of my host and hostess the spirit of our arisen brother, E. V. Wilson, that grand old pioneer of Spiritualism, opened up communication with us. I had only faintly heard of the troubled condition of his family at Lombard, Ill., and I am quite sure if every true Spiritualist had been present and heard his words they would have been moved to afford the desired relief. He-spoke of the imminent danger of his family being turned away from the old homestead that he had strugged liens in the

gled the better part of his lifetime to leave them, and which became enbarrassed by mortthem, and which became enbarrassed by mortgaged liens in the cause of our Spiritualism.
Wilson may have had his faults—and Spiritualists, of all others, seeing with a clearer vision
and a keener perception the weaknesses of mankind, know that none are exempt from faults
in this life of flesh and passion, temptation and
organic imperfection—but no one can'question
the stubborn fact that he was brave in the
battle, heroic in the treatment of creedal error
and uncompromising in upholding the right
and combating the wrong. Spiritualists, think
of these things in the light of our superlatively
grand philosophy, and remember E. V. Wilson
in his day faced the frowning multitude, bearded the lion of skepticism and churchal prejudices in his den, made almost innumerable converts to the cause, and never turned his back
unon it. In addition to the ill-favored legacy
of a mortgaged farm he left an invalid son for
his dear and aged companion to care for. Spiritualists, in appreciation of the old 'war horse'
let us come at once to the relief of his family."

Ohio.

FREMONT.-E. B. W. writes, under date of Feb. 8th: "Permit me to add the following testimonial to the already numerous ones in regard to the medial powers of Mrs. Elsie Crindle. I have been personally acquainted with her many years, and a more reliable and truthful person I have never known. In response to an invitation she visited me on her way to California, and by her permission I made the best use of her stay here by giving our people an opportunity of witnessing the manifestations through her mediumship. Some thirty-four ladies and gentlemen met at

the residence of our worthy townspeople and exemplary Spiritualists, Mr. and Mrs. Theodore Clapp, the very association of whose names with matter is ample surety for the honesty

thereor.

Before Mrs. Crindle entered the cabinet she stood in plain view of all for some moments, giving directions to the writer in regard to the In far less time after she entered it than it takes to write these words, there came a form robed in snowy drapery, spreading apart the curtains. This was followed by another, and yet another, in different costumes, and of different sizes. One of the most attractive of the many messengers that appeared was a little girl called 'Daisy,' who talked with a childish sweetness that touched the finest sensibilities of all present. At another time the form of a spirit came and took the paper and pencil, and while standing and took the paper and pencil, and while standing in plain view, writing, the voice of spirit Gruff was distinctly heard singing through his trumpet. If tests were needed, this was all that could have been asked. At other times two forms appeared together, while the voice of Gruff was distinctly heard.

A most interesting event occurred to the writer, and, as is usual, it came unexpected. A form appeared at the cabinet door for me with a message, couched in words unintelligible to all others, concerning a transaction between that lady in her life-time and myself. The breach that that transaction caused remained, breach that that transaction caused remained, and was never healed. Years rolled by, and an estrangement drove us irreconcilably apart. When told by Mr. Gruff that it was myself for whom she came, I requested permission to go to her, and receive the proffered reconciliation, and convey to her from the silent depths of my soul a meaning words could not convey. It was granted. She gave me her hand with a feeling and agitation I could well understand, and in response to my asking her to kiss me, drew me response to my asking her to kiss me, drew me to herself, and gave me a kiss, which was a token of inestimable value in the making up of my life with its precious memories. She caressed me for a few moments, and, as it seemed with a feeling of relief and a lightened heart, passed from sight, leaving many recollections crowding on my mind

crowding on my mind.

After this came a dark circle. All were seated around the room, the medium alone being in the center, with flour in each hand. Four in-struments played upon at the same time, Mr. struments played upon at the same time, Mr. Gruff speaking in his deep-toned voice, little Daisy with childlike voice, and Star-eye with her mirthfulness made the skeptics more than vigilant for confederates, and the many futile attempts to reach for them with their fect placed skepticism at a discount. One gentleman, grown corpulent and venerable on skepticism, pushed a sofa up snugly by the medium, and with his ponderous legs resting upon the back thereof, he himself sitting against the wall.

cause coming from Mr. Gruff, who always had a kind word for the erring, and a harsh word

a kind word for the erring, and a harsh word for no one.

Let me here say that I feel the full force of all our veteran Spiritualist, Thomas R. Hazard, says in regard to 'testing mediums.' I regard it an act of injustice on the part of any one to approach a medium with a request that he or she submit to be tried for honesty. Why the medium more than the investigator? Are all the latter strictly honest, and the former invariably of doubtful integrity? The various 'exposures,' so called, that have been reported, show most conclusively that fraud by the exposers is of more frequent occurrence than by those whom they claim to have exposed. It is reasonable to conclude, therefore, that the fact of a man calling himself an honest investigator is no proof that he is incapable of practicing de-

of a man calling himself an honest investigator is no proof that he is incapable of practicing deception.

Why should our mediums be treated as exceptions to the rule that every man is presumed to be innocent until he is proven guilty? Are mediums, by whose light alone we are permitted to look into the future, to be forced to prove themselves honest before they are to be believed? It is no answer to this to say that because some are tricksters it is necessary that all should be are tricksters it is necessary that all should be tested. Tricksters are the exception, and not the rule. Treat our mediums just as we treat every stranger, and the measure of our reward will increase.

will increase.

It seems to me that those who put fraud entirely out of their mind are quite as seldom deceived as those who are looking for it. One in search for fraud will be far better pleased to find it than to fail in finding it. To do good is to reap good; and it holds true in this, as in other things. Think good, and your reward will be an atmosphere of purity—darkness will be a stranger to you, and all evil will be put far away."

New Jersey.

PATERSON -J. W. Cadwell writes, under date of Feb. 8th: "I do not know but it is my duty to warn the Spiritualists in regard to a pretended exposer of Spiritualism by the name of 'Granger,' who calls himself 'Prof. Regnarg' (his own name spelled backward). I met him at Lake Pleasant last fall, and he introduced at Lake Pleasant last fall, and he introduced himself to me as a temperance lecturer, saying he had seen me perform in Trenton, N. J. He was anxious to engage himself to me to distribute hills, &c., and Linally engaged him—not at a stated salary, but for one-quarter of whatever the profits should be for my lectures on Mesmerism.

He wrotessed to be a firm believer in Spiritu-

er the profits should be for my lectures on Mesmerism.

He professed to be a firm believer in Spiritualism, and related his experience at one of Mr. Beals's conference meetings. At the expiration of one month and ten days I discharged him for good reasons in Wakefield, Mass. When he left me he took with him about three thousand of my bills, costing about ten dollars, and an electroplate, which, with the cut, cost about forty dollars. I have tyicked him persistently for several months, and learn that he represents that he was my partner for five years. The last I learn of him is from one of his bills which was sent me (on which is the cut he abstracted from me), announcing himself 'an exposer of Spiritualism.' One of the sentences reads: 'I denounce all mediums frands, and their believers dupes.' Pretty rich, when we consider that the man from whom he carried off the cut is one of the 'dupes.' His last appearances have been in New Jersey and Pennsylvania."

Connecticut.

MADISON.-J. William Van Namee, M. D., writes: "Your Portland correspondent neglected to state that after my last lecture there Mr. N. M. Woodman moved that a vote of thanks N. M. Woodman moved that a vote of thanks be tendered me for my services, which was unanimously adopted by the Society. I make this statement in justice to the kindness, courtesy and appreciation shown by Mr. Woodman and the Society. The Monday evening following a very pleasant reception was given at the residence of Mr. Woodman, 25 Chestnut street, and I desire to tender thus publicly my heartfelt thanks to the kind friends in Portland, and hope to meet them all again.

hope to meet them all again.

Since my return I have been to South Amboy,
N. J., and at the house of Wm. Jones, an old
and well-known Spiritualist and lecturer, held

and well-known' Spiritualist and lecturer, held a number of meetings, which were well attended. The cause is gaining ground there, and a number of mediums are being rapidly developed for work in the field.

While in Boston I met a lady who had once been wealthy, owning property in Boston and New York, but by a sudden stroke of misfortune was stripped of all. In her affliction she was developed as a medium. She gave me a most satisfactory reading, and as who is now in was developed as a medium. She gave me a most satisfactory reading, and, as she is now in poverty, any help she can receive by patronizing her powers will, I am sure, be satisfactory to the sitter and an aid to her. Her name and address are Madam De LesDernier, 328 Tremont

Massachusetts.

EAST BRAINTREE .- G. E. Pratt, President of the Association referred to, writes: "Mrs. Abby N. Burnham, of Boston, delivered her concluding lecture (for a short time) on Sunday, Feb. 20th, under the auspices of the Braintree and Weymouth Spiritualist and Liberal Asso-ciation. The lectures have been of an advanced order, being interesting, instructive and convincing. She has left behind her an impression for good which neither time nor eternity can everefrace. Her audiences have been of a very ever efface. Her audiences have been of a very intelligent character, ranking equal in this respect, if not superior, to those gathered in the churches in this vicinity, and have constantly increased in numbers from the first. She leaves us with the good wishes of all, coupled with regrets that our means are so limited that we cannot secure her services for a longer consecutive period. To all who may wish an able, pleasing, instructive, interesting and convincing lecturer, we cheerfully and cordially recommend Mrs. Abby N. Burnham as one who is all and more than has here been stated."

Pennsylvania.

CONNEAUTVILLE - Mrs. Abbie R. Kendall writes that the message purporting to be from Col. J. P. Barber, published in the Banner of Light of Jan. 8th, is recognized by her as coming from him. She was a frequent visitor at his house, and, being well acquainted with his characteristics, is unmistakably sure that it was dictated by him. She further says: "I spent some days at his former home, in Nashua, in September, 1879, at which time Wm. Eddy was holding scances there, and saw Col. Barber's very distinct materialization, and heard him speak as naturally as when in the form." iim speak as naturally as when in the form.'

Wisconsin.

MILWAUKEE .- G. Danforth, in acknowledging the receipt of Dr. Peebles's last work, "Immortality," and expressing the great satisfaction he derived from its perusal, remarks: "The Buner of Light is my Sunday repast, and is ment to me than all the Orthodox sermons preached in this city. You are doing more good and giving the people more light than all the churches combined. God armeth the patriot, and may he and the good angels give you new strength, day by day, in the good work you are doing."

Maine.

BELFAST.—Albert T. Stevens writes that a hall that will accommodate three hundred will be ready by the last of this month for occupancy by the Spiritualists, and that mediums and lec-turers who are disposed to aid the cause in that locality will find warm hearts and hospitable homes ready to welcome them. Correspond-ence in reference to the same can be had with

Colorado.

LEADVILLE.-Alfred Randall appends to a business letter the following note: "The Banner of Light of Jan. 22d gave me very much pleasure, for it contained facts of interest to me from Australia. I have reference more especially to the letter from J. A. Fawcett to Alfred F. H. Stephen. Having been in busi-

ness for many years in Sydney, N. S. W., I am well aware of the position of J. A. Fawcett, and the importance and carnestness of the communication to no less a personage than Sir Alfred Stephen, the Head Judge, one of the most just and popular men in New South Wales. It is most gratifying to see the beautiful truths of Spiritualism spreading throughout the world. God speed it, is my carnest wish."

New Publications.

LIFE: ITS TRUE GENESIS. By B. W. Wright. New York: G. P. Putnam's Sons, 182 Fifth Avenue. An effort to prove the truth and reliability of the Mosale account of creation and to refute the claims and positions held by modern scientists respecting it. The author states that in his researches he has traversed a vast and varied field, and the facts he has gathered bear more or less conclusively on the one vital point he seeks to establish, viz.: That the primordial germs (meaning germinal principles of life) of all living things, man alone excepted, are it is remselves upon the earth, and that they severally nake their appearance, each after its kind, whenever and wherever the necessary environing conditions exist. It is one more addition to the countless attempts to make old theories conform to the deductions of later investigations; to harmonize the statements of one who sees things from the valley with those of one who looks at them from the mountain top. The method in the present instance is the same as that of those who have been engaged in the larger undertaking of making the whole Bible read in accord with modern revealments, namely, a new translation of passages that are discordant with what is generally known to be the truth. The eleventh verse of the first chapter of Genesis the author "confidently believes to contain the true Genesis of Life," but not in the form we have been accustomed to read it. The true translation, says Mr. Wright, is, "whose germinal, principle of life, each in itself after its kind, is upon the earth." This "germinal principle of life" originally caused, and is continuing to cause upon the earth to-day, the spontaneous appearance of every living thing, man excepted, "without the presence of natural seed, whenever the necessary environing conditions favor." This is the basis of the theory of creation maintained by argument and illustration throughout the volume. By this mode of reasoning, all other modes of accounting for things are supposed to be demolished every identical object comes into being perfect and complete in all its parts, ready to occupy its niche in the economy of Nature and fulfill its mission. This, too, not from seed, "protoplasm," or what else; not, indeed, from any tangible source, but from a "germina principle," which as thus defined may be taken as another name for "God."

Though our readers may not be inclined to favor the effort of the author to bolster and truss up what has been termed the divine account of creation by a new method in order to give it some show of plausibility to, the minds of modern thinkers, they will become interested in and fully appreciate his scholarly and irrefutable arguments against the materialistic views of life which are now somewhat prevalent. The work is written in an attractive style, a little sharp and sarcastic here and there, and will undoubtedly command attention and provoke considerable discussion.

EMERSON'S QUARTETS AND CHORUSES for Male Voices. Boston: O. Ditson & Co., publishers. In compliance with a growing demand for a collec-tion of easy and attractive pieces for male voices, Mr. Emerson has prepared this volume, the music of which will be found to be within the compass of ordinary volces, but very few of the notes rising above the staff. It will likewise be found to be very desirable as a praclice-book for ladies' quartets, or for four-part singing in the higher schools.

ESSAYS AND LECTURES. By B. F. Underwood. New York: D. M. Bennett, publisher, 141 Eighth street. A volume of thirteen lectures upon as many subjects by an able advocate of Materialism; and one that un-doubtedly presents the best arguments that can be given in this age in support of the hopeless and comfortless doctrines of its author,

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In your issue of Feb. 19th appears a letter over my signature to which I desire to call your attention. This letter was written more than a year ago, at the time of a heated public discussion on the bill to regulate the practice of medicine, for the private use of the haly to whom it was addressed and that of her friend who sent it to you. There was no thought of its being made public, further than the possible publication of the cases of cure. I had received the carriest assurance that the gentleman would not use my name in any case. Influenced by the excitement of the discussion and the book he had sent me, I was led to express myself much more strongly than I should have done had I supposed it would ever be made public. Indeed, in that case, I should not have written at all. In view of the relations existing between my own kin and the physician who had previously attended me, and in view also of the fact that time was

my own kin and the physician who had previously attended me, and in view also of the fact that time was effacing the traces of the sad breach of friendship that had occurred, both the writing and the publication of the letter were most unfortunate.

To the gentleman who submitted the letter for publication is to be imputed no intentional violation of confidence. There must have been a misunderstanding, as I am assured he had only the consent of the person to whom it was addressed that extracts bearing on some of the cases of practice might be made Ing on some of the cases of practice might be made without the use of the writer's name.

without the use of the writer's name.
In Justice to myself and others interested I desire to say that the letter was published without my knowledge, consent or approval.

Very respectfully yours,

Northboro', Feb. 26th, 1881. E. JOHNSON.

Passed to Spirit-Life:

From Lynn, Mass., Feb. 12th, Mrs. Ann Maria Sauborn.
Mrs. Sanborn was widely known among musteral people in
her ylchnage, having been a singer of note in several church
cholrs in Lynn. She was genial and social, and was greatly
beloved by all who knew her. Several years ago she became
convinced of the truth of Spiritualism, and, firmly trusting
in her beautiful faith, she passed over the "little brook"
to join the dear ones on the other side. Her funeral took
place at her late residence, on Church street, Monday aftermoon, Feb. 4th, and was largely attended. The services
were conducted by the well-known inspirational speaker,
Chara A, Field, of Boston. The exercises opened by singing "Nearer, my God, to Thee," followed, by an invocation, and the reading of a poem, entitled "Gone Home,"
The hynn, "Evergreen Shore," was then sung, after which
Mrs. Field delivered a touching and heart-cheering discourse, paying a marked tribute of respect to the many virtues of the deceased, and pointing out the beauties of the
Spiritual Philosophy and its sustaining nower in the hour of
change. The choir sang "She has Crossed the Shining River," the benediction was pronounced, and the material body
was borne to its last resting-place.

Eron Grare Mitchell Co. Lovy. Dec. 16th, 1883 of con-From Lynn, Mass., Feb. 12th, Mrs. Ann Maria Sauborn.

From Osage, Mitchell Co., Iowa, Dec. 16th, 1889, of con sumption, Cella, wife of Wm. Lottridge, aged 49 years 1

sumption, Cella, wife of Wm. Lottridge, aged 47 years 1 month and 20 days.

The malden name of the deceased was Cella Harris. She was born at Otselle, Chenango, e.g., N. Y., Feb. 5th, 1829, united in marriage to Mr. Lottridge, at Columbias same County, June 1st, 1832. Together they moved to lowa in the winter of '57. In March, 1830, they spent a year at Pike's Peak, after which they permanently settledat Osage, the place of her death. During her illness she said, "If her friend (the writer of this memorial) were present, she might talk over her-lifeless body;" but as we were too far distant to make such a thing practicable, no funeral sermon was preached. Both Mr. and Mrs. Lottridge were Spiritualists of the fearless, outspoken kind, who belleve that to know a truth is to express and live it. Mrs. L. was one of the most worthy of women. The lonely husband has our sincere sympathy.

Mits, L. E. Balley.

Battle Creek, Mich., March 4th, 1831.

From South Boston, Mass., March 9th, Joseph G. Cham-

From South Boston, Mass., March 9th, Joseph G. Chambers, after one week's sickness with pneumonia.

He was well known by yachtsmen, among whom he had many friends. He was one of the original members of the South Boston Yacht Club, and had served as its Fleet Captain. He was independent and outspoken in whatever he considered right or wrong in men and things. He was an independent thinker in his religious views, hordering upon the Spiritual Philosophy, but not an outspoken Spiritual St. Mr. C. was industrious and upright in his dealings with mankind, and this he considered the duty of every man in this life, the fruitten made manifest in the life beyond, where decds and motives are weighed in the balance of justice, without respect to bellef or creed. Mr. Chambers was a consin of the late William White, formerly one of the proprietors of the Banner of Light.

From Stockbridge, Mass., March 3d, 1881, Amos Dresser, aged 63 years. Two days later his sister, Abby Dresser Blake, aged 71

How may hater his sister, Anny Presser Brace, aged Ayears, passed through the "gates ajar" to the stient land.
Honest, carnest and progressive, they were charitable in the largest sense, and so lived that the love of many grateful hearts embalms their memory. Dear brother and sister, we will remember that such rejoice in spirit-life.

X. S. DRESSER ROYS.

From Reading, Mass., March 12th, Mrs. Elizabeth W. Newell, wife of the late Benj. F. Newell, aged 62 years 8 months and 3 days.

May her sorrowing children be comforted by the thought that she has only stepped ever the border into the Summer-Land, where there is no more sorrow or pain, where all shall be united in God's own time.

E.

Cobituary 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 agate type averages ten words. POETRY

Rew Books.

TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZÖLLNER

roferror of Physical Astronomy at the University of Letpric; Member of the Royal Saxon Society of Sciences; Farrign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Moscaw; Honorry Member of the Physical Association at Frankfort-on-the-Main; of the "Scientific Society of Psychological Stadies," Parts; and of the "British National Association of Spiritenal Stadies," at London.

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

CHARLES CARLETON MASSEY.

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

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caets in view and scated together, CDAP, 2.—Magnetic Experiments, Physical Phenomena, Slate-Mariting under Test Conditions, CRAP, 3.—Permanent Impressions Obtained of Hands and Feet, Proposed Chemical Experiment, Stade's Ab-normal Vision, Impressions in a Closed Space, Enclosed Space of Three Dimensions open to Four-Dimensional Be-lings.

1938.
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BY ALLEN PÜTNAM, ESQ.,

Author of Bible Marrel Workers, " "Natty, a Spirit, "
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cle, "Agassiz and Spiritualism," etc.

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 Wheleraft them and to-day's supermundane phenomena are the same; and found also that intervening Witcheraft historians, lacking or shutting off to-day's light, left unnoticed, or illogically used, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the read authors of the barbarle doings they were describing.

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

The work is worthy of general perusal.

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The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used, when newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a fine around the article he desires specially to recomment for perusal.

Notless of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the Bansen Order of the contain matter for the context of the contex

Banner of Bight.

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communications should be forwarded LUTHER COLBY. THE WORK OF SPIRITUALISM Is as broad as the universe,

It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. John Pierpont.

Volume Forty-Ninth.

The Banner of Light opens with this issue its Forty-Ninth Volume, and begins the twentyfifth year of its existence. Called into the arena much worse form and more damaging effect of active life by the invisible hosts of the Spirit- than they have any present idea of. That will ual World at a time when Spiritualism was but prove to be, the inevitable effect of the spirit little known and understood among the masses, for the avowed purpose of cradicating ignorance why there should be any less religion included and the fear of Death from the breasts of hu- in spiritualistic faith than in that of recogmanity, and planting therein the beautiful and nized ecclesiasticism, it is impossible to tell; ever-blooming flowers of knowledge and truth the simple fact that there is a show of authority concerning Immortality, it has ever striven to about the latter which Spiritualism does not maintain the true position assigned to it by its exalted Guides - that of teacher, friend and basis on which Orthodoxy plants itself with such helper to suffering humanity.

From the first moment of its career to the present hour, the Banner of Light has moved calmly and steadily on, through green fields and barren places, over pleasant roads and sandy deserts, undismayed by hurtling storm or howl- spread of the new spiritualistic doctrines of ing blast, rearing aloft unflinchingly—in the face of each opposing element and power brought to superior men, that the practice of medicine is bear against it, by open for or pretended friend at best only an experiment, they nevertheless its standard of Truth, at the same time pre- organize to forbid another school of healing to senting to the world, from week to week, the enter the field, much preferring that people same undaunted energy that it has ever shown, | should continue to suffer and die rather than proving it to be what it has ever claimed to be, try another system of experimenting which An Exponent of the Spiritual Philosophy of the Nineteenth Century." Its path of duty intuition in its favor. If the progress of ideas still lies open before it, for the reason that it is and of truth is to be contested in this way, the not confused with projects that are associated battle cannot open any too soon or too seriously. with self-seeking and love of power. Let us all The signs of the times proclaim that Truth is be content to receive our inspiration of duty | making its way everywhere, in spite of the op from the spiritual rather than the human source, position, blindness and intolerance of the few and all that is now wasted on inharmonies will who would keep it back. Discussion will only be saved in unity and concentration of purpose. serve to increase its strength and power, until. Spiritualism will then make a new start, and like a mighty sea of light, it will bathe all life the only real meaning of its advent will be un- in a flood of glory. derstood where it is now too frequently reviled and denied altogether.

freighted with some new toil, or replete with in among its followers; and secondly, the new and significant meaning to the hearts of persecution of its media - those instruments and take a thoughtful look back over this eventhumanity, it behooves us to pause occasionally, | which it uses for the performance of its mighty and take a backward glance over the road we work. And we know that exalted spirits look have traveled, and to, in some degree, sum up sorrowfully down upon those who, through the results of our labors, and the achievements some mistaken motive—good or bad—through of our career. In justice to our readers and to self-opinion, preconceived prejudice, or from ourselves we feel this to be important, and the desire to be first and foremost leaders in therefore we need not apologize for bringing our journal and ourselves thus forward in a personal manner. Indeed, this is expected from all true journalists who have the welfare of their reading public at heart, and who desire to be of the utmost good to humanity.

For four and twenty years the Banner of Light has waved over land and sea, traveling to distant countries in the pursuance of its mission of fraternal peace and good will; and it has gladdened the eyes and comforted instruments in their own way and for their own the hearts of thousands who have perused its purpose, as they comprehend that the phenomcolumns: and during all that period of time it has ever sought to perform its work in fidelity and steadfastness of purpose to the will of those Invisible Workers, who, from the spiritual spheres, projected it at the first, and who have ever guided it on its way. That it has accomplished a good work, so far as circumstances over which it had no control would permit, let the results of its past existence show-not so much, perhaps, from any external record, as from the hundreds of happy hearts made peaceful by the words of consolation and the messages of comfort they have received from its

Let the aged ones, tottering hopefully onward-not to the grave but to a New Lifewho have repeatedly assured us that they clasp the Banner to their breasts as "their | Bible"; let those who walk manfully in the mission to supplant. It will make little headpaths of matured vigor and strength, who have gained knowledge and information from its pages; let the youths and maidens, and even the little children, coming up in homes where the Banner is weekly welcomed, attest to the work it has performed, the mission it has accomplished, and to the silent yet powerful influence it exerts over the hearts of all who peruse its lines. And why should it not be so? Planned, projected, and sent forth, encouraged by Spiritual Intelligences whose strongest motive is ever to enlighten and bless mankind, its mundane directors continually sustained and strengthened by these same wise and loving spirits, always-even when the missiles of declared enemies and the secret assaults of pretended friends fell fast on every side-held to the post of duty by the just and truthful counsel'of these Invisible Guides, surely its power must make itself felt and known abroad.

By the work accomplished in the past, we are ! and twenty years, there is still a great amount ! doing with very gratifying results.

encouraged for the future; we are glad for whatever of good it has brought to humanity.

> For Error, smitten, slinks away; It cannot bear the light; But Truth will court the fiercest fray, And conquer in the fight.

And Error has received the onslaught of Truth until she has reeled and fallen; but Truth, ever invincible, remains to bless humanity; and we feel that, through the humble labors of the Banner of Light, the Angels have been assisted bish of Error and Ignorance, and in illuminating and Knowledge. Indeed, they have so told us words of counsel and cheer, we feel to gird on the armor afresh, and to push forward with renewed energy to "fight the good fight" at this the beginning of our twenty-fifth year of active labors in the cause of Spiritualism.

To-day the whole world is aroused to the consideration of the great question of immortal "If a man die, shall he live again?" is eagerly asked by Atheist and Churchman, Jew and Gentile. Never before did the great facts of Phenomenal Spiritualism attract so much attention as now. Men of science investigating the subject, either abandon it on the plea of having no time to attend to it, alarmed lest it force them to believe in its genuineness, thus controverting their former preconceived are obliged to admit that there is an invisible and manifesting intelligently through matter, which they cannot explain upon any scientific hypothesis whatever.

Even in the churches the same spirit of inquiry is manifested. Well-known gentlemen of the clergy, as well as prominent laymen of "good and regular standing," are impelled to investigate the claims of Spiritualism, and hundreds are becoming converted to its truth and its philosophy. It is permeating every nook and corner of the old theological edifice, entering unannounced and silently, even as the sunlight enters the darkened corners; and, like that blessed light, is illuminating all with which it comes in contact.

Among the many considerations which urge themselves on the thought at this time, is one of which we would charitably remind our 'Orthodox" contemporaries, namely, that the abusive ridicule which they are so ready to help shower on the cause of Spiritualism is sure to return upon themselves in due time in a which revels in such manifestations. How or possess and never will, constitutes the only dogmatism and harls its sneers and invectives with so much assurance. And the same is true of the medical profession, which has persistently attempted to get the legislative power into its hands for the purpose of preventing the healing. Confessing as they do, through their possesses the advantage of having reason and

Of course, in connection with all this, Spiritualism has much to contend with, first and the ranks, either wantonly or unknowingly breed inharmony and confusion in the field. and denounce unsparingly the so-little-under-

stood mediums for the spiritual world. This is a sad state of things to exist among Spiritualists; but one that we hope soon to see passing away, as Spiritualists realize that the revealments of immortal life, and the demonstration of the existence of the so-called dead, rest with the spirits, who will use their chosen ena of Spiritualism are and ever will be its true basis, as without the phenomenal phases of it does, all sudden and fruitless growths of spiritual power, Spiritualism would fall to the opinion and speculation to silently decay and ground unproven and worthless, in spite of philosophy, theory or transcendental speculation. it is simply the room that is given both the true They will not only be willing to allow the spirits and the false, the wise and the foolish alike, to to work in their own way, but they will eagerly seek to furnish the invisibles with those conditions of harmony and passivity which are essential for their work.

Let us not lapse into a belief that we are to seek contests, any more than that we are to insist that Spiritualism needs nothing so much as to become wholly spiritual. Except as it sets its new example, and scatters its precepts in this way, it works by no different methods from the authoritative organizations which it is its way by doing as they do. If it has any special tidings for men, it is inspired with a new method as well as a new gospel. Hence it lacks the very elements of spirituality if it is arrogant, envious and grasping, or if it backbites, and triumphs and rewards with which mere authority everywhere delights to clothe itself. As it is a new comer upon earth, so far as it has been ways, and seek to advance by new methods. And for such a reason is it that we await no process of mere outward organization for it to make itself manifest by or to assert the power of its influence, but trust implicitly to its silent operation, making itself felt rather in the life and conduct, and leavening the mass with a better than any living influence and power.

It is true that, having performed the labors placed upon us by the spiritual world for four

of friction to overcome—friction created by the inharmonies of those in our ranks who should be peace-makers, not strife-engenderers; and who, in place of seeking to assist us in our arduous labors by pleasant word and cheering smile, send all their troubles, bickerings and misunderstandings to this office-as though we had none of our own to contend with-and we are expected to sympathize, condole with and champion each one, irrespective of right or justice-a course of procedure which our readers in their grand work of clearing away the rub- must see at a glance cannot for a moment be adopted by those claiming to be but the servants the world with the glorious beacons of Truth of Truth; and because we cannot become donble-dealers, and prove recreant to our own time and again, and, strengthened by their principles of right, and to the counsels of the spiritual world, we are denounced and upbraided in the severest of terms. Yet in spite of this, we feel to press on hopefully, trusting in a Higher Power than that of man to sustain us, as it ever has done, feeling confident that if we but follow the dictates of right, and lend an from it in support of his argument, he apobedient car to those who, removed from the misunderstandings and friction of physical life, labor unselfishly for the welfare of humanity, we cannot go far astray.

> A few more words in connection with our work, and we close this already too lengthy

While assailed on the one hand by the carping, critical ones, who are never satisfied, it gives us great pleasure, on the other, to oband pronounced opinions, or are led to continue | serve the grateful approval and tender blessing its investigation, charmed by the evidences of bestowed upon us by those who aver they have truth which they find at every step, until they been comforted and benefited by the ministrations of the Banner of Light: among which agency at work in the universe, operating upon | mighty host may be found those ever-thankful hearts, who, dwelling in the humble walks of life, have received assistance and encouragement through the agency of the "God's Poor Fund," an institution established by the spiritworld, which has earried substantial comforts, in the shape of food, raiment, fuel or money, as most needed, to many a destitute family.

The past has been a winter of unusual severity and hardship to the poor; but, thanks to the angels and to those kind earth-friends who have so generously given of their means, many a hungry mouth has been filled and shivering body warmed, that otherwise must have suffered severely. We have the names and addresses of many of those who have been thus assisted; but, out of consideration to their feelings, we cannot, of course, make them public; but any private individual desiring to prove the honesty of the cases can do so by applying at this office.

It is beyond successful controversy that Spiritualism now stands on an eminence, speaking in symbols, such as it has never commanded before. It has passed the critical stage at which it is possible for the legislation of prejudice or passion to put it down. It has abun dantly established its right to be, to exert an active and present influence on human affairs. It is no longer capable of being driven into a corner. It has achieved its steady triumphs, not by opposing its own artificial forms to the long-recognized forms of ecclesiastical religion and contesting with weapons such as they are skillful in the use of, but by carrying its increasing light into individual minds and hearts, within the churches as well as without, shedding its illuminating rays into the dark re cesses and corners where human prejudices and human superstitions are wont to hide, calling forth to a new resurrection elements and qualities in the nature of whose existence little or nothing has been practically known, and filling with a wholly fresh inspiration those motives and purposes which have hitherto been made servilely subservient to naked authority and arbitrary combinations of pure will.

When we look the field over and confess to ourselves how much needed to be done for the emancipation, the ultimate redemption, and the increasing happiness of the human race, it is not at all wonderful that the invisible powers which knew it and felt it so sympathetically should avail themselves of the favoring conditions, of the current age of the world, to impress themselves upon human consciousness. and call forth this merely earthly life to a higher and truer condition.

It will ever be our special cause of gratitude that we were called, and called so early, to As the weeks and months roll by, each one foremost being the inharmony that will creep share in a work of such profound moment to the family of man. We cannot reverse our vision ful past, which seems like an era of itself, without a conscious feeling of satisfaction at having been permitted to become in part the agents and servants of the invisibles in the accomplishment of their purpose. Not that there is any cause for boasting, because to boast is to confess immediate unworthiness. It is not a cause in which such an element enters at all. The spiritual forces work for development, and consequently for happiness, through that unceasing process; it is the superficial and the authoritative, the dogmatic and selfish, that pause to indulge in self-aggrandizement, and give their time and strength to throwing up entrenchments of complacency and pride. All this, however, time inevitably blows off from the surface, as the wind clears the froth from the top of the stream. In these matters time is the most powerful of cooperators, suffering, as die down and disappear. We call it time, when prove their right to exist and exert their power. Happily, too, in no other cause is it possible to so quickly detect the incongruous and unrelated, and to separate them from the vital and lasting, as in this of Spiritualism. To-day it is easy to look back and see at a glance what beavoid them. We have taken occasion of late to longs to its true development among men, and what is needless and intrusive, and a burden.

With these remarks we close, with the assurance to our readers that as we enter upon a new year of labor, we do so with the determination to make it one that shall be fraught, if possible, with peace and honor to the Cause we love so well.

Geo. Chainey addressed a large audience at Paine Hall, last Sunday. His subject was 'The Nature and Decline of Unitarianism." slanders, and maligns, or if it seeks the same In the course of his remarks he spoke eulogistically of Dr. Channing and Theodore Parker. He considered Unitarianism, though in advance of Orthodoxy, to be opposed to mental progress; recognized, it will manifest its presence in new it is good so far as it goes, but does not go far enough; and expressed the opinion that thinking and independent people are disposed to more freedom of thought and speech than the Unitarian, or any other church, is willing to allow

> We are informed by a correspondent that Mr. J. H. Mott, the materializing medium of Memphis, Mo., has so far recovered his health as to be able to hold séances, which he is now

Is it an "Unfathomable Mystery"?

To preach a discourse on man's immortality is at present the most difficult task a clergyman of the evangelical church is called upon to perform. Fearful lest some word may fall from his lips that may be construed to the favoring of Spiritualism, he yet finds it impossible to wholly avoid making an allusion to its fundamental truths. To speak of "angels" and 'spirits" seems obligatory upon one who essays to talk of the other life; and yet the mention of those words naturally leads one's thoughts to a consideration of "Spiritualism." It is expected, also, that a preacher who undertakes to prove the truth of immortal life will refer to the Bible, and from that which has been denominated the whole armory of weapons with which "to fight the battles of the Lord," select something with which to vanquish unbelief. Thus, forced to resort to the Bible, and equally forced to quote passages proaches it fully aware that he walks on dangerous ground; for those texts he quotes as evidences of a future life are fully as positive evidences of the truths of Modern Spiritualism. What is the poor, perplexed shepherd of the waiting flock to do? This is what he does: He argues that immortality is a fact, illustrates it with numerous passages of Scripture, enforces his remarks with historical incidents; and, after portraying in glowing language the joys of the future existence, brings the minds of his listeners down again into the mire and fog of doubt, distrust and discontent, by saying, as Rev. Mr. Alger said, after thus eloquently discoursing upon the subject in this city a short time since, "the how and the where are wrapped in unfathomable mystery." In order to show Mr. Alger, and those who, like him, attempt to sweep back the incoming tide that daily, with increasing force, is flooding the earth with tangible proofs of an immortal existence, and of "the how and the where," that only to such as are willfully blind the "unfathomable mystery" exists, we make the following statement of a personal experience we had on the evening of February 6th: At the time referred to we were present at a

séance when a little child controlled the medium and expressed a wish to see her "mamma." She came crying, saying that she went home, but her mamma did not speak to her, etc. We inquired who her mamma was, and she replied, "My mamma's name is Annie L. Peck." Wo then asked, "Where does your mamma live?" 'In Norwood," she answered. Upon inquiry no one present had any knowledge of such a person. We then wrote, on faith alone, to the address given us by the little child, stating the facts as above described, the result of which was the receipt of the following letter:

" NORWOOD, MASS., Feb. 17, 1881. DEAR SIR-I received a letter from you a short time ago, stating that the spirit of my little girl had ap peared to you. I would have answered before this, but have not been well enough. Have you heard anything more from her? If you have, I would like to have you write and let me know, and the first time I come to the city I will come and see you, as I would like very much to hear from my little darling again.

Yours respectfully, MRS. ANNIE L. PECK."

A more positive evidence to any unprejudiced and honest mind could not be given than this of direct spirit-return and communion. And this is but one of an almost countless number of instances of the kind that have occurred and do daily occur, of which Mr. Alger or any other person may be personally cognizant. If the information to be legitimately derived from sucl an experience is to be "dismissed as the dream of an unripe fancy," as Mr. A. publicly declared it should be, pray tell us upon what evidence we shall rest our belief in any demonstrated

We feel assured, judging from the constant receipt of letters voluntarily sent to us in verification of the truth of communications pubshed from w partment, that, were it possible for us to follow each of those communications to its destination, we should find the truth of nearly if not quite all as positively demonstrated as we have in the instance narrated above. It is undoubtedly true that each of those messages contains sufficient data, in the form of a reference to some event, allusion to some person, place or locality, or some characteristic word or expression, that clearly identifies the personality of the communicating spirit.

The "Missionary-at-Large" Project.

In the Banner of Light of Feb. 26th Dr. Bab bitt suggested that J. H. Harter, of Auburn, N. Y., be delegated by the Spiritualists of this country as a Missionary-at-Large in the interests of the cause; which suggestion we fully endorsed, and asked who would advance the first dollar toward the establishment of a fund to maintain such a missionary in the spiritual field. The proposition appears to have very favorably impressed the minds of many, letters having been received by us soon after it was made; several subscriptions to the fund also reaching us. The following from Dr. J. M. Peebles will be read with interest: To the Editor of the Banner of Light:

As we have an Editor-at-Large in the field As we have an Editor-at-Large in the field doing excellent work in the interests of the Spiritual Philosophy, why not have a Missionary at Large, as Dr. Babbitt, through your columns, wisely suggests? The suggestion, or movement, is one that I heartly approve of. It is true that there are many Missionaries-at-Large now, poorly supported. But let us have one at least to act in that capacity who shall be well supported and encouraged by us in doing the work of an evangelist.

the work of an evangelist.

I further coincide with the suggestion of friend Babbitt that J. H. Harter is just the man for the position. I have known him most intimately for nearly forty years. We were academic lads together; and since those long-ago years have traveled in similar theological paths, ittaining, I trust, unto the more "perfect

It is unnecessary for me to say that Mr. Hart er is versatile in talent, apt to teach, thoroughly in earnest, charitable and tolerant, while just, and, in a word, well qualified to quicken the half dead, organize local societies, distribute literature, and do general service for the cause of truth and righteonsness. With these lines I forward my one dollar, with the hope that five thousand will at once do likewise or better.

J. M. PEEBLES.

In addition to the above, letters highly approving of the project have been received from others, together with the following subscriptions:

A Friend, Boston, Mass...... \$50,00

That Mr. Harter is eminently well-fitted to the position of Missionary-at-Large no one acquainted with him will for a moment doubt. In speaking of one of his lectures, it was said in the Madison County Times, "He is eloquent, inimitable and droll at times, and throughout a two-hours' lecture will hold an audience better than any other speaker I ever heard. He is styled in Auburn the 'Pastor of the Church of located at Rochester, N. Y.

Divine Fragments,' and many a fragment of humanity has he plucked up and saved, and made over into whole men and women. A diamond chin himself, he will glitter more and more till he receives his crown for the good work he is now doing." An Auburn paper says: 'Mr. Harter has devoted the best days of his life in the interests of philanthropy and benevbound by no creeds; his philanthropy embraces

olence. He knows no class, no sect, and is all humanity, his motive being to benefit all God's creatures. As a citizen and neighbor he is above reproach, and his moral reputation is never questioned."

Those of our readers who feel inclined to contribute to the support of Mr. Harter in the work indicated, can forward their subscriptions to Colby & Rich, 9 Montgomery Place, Boston, Mass., who will be responsible for a right appropriation of all funds received for the purpose.

The Thirty-Third Anniversary.

The indications are that this year's recurrence of the Anniversary of the advent of Modern Spiritualism will receive a notice, in passing, on the part of the friends all over the country, which will be cheering indeed to all interested in the movement.

In Boston, Music Hall bids fair to be crowded morning, afternoon and evening of the 31st. at the celebration under the auspices of the Shawmut Spiritual Lyceum, J. B. Hatch, Conductor.

The Spiritualists' Ladies' Aid Society willas elsewhere announced by Mrs. A. A. C. Perkins-hold a celebration Sunday, March 27th, it Paine Hall.

NEW YORK.-The friends in this city will unite in commemorative exercises in Republican Hall, consisting of addresses by Dr. Buchanan, Mrs. Nellie J. T. Brigham, Dr. S. B. Brittan, Henry Kiddle and others. For particulars, see eighth

THE BROOKLYN FRATERNITY.-This organization is to celebrate the advent of the spiritual movement-an announcement of what is to be done being given on our eighth page. In addition to what is there set forth, it is stated that Mrs. Margaret Fox-Kane (one of the first known of the modern media) "will be present at these Anniversary exercises, and the raps will be given as at Hydesville, thirty-three years ago." EVERETT HALL.-Bro. Charles R. Miller informs us that the Brooklyn Society is making preparation for the celebration of the Anniver-

sary at this hall with public exercises appropriate and worthy of so great an occasion. Phœnix Hall will also be utilized by the Eastern District Conference. LYNN, MASS.—The First Society of Progress-

ve Spiritualists will hold meetings in commemoration of the Anniversary at G. A. R. Hall, Exchange Building, Market street, Friday afternoon and evening, April 1st, 1881. G. W. Fowler will preside, W. J. Colville, Geo. A. Fuller and Capt. II. II. Brown being announced as among the speakers.

SALEM, MASS - March 31st a Grand Union Celebration will be held at Lyceum Hall.

CLEVELAND, O. - The Anniversary will be celebrated in this city by a two-days's Jubilee Meeting—March 30th and 31st—at Weisgerber's Hall, corner of Prospect and Brownell streets. Excellent speakers and fine music will be provided-Thos. Lees being the presiding officer.

MILAN, O.-Samuel Fish states in another column that the Spiritualists of this place will celebrate the Anniversary at the Town Hall, on Thursday, March 31st, 1881, meetings to commence at 10 o'clock A. M.

ST Louis.—The friends in this city will commemorate the Thirty-Third Anniversary by a musical entertainment and ball, at Pezolt's Hall, No. 1306 Olive street, on the 31st; the indications being that the enterprise will prove a pronounced success.

ESSEX JUNCTION, VT .- The Anniversary will be observed April 2d and 3d at this place—good speaking, and tests by Jos. D. Stiles, being among the attractions offered

PORTSMOUTH, N. II.—The Spiritualists of this city will-among other exercises-listen, on Sunday, April 1st, to an appropriate address by Dr. J. W. Van Namee.

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

The Spiritualists of BATTLE CREEK, MICH., and vicinity, will commemorate the Thirty-Third Anniversary of Modern Spiritualism—Dr. Peebles delivering the address.

PORTLAND, ME.-Information is received that the Anniversary will be observed by the Society in this city-meeting in Army and Navy Hallwith appropriate services, on the first Sunday in April. J. Wm. Fletcher, of Boston, and Mrs. Helen L. Palmer, of Portland, have been engaged to deliver the addresses. Arrangements have also been made for good music, readings, etc., on the occasion.

Notices will also be found on our eighth page of contemplated services at Ixora Hall, SAN FRANCISCO, and the hall of the First Association of Spiritualists, in Philadelphia.

"The Day After Death."

As will be seen by reference to our fifth page, Messrs. Colby & Rich, No. 9 Montgomery Place, Boston, have just brought out in pamphlet form, and at a very small expense to the purchaser, the celebrated discourse—titled as above -inspired by Spirit Epes Sargent, and enunciated through the medial instrumentality of Mrs. Cora L. V. Richmond, in Chicago. It is doubtful if any single discourse pronounced through this eloquent trance speaker since her earliest development has produced the widespread effect, and called out so many and marked commendations, as has this initial utterance of Mr. Sargent from the spirit shore.

Correspondents in all parts of the country have by their frequent and continued orders for copies of the Banner of Light containing the address completely exhausted the supply of back numbers; and many have written us urging that the discourse be placed in pamphlet form. The brochure is therefore brought out in answer to a popular need and an earnest call; and we have every confidence that in this new form the views of Mr. Sargent on the topic treated will, through a greatly multiplied circulation, appeal in a yet wider sense to the appreciation of thinking minds.

Our thanks are due, and are hereby gratefully extended, to Mrs. N. R. Stephens, of Springfield, Mass., for a choice basket of flowers for our Circle-Room. Would that others might feel to follow her generous example, as the presence of flowers is always in order at our Free Seance table.

We would call the attention of our readers to the announcement in this issue of the reopening of Dr. Stone's "Condensed Air Cure,"

Medical Notes.

Victory in Missouri.

The Legislature of Missouri has just given | To the Editor of the Banner of Light: proof of its excellent sense and its determination to defend the liberties of the people, by defeating the "Doctors' Plot Law" brought up before it. All honor to these intelligent lawany way interested themselves to break down

Massachuseits.

No news-up to time of going to press-as to the fate of the so-called "pharmacy bill," which really covers a direct attack on the medical rights of both patients and practitioners in this State, and should be "thrown out" by the committee to whom it is referred. See our second page for a neat travesty in the premises from the American Punch.

Wisconsin. The Regulars some time since attacked the Legislature for a "protective bill" in their favor; but just as we go to press a correspondent at Fox Lake informs us that the proposition has not been acted upon as yet, and there is little if any probability that it will pass."

Dr. Slade in Boston.

We received, on Tuesday morning last (March | Fletcher. 22d), a pleasant call at our office from Dr. Henry Slade, who arrived in Boston on the previous evening. Mr. Slade is looking finely after his extended European and other travels, and bears no evidence, in his outward appearance at least, of any lingering effects from the severe illness with which he was afflicted upon landing in San Francisco, and of which he was so skillfully relieved by Dr. MacLennan, the well-known magnetic healer, of that city.

It is not necessary at this time that we enter into any extended introduction of Dr. Slade and his world-famed mediumship to the Boston public-whether Spiritualists or investigators. The Banner columns for years past furnish his letter of endorsement, countersigned by many distinguished names in England, Germany, Australia, and America. The true thing to do now isfor any one anxious to witness phenomena which once seen will ever remain fixed in the memory —to call on Dr. Slade at the Adams House and obtain a sitting. The after-results are themselves assured.

Vaccination.

The Hon. Horatio Nelson S. Hood, commanding the British sloop of war "Pegassus," died on the 3d of February, at Shanghai, of small-pox, aged 38. Vaccinated and re-vaccinated, as he had been, why did he die of small-pox, if vaccination prevents small-pox? The New York Sun, of the 11th inst., mentions the death of James W. Whittaker, chief engineer of the United States Navy. He was vaccinated a few weeks ago, and this resulted in an attack of erysipelas, of which he died. But for his vaccination, he would probably now have been alive.

Katie B. Robinson in Boston.

At the Ladies' Aid Society's Parlors, on Sunday Afternoon last, Mrs. Katie B. Robinson, the Philafielphia medium, occupied the platform two Kours in a most instructive manner. The house was crowded with attentive listeners, who were highly pleased. She began by briefly relating some of her experiences, and was very soon under spirit control, and talking in a very interesting and instructive manner on the general subject; when, in the usual way, "White Flower" (her control) possessed her suddenly, and gave tests to the audience, and many wellknown spirits manifested in a very satisfactory manner, proving her to be a first class medium.

The late flasco at 8 Davis street was evidently a "put-up job" of a twopenny sensational sheet, in order that it might sell a few extra papers. That Mr. Keeler is a medium for the physical manifestations there can be no doubt, if the evidence of reliable witnesses amounts to anything. As to the full form materializations in his presence we are not able to give as yet any information, either pro or con., to our readers. That the late business associates Mr. Keeler has had with him unfortunately casta shadow over his genuineness as a medium, those people who have the good of Spiritualism at heart acknowledge. In a note he asks us to suspend judgment in regard to his case, and we shall do so with pleasure, as it is a duty we owe to our much-abused media to see that justice is done them.

Dr. Peebles in a recent letter, speaking feelingly of the departure of his little son Louis to spirit-life several years ago, and the late interesting message from him published on the sixth page of the Banner, says that Mrs. Peebles in referring to the communication wrote to him as follows:

"Our dear little Louis has reported himself in the Banner of Light, assuring us continued and undying affection. Bless the dear child. He is peculiarly happy in manifesting, always managing to give a test, or at least has to me."

Bro. Peebles adds: "The communication is truly tender, poetic and beautiful."

A correspondent writes that the Spiritualists in Lynn seem to be experiencing a grand awakening. "The First Society of Progressive Spiritualists meets regularly at Templars' Hall, 30 Market street, G. W. Fowler presiding. The morning is generally devoted to conferences, and the evening to lectures, Mrs. N. J. Willis, of Cambridgeport, having recently spoken acceptably for this organization." Correspondence from speakers is solicited by the President, who may be addressed No. 14 Highland avenue, that city.

"THE INFIDEL PULPIT" is the name of a new weekly publication in pamphlet form designed to present, in a convenient shape for reading and preservation, the addresses delivered every Sunday afternoon in Paine Memorial Hall, in this city, by George Chainey. The subject of the first number, just issued, is "Lessons from the Life and Work of Karl Heinzen." The price is to be \$1 a year; single | yet finished on the earth. number, five cents. Geo. Chainey, publisher, No. 3 Union Park, Boston.

The Worcester Spy well and truly says that "when the Boston Committee undertook the Ponca investigation they supposed they were giving practical assistance to Mr. Schurz, and that he would welcome their cooperation" but that finally its members "found themselves in opposition to him, because he had convinced them that he cared more for his Indian policy than for justice and righteousness."

The ancient record admonishes us to deal gently with the erring, and while we do so Moses kicks.

The Thirty-Third Anniversary in Boston.

The Committee of the Shawmut Lyceum having in charge the arrangements for the forthcoming services in honor of the Thirtythird Anniversary of Modern Spiritualism, to makers, and also to all the friends who have in | be held in Music Hall, this city, on Thursday, March 31st, beg leave to offer the following as this infamous attempt of diploma born assur- the programme of exercises on that day and date:

Morning,-At 10 o'clock, exercises to open with selections by the Lyceum Orchestra under the direction of Miss Lizzie Dawkins; select reading, Miss Emma Greenleaf; address by Mr. W. J. Colville, closing with an improvised poem; exercises by the Shawmut Lyceum, closing with a reading by Mr. Geo. W. Coots.

Afternoon.-At 2 P. M., the service will open with an organ concert by Mr. W. J. D. Leavitt; recital of a poem in commemoration of the day, given through the mediumship of Miss M. Theresa Shelhamer, and recited by Miss Lizzie J. Thompson; singing by the entire audience of an ode entitled "Jubilate," written by Miss Lizzie Doten, and sung in Music Hall in connection with the celebration in 1868; reading by Miss Belle Bacon; address and inspirational poem by Mrs. Cora L. V. Richmond; reading by Miss Alice S. George; remarks by J. Wm.

Evening.—At 7 O'clock, organ concert by Mr. Leavitt; select reading by Miss Jeanette Howell; song, Miss Mamie Reed; address by J. Frank Baxter, who will also at the close of his lecture exhibit his wonderful phase of mediumship. [During the day Mr. Baxter will sing one or more of his choice selections.] Reading by Miss Thompson, after which remarks will be made by Mrs. N. J. Willis, Mrs. S. A. Byrnes, Mrs. Yeaw, Mrs. Wood, Dr. Storer, Henry Lull, Geo. A. Fuller, and others who have kindly proffered their services.

At intervals during the day and evening, vocal music will be rendered by the North Carolina Jubilee Singers, and other talent that will be present.

Everything pertaining to the general management has been perfected, and no pains have been spared to make this one of the most enthusiastic celebrations ever held in this city or elsewhere. The Lyceum organization, under whose auspices all arrangements have been made, feel confident that what they offer the public will meet with approval; and whatever credit is ascribed it is desired that it be given to the spirit-world, as the movement was there originated, and has been fulfilled according to the directions of the higher intelligences.

Delegates will be present from most of the cities and towns in Massachusetts; also representative friends from New Hampshire, Ver-

mont, Maine, New York, Philadelphia, etc. Among the invited guests who will occupy seats upon the platform will be Dr. Henry Slade, Mr. Wm. Eglinton, Mrs. Lizzie Davenport-Blandy, the officers of Lake Pleasant and Onset Bay Camp-Meeting Associations, et als. '

Capt. Richard Holmes will preside the entire day, except at the session of the Lyceum, which will be under the supervision of the Conductor, J. B. Hatch. All members of the organization will wear a white badge, with the figure of an Indian and the words "Shawmut Spiritual Lyceum" upon its surface. The members of the committee will be distinguished by a red badge, and will be located in different parts of the hall, to attend to the comfort of all visitors. The ushers will wear blue badges, and will attend to the seating of the audience.

The grand piano and cabinet organ to be used are kindly provided by Henry Miller and Geo. Wood & Co.

As a closing word we would invite all to participate in this grand intellectual feast, and make the anniversary of 1881 one long to be remembered. J. B. HATCH,

C. FRANK RAND, MAY L. BIGGS. E. STEVENS, HATTIE E. WILSON, M. S. HATCH, E. J. RAND, MAGGIE FOLSOM, HATTIE RICHARDS, A. J. SMITH. J. B. HATCH, JR.,

Committee. Many people forget that the worst of all falsehoods are engendered by those who have only a shallow heart, a silly head, a neglected conscience, and a prating tongue. From such come the worst of all falsehoods, because there is no excuse for them, and because no one knows what, mischief may ensue in consequence. They do damage of the worst kind. They injure the conscience, and sully the soul of the tale-bearer; they degrade the spirit of the listener; they wrong the character of the absent, just in a way they can least know of and meet. They have the essence of a libel without its courage, the sting of slander without its spite, and the poison of lying without its

A correspondent writes that meetings for tests, conference, etc., are held each Sunday afternoon and evening at Mechanics' Hall, No. 100 Market street, Lynn, under the direction of Dr. George Burdett. These services commence at 12 m. and 6:30 P. M. Mrs. M. Carlisle-Ireland introduced the course, and Mrs. A. L. Pennell of Chelsea is engaged to occupy its platform for an unlimited time.

A. Rothermel, Jr., whose retirement from the public field for purposes of further development we noted some months since, is reported to be now ready for work his new unfoldment, we are informed, being mostly music in the light, and under good conditions. His present address is 62 Montrose avenue, Brooklyn, E. D., L.:I.

The picture on our first page has been specially engraved for our columns from garecent and enlarged photographic likeness of late Epes Sargent, Esq., and will prove, we reel sure, a treasured souvenir to our patrons of this brilliant and gifted laborer for Spiritualism, whose work for the cause he loved so well is not

The new Southern Pacific Railroad is open for travel, and the first through train for San Francisco started last Thursday, March 17th, from Kansas City, Mo.

Mr. William Eglinton is still located at 205 St. James Hotel, Boston, and is giving excellent satisfaction to a numerous clientage.

As Truth is the daughter of Time, and as we publish the Banner of Light in its interest, we can afford to be lenient to those jealous persons in our ranks who have for a long period sought to injure our reputa-

Movements of Lecturers and Mediums.

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

Capt. II. II. Brown will be at Music Hall, Boston, on the 31st; and at the Lynn celebration, April 1st. He will also speak in Lynn, April 3d. Is open for engagements after that date.

J. William Van Namee, M. D., lecture's and particinates in the celebration, on the first Sunday in April in Portsmouth, N. H. The last two Sundays in April he speaks in Beverly, Mass. He would like to make other engagements in Massachusetts. Permanent address. Madison, Ct.

Harrison G. Cole is now prepared to lecture on the following subject: "Spiritualism-What it is, and What it is Not." "In the days of the voice of the seventh angel, when he shall begin to sound, the mys tern of God should be finished, as he hath declared to his servants the prophets."-Rev. x: 7. Mr. Cole is a ready and fluent speaker, who can unflaggingly entertain an audience. His address is 10581/2 Tremont street, Boston Highlands.

Celia M. Nickerson, of Boston, has-so E. T. Shaw, Secretary of the Spiritualists' Union of the place informs us-created renewed interest in Beverly by her lectures, poems and platform tests. She will make engagements to speak wherever her presence is desired.

Mrs. Clara A. Field spoke in New Era Hall, Boston, on Sunday afternoon last, giving psychometric readings at the close of her address." She will sneak in the same place next Sunday afternoon. She will be glad to make engagements anywhere where her services are desired. Address her at 19 Essex street, Boston. Mrs. Mary A. Charter, after a successful tour in

Western New York, has returned to Boston, and will for a short time be located at the New England House, corner Blackstone and Clinton streets. Mrs. Laverna Mathews, President of the San Fran-cisco Spiritual Union, writes: "Our highly fifted sis-

ter, Mrs. Elizabeth L. Watson, has commenced a course of lectures for the Society, drawing large and appreciative audiences. She has very many warm friends here, I assure you."

Dr. II. P. Fairfield will speak for the Spiritual Society in Lynn, Mass., Sunday, March 27th.

C. B. Lynn will speak in Worcester, Mass., (address 66 Austin street,) the balance of March; in Orange, Mass., April 10th; in Stafford, Conn., April 17th and 24th. Permanent address, Banner of Light Office.

Frank T. Ripley is at present located on the line of he Pittsburgh and Fort Wayne Italiroad. He will be pleased to answer calls to speak and give platform tests, anywhere on that route. He has recently been quite successful, we are informed, at Van Wert and Delphos, O. Address him care W. H. Best, Dayton,

Miss Lottie Fowler is at present stopping at the Tontine Hotel, New Haven, Ct.

Dr. L. K. Coonley will lecture in Good Templars' Hall, Essex street, Lawrence, Mass., Sunday, March 27th, at 2:30 and 7 P. M.; subject: "Diseases in the Air and Water which are afflicting us-Cause and Cure.' He will attend the celebration in Music Hall, Boston, March 31st. He will lecture in Haverhill, April 3d and 10th. For engagements address No. 9 Davis street,

W. J. Colville's Meetings.

W. J. Colville's Meetings.

On Sunday, March 20th, the subject of W. J. Colville's moraling service was "The Rich Man and Lazarus; a True Picture of the Unseen World." The leading ideas were that riches and poverty are talents entrusted to us, for which we must give an account. We have no right to incur voluntary poverty, and lay the responsibility attached to wealth on other shoulders if it was laid upon our own by the natural course of events. Some of the Jews, the Essenes, the sect never alluded to or condenmed in the New Testament, believed that poverty itself rendered people acceptable to God, and that to be rich was a sign of the divine displeasure. This doctrine colors many sayings attributed to Jesus, and conveys an idea forcign to the teaching of earth's greatest minds, of whom Jesus was undoubtedly one. In the parable of the rich man and the begar we find a linge of this idea, notwithstanding a careful perusal of the narrative shows it to be an inspiration from the world of souls, as the actual conditions of spirit-life are most faithfully though figuratively portrayed. In truth, a rich man who is in a high position in society can do far more in his particular circle than a poorer evangelist thould he endeavor to enter and instruct it. An influential wealthy person, admired in the fashlonable world, if he remains pure in the midst of the allurements of wealth, can do a vast amount of good; he can spread the truth, and shed a holy influence among the leaders of thought and custom, who will listen to him, and often follow his guidance, while they would show a poverty-stricken, illiterate teacher the door. Then, on the other hand, if a very poor and afflicted person stands firm amid the innumerable trials to which the poor are subject he can set a practical good example to the unfortunate, whom he can encourage and inspire, as they perceive that he knows their circumstances, and has stood firm in spite of their temptations. In spirit-life its true to-day that spirits may be in close local proximity to ea

In the afternoon Mr. Colville, under influence of his

In the afternoon Mr. Colville, under influence of his guides, gave very satisfactory responses. Wo questions from the audience, relative to mediums suspected of trickery, making in the course of them an able plea for justice to mediums as well as to investigators, the influences stating most emphatically that the truth never required the services of falsehold.

On Sunday next, March 27th, W. J. Colville will occupy the platform as usual. The morning lecture, in anticipation of the Anniversary, will be in answer to the query, "What Practical Good has Spiritualism Accomplished W. In the afternoon, by special request, the subject will be "The Philosophy of the Soul according to Joseph Priestly." This spirit has frequently been alluded to as one of the guides of this speaker, and discourses delivered under his control are always clear and forcible. Services commence at 10:30 A. M. and 3 P. M.

W. J. Colville is at home Monday evenings and Fri-

are always clear and forcible. Services commence at 10:30 A. M. and 3 P. M.
W. J. Colville is at home Monday evenings and Friday afternoons, for the reception of all desirous of attending, in the pariors of 94 Pembroko street, where he will give his closing lecture in the series on "Revelation" on Friday, March 25th, at 8 P. M. On Thursday evenings he speaks in Highland Hall, Warren street, and on Tuesdays and Wednesdays is willing to fill out of town engagements.

Spiritualism in Salem.
On Sunday last, March 20th, W. J. Colville delivered a line inspirational discourse before a good audience in Pythian Hall, Creamer's Block, Essex street. On Sunday next, March 27th, he will again occupy the same platform, when his subject will be, "The Great Pyramid; its Spiritual Significance," commencing at 7:30 P. M. On Thursday, list, a Grand Union Meeting, celebrating the Thirty-Third Anniversary of the Advent of Modern Spiritualism, will be held in Lyceum Hall. W. J. Colville, George A. Tuller and others will deliver addresses, and no participate spared to render the celebration worthy of the occasion. Services will commence at 7:45 P. M., prompt. Spiritualism in Salem.

Attention is called to the business announcement on our fifth page headed "Ten per

Announcement.

Dr. Stone's "Condensed Air Cure" Establishment, located at 104 Monroe Avenue, Rochester, N. Y., which has been closed the past winter, owing to the ill health, induced by advanced age, of Dr. O. Stone, the inventor and developer of this system of treatment, has reopened under the management of Dr. J. L. Stone, a man who, by his experience in both schools of medicine and practice, is well fitted for the advanced position this institution calls upon him to occupy. Consultation, either office or by letter, free of charge. A pamphlet, giving the philosophy and application of this treatment, sent on applica-

This system of treatment has been proven to This system of treatment has been proven to be a decided advance on any other yet discovered in its ability to cope with chronic diseases of long standing. It purifies the blood as nothing else can, and hence its applicability to almost every form of disease, and especially those forms brought on by blood, brain and nervous disrangements; and in so-called weaknesses in any part of the system it works wonders.

Send for circular. Address Dr. Stone's Condensed Air Cure, Rochester, N. Y.

THE IOWA ODD-FELLOW is the title of a new semimonthly eight page paper, edited by H. I. Wasson, and devoted to the interests of the Order. Published at Dubuque, at \$1 per year. It is filling its mission well.

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

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. J. DAVID, Chairman.

Removal-The Brooklyn (N. Y.) Spiritnal Fraternity

Holds Sunday services in Novelty Hall, 611 Fulton street, at 10½ A. M. and 7½ P. M. Speakers engaged: March, Mrs. R. Shepard-Lillle; April, J. Frank Baxter. Conference meetings every Sunday, at 3 P. M. March 27th, J. T. Morrison, of Ilhaca, N. Y. March 31st, Celebration of 33d Anniversary of Modern Spiritualism. Opening address by Dr. Eugene Crowell,

II. April 3d, Mrs. A. E. Cooley, M. D., of New York City. S. B. Nicuous, Pres.

Eastern District Brooklyn Spiritual Fraternity '

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

There will be a Mass Convention at Eureka Hall, Plymouth, Vt., Fiblay, Saturday and Sunday, June 10th, 11th and 12th, 18tl. Good speakers will be in attendance, South Woodstock, 17.

Per Order.

Vermont State Spiritual Association. The June meeting of the Vermont State Association is to 2 held at South Troy, Friday, Saturday and Sunday, June d, 4th and 5th. Per Order.

To allay all troubles incident to change of life, Lydia E. Pinkham's Vegetable Compound

Ice-water is perfectly harmless and more refreshing with a little Hop Bitters in each

Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Philadelphia, a. \$2, 15 per annum. The Spinitual Record. Published weekly in Chicago. THE SPHRITUAL RECORD. Tumosa values of Psychological P. \$200 per year.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3,00 per year, postage \$1,00. THE MEDIUM AND DAYHIEAR: A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage 50 cents, THE OLIVE BRANCH, Published monthly in Utlea, N.Y.

oo per annum. AGHT FOR ALL. Published monthly at San Francisco. Cal. \$1,60 per annum.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertion on the fifth page, and fifteen cents for every insertion on the seventh page. Special Notices forty cents per line, Minion,

each insertion.
Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, leaded matter, dity cents per line.
Phyments in all cases in advance.

AT Electrotypes or Cuts will not be inserted. AT Advertisements to be renewed at continued rates must be left at our bilice before 12 M, on Saturday, 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 Thurs-day, till further notice, from 10 A. M. till 3 P. M.

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

. W. Flant answers sealed 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 241, Dunkirk, N. Y.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

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

COLDY & RICH.

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

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

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the reasonableness of its claims upon their mongratual investigation.

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The Messages published under the above heading indicate that sprits carry with them the characteristics of their earth-life to that beyond whether for good or evil-consequently those who pass from the earthly solver in an undervioused state, eventually progress to a higher condition, We ask the reader to reside in decritice pair forth by spirits in these columns that does not comport with disor her rea on. All express as much of truth as they perceive no morre.

no more.

10 The sour carnest desire that those who may recognize the its sour earnest desire that those who may recognize the messaces of their spirit-friends will verify them by informing us of the fact for publication.

18 As a sour angel visitants desire to behold natural thowers upon our Circle-Room table, we sollely donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

gs. Miss Shelhamer wishes it distinctly understood that she (Miss Shemamer wishes it distinctly included shows that she gives no private stiftings at any time; neither does she receive visitors on Theodays, Wednesdays or Fridays.)

As Levies appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to Lewis B. Wilson, Chairman,

Messages given through the Mediumship of Miss M. T. Shellinmer,

Published in advance at the request of the controlling

John Pierpont.

Thesire at this hour to call the attention, Mr. Chairman, of the spiritualistic public to a certain matter, which I feel, and other spirits feel, should be attended to immediately. Some few months since there passed from your midst to the spirit-world an old pioneer-worker for the cause, who had labored long and earnestly to disseminate the truth of spiritual life and a knowledge of the power of spirits to return and manifest to mortals. Broken down in health, he could not rally, and he was called to the higher life, there to continue on with his work; his companion and family were left to struggle on as best they could, one of that family being a confirmed invalid. The question was mooted among Spiritualists, notably at certain camp meetings, to build up a testimonial to the memory of the carnest worker, by raising a certain sum of money to assist his family who were left in the mortal. That work has proceeded very slowly; the amount required has not been raised, as we learn to our great sadness, more especially because that spirit, in his higher home, feels pained and saddened that, in a few short weeks at most, the bonic will be taken away from his family unless some assistance is rendered immediately. I refer to the spirit of E. V. WILSON, and to his family who remain on the earth. I have heard it stated that there have been many innuendoes sent forth concerning this spirit, who formerly lived on earth; but it may truly be said that none are perfect-you do not expect to find even a diamond without some little speek or flaw. If you do find a faultless gem, it is indeed a rarity, and in human nature this is not to be expected.

We would call the attention of all earnest lovers of truth to this matter; we would say to them. If you have ever received one word of cheer, encouragement or enlightenment through | independent of its material body. This we term the instrumentality of E. V. Wilson; if you have ever received one word that has convinced you of the immortality of the soul and the presence of your departed loved ones, then see to it that you give what you may be able to spare, to as sist in raising the mortgage from that home and keeping the home over the heads of that

I feel it to be my duty to speak here to-day. E. V. Wilson is by my side. He did not desire me to speak thus, but he is unable to control this instrument for himself. He sends out his love and blessing to all old associates and friends; he sends out his thanks for all that has been done, and assures each one that he will be glad to meet them in the future. But the particular work of which I speak should be done immediately, without cavil, without question concerning anything detrimental to the life and influence of the departed soul. Friends, see to this at once, and you will indeed receive a reward to your spirit in the knowledge that you have done well and have assisted those in

Mr. Chairman, be kind enough to advance my few remarks as soon as you can. John Pier-March 11. pont.

Scance Jun. 7th, 1881.

Invocation.

Thou Great Fountain of Eternal Wisdom, from which all inspiration flows, from whence all intelligence is derived, we would qualf of thy crystal waters, and find them sweet and pleasant to the taste; we would earlighten our spirits and open our vision to the realities of immortal life. We would partake of the waters of wisdom, that we may become strong and enduring; that we may send forth unto others strength, endurance and abiding cheer. And oh, thou who art our Father, our Friend, Counsellor and Guide, as well as the Source of Wisdom and Intelligence, we would reach up to thee for inspiration and for strength; we would draw from thee that divine encouragement that would send us still on, in the ways of life which thou hast marked out for every spirit; we would aspire upward to thee, we would reach out in spirit, in company with thy angelle hosts, and walk, and talk, and commune with thee and those glorified ones who do thy bidding. And oh, humbly would we ask for knowledge and truth, in order to dispense these beauties and glories unto weary, waiting souls who ask for information concerning that eternal life which awalteth every one. May each heart become uplified and strengthened; may each spirit grow glorified through its experiences here below; may every life shine as a divine star of hope unto others, that all may Joh together, hand in hand, in one great fraternal band of brothers and sisters, willing to perform thy work and fulfill thy mission, and to wait patiently till the glorious dawn of immortal life shall shine upon their awakened vision.

Charlotte Engle.

My name is Charlotte Engle. I am desirous of reaching one whose name is Mary A. Blanchard. She was in New Orleans when I passed away, and I think she is still in that city. I feel that if I can reach her I shall receive a benefit myself, and I shall also confer a benefit upon her and her family. I wish to say to her that the day we journeyed down the Mississippi, and had our long talk together, there was much left unsaid which has troubled her a great deal since, and which she feels can now never be satisfactorily explained. I would say to her, Dear Mary, do not trouble your heart about these things; they have all been satisfactorily settled to my mind, and I am sure they can all be well explained to yours. I do not know as I shall ever have an opportunity of returning again to speak, as I cannot find any mediums in that city that I can control, and my friend is not acquainted with Spiritualism; but I felt if I could come and speak to her and tell her that the affairs which trouble her so much are well and wisely settled, and that in the future she will see this more plainly, it would bring relief to her spirit, and also to mine. After I had left my friend, and we had parted, when I returned to is an assimilation between the medium's organ- has been surrounded by influences, for the last my home I found that Cousin James had straightened out these affairs; that he was por- that the brutish man will return and control a that have cramped and confined him in his feetly satisfied, as likewise others connected | delicate, sensitive woman? Certainly there can | powers of expression; and I assure him, if he with them, and that we had nothing to fear, be no sympathy between these two, no assimila- will but make an effort of will, throw these nothing to regret. I intended to write to Mary,

fever, and I could not do so. My cousin likepassed away. There was no one to communicate seeking to bring to her all the light and assist-

Winnie Jacobs.

two years. I was eight years old when I died. want to come to my mamma. She's away ever so far from here, in Sacramento, Cal. Her keeps dressing in black all the time, and it makes me feel bad to see her. I want to tell her that I come right to her, every day, every single day, and I come with Aunt Mary, too. She is my teacher, and she brings me here. We don't like to see mother in black so much, be-I think it makes her gloomy. If she would put on the bright dresses I used to like to see so much, I think she would feel brighter and happier, and she would think of me better than she does now. She thinks I am away off, ever so far, and can't come near her; that Aunt Mary | liette Manly; has gone and left her, too, and she has got nobody to comfort her, so she keeps mourning every day, and aunties ays it is wearing her out. We don't want to see her so, so I have come way here to send her my love, and auntie's love, her in the spirit, world; they all want to see her happy and cheerful, to see her put on light dresses, preffy dresses. I want her to wear her dress with the flowers, on it, the one I used to like so well, and I think if she does I can come closer to her, and perhaps make her see me. I don't know. Auntie says mamma is a medium, and can have her eyes open by-and-by, if she only tries to be more cheerful. She is growing real thin, too, and we do n't like it. I should n't wonder if the dress did n't fit her now, but we want her to wear it all the same. Can you send her what I say? [Yes, if you will tell me where to direct it.j To Annie Jacobs, Sacramento.

Scance Jan, 14th, 1881.

Questions and Answers.

CONTROLLING SPIRIT. - We are now ready, Mr. Chairman, to receive your questions. QUES.- Is there a difference between intuition and soul-perception? If so, what is it?

Ass.-We can draw no line between intuition and soul-perception. Intuition is the power of the spirit to attain a knowledge of spiritual things independent of sensuous matter. The soul can perceive its future home and the relationships which are to surround it in the future, intuition. The spirit can perceive knowledge and receive information concerning things of which it has had no outward evidence, and it feels a certainty that its information is correct. This is intuition. Certain minds are at this time classing the faculty or sense of intuition among the senses, calling it a sixth sense. By and by every human being will recognize this sixth sense to be a truth, and a faculty which they possess. In its exercise, intuition as a sense can perceive and appreciate spiritual things as fully as the five senses of man can appreciate and realize material things:

Q.—Does the laying on of hands for the re moval of physical disease have a beneficial effeet upon the spiritual body?

A .- The spirit is closely allied to the material, so much so that whatever affects one will exert a corresponding effect upon the other. When the material is weighed down by infirmities the spirit will feel an unpleasant pressure; if the physical becomes depleted through a lack of vital force or nervous energy, the spiritual structure will become weak and unable to perform its mission. Whatever removes this pressure or counteracts the debility will assist the spiritual. The laying on of hands for the cure of disease will, of a certainty, strengthen and benefit the spiritual body, for whatever tends to beautify, improve or strengthen the material structure will benefit the spiritual.

Juliette Manly.

I was present at your last circle, and was very much interested in the control of a little girl, whose anxiety for her mother seemed to press upon her. I remember the child was very anxious in requesting her mother to lay aside her mourning garments, saying that she believed her mother would be happier and healthier were she to do so; and I thought to myself, if mortals would only understand this great law, if they could only realize that enwrapping themselves in funereal garments of and gloom, they would, I believe, throw aside not extract a great deal of happiness from my these mourning robes and don bright and beau- material existence, and it seems that I lost the tiful garments which are emblematical of joy and peace. And I can say for myself, why should we mourn because a loved one passes away? We should rather rejoice and be exceeding glad that it has really passed beyond the cares and perplexities of material life and emerged into the bright, clear sunlight of immortality and of truth. Oh, if you would only robe yourselves in the beautiful, spotless white when your friends are taken from you, they would gain a strength and power in returning to you that would enable them to demonstrate their presence in ways of which you cannot at present conceive.

I have felt called upon to speak to my friends wherever they are, to assure them of my welfare and of my happiness. I feel as free as the bird on the wing, as glad as the bright sunshine which showers its glory down upon every life. I feel as peaceful as the calm waters that

speak to you in tones of love and sympathy. explain to them how it is that spirits, in coming | 1 feel that my nearest friend, John Raymond, back, sometimes say they cannot control a me- may porhaps receive my message, and I also dium unless there is some certain sympathy between the medium and themselves—unless there ism and their own. My friends say: How is it few years, that have not been for his welfare;

through the uneducated and the uncultured? wise contracted the fever-yellow fever-and there can be no sympathy between these! And yet I would say that there seems to be a neceswith my friend, and she has always been in un- sity for a certain fitness between the spirit and certainty and doubt. I do not think it wise to the medium. It has nothing to do with moral mention the precise nature of our affairs here, | character, and seems to have nothing to do with but she must understand to what I refer, as she the education and growth of the spirit; but behas constantly been troubled about them since tween the organism of the medium and that of that time. Now if she can only feel that all is the spirit there must be a certain magnetic well, that those letters are destroyed and will sympathy which enables the spirit to control never come to light, and that sunshine and glad- and manifest through the medium's organism. ness will come to her in the future, for we are I think my friends will understand what I am trying to explain, and in this way be able to ance in our power, to bring conditions around gain a little knowledge concerning these things. comfortable for her, I am sure she will assist us I have many friends throughout the State of in our work by becoming satisfied and contented. New York. I would send them all my greeting they will be well repaid. I am Henry Thornand my love. If at any time there has come a word of cheer or consolation through my organ-My name is Winnie Jacobs. I have been dead ism, to bless and strengthen their hearts, I feel rejoiced that at any time I may have assisted any being. I shall rejoice with them because of this; but there seems so much more to be done, I but I have a dear brother in St. Louis whom I name is Annie. She feels bad all the time. She so much work to accomplish, that I wish my am anxious to reach, and to whom I desire to friends to feel that I yet work steadily and earnestly for the welfare of others. I am in My brother's name is Charles H. Waters, and I hopes to be used as a medium still, in the spiritworld, by those exalted spirits who send down their strength, encouragement and instruction to others. I believe that the highest work that cause it seems to make everything gloomy, and i can come to any spirit or mortal is to be used by advanced, exalted intelligences in the noble work of enlightening and instructing those in ignorance and in the bondage of superstition. Friends, one and all, I greet you, and I leave with you my love and my earnest blessing. Ju-

Myra S. Mason. I would like to say a little. I would like to send my love to everybody I ever knew. The and see how they are received and commented people did feel real bad when I died; but I upon. I wish you to break away from those ashome and I met so many kind people. I was almost eleven years old when I died; now I am pretty near twelve--just about twelve years old. I want to say I have been going to school and all this studying and experimenting is for nothtrying to learn a good many things since then, and I feel real happy and contented. I tried two or three times to come back and speak, but I couldn't seem to get my voice at all, and my teacher told me to come here, and then I should be able to go home and find a medium through whom I could speak to all my friends. I don't like to talk out loud in public, but I did want to come so bad I thought I must. My name is Myra S. Mason, and I lived in North Cambridge.

Joseph Clark.

I feel strongly impressed that it is my duty to return to earth and send a message to my friendsgenerally. I desire them to know and realize that my death was caused purely by accident, and not by intentional means. I know that certain friends of mine believe this, but I have seen it in the minds of others as rather doubtful. I have observed that certain friends have wondered whether or no I did not take my own life, and I am here to say no! emphatically no! I did not. I was called to the higher life through what mortals call an accident; but I do not re cognize any accidents in nature, consequently I feel that all was right and for the best. I have come a long distance to speak in this way-but to a spirit space seems to be annibilated, and I find myself here in the flash of an instant.

Now I do not wish my friends to feel that I could confine myself to the precincts of our old town and of my particular vocation when on earth, but that I have advanced from this into other scenes and locations where I may work, in pursuance of my individual labors and for the attainment of knowledge which will be of benefit to me in the exercise of my profession, for I would assure my friends I am interested in my old labors just, as thoroughly as when in the form. I have been translated, to be sure, ate with my former friends just as well as Iold home, but if so, I wish my friends would give me the opportunity of coming and speak ing to them concerning my affairs, which I did As I recognize no title nor prefix to any name that place, you may call me simply Joseph Clark, from Pugwash, Cumberland Co., Nova Scotia.

Henry Thornton.

I was a resident of New York City when in the mortal form. I have many friends in New York whom I would like to reach, and who, I feel, would be pleased to hear from me. It is quite a number of years since I was known in the form-since I took an active interest in business pursuits-when it seemed that all my faculties were engaged in the work of accumulating treasures of gold: but still I have not freed my spirit from these earthly associations. and I feel that I would like to reach my old friends and also my relatives. I have not always been in a happy frame of mind since my woe seems to encase their spirits in shadows | departure to the spirit-world. I find that I did faculty of gaining happiness when I passed over. However, that is coming back to me, now, and I find myself growing up into a higher condition of being, unfolding my nature so that it can receive and appropriate much of beauty and enjoyment that I find around me. I would have my friends know that I am not so much interested in material dross as 1 was while in the body. I have learned many lessons and gained many experiences because of my old mode of living; some of them have cut deeply and severely, but they have been of immeasurable benefit to my spirit, and I can feel now to rejoice in them. I hope my friends will take warning from me; that they will not accumulate so much of worldly wealth, that they will not look so much for the loaves and fishes, so to speak, but will impart of their abundance to others. I have no objection to any one accumulating wealth if it is for a good purpose; if glide along without a ripple to mar their sur- they will benefit others by it, if they will asface, and yet I would say to my friends: Oh, sist the needy and the suffering and give emdear ones, you are as well loved by me as in ployment to those who are in need; but I do days of yore; you are as close to my heart as object to any one of them accumulating wealth when I was in the mortal form; and it gives me for the sake of its possession. And again I asgreat joy to come to your assistance and to sure them, if they would be happy and at rest when they pass from the body, they must look I have been requested by certain friends to out for their soul's welfare while in the form. feel that it may be of benefit to him. He possesses a noble spirit and a good heart, but he

another. I feel that if he would seek out some medium in New York and give me an opportunity of coming to him privately, I can give him a great deal of information concerning these things. I can give him, likewise, instruction concerning the best way for him to go. I can also give him something concerning our old relations while in the form. I merely come here to call my friend's attention, and that of others, to this fact, and to assure them that I have returned. Now if they will take the same amount of trouble to hear from me that I have taken to come here and manifest, I assure them

Sarah A. Waters.

I feel a sense of weariness stealing over me. in making the attempt to control and manifest, send a knowledge of my spiritual existence. am Sarah A. Waters. It is a few years since I passed to the spirit-world-between five and six. Since that time I have been striving to reach my brother and my friends. I find my brother is in great need of some assistance and counsel, and I think if I can advise him he will be glad to follow my instructions, and to do whatever I desire. Now, I wish to say to him, Dear Charlie, I do not want you to write to those parties with whom you are in constant communication; it is not for your welfare that you should do so. I can see this so plainly that I sometimes wonder why you cannot see it yourself, although I know I can follow your letters, and everybody's love, because everybody leves | didn't feel bad at all, because I had such a nice | sociations, and engage your time and attention more in your studies and your experiments. I know you feel discouraged very often, and sometimes think that you will never succeed; that ing; but I am sure you will succeed, and that even more than you have hoped for will come to you, in a full realization of your plans, but the time is not yet come for the accomplishment of this; it will probably be three years before you will see a termination of all these plans and a realization of your hopes. You will find them coming gradually, but surely; you will find them opening before you, and if you will only take your plans, if you will only take your papers to our old friend, Mr. Williams, and explain them to him, tell him of your hopes and desires, ask his advice and then follow it, I know that you will be assisted, in a great measure. This will be of more benefit to you than anything else that can come. Mother sends her love to you, and so does Uncle Henry. He is very much interested in you, and is your spiritguide. It is he who is constantly urging you on. and seeking to strengthen and sustain you. T know you do not believe in Spiritualism, but I am in hopes to lead you not only to a belief in its truths, but to a knowledge of them.

Mrs. Matilda J. Padelford.

I have friends in Maine, and I feel I would like to reach them. I have friends and dear ones in Waltham, Mass., and those I would likewise desire to reach, and to manifest to them. I would have them know that in laying away the old body they do not lay away their friends and dear ones; that the spirit is alive, and as anxious to be known as it could possibly be while in the mortal form, and that I have returned from day to day, seeking to manifest my presence and to express my love to my friends and to my dearest ones, that they could realize my presence and feel that I was still beside them. I am not hampered and cramped now, as I was when in the form. I am free from 'sufferingbut I feel only an advancement from ene grade | I am free from all that would limit the powers to a higher, from one room in school to the next of the spirit. And yet I feel these limitations beyond; consequently I feel that I can associ- coming upon me again, as 1 possess myself of this medium's organism; but when I am away, could when in the body. I do not know that free from all contact with physical life, joyous there is a medium whom I can control in my in my new-found spirit home, associating with those dear, blessed ones who passed beyond the river of death previous to my departure, I feel that I can rejoice in freedom and in new-found not leave in a condition satisfactory to myself. strength. I am happy and peaceful, and I would bring this feeling to my friends, that in the spirit-world, and as I am now a denizen of I they may have a consolation in the hour of trial and of sadness. I can perceive that there are others to come to the spirit-world before a great while; that friends are to pass over from the mortal life, one by one, and that I shall be privileged to meet and welcome them. I am preparing, even now, for those changes, and I wish my friends to live, daily and hourly, so that when the angel of death comes they will be ready and willing to go. I was nearly fiftyfive years of age. I have been a denizen of the spirit-world only a few months, but I feel that I would not return to mortal life and take upon myself the limitations of the physical form for any consideration earth could offer, not even for my friends; for I now know that I can be with them; that I can guide and instruct them from the spirit-world; that I can still receive their affection and sympathy, even as I may bestow my own upon each individual one. Mrs. Matilda J. Padelford.

William Morgan. Mr. Chairman, I am glad to meet you. Although a stranger, yet I feel that I can call you friend. I have friends in the body, in the far West, and a notion possessed me to try and reach those friends and to establish a means of communication between them and the spiritworld. My brother is with me here, and he is interested in this mode of procedure. Now we feel that if we can reach some of our old associates and friends, and demonstrate to them the reality of this life which we now lead, and convince them of our identity, we shall be en gaged in a laudable work. I wish my friends could only open their inner vision; if they could only see with the spirit sight, and not be as blind as moles, as they are, why, they would very often perceive me in a form as natural as that I possessed when in the body, sometimes occupying my old place in the St. Nicholas. They would have the evidence of sight that this is a fact, even although they could not understand how I could occupy a position at the same time with one in the material form. There are many things for them to learn concerning spiritual life, and I should like very much to be their teacher. I will be glad to do so, if they will give me opportunities of returning. I feel an active, intelligent life coursing through my being. I cannot be idle; I feel as restless as it is possible for a mortal to do, and I know that in returning here and manifesting to my friends I shall accomplish some purpose. Now I have no objection to passing out through water. I consider it a very good manner of getting rid of the old body, and my brother agrees with me tion? How is it that the glorified, cultured aside and rise above them, he may accomplish in this. We feel-just as much like ourselves but in a little while I was stricken down with | minds in spirit-life can return and manifest | a large amount of good, which will not only be | to-day as we did when in the form, and, it |

to his own benefit, spiritually speaking, but seems to me, if my friends can only be assured also of grand and ennobling benefit to many of our presence, they will recognize us just as well as they could have done were we before them, for our characteristics must stand out palpably and plain.

Well, I am busy in the spirit-world. 1 am not engaged in receiving and counting money, by any means. I have a higher occupation than that. I am now engaged in trying to brighten up my surroundings, to beautify and adorn them, and I tell my friends when they come they will find me in as snug and pretty a little home as they will wish to sec. I have a friend whom I am very much attracted to. I find that I can influence him to a certain extent, and can guide him in his operations in business life. I feel that by coming here I may gain power which will enable me to come in closer contact with him. He is very dear to me, and I may say he thought a great deal of me when I was in the form. Now, if I can make him realize that we can be as near each other still as we formerly were, I shall feel that I have accomplished some good by coming. My name is William Morgan. I am from Cincinnati, Ohio. It is not two years since I passed over.

Wasso.

Wasso comes from the West-from Indiana. Wasso is the white man's friend; he comes to this council to send out greeting to the white man, to say, All well; all good; no fear; no feel bad. Wasso will bring strength, will bring good cheer. Wasso find friends for pale-faces, find work for pale-faces that will be good-good for body, good for spirit. Wasso bring greeting from the band in the hunting-grounds; all at work, all ready to help pale faces, all ready to send the strength to white man and squaw. When the snow flies away and the sweet flowers come forth, when the flowers spring up beneath the white man's tread, and blossom out in gladness and cheer of heart, then will the good work increase, then will the body thrive and spirit grow. Work on, hope on, and feel good cheer, till the clouds go and the sunlight smiles upon your track; then will Wasso come with great strength and with good words. This is the red man's message to the pale-face in the far west.

Special Notice, BY THE CONTROLLING SPIRIT, IN REGARD TO AD-VANCING SPIRIT MESSAGES, A few words, Mr. Chairman, I wish to say, in behalf of the band who control this circle, as likewise (the expression of my own ideas: that we consider it best not to advance spirit messages given here, unless there is something important in the message which demands immediate publication. We are forced to speak in this way, because we are receiving many requests from friends in the mortal that certain messages which they see announced for publication in your columns may be advanced. If we allow this to be done, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages should take precedence.—If, at any time, a spirit controlling at this place feels that it is important for his message to be advanced, we shall be pleased to give permission; or, if the friends of the spirit show that there is something impor-tant which is needed to be seen before the regular time, we are also willing such messages should be advanced; no

MESSAGES TO BE PUBLISHED.

Jan, 44.—Henry Adams: Havinia F. Gibberson; Cyrus Morton; B. Kent; Lucilla Warner; Edmund Dole; Mary J. Ellis. J. Ellis.
J. Ellis.
Jan. 18.—Benjamin Kenney: Dr. Artemus S. Carter;
Lizzle F. Woods: S. B. Thaxter: Bufus B. Kinsley; Clara
Morrison; George A. Barney: Jennie Spragne.
Jan. 21.—Laura Markham; P. B. Randolph; Cordella
Wheelock: Sarah Ketrow; Charles S. Richardson; Willie
Harris; Mary Ann Johnson.
Jan. 25.—S. S. Cambell; Leontine Tounoir; Charles
Johnson; Lucy Harlow; Lydia M. S. Lincoln; William Anderson; Louisa McKay.
Jan. 25.—Dr. John Chamb, Comma C.

Johnson; Lucy Harlow; Lydia M. S. Lincoln; Waham Anderson; Louisa McKay,
Jan, 28;—Dr. John Chongi; George Stone; Susan B. Atlierton; Eza Eames; Annanda Perkins; Capt, Eben Wheeler,
Fib. 1.—Schastian Streeter; Bella W. Hamilton; Sarab
A. F. Wilson; Charles Parker; Lillan Smart; John A'
Morn; Mrs. Elizabeth Abbott.
Fib. 4—Children's Day,—Chara Felge; Jimmle Ryder;
Carrie E. Hatch; Phebe Clawson; Ada E. Fillehown; Jossle May Spanfiling; Carrie Gurney Show; Balphle Fay
Jones; Lizzle Strong; Herbert Tower; Sade Jenkins;
Nellle Smillght; Harry Woodward; Georgie Wilson; Cora
L. Witter,

Jones: Lizzle Sirong: Herbert Tower: Sadio Jenkins; Nellie Smilight; Harry Woodward; Georgle Wilson; Cora L. Wilter.

Pob. 8.—John Pierpont: Mrs. Annie R. T. Sinclair: Ella G. Sminier: Albert Mason; Mrs. Sallie Goodwin; James Brewer; Hiram Barton: Lillian M. Smith.

Fib. 11.—Ella Moore, Mrs. Louisa Reed: George W. Jones: Mrs. Susan W. Stanwood; William R. Lavender; Natlandel Davidson; Mrs. Glovvlin A. Currier.

Feb. 11.—Annos Tuck; Mrs. Emma W. Jack; A. J. Lothrop; Lymna Sirong; Susle Fisher; Hattle A. Davis; R. A. Bulbeck; Bennie Gray.

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

Feb. 21.—Thomas Smallwood; Eliza D. Safford; Charles E. Stetson; Lennel Thompson; Emileo S. Somers; Henry Mevedith: Ula M. Shedd; Sopha Havens.

Morch 15.—Grong: P. Morils; Marta Mitchell; Waller Evans; G. orge Moore; Hammah N. Thresher; Olis Bucknau; Chaunee; Paul.

Morch 4.—Thomas Grsene Mitchell; Alice Wilder; William A. Halnes; Jennie D. Reed; George A. Riley; Lydia Langlands; Dove-Eye.

Morch 8.—Sarah F. Sanborn; John S. Thomas; John Redfern; Ella Snow; Dolly Hariman; Mieal Tubbs.

Morch 15.—James Bowen; Henry A. Jenekhos; Lizzle F. Melntosk; Capt. Samuel Scarle; Mary E. Thayer; Abigal Capthing; Herbert Bleknell.

Morch 15.—James Bowen; Henry A. Jenekhos; Lizzle F. Melntosk; Capt. Samuel Scarle; Mary E. Thayer; Abigal Cashing; Herbert Bleknell.

Morch 18.—Ellska Skanlidling; Nellie E. Street; George W. H. Bartlett. L. Avery; John W. Knight; Mrs. Mary A. Adams; Peter Valkenberg.

Verifications of Spirit-Messages. REV. JOHN BLAIN.

To the Editor of the Banner of Light :

I have been informed by a lady resident of Central Falls that she was well acquainted with the Rev. John Blain, whose message appeared in the Banner of Light some time last summer, and that in regard to place of residence, time, and manner of death, age, and some peculiar traits of character, the message was perfectly correct, and she wished me to let her have the paper containing the message to show his relatives. She thought they could not fail to be convinced of the genuineness of the message. I do not remember having seen this message recognized, and take pleasure in adding another testimony to the great truth of spiritual communication with mortals.

Pawtucket, R. I., Feb. 28th, 1881. the Rev. John Blain, whose message appeared

MATTIE SAYLES. To the Editor of the Banner of Light: To the Editor of the Banner of Light:

I recognized the message in the Banner of Light of March 5th from Mattie Sayles. It is a great test to me. Every thought and the conditions of the past are fully answered in that message. I will be "Limid" no longer: I will "falter" no longer. She assures me that I shall have what I carnestly prayed for. That is enough. God and angels bless the dear spirit friend, and Miss M. T. Shelhamer, your excellent medium.

Frank T. Ripley.

Van Wert, Ohio, March 5th, 1881.

HENRY J. HUBBARD. To the Editor of the Banner of Light: To the Editor of the Banner of Light:

I find in the Banner dated March 5th, a message from one Henry J. Hubbarn, Hopkinton, Mass. Allow me to state through your columns that it is all perfectly true in every respect. He has lived for many years within two miles of my lome, in Ashland, and he has a brother and sister residing quite near me. Unfortunately they are too bitterly opposed to the blessed cause of Spiritualism to allow of my giving them the paper containing the message. Trusting the time is not far distant when those who are blind shall see, I remain yours for the truth.

see, I remain yours for the truth,
MRS. ELLEN L. MORSE. Ashland, Mass., March 9th, 1881.

WILLIAM H. LEWELLYN. To the Editor of the Banner of Light :

In the Banner of Light dated Dec. 25th, 1880, I find a message from WILLIAM H. LEWELLYN (my late companion). It is not the only one received from him, and is just like him. The way he mentions "Brother Criss" seems to me very ne mentions "Brother Criss" seems to me very satisfactory, and is undoubted evidence to my mind that it is indeed from the one it purports to be. I consider such tokens of remembrance priceless. They are a help and comfort to be-reaved ones. Long may Miss Shelhamer be spared to do the work of the angels.

Respectfully, Mrs. R. R. MOULTON.

San José, Cal., March 2d, 1881.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

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Pupil of Dr. Benjamiu Rush. Office 58 North Charles Street, Baltimore, MD.

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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 claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Dec. 25.

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(2.) RECORDS OF FACTS AND PHENOMENA, both physical and mental.

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(4.) REVIEWS OF BOOKS.

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Jan. 8.

MIND AND MATTER.

A WEEKLY INDEPENDENT LIBERAL SPIRIT-UAL JOURNAL, DEVOTED TO THE Advocacy of General Reform and Progress, A PAPER especially original in its character, and largely devoted to the DEFENCE OF MEDIUMS against the misrepresentation and persecution of their enemies. It recognizes the right of the spirit friends of Spiritualism

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

ers 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 713 Sausom street, Philadelphia, Pa. SUBSCRIPTION PRICE.—\$2.00 per annum; \$1,00 six months; 50 cents three months.

43 Sample copies to any address free. Ca Address J. M. ROBERTS, Editor, 713 Sansom street, Philadelphia, Penns.

Peb. 12.

"LET THERE BE LIGHT." "A Fountain of Light."

DEDICATED TO LIGHT-SERKERS.

TO ALL FRIENDS OF TRUTH: We send greeting and ask your cooperation with us in the cause of Humanity; seets 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 throbbing world, therefore you are our brother; we take you by the hand and ask you to aid us in the circulation of "A FOUNTAIN 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 supersition. We ask your expression and also your aid by subscribing for the paper. It is not that money may be made, but that trath, justice, love and mercy may abound, Mrs. M. Merrick having more means tharjs necessary to the material wants, has thought best to use a part of it in the spiritual enlightenment of humanity, and has used her efforts 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. MER-RICK, Publisher, Address, MERRICK HALL, Quincy, Illinois. Send for sample copy. We will send an extra copy for every six subscribers, Use your influence in the good cause.

ANNO UNCEMENT.

ANNOUNCEMENT. THE VOICE OF ANGELS. A Semi-Monthly Paper,

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original articles by the most eminent writers; lectures,
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Price id. Sent one year post free to all parts of the United
States, 8s. 8d. in advance.
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Aug. 7.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualisin. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARRISON, 33 British Museum street, London, is \$3.75, or through Messrs. COLBY & RICH, Banner of Light office, Boston, \$4,00. May 4.—tf

WESTERN LIGHT,

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Jan. 15,—15**

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, specialties. Will visit patients, March 19.—4w*

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TYPICAL MEDIUM, Psychometrist and Seer. Will answer Letters. Send own handwriting, sex and age, and \$1,00, stamped and directed envelope. Business Sittings given daily. Will answer calls to lecture. 19 Essex street, Boston, March 19.—4w*

MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant. Psychometric Readings by letter, \$2,00; age and sex. 19 Essex street.

CELIA M. NICKERSON,

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

A. P. WEBBER,
MAGNETIC PHYSICIAN,
OFFICE, 157 WEST NEWTON STREET,
10 A. M. 10 4 P. M. Will visit patients.

March 19.

Mrs. Augustia Dwinels,

CLAIRVOYANT, also Trance and Prophetic Medium Office No. 23 Winter street, Boston. 2w*-March 19, Susie Nickerson-White,

TRANCE and MEDICAL MEDIUM, 148 West Newton Street, Boston. Hours 9 to 2. Feb. 14. FANNIE A. DODD,

MAGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Tremontstreet, Room 7, Boston, 1w*-March 29, Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, 1466 Washington street, Boston. Hours 9 to 5, 13w*-Jan. 29.

MRS. JENNIE CROSSE, Tost, 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. Jan. 29. A. S. HAYWARD, Magnetic Physician, 11 hours will visit patients. Two packages of his powerful Vital Magnetized Paper sent on receipt of \$1,00. Jan. 1. MAGNETIC TREATMENT by Mrs. M. E. MORGAN, 5 Tremont Place, rear Tremont House, 10 to 4. Patients visited at home. Best references given. March 26, -1w*

MRS. C. H. WILDES, Test and Business Medium, 14 Tremont street, Room 5, Boston.

Concord street. Dr. G. willattend funerals If requested.

JOSEPH L. NEWMAN, Magnetic Healer, No. 814 Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. Bw*-Feb. 5.

I. P. GREENLEAF TRANCE AND INSPIRATIONAL SPEAKER. WILL attend to calls to speak at short notice. Als Funerals attended on notice. No. 7 Beacon street Chelsea, Mass, 13w*-Jan. 1.

Leneisea, Miss.

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PHILADELPHIA, PENNA., Feb. 10, 33.

TO THE PUBLIC.

I have recoived 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 path whatever. All I know of magnetized paper is, that my guides forecd me against my wishes to obtain paper; put it in my cabinet, and then controlled me in an unconscious condition, and manipulated the paper with my hands. Since the first of February, M. S. 22, 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, certifying to most remarkable cures; notable among them are, Catarria, Sore Throat, Cancers, Goliers, Eryspelas, Neuralgia, Sore Eyes, Asthma, Heart Disease, Sciatic Rhemmatism, Pains in Stomach, Paralysis, Nervousness, Dyspelsia, Inflammation of the Langs, Epileptic Fits, Bleeding Piles, Enlargement of the Liver, Ulcerated Tocs, Sore Face and Mouth, Sick and Nervous Headaches, Deafness, and Dizziness 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 the desire for Ophun, Tobacco and Liquor; removed the desire for Ophun, Tobacco and Liquor; removed the desire for Ophun, Tobacco and Liquor; removed Wens, produced Sidep, restored the Eyeslight, broken up severe Colds and relieved Hoarseness, and afforded instant relief from Pain. It has developed, malassisted 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 provo the truth of my assertions. As I wrote in the commencement of this article, I now re

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To the Editor of the Banner of Light:

Soon after the arrival of Mr. Eglinton in Boston, a scance was held in the apartment of the writer. Four sat at a small table. The medium was held hand and foot-on his right, being an unbelieving friend. The manifestations were short, but energetic. Loud raps sounded from different directions and on various articles, including the stove-pipe and the skeptic's own chair. A light, shaped like a little comet, having a nucleus and a tail, flew about the room. The music box rose and came back with a crash, touching nobody's fingers, though there was barely room for it on the small table within the circle of hands. The sitters were touched exactly on the tips of their noses. A roll of paper beat repeatedly on the back of our skeptic's chair, out of the 'reach of the medium, even if the Spiritualist on the other side had let go his hand. As the light had been imperfectly excluded from the room, the paper roll could be seen undulating up and down. The clock was moved: from the mantelpiece to the table. Those who sat opposite the window could see it come. Finally "Joey" spoke up, and conversed with his first convert in America.

At a second scance, instead of the clock a tumbler of flowers, filled nearly to the brim with water, was moved noiselessly from the mantelpiece, and found on the table when the gas was lit.

A third sitting was purely intellectual. Three voices kept up a lively conversation with us and with each other-the shrill voice of "Joey" from above; the guttural voice of old "Plain Truth," now on the floor beside us and now on the level of the table; the deep bass of Ernest

Brooklyn (N. Y.) Spiritual Praternity. The heaved of the table; the deep base of Ernest in the midst of the circle; while a fourth voice made some attempt to call attention through the paper trumpet as it lay on the table. Old "Plain Truth" is an intelligence who has only lately begun to manifest through Mr. Eglinton. The refused from the first to give his name, on the ground that the name was of no consequence, but only the person. His mission, however, seemed to be "handing folks over the coals" by telling them "plain truths," and he has thus acquired a name in spite of himself. We escaped criticism this evening, as "Plain Truth and Joey bandered each other till Ernest gave the signal to close the sitting.

At a circle of ten persons, held in Mr. Edinton's rooms, St. James Hotel, the medium became chairvoyant, describing a spirit and giving three names to the satisfaction of the sitters. The mase box rose and touched a distant portion of the room. A Zithern was played on, but being out of Inne, was thrown down in disgust. The meteorilizh fillited about, and the shirly look introduced itself, joditely saying, "I'm Joey, at your service." The company then arranged themselves in the form of a horse shoe, the medium being scatted opposite the opening, not in a cabinet nor behind a curtain. An extensive blurr of light presently appeared, and above it the cabo and distant portion of the crice, and a curtain. An extensive blurr of light presently appeared, and above it the cabo and distant portion of the crome of shirly appeal the shoulder of one of them. Still another cloud of light floated high over the table within the circle, and all eyes being fixed monification of the shirly speed the shoulder of one of them. Still another cloud of light floated high over the table within the circle, and all eyes being fixed monification in the circle, and all eyes being fixed monification in the circle and all eyes being fixed monification in the shoulder of one of them. Still another cloud of light floated high over the tabl

Paine Memorial Hall.—Children's Progressive Ly-um No. I holds its sessions every Sunday morning at this all, Appleton street, commencing at 194 obelock. The public cordially invited. F. L. Union, Conductor.

Replacies Hall,—Free Spiritual Meetings are held in his ball, 4 licekeloy street, every Sunday at 1915 A. M. and P. M. Vesper Service first Sunday in every month, at 74, M. The public contially invited. President and Lecturer, W. J. Colville.

provided.

Ladies' Aid Parlor,—The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, 718 Washington street, every Friday afternoon and evening. Business meeting at 4 o'clock. Mrs. A. A. C. Perkins, President; Mrs. A. M. H. Tyler, Secretary.

New Era Hall.—A series of spiritual meetings will be conducted in this half by Mrs. Clara A. Fleid and Miss'dennic Rhind cach Sunday afternoon, at 2% o'clock. Good speakers and mediums will always be in attendance. One or both of the above-manied ladies will be present and conduct the services.

Pembroke Rooms, 94 Pembroke street, W. J. nt 3 P. M., and lectures on "Revelation" at 8 P. M.

Mechanics' Hall-Charlestown District.—Spirit-udist Meetings will be held regularly at this place, No. 212 Main street, each Sunday evening till further notice, C. B. Marsh, Manager.

Chelsen.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ r. m. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellinghum Car Station. Next Sunday afternoon, conference; in the evening, Mrs. Bagley, trance and test medium, will occupy the platform

form, The Ladles' Harmonial Ald Society meets every Thursday afternoon and evening in the same hall. Mrs. G. G. Gleason, Secretary.

NEW ERA HALL.—Our Lyceum was well attended yesterday, although the weather was anything but pleasant. The opening instrumental selections were hearily applanded, which is positive evidence that they were appreciated. The school gave a vocal selection, after which the Guardian read the Silver Chain recitation. Seventy-five pupils joined in the Banner march that followed; at its conclusion Dr. Fleid resumed his subject, "Elocution," and was listened to attentively. Recitations and vocal and instrumental music were then joined in by the following scholars: Gracie Burroughs, Fannie Briggs, Lulu Rosin, Gracie Wade, Emma Ware, George Cutler, Carrie Huff, Hattie Morgan, Lena Butler; Miss Sadie Bennett, who is a member of the Brooklyn Lyceum, gave a recitation, and the welcome she received must have shown that there was a warm love for our far away friends. Mrs. Ricksecker gave a fine vocal selection. Mr. Henry Roach and Mr. Holmes executed a piccolo and clarionet solo respectively. The physical exercise was led by Miss Ella Carr. Mr. Eben Cobb, who was present, spoke a few words to the children, and then the Lyceum closed with the Target March. The music for this march was written and arranged by Miss Dawkins and dedicated to the Lyceum; it is to be known as the Shawmut Lyceum March. J. B. HATCH, Jr.,

Secretary Shawmut Spiritual Lyceum.

Boston, March 21st, 1881. Secretary Shawmut Spiritual Lyceum.

Boston, March 21st, 1881.

PAINE HALL.—Notwithstanding the storm the children turned out in nearly the usual numbers to-day, and everything went smoothly. Mr. Union being indisposed Mr. Ford occupied the platform, and conducted the exercises. Bouquets were distributed among the children, and under the influence of the flowers, the fragrance of which is spiritual, the members worked harmoniously, and the result was grailfying in the extreme. The members of Lyceum No.1 are not fair-weather Spiritualists, as was evident today. Several of the old workers in the spiritual cause were with us to encourage us in our work, among whom was Col. Scott, who being called upon made some remarks, and then described spirits present, which were recognized by those to whom they came.

Lena Onliank, Sadie Peters, Lottie Brown, Esther Oettinger and Louis Buettner joined in recitations; Miss Helen M. Dill gave a reading; a trio was executed by Misses Bicknell, Waters and Smith. These services comprised the contributions by the children, all of whom did themselves credit, showing their zeal in the good cause.

Notice was given of the coming anniversary: Appro-

niarily and spiritually.
The Ladies' Aid Society will occupy the hall in the

The state of the s

anniversary ball in this hall for the benefit of the Lyceum, tickets for which are now ready. A free entertainment to the children will be given at four o'clock of that day, closing with a supper.

F. L. OMOND, Cor. Sec.

Children's Progressive Lyceum No. 1, \
Sanday, March 20th, 1881.

Sunday, March 20th, 1881. 1

CHARLESTOWN DISTRICT, MECHANICS' HALL (212 MAIN STREET).—Sunday, March 20th, Mr. Eben Cobb gave a very interesting discourse in the evening at the usual hour, on "Material and Spirit Wealth." After the discourse, remarks were made by Mrs. Dr. Waterhonse; also several line tests were given by Mrs. Bray. Beautiful songs were sung, improvised (both words and music) from subjects given by the andience, by Mr. Fred Heath, the blind medium. [Mr. Heath will hold musical scances, and for psychometric readings, every Wednesday evening at 27 Lawrence street, Charlestown.] Next Sunday evening, March 27th, Mr. Eben Cobb, Mrs. Dr. Waterhouse, and others, will speak in this hall at 712. C. B. M.

Ach Pork and Brooklyn.

NOTES FROM NEW YORK.

BY OCCASIONAL.

Mr. J. Frank Baxter, who has been speaking for the past month to the Second Spiritualist Society, closes his engagement this evening. Next Sunday he is to be in Boston. It is engagement here has been a successful one in every respect, and he is to return in the fall and give another series of lectures. The subject of his morning discourse was, "Spirituatism as a Scientific Outgrowth." In addition to his evening lecture on "The Natural Probabilities of Spirit Existence and Communication Aside from Spiritualism," he gave not a few graphic and promptly-acknowledged tests of spirit-identity. These evidences of his open vision never fall to arrest attention and awaken the deepest interest.

leepest interest.

Owing to the absence from the city of the Chairman, Owing to the abstace from the city of the Chairman, Mr. Alfred Weldon, the meetings of the Second Society will probably be suspended for several weeks.

Extensive arrangements are being made by the First Society here for appropriately celebrating the Thirty-Third Anniversary of Modern Spiritualism, which promises to be a graffying success. The best local talent in the city are to participate in these exercises next Sunday.

ext Sunday, March 20th, 1881.

Brooklyn (N. Y.) Spiritual Fraternity

Po the Editor of the Banner of Light:

they to be surrounded by the best narmomarament ternal influences?

Mrs. Kano has been invited to participate in our anniversary exercises, March 31st, and if present we may be able to produce the same sounds that at Hydesville, thirty-three years ago, startled civilization and made an immortal file a demonstrable reality. Our celebration of the thirty-third anniversary bids fair to be a successful and enjoyable one, and the large hall we now occupy will comfortably seat one thousand persons. To add us in meeting the additional expenses an admission fee of ten cents will be taken at the door.

S. B. Nicitols.

467 Waverly Avenue, March 19th, 1881.

Republican Hall.

To the Editor of the Banner of Light:
The New York and Brooklyn Lyceums met at Republican Hall, New York City, March 13th, at 2 P. M., to celebrate the anniversary of their trip to Boston. The ball was crowded, and the programme long and interaction.

celebrate the anniversary of their trip to Roston. The hall was crowded, and the programme long and interesting.

The following are those who took part in the exercises: From New York Lyceum—Miss Rosa Wilson, Miss Josephine Roone, recitations; Messrs. Clark and Herring, vecal duct; Miss Florence Caldwell, Miss Mabel Stephenson, recitations; Mrs. Francis, song; Miss Carrie Walker, recitation; Mrs. Francis, song; Miss Carrie Walker, recitation; and a plano solo by Miss Francis, From the Brooklyn Lyceum—Master Sheldon Briggs, Miss Florence Rice, recitations; Mr. Charles Wolf, song; Master Walter Briggs, Miss Bessie Beckwith, Master Eddie Van Edden, Miss Emity Risseau, Master Frank Terry, Miss Jessie Peterson, Master-Hickey Little, recitations; duct by Mr. Rothmel and Miss Ida Van Edden; Master Robbie Risseau, Miss Eya Criedler, Miss Nellie Gurney, recitations.

The Lyceums were addressed by Assistant Conductor Russell, of Brooklyn, also Guardian Mrs. Beckwith; Prof. Dean, of Brooklyn; Miss Criedler and Mr. Nell, of Brooklyn, and Mrs. Maggie Folsom, of Boston, Mr. Geo. A. Bacon, of Boston, and Mrs. Austin, of New York.

York.

There were over a hundred in the march, and the exercises were brought to a close by all singing the "Beacon Light."

C. A. Heruting, Cor. Sec.

Everett Hall.

Everett Hall.

In the course of the latest report from Bro. C. R. Miller, which has reached this office, he sets forth that the conference was opened by Mr. Swift, trance-speaker and test-medium; he spoke on a theme suggested by Mr. Fred. Hasiam, to wit: "Spirit-Control—What is it? How can we identify a spirit controlling a medium, and how can we determine what proportion of the utterances through that medium are spirit control, and what proportion normal?"

"After a brief discussion of this topic—having more of a local than general interest—Mrs. E. Mills, a most excellent medium and psychometrist, was invited to give character and psychometric readings, which she did, these exercises lasting until the hour of adjournment. Mrs. Mills, when under complete spirit control, gives the most scarching and satisfactory tests, both in the clair oyant and psychometric phases of her mediumship. Mr. and Mrs. Mills are active members of the Eastern District Spiritual Conference, and they have been most efficient workers in building up the spiritual cause in that section of the city.

Through phenomenal manifestations and Mrs. Hyzer's masterly lectures the affairs of our society are assuming an importance never before attained."

Geo. A. Fuller's Meetings.

flowers, the fragrance of which is spiritual, the members worked harmoniously, and the result was graiffying in the extreme. The members of Lyceum No.1 are not fair-weather Spiritualists, as was evident today. Several of the old workers in the spiritual cause were with us to encourage us in our work, among whom was Col. Scott, who being called upon made some remarks, and then described spirits present, which were recognized by those to whom they came.

Lena Onliank, Sadie Peters, Lottie Brown, Esther Oettinger and Louis Buettner joined in recitations; Miss Helen M. Dill gave a reading; a trio was executed by Misses Bicknell, Waters and Smith. These services comprised the contributions by the children, all of whom did themselves credit, showing their zeal in the good cause.

Notice was given of the coming anniversary: Appropriate services by the members of the Lyceum will be Mr. Geo. L. Chainey and Mrs. Carlisle-Ireland. The exercises (owing to the length of the programme) will commence at ten o'clock. Let the friends join us on that occasion, and make it a season profitable peculiarily and spiritually.

The Ladies' Ald Society will occupy the hall in the

It is proposed in London to erect a statue of Carlyle on the Thames embankment opposite Cheynerow, and afternoon and evening.

The evening of the 31st will be devoted to a grand to place a bust of him in Westminster Abbey.

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.

AMOUNTS PAID IN AND PLENGED FOR 1881. CASH PAID.

V. Friend of the Bunner of Light (2d installment). \$500,00 CASH PAID.

A Friend of the Bunner of Light (2d Installment).
Colly & Rich.
A New Yorker.
J. Y.
Mrs. A. Glover, 114 West 28th street, New York.
M. V. Miller, New Lyme, Ohlo.
Memphis, Tenn.
Matthat Goddard, Boston, Mass.
Eugene Crowell, M. D., Brooklyn, N. Y.
H. G. C. St. Louis, Mo.
Mrs. H. J. Severance, Tunbridge, Vt.
M. Larkin, Downington, Penn.
Moses Sibley, No. Springfield, Mo.
Hugh R. Williams, Somersylle, Cal.
Four Score and Three
Joseph Wood, Marletta, Ohlo.
C. Shyder, Baltimore, Md.
E. M. J. Vermont.
C. H. Sthupson, Brockton, Mass.
Anna Bright, Wirt, Ind.
Jacob Booth, Euroka Springs, Ark.
W. M. Haskell, Marbichead, Mass.
Mrs. James Faulkes, Believille, Wis.
H. N. Graves, Providence, R. I.
Panl Fisher, Brooklyn, N. Y.
P. Pollock, Virginia City, Nev.
A. E. G., Hyde Park, Mass.
H. N. Graves, Providence, R. I.
Francis Howard, Northfield, Minn.
James Colbath, Alton, N. H.
Mary A. Glies, Charlion Depat, Mass.
Gen. J. Edwards, Washington, D.
Dantel Davidson, Sait Lake City, Utuh,
A. B. Gaston, Abantle, Pa.
Mrs. C. H. Etath, Daleville, Gonn.
John J. French, Beammont, Tex.
W. R. Ladthone, Md.
Mrs. E. Heath, Daleville, Gonn.
John J. French, Beammont, Tex. rs, C. M. E. Balthnore, Md.
Friend to the Cause,
rs, E. Heath, Daleville, Conn.
hin J. Freinch, Beaumont, Tex.
B. Johnson, Hartford, Conn.
P. Lyhon, Derry, N. H.
A. D.
Chase, Hamilin, Kan.
ourge F. Westover, Chicago, III.
B. Dusen, Woburn, Mass.
W. Taft, New England Village, Mass.
S. M. Boston, Mass.
seph Cauldwell, Southington, Conn.
Hillmory.

lf, S. M., Boston, Mass.
Joseph Cauldwell, Southington, Conn.
Bullmore,
A Friend in Connecticut.
A Subserber, Topsham, Me.
Jos. P., Willeack, Bradford, Ont.
Mis, A. C., Langton, St., Louis, Mo.,
Mr., Sweet, San Francisco, Cat.
Goodenough.
Orin Greeley, Stephensville, Wis.
Thyra Majeska, Europe.
Joseph Marmeon, Europe.
Frame Akeron, Europe.
Frame Akeron, Europe.
M. R., New York City.
L. D., Jr., Concord, N. H.
Geo, H. Woodis, Worcester, Mass.
H. Hayes, Mulr, Mich.
M. Hubbard, Waterville, N. Y.
Mary V. Griffith, Guthrie, Iowa.
L. Newcomb, No. Seitmate, Mass.
Ladler's Sociable, Portland, Me.
G. T. Crosby, Ft, Dodge, Iowa.
Olis Hentley, Saratoga Springs, N. Y.
Moses Hunt, Charlestown District, Boston, Mass.
T. Lowell, Mass.
Wm. Thayer, Cortu, N. Y.

CASH PLEDGED. CASH PLEDGED.

CASH PLEDGED.

J. P. Willcock, Bradford, Ontario.
Melville C. Smith, New York,
Alfred G. Badger, 179 Broadway, New York,
S. B. Nichols, Broadkyn, N. Y.
C. Suyder, Baltimore, Md.
E. J. Durant, Lebanon; N. H.
M. E. Congar, Chicago, III.
Augustus Day, Detroit, Mich.
B. F. Close, Columbia, Cal.
James Wilson, Bridgeport, Conn.

A Most Generous Proposition.

A Most Generous Proposition.

Dr. J. V. Mansfield, of world-wide reputation as a test-writing medium for spirits—otherwise known as the Spiritual Postmaster—will, during a period of two months, from January 22d to March 22d, 1881, answer scaled letters for the benefit of the Brittan Secular Press Fund. Persons who have not hitherto subscribed to this fund may forward any sum—provided it is not less than Dr. Mansfield's usual fee of three dollars, and an addition of twenty-five cents in postage stamps—together with a scaled letter, to the subscriber.

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

voted to the Editor at Large work, the twentyfive cents being required for postage on the correspondence. Should the liberal spirit manifested by Bro. Mansfield prove to be contagious
(as we hope it may) among Spiritualists of large
means and lucrative business, we may expect to
witness a speedy and indefinite expansion of the
good work already inaugurated. All communications elicited by this proposal should be addressed, Mrs. Mary A. Newton,
128 West 43d street, New York City.

A New York correspondent writes: "One day last week a letter was received, covering nine enclosures of sealed questions for Dr. Mansfield to answer, and a check for \$27.50. Thus far the Doctor's contribution to this Bureau fund has been one hundred and twenty-five dollars—a very generous donation."

Letter from Mrs. E. V. Wilson. A Proposition to her Friends and the Public.

To the Editor of the Bauner of Light:

I desire, through the columns of your paper, to make a statement which I feel to be due to the friends who have interested themselves in the welfare of myself and family since the departure of the father and husband to a higher and broader field of labor, where he is continuing in the work he was so actively engaged in upon earth. As time passes, and the stern realities of life crowd upon us, we realize more keenly than ever that we shall see him no more in the material form, and that the strong arm in which we so long trusted is ours no more on earth. And though we are fully aware that, as a spirit, he is often with us, and that he has often, in various places, demonstrated his ability to return and hold communion with his friends on earth, yet we sadly miss his material presence and aid.

The many kind words and testimonials to the memory of the departed husband, father, and zealous worker in the spiritual field, from societies, individuals and the press, replete with sympathy and encouragement, prove to us that his labors on earth were not in vain, and have greatly helped to sustain us through the days and have greatly helped to sustain us through the days of our affliction; for we have been assured by them that there are hosts of friends who love and care for the widow and the fatheriess, made so by the passing on of one who had been a light to their path, as he had been a strength to ours.

Many were brought to a knowledge of the truth of spirit communion by him; and of these some are now teachers of others, leading them to the same glorious faith.

Many were brought to a knowledge of the truth of spirit communion by him; and of these some are now teachers of others, leading them to the same glorious faith.

To the friends who at Lake Pleasant organized the Wilson Memorial Association, I tender my kindly greetings. On that day (Aug. 23d, 1880) I felt the sympathetic influence of their tender expressions as it came over the soul electric telegraph, and reached me as I sat-sellent and alone with my grief, and as I subsequently received the words of cheer sent to Farmer Mary and the children, I felt I would like to take all by the hand, and thank them; but all I could do was to gather the children about me, read a report of the services in memory of their father, and say: Some day we may meet those friends; all I can ask of you now is that you ever hold them in thankful remembrance.

Many of our friends know that our oldest son 22 years of age, is an invalid, and has been subject to epileptic fits from a child, and that one reason for our remaining on the old homestead has been that we could here better care for him than in a crowded city. Here as "Farmer Mary" I have lived, ever encouraging my husband in his work and sending him forth with carnest wishes for his success, and a prayer that angel guides would sustain and bless him. It is a satisfaction for me to know that for more than twenty years he was a faithful worker in the cause of Spiritualism and that he left us with his armor on. And now, though through causes I need not dwell upon, we are in danger of losing our home, still we do not regret that he remained in the field, an untiring worker for the spread of a knowledge of our grand philosophy. Even though all be taken from us we shall continue our trust in the Infinite Power, the Father who doeth all things well.

In answer to many friends as to the result of the Wilson Memorial Association, organized at Lake Pleasant, Mr. Nichols, the Secretary, informs me that but very few responses have been received; therefore I can only say to friends, the obje

morial Circular, and fully appreciate their kindly tokens of good will thus expressed.

It pains me also to know that, not with standing these tokens of good will and appreciation from so many true friends, there were those who judged harshly, and condenned faults in him who so long and faithfully had fought in the front of the battle, giving himself no rest, laying his life down for the cause we all love so well. These friends appear to forget that no one is perfect, "no, not one"; that the best err in judgment, and, when laid away from our sight, the broad mantle of charity should cover the fallings, remembering only the good work done; that to "judge not lest they be judged"; "to err is human, to forgive divine."

In conclusion, allow me to present a plan that need not conflict with the object and aim of the "Wilson Memorial Association," as any funds they may receive for our use would be accepted in the same spirit that they are kindly donated, and lessen the amount necessary to be procured. The plansuggested by friends in Cincinnati is the issuing of bonds, at a low rate of interest, say four per cent, per annum. These bonds to be of one hundred dollars each, of which those persons interested are to take one or more, as their ability warrants. When the full amount required for canceling the mortgages is thus pledged and provided for, the payment of the bonds is to be secured to the holders by a first mortgage on the whole farm for a period of five years, at the rate of interest above mentioned. If this plan can be adopted and promptly carried out, it will enable me to keep our home. During the period of the loan the friends will receive their interest, and at its termination the principal with which to accomplish more good. If you will lay this proposition before your readers as my last hope—the law taking its course soon—I shall feel deeply grateful. By permission, I refer all friends who wish to make inquiries, &c., to D. H. Hale & Co., 89 Randolph street, Chicago, Ill., who will certify as to the value

Mr. J. William Fletcher. Philadelphia has been the scene of lively interest

during the present month, Mr. Fletcher's lectures and sittings having awakened great interest in the cause. "On Tuesday," wiltes a correspondent, "a largely-attended reception was held at Mr. Shumway's rest-dence, and the evening was devoted to the considera-tion of various questions by Mr. Fletcher while under sufficiential.

dence, and the evening was devoted to the consideration of various questions by Mr. Fletcher while under spirit-control.

On Wednesday evening the large parlors of Col. Kase's elegant residence were filled to overflowing with eager listeners. Among the company were Judge Hews, Mr. A. E. Newton, and many others prominent in the movement. After answering questions for sometime, the speaker gave some very clear and satisfactory readings of character and tests of spirits, which were acknowledged to be correct in every particular. At this juncture Mrs. Mary Rogers, on behalf of the hostess and friends, presented Mr. Fletcher with an elegant basket of flowers; and after a general handshaking the company broke up.

Thursday, the Academy Hail was filled by a entured and refined audience, and Mr. Fletcher gave his descriptive lecture, entitled, 'Egypt as I Saw It.' The speaker was very generously received. Mr. Wella Anderson also assisted, and gave an exhibition of his power; under the control of his spirit arists, several sketches were drawn—one was immediately recognized by Mr. Fletcher as his controlling guide, 'Fledelity.' The entire proceeds of the evening were given for the benefit of the Association.

Sunday morning a very large andlence listened to a lecture on 'Guardian Angels,' which was followed by some six or eight most startling tests—which proved to be exactly what they chained to be evidences of spirit power. In the evening another large andlence was greatly entertained by a lecture upon 'Spiritualism as Ylewed by the Spirits.'

Mr. Fletcher will be in Boston for one week, beginning March 29th. Those desiring private scances will address him care of Banner of Light."

Thirty-Third Auniversary 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 Shawmur Sphiltual Lyckum.

The exercises will commence at 10:30 A.M.,

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

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

The North Carolina Jubilee Singers will dis-

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 elocutionists, Miss Jeanette Howell, Miss Lizzie 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.

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.

The Thirty-Third Anniversary

Of Modern Spiritualism will be commemorated at Paine Hall, Boston, Sunday, March 27th, afternoon and evening, under the management of the Spiritualists' Ladies' Aid Society. Afternoon at 2½ o'clock J. Frank Baxter, the well-known lecturer and singer, will deliver an adverse appropriate to the occasion, coulding

Anowh lecturer and singer, will deliver an address appropriate to the occasion, concluding with tests.

At the close of the afternoon lecture circles will be held in the ante-rooms of the hall, as follows: Flower circle by Mrs. Mary Thayer; musical scance by Mrs. M. II. Cushman; test circles by Mrs. Nellie Nelson, Mrs. C. II. Wildes, Mrs. Callisle-Ireland.

circles by Mrs. Nellie Nelson, Mrs. C. II. Wildes, Mrs. Carlisle-Ireland.
Evening at T! O'clock, a general conference, at which the following speakers have signified their intention of being present: J. Frank Baxter, Dr. II. B. Storer, Dr. I. P. Greenleaf, Dr. J. II. Currier, Henry C. Lull, Laura Kendrick, Mrs. H. Morse, of Michigan, Clara A. Field, Miss Jenny Rhind, and a host of others.
Refreshments will be served in the upper hall during the afternoon and evening, from 1 O'clock

during the afternoon and evening, from 1 o'clock . м. till 9 р. м. Admission to each session ten cents.

Dr. A. H. Richardson will preside.
Mrs. A. A. C. Perkins,
Chairman of the Committee.

Anniversary Exercises, Cleveland, O. The Thirty Third Anniversary of the Advent of fodern Spiritualism will be celebrated in this city by two-days' Jubilee Meeting-March 30th and 31st—at Veisgerber's Hall, corner of Prospect and Brownell

a two-days' Jubileo Meeting—March 30th and 31st—at Weisgerber's Hall, corner of Prospect and Brownell streets.

The following speakers are engaged: Hudson and Emma Tuttle, Mesdames Colby and Smith, Miss Gleason, Emmet B. Williams, and Parker Pillsbury. In addition to the above, Dr. A. Underhill, of Akron, O., and many other speakers and mediums have signified their intention of being present.

Music by two of Cleveland's best quartettes; pianist, Charles Palmer, Esq.

Order of Exercises Weilnosday, March 30th.—10:30 A. M.—Address of welcome, Thos. Lees; general conference until noon. 2:30 P. M.—Invocation, Miss E. M. Gleason; Addresses—Parker Pillsbury, Mrs. A. H. Colby, Emmet B. Williams; interspersed with music and singing by the Lyceum Quartette and Mrs. Olive Smith, the inspirational singer. 7:30 P. M.—Grand Lyceum Exhibition, by the children of the Cleveland Progressive Lyceum, assisted by Mrs. Emma Tuttle, Prof. Malmene, Mr. John Pae and others; Conductor, Thos. Lees; Guardian, Mrs. P. T. Rich. Admission, 25 cents.

Order of Exercises Thursday, March 31st.—10:30 A. M.—Anniversary address, Hudson Tuttle, followed by Miss E. M. Gleason, Dr. A. Underhill and others, 2 P. M.—Addresses and singing, Mesdames Colby and Smith, followed by Parker Pillsbury, and a general conference until 5:30 P. M.—Anniversary Ball until 1 A. M. Admission, 50 cents per couple; gentlemen 50 cents, ladies 25 cents. Reception Committee—Dr. Geo. Newcomer, Mrs. M. C. Batchelder, W. A. Lathrop, Mrs. P. T. Rich. Mediums and friends of northern Ohlo and elsewhere, drop business and rally on this glorious occasion. Those coming from a distance will be provided for as far as possible. Please send postal to Tillie H. Lees, Secretary, 105 Cross street, if you intend coming, so that some estimate can be formed of the number to be provided for.

Per order of the Committee.

Thos. LEES, President.

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Per order of the Committee.
THOS. LEES, President.

Anniversary Exercises by the Brooklyn Spiritual Society.

To the Editor of the Banner of Light:

By a resolution of our Executive Committee the Brooklyn Spiritual Society has designated Sunday, April 3d, for anniversary exercises. Names of speakers and order of exercises will be announced at next Saturday Evening Conference.

The Eastern District Conference will also celebrate

the Thirty-Third Anniversary by appropriate exercises at Phonix Hall South 8th street, near 4th, on Wednesday, March 30th, and Sunday afternoon and evening, Sunday, April 3d.

On Saturday next, 26th, the Brooklyn Spiritual Society give a literary and musical entertainment in Everett Hall, 398 Fulton street, for the benefit of the society. Miss Caroline B. Lellow, an accomplished and professional cloculionist and rhetorician, will conduct the literary exercises.

At the close of the literary and musical entertainment one hour will be devoted to phenomenal spiritmanifestation. Our great orator and poet, Mrs. F. O. Ilyzer, will improvise a poem on Materialization.

Brooklyn, N. Y., March 21st, 1881. C. R. MILLER.

Brooklyn (N. Y.) Spiritual Fraternity. Celebration of the Thirty-Third Anniversary of the Advent of Modern Spiritualism in Novelly Halt, 611 Fullon Street, near Flatbush, Thursday Evening, March 31st, 7½ P. M., sharp.

ORDER OF EXERCISES.

ORDER OF EXERCISES.

Invocation by Mrs. R. Shepard-Lillie; "An Hundred Years to Come," an original poem by Mrs. R. Shepard-Lillie, music composed and arranged by Mr. J. T. Lillie, sung by Mr. and Mrs. J. T. Lillie; opening address, "A Brier Review of Modern Spiritualism," Dr. Engene Crowell; song, "Little Nell," Mr. and Mrs. Lillie; a short address by Dr. J. V. Manisfield, 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.

Republican Hall, New York.

Republican Hall, New York.

The Thirty-Third Anniversary of the Advent of Modern Spiritualism will be celebrated at this ball, 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. 5. R. Buchanan; vocal duet, "A lundred Years to Come," (original) Mr. and Mrs. Lillie: address, Mr. P. E. Farnsworth; little solo, Mr. I. G. Withers; address, Mrs. Shepard-Lillie; recitation, Miss Lily Runals; 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.

The First Association of Spiritualists
Of Philadelphia will celebrate the Thirty-Third Anniversary of Modern Spiritualism with a grand concert by the singers of the Association, on the night of March 30th, 1881, when a choice programme of music will be rendered; and by an Anniversary Meeting to be held on Sunday, April 3d, in commemoration of the regular day, March 31st. On the 3d of April there will be extraordinary proceedings of much interest. The hall, 8th and Spring Garden streets, will be decorated, and well-known speakers and good music, with conference meetings and other features of profit and enjoyment, be presented. Those further interested or wishing to aid the evolution of the Ambiversary Celebration, may address either of the members of the Special Committee, consisting of

J. REESE BEALE, Chairman,
T. R. HAND, N. W. Cor. 5th and Reed streets,
Miss. M. Shummay, No. 1426 Bonvier street,
Miss. Elizabeth Doll, No. 42 N. 5th street,
Miss. A. M. Lynch, No. 1216 Cherry street. The First Association of Spiritualists

The San Francisco Spiritual Union Society, and Children's Progressive Lyceum,

Will celebrate the Thirty Third Anniversary of the advent of Modern Spiritualism in Ixora II.all, 737 Mission street, on the 2d and 3d of April. The exercises will commence on Saturday at one o'clock. Mrs. Elizabeth L. Watson, Thomas Gates Forster, Hon. Warren Chase, and a large number of home speakers, have been invited to participate. The Children's Progressive Lyceum will have appropriate exercises, commencing on Sunday, at 10 o'clock. Short addresses and original poems, interspersed with good music, will follow in the afternoon and evening.

LAVERNA MATHEWS, Pres. San Francisco Spiritual Union. 538 23d street, San Francisco, March 12th, 1881.

Thirty-Third Anniversary.

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

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-The Spiritualists of the State of Vermont will celebrate the Thirty-Third 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. Stiles, of Weymouth, Mass. Expenses one dollar per day. Free return check on all railroads. All are cordially invited. C. C. WAKEFIELD, M. D.

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