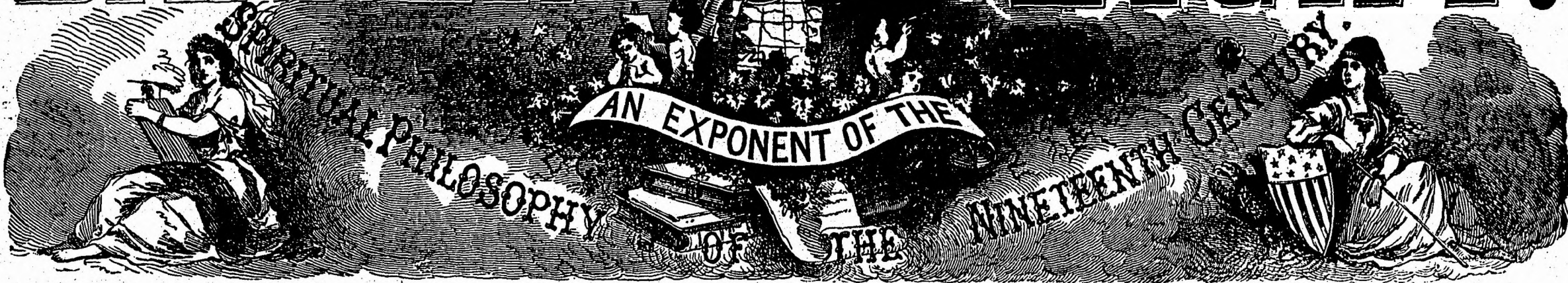


BANNER OF LIGHT.



VOL. XLIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 26, 1881.

\$3.00 Per Annum,
Postage Free.

NO. 1.

CONTENTS.

FIRST PAGE.—*The Rostrum: The Star of the New Dawn.*
The Late Epes Sargent, Esq.
SECOND PAGE.—*Stanzas from Helio, Penumbra Mater.*
Foreign Correspondence: London Letter, Zulu-
ner—The Man, Poetry: Wherefore? Spiritual Culture
the Outcome of Spiritual Discipline. Examination of a
Candidate for the Drug Business by the State Commis-
sion, under the Contemplated New Law.
THIRD PAGE.—*Poetry: The Egyptian Exodus. Banner*
Correspondence: Letters from Oregon, New York, In-
diana, Ohio, New Jersey, Connecticut, Massachusetts,
Pennsylvania, Wisconsin, Maine, and Colorado. New
Publications. Outranny Notices, etc.
FOURTH PAGE.—*Volume Forty-Ninth, Is it an Unfathom-*
able Mystery? The "Missionary-at-Large" Project, etc.
FIFTH PAGE.—*Medical Notes. The Thirty-Third Anniv-*
ersary in Boston. New Advertisements, etc.
SIXTH PAGE.—*Message Department: Spirit Messages*
given through the Mediumship of Miss M. T. Shohamer.
SEVENTH PAGE.—*"Mediums in Boston," Book and Mis-*
cellaneous Advertisements.
EIGHTH PAGE.—*Spiritual Phenomena: Dark Circles with*
Mr. Eglington. Spiritualist Meetings in Boston, New
York and Brooklyn: Brooklyn (N. Y.) Spiritual Fr-
aternity, etc. The Secular Press Bureau. Thirty-Third
Anniversary of the Advent of Modern Spiritualism, etc.

The Rostrum.

THE STAR OF THE NEW DAWN.

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

[Reported for the Banner of Light.]

INVOCATION.

Oh, thou light divine! Thou parent of every living soul! Thou spirit of 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 ever-present and all-conscious spirit, pervading with thy palpable breath every soul—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 fountain of thy inspiration, and may the flowers of peace and loveliness bloom around the valleys of time and temptation. 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 manifestation 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 love, until the soul itself is crowned with the blessedness of complete and perfect life. Amen.

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 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 memories.

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

for the universe of the future, and how the Star of the New Dawn shall pierce the darkness that envelops the horizon of thought, giving to earth a promise sufficient for that for which it is striving.

The civilizations of past time have been half-civilizations. The world, we are told by those who are wiser than ourselves, had not yet completed its half-cycle. Is it the masculine element that is incomplete, 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 unbelieved 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 grieve nothing for womanhood that I do not grieve 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 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 where nature has covered them with fragrant flowers and trailing vines of promise, to show that God is kinder than man is. I look to the past; not to Eve, but to that first wife of Adam, who was a spirit. Was her name Lillia? Did she abide in the sacred garden of Paradise, ere the coming of Adam? Is not Eve the 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 and pride? The first wife of Adam was a spirit, the true spiritual counterpart of man. Was her name Lillia? She abode by a silver stream. She dwelt unheralded in the gardens of Paradise. Her name was never spoken upon earth. But the name of the serpent was Eva, and this 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, rule the land.

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 truth of humanity; that the master does not gain the confidence while he secures the subjection of his slave; but that the coequal right of the kings and queens of earth is to coequal knowledge, and purity, and endeavor. And this problem solved at the beginning of the new cycle of the world's advancement is the real 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, and the whole of humanity, instead of the half, is represented here.

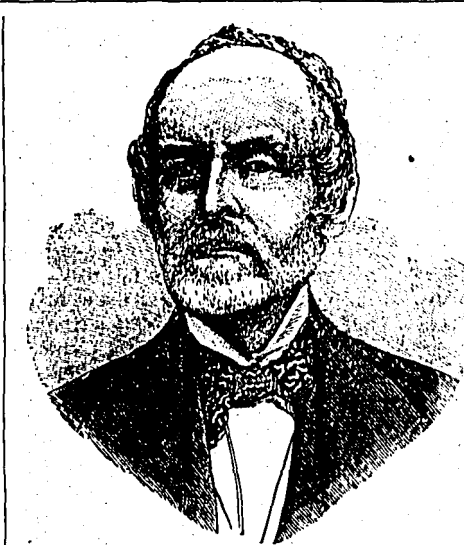
We have been constrained in past time by the narrow limitations of human thought to reaction, and as man proclaimed himself, woman has been obliged to adopt the opposite system. We shall now proclaim nothing but the law which belongs to the human soul, and the divinity which belongs to the coequal portions of that soul; that the province of all human beings is to be as wise, as good, as pure, as lovely, 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 coequal 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 coequal with one other.

At this hour the mother of humanity speaks,

as distinguished from the past time, as then the father. At this hour humanity itself becomes one, and joins in the pathetic petition to the Infinite to know what world 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 in divinest possibility one with the other.

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 truth, that which is but a forerunner 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 considering the whole plan and purpose, the world has progressed to the present standpoint; and at this hour a revolution is accomplished in your midst by the steady application of that spiritual life without which there were no light 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, but is not followed. I comprehend at this hour why there is such a vast difference between the ideal and the reality of life, since the ideal is not yet fully attained, and the reality cannot express it. When our thoughts are right, our actions shall be perfect. When we understand the truth, we shall not fall short of its fulfillment. The lack of understanding is the true secret. The truth has not taken possession of us; it has not entered fully into our hearts and lives. So soon as it does, we shall not lack expression. 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 solves the whole riddle. It is like the keystone in the arch, that connects the whole, and binds it all together. When we have this, the rest 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 fulfillment of life. We are children, comparatively, in the infancy of spiritual unfoldment. How can we express what God is, or what angels may be? The truth is old—it is from the 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 precise equipoise in the unfoldment. Nor can we rush forward and take possession of the Kingdom of heaven, that we have not won. 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 must be time, there must be growth, there must be expansion. The world has stood on tip-toe long enough. There is pretence of greater 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 problems of human life. We remember then that this is a stage of growth, and think that we are ourselves comparatively children in the great cycle of eternity. In such cases, the larger and older are capable of ministering to the younger. We speak our highest thought to you, not pretending to have grown to the full height or stature. We only say this is another stage of growth; that by-and-by you will attain to the whole understanding.

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 windings and causes; the problems of human life being worked out in multitudinous ways—some through discussion, others through paths of knowledge that are seemingly glorious, but not one whit more exalted in the result than



THE LATE EPES SARGENT, ESQ.,
POET, PLAYWRIGHT, AUTHOR AND SPIRITUAL EDUCATOR.

Born at Gloucester, Mass., Sept. 27th, 1813, passed to Spirit-World 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 friend. . . . 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. Oron.]

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 that ultimate which none have attained. When 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 few Sunday mornings since. The spirit of humanity possesses us, but we do not know it. The truth of all philosophies is, that the absolute is unconscious of possessing any comparison. We do not compare one with another in states of 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 being, but there is no degree of comparison between them. So truth, taking possession of the mind, asserts itself, as perfect as sunlight, as gracious as the amenities of daily existence; not set apart as something beyond and outside of us, but as being a part and portion of our lives, without which they would be valueless, with which they are possessed and filled with living treasures. Goods and chattels, houses and lands, gold and silver and precious stones—these men collect; but love, and truth, and wisdom, and righteousness, and hope, must be born 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 the favored youth. They belong to the unfoldments of the spirit; are liable to spring up in waste places, in humble walks of life, and among those on whom we see the stamp of crime the 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 to the external, nor by any method of legislation, nor by any method of social law or enactment, but rather by that growth that shall pervade mankind, and give to all legislation and society the one spiritual import and purpose of the race.

We begin at the opposites in seeking for truth. Mankind would legislate before it is aware what it needs. We would have law framed, but we do not know what for. We would require certain wrongs to be righted, but we do not know in what way. But when 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 feed. We think no more of it than we do of the sunlight and fresh air, without which we cannot live, but of the possession of 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 store-houses; 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 recognize one thing: that human beings are not to strive against each other as common enemies, 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 the world forever in conflict. Passing to the other side of humanity, there are intuition, affection, sympathy and kindness. 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 stand across a doubtful barrier and contend for the possession of certain territory, forgetting that behind the bayonets there are points of sympathy that can be mutually allied to make strong the nations of the earth. Across the ocean there are struggles and strivings—for

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 exercise 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 how 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 recognize in judge and jury the authority of the law may consider it wise to take justice into his own hands, and thereby the law has created a moral eclipse. Let us remember that if we put the murderer between ourselves and the infinite, in whatever light we choose, humanity 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 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 oftentimes 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 judgments.

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 contentions with others, expended 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 possible for all to have cleanliness, order, good homes, pleasant surroundings, that there may be no such difference, and that the real difference, if there be any, shall be found in the spirit, whose possessions are the result of growth, or unfoldment; and not created by arbitrary law.

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 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 perfected; 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 image, wherein the sublime prophecy will be hidden as the promise of the rose is hidden in the bud; and I will show to you that this dawn already approaches, enters your firesides, takes possession of your heartstones, fills 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, 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 race.

STANZAS FROM HEINE.

TRANSLATED BY ELLA HEATH.

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 tranquil
A swan swims to and fro,
And, ever sweetly singing,
Slings 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 WETTERBEE.

To the Editor of the Banner of Light:

The world hardly realizes how large the number of people who in a quiet and private way enjoy the communication with spirits. The manifest body of Spiritualism, in its various, 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 or 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 that 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 his 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.

I hesitated in advising him to run up his 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 see 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 all.

He thought the manly, 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; 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 help endorse the statement I made of the quiet working of this truth.

I was present on a late Sunday evening at a private circle, and the fact has suggested the foregoing remarks, which will answer very well for an introduction. A short account of it will interest the *Banner of Light* readers, for it was the weekly home circle of Miss Shelhamer, who is the "Voice of the Angels" at the Banner 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 voices that say write, also; and when I say anything interesting, 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 pressure 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 department 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 education and culture kick the beam; so essential is it that a man should know that he is consciously to survive the death of the body. Of course, after a man has had his doubts removed 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 ecclian 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

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 persuasion 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 truly; 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 séance 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 visitor 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 anywhere.

I am not writing this account strictly in order; I am perhaps accentuating what is personal to me, because from my intellectual convictions I 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:

"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."

The name was given in full. I thought best not to express it. The medium may have associated me with the name, but I think it was an honest communication clear through. She could 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. H." communicated through another medium substantially the same thing. I know they are from one source, and I feel sure "R. H." 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. H.," 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 written 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, though there is a law against it.

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 postpone all cross-examinations to the trial at Old Bailey. So Mrs. Fletcher was bound over in \$5000 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 subpoenaed. 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 something 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 martyrdom. "Why did she come? why risk 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-examination of the prosecutrix. According to English criminal procedure, if she failed to appear the depositions made at Bow-street might be given as evidence to a jury. But the public prosecutor has promised that to such advantage shall be taken, and that the trial shall not proceed unless Mrs. Hart-Davies is present to be cross-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 pre-trial character is *prima facie* evidence of fraud. Sir James Ingham, in spite of overwhelming testimony, sentenced Slade to three months' imprisonment on the ground that what the witnesses swore to must be false, because "contrary to the well-known laws of nature." Slade escaped by a technicality and left England before it could be corrected. In the case of Lyon vs. Home, in the Court of Chancery, there was plenty of evidence which had some effect upon the public, but none upon the Court. Home was obliged to give up the *Somerset* with which Lyon had endowed him, while she retained the lace and diamonds which had belonged to Mrs. Home. Had there been a law of adoption in England, such as exists in most of all other countries in Europe, Mrs. Lyon's adoption of Home would have been legal and irrevocable. It is easy to say that Home should have refused the *Somerset*. 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 protection 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 séance is liable to be prosecuted and sent to prison for three months, under a law passed in the reign of George III. against fortune-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 be registered for public worship on paying five shillings. The smallest room becomes a chapel. "Two or three" make a congregation, and a séance becomes a legalized service. I went to Ladbrooke Hall recently to hear Mr. Matthews. They had a harmonium and good singing; the reading was a poem of Lizzie Denten's; the sermon inspirational, followed by clairvoyant 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 broadened his work.

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 secular lectures are given in scores of halls in London and all the large towns. Selections of music are also given, and dramatic readings, as well as political and scientific lectures. Sunday is the visiting day at the artists' studios, and many ladies, literary and artistic, receive their friends on Sunday afternoons. Paris is no more, and so many go to Paris, that following Paris fashions 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 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 closed.

T. L. NICHOLS.

22 Fopstone Road, London, S. W.

Zoellner—The Man.

To the Editor of the Banner of Light:

I have recently read "TRANSCENDENTAL PHYSICS," by Prof. Zoellner. The high commendations of this work which you have received from 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 *Spiritualism 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 well-known dimensions of space. Such readers are not likely to expend much effort in attempts to 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 Zoellner, 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 pupil. His perception of the properties in the case, and his manliness, caused him to hold his mundane science in subordination; to regard himself as a follower, not a leader; a pupil, not a teacher; an assistant, not a master. Thus he

made himself a rare and beautiful spectacle. The kindness and courtesy of Zoellner toward Slade, his constant readiness to let the controls prescribe conditions and practice by their own methods, his abstinence from dictation, his whole deportment throughout the thirty sances, 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 lofty scientific spirit which he persistently manifested. The MAN kept the scientist subordinate and docile.

ALLEN PUTNAM.

Written for the Banner of Light.

WHEREFORE?

BY BELLE DUSH.

One eve as I sat in the gloaming,
In the gloaming still and lone,
Watching the glowing splendor
Of the star-lamps one by one,
Suddenly, out of the faneles
That haunted my tottering 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?"

Hath 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 yoked with man?

Who can tell whither the best and the wisest,
Whose names are a radiant host,
Have wept o'er the world and its seeming,
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 becom or call?

Lo! the tremulous waves of the ocean,
Unfettered in majesty play,
And hills, from the mountains descending,
Glide on in their own wild way.

And the zephyr that ripples their waters,
The daisy 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 dispart 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 billtops 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.

To 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 relieve 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 relations 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 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 earnestly 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 utmost all one's faith and wisdom in angel-guardianship. 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 vineyard?

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 latter, though seemingly in a vastly different manner.

To see friends withdraw their social counte-

nance, one's material means melt away, the channels of legitimate trade closed to all endeavor; to sense distrust where confidence once reigned, in short, to be surrounded, as it were, by a high and impenetrable wall—all this and something more, yet yet 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 obedience and trust makes amends 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 sunderance 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 Law.

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.

SIC. 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, but it facilitates your examination very much.

COM.—Please state your name, residence, age, &c.

CAND.—My name is Joseph Killemequik, 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.

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

CAND.—I have attended the School of Pharmacy in Boston.

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 I will 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.

CAND.—*Sagebus*. Tracy on Sage.

COM.—What is the most important drug used in putting up prescriptions?

CAND.—Water, sir.

COM.—Please give the Latin names in your answers.

CAND.—*Aqua Puribus*.

COM.—Please give the Latin name of Bone-set, and a history of the root.

CAND.—*Bonsetibus*, and is used for setting bones.

COM.—Give us the properties and use of Catnip, and your authority.

CAND.—Catnip is a deadly drug, and contains a powerful salt known as catnipan, and produces instant death when taken in large doses. Sheppard on Catnip.

COM.—Please state the nature and use of Pennyroyal Bark.

CAND.—Pennyroyal Barkness. It grows wild in Africa, and some parts of Vermont. It was called Pennyroyal because it was used by the royal 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.

COM.—Give the name and use of Hard Hack.

CAND.—It is used largely in Vermont in making tans. It produces congestion of the bones and prevents nightmare.

COM.—Please give us the formula for making Paregoric, and your authority.

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 properties of Jews-harp seed.

CAND.—This seed is used by the Jews. They harped so much about it, it was finally called Jews-harp seed. It has no Latin name.

COM.—Please state what you know about 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 Mammilibus.

COM.—What is the principal remedy sold by 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 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; Ellium Fumiletop, two parts; Jews-harp seed, one-half part; Soft Soapbus, two parts; Brimstonibus, six parts; Aqua Puribus, 200 parts. Dose, eight swallows. Price, \$2.

COM.—That is sufficient. You 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 more you can have your license made out on sheep, which is ornamental and very appropriate.

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 those old fogey 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."]]

THE EGYPTIAN EXODUS.

Up from the Land of Bondage, and no longer bend or sue!
Up to the land of promise in the Aah-en-Ru.
Who ploughed and sowed as mortals, and their furrows straightly drew,
They are gods that reap, says Ichorus, in the Aah-en-Ru.
The bark of Khep 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 halting 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 appease him how.
The collar rings them with who voyage to the Aah-en-Ru.
We can never die again! I 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 love,
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 World made true,
Who died and rose—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 Ichorus, here we fed the Eye of Silt,
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 also the house of the gods. Divisions, belonging to the Mythological Astronomy, whether Solar, Lunar or Solar; the Egyptian Pyramid was like the latest heaven of the Book of Revelation, which has twelve gates. The Solar heaven had seven gates; the Lunar, twenty-eight; the Solar, twelve; thirty-six or seventy-two, according to the divisions of the Zodiac.
The Bark of Khep, or the Ark of the Transforming Sun and Souls. The Ap-Ap is the monster to be found in Darkness, faced in death, and fought with as Evil in all its forms.
The Cross is the Tat of Ptah, set up in Tattu, the eternal. The Eye is a type of a reproducing circle, an account of its various meanings will be found in the forthcoming work.
The World-made true is my rendering of the title of Harma-Khep. The sentiments and illustrations are entirely Egyptian; chapters have been written on them in the Single Texts, Solar Litany and Ritual.

Banner Correspondence.

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 permeated the country from San Diego, Cal., to Victoria, B. C., and have visited 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 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 herculean 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 'un-terrified' 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-developed test media. There are a few who occasionally give good satisfaction, but most of them lack positiveness of power sufficient to overcome the skeptical materialism which so generally prevails. A first-class materializer or a thorough test-medium would here find a profitable field. The secular press are afraid to take much notice of our cause, and 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 the cross as the martyrs of old bore the penalties of heresy. We intend to have a two-days' convention to commemorate the thirty-third Anniversary, and to make it a signal event for our cause. There have been two conventions here recently of a progressive nature, both of which I engaged in as actively as permitted by the ruling powers. These were the Woman Suffrage Association, and the Temperance 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 Orthodox ministers dare to defy St. Paul and Moses, by allowing women to speak in meetings, 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 *Oregonian*, 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 theology, ameliorating social inequality and promoting general liberality of thought, is here, 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 lies 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 Pollett, after alluding to the great dearth of spiritual life in his locality and the isolation he necessarily 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 Aah-en-Ru has been taught me by such a Charles Partridge in the old *Spiritual Telegraph*, Judge Edmonds, Gov. Tall-

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 I am in my sixty-fifth year. I have not a great while to live 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 innoxious, 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 I 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 séance held with Mrs. J. Howard, in that city, her residence being at No. 411 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 hands of the deities 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."

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 séance, which proved more lengthy than intended, and was characterized by the evolution 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 ease. A common ordinary stand, covered with a dark shawl that reached to the floor, was placed. Under it was placed two small coil-bells and, and when the manifestations commenced. The medium took her position two or three feet from the table. Responsive to a familiar air upon the piano, 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, as if it revealed the physical power possessed by the medium, the subject of my investigation a struggle ensued between us for the possession of the stick; and I assure you I 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 séance at the home of my host and hostess the spirit of our friend, 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 struggled the better part of his lifetime to leave to his name and which he had been so long engaged 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 credulity 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 churchly prejudices in his den, made almost innumerable converts to the cause, and never turned his back upon 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 my stay here by giving a complete 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 any matter is ample surety for the honesty thereof.

Before Mrs. Crindle entered the cabinet she stood in plain view of all for some moments, giving directions in writing in relation to the circle. In 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, to the surprise of all, and with a feeling 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 on the writer, and, as is usual, it came unexpected. A form appeared at the cabinet door for me with a message, conveyed in words in relation to all others, concerning a transaction between that lady in her life-time and myself. The 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 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.

After this came a dark circle. All were seated around the room the medium alone being in the center, with four in each hand. Four instruments 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 feet placed skepticism at a discount. One gentleman, given a complete and veritable skepticism, pushed a sofa snugly by the medium, and with his ponderous legs resting upon the back thereof, he himself sitting against the wall, enjoyed in uninterrupted solitude the trap that surely would have been a fatal one for impostors. But around and around went Gruff with his trumpet, singing with unsurpassed richness songs that seemed to draw us to the very gates of the Summer-Land. One, his favorite as he called it, 'Be Kind to the Earth,' was noticed by the soul he breathed into it. The sentiment it embodied was the more impressive be-

cause coming from Mr. Gruff, who always had 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 Spiritualists, Thomas A. Hazard, says in regard to testing mediums. 'I have seen a net 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 assume, therefore, that the fact 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 an answer to the question that because some 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.

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 of 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 exposé of Spiritualism by the name of 'Granger,' who calls himself 'Prof. Regnary' (this name is spelled backward). He claims to be a 'medium' and has 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 bills, &c., and I finally engaged him—not at a stated salary, but for one-quarter of whatever 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. Bone's conference meetings. At the expiration of one month and ten days he 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 tracked 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 he sent me (on which is the cut he abstracted) and in which he called himself an 'exposer of Spiritualism.' One of the sentences reads: 'I denounce all mediums, frauds, 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 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."

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 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 she is now in poverty, any help she can receive by patronizing her powers will, I am sure, be satisfactory to the sister and an aid to her. Her name and address are Madam De LesDernier, 328 Tremont street."

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 Association. 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 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 number from the first to the last. With the good wishes of all, I would say, 'God bless her,' and that she may continue to bless our means as 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. Banner, 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, who was then a resident of Nashua, saw Col. Banner's very distinct materialization, and heard him speak as naturally as when in the form."

Wisconsin.

MILWAUKEE.—G. Danforth, in acknowledging the receipt of Dr. Peebles' last work, "Immortality," and expressing the great satisfaction he derived from its perusal, remarks: "The *Banner of Light* is my Sunday repast, and is more to me than all the Orthodox sermons preached in this city. You are doing more good and giving more people more light than all the 'bible' combined. God bless 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 lecturers who are disposed to aid the cause in that locality will find warm and hospitable friends ready to welcome them. Correspondence in reference to the same can be had with Mr. Stevens.

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 earnestness of his communication to no less a personage than Sir Alfred Stephen, the Head Judge, one of the most just and notable 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 earnest wish."

New Publications.

LIFE: ITS TRUE GENESIS. By R. W. Wright. New York: G. P. Putnam's Sons, 182 Fifth Avenue.

An effort to prove the truth and reliability of the Mosaic 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 here more or less conclusively on the one vital point he seeks to establish, viz.: That the primordial germs (meaning general principles) of life of all living things, man alone excepted, are in themselves upon the earth, and that they severally make their appearance, each after its kind, whenever and wherever the necessary environmental 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 revelations, 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 general 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 today, the spontaneous appearance of every living thing, man excepted, 'without the presence of natural seed, whenever the necessary environmental 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 'germinal 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 irrefragable 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 QUANTITIES AND CHOICES for Male Voices. Boston: O. Dillson & Co., publishers.

In compliance with a growing demand for a collection 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 voices, but very few of the notes rising above the staff. It will likewise be found to be very desirable as a practice-book for ladies' quartets, or for four-part singing in the higher schools.

ESSAYS AND LECTURES. By R. F. Underwood. New York: D. M. Bennett, publisher, 111 Eighth street.

A volume of thirteen lectures upon as many subjects by an able advocate of Materialism; and one that undoubtedly 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*:

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 and prolonged discussion of the bill to legalize the practice of medicine for the private use of the lady 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 error. I had received the most earnest 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 the fact that the bill in question was enacting 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, I do not impute any 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 upon some of the cases of practice might be made without his name being used.

In justice to myself and others interested I desire to say that the letter was published without my knowledge, consent or approval.

Northboro', Feb. 20th, 1881. E. JOHNSON.

Passed to Spirit-Life.

From Lynn, Mass., Feb. 12th, Mrs. Ann Maria Sanborn. Mrs. Sanborn was widely known among musical people in Lynn, and in several cities in New England, as a choir leader. She was gentle and social, and was greatly beloved by all who knew her. Several years ago she became convinced of the truth of Spiritualism, and, from that time, she devoted her life to the service of the cause. She was a most devoted and successful worker, and her services were greatly appreciated by all who knew her. She was a most devoted and successful worker, and her services were greatly appreciated by all who knew her.

From Onge, Mitchell Co., Iowa, Dec. 10th, 1880, of consumption, Celia, wife of Wm. Lottridge, aged 61 years 1 month and 20 days. The maiden name of the deceased was Celia Harris. She was born at Onge, Mitchell Co., N. Y., Feb. 21st, 1819. She was a devoted and successful worker, and her services were greatly appreciated by all who knew her. She was a most devoted and successful worker, and her services were greatly appreciated by all who knew her.

From Stockbridge, Mass., March 3d, 1881, Amos Dresser, aged 68 years. Two days later his sister, Abby Dresser Blake, aged 71 years, passed through the 'gates ajar' to the silent land. Honest, earnest and progressive, they were charitable in the largest sense of the word, and the love of music, which hearts enkindle their memory. Dear brother and sister, we will remember that such recall in spirit-life.

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 passed into the land of the living, where all shall be united in God's own time.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agate type averages ten words. Poetry inadmissible in this department.

New Books.

TRANSCENDENTAL PHYSICS.

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

CHARLES CARLETON MASSEY,

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

CONTENTS.

Translator's Preface.
Author's Dedication to Mr. William Crookes, F.R.S.
CHAP. I.—Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Force-Sticks. True Knots produced upon a Cord with its ends fixed and sealed together.
CHAP. II.—Magnetic Experiments. Physical Phenomena, State-Waiting under Test Conditions.
CHAP. III.—Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. State's Absolute Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Beings.
CHAP. IV.—Conditions of Investigation. Unscientific Men of Science. State's Answer to Professor Barrett.
CHAP. V.—Production of Knots in an Endless String. Further Experiments. Materialization of Hands, Disappearance and Reappearance of Solid Objects, Table Vanishes, and afterwards Descends from the Ceiling in Full Light.
CHAP. VI.—Theoretical Considerations. Projected Experiments for the Fourth Dimension. The Experiments of Nature and Life. Schopenhauer's 'Transcendental Fate.'
CHAP. VII.—Various Instances of the so-called Passage of Matter through Matter.
CHAP. VIII.—The Phenomena suitable for Scientific Research. Their Reproduction at Different Times and Places. Dr. Felse's and Professor Wagner's Experiments in Connection with the Author's.
CHAP. IX.—Theoretical. 'The Fourth Dimension.' Professor Hare's Experiments. Further Experiments of the Author with Slides. Colors Transferred from Closed and Fastened Boxes. Colors Transferred by Spirits. An Unexpected Result. Cautioning Objections.
CHAP. X.—Writing through a Table. A Test in State-Waiting. Consistently Disproved. State's Answer.
CHAP. XI.—'A Fault' in the Table. A Jet of Water, Smoke, 'Fire Everywhere.' Abnormal Shadows. Explanation upon the Hypothesis of the Fourth Dimension. A Science in Dim Light. Movement of Objects. A Luminous Body.
CHAP. XII.—Phenomena Described by Others.

APPENDICES.

APPENDIX A.—The Value of Testimony in Matters Extraordinary.
APPENDIX B.—Evidence of Samuel Beetham, Court Interpreter at Berlin.
APPENDIX C.—Admissions by John Nevill Maskelyne, and Other Professional Opticians.
APPENDIX D.—Plate X.
LIST OF ILLUSTRATIONS.
FRONTISPIECE.—The Room at Leipzig in which most of the Experiments were Conducted.
PLATE I.—Experiment with the Endless String.
II.—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.
III.—Experiment with an Endless Bladder-Band and Wooden Rings.
IV.—Result of the Experiment.
V.—Ditto, on an Enlarged Scale.
VI.—Experiment with the Endless String, Sealed Box.
VII.—The Representation of Conditions under which State-Writing was Obtained.
VIII.—State-Writing in German and English.
IX.—State-Writing in Five Different Languages.
X.—Details of the Experiment with an Endless Band and Wooden Rings.

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WITCHCRAFT OF NEW ENGLAND

EXPLAINED BY

MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ.,

Author of "Bible Miracles Worked," "Silly, a Spirit," "Mesmerism, Spiritualism, Witchcraft and Miracles," "Logistics and Spiritualism," &c.

While producing this work of 32 pages, its author observed read the darker pages of the 'Witchcraft of New England' in the light of Modern Spiritualism, and found that in origin Witchcraft then and today's supernatural phenomena are the same, and found also that interesting Witchcraft histories, lacking scientific study, are not unimproved, or illogically used, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the State in which Salem Witchcraft had its origin, and descended from actors then and there.) In this interesting and instructive work has done his best to clear up the obscurity of the subject, and to show our forefathers, and not a little that exhibits egregious shortcomings and misdeeds by the historians, Hutchinson, 'Plum and Newell' who have led.

The work is worthy of general perusal.

CONTENTS.

PREFACE. References. Explanatory Note. Definitions. MATTER AND CAUSE. COTTON MATTER. ROBERT CALLE. THOMAS HUTCHINSON. W. W. PUTNAM. MARGARET JONES. Whitworth's Account of her, etc. ANN HUBBINS. Hutchinson's Account of her, etc. ANN COLE. Hutchinson's Account, etc. ELIZABETH SAMP. A Case of Spiritualism, etc. MORSE FAMILY. Physical Manifestations, etc. GODWIN FAMILY. Hutchinson's Account, etc. SAMUEL HUTCHINSON. Hutchinson's Account, etc. TITHEA. Examination of her, etc. SARAH GOOD. Her Examination, etc. DORCAS GOOD. Blessings with Spirits, etc. SARAH DUNN. Was seen spectrally, etc. MARTHA COREY. Her Character, etc. GILES COREY. His Testimony, etc. HENRY S. STILES. Was seen as an Apparition, etc. MARY EASTY. Her Examination, etc. SARANA MARTIN. Her Examination, etc. MARTHA CARRIE. Her Examination, etc. GEORGE BURNHUGH. His Susceptibilities and Character, etc. SUMMARY. Number executed. Spirits proved to have been Enactors of Witchcraft. THE CONFESSIONS. THE ACCOUNTING GIRLS. Ann Putnam's Confession. THE PROSECUTORS. WITCHCRAFT'S AUTHOR. HER MOTIVE. LOCAL AND PERSONAL. METHODS OF PROVIDENCE. APPENDIX. CHRISTENDON'S WITCHCRAFT DEVIL. EXAMINATIONS OF THE POWERS. COVENANT WITH HIM. HIS DEFENSE. DEMONSTRATION AND NECESSITY. BIBLICAL WITCH AND WITCHCRAFT. CHRISTENDON'S WITCH AND WITCHCRAFT. SPIRIT, SOCIAL AND MENTAL POWERS. TWO SETS OF MENTAL POWERS—AGASSIZ. MARVEL AND SPIRITUALISM. ELIAS WINSLOW. Cloth, 12mo., pp. 42. Price \$1.50, postage 10 cents. For sale by COLBY & RICH.

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SPECIAL NOTICES.
 In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial notes and the communications (signed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents are entitled. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return preserved manuscripts that are not used. When new papers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for personal notice.
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.
 BOSTON, SATURDAY, MARCH 26, 1881.

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

WHOLESALE AND RETAIL AGENTS:
 THE NEW ENGLAND NEWS COMPANY,
 14 Franklin Street, Boston.
 THE AMERICAN NEWS COMPANY,
 39 and 41 Chambers Street, New York.

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.
 ISAAC R. RICH, Business Manager.
 LUTHER COLBY, Editor.
 JOHN W. DAN, Assistant Editor.

Business Letters should be addressed to ISAAC R. RICH, Banner of Light Publishers, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPIRITUALISM is as broad as the universe. It reaches 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 twenty-fifth year of its existence. Called into the arena of active life by the invisible hosts of the Spiritual World at a time when Spiritualism was but little known and understood among the masses, for the avowed purpose of eradicating ignorance and the fear of Death from the breasts of humanity, and planting therein the beautiful and ever-blooming flowers of knowledge and truth concerning Immortality, it has ever striven to maintain the true position assigned to it by its exalted Guides—that of teacher, friend and 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, undimmed by hurling storm or howling blast, rearing aloft undimmedly in the face of each opposing element and power brought to bear against it, by open foe or pretended friend—its standard of Truth, at the same time presenting to the world, from week to week, the same undaunted energy that it has ever shown, proving it to be what it has ever claimed to be, "An Exponent of the Spiritual Philosophy of the Nineteenth Century." Its path of duty still lies open before it, for the reason that it is not confused with projects that are associated with self-seeking and love of power. Let us all be content to receive our inspiration of duty from the spiritual rather than the human source, and all that is now wasted on inharmonies will be saved in unity and concentration of purpose. Spiritualism will then make a new start, and the only real meaning of its advent will be understood where it is now too frequently reviled and denied altogether.

As the weeks and months roll by, each one freighted with some new toil, or replete with new and significant meaning to the hearts of humanity, it behooves us to pause occasionally, and take a backward glance over the road we have traveled, and to, in some degree, sum up the results of our labors and the achievements of our career. In justice to our readers and to ourselves we feel this to be important, and 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 the hearts of thousands who have perused its columns; 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 pages.

Let the aged ones, tottering hopefully onward—not to the grave but to a New Life—who have repeatedly assured us that they clasp the *Banner* to their breasts as "their Bible"; let those who walk manfully in the paths 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

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

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

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 in their grand work of clearing away the rubbish of Error and Ignorance, and in illuminating the world with the glorious beacons of Truth and Knowledge. Indeed, they have so told us time and again, and, strengthened by their 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 life. "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 and pronounced opinions, or are led to continue its investigation, charmed by the evidences of truth which they find at every step, until they are obliged to admit that there is an invisible agency at work in the universe, operating upon 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 much worse form and more damaging effect than they have any present idea of. That will prove to be the inevitable effect of the spirit which revels in such manifestations. How or why there should be any less religion included in spiritualistic faith than in that of recognized ecclesiasticism, it is impossible to tell; the simple fact that there is a show of authority about the latter which Spiritualism does not possess and never will, constitutes the only basis on which Orthodox plants itself with such dogmatism and hurls 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 spread of the new spiritualistic doctrines of healing. Confessing as they do, through their superior men, that the practice of medicine is at best only an experiment, they nevertheless organize to forbid another school of healing to enter the field, much preferring that people should continue to suffer and die rather than try another system of experimenting which possesses the advantage of having reason and intuition in its favor. If the progress of ideas and of truth is to be contested in this way, the battle cannot open any too soon or too seriously.

The signs of the times proclaim that Truth is making its way everywhere, in spite of the opposition, blindness and intolerance of the few who would keep it back. Discussion will only serve to increase its strength and power, until, like a mighty sea of light, it will bathe all life in a flood of glory.

Of course, in connection with all this, Spiritualism has much to contend with, first and foremost being the inharmonies that will creep in among its followers; and secondly, the persecution of its media—those instruments which it uses for the performance of its mighty work. And we know that exalted spirits look sorrowfully down upon those who, through some mistaken motive—good or bad—through self-opinion, preconceived prejudice, or from the desire to be first and foremost leaders in the ranks, either wantonly or unknowingly breed inharmonies and confusion in the field, and denounce unsparingly the so-called understood 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 revelations of immortal life, and the demonstration of the existence of the so-called dead, rest with the spirits, who will use their chosen instruments in their own way and for their own purpose, as they comprehend that the phenomena of Spiritualism are and ever will be its true basis, as without the phenomenal phases of spiritual power, Spiritualism would fall to the ground unproven and worthless, in spite of philosophy, theory or transcendental speculation. They will not only be willing to allow the spirits 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 avoid them. We have taken occasion of late 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 mission to supplant. It will make little headway 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 slanders, and maligns, or if it seeks the same triumphs and rewards with which more authority everywhere delights to clothe itself. As it is a new comer upon earth, so far as it has been recognized, it will manifest its presence in new 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 leaving the mass with a better and any living influence and power.

It is true that, having performed the labors placed upon us by the spiritual world for four and twenty years, there is still a great amount

of friction to overcome—friction created by the inharmonies of those in our ranks who should be peace-makers, not strife-engenders; 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 must see at a glance cannot for a moment be adopted by those claiming to be but the servants of Truth; and because we cannot become double-dealers, and prove recreant to our own 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 obedient ear 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 article.

While assailed on the one hand by the earping, critical ones, who are never satisfied, it gives us great pleasure, on the other, to observe the grateful approval and tender blessing bestowed upon us by those who aver they have been comforted and benefited by the ministrations of the *Banner of Light*; among which 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 spirit-world, which has carried 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 abundantly 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 recesses 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 share in a work of such profound moment to the family of man. We cannot reverse our vision and take a thoughtful look back over this eventful 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 co-operators, suffering, as it does, all sudden and fruitless growths of opinion and speculation to silently decay and die down and disappear. We call it time, when it is simply the room that is given both the true and the false, the wise and the foolish alike, to 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 belongs 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. Chaffey addressed a large audience at Paine Hall, last Sunday. His subject was "The Nature and Decline of Unitarianism." 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; 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 move freedom of thought and speech than the Unitarian, or any other church, is willing to allow them.

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 doing with very gratifying results.

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 army 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 from it in support of his argument, he approaches 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." We 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 appeared 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 such 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 truth.

We feel assured, judging from the constant receipt of letters voluntarily sent to us in verification of the truth of communications published from week to week in our Message Department, 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. Babbitt 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 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 heartily 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.

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, attaining, I trust, unto the more "perfect stature."

It is unnecessary for me to say that Mr. Harter 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 righteousness. 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
A. Gaston, Atlantic, Pa.	5.00
A. B. Gaston,	5.00
William Clapperton, Yonkers, N. Y.	1.00

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-hour lecture will hold an audience better than any other speaker I ever heard. He is styled in Auburn 'the Pastor of the Church of

Divine Fragments,' and many a fragment of humanity has he plucked up and saved, and made over into whole men and women. A diamond chip 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 benevolence. He knows no class, no sect, and is bound by no creeds; his philanthropy embraces 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. Hatfield, Conductor.

The Spiritualists' Ladies' Aid Society will, as elsewhere announced by Mrs. A. C. Parkins—hold a celebration Sunday, March 27th, at 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 page.

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 Anniversary at this hall with public exercises appropriate and worthy of so great an occasion. Phoenix Hall will also be utilized by the Eastern District Conference.

LYNN, MASS.—The First Society of Progressive 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. H. H. 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' 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. H.—The Spiritualists of this city will—among other exercises—listen, on Sunday, April 1st, to an appropriate address by Dr. J. W. Van Name.

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 Hall—with 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 announced through the media 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. 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 Séance 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," located at Rochester, N. Y.

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, corner of
Providence street and Montgomery Place, every Tuesday
and Thursday, 7 P. M. The first of these meetings, at 7
o'clock, and the second at 8 o'clock, are held at the
same time the doors will be closed, allowing no access
until the conclusion of the service, except in case of
absolute necessity. The public are cordially invited.
The messages published under the above heading indi-
cate that spirits carry with them the characteristics of
their earthly life to that beyond, whether for good or evil—those
quaintly those who pass from the earthly sphere in an un-
developed state, eventually progress to a higher condition.
We ask the reader to exercise no doctrine, but faith in
spirits in all expressions that do not comport with disor-
derly reason. This is a common-sense truth as they perceive
no more.

22. It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by in-
forming us of the fact for publication.
23. As our angel visitors desire to behold natural flowers
upon our Circle-room table, we solicit donations of such
from the friends in earth who may feel that it is a plea-
sure to place upon the altar of Spirituality their floral-offer-
ings.
24. Miss Schellhamer wishes it distinctly understood that she
gives no private sittings at this time; neither does she re-
ceive visitors on Tuesdays, Wednesdays or Fridays.
25. Letters addressed to this department, in order to
ensure prompt attention, should in every instance be ad-
dressed to Colly A. Ripley, or to
LEWIS B. WILSON, Chairman.

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

Published in advance at the request of the controlling
spirit.

John Pierpont.

I desire at this hour to call the attention, Mr.
Chairman, of the spiritualistic public to a cer-
tain 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 fam-
ily being a confirmed invalid. The question
was mooted among Spiritualists, notably at cer-
tain camp meetings, to build up a testimonial
to the memory of the earnest worker, by rais-
ing 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 home
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 intimated
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 speck 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
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
little family.

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 ques-
tion 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
need.

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

Since Jan. 7th, 1881.

Invocation.

Then Great Fountain of Eternal Wisdom, from
which all inspiration flows, from whence all intelli-
gence is derived, we would quaff of thy crystal waters,
and find them sweet and blessed to the taste; we
would absorb within our souls drops from thee; we
would enlighten 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 in our
faith; that we may send forth unto others strength,
endurance and abiding cheer. And oh, thou who art
our Father, our Friend, our Counselor 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 up-
ward to thee, we would reach up in spirit, in company
with the angelic hosts, and with the noble and con-
summate with thee and those glorified ones who do
the bidding. And oh, humbly would we ask for knowledge
and truth, in order to dispense these beauties and glo-
ries unto every soul who asks for information
concerning that eternal life which awaiteth every one.
May each heart become uplifted 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 join together, hand in
hand, in one great fraternal band of brothers and sis-
ters, willing to perform thy work and fulfill thy mis-
sion, and to wait patiently till the glorious dawn of
immortal life shall shine upon their awakened vision.
Amen.

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 sat-
isfactorily 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 ac-
quainted with Spiritualism; but I felt if I could
come and speak to her and tell her that the af-
fairs 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
my home I found that Cousin James had
straightened out these affairs; that he was per-
fectly satisfied, as likewise others connected
with them, and that we had nothing to fear,
nothing to regret. I intended to write to Mary,
but in a little while I was stricken down with

fever, and I could not do so. My cousin like-
wise contracted the fever—yellow fever—and
passed away. There was no one to communicate
with my friend, and she has always been in un-
certainty and doubt. I do not think it wise to
mention the precise nature of our affairs here,
but she must understand to what I refer, as she
has constantly been troubled about them since
that time. Now if she can only feel that all is
well, that those letters are destroyed and will
never come to light, and that sunshine and glad-
ness will come to her in the future, for we are
seeking to bring to her all the light and assist-
ance in our power, to bring conditions around
comfortable for her, I am sure she will assist us
in our work by becoming satisfied and contented.

Winnie Jacobs.

My name is Winnie Jacobs. I have been dead
two years. I was eight years old when I died.
I want to come to my mamma. She's away
ever so far from here, in Sacramento, Cal. Her
name is Annie. She feels bad all the time, and it
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-
cause it seems to make everything gloomy, and
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 hap-
pier, 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
has gone and left her, too, and she has got
nobody to comfort her, so she keeps mourning
every day, and Auntie says 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,
and everybody's love, because everybody loves
her in the spirit-world; they all want to see her
happy and cheerful, to see her put on light
dresses, pretty 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 don't like it. I should n't
wonder if the dress didn'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.] To Annie Jacobs, Sacramento.

Since Jan. 11th, 1881.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready,
Mr. Chairman, to receive your questions.

Q.—Is there a difference between intuition
and soul-perception? If so, what is it?

A.—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 rela-
tionships which are to surround it in the future,
independent of its material body. This we term
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 ef-
fect upon the spiritual body?

A.—The spirit is closely allied to the ma-
terial, so much so that whatever affects one will
exert a corresponding effect upon the other.
When the material is weighed down by indur-
ties 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 per-
form its mission. Whatever removes this pres-
sure 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 be-
lieved her mother would be happier and healthi-
er were she to do so; and I thought to my-
self, if mortals would only understand this
great law, if they could only realize that en-
wrapping themselves in funeral garments of
woe seems to enchain their spirits in shadows
and gloom, they would, I believe, throw aside
these mourning robes and don bright and beau-
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 ex-
ceeding glad that it has really passed beyond
the cares and perplexities of material life and
emerged into the bright, clear sunlight of im-
mortality 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 wel-
fare and of my happiness. I feel as free as the
bird on the wing, as glad as the bright sun-
shine which showers its glory down upon every
life. I feel as peaceful as the calm waters that
glide along without a ripple to mar their sur-
face, and yet I would say to my friends: Oh,
dear ones, you are as well loved by me as in
days of yore; you are as close to my heart as
when I was in the mortal form; and it gives me
great joy to come to your assistance and to
speak to you in tones of love and sympathy.

I have been requested by certain friends to
explain to them how it is that spirits, in coming
back, sometimes say they cannot control a me-
dium unless there is some certain sympathy be-
tween the medium and themselves—unless there
is an assimilation between the medium's organ-
ism and their own. My friends say: How is it
that the brutish man will return and control a
delicate, sensitive woman? Certainly there can
be no sympathy between these two, no assimila-
tion? How is it that the glorified, cultured
minds in spirit-life can return and manifest

through the uneducated and the uncultured?
There can be no sympathy between these! And
yet I would say that there seems to be a neces-
sity for a certain fitness between the spirit and
the medium. It has nothing to do with moral
character, and seems to have nothing to do with
the education and growth of the spirit; but be-
tween the organism of the medium and that of
the spirit there must be a certain magnetic
sympathy which enables the spirit to control
and manifest through the medium's organism.
I think my friends will understand what I am
trying to explain, and in this way be able to
gain a little knowledge concerning these things.
I have many friends throughout the State of
New York. I would send them all my greet-
ing and my love. If at any time there has come
a word of cheer or consolation through my organ-
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,
so much work to accomplish, that I wish my
friends to feel that I yet work steadily and
earnestly for the welfare of others. I am in
hopes to be used as a medium still, in the spirit-
world, by those exalted spirits who send down
their strength, encouragement and instruction
to others. I believe that the highest work that
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-
liette Manly.

Myra S. Mason.

I would like to say a little. I would like to
send my love to everybody I ever knew. The
people did feel real bad when I died; but I
didn't feel bad at all, because I had such a nice
home and I met so many kind people. I was al-
most 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
trying 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 friends
generally. I desire them to know and realize
that my death was caused purely by accident,
and not by intentional means. I know that cer-
tain friends of mine believe this, but I have
seen it in the minds of others as rather doubt-
ful. 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 annihilated, 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,
but I feel only an advancement from one grade
to a higher, from one room in school to the next
beyond; consequently I feel that I can associ-
ate with my former friends just as well as I
could when in the body. I do not know that
there is a medium whom I can control in my
old 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
not leave in a condition satisfactory to myself.
As I recognize no title nor prefix to any name
in the spirit-world, and as I am now a denizen of
that place, you may call me simply Joseph Clark,
from Piquash, 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 accumu-
lating 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 al-
ways been in a happy frame of mind since my
departure to the spirit-world. I find that I did
not extract a great deal of happiness from my
material existence, and it seems that I lost the
faculty of gaining happiness when I passed
over. However, that is coming back to me,
now, and I find myself growing up into a high-
er 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 dress as I was
while in the body. I have learned many les-
sons and gained many experiences because of
my old mode of living; some of them have cut
deeply and severely, but they have been of im-
measurable 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 ac-
cumulate 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 ac-
cumulating wealth if it is for a good purpose; if
they will benefit others by it, if they will as-
sist the needy and the suffering and give em-
ployment to those who are in need; but I do
object to any one of them accumulating wealth
for the sake of its possession. And again I as-
sure them, if they would be happy and at rest
when they pass from the body, they must look
out for their soul's welfare while in the form.
I feel that my nearest friend, John Raymond,
may perhaps receive my message, and I also
feel that it may be of benefit to him. He pos-
sesses a noble spirit and a good heart, but he
has been surrounded by influences, for the last
few years, that have not been for his welfare;
that have cramped and confined him in his
powers of expression; and I assure him, if he
will but make an effort of will, throw these
aside and rise above them, he may accomplish
a large amount of good, which will not only be

to his own benefit, spiritually speaking, but
also of grand and ennobling benefit to many
another. I feel that if he would seek out some
medium in New York and give me an opportu-
nity 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
they will be well repaid. I am Henry Thor-
nton.

Sarah A. Waters.

I feel a sense of weariness stealing over me,
in making the attempt to control and manifest,
but I have a dear brother in St. Louis whom I
am anxious to reach, and to whom I desire to
send a knowledge of my spiritual existence.
My brother's name is Charles H. Waters, and I
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 can not see it your-
self, although I know I can follow your letters,
and see how they are received and commented
upon. I wish you to break away from those as-
sociations, and engage your time and attention
more in your studies and your experiments. I
know you feel discouraged very often, and some-
times think that you will never succeed; that
all this studying and experimenting is for noth-
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 pa-
pers to our old friend, Mr. Williams, and ex-
plain 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 any-
thing 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 spirit-
guide. It is he who is constantly urging you on,
and seeking to strengthen and sustain you. I
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 like
wise 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 anx-
ious 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 pres-
ence 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 suffering—I
am free from all that would limit the powers
of the spirit. And yet I feel these limitations
coming upon me again, as I possess myself of
this medium's organism; but when I am away,
free from all contact with physical life, joyous
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
strength. I am happy and peaceful, and I
would bring this feeling to my friends, that
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 fifty-
five 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 in-
struct 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. Al-
though 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 spirit-
world. 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 asso-
ciates 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 under-
stand 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 spir-
itual 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
in this. We feel just as much like ourselves
to-day as we did when in the form, and, it

seems to me, if my friends can only be assured
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. I 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 see. I have
a friend whom I am very much attracted to. I
find that I can influence him to a certain ex-
tent, 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 glad-
ness 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 AP-
PEARING 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 impor-
tant in the message which demands immediate publi-
cation. 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 the public, 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; not otherwise.

MESSAGES TO BE PUBLISHED.

Jan. 11.—Henry Adams; Hattie P. Gibson; Cyrus
Morton; B. Kent; Lucilla Warner; Edmund Dole; Mary
J. Ellis.
Jan. 18.—Benjamin Kenney; Dr. Artemus S. Carter;
Lizzie P. Woods; S. B. Thaxter; Rufus B. Kinsey; Clara
Morrison; George A. Barney; Joseph Shugart.
Jan. 21.—Laura Markham; J. B. Randolph; Cordelia
Whelock; Sarah Kotrow; Charles S. Richardson; Willie
Harris; Lucy Ann Johnson.
Jan. 25.—S. S. Campbell; Leonora Towner; Charles
Johnson; Mary Harlow; Lydia M. S. Lincoln; William An-
derson; Louisa McKay.
Jan. 28.—Dr. John Cough; George Stone; Susan H. Ath-
erton; Ezra Eames; Amanda Perkins; Capt. Eben Wheeler.
Feb. 1.—Sebastian Streeter; Della W. Hamilton; Sarah
A. Wilson; Charles Barker; Lillian Smart; John A.
Morgan; Mrs. Elizabeth A. Clark.
Feb. 1.—Children's Day.—Clara Edger; Jimmie Ryder;
Carrie Hattley; Thelma Sawson; Ada E. Filkins; Ed-
ward May; Sheddling; Carrie Garner; Susan; Hattie Fay;
Jennie Lizzie Strong; Herbert Tower; Sadie Jenkins;
Nellie Saultage; Harry Woodward; George Wilson; Cora
L. N. Wiley.
Feb. 8.—John Pierpont; Mrs. Anne R. T. Schellhamer; Ella
G. Sumner; Albert Mason; Mrs. Sallie Goodwin; James
Brewer; Hiram Bartlett; Ellen M. Smith.
Feb. 11.—Ella Moore; Mrs. Louis Reed; George W.
Jones; Mrs. Susan W. Stimpert; William R. Lavender;
Nathaniel Jackson; Mrs. Mary A. Carter.
Feb. 11.—Annie Tuck; Mrs. Emma W. Jack; A. J. Lott-
rop; Lyman Strong; Susie Fisher; Hattie A. Davis; R. A.
Hoback; Bonnie Galt.
Feb. 18.—William Albens; Mrs. Mary W. Bartlett; Joseph
Hudley; Isabel Huling; Estelle Page; Ira Holt; Celia
A. Thayer.
Feb. 21.—Thomas Smallwood; Eliza D. Safford; Charles
E. Stetson; Lemuel Thompson; Eunice S. Somers; Henry
Melville; Geo. M. Shedd; Sophia Havens.
March 1.—George P. Morris; Martha Mitchell; Walter
Evans; George Moore; Hannah N. Thresher; Olla Buck-
ner; Catherine Paul.
March 4.—Thomas Greene Mitchell; Alice Wilder; Wil-
liam A. Haines; Jennie D. Reed; George A. Ripley; Lydia
Langhams; Doree Ege.
March 8.—Sarah P. Sanborn; John S. Thomas; John
Redfern; Ella Snow; Dolly Hartman; Mabel Thomas.
March 11.—Eliza W. Lower; John N. Moulton; Nathan
Peters; Charity Acker; George N. Acker; Dr. William W.
Fletley.
March 15.—James Bowen; Henry A. Jenckles; Lizzie P.
Morgan; Capt. Samuel Smith; Mary E. Thayer; Ad-
gah Cushing; Herbert Bicknell.
March 18.—Edith Saultage; Nellie E. Street; George W.
H. Bartlett; L. Avery; John W. Knight; Mrs. Mary A.
Adams; Peter Valtenberg.

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 rela-
tives. She thought they could not fail to be
convinced of the genuineness of the message. I
do not remember having seen this message re-
cognized, and take pleasure in adding another
testimony to the great truth of spiritual com-
munication with mortals.

LAURA B. THOMAS.

Pawtucket, R. I., Feb. 23th, 1881.

MATTIE SAYLES.

To the Editor of the Banner of Light:
I recognized the message in the Banner of
Light of March 15th 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 "timid" no longer; I will
"falter" no longer. She assures me that I shall
have what I earnestly prayed for. That is
enough. God and angels bless the dear spirit
friend, and Miss M. T. Schellhamer, your excel-
lent medium.
FRANK T. RIPLEY.
Van Wert, Ohio, March 5th, 1881.

the Thirty-Third Anniversary by appropriate exercises at Phoenix Hall, South 8th street, near 4th, on Wednesday, March 30th, and Sunday afternoon and evening, Sunday, April 2d.

They give a literary and musical entertainment in Evt Hall, 398 Fulton street, for the benefit of the so-

festal literary eloquence and rhetoric, will conduct literary exercises.

The first of the literary and musical entertainment on that hour will be devoted to phenomenal spirit-ification. Our great orator and poet, Mrs. F. O. Crooklyn, will improvise a poem on *Catechization*.

Brooklyn, N. Y., March 21st, 1861. C. R. MILLER.

Brooklyn (N. Y.) Spiritual Fraternity.

On the celebration of the Thirty-Third Anniversary of the Advent of Modern Spiritism in Novelty Hall, 611 Fulton Street, New York, Thursday Evening, March 31st, 7 P. M., sharp.

ORDER OF EXERCISES.

Invocation by Mrs. R. L. Shepard-Lille; "An Hundred rays to Come," an original poem by Mrs. R. L. Shepard-Lille, music composed and arranged by Mr. J. T. Edwards, sung by Mrs. and Mr. Shepard-Lille; Address, "A Review of Modern Spiritualism," by Dr. Eugene Crowell; song, "Little Nell," Mr. and Mrs. Shepard-Lille; address by Dr. J. V. Mansfield, of spiritual phenomena, probably; short addresses by Mr. Henry Little, Mrs. Hope Whipple, Prof. J. H. Schumann, Henry J. Newton, Mrs. Mary A. Gridley; singing address by Mrs. R. L. Shepard-Lille; an improvised poem by Mrs. R. L. Shepard-Lille, "The Morning of Awakening;" and a closing prayer by Mrs. R. L. Shepard-Lille.

Our organization is extended to all Spiritualists and organized societies to unite with us.

S. B. NICHOLS, President.

Republican Hall, New York.

The Thirty-Third Anniversary of the Advent of

and street, on Sunday, March 27th, 1881, services commenced at 2 P. M. The following will constitute order of exercises on that occasion: Invocation, N. S. N. T. Brigham; address, J. S. Hour Hymn, singing, Miss Lillie L. Brigham; address, Dr. J. R. Buchanan; vocal duet, "A Hundred Years to Come," (original) and Mrs. Lillie; address, Mr. P. E. Farnsworth; solo, Mr. I. G. Withers; address, Dr. S. B. Britt; vocal duet, O. Edwards; address, Mrs. Shepley; recitation, Miss Lillie L. Brigham; address, Mrs. N. T. Brigham; vocal duet, Mr. Edwards and Miss Nancy. An admission fee of twenty-five cents will be charged to defray incidental expenses. The programme of speakers and other interesting attachments mentioned above constitute a sure guarantee that the occasion will be one of mental and spiritual profit to all who may attend.

J. H. HARRIS, N. W. Cor. 3d. & Main Streets,
MRS. M. SHAWMAN, No. 1234 Broadway street,
MRS. ABELIA DOLL, No. 42 N. 5th street,
MRS. A. M. LYNCH, No. 1216 Cherry street.

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

celebrate the Thirty Third Anniversary of the
Advent of Modern Spiritualism in Lynn Hall, 73 Main
street, on the 2d and 3d of April. The exercises
commence on Saturday at one o'clock.
Messrs. I. Watson, Thomas Gates Foster, Hon.
Frederic Chase, and a large number of speakers,
will be invited to participate. The Children's Pro-
gressive Lycium will have appropriate exercises, com-
mencing on Sunday, at 10 o'clock. Short addresses
of original poems, interspersed with good music, will
follow in the afternoon and evening.

LAVENNA MATTHEWS, Pres.
San Francisco Spiritual Union.
38 2d Street, San Francisco, March 12th, 1881.

Thirty-Third Anniversary.

The Spiritualists of Milan, Ohio, will celebrate the
Thirty-Third Anniversary of the Advent of Modern
Spiritualism at the Town Hall, on Thursday, March
12th, at 10 o'clock. In the evening, at 10 o'clock, A. M.
speakers for the occasion are Miss E. Annie Hufman,
Connecticut, and A. J. French, of Clyde, O. Vocal
assistance will be furnished by the celebrated Grittan
family of Painesville, W. Henry Hall, the
Grittan family, and the medium J. O. Phelps.

meetings free. Friends from a distance will be pro-
vided for as far as possible. Come all, and join us in
glad time.
SAMUEL FISH, *President.*

Anniversary Celebration.

The Spiritualists of the State of Vermont will cele-
brate the Thirty-Third Anniversary of American Spir-
itualism at Essex Junction, on Saturday and Sunday,
April 21 and 22. The best speakers in the State will
be present, also the wonderful test medium, Mr. Jos.
Stiles, of Weymouth, Mass. Expenses one dollar
and up. Free return check on all railroads. All are
cordially invited.
C. C. WAKEFIELD, M. D.

Truth is mighty and has prevailed. See its
triumph in Ilop Bitters.

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