VOL. XLIX.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 9, 1881.

\$3,00 Per Annum, Postage Free.

NO. 3.

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Banner of Fight.

BOSTON, SATURDAY, APRIL 9, 1881.

The Spiritual Easter; Meetings in Boston Music Hall; Addresses by W. J. Colville, Mrs. Cora L. V. Richmond, J. William Fletcher, and J. Frank Baxter; Remarks by Various Speakers in Attendance; Music and Attractive Lyceum Exercises; etc.

In another column will be found a synoptical reference to the highly successful gatherings convened in Music Hall, on the morning, afternoon and evening of Thursday, March 31st, in honor of the Thirty-Third Anniversary of the advent of Modern Spiritualism. Desirous that our patrons abroad should in some measure participate in the pleasure experienced on that day by the Spiritualists of Boston and vicinity, we made arrangements to give a full and extended report of the proceedings, which account -or rather its first installment-is now laid before the reader:

J. B. Hatch, of Charlestown District, Conductor of the Shawmut Spiritual Lyceum, and an efficient Committee of Arrangements, have been for some months past working up the details of what has proved to be one of the most successful enterprises ever carried out in the name of Spiritualism within the limits of New England; and to him and to the whole-souled workers who aided him the credit is entirely due, on the material plane at least.

The morning of the 31st dawned blankly as to elements of discomfort yied with each other as the day wore away to make the outside aspect one of gloom; but within the hall, from the first opening word in the morning by Capt. Richard Holmes, the chairman, to his farewell at half-past ten o'clock in the evening, a spirit of harmony and good feeling reigned supreme, and the exercises moved on with regularity and precision. The large attendance throughout the sessions signified that the effort to render the session worthy of the cause it represented had the most emphatic endorsement of the Spiritualists hereabouts; while numerous delegates from other parts of the country testified to the interest in its proceedings entertained in their respective localities their respective localities.

The tables on the platform were tastefully decorated with baskets and bouquets of flowers, whose beauty and fragrance were eminently typical of the glorious gifts which Spiritualism since its appearance in its modern phase has laid upon the altars of human life in its every laid upon the altars of human life in its every department. Attached to the front of the speaker's desk, and thus prominently conspicuous in its position, was arranged an oil painting (life size) of the late Mrs. J. H. Conant, who for so many years was the self-sacrificing and patient medium at the Banner of Light Public Free Circle-Room. Portraits of the late William White, Spirit Dr. H. F. Gardner, Spirit Jennie S. Rudd (successor of Mrs. Conant as medium for the Banner Circles), Mr. J. B. Hatch and the editor of the Banner of Light, were displayed along the balconies to the right and left of the platform.

At a little before 11 o'clock A. M. the Lyceum

At a little before 11 o'clock A. M. the Lyceum Orchestra, led by Miss Lizzie Dawkins, Musical Director of the Shawmut, introduced the exercises by several well-rendered selections, which evidently met the approval of the people attending. Assistant Conductor C. Frank Rand of the Shawmut then introduced Capt. Richard Holmes, of Boston, as the presiding officer for the day. On taking the chair that gentleman gave the following expression of his views regarding the occasion and the results which spiritualism has already achieved:

Opening Address of Capt. Holmes.

Ladles and Gentlemen: We are here assem-bled to commemorate the Thirty-Third Anni-versary of the advent of Modern Spiritualism: but not, in my opinion, is it the anniversary of Spiritualism's original birth, for I hold that spiritualism's original birth, for I hold that from the morning that the stone was rolled from the gate of the sepulchre, and the two persons in shining garments were perceptible to the visions of Mary Magdalene, Joanna, and Mary the mother of James—and from the day that Christ himself drew near and conversed with them as they journeyed from Jerusalem—down to the present time, we have had frequent records of unmistakable evidences that there is a mortal and an immortal state of experience, and that the spirits who have passed there is a mortal and an immortal state of experience, and that the spirits who have passed on to a higher life do return and commune with those yet in the form. But for more than eighteen hundred years have theologians perverted the records, and not untilfrecently have the people been enlightened with regard to the true mission and destiny of the soul; and we here assembled have reason to congratulate not only ourselves and all believers in our beautiful theory, but the community at large that. tiful theory, but the community at large, that, while, in comparison with the professed religious creeds, Modern Spiritualism is but in its infancy, yet in its influence, in its development of humanity in all that is grand and ennobling in matters pertaining to both present and for in matters pertaining to both present and fu-ture life, it largely overshadows all the fossil theologies whose birthdays have been numbered for centuries.

And is it not well for us to briefly review the past, and also to note how Modern Spiritualism stands with the community of the present when compared with the older theologies? The 21st

of December last was the two hundred and sixtieth anniversary of the advent of Orthodoxy into New England—for two hundred and sixty years ago that day our ancestors, steeped in Or-thodoxy, landed upon Plymouth Rock; and while I respect and admire their many virtues, as one of their lineal descendants born and reared in close proximity to the spot upon which they landed, I claim the right to criticise and de-nounce their religious inconsistencies: for, leavnounce their religious inconsistencies; for, leaving the comforts of home, they braved the perils of the deep, the winter's chilling blasts and the hardships of the wilderness for the estensible purpose of enjoying religious liberty, and then immediately organized a system of religious discipline and persecution more arbitrary than that they had fled from—driving into the wilderness men, women and children who dared to think for themselves, and whose thoughts failed to coincide with the tenets of the church they to coincide with the tenets of the church they

the conclude with the tenets of the church they had established.

Ten years subsequent to the landing of the Pilgrims at Plymouth, John Winthrop (the founder of Boston) and his followers landed founder of Boston) and his followers landed upon this spot, and as the artist has sculptured him in the statue standing in Scollay square, he held the charter of Boston in one hand while he closely hugged to his breast the Bible with the other. On the seventeenth of September last Boston celebrated the two hundred and fiftieth anniversary of that landing, and her worthy chief magistrate, in his oration upon the occasion, although standing within the portals of the Old South Church, boldly said that had the artist sculptured him with a spelling-book in place of the Bible it would have been quite as appropriate, and more historically correct; for, he said, knowledge has made us what we are, and through popular intelligence have we been able to establish and preserve our free institutions. institutions.

By a curious inconsistency Winthrop and his

By a curious inconsistency Winthrop and his party, who strenuously opposed the union of Church and State in the Old World, within a twelvemonth found themselves advocating that combination in the New; for in 1631 an order was passed that from that time forth none should be admitted to the freedom of the body politic but such as were church-members; and for thirty-three years—just the number of years that Modern Spiritualism has been recognized—did that order remain in force, until in 1664 a law was enacted that freeholders, twenty-four years of age, certified by the minister to be Orthodox in sentiment and not vicious in their lives, might be admitted as freemen, though not professed church-members.

And this has ever been the arbitrary record of the Church—grudgingly yielding little by little, and that only by compulsion; proscribing all who are not believers in its peculiar creed, reserving for such unbelievers the wrath of an offended God to be visited upon them and their descendants even to the third and fourth gene.

reserving for such unbelievers the wrath of an offended God to be visited upon them and their descendants even to the third and fourth generation, and portraying in glowing colors to the vivid imaginations of the timid the horrors of the lake burning with fire and brimstone, until by education, by enlightened intelligence, by the expansion of the human mind, by the exercise of free thought, by free speech, and the disseminations of a free press, the people are becoming awakened, and the fossil theologies of the past are fast becoming powerless.

The Orthodox Church has become, as it were, paralyzed, so much so that the Rev. E. N. Packard, one of their earnest apostles, in sorrow and anxiety deploringly says that the churches of his persuasion in the Old Bay State are not in a hopeful condition. He says there are five hun-

hopeful condition. He says there are five hundred and twenty-six of them, and to more than two hundred of these, with an aggregate membership of twenty-two thousand, there was not a circle and add in the war 1570 and to the whole number there were for the same year but one hundred and sixty souls added. Think of it, ladies and gentlemen; those five hundred and twenty-six churches for the entire year of 1879 "saved" a little less than one-third of a soul to a church! I am aware that the human soul is valuable, but I have not been into a mathemat-ical calculation to ascertain what the expense of saving one is, providing it takes three Orthodox churches (under the enormous expense at which they are at present conducted) an entire year to accomplish the object. Perhaps some of you who are ready-reckoners can solve the

of you who are ready-reckoners can solve the problem.

The Rev. Mr. Packard made this startling comment in regard to it: "Death and the Devil almost keep pace with the army of ministers and Sunday School laborers." Another eminent divine, the Rev. George L. Pentecost, who has been styled by some "a second Moody," has recently said that in the early days of the church three thousand converts were made by the sarmon and now it takes three thousand one sermon, and now it takes three thousand sermons to make one convert; which, he says, indicates an extraordinary depreciation in the value of modern sermons. But in this the revvaries of modern serindar. But it this the reverend gentleman is mistaken, for it is not attributable to the fact that the sermons have so sadly deteriorated in quality, but that the people are fast becoming only inced that it is their God-given right to think and decide for themelves rather than to have others think and de-

cide for them. Having spoken of the comparative ages of the old and the new church, I wish it were in my powor to give an accurate numerical comparison of the believers in each in our own Commonwealth; but while it would not be a difficult matter to obtain the aggregate number of professed church-members, I know of no method whereby church-members, I know of no method whereby we could with any degree of accuracy ascertain the number of Spiritualists; they are to be found in the ranks of every religious and secular organization. The Orthodox, Unitarian, Methodist, Universalist, Episcopalian and Swedenborgian churches are honeycombed with them. So rapidly are they increasing that we meet them in the daily walks of life where we least expect them. Those of you who in your summer vacation have had the pleasure of passing a few days with any one of the spiritual camo-meeting gatherings cannot have failed to camp-meeting gatherings cannot have failed to have had suggested to your minds, as I often have to mine, the current saying, "The woods

are full of them."

This grand demonstration, in which we are now participating, notwithstanding the adverse inclemency of the weather, cannot fail to assure you that the interest in Spiritualism is not waning; and as Spiritualists I congratulate you upon the flourishing condition, the rapid advancement and the increasing popularity of your helief. your belief

Ladies and gentlemen, you have been summoned here to listen to the silver-toned words that fall from inspired lips. I have spoken briefly of the old church; others will have much to say to you of the new, and I will not longer detain you from partaking of the rich repast that has been provided for you, but will at once proceed in the performance of the duties of the day which have been assigned me.

After a reading by Miss Emma Greenleef and

After a reading by Miss Emma Greenleaf, and a song by Mrs. Marie Fries-Bishop—both of which selections were well received, and indicated the eminent fitness in the selection of these talented artistes for the parts assigned them—Capt. Holmes proceeded to introduce to the audience the orator of the morning, W. J.

Colville, as one who, though young in years, is old in the work which he has accomplished for Spiritualism; and who, since his arrival from England, has endeared himself to many New England hearts:

not only the grand truth of man's immortal life, but concerning that life all testify in no uncertain tones that it is one of growth, of boundless progression, and that as a spirit passes out of the mortal form, so it commences its career in the

W. J. Colville's Discourse. WHAT HAS SPIRITUALISM DONE FOR THE WORLD IN THE PAST THIRTY-

THREE YEARS? As we look out to-day upon the vast concourse of friends gathered in this spacious and beautiful hall to celebrate the Thirty-Third Anniversary of the Advent of Modern Spiritualism, we cannot fail to be impressed with the fact, self-evident to every thoughtful and observing person, that the progress of Modern Spiritualism is a progress almost without a parallel in the history of the world. It is true that our beautiful and soul-inspiring philosophy has yet to contend against many violent storms of opposition; it is true, also, that Spiritualism has to fight against subtle enemies who are seeking to undermine its foundations, and throw discredit upon its phenomena, while claiming to be in favor of its progress. Tares and wheat grow together in its field, as well as in every other; the harvest hour alone will show the fate of the two.

It is our pleasing and important duty on this occasion to offer a few remarks in recognition of the innumerable blessings enjoyed by modern society growing out of this modern flow of inspiration, so deeply needed in this age of superstition and materialism. Like all great reforms, Spiritualism has come to the world unheralded and unsolicited by the temporal and ecclesiastical powers. It came as suddenly as a meteor is seen to flash across the sky, or as a vivid flash of summer lightning illumes the azure of the firmament. With no credentials it has proved itself a divine, though purely natural, revelation from the spirit-land to earth. It has taught with authority indeed, the authority of truth, but an authority directly opposed As we look out to-day upon the vast concourse f friends gathered in this spacious and beauti-

It has taught with authority indeed, the authority of truth, but an authority directly opposed to that of arrogant prelates and pompous sov-

that of arrogant premies and pointous sor-ereigns.

Like the advent of early Christianity its com-ing was to the simple ones of earth first, and afterwards to the learned. Its earliest advoafterwards to the learned. Its earliest advocates were humble and comparatively ignorant people, children being first employed to act as mediums between the mundane and super-terrestrial spheres of being. Just thirty-three years ago to-day in the village of Hydesville, near Rochester, N. Y., two little girls were influenced by a spirit of no very illustrious pedigree to set in motion the spiritual telegraphic wires which had been established between the two states of being. This humble spirit and these humble maidens were, unconsciously to themselves, the instruments of supernal beings who had for centuries been devising means whereby they might make manifest their presence to the hungering and thirsting millions of earth's children who were well-nigh starving for want of dren who were well-nigh starving for want of some certain tidings from the world of souls. No doubt the spirit immediately communicat-ing was not thoroughly aware of the import to the world of his simple communication; he was as yet near the earth, and gladly availed himself of the medial instrumentality of the Misses Fox to make known his proximity to terrestrial, life and to announce the interest he yet took in earthly affairs; but God, who ever uses the weak to confound the strong, the simple to disconcert the worldly-wise, employed, through analics are the strong than the strong that the strong the strong that are the strong than the strong that the strong tha the first world y-wise, employed, through angelic agency, this humble medium spirit to speak the first word in the language of Modern Spiritualism. The letter Λ in the spiritual alphabet was rapped out when the intelligence productive the strength of the spiritual alphabetic was rapped out when the intelligence productive the strength of the spiritual alphabetic strength of the strength of th ducing the strange phenomenon announced itself in the following way: "We are spirits, and love to communicate with you." No one was prepared to account for the existence of the rappings; no one had any intelligent idea of the source from whence the noises proceeded. The intelligence manifesting announced itself as piritual, and not only as spiritual but as an in-lividual human spirit who had once lived on this planet, thereby answering the universal cry of lumanity: "Where are the dead? And can our loved ones see us and speak to us again?" From that day to this, despite all opposition the cause of Spiritualism has daily become

dearer and dearer to the hearts and minds of the most illustrious as well as of the most obscure of earth's inhabitants. Travel where you will to-day, you can find no intelligent community devoid of those who have accepted the uths made manifest by this new relevation o the undying power of spirit. From the Atlantic to the Pacific shores, the soil of your beloved Innd has become more fruitful, and society hapland has become more fruitful, and society hap-pier, wiser and more prosperous, owing to the hallowing influences of this new science, this new religion. Crowned heads and peasants, tillers of the ground and ladies fair, on Euro-pean soil to-day are rejoicing with all their hearts in the blessed light which Spiritualism has shed o'er the otherwise darkened world. Far away at the antipodes, in Australia and New Zealand, flourishing like a stalwart young oak, the tree of Spiritualism is affording shade. oak, the tree of Spiritualism is affording shade and rest, and fruit, to the tired and weary and hungry toilers in the fields of commerce; those who cannot give up their conviction that immortality is no delusion, but are still utterly dissatisfied with the dogmas and practices of ecclesiastics, have turned to this blessed light, as the devout Oriental bows to the splendor of returning day. Among the wise men of the East, as well as among the thinkers of the West, this sublime revelation is producing a mighty upheaval. Spiritualism causes civil and ecclesi upneaval. Spiritualism causes civil and ecclesi-astical despotism to tremble and quake for fear, as it gladly embraces and uses all the truth it finds in every system, but is resolute in its warfare against oppression, exclusiveness, and fictitious royalty.

Instead of an infallible church, pope, or book, it asts up the human soil as the surreme indea

it sets up the human soul as the supreme judge of human action, pointing every man to his con-science, and no man to the authority of creed. science, and no man to the authority of creed. Tearing down with unspaying hand the idols to whom the people have offered degrading sacri-fice, it still leaves intact every help to virtuous living which any reasonable or clinging nature needs. Substituting demonstrated facts for questionable surmises, certainty for doubt, knowledge for vague hope, it settles the question of man's conscious existence after death, and settles it in accordance with reason and in tuition, settles it indeed as the New Testament settles it, and as the Grecian philosophers set-tled it, and as the sacred writings of all ages tled it, and as the sacred writings of all ages and peoples settle it; not indeed in harmony with priestly dogmatism and Oriental transmigration theories, not indeed in harmony with the letter of certain disputed passages in epistles or philosophic treatises, but in perfect harmony with the innermost teaching of the ages and with the spirit of all great teachers. Every great system of religion is founded upon certain cardinal truths concerning the moral bearings cardinal truths concerning the moral bearings of earthly life upon a future state of being, and though upon all speculative points mortals and spirits alike differ widely concerning the vital essentials of true religion, all intelligent spirits are practically agreed. No matter whether they inspire the lips of Egyptian or Assyrian seers, or whether their utterances are delivered through

American trance mediums, all unitedly affirm

progression, and that as a spirit passes out of the mortal form, so it commences its career in the next sphere of being. Death adds no virtue and subtracts no moral imperfection. It often multiplies the facilities of acquiring information and making visible headway, but in no case does it purify the spirit, it only liberates it. Spirits have returned to the earth in all ages; all history records their manifestations among men. Some of them have been wise, and others foolish; some have misdirected infatuated and ignorant men and women, others have instructed humanity in the ways of virtue; some have displayed fiendish propensities, others have given evidence of the highest moral status conceivable, but all have been human, all alike invarievidence of the highest moral status conceivable, but all have been human, all alike invariably displaying human characteristics or eccentricities. The hostility manifested by the churches of Christendom to the dawning light, is utterly irreconcilable with the value they attach to the Scriptures. Take the record of spiritual communion out of the Bible, and you have little, if anything, left to interest either children or those of riper years. All the heroes and heroines of Bible history were spiritmediums, and the accounts given of their spiritualistic experiences are thrilling and romantic. mediums, and the accounts given of their spiritualistic experiences are thrilling and romantic, and deeply instructive. How dry would be Bible-tales in the estimation of the younger members of your families, if the spirits did not appear upon the scene of human action to grace the stage with their marvelous proceedings. No wings does the story place-upon their shoulders, though calling them angels, gods, and lords, as well as men: it tells you they ate, drank, spoke, wrestled and behaved just as you behave yourselves. Sometimes they whisper in the darkness, at other times they materialize in the light; sometimes they write on palace-walls with fingers which suddenly appear, and as suddenly vanish; at other times they speak through denly vanish; at other times they speak through chosen vessels and talk of laws. In the days of Jesus, in the night hours on the mountain top, they make themselves visible to a little circle of four prepared ones. They speak to women at the sepulchre on the first Easter morn. They come to the apostles after Jesus has left the earth and talk face to face with John upon the isle of Patmos—so says the record; how far it is isle of Patmos—so says the record; how far it is authentic is scarcely a question for us this morning to attempt to decide, but its authenticity is unquestioned by millions of those who in this present age are doing all in their power to convince the world that all spiritual manifestations are fraudulent.

Do the churches fail still to see that their thirties to world strikenism is undergining.

Do the churches fail still to see that their attitude toward Spiritualism is undermining every foundation on which they base their claims? Are they still so blind that they do not perceive that this aggressive attitude is depopulating and impoverishing them all over the world? Since Spiritualism has offered them the light and they have rejected it, their influence has waned, their resources dwindled.

A spiritual revival is everywhere needed to

has waned, their resources dwindled.

A spiritual revival is everywhere needed to establish a love of religion in the midst of all civilized communities. Religion, however, is antipodal in its essence to dogmatic theology, the former being a power in life, the latter an appeal to the intellect, utterly irreconcilable with the sincerest convictions of many an honest heart. Spiritualism, as we have endeavored though very hurriedly to show, is taught every hurriedly to show, is taught every hurried by the soul, becomes hard, cruel and aggressive. Intuition, apart from reason, is apt to degenerate toward the plane of superstition. the Talmud, Koran, Puranas, Vedas, Zendavesta, and, in a word, all so-called sacred literature. It is the very spirit of Greeian philoso-phy, the greatest minds of the classic age all arguing positively in favor of spirit-existences, and also of practical spirit-communion. The gods of all the olden peoples, who walked and talked with men as men, were truly human spirits in ever-varying grades of development. All the classic writings are intelligible in the All the classic writings are intelligible in the light of Spiritualism, and utterly unintelligible without this light. The doctrines of the Jews are all based upon a recognition of spirit interposition. Christianity is founded on Spiritualism as its reputed founder. Jesus and all his early followers were distinguished mediums, exercising their gifts constantly.

While we contend resolutely for the historical oxidence of Spiritualism and insist that his

evidences of Spiritualism, and insist that history distinctly proves that spiritual gifts were exercised by the leaders of all great religious and reformatory movements in days gone by, we desire most emphatically to utter our pro-test against every form of exclusiveness in con-nection with Spiritualism. Spiritualism is not the product of Christianity as a system, or of any other organization known among men. It has rather produced every religious association, and is the father of all, but the offspring of none; consequently all attempts to limit the workings of the spirit will be unavailing and disastrous to all promoters of schemes which have for their object the issuance of a command nave for their object the issuance of a command to the spirits as to how they shall proceed in their undertakings. Man has no right to dictate conditions, because of himself he cannot produce a single manifestation enlightening himself or his fellows concerning the realities of the spirit-world. Occultism, Theosophy, Magic, Adepthood—all these words may be leading that the reality ways to the spirit the spirit to design the carrier ways. legitimately employed to designate certain ways whereby the human embodied spirit may rise superior to ordinary physical limitations, and summon to its aid, when in a superior condition, certain spirits of no very exalted degree, who may act as its servants; but mediumship, right-ly understood and employed, is far beyond the magician's art, as the wise and intelligent ones who inspire mortals from the higher spheres, instead of being inferior spirits who can be sum-moned and made to obey the will of the adept, are intelligences of loftier capacities than your selves, and are as much your superiors in growth of mind and expansion of soul as you are superior to the untutored barbarian, who is still a human being, a less developed member of the race to which you belong.

We claim that the spiritual movement is in the hands of its invisible promoters; that they, having set the machine in motion, are alone capable of running it successfully along its way; that while they solicit your kindly cooperation as junior partners in the spiritual firm, they as the senior partners must always be consulted and must event take the lead. and must ever take the lead.

It is well for us, on occasions like the present, to look back and see wherein we have been successful and wherein we have failed in our past undertakings. The record of Spiritualism white record is in many places blotted by human folly and avarice. The idiosyncrasies of Spiritualists, often mere Phenomenalists, have been taken as a representation of the avowed and general teachings purporting to emanate from the unseen spheres; but the movement cannot lawfully be held responsible for all the cannot rawling be field responsible for all the infirmities of its adherents, any more than all the iniquities of professing Christians can be fathered upon Jesus or his early disciples. On the whole, Spiritualists are people of more than average intelligence and respectability. Crime and insanity are at a discount among them; they have in their ranks many of the most prominent men and women of this age, and, in-

stead of being for the most part credulous simpletons, as some of their enemies have vainly endeavored to prove, they are often, and indeed usually, people of critical and analytical cast of mind. They are accustomed to demand proof for all they accept, and are frequently inclined to skepticism. Many of them are clear-headed scientists; others were hard reasoning thinkers, of the materialistic school, before they were converted to a knowledge of the Spiritual Philosophy. Some indeed have come out of the Orthodox and other churches, and are not as yet quite free from sectarian bigotry. Some of course are weak-minded and ready to give creyet quite free from sectarian bigotry. Some of course are weak-minded and ready to give credence to everything exciting the attention of lovers of the marvelous; but we venture to challenge any opponent to prove that Spiritualism has not made its way, during the past thirty-three years, into families of the highest distinction, into profoundest schools of philosophic thought and scientific research. The striking beauty of this glorious religious science, or scientific religion, is, that it has an intelligent message for all classes in the community, its catholicity, its cosmopolitan characteristics enabling it to make its way everywhere; whereas any system less comprehensive is painfully limited in its missionary enterprises by the different degrees of intellectual capacity possessed by diverse minds and peoples. diverse minds and peoples.

ent degrees of intellectual capacity possessed by diverse minds and peoples.

Some there are who cannot possibly accept the doctrine of man's immortality, no matter how powerful may be the arguments furnished in favor of this mighty truth: To pany men of genius and profound research spiritual things are the Algebraic x, the unknown quantity. Agnosticism is making rapid strides among the liberal thinkers of to-day, some progressive minds in the pulpits even questioning whether man is really destined to exist consciously as an individual spirit at all after the decay of the material frame. To stem the advancing tide of Materialism, Spiritualism, the fair child of heaven, was born on earth this day, thirty-three years ago. The very year in which the first Women's Rights Convention was held in the United States, the unseen visitors produced their signal manifestations through the mediumship of two members of the female sex, thereby giving the strongest possible encouragement to all workers in the cause of woman's emancipation, pointing significantly to the fact that woman as well as man is to be a rangesented in to all workers in the cause of woman's emancipation, pointing significantly to the fact that woman as well as man is to be represented in all the most important offices of Church and State. In the palmy days of ancient spiritual prosperity man did not reign alone. All ancient peoples worshiped the dual deity. The Egyptians paid divine homage to Isis, the universal mother, as well as to Osiris, the eternal father of creation. The Roman Jove or Jupiter shared honors with Minerva. Gods and goddesses were everywhere venerated in ancient mythology, which was in its inception a figurative setting everywhere venerated in ancient mythology, which was in its inception a figurative setting forth of a widely prevalent realization of the reality of spiritual beings, and of their power to communicate with mankind. All systems have fallen a prey to licentiousness and tyranny wherever and whenever the masculine element of being has been singly adored. All life is dual.

In the midst of the last quarter of this wonderful century, when science is everywhere making such amazingly rapid strides, Spiritual-ism has appeared as the corrective of intellectual pride, pointing man from the form to the spirit, and taking captive the minds of the most astute thinkers of the day, many of whom have thought it worth while to pause in the midst of their important and laborious researches to investigate the claims of Modern Spiritualism. Never in a single instance have we discovered that an honest, intelligent inquirer who has carefully followed up his investigations, has failed to find in the phenomena something he could not explain satisfactorily on any materialistic hypothesis. "There is something in it," is the sentence continually made use of by those non-committal individuals whose natural skepticism and cautiousness cause them to pause long before they express fully their faith in the supernatural nature of the manifestations. The back brain theory, the edic-force theory, the snapping-toe-joint theory, and many other theories too numerous to mention, invented thirty years ago to explain the rappings and other phenomena, have long since deservedly fallen into disrepute. One manifestation after another appeared, until a theory which might apparently cover the ground occupied by the raps, could not possibly explain the new wonder. Signs multiplied as human ingenuity was taxed to the uttermost to explain the occurrences in accordance with the accounted oxigious rences in accordance with the accepted opinions of the schools of divinity and medicine. Doctors of Divinity found their devil either stronger than God, or else not the cause of spiritual er than God, or else not the cause of spiritual manifestations such as frequently occurred in the homes of the faithful, and in the presence of the purest young maidens educated most carefully and surrounded with all the hallowing influences of religious and secular education. Doctors of medicine found the sick healed by the laying on of hands, and they feared the new power exercised by simple boyer and maidens.

the laying on or hands, and they teared the new power exercised by simple boys and maidens might seriously affect their practice.

It is a noteworthy fact that in every period of history opposition to the light of truth comes from the hireling who gets his living in the old-school way. The clergyman is dependent upon his profession for his living, therefore he carefully guards the interests of the Church, and naturally feels uncomfortable at the thought of an innovation which may seriously draw upon his resources and affect his worldly pros-perity. The medical man is naturally afraid of the potency of magnetism, as it can be employ-ed by persons who are not members of the medical fraternity as well as by those who are. If the spirits had been willing to work only the spirits had been willing to work only through the agency of prelates and doctors, they would have been welcome visitors, indeed, as they would have added immeasurably to the power of monopolists. Let every one who thinks he is doing God service by supporting those whose interest it is to establish and keep up a monopoly, read carefully the history of the past, and institute, as he readily can, an analogy between the fate of ancient and modern spiritual teachers. Jesus was put to death at spiritual teachers. Jesus was put to death at the instigation of the chief priests and their adherents; and the great high priest, knowing Jesus to be innocent, yielded to the gang who supported him, and sentenced an innocent and supported him, and sentenced an innocent and noble hero to a malefactor's doom. When the early Christians were preaching at Ephesus they were gladly welcomed until the silver-smiths, who were a powerful clique in the city, clubbed together to support the worship of Diana, because by that form of worship they could best advance their material interests. Heretics in the sixteenth century were burned at the stake, because the secession from the Church weakened its revenue and diminished its nower. Spiritualism is hated by persons power. Spiritualism is hated by persons

[Continued on eighth page.]

MY GODLY MAN.

BY GEORGE ADAMS.

Von ask me If I think a Godly man Can be built up, Christ-like, on Nature's plan; Well, Nature's plan is God's, and so why net? I knew one once that answered just my thought. He preached to spirits buried in perdition, Good works, good life, and love his admonition; Exhorted stomachs gnawed by grim starvation, Bread, meat and drink and joy his exhortation.

He sang to naked feet and hands and limbs, Coats, mittens, shoes and trousers Were his hymns; He guided hearts and brains that ached with chiding, Example, truth and courage were his guiding.

In couchless homes and empty fuel sheds His ritual was weed and quilts and beds; And from the slee, the helpless and distressed, Responsive health and comfort made him blest.

The prayer he prayed men pray not over much, For Mammon doesn't deign to answer such; He prayed it in a cabin, low and rude, Where forms were hungry, cold and almost nude. Where sliken saints had often been before, And prayed advice and censure through the door, But at a plous distance, safely wide, They prayed while passing by on t'other side—

Prayers solemn, wordy, faultless in their fame; But shivering orphans shivered all the same; In vacant stomachs hunger's cruel raid Was still as herce as if they never prayed.

But this my saint, on shoulders lean and bare, Prayed down a good, thick, warm, red flaunch prayer, Perhaps such prayers are vulgar, quaint and wild, But in the sufferer's thanks good Jesus smiled. Had he a faith? Well, I should judge he had; Such faith as empties worlds of all that's bad; A-faith that works all forms and rites above, And not by styles of dogmas, but by love.

Foreign Correspondence.

A VOICE FROM THE CARIBBEES.

BY C. E. TAYLOR.

To the Editor of the Banner of Light:

One of the loveliest spots that gem the blue Caribbean Sea is the Island of St. Croix, Danish West Indies. The birthplace of Hamilton, * one of America's greatest statesmen, and famous among many Americans as a place of healthful resort: most of those who have visited its hospitable shores have awarded it the palm for its beauty, and several writers have termed it "The Garden of the West Indies."

In a few words, it is a delightful place to go to, whether in search of health or for a few 'days' pleasant recreation, and it has always surprised me that the inhabitants of the neighboring Island of St. Thomas do not seek oftener some relaxation from the cares and worry of business by paying it a visit.

No language of mine can do justice to the extent and variety of its beautiful scenery, which, when beheld from Bulöwsminde, one of the finest residences in the country, situated about six hundred feet above the level of the sea, offers a magnificent prospect of hill and dale, undulating canes, graceful palmettos, and tropical luxuriance of vegetation; indeed,

"So freshly fair are everywhere the features of the

"So freshly that are every more scene,

That earth appears a resting-place where angels might alight,
As if sorrow ne'er a visitant in human breast had been,
And the verdure of the summer months had never suffered blight."

Inhabited by as good-hearted a set of people as one would care to meet anywhere. Pretty ladies! What West Indian ladies are not? Intelligent gentlemen, who give good dinners, good wines and good cigars to those that like them With comfortable homes, nice drives and pleasant walks, St. Croix is a blessed place to live in, and if there is not too much money now-a-days, there is so much happiness all round that a hurricane or earthquake, or even an occasional in surrection, might almost count for nothing were it not for the ruin and consternation they create among its people, and which these cheerfulminded souls, after their first outburst of sorrow is over, bear so uncomplainingly.

Is it any wonder, then, that in such a spot as this the spirit-world should have manifested itself, and that the spiritual philosophy should have resting-place upon its f Or that the inquiring minds of some should have been attracted toward a subject that is making many a scientist tremble in his shoes for the safety of those theories upon which his reputation has been bolstered, and more than one theologian quake with fear for the future of those cherished dogmas upon which he falsely dreams that his own salvation, or that of the people he teaches, depends? "No wonder at all," is the answer softly whispered in mine ear, as I sit leaning back in my chair, with my slippered feet upon the ledge of the verandah, pencilling, with true West Indian idleness, these lines for the dear old Banner of Light.

From the time that public attention in the West Indies was drawn to some remarkable manifestations that occurred in the island of St. Thomas through the mediumship of my own little daughter, some of the people of St. Croix took up the question, at first with a smile, but since my visit there a year ago with a sober earnestness that buts to shame its more materially inclined sister isle. My friend, Mr. J. P. Bruley, was the first in St. Croix to inquire seriously into the matter, and his patient researches were rewarded by the occurrence of some remarkable phenomena. Apparitions of the departed—to this I can personally testify; pattering of invisible feet; raps that could be heard all over the room where the circle was generally held; spirit prescriptions, one of which restored Mr. Bruley to health after a long period of suffering; and finally direct slatewriting, have been the result of his last year's sittings. As a consequence he is an outspoken Spiritualist. Many, I dare say, have laughed at his earnestness whenever he has been drawn into a discussion on the matter, but few have questioned the sincerity of his convictions of statements—such is the high esteem for probity in which he is held. Fewer yet, I might add, have been able to withstand the force of his critical acumen or powerful logic on any occasion where he has been called upon to defend the cause in which he believes. In fact, those who were most skeptical at first have been led into making inquiries for themselves, of course with the usual result; and when I landed in the Island a few weeks ago, seeking respite from my business and my labors among the sick in search of relief at my hands by magnetic healing, I found the soil fully prepared and quite a number imbued with many of our doctrines and anxious to hear more on the subject.

After a few days' rest and some quiet drives in the country, where, "midst palmy groves and tropic wilds," I enjoyed to the full the bountiful feast that Nature ever spreads for her sincere worshipers. I determined at the solicitation of a few friends to give them a lecture on the Psychic Forces and some of the Phenomena of Psychism. Including some of the higher branches of animal magnetism in my experi-

Alexander Hamilton was born in the island of St. Croix D. W. L. 1767, and came to New York. Alexander Hamilton was norm in the island of St. Colx, D. W. I., 1757, and came to New York when he was sixteen years old. He served with great ability in the war of the Revolution, and was the first Secretary of the Treasury under the federal constitution. He was the ablest man of any age or nation. He was shot in a duel by Aaron Burr, Jan. 11th, 1804.—Pict. Hist. U. S., S. G. Goodrich.

ments, and illustrating those of Professors Zöllner, Crookes, and other such eminent scientists. by drawing them upon a large blackboard kindly lent to me from the Government school for the purpose, I trust that I conveyed to the minds and hearts of my auditors some idea of the wondrous powers of the human soul and those glorious truths in which I unfeignedly believe, and to a knowledge of which all mankind must come sooner or later.

My audience was not such a large one as some people anticipated from the novelty of the subject, but as it was composed of some of the most intelligent and respectable men in the community, I felt satisfied, more especially as the quality amply made up for the quantity. It would be invidious to mention names, but the clear-cut features of an English clergyman, the genial face of the Inspector of Schools, and the countenances of many other gentlemen equally distinguished for ability and liberality of sentiment, both of official and local celebrity-one or two, by the way, who had driven up from the town of West End, a distance of fifteen miles, caught my eye during a pause in the lecture.

Encouraged by their carnest attention and their many tokens of approval, it is natural to suppose that I carefully avoided giving offence to any one, though strongly tempted at times to fling a passing shot at the Orthodox. My good angel kept me back, I suppose, as I wish it would on similar occasions all my dear brother Spiritualists who preach ours as a doctrine of peace and good will to all men; and my heart warmed toward those who, laying aside prejudices and difference of opinion, had come to hear me expound theories as new as they must have been strange to them, and who could patiently listen to doctrines that have been held up as the very reverse of respectable by ignorant people.

The Avis, an excellent paper, devoted to the agricultural interest of St. Croix, and ably edited by Mr. Quinn, came out with a favorable notice on the Saturday following, and a lengthy extract from the London Spectator on Modern Spiritualism appearing in its columns, and speaking highly of Professor Zöllner's remarkable experiments with that world-renowned medium, Dr. Slade, placed our cause in a most favorable light before the people of the Island.

I shall not speak at present of the rest of the pleasant days that I passed in St. Croix, the circles that were formed, nor the writing-mediums whom I discovered, nor of the many sick people who called on me as a magnetic healer to be cured by the laying on of hands, or to consult my dear little daughter, who dispensed her homeopathic prescriptions clairvoyantly in a manner as surprising as they afterward proved beneficial to many of the recipients.

Nor shall I relate how, when our pleasant stay of nearly a fortnight was over, and we were ready to leave, a stiff norther set in and kept us weather-bound for several days longer, yet to enjoy the hospitality of our generous entertainers, from whom we parted with regret, and who, now that this Divine Truth, after nearly girdling the globe, has made its appearance among them, can hardly remain indifferent to its sublime teachings nor the moral lessons its study conveys, while they continue to manifest the same spirit of inquiry and a desire to learn more of the facts of our glorious Philosophy.

LETTER FROM ENGLAND.

To the Editor of the Banner of Light:

I have thought it might be interesting to your readers to know that Spiritualism in England is not by any means dead, in spite of the many attempts to crush it or make it disreputable. Mediumship, too, is still being exercised both publicly and privately, and phenomena occur of a most satisfactory nature in many households.

Last week I had the pleasure of sitting with David Duguid, in Glasgow-the well-known painting medium of "Hafed" notoriety. I saw him paint a landscape scene in full gas-light, with his eyes fast closed. On a previous visit his eyes were covered with cotton-wool and then tightly bandaged, and the lights turned almost out, but yet the painting went on quite as successfully as if it were broad daylight and he had the use of his natural eyes. Query-how is it done? Let the Carpenters, Bishops, Beards or Cooks answer.

But perhaps the most remarkable phase of his mediumship is the "direct paintings." Pieces of cardboard are gummed, to prevent the oils running or being absorbed, then shown to the sitters perfectly free from any color. In full light the entranced medium is seen to tear a small piece out of one corner of the card: the piece torn is then handed to one of the sitters and the card laid on the table. After two or more cards have been torn, and the paints, brushes and palette laid ready, the gas is turned out. The sound of the brush being used is almost instantly audible; three raps form the signal to light up, when it is found that the blank cards are now painted upon-beautiful little landscape scenes as a rule, perfect gemsand, to the confusion of skeptics, the paint is wet, evidently laid on with a brush; and the sitter, producing his corner, fits it into the card, proving that there has been no changing of cards or any stamping of the scene upon it. Last week three such sketches were produced in the space of four minutes, one of which pictures is now in my possession.

Physical manifestations, and latterly, materializations, have been obtained very successfully through his mediumship in addition to the paint-

The Secularists of Leicester, headed by Mr. J. Holmes, who lectured recently in Boston, have investigated and obtained convincing proofs of spirit-presence and power. The result is seen in the fact that Mr. H. is now in the lecturefield as an advocate of Spiritualism, and is meeting with persecution from the Orthodox party; a trumpery charge was brought against him in the Police Court, a fine imposed, and his landlord has served him with notice to quithis house in consequence.

An appeal to the facts as evidences of spiritexistence will always result in conviction, if the skeptic be honest.

We cannot dispense with the phenomena. They form the sides of the ladder of progress. Without them the rounds are useless; with them we can mount into the realm of knowledge and certitude. Tiltings, rappings, writings, automatic and direct; trances, impersonations and messages, materializations and inspirationsmediumship in fact in its varied manifestations, forms the distinguishing characteristic of our movement. What a grand one, too! While materialists, metaphysicians and philosophers of various schools are wrangling about their theories of the possibility of miracles, here we have them; while they raise a dust that blinds them and imagine everything to be dark, the light of truth is shining all around and rejoiced in by thousands.

We have now four weekly journals devoted to Spiritualism in England, and each meets a Index.

want in the community. Societary effort is under a cloud at present. The last four years of trade depression have crippled the financial position of many of our most earnest and liberal workers, but no doubt a change is close at hand. The extremely rigorous weather and protracted winter we are having has done much to depress the spirits of our friends. Still, on the whole, a better tone pervades the movement than has been apparent for a long time. The question of organization is troubling us a good deal; various plans have been tried, but none have met with such hearty support as to make them thoroughly successful. We are almost too intensely individual to be able to cooperate successfully. Perhaps we are too hasty and over-anxious in our zeal for progress. "Time works wonders," and it is a fact that patience and quiet endeavor accomplish far more than a "feverish rush" that is not followed up.

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We have lost many friends in England who have left us for your own hospitable shores. No doubt our loss is gain to you and them; still we miss their faces, warm hearts and earnest sym-

The lot of the spiritual medium and lecturer is not by any means an enviable one. Out in all weathers; long, wearisome journeys by day or night; mixing in all sorts of company; writing for several hours daily in addition to filling lecturing engagements; seeing home and loved ones but very rarely; meeting with all kinds of opposition, ridicule, criticism as unjust as ungenerous, from friend as well as foe; looked upon as a fraud by outsiders, misjudged by Spiritualists, thought to be mercenary and ambitious, and in the end, after all the toil, pain and sacrifice of energy and feeling, wholly unable to keep the wolf from the door were it not for the generosity and helpfulness of a few choice souls whose sympathy sustains and strengthens the weary worker-such is the ordinary experience of most of us. "Then why do you go on?" some folk say. "I'd give it up and expend my energies in another direction." But we cannot give it up. Ask us to live without food; ask us to cease to think; tell the heart to give up beating. No! When we love the cause of truth, progress and freedom, we will endure all this and more for it, if need be. And so we go on, hoping, praying and working, sustained by the rare gleams of love, appreciation and sympathy from earth friends, and by the faithful ministry of spirit guides, who urge us on to the work and fit us more and more for the conflict.

Yours fraternally in the good cause, E. W. WALLIS. 338 St. Ann's Well Road, Nottingham, Eng.

The Late Rev. Eliakim Phelps. the Editor of the Banner of Light:

The article you copied from the Transcript The article you copied from the Transcript into a recent number of your paper, concerning the views entertained by Dr. Phelps on Spiritualism—growing out of Prof. Austin Phelps's statement in the Congregationalist, wherein he said his father always looked upon the subject, or phenomena, as "demonology," such as is spoken of in the Bible—has called forth a card from Prof. Phelps, which reads as follows:

ANDOVER, MASS., Feb. 16th, 1881. To the Editor of the Transcript: To the Editor of the Transcript:

My attention has been called to an article in your paper of Feb. 10th by a Mr. A. H. Hayward, if my memory is correct, in which he questions that portion of my recent memorial of my father which concerned his former interest in Spiritualism. I have neither the health nor the time to discuss the subject at length, and shall not pursue it beyond the present note, which I respectfully ask you to publish.

In a brief memorial of a long life, I of course could not give large space to so unimportant a feature of it as the one in question. I could only present the general drift of my father's mind upon the spiritualistic phenomena and his ultimate opinions. A single fact, not mentioned in the memorial, contains all that I have now to add.

not mentioned in the memorial, contains a final new to add.

Before his memory had been seriously affected by his great age, I sent to him for his inspection those pages of my manuscript which contained the reference to Spiritualism, and inquired if he had any changes to suggest. He returned them to me with full authority to publish them, and suggested the change of only a single word, and that not vital to their meaning.

The idea that he believed one thing and professed another, those who have known him best will smile at. If he had a weaknesset was his innate inability to

suppress or disguise an opinion which he really held; and if he had a virtue, it was his life-long freedom from the desire to do either.

Respectfully yours, AUSTIN PHELES.

I replied to this card at length, giving addi-tional testimony from Dr. Phelps that he was in sympathy with Spiritualism and understood its laws. The editor of the Transcript thought Prof. Phelps's card settled the matter, and therefore declined to publish it. Finding that many persons, strangers to me, looked upon Prof. Phelps's card as positive proof that his father had no sympathy with the subject, I sent the appended to the *Transcript*, the editor of that paper giving it insertion in his issue for March 22d:

A CARD. To the Editor of the Transcript:

Some of your readers get the impression from Prof. Austin Phelps's card, printed in your paper for Feb. 8th, in answer to my article in your paper for Feb. 18th, in answer to my article in your paper for Feb.
10th, wherein I make some statements concerning his
father being a Spiritualist in belief, that I was mistaken, and had misrepresented him in his views on the
subject of Spiritualism. Persons not personally acquainted with me, and questioning my statements, can
call upon me, and I will with pleasure show them the
original letters from Dr. Phelps which contain the
statements made in my article. A. S. HAYWARD.

11 Dwight street, Boston, March 17th.

The Institute of Heredity sends forth an appeal for aid in its work of disseminating information on the vastly important subject with which it deals. It calls attention to the State aid now given in the education of great num-bers of misborn unfortunates, and says it has become important that we should "devote more of our labor and means to such methods of pop-ular education as will result in removing the cause of these evils, and in bringing future gen-erations into existence under such conditions of moral and physical health as will make them of moral and physical health as will make them altogether self-sustaining and useful members of society. During many years this question has been considered, and there has been going on a silent preparation for this work; and this movement has been organized in the earnest hope and expectation of meeting many, if not all the requirements in the case." Considering the importance which eitense now attributes the importance which science now attributes to heredity, the objects of this society seem to be most commendable. There is no doubt the laws of healthy birth are being constantly violated, causing much of human defect and mis-ery. A right birth at first makes a "new birth" unnecessary.—The Free Religious Index, Boston.

Mr. Search, the slate-writing medium, was, at last accounts, at Moberly, Mo., where most conclusive evidence is being given of the continued existence of man beyond this life and of his ability to commune with those he leaves on earth. Of one of the seances the Headlight

"Mr. Wm. McNinch received a communica-tion from his brother, who was killed in the Con-federate service, and one also from Charley Farris, who formerly belonged to the Moberly Band and who died in Florida. The handwrit-Band and who died in Florida. The handwrit-ing of each was recognized. Major McGindley received a communication from his brother. He claims that the handwriting and phraseol-ogy were the same used by his brother when in the flesh. Will those who sneer at such things please explain?"

It looks as if the old Massachusetts Sunday laws would have to give way to railroad enterprise so far as to permit trains on Sunday. The Legislature, while it is about it, might as well repeal the whole of the absurd and constantly violated travel section, which is practically obsolete, and yet is sometimes sprung into operation in a way to work great injustice.—Free Religious Index.

RELIGIOUS PERSECUTION.

BY THOMAS R. HAZARD.

[Concluded.]

I must now pass from a review of the abuses and cruelties inflicted upon the early "Friends' in Old England, to make room for the detail of a few cases of the hundreds narrated by Sewall, in which equal or more heinous atrocities were inflicted upon members of that society in Massachusetts at the hands of the Puritan clergy and colonial civil authorities. - From scores of other equally atrocious cases I extract the

following narratives from Sewall's History. Wm. Brend being found guilty of being a Quaker, and cast into prison, refused to work for

conscience sake:

LIGHT.

"The next day," the narrative proceeds, "the jailor came to Wm. Brend, a man in years, and put him in irons, neck and heels so close togeth-Interest day. The hartative process, and put him in irons, neck and heels so close together that there was no more room left between each than for the lock that fastened them. Thus he was kept from five in the morning till after nine at night, being the space of sixteen hours. The next morning he brought him to the mill to work, but Brend refusing," from conscientious motives, "the jailor took a pitched rope, about an inch thick, and gave him twenty blows over his back and arms, with so much force as he could, so that the rope untwisted; and then going away he came back with another rope, that was thicker and stronger, and told Brend that he would cause him to bow to the law of the country, and make him work. Brend judged this not only unreasonable in the highest degree, since he had committed no evil, but he was altogether unable to work: for he lacked strength for want of food; having been kept five days without eating, and whipt also, and now thus unmercifully beat with a rope. But this inhuman jailor relented not, but began to beat anew with his pitched rope on his bruised body, and foaming at the mouth like a madman, with violence laid fourscore and seventeen blows more on him, as other prisoners, that beheld it with compassion, have told; and if his strength and his rope had not failed him, he would have laid on more; he threatened also to give him the next morning as many blows more. But a higher power, who sets limits even to the raging sea, and hath said, 'hitherto thou shalt come, but no further, 'also limited this butcherly fellow, who was yet impudently stout enough to say his morning prayer. To what a most terrible condition these blows brought the body of Brend, who because of the great heat of the weather had nothing but a serge cassock upon his shirt, may easily be conceived; his body of Brend, who because of the great heat of the weather had nothing but a serge cassock upon his shirt, may easily be conceived; his back and arms were bruised and black, and the blood hanging as in bags under his arms; and so into one was his flesh beaten, that the sign of a particular blow could not be seen, for all was become as a jelly. His body being thus cruelly tortured, he lay down upon the boards, so extremely weakened, that the natural parts decaying, and strength quite failing, his body turned cold, and there seemed, as it were, a struggle between life and death; his senses were stopped, and he had for some time neither seeing, feeling nor hearing, till at length a divine power prevailing, life broke through death, and the breath of the Lord was breathed into his nostrils.

in the breath of the Lord was breathed into his nostrils.

"John Norton, the 'Chief Priest of Boston,' did not stick to say, since William Brend endeavored to beat their gospel ordinances black and blue, it was but just upon him if he was beaten black and blue also."—Sewall's History, Vol. I., p. 218.

I pass by the hanging of four ministering or Public Friends, William Robinson, Marmaduke Stephenson, William Leddra, and Mary Dyer, on Boston Common (probably on a projecting limb of the Old Elm Tree), as atrocities of minor importance, and come to the case of Josiah Southwick, who, for the guilt of being a Quaker, was sentenced to be whipped on his naked back at the cart's tail, first at Boston, then at Roxbury and Dedham, with a whip "made of dried entrails, and every string with three knots at the end, which, being fastened to a stick, the hangman many times laid on with both his hands.' But all this cruelty was not able to make Josiah faint: for, as he was led through the streets of Boston at the cart's tail, he sang aloud: "They that know God to be their strength, cannot fear what man can do." The same day he was whipped also at Roxbury, and the next morning, it being very cold, at Dedthe wilderness; for so inhuman were these New England professors, that they seemed to think that, whatever it was, there was nothing done amiss to the Quakers."—Ibid, Vol. I., p. 362.

"Two women, named Sarah Gibbons and Dorothy Waugh, being come to Boston, and having in the public meeting-place, after the lecture was ended, spoken a few words, were brought to the House of Correction, and three days before their being whipped and three days after, were kept from victuals, though they had offered to pay for them.
"Not long after Hoved Gardines on inhabite

offered to pay for them.

"Not long after, Hored Gardiner, an inhabitant of Newport, in Rhode Island, came with her sucking babe, and a girl to carry it, to Weymouth: from whence, for being a Quaker, she was hurried to Boston, where both she and the girl were whipped with a three-fold knitted whip. After her whipping Hored kneeled down and prayed the Lord to forgive those persecutors. cutors.

cutors.

"But when should I have done, if I would describe all the whippings inflicted on the Quakers, so called, in those parts? For now a law was made, which furnished continual work to the persecutors there. The contents thereof were, that whosoever of the inhabitants should directly or indirectly cause any of the Quakers to come into that jurisdiction, he should forfeit an hundred pounds to the country, and be committed to prison, there to remain till the penalty should be satisfied. And whoever should entertain them knowing them to be Quakers, should forfeit forty shillings to the country for should forfelt forty shillings to the country for every hours' entertainment or concealment; and be committed to prison till the forfeiture should be fully paid and satisfied. And further, that all and every of these people that should arrive among them there, should be dealt with, and suffer the like punishment as the laws provided for those that came in, viz., That for the first offence, if a male, one of his That for the first offence, if a male, one of his ears should be cut off, and he kept at work in the House of Correction, till he should be sent away on his own charge. For the second, the other ear, and he kept in the House of Correction as aforesaid. If a woman, then to be soverely whipped, and kept as aforesaid as the male, for the first: and for the second offence to be dealt withal as the first. And for the third he or she should have their tongues bored through with a hot iron, and be kent in the through with a hot iron, and be kept in the House of Correction, close at work, till they be sent away on their own charge."—Ibid, Vol. I., p. 217.
"At Dover, in New England, Anne Colman,

Mary Tomkins and Alice Ambrose were sentenced to very cruel whipping only for being come there. The warrant was as followeth:

'To the Constables of Dover, Hampton, Salis bury, Newberry, Rowley, Ipswich, Wennam, Linn, Boston, Roxbury, Dedham, and until these vagabond Quakers are carried out of the juris-

'You and every one of you are required, in the King's majestie's name, to take these vaga-bond Quakers, Anne Colman, Mary Tomkins and Alice Ambrose, and make them fast to the cart's tail, and, driving the cart through your several tail, and, driving the cart through your several towns, to whip them upon their naked backs, not exceeding ten stripes apiece on each of them, in each town; and so to convey them from constable to constable, till they are out of this jurisdiction, as you will answer it at your peril, and this shall be your warrant.

Per me, RICHARD WALDEN.

den's cruelty, testified against him; for which Walden put two of them in the stocks.
"The whippings were inflicted at both Hamp-

ton and Salisbury, but the women were set at liberty at Newberry, against the advice of the priest (John Wheelwright), by a deputy of the constable."—Ibid, Vol. I., p. 362.

"To the Marshal-General, or his deputy; you

"To the Marshal-General, or his deputy; you are to take with you the executioner and repair to the House of Correction, and there see him cut off the right ears of John Copeland, Christopher Holden and John Rous, Quakers, in execution of the sentence of the Court of Assistants, for the breach of the law intitled 'Quakers.'

EDWARD WHARTON, Secretary." After the execution of the sentence "these persons were whipped again; but the practice becoming so common in New England, as if it was but play, I will not detain my reader with

it.

"Persecution now coming to the cutting off of ears, did not stop there, but went higher, and rested not before it came to taking away of lives. But to compass that proved very difficult; for there were many honest people who abhorred such cruelty. Yet John Norton, and the other priests, petitioned the magistrates to cause the Court to make some law to banish the Quakers upon pain of death. This gave encouragement to the magistrates, for since the churchmen pushed on so wicked a business no scruple was made to go on with this bloody work, and the Court of Magistrates voted it" (sentence of death) "to be put in execution by a country Court, which three magistrates made up, the majority of which might hang at pleasure, without trial by jury: a thing not heard of in Old England; but it served the purpose of Norton and his fellow preachers."—Ibid. Vol. I., p. 222.

I will bring these sickening recitals to an end

with one more extract:

with one more extract:

"I have already made mention of Lawrence and Cassandra Southwick, and their son Josiah, of whom more is to be said hereafter; but first I will speak of Daniel and Provided, son and daughter of Lawrence and Cassandra. These children, seeing how unreasonably their honest parents and brothers were dealt with, were so far from being deterred thereby, that they rather felt themselves encouraged to follow their steps, and not to frequent the assemblies of such a persecuting generation: for which absence they were fined ten pounds, though it was well known they had no estate, their parents being already brought to poverty by their rapacious persecutors. To get this money, the following order was issued in the General Courtat Boston:

"Whereas, Daniel Southwick and Provided Southwick, son and daughter of Lawrence Southwick, absenting themselves from the public ordinances, have been fined by the Courts of Salem and Ipswich, pretending they have no estates, and resolving not to work, the Court upon the perusal of a law, which was made upon account of debts, in answer to what should be done for the satisfaction of the fines, resolves, that the treasurers of the several counties are and shall be fully empowered to sell the said persons to any of the English nation at Virginia, or Barbadoes, to answer the said fines, &c.

Edward Rawson, Secretary."

—Ibid, Vol. I., p. 247.

It is creditable to the seafaring men in Boston of that day that they all were so much more "I have already made mention of Lawrence

It is creditable to the seafaring men in Boston of that day that they all were so much more humane than the civil officers and priests that no master of a ship could be presently found to take these children to Barbadoes to be sold for slaves, although "Edmund Butter, one of the treasurers, to get something of the booty, sought out for passage, to send them to Barbadoes for sale, but no captain could be found who was willing to take or carry them. . . . Thus Butter, maugre his wicked intention, the winter being at hand, sent them home again, to shift for themselves, till he could get a convenient opportunity to send them away."-Ibid,

Vol. I., p. 247.

In conclusion I may say that I hope the example set by the "spirit mediums" of the seventeenth century, in bearing testimony to the truth in spite of the cruel persecutions they so heroically endured, will stimulate and encourage the spirit mediums of this, the nineteenth century, to stand firm in their lot regardless of the far less onerous persecutions they are now being subjected to, although there are doubtless many persons not only without, but, as Spirit Ballou pronounced through Mrs. Richmond, within the ranks of Spiritualism, who are endued with "precisely that spirit of persecution that would have hung every medium a hundred years ago, or two hundred years ago would have put to death in some countries of the world all professing Spiritualists," just as their prototypes the Puritans did the Quakers in the seventeenth century. Up to the present time the utmost that any of these have been able to accomplish in the way of penal inflictions has been through the machinations of the Doctors of Medicine of the different schools. These, after the manner of Herod and Pilate of old, who became reconciled to each other that they might more effectually circumvent the death of Jesus of Nazareth, seem to have agreed to forego their but recent feuds and hate of each other that they might the more effectually bring about by legal enactments the destruction of their most dreaded foes—the healing mediums of the nineteenth century, who, in accordance with the practice and command of Jesus to his disciples, are now, by the simple process of the "laying on of hands," causing tens of thousands to rise from beds of languishment and sickness, who would, under the crude practice of the drug physicians, sink into untimely graves.

Even as "the blood of the martyrs has ever been the seed of the Church," so I believe if, in the approaching day of trial, our healing mediums in New York, California, and other States where the diplomatic doctors have succeeded, with the aid of their legal and clerical abettors, in getting laws enacted making it a crime punishable with fine and imprisonment for healing after the manner prescribed and commanded by Jesus of Nazareth, to the injury of their waning profession and the loss of pelf, will but stand firm in their faith, and, like the early Quakers in the days of their enemies' triumph, be willing, like them, to seal their testimony by imprisonment, sacrifice and suffering, it will in a comparatively short time be the means of bringing ruin on their persecutors, who, like guilty Haman of old, will be hanged on the same gallows they have prepared for the innocent Mordecai's death.

It needs now, it seems to me, but the putting into execution this crowning act of the conspiring diplomatic doctors' envy, malice and avarice, to turn the attention of the people most emphatically to the study of the whole subject of healing of diseases and convince them generally, as I have been most effectually convinced, after more than sixty years' close observation and watching of results, that the average mineral and drug-poisoning doctor of medicines is the actual cause of the death of twice as many or more patients than he cures, and this, too, I know to be the testimony of scores of the more honest members of the profession.

this jurisdiction, as you will answer it at your peril, and this shall be your warrant.

Per me, Richard Walden.

At Dover, dated Dec. 22d, 1662.'

"Now in a very cold day the deputy Walden, at Dover, caused these women to be stripped naked from the middle upward, and tied to a cart, and then whipped them, while the priest looked on and laughed at it; which some of their friends seeing, and taking notice of Wal-

Written for the Banner of Light. THE GRAVE.

BY THE AUTHOR OF "DAISIES." "No hope within the grave For any save the just: There as we fall we lie, The dust returns to dust; The soul before her God-Probation past and gone-Must then be judged; there is

No help, no hope, save one !" Oh, creed that helped the past. So dark in this our day, Fly with the fading night, Depart from us, we pray! Each soul must hope in death For light and truth and grace; And trust that in that realm The hones of time have place: That there we find our own; That there we reach the true; That all are blest of God. And learn His will to do! This is our hope for all; Thus will he seek and save; Thus all shall come to life, And bless the hallowed grave!

The Reviewer.

WITCHCRAFT OF NEW ENGLAND Explained by Modern Spiritualism. By Allen Putnam, Esq., author of "Bible Marvel-Workers," "Natty, a Spirit," "Mesmerism, Spiritualism, Witchcraft and Miracle," etc. Boston: Colby & Rich, publishers, 9 Montgomery Place.

The historical facts recorded in this volume cannot fail to form an interesting study for every Spiritualist, and to all others who are disposed to honestly investigate the subject. They prove most conclusively that the phenomena of Modern Spiritualism are identical in their nature with those that constitute these facts, and which brought in those days of priestly despotism and popular ignorance, persecution, tor-, ture and death to those most intimately related to them. In fact, the history of all times and all people shows that manifestations of spiritpresence and power have always been in waiting for the acceptance of mankind, and have at various times shown themselves, only to be crushed down and shut out of sight by the selfishness of strong-willed men in authority, banded together to usurp the authority of God, and claiming to act as his special agents on

It is needless to say that this book, written by a Spiritualist, presents an altogether different view of the matter from that of any previous writer upon the subject. It is the natural sequence of the inflooding light of the past half century. It could not have been given before this light had been revealed; or, if given, its truth and the reasonableness of its positions would not have been recognized.

The most prominent feature of the witchcraft persecution was that a belief in the existence of a devil was the main cause of all the cruelties and legalized murders inflicted upon its victims. It is impossible to say to what power the occult events of those times would have been attributed had this belief in the personal presence of an evil one not existed. Admitting that this candidate for the highest office in the universe was holding high carnival in New England, it would appear that, instead of holding possession of the weak women and children accused of being in league with him, he was incarnated in those who claimed to be "the ministers of God" and the judges of the law, who, with infuriate zeal, led on the host of persecutors; for justice was driven from the land, and the reports made of examinations were not wholly truthful.

Answers given by the accused were not reported if their tendency was to disprove the popular theory, or if they were reported were forced to conform to the generally accepted belief. Such was the determination to convict that there is great need of mediums and lecturthat in the case of Rebecca Nurse, a "venerable matron who for scores of years had been | who can serve in either of those capacities, who beloved and respected for her beautiful domestic, social and religious course," the jury having brought in a verdict of acquittal the Court manifested so much surprise, intimating that the twelve men who had heard the evidence did not understand the case, that the jury asked permission to go out again and reconsider; and this after their verdict had been rendered! The permission was granted; they went out returned with a verdict of guilty, and the lady was sentenced to be hanged.

The only way of proving oneself innocent was to confess that he was guilty, and this being evident, many to avoid death confessed to being what they knew they were not. Six highly respectable women of Andover, who made such confession, subsequently signed a paper certifying to having done so. Hutchinson says, in his "History of Massachusetts," that another effectual way of avoiding accusation was to accuse some one else; and doubtless this was done in numerous cases.

Instances of phenomena similar to those of the present time are frequently cited. In 1648 while Margaret Jones was in jail the officer saw, in broad daylight, a little child run from her into another room, where it vanished (p. 87). In 1692 Sarah Good, while in prison, and closely guarded, disappeared, and the guards reported in the morning that she was gone some time from them. At the same time she was seen in another place (p. 326). Margaret Rule was often raised by an invisible power toward the ceiling of her room, where she remained for some time, and the united power of several men failed to prevent her being thus raised (p. 44). When people tried to carry Martha Goodwin up stairs her weight was increased to three times what it usually was (p. 219). Articles of furniture danced about, cooking utensils leaped from place to place, and chairs, like intelligent beings, bowed gracefully to those who came "to detect the witchcraft" (p. 171). At the house of William Morse in Newburyport, 1679, an awl was placed in a cupboard, and the door shut. A moment after the awl came down the chimney. Caps were taken from the heads of persons, an inkstand was taken from Mr. M. while writing, and found on the floor under the table, a cat that was put outside was thrown in at the window, and afterward rolled up in a red waistcoat: these, and numerous other similar things, were constantly occurring in full daylight (p. 184), and the book abounds with accounts of such manifestations.

It is impossible for us, in the brief notice the crowded state of our columns compels us to make of this volume, to do full justice to its merits as a work of historical interest and value. Mr. Putnam certainly deserves the thanks of all for rescuing the subject from the hands of those whose special purpose seems to have been to condemn its victims, that, by so doing, they might exalt the persecutors, which they felt called upon to do in order to uphold the church of the puritan faith in those bigoted acts of read your excellent paper for some time, and cient service in the cause of Spiritualism as an light and assurance when proper control can be cruelty and wrong that form the blackest page assure you that I am well pleased with its char- unconscious trance medium, both for personat- obtained."

of its annals. Every friend of truth will rejoice to know that the subject is placed upon its proper basis and shown to be what it really was; and that one so patient and thorough in research, so truthful and unbiased in statement as Mr. Putnam has proven himself in this work to be, has given his services to the task, and that the result of his labors is now before the public in a substantial and enduring form.

Banner Correspondence.

Vermont.

WEST PAWLET.-Paul Dillingham writes: 'Mrs. Morse, of 203 North Pearl street, Albany, has been speaking at intervals during the winter at West Pawlet, Vt. She has labored among the people and organized several circles, which are meeting regularly, and are having good maniare meeting regularly, and are having good manifestations. She has worked up a great interest in Spiritualism among the people, and whenever she comes to lecture, the churches are nearly deserted. Both old and young attend her lectures, and are greatly interested. On the evening of March 12th, she gave a scance in a private house, and although the weather was unfavorable and although are always as the state of the sta house, and although the weather was unfavorable, one hundred people came to witness the manifestations. The most intense excitement prevails. The Welsh people, of whom there are many in this section, are becoming interested. Men who have been brought up under the preaching of the Evangelical clergy, and always held Spiritualism in abhorrence, are now accepting it. Mrs. Morse speaks in Manchester, N. H., the second Sunday in April. She will speak again at West Pawlet the first Sunday in May. Those wishing to engage her to lecture in this section, can address her at Albany."

POMFRET. - John Allen writes: "I have been a subscriber to the Banner of Light sixteen years. It is my spiritual meat and drink. I think it grows better from year to year, and consider the Message Department and the Questions and Answers worth all I give for the paper. I have reached old age and am somewhat of a cripple, but I mean to have the Banner as long as I can obtain money to pay for it. May long as I can obtain money to pay for it. May its circulation increase until it is known everywhere, and bigotry and superstition are, by its influence, banished from earth."

Ohio.

COLUMBUS.-Mrs. Sarah Patterson writes of meeting Mrs. Jas. A. Bliss in the early part of March at the residence of Mr. and Mrs. Coit of March at the residence of Mr. and Mrs. Coit, on Third street. It being proposed to hold a séance, a temporary cabinet was constructed with material our correspondent purchased. There were about eighteen persons present. After piano playing by a niece of Mr. Stuart, a spirit-form appeared, and was recognized by a lady, whom it was subsequently learned was his wife. Next came a very beautifully apparelled spirit, that of a young lady, a classmate of Mr. Stuart's niece, who graduated a short time since, and shortly after passed to the other life. She was fully recognized, and manifested great delight in being able to make herself seen and known. At the second séance, among many who came At the second scance, among many who came was an old lady who identified herself as the mother of Mrs. Stuart, by showing a withered finger. Mrs. S. stated that her mother in early childhood broke her finger. The parts were re-united and doing well, when it was again broken, the result being that it withered and remained so all her life. As this was not previously known to any one present, it proved to be a good evidence of the genuineness of the manifestation. Near the close of the scance the form of a little girl appeared, leading the medium out of the cabinet by the hand. The former, unable to retain her materialization, shortly returned to the cabinet, leaving Mrs. Bliss outside, who soon followed. Every one present, twenty-two in number, expressed much satisfaction with the results of the meeting.

CINCINNATI.—Robert Hosea writes: "We find the Banner of Light to be a very welcome guest at our fireside, though only a few in our suburb dare to look for 'light' elsewhere than within the walls of the Orthodox Church. One of my excellent friends who passed from Boston a few years ago, leaving a considerable fortune to the Methodist Church, charities and col-leges, sent me word through 'Planchette' that he had not found the Methodist heaven he had pictured to himself while on earth."

WILLIAMSTOWN.-Dr. B. D. Evans writes ers in this place and its vicinity, and that any may be passing on the Pittsburgh, Fort Wayne and Chicago, Railroad, will find there a hearty welcome and a good home with himself and his family. Any one disposed to accede to his request can write to him as above.

Illinois.

MORRISON .-- Mr. O. F. Woodruff writes 'Perhaps a few words from one residing in this far-off land will not be wholly without interest to the many readers of your glorious Banner of Light. Spiritualism has always been at a low ebb in this land of beautiful prairies and towering church-spires. The philosophy, however, has its believers and defenders even here; their influence is gradually but perceptibly imprinting itself upon the minds of thinking men and women, and to aid the cause a series of lectures have lately been given through the trance mewomen, and to aid the cause a series of lectures have lately been given through the trance mediumship of Mrs. Ophelia Samuel, of Chicago, which were able productions, beautifully rendered. It was first alleged by the skeptics that the lectures were written out by the medium, memorized, and then delivered as others are from the rostrum. This theory was soon disposed of by the controls of Mrs. Samuel rquesting there should be a subject named by the audlence, after each lecture, and in fact two subjects were given by those who stated that they were skeptics, and that they had had no conversation with the medium, which two subjects were then and there happily blended into an impromptu poem through two subjects were then and there happily blended into an impromptu poem through the medium, commanding admiration from all.

Mrs. Samuel is a noble woman, pure in thought and expression, and is doing a great work for the cause that is destined to revolutionize the religious world, and bring him to repentance that 'hath said in his heart there is no God.'

Let me add in conclusion, that if more mediums of this character can go forth and preach the gospel to every creature, the race of man will become spiritualized, Christianized and redeared."

North Carolina.

SMITHVILLE.—Sarah E. Grissom writes: I have, since the 6th of November, 1880, been receiving the Banner of Light free, through your kindness, for which I desire to return many thanks, for it has been a source of great comfort to me in my lonely widowhood and be-reavement; indeed, but for the Banner of Light, in connection with the spiritual food I am contact the securior from the great printing from the great prin stantly receiving from the good spirits in my lonely hours, I do not know how I could have lived through all the trials that I have passed. I am now slightly convalescent from a severe sickness, which kept me confined for five weeks. Three days of the time I was shut up alone in my house before I was found; but I am thank ful to say my friends were very kind after that. I have been a Spiritualist for more than twenty-three years, and have always stood up in defense of its truths, even in the face of persecu-tion, and hope to do so as long as I have the power of speech and a rational mind. I do not know of any Spiritualist being in this place except myself, though I have two friends who are deeply interested and who sit with me at times, a lady and gentleman, the latter possessing some mediumistic power. Again let me thank you for your past liberality, and to hope that the Banner of Light may long continue to illuminate the hitherto dark places of earth."

Texas.

STRAWN.-Samuel Hodges writes: "I have

acter and teachings. Its high moral, progressive and spiritual tone is truly elevating. The many excellent lectures given through mediums and others are highly interesting. Memory at this time takes me back about thirty years to Lake Mills, Wis., where I first listened to the high moral and religious teachings of elevated spirits. Mills, Wis., where I are listened to the night moral and religious teachings of elevated spirits given through the mediumship of Cora Scott, now Mrs. Richmond. The doctrines taught by them were in harmony with man's intellectual, moral and aspiring nature—his reason, conscience and better judgment—and not like the absurd doctrines of the popular church."

New York.

NEW YORK CITY .- J. Simmons says: "That we here in New York have cause to feel encouraged, in view of the fair and candid manner in which the New York Tribune has recently treated the subject of Spiritualism on two occasions, ed the subject of Spirituansm on two occasions, is evident in the favorable comments one hears from persons competent to judge. 'Truth only asks a hearing'; therefore, in conceding it now, the press is doing no greater act of justice to the cause than it is to itself."

NEW YORK CITY. - Edmund L. Archer writes as follows: "I ask a little space to make a few remarks by way of showing the value of Spiritualism, and what it is capable of accomplishing for one tossed on a sea of doubt. As Spiritualism is not a creedal religion, is not organized, and, therefore, no new members admitted within the fold, according to the standard and formula of the Orthodoxy of the dominant religion, allow me, in this wise, to enroll myself an humble member of the Spiritual Temmyself an humble member of the Spiritual Temple not made with hands, but eternal in the skies, and one among the list of those who have been snatched (at the early age of twenty-seven) from the bleak and barren pathway that leads to the desert of semi-materialism and thence onward to the inhospitable realm—the great Sahara of absolute materialism: snatched from the maelstrom of Materialism by the saving arm of Spiritualism—the spiritual light of the nineteenth century—which, it would seem, is destined, in the constitution of things, to be the universal religion of humanity.

destined, in the constitution of things, to be the universal religion of humanity.

Born and reared in the tropics (Barbadoes, West Indies) where the Church of England is the dominant creed of the land, I of course came under the teachings of that church. Leaving the place of my blith on my attaining the age of twenty-one, and coming to America to do battle with the work-a-day world, and as it has turned out, with the world of thought as well; not lessing an opportunity for the first two years turned out, with the world of thought as well; not losing an opportunity for the first two years of my residence over here to attend the religious meetings of all shades and degrees of faith; finding nowhere a resting-place where the unexpressed thoughts of my mind were fully voiced, I at length reached a point which, when I look back from this day, I recall the memory of with feelings of inexpressible joy. I refer to the meetings of the 'Independent Liberal Church,' held at the Masonic Temple in this city, of which that noble man—that 'shaft of polished marblo'—Octavius Brooks Frothingham, was the pastor. There only, and in his presence, did I feel the spirit of reverence, and the aspiration and desire for the true, the beautiful, the ration and desire for the true, the beautiful, the good. But notwithstanding the inspiring discourses, and the pure ethics taught, there was yet one question that was not there settled—the question of questions—'If a man die shall he live again?'

Mr. Edmund Clarence Stedman, in a sketch of Mr. Edmund Clarence Stedman, in a sketch of the life of Mr. Frothingham, touches on this question of immortality. Mr. Frothingham's position on this subject, he says, is very like Ralph Waldo Emerson's, the Concord sage, who says it is 'very cunningly hid.'

This, of course, was the very question on which I craved to be enlightened; but as it was 'very cunningly hid,' and no hint thrown out that we may yet possibly discern something concerning it, hope was chilled.

The last work I read on Immortality previous to my researches into the literature of Spiritu-

The last work I read on Immortality previous to my researches into the literature of Spiritualism, was Alger's 'Critical History of a Future Life.' One of the chief ideas thrown out in that volume that arrested my attention was, that a future life becomes necessary for the full fruition of man's capabilities, and the inference that there must therefore necessarily be a future life. That is, as I think, a good point, and yet immortality was not absolutely proven.

After laying aside this work, I began to read the literature of Spiritualism as well as the works of opponents to the Spiritual Philosophy, and in these early days of my investigation I was, as you may imagine, more hopelessly perplexed than ever. Yet this was but brief, for on pursuing my course of readings, I soon dis-

behalf of the spiritual hypothesis. I now be-lieve that immortality cannot be definitely, ab-solutely, conclusively established without a ray of light from the phenomena and philosophy of Spiritualism. These alone can demonstrate that 'the stroke of death is but a kindly frost which cracks the shell and leaves the kernel room to germinate.'"

MIDDLEBURGH.-Mrs. H. Becker, acknowledging the weekly receipt of the Banner of Light, writes: "I wish to add my testimony to that of others, that to me, traveling the down-hill side of life, it is very sustaining; I obtain much comfort from its pages. I wish also to verify the message of REV. NATHANIEL LASSELL, a cousin of mine. He was born in this county, but lived for a long time and died in Amesbury, Mass. I hope it will be the means of awakening an interest in the subject among many of his relatives living in this section."

NEW YORK CITY.-Mrs. Milton Rathburn writes: "On the 24th of March, Mrs. Shepard-Lillie met the needs of an audience at our residence, who were greatly pleased by her masterly handling of the subjects presented by her hearers. We predicted for her 'a full house' and were not disappointed. Mr. J. T. Lillie favored us with most excellent music, vocal and instrumental. The Second Society of Spiritualists of our city hope to have Mr. and Mrs. Lillie upon their platform during the month of May.

Kentucky.

LOUISVILLE .- A. S. Byington writes that the mediums of this city are now being notified that they must take out licenses, or be liable to prosecution, fine and imprisonment. "The outlook now is that our mediums will be suppressed, and the rights of Spiritualists in this city crushed out, unless an appeal can be made in the United States Court in defense of our in the United States Court in defense of our religious liberties—a right which the Constitution of the United States guarantees. We as a body are not able to defend ourselves, and our mediums are not able to pay the license imposed. Now we would ask, through the columns of the much-loved Banner of Light, the generosity of our spiritual friends in general, that by contribution a fund sufficient to test the constitutionality of this law may be raised. We wish to make an anneal direct to the United We wish to make an appeal direct to the United States Court. Any contributions to aid us in breaking the shackles of a persecutive ordinance will be thankfully received."

Pennsylvania.

SCRANTON.-Lyman C. Howe writes: "I notice in the last Banner of Light a communication from JULIETTE MANLY. No dwelling-place tion from JULIETTE MANLY. No dwelling-place or definite data are given by which to identify her, but she speaks of her work as a medium, and says she has 'many friends throughout the State of New York.' I knew such a woman. Her home for several years before her death was at Erie, Pa. She was a writing medium, and many were convinced and converted by her writings. She came to Laona, N. Y., for medical treatment, and from there took her flight I spoke at the funeral. She was developed as a writing medium at Jamestown, Chautauqua Co., N. Y., while a member of the Church—Episcopal, I believe. She had many friends in New York and Pennsylvania."

WEST ALBANY .- John Hutchinson, upon forwarding his subscription, writes that his wife has, for the past four years, rendered effi-

ing and speaking. Private circles have been frequently held at his house and the homes of neighbors who have desired to learn of the truth. Many spirits, distinguished when on earth as intellectual and reformatory workers, have heap present and given the listeners much have been present and given the listeners much practical instruction. He states that soon af-ter Mrs. Jennie Rudd's transition she visited ter Mrs. Jennie Rudd's transition she visited them, and expressed a wish that her kind remembrances and good wishes be sent to the Banner of Light and also to "Father Hazard," remarking that she was yet working in the cause of spirit communion. Mr. and Mrs. Hutchinson's circles have always been free, their object being to give all as freely as they have received, believing that "the value of truth is the knowledge of it."

New Publications.

BENJAMIN PIERCE. A Memorial Collection. By Moses King, Cambridge, Mass.

Though not designed to be a biography, this neatly printed work is a summary statement of all the leading incidents of the life of the distinguished educator and scientist whose career it is intended to commemo rate. It has been well and truly said that no name has shed a more brilliant lustre over the academic department of Harvard College during the past thirty-five years than that of Benjamin Pierce. Since 1842 he has held with distinguished honor the position of Perkins Professor of Astronomy and Mathematics in that histitution, and, a life more busily employed than his has been in intellectual pursuits of the highest order, it would be difficult to point out. From 1836 to 1846 he prepared and published a series of text-books on geometry, trigonometry, algebra, and "Curves, Functions and Forces," remarkable for their perspiculty. His astronomical researches were extensive, and the comet of 1843 induced him to give a number of lectures in Boston that attracted attention and led to the establishment of the Observatory at Cambridge. The discovery of the planet Neptune, in 1846, brought Mr. Pierce prominently before the world in the labor he bestowed upon questions allied therewith, and proved him to be the peer of any astronomer. His genius was recognized, and elections to the Royal Societies of London, Edinburgh, and Göttingen and various Continental Societies, were awarded

To our readers Prof. Plerce will be remembered as Chairman of the notable Committee consisting of Harvard College Professors who, in June, 1857, gave a superficial and strongly prejudiced examination of spiritual phenomena, bitterly condemning the subject of Spiritualism in an Award given by them, and promising a Report, which has not yet appeared. Latterly, however, his life was marked with a more tolerant spirit, and it is said by one who knew him well, that "he did not share the cool indifference, still less the irreverent aversion to the Father of Souls (and presumably to spiritual things), which has been a growing evil among

THE SPIRIT OF THE MATTERHORN. By Lord Queens-berry. Dedicated to the Peers of Scotland. Lon-don: W. Mitchell, 33 Old Bond street.

The author, having been deprived of his seat in the House of Lords, on the ground, as it was alleged, of having expressed opinions antagonistic to the Christian religion, offers these pages to show that the charges made against him were without foundation. From them we learn that though he does not deny the existence of a Supreme Power, he denies the right of any one to apply a name, such as "God," to that Pow er, which he considers to be undefinable, and prefers to designate it as "The Inscrutable," which to us ap pears to be equally as well a name, and one far less euphonious than the one he so strenuously objects to It is stated, as the opinion of the author, that the Soul of man is the result, or effect, of his body, the former proceeding from the latter as the sounds of a violing proceed from the instrument; hence the conclusion that there can be no immortality for the soul after the body is destroyed than there can be notes from a vio lin after the destruction of the instrument. The poem taking this view of human existence for its foundation though containing some very good thoughts incidentally introduced, glitters like an iceberg, and in its teachings is as cold and cheerless as that terror of the

Across Patagonia. By Lady Florence Dixie. With Illustrations from Sketches by Julius Beerbohm. New York: R. Worthington & Co., 770 Broadway. In the perusal of this bright, vivacious narrative, one scents from afar the healthful flavor of out-door life amid scenery that, in its views of mountains, ravines and inland seas never before looked upon or visited by man, yegetation the most luxuriant, as if piexed than ever. Yet this was but brief, for on pursuing my course of readings, I soon discovered that the data on which those writers base their opinion on the blind forces was inadequate to cover all the facts adduced on behalf of the spiritual hypothesis. I now belief that importality and the facts adduced that in the facts adduced on the blind forces was inadequate to cover all the facts adduced on the blind force was inadequate to cover all the facts adduced on the blind force was independent of the spiritual hypothesis. I now belief that it was "outlandish and out of the way," and for the facts adduced that it was "outlandish and out of the way," and for the facts adduced that it was "outlandish and out of the way," and for the facts adduced that it was "outlandish and out of the way," and for the facts adduced that it was "outlandish and out of the way," and for the facts adduced the facts adduced that it was "outlandish and out of the way," and for the facts adduced the facts adduced that it was "outlandish and out of the way," and for the facts adduced that it was "outlandish and out of the way," and for the facts adduced the facts addu that same reason this book is interesting to the general reader in its descriptions of a people and a country we know very little about. It is most excellent in its typography, and the engravings illustrating the text beautiful specimens of modern art. We receive the book from Lockwood, Brooks & Co., in this city, who have it for sale.

> THE LIFE OF BUILDIA AND ITS LESSONS." ture Delivered at the Town Hall, Kandy, Ceylon, by Col. H. S. Olcott, President of the Theosophical So-clety, June 11th, 1880. Columbo, India.

A brief summary of the life of Sakya Muni and its essons, these being inculcative of gratitude and benevolence, tolerance, the brotherhood of men, manly selfreliance, an equanimous breasting of whatsoever of good or ill we may encounter, and of self-purification and communion by which the illusiveness of externals and the value of internals are understood; sentiments embodied in the moral code of Buddha, pronounced by Max Muller to be "one of the most perfect which the world has ever known."

OUR SUNDAY TALKS AND POEMS, with Gleanings in Various Fields of Thought. By J. J. Owen, editor San José (Cal.) Marcury.

This volume consists of various articles in prose and verse originally published in Sunday editions of the paper of which the author is editor. They are written professedly from a secular standpoint, and intended to be entirely free from dogmatism and assumption of every kind. A book of pleasing and instructive reading, the poems of more than ordinary excellence, it will prove very acceptable to persons of every class of religious belief.

MARRIAGE, PATERNITY AND HOME. By Dr. A. B.

An ably-written lecture upon subjects of the utmost importance to all, its purpose being to establish a condition in which all may act together in harmony to elevate, purify and cause marriage to become holy, both in name and deed, the result of which shall be better children and purer homes.

In regard to materializing circles, the Rev. Samuel Watson says: "Magnetism is the element used by spirit action to so manifest the materializations that they cannot be mistaken for the medium's double. Here is the great difficulty. Magnetism must be refined by spiritual development. This the mind so material cannot understand, and consequently the harmony necessary to materialize is seldom found in promiscuous circles. Much has been said about imperfect materializations to the detriment of mediums, when in reality the mediums are unconscious of the manifestations transpiring from their magnetism. The objections often urged by skeptics in regard to dim light is more the want of information as to the influence which light exerts than a conviction that the manifestations are not real. Light dispels the element just as the warm rays of spring sun melt the snows of winter. The water is absorbed or evaporated-so the magnetism is absorbed or evaporated by being thrown into repulsive ele-

"E. P. H." writes us from Haverhill, Mass.: "Sunday, March 20th, Mrs. Stiles, of Worcester, addressed the Spiritualists, supplyand very convincing tests of spirit-presence. The character of the meetings here indicates that a class of forces of a high order are being attracted, offering words of

Spiritualism of the Secular Press.

Accounts of premonitions of death, interpositions for the purpose of averting accidents to individuals, appearances of the spirit-forms of persons whose departure from this life is unknown to those who see them, and other events reasonably deemed mysterious and unaccountable upon any other hypothesis than that they are produced by the denizens of another world, are of late given in the columns of the secular press with more frequency than ever before. This is so marked that it would almost seem there was an "editor-at-large," or rather a reporter-at-large, in the spirit-world, whose work it is to cause all such incidents of this mundane life to be faithfully recorded in publications other than those specially engaged in the advocacy and defense of Spiritualism; for journals that never publish a line directly favoring Spiritualism appear to take special pains to make known incidents of the kind above mentioned in all their minutest details. Scarcely a day passes that some such occurrence is not related in one or more of the papers of this city; and the same is true of others in all parts of the country.

There is an unseen power at work for the diffusion of information concerning the relations existing between this world and the world of spirits greater than a vast majority of earth's inhabitants have the remotest conception of; and from tens of millions of spiritually-magnetic batteries, established upon earth by that power during the last half century, is going forth this very day, and all days and hours, an influence for the betterment of its conditions that the hardest forms of skepticism, and materialistic fortresses that are thought invulnerable, are impotent to resist or to thwart in its purpose to elevate and bless mankind. The earth moved, though persecution and death confronted those who revealed and maintained the fact; and Spiritualism will triumph, though all the powers of the world combine to oppose its onward march.

COMPULSORY VACCINATION TRAMPLES DOWN PARENTAL AUTHORITY.—Compulsory Vaccination is beyond all comparison the strongest form of "parental government" that was ever introduced into this country. It overrides and tramples down parental authority in relation to children. It takes them out of the care of the father and mother, who are ordained by Providence to exercise their parental care, and it insists upon a disease being infused into the blood of every child in order to prevent the contingency of its catching another disease. That might be justifiable; but it could only be justifiable, not upon medical theories, not upon the observance of innunerable precautions and the presence of favorable circumstances, but upon a trut—undentable, universal in its operation, certain in its results, free from peril, and an absolute preventive.—Right Hon. Sir Thomas Chambers, M. P.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y. The Brooklyn Spiritual Con-erence meets at Everett Hall, 398 Fullon street, Saturday ence measat revealed many surface many states at 75% o'clock.

onference Meetings are held in Fraternity Hall, corner iton street and Gallatin Place, every Friday evening, at o'clock. Scats free, and everybody welcomed.

BEVERLY, MASS, -The Spiritualists' Union holds neetings every Sunday at 2½ and 7 E. M., in Union Hall, f. P. Dole, President; Gustavus Ober, Treasurer; E. T. haw, Secretary. The public cordially invited.

CHICAGO, H.L.,—The First Society of Spiritualists olds meetings in Fatrbank Hall, in Central Music Hall Ricck, corner of State and Randolph streets, every Sanday, t7½ P. M. Mrs. Cora L. V. Richmond, regular speaker, CLEVELAND, 01110.—The First Religious Society of Progressive Spirinalists meets tregularly in Weisger-art's Hall, corner Pressect and Brownell streets, at 7½ M. Thomas Lees, President; Tillie H. Lees, Secretary, 2003. P. M. Thomas Lees, President; Tillie H. Lees, Secretary, The Children's Progressive Lycoum meets in the same place at 10!5 A. M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian. Strangers and visitors cordially invited free. Correspondence of the above Societies can be addressed to Tillie H. Lees (Watchman), 105 Cross street, Cleveland, O. CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meets overy Sunday, at 75 r. M., at 75 touth Washington street. Inspirational speaking. Dr. J. Enos, President; Mrs. Namio V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer.

HANSON, MASS.—Regular meetings are held on al-ernate Sundays. W. Hood, President; Geo. C. Stetson, secretary; Mrs. Barnabas Everson, Treasurer.

INDIANAPOLIS, IND.—The First Society of Truth-leckers meets for religiousservice at 86½ East Market street, wery Sunday at 2½ and 7½ r. M. J. R. Buell, President; J. D. Buell, Secretary.

LEOMINSTER, MASS.—Meetings are held every other sunday in Allen's Hall, at 2 and 6% o'clock P. M. F. L. Haskell, President; Mrs. Fannie Wilder, Corresponding

Secretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2 r. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. President, J. II, Cotton: Secretary, Mrs. Nottle C. Welr; Treasurer, F. Lindguist.

MANCHESTER, N. II.—Spiritualist Society holds meetings every Sunday at 2½ and 6½ p. m. in Ferren's Hall, 84 Eim street. Asa Emery, President; Mrs. George Ammidon, Vice President; G. F. Rumrill, Secretary.

Animidon, Vice President; G. F. Rumrill, Secretary.

NEW YORK CITY.—The Society of Progressive Spirtualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10% A. M. and 7% P. M. J. A. Cozino, Secretary, 30 West 46th street. Children's Progressive Lycoum meets at 2 P. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr.—Kirby, Recording Secretary and Treasurer; C. R. Per-Kins, Corresponding Secretary and Treasurer; C. R. Per-Kins, Corresponding Secretary.

The People's Liberal Spiritual Conference meets every Sunday at 7% P. M. at Cartler's Hall, 23 East 14th street, George P. Winch, Chairman, 47 Jane street.

The First Harmonial Association holds free public services every Sunday, at 11 A. M., in the Music Hall, No, 11 East 14th street, between Fifth Avenue and Union Square, PORTLAND, ME,—The People's Spiritual Meeting is hold each Sunday afternoon and evening at Army and Navy Hall, corner of Brown and Congress streets, at 3 and 70 clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address II. C. Borry or Dr. T. Webster.

PRHILADELPHIA, PA.—The Keystone Association

PHILADELPHIA, PA.—The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 2½ P. M. at Hall corner Spring Garden and 8th streets. Everybody welcome.

erybody welcome.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10% A. M. and 7% P. M. at the hall corner Spring Garden and 5th streets.

The Second Association of Spiritualists holds conferences every Sunday atternoon, at 30 clock, and circles in the evening, at Thompson-street Church, below Front, James Marior, President; Charles W. Yard, Secretary.

**SUTTON, N. H.—Society holds meetings once in two weeks, Chas. A. Fowler, President; James Knowlton, Secretary.

***SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and stance over "uniquest".

Society holds a conference and senuce every Sunday at 2. P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and scance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Crano's Hall. Children's Progressive Lycoum meets every Sunday at same hall at 1½ r. M. Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. George Childs; Musical Director, Mrs. Emma Searvens.

SALEM, MASS.—Conference or lectures every Sunday at Pratus Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents; Dr. D. W. Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 12% P. M. Dr. D. W. Allen, Conductor.

WORCESTER, MASS.—Meetings are held at St. George's Hall, 400 Main street, every Sunday at 2 and 7½ P. M.

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

South Woodstock, Vt. Per Order.

Vermont State Spiritual Association. The June meeting of the Vermont State Association is to be held at South Troy, Friday, Saturday and Sunday, June 3d, 4th and 5th.

Per Order.

Passed to Spirit-Life:

From Washington, D. C., March 28th, 1881, J. L. Ashby,

in his 70th year.

Bro. Ashby formerly resided in the State of Maine, and was a minister of the gospel of the Congregational Church. But the church creedal degmas were too cramped for his intelligent and liberal mind, so he abandoned the Church for the Spiritual Philosophy, which made him free indeed. He passed away from the flesh not with a blind faith, but the actual knowledge that he would again bloom in immortal youth. Bro. A. was beloved by all who knew him. He leaves a wildow. in his 70th year.

From Newton, O., March 16th, of heart disease, William H. McDonald.

[Oblivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Ten words to a line.]

TO BOOK-PURCHASERS.

COLBY & RULL, Publishers and Booksellers, No. 9 Montgomery Place, corner of Provincestreet, Boston, Mass., keep for sale a compete assortment of Spiritumi, Progressive, Referentory and Miscellanceous Books, at Wholesale and Kitail.

Terms Cash, Orders for Books, to be sent by Express, must be accompanied by alor part cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C.O.D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. It rends on the fractional part of a dollar in postage stamps moved in the fractional part of a dollar in postage stamps moved in the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

**Er Catalogues of Books Published and for Sale by Golby & Rich sent free.

SPECIAL NOTICES.

RPECTAL NOTICES.

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

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

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

Banner of Bight.

BOSTON, SATURDAY, APRIL 9, 1881.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Provinc 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 B. RICH. BUSINESS MANAGER. Lether Colby Editor. JOHN W. DAY. ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. ICH, Banner of Light Publishing House, Boston, Mass. Hother letters and communications should be forwarded LITHER COLEY. to LUTHER COLBY.

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

Thursday, April 7th, being Fast Day, the Banner of Light establishment will be closed on

The Thirty-Third Anniversary

Of the recognized advent upon the plane of experiences in the mortal of what is known as Modern Spiritualism, occurred, as our readers are aware, on Thursday, March 31st, 1881. The Cause came then in simplest guise, and made its appeal seemingly from a lowly plane; but from the first-despite the criticism of the bigoted schoolmen wedded to accustomed lines of thought, and the ridicule of scientific sciolists, who aimed to measure everything by their petty standards, and to endorse one thing because according to their ipse divit, it was "in accordance with, "for to reject another "because, for the same potent(?) reason, it was "contrary to the facts of nature"-it has advanced, "conquering, and to conquer." These scientists and the schoolmen, striking hands against the Truth in an unholy compact, whose only seal was their own self-interest, have battled ever since, but a glance at the condition of affairs after the lapse of thirty-three years, shows that the ground they have lost in the estimation of the people is indeed wondrous to behold; so that at the present time in the Church the very foundations of what the world has been accustomed to regard as "settled" things regarding the present life and the future destiny of man, are disturbed; and among the scientists there of thinkers and leading lights who have fearlessly enrolled themselves in defense of the Truth as it is in Reason.

The surprising results achieved by the modern gospel of Spiritualism in the brief period which has elapsed since its advent, are of themselves the most conclusive letters patent of its right to even yet broader consideration by the world in the years that are to come, and furnish prophecies of yet grander conquests when that consideration is approximately achieved. Let all who are the recipients of the benefits of this modern gospel of Love, Beneficence, and Mercy, unite in spirit, and in truth with the souls in higher life and the hard-working media of the earth-plane to help on the era of its final triumph!

Those who have perused the pages of the Banner of Light for some weeks past will have perceived that extensive preparations have been made for the commemoration of the Thirty-Third Anniversary; and we shall devote much of our space for awhile to reports of the services held in various parts of the American conti-

In Boston, as we stated last week, the celebration was commenced by Children's Progressive Lyceum No. 1 and the Ladies' Aid Society by meetings in Paine Hall, Sunday, March 27th. continued March 31st and concluded April 1st. An abstract of the proceedings at these meetings will be found on our eighth page.

In Music Hall, this city, on the morning of the 31st, the Shawmut Spiritual Lyceum-of which hard-working and useful organization for the benefit of the young Mr. J. B. Hatch is the efficient and worthy Conductor—commenced its Anniversary proceedings, and carried them forward through the day and evening with marked and encouraging success-notwithstanding the weather, which was during the day unpropitious to the full extent of the meaning of that word. While we shall give hereafter an extended report of the doings at Music Hall during this memorable day, we will in advance briefly sketch the order of exercises gone through with with such earnestness and power by Bro. Hatch's school, and will refer our readers to the first page, present issue, where will be found

the opening installment of the main account. In the morning the exercises opened with orchestral selections, under the direction of Miss Lizzie Dawkins, the Musical Director of the Shawmut; a select reading, "A Royal Princess," by Miss Emma Greenleaf, followed; after which Mrs. Marie Fries-Bishop sang "The Better Land." W. J. Colville then delivered an excellent discourse (which we give in full else-

At this point that portion of the session which had been set apart for the exercises of the Lyceum was reached, and in obedience to a vote of the audience, (so great was the interest of the people,) no postponement for dinner was had, but the noon hour was devoted to the rendition of the programme announced, which consisted of a finely executed Banner March, Physical Move- | flowers for our Free Circle-Room table.

ments, under the leadership of Master W. F. Rand and Miss Ella Carr, recitations, vocal and instrumental music by Minnie Warner, Emma Ware, Hattie Rice, Lillie Page, Mary Green, Carrie Huff, Alberta Felton, George Felton, Charles Pray, Ella Murray, Lewis Gerry, May Gerry, Kittie May Bosquet, Gracie Burroughs, Jennie Rand, Haskell Baxter and Carrie Shelhamer; and stick music by Master Wallie Cummings, whose performance elicited the warmest applause on the part of the people present, necessitating the presentation of "more of the same

An organ concert, by W. J. D. Leavitt, introduced the regular service for the afternoon. A song by Miss Mamie Reed, of Abington, fol-The audience were next regaled by the reading by Miss Belle Bacon-in a style of the art whose high character there was no mistaking-of the trial-by-combat scene in Ivanhoe. The people then joined with Mrs. Nellie M. Day and Miss Carrie Shelhamer in singing the stirring anthem "Jubilate," written by Miss Lizzie Doten for the Boston celebration in 1868. Mrs. Cora L. V. Richmond, who made the journey from Chicago expressly for the purpose, next addressed the people on "Spiritualism, its Past and its Future," in a manner which was even beyond the usual grace and eloquence of this talented instrument. She closed with an inspirational poem, which, together with the address, we shall print in due course.

A poem (given through the mediumship of Miss M. Theresa Shelhamer) and entitled "The Rap Heard Round the World," was then read by Miss Lizzie J. Thompson in a highly effective manner; an eloquent address by J. William Fletcher followed: and the session concluded with a reading, "Hand-in-Hand with Angels," by Miss Alice S. George, of Groveland, Mass.

In the evening Mr. Leavitt opened the meeting with a concert on the great organ. Readings by George W. Coots and Miss Jeanette Howell (both being heartily encored) prepared the way for a thoughtful address by Mr. J. Frank Baxter. He preceded and followed his discourse by vocal selections, accompanying himself with a cabinet organ. He then entertained the people still further by platform tests, which were evidently appreciated to the full.

At the close of these tests Mr. J. B. Hatch, under whose efficient management the celebration had been carried out, returned thanks to the Spiritualists of Boston and elsewhere, who had so kindly seconded by their attendance the cfforts of the Shawmut Lyceum to appropriately remember the day; and announced that he had secured Music Hall for the celebration of the Thirty-Fourth Anniversary, March 31st, 1882; also for the first Sabbath in June, on which date the Shawmut would hold its session for "Flower Sunday." This announcement was received with applause, vigorously expressive of the endorsement of both projects.

The evening session then concluded with short speeches by Mrs. Morse (of Albany, Vt.); Col. Kase (of Philadelphia); John Wetherbee (of Boston); Capt. H. H. Brown and Rev. Mr. Lothrop; when Capt. Richard Holmes—who had so skillfully presided during the sessions-after cordially inviting all present, and many more, to attend the celebration at Music Hall next year, declared that of 1881 closed. [Owing to the inevitable "lee-way" which a large meeting is sure to make as regards time, quite a number of speakers, from whom remarks were expected, found themselves unwilling to extend the limits of the evening session. Among them may be noted Dr. F. L. H. Willis, Dr. H. B. Storer, Dr. Henry Slade, Dr. Samuel Grover, Dr. W. L. Jack, Mrs. Clara A. Field, Mrs. Sarah Byrnes, Mrs. Laura Kendrick, Mrs. N. J. Willis, and others. Among the invited guests present were Mrs. M. V. Lincoln, (Vice-President) and Mrs. A. M. II. Tyler, (Secretary) of the Ladies' Aid Society; William Eglinton; Dr. Beals, Presilent of the Lake Pleasant Camp-Meeting Association, and Father Lyman, of the same organization; together with officers of the Onset Bay

May L. Biggs, Hattie E. Wilson, Maggie J. Folsom, Hattie Richards, J. B. Hatch, Jr., (Secretary,) C. F. Rand, E. Stevens, May S. Hatch, Emma J. Rand, A. J. Smith, the residue of the Committee of Arrangements on the part of the Shawmut, deserve great credit for the earnest manner in which they backed the efforts of their Chairman-Conductor Hatch-to make the enterprise a success.

Turn Halle. - A finely attended party for dancing occurred at this place (26 Middlesex street), under the auspices of the Shawmut Spiritual Lyceum, on the evening of the 31stthe music being by the Lyceum Orchestra, conducted by Miss Dawkins; the floor manager being J. B. Hatch, jr., with J. W. Doble, A. Shelhamer, J. Oakes, A. G. Baxter, H. B. Drisko and H. Barnard as aids. Miss Lizzie Harrington, of the Juvenile Pinafore Troupe, introduced a pleasant variation in the order of dances by executing a "Sailor's Hornpipe."

E. N. Reed sustained his previous high reputation as cateror; and the occasion was voted by all who attended to be a pleasant conclusion of a memorable event in the history of Spiritualism in the East.

A letter from Miss Lottie Fowler informs us that she is about to leave the Tontine, New Haven, Ct., for the United States Hotel, Hartford, in the same State. She further writes:

'I am glad that William Eglinton is in Bos-"I am glad that William Egiliton is in Boston. He is a first-class physical medium. I attended the scances where Sir Garnet Wolseley was present, and Mr. Egiliton was the medium, and was satisfied with what was witnessed. When I was at Ems. Germany, the guest of Prince Emile de Sayn Wittgenstein (who was aidde-camp to the Emperor of Russia,) in June, 1875, Lest for the Carp, and also the Princes he often. I sat for the Czar, and also the Princess he after-ward married, and told both that he would not pass away in an ordinarymanner, but would be assassinated; and the lady was moved to tears."

Mr. and Mrs. Kase, of Philadelphia, attended the celebration at Music Hall, on the 31st of March. They subsequently spent an hour at our office agreeably. This lady and her husband are devoted Spiritualists, having had much evidence of the truths of Spiritualism through media at their own residence. They assure us that Mrs. Thayer, the flower medium, whom they had at their house for ten months at a time, is bona fide, they having tested her mediumship thoroughly.

We were obliged to put the Banner of Light forms to press one day earlier the present week, on account of Fast Day, which occurred on the 7th. We fear that many correspondents in distant parts of the country will be discommoded by the non-arrival of their notices in time for this issue; but we trust these friends will bear with us in this instance.

Miss M. L. Marble, of North Hartland, Vt., will please accept our thanks for a box of

Dr. Sinde's Work in Boston

Goes steadily forward, and the rich fruits of what he has accomplished will, we have had it hinted to us, be made pointedly apparent to our readers erclong. At present-yielding to the great pressure of anniversary re-Annie Folsom, Gracie Wade, Fannie Briggs, ports upon our space-we must be content with chronicling the following testimony: Mrs. Fay Lothrop, Bertie Kemp, Alice Messer, Albert (formerly Mrs. Flinn), the materializing medium, of No. 14 Dover street, Boston, called at our office recently and stated that she had had a very satisfactory and interesting sitting with Dr. Slade at his rooms, in the Adams House, this city. She seated herself at the table with the doctor, and at once, on taking her hand, he (although he had never seen her before) declared her to be gifted with surprising medial powers (a fact, by the way, to which many ladies and gentlemen we wot of in Boston are ready to attest from personal experience). Dr. Slade then took up a slate and passed it to her, that she might closely examine it. She did so, and found its surface free from any marks whatever; this slate was then placed under one corner of the table at which they sat, the doctor holding it with one hand, and Mrs. Fay with the other, the whole of the slate being in plain sight to her, save the very small portion shaded from the strong daylight by the corner of the table. Independent writing was soon achieved; after which he asked her to hold the slate under the corner as before while he placed his two hands upon the top of the table and visible all the while to her, in the bright sunshine. While thus holding the slate with her own hands Mrs. Fay received the following communication: "We are very glad that you have come; we can bet-ter develop you now,"

She then placed the slate in its former position, and received the additional message:

"I am here, and with you; and I hope you will doubt o more. H. C. FLINN." While she was at the table the chair she sat upon was forcibly drawn away from her; loud raps were frequently heard; and at times she saw hands reaching toward her from directions opposite to those of Dr. Slade, who had his own in plain view all the while on the top of the table. Hands reached out to her from behind her chair when Slade sat opposite to her, and caused her hat to be tilted about upon her head. The table itself was raised some three feet from the floor, in the light, while she (Mrs. F.) had her feet resting upon those of the doctor, that she might assure herself he had no agency in the manifestation. She informed us that she was very much pleased with what she witnessed, and was thoroughly convinced of its entire gen-

Dr. Slade Remembered in Germany.

uineness and reliability.

We have been allowed the perusal of a private letter dated Brunswick, March 12th, in which a distinguished engineer states to Dr. Slade that he has been commissioned by Prof. Zöllner and Baron Von Hoffman to make the proposal that he (Slade) return to Germany at his earliest opportunity. The writer avers that "the cause of Spiritualism has gained much ground" since Dr. S. was in that country, "and," he adds, "your advent among us would be hailed with joy."

The Anniversary in Brooklyn, N. Y.

S. B. Nichols informs us that the Thirty-Third Anniversary was observed by the Brooklyn Spiritual Fraternity, a very large audience being in attendance. After an invocation by Mrs. R. Shepard-Lillie, addresses were made by Dr. Eugene Crowell, Prof. Henry Kiddle, Prof. J. R. Buchanan, Dr. J. V. Mansfield, Mrs. Mary A. Gridley and Mrs. Hope Whipple. The exercises were interspersed with fine musical selections. Mrs. Margaret Fox-Kane was on the platform, and loud raps were heard by all present. A report of the addresses is received, and will be given to our readers next week.

Salem, Mass.

The Thirty-Third Anniversary was celebrated in Salem, at Lyceum Hall, Thursday, March 31st, with a grand evening meeting. The exercises were lengthy and very interesting, consisting of inspired addresses and poems and very fine vocal and instrumental music, contributed by Miss Amanda Bailey, Mrs. Wells, W. J. Colville and George A. Fuller. Dr. Holbrook presided.

Byron Boardman writes from Norwich, Conn., April 3d: "The bill relating to itinerant doctors has passed the House under considerable excitement, debate being cut off by a call for the previous question, while half a dozen members were clamoring to be heard on the subject. The Senate on Friday tabled the bill, but its friends no doubt will call it up in a few days with a fair prospect of its passage.'

The Worcester Spy, commenting on the Schurz banquet, says: "The fact remains that to the Poncas, the Chevennes, the Nez Perces. and the Utes. Mr. Schurz's administration of Indian affairs was stained by illegality, oppression, cruelty and bad faith. All the champagne of the Boston dinner will not wash out these stains."

J. J. Morse writes from his home in London, Eng.: "I should dearly like to be with you on the 31st of March, but as that is impossible I will send my fraternal greeting to you and all Spiritualists in heart and truth who live in your grand land of liberty, progress and free-

We had intended to print an article embodying various verificatory evidences of the reliability and value of the Banner of Light Message Department, but the press of anniversary matter upon our columns renders it neces sary that we defer it till our next issue.

The proprietors of the Banner of Light eturn thanks to Mrs. Hattie E. Wilson and others of the Shawmut Spiritual Lyceum for floral offerings recently tendered to themselves and the Free Circle Department.

The Committee on Public Health (?) have reported to the Massachusetts Legislature a Pharmacy" Bill, of the most pronounced and Allopathic character. Now let the law-makers stamp it out—as they should.

The Colorado Legislature have passed a 'Doctors' Plot Law"-after all.

For notices of New Publications see third

A startling story of a massacre on Drummond's Islland, in the Gilbert group of the South Pacific, is told by a correspondent of the Alameda Argus. He declares that two sea-captains give an account of a bloody massacre of three hundred natives by a party of islanders, incited by a Hawaiian missionary of the American Missionary Society. The story is very mythical, but, even if true, it would be a case of poetic justice. The South Sea islander has carved and eaten a good many missionaries in his time; it is only simple justice that the missionary should have his turn.

DR. BRITTAN'S ANNIVERSARY ADDRESS.

Claims of the Secular Press Bureau.

Spiritualism is older than the Egyptian obelisk, and looks down on us from an eminence above the Pyramids. The evidences of its phenomena run back through the shadowy past until they are lost in pre-historic periods. In every age some voice has spoken, vaguely perhaps, out of the darkness, to admonish us that visible forms are not all of-life, and that tangible substances do not embrace the more essential and substantial elements of Being. Everywhere a great hand with index finger points back along the line of material causation, until that line fades out in the distance before our imperfect vision. At last the whole chain of physical causation dissolves in our grasp, and we are left face to face with an Invisible World! As spiritual phenomena, in some form, necessarily accompany all human existence, and, to say the least, have occurred in every period within the limits of authentic history, we can scarcely make a mistake in celebrating the anniversary of Spiritualism on almost any day that may best suit the convenience of our people. Whether there is any special propriety in celebrating its advent to-day, is a question of secondary importance which I do not propose to discuss: I am rather here to consider the methods by

which the present interests and final triumphs of our cause may be most effectually advanced and accomplished. It has been suggested that I should occupy the few moments accorded to me by the courtesy of your Committee in making some brief explanatory observations concerning the peculiar work of the SECULAR PRESS BUREAU. Let no one make the mistake of supposing that this is exclusively my work. No: I cannot justly claim so much honor for myself. This eminently practical and important enterprise originated in the Spirit-World. In the most essential sense it is the work of all spirits and mortals who have thus far contributed either words of encouragement, spiritual influence or material means for its advancement. The most I can claim for myself is that I have the honor to be the servant of this noble company. In this broad view of the subject I trust I may speak to you freely without the restraint which a person of ordinary modesty naturally feels in referring to himself and his

From the beginning of the present movement

Spiritualism has been obliged to contend with an unscrupulous opposition. The enemy has employed every available means to mislead the public mind in respect to its real merits and the amazing magnitude of its proportions. For more than thirty years that opposition-inspired at once by the dogmatic theology of the Church, the scientific materialism of the schools, and the popular skepticism of the times-has used the secular press to dispute and misinterpret the facts; to misrepresent our principles and practices before the world; to conceal and pervert the truth: to caricature innocent persons and public assemblies: to excite a feeling of disgust at the mere mention of the name and of contempt for our most sacred convictions; to denounce all mediums as unprincipled tricksters, and to defame the honest disciples of a great but unpopular truth. No systematic attempt was made to roll back this foul tide of misrepresentation of the noblest principles and malicious abuse of an unoffending people. It was left to set like a spring freshet through all the principal channels of popular thought and general intelligence. Only here and there some man of unusual personal influence was able to obtain a respectful hearing in any public journal of wide circulation and commanding influence. So few were the exceptions to the rule, be had in the secular papers, especially in those we should be obliged to purchase the requisite space at "advertising rates." Those people believed, we must presume, that the spirit of would be verified. But they were mistaken. I suspicion upon their motives, or to say a single unkind word of any one. But I am reminded that the occasion calls for

some acknowledgment to the Secular Press. It is doubtless our fault, as a people, that we did not receive more respectful attention at an earlier period. What had we done to command recognition? We had never placed any declaration of principles before the world. We were not wanting in the visible elements necessary to constitute a great body; but there was no common law of cohesive attraction to bind them together. We were so intensely individualized that there was neither unity of purpose nor concert of action among the people. If we were agreed on any one thing, it was that each should have his own way every time, and without any embarrassing reference to the common welfare. In the public apprehension, and in fact, we were not a united people, but only a very harmless and well-behaved mob. For almost a third of a century we had failed to make any concerted, intelligent and determined attempt to show the press of the country that we were in earnest in our demand to be heard for the sake of our Cause. When at last the experiment was made, we soon discovered that derstand why it is that the pulpit has lost its there was more real manhood in the sanctum than the editorial chair was credited with by some of our prominent Spiritualists. Justice demands the acknowledgment, that, personally, and as a representative of Spiritualism, I have met with many evidences of respectful consideration, and often with a high sense of honor, that does not always characterize the facts in the case are so remarkable that they papers ostensibly devoted to the religious and should command instant and thoughtful attenspiritual interests of mankind. For a period of tion. It is only through the secular press that over thirty years-in spite of the common prejudice against Spiritualism and all my reputed heresies - I have been treated with uniform hospitality by the journalists of the secular press in every part of the United States, and, on a capital of many millions. It possesses the indeed, wherever the English language is spoken. I trust I shall not be suspected of personal vanity in saying, to the honor of the press, so formation. It reaches the whole community much as is demanded by the moral law of re- as no other human instrumentality ever canciprocal justice.

press for the purpose of more fully informing the public mind respecting the facts and philosophy of Spiritualism. The correspondence of the Editor-at-Large was almost everywhere kindly received, promptly published, and otherreau to the Secular Press, in the year 1880, there | to do the most for this cause—most to elevate

are only three that have not been published in some influential secular paper. In several instances the editors have relinquished much of the space in the editorial department to make room for this correspondence. The letters have very rarely occupied less than a column-often two or three times that space, and in some instances have extended to seven or eight columns. My good friend, MR. CHARLES D. LA-KEY-well known as an experienced journalist and as the Editor and Proprietor of the American Builder-estimates that, at the proper advertising rates, the columns which this correspondence occupied the first year have a commercial value of \$15,000; and yet not the first dime has been paid for this space!

In this correspondence the enemies of Spiritualism have been fearlessly arraigned; error, hypocrisy and falsehood have been unmasked, and the general subject freely discussed; always, I believe in respectful language, and with a just regard to the essential dignity of the subject. To-day Spiritualism meets its foes in the largest intellectual and moral arena on earththe newspaper press of the United States! Thus a great door has been opened, wide enough to admit the boldest champion of the Futureopened-if you will have it so-to be closed no

Friends: this is a more significant victory han many people may imagine. That beautiful Spiritualist who came out of Nazareth was something more than thirty years old when he was crucified. Modern Spiritualism-according to your record of its birth-is about the same age. Spiritualism has also been derided, despised and spit upon; even its most blameless disciples have been viewed with suspicion, and punished with social ostracism for their honest convictions. Many a sensitive medium has found his or her way leading up the rugged steep of some moral Calvary. Not a few of the early champions of this cause have tasted the wormwood and gall"; and the "crown of thorns"-even that is quite too real to belong to sacred history alone. But the long impending crisis is here. Once more "the veil of the temple is rent." The great truth—always strong in latent forces, and enduring forever-is mightier now than ever before. Its final triumph is assured. Even now, without giving up the ghost, Spiritualism descends from the Cross! The white flag of the Immortals, already unfurled above the spiritual battle-ground, is emblazoned with the symbols of victory!

When people are invited to contribute money for any purpose, they naturally desire to clearly comprehend the object, and to be satisfied that the apprehended results will warrant the proposed expenditure. A single illustration will enable you to settle this question, in its relation to the different methods employed in the diffusion of spiritual knowledge. Let us presume that we have one hundred public assemblies convened to-day, and on each succeeding Sunday, to listen to the teachings from the spiritual platform. Suppose that these assemblies average two hundred and fifty persons; (this is probably a large estimate;) this would give us a total of twenty-five thousand people convened to listen to the Sunday lecture in one hundred different places. Now should you publish the lecture in a paper with the circulation which the Boston Herald is known to possess; and if an average of three persons should read each copy, or hear it read, the message would reach no less than three hundred and ten thousand persons, or more than twelve times as many as would listen to its utterance from the one hundred platforms.

The comparative expense of the two methods is a no less suggestive feature of the subject. In our large cities it probably costs some fifty dollars a Sunday to keep up the meetings—to comthat, so recently as 1879—when the question of | pensate the speaker, pay rent, advertising and the Secular Press Bureau began to be agitated other incidental expenses. But let us make the -it was confidently predicted by influential modest estimate that the one hundred public Spiritualists that the experiment would end in | meetings only involve an entire average expense failure; that the space necessary for a proper of \$20 for each and every Sunday. This would statement and defense of our views could not | give \$2,000 as the aggregate cost of the one hundred platform services for a single day. The man of large circulation. It was boldly declared that who should prepare the same matter for the Herald might be satisfied if he received one-fortieth part of that sum; and yet instead of his labors being limited to an audience of 25,000, he prophecy was upon them and that their words | would probably reach and influence more than a quarter of a million! But if we assume that am not here to question their sincerity, to cast | not more than an average of one person will read each copy of the paper, he would still deliver his message to over 103,000 souls, or more than four times as many as would listen to the one hundred speakers; and all this additional publicity for one-fortieth part of the actual cost of the platform method of teaching. The facts confirmed by our limited experience would perhaps warrant a stronger statement. It is estimated that during the first year of our work, the Secular Press Bureau Correspondence reached 2,000,000 of people at the very small cost to the subscribers of \$1,300, which is less than three per centum on the actual expense of the other principal method employed for the diffusion of spiritual knowledae.

I have not presented this striking contrast in respect to the relative efficiency and economy of our principal methods of teaching because I would dispense with the spiritual platform. By no means. A great cause, so much misunderstood, cannot afford to abandon the platform where its just claims may be elucidated, and the magnetic presence accompany the spoken word with the "demonstrations of the spirit and power." Nevertheless, in the light of the facts submitted, we shall be able to unprestige. The time was, within the memory of some of my hearers, when the human mind was under the guidance of the pulpit; when the minister of the parish set the fashion of popular sentiment; but that time has gone, nevermore to return in the history of this people. Now the press is the great educator. The real we can hope to reach the skentical classes, who most especially need to be enlightened on the great questions of the Spiritual Reformation. The secular press is already firmly established public confidence and commands immense facilities for the wide diffusion of all desirable in-Shall we turn this powerful engine to account It was in 1879 that the resolution was formed | for Truth's sake? Shall we open its manifold at the instigation of the Spirit-World-to channels and pour a flood of spiritual light make a determined effort to use the secular through them to illuminate the nations? If we are so disposed, there is no power in heaven, on earth or under the earth, that will hinder the execution of our purpose.

Now, friends, what do you propose to do about it? We should do something worthy of wise treated with the utmost respect. Of the our great opportunity, and not leave the spirits entire series of letters contributed by the Bu- to perform all the labor. The man who is able

lift him up into loving fellowship with the purest and noblest natures. Nor will he be obliged to wait until he goes to another world for his reward. The blessing comes in the generous deed. And then, there is a kind of poetic justice in this world, that will not permit a truly noble nature, like PETER COOPER, for example, to be lost to the world's remembrance. Always those who labor most unselfishly for mankind are revered while living, and at last they find an imperishable mausoleum in the affections of those whom their wisdom may have exalted and their heavenly charities uplifted and redeemed. The world soon forgets its merchant princes who devote their lives to unworthy schemes of personal aggrandisement; but the names and memories of the world's benefactors and redeemers are tenderly cherished; and their bays are green when oblivion mercifully draws her veil over the record of the sordid soul.

Finally, in your efforts to enlighten mankind by extending a knowledge of the truth, I venture to express the hope that you will not lose sight of the claims of the Secular Press Bureau. Believe me, friends, the grandest of all instruments is ready at our hands, and may be used for the noblest of all human purposes. The Secular Press is a gigantic telephone that speaks with numberless tongues all over the world. It has a voice in every household in the land. Its polyglot embraces all languages. Its printed leaves are numerous as the leaves of the forest. They rustle in the air around us; they scintillate in every dark place, and their light-like the rays of a vertical sun-falls everywhere. If we are sufficiently awake to the necessities of the times; if we are really worthy of this glorious inheritance of spiritual freedom and knowledge; then the Angel of the New Dispensation-through an inspired and living discipleship-shall lay his mighty hand on this great engine of Light, Liberty and Progress. This done, and we shall have moved the lever that moves the world !

LONDON LETTER,

To the Editor of the Banner of Light:

The time approaches for the trial of Mrs. Fletcher at the Central Criminal Court. The next session opens on the 28th of March, but the charge to the Grand Jury and the finding of indictments will occupy some days, and there is a murder trial which may have precedence of the one for Spiritualism.

The word Spiritualism, as designating a crime, is as yet unknown to (English law, and we do nothing over here without a precedent, save now and then when we make one. So in this case the Ninth Count of the Indictment reads:

dictment reads:

"And the jurors aforesaid, upon their oath aforesaid, do further present that the said Susan Willis-Fletcher, John William Fletcher and Francis Morton, on the day first aforesaid, and on divers other days thereafter, in the county aforesaid, and within the jurisdiction of the said court, unlawfully did pretend, to wit (to the said Juliet Anne Theodora Heuriley Hart-Davies), to exercise and use divers kinds of witchoraft, sorcery, enchantment, and conjuration, against the form of the statute in such case made and provided, against the peace of our said lady, the Queen, her Crown and Dignity."

Nonerson in England must pretend to be a wigard

No person in England must pretend to be a wizard or a witch, a sorcerer or a sorceress-nor even a conjurer. All who so pretend and all who aid and abet them can be punished. This Ninth Count was put into the indictment so that if the Government fail to

them can be punished. This Ninth Count was put into the indictment so that if the Government fall to show that Mrs. Fletcher defrauded Mrs. Hart Davies she can still be convicted and punished for pretending to practice witchcraft, sorcery, etc. And this is a charge to which overy medium in England is constantly liable. It is worse in France, where the police are very active in prosecuting whatever is contrary to law. The English police do not go out of their way to take the initiative. But every medium is exposed to a prosecution from private malice.

The trial will probably come on about the 4th of April, and I think will prove highly sensational. Mrs. Hart-Davies will not escape a cross-examination, as she did at Bow street, where the soft-hearted Mr. Flowers stopped the investigation the ment it became uncomfortable. She has sworn in America, and here, that her property, which she made over to the Fletchers in consideration of making one of their family, and being received in the society they frequented, was worth some \$50,000. Now I believe it will be proved on the trial that she swort, when she inherited this property, that it was worth only \$500. It was then a question of the amount of legacy duty to be paid to the government; and the Treasury, which prosecutes Mrs. Fletcher, may feel obliged to turn upon their own witness. If myinformation be accurate this is one of the possible sensations of this trial. In any case it will be shown that the value has been worth \$5000. Col. Morton's testimony is clear that she gave them to Mrs. Fletcher, uninflue to the beautiful that she should be a provided to the solution of the month of the should be a provided to the government; and the Treasury, which prosecutes Mrs. Fletcher, may feel obliged to turn upon their own witness. If myinformation be accurate this is one of the possible sensations of this trial. In any case it will be shown that the value of the string of the provided the provi sibly have been worth \$5000. Col. Morton's testimony is clear that she gave them to Mrs. Fletcher, uninfluenced by any mortal or spirit; and the one only fault or indiscretion of Mrs. Fletcher was an excess of kindness-an impulsive charity, that, in spite of warnings, made her receive this woman and her treacherous

Not that I doubt that good will come of it. That "Ninth Count" will open the whole question of the reality of spiritual manifestations, and we shall get a publicity for the facts of Spiritualism, such as we might work a long time for vainly in any other way. The risk of penal servitude is cheap for such an object. And Mrs. Fletcher is simply heroic, and her friends stand by her beautifully. One of her bail has been a magistrate of_London for fifty years. He will go into the witness-box and testify to the reality of spiritual manifestations generally, and especially to those he has had with Mrs. Fletcher. Her other bondsman will also be a witness, both as to character and

The other day when she wanted a certain amount for the enormous expenses of the trial, she telegraphed to a gentleman in India, who telegraphed back an order for all the money she required. I have seldom in all my life been more impressed than by the unselfish fidelity of her friends, and the impression she makes upon all who really come near her. A dignitary of the Church, the other day, after an hour's talk with her, said, "For innocence of character I would take her for one woman in five thousand." An eminent London surgeon who had the curiosity to look in at the examination at Bow street, said to me: "I do not need to hear the details of the case. I have seen the two women. I know that Mrs. Fletcher is an honest woman." It is to be hoped that there will be equally good physiogno-

mists or impressible judges of character upon the jury. The London Spiritualists will celebrate the anniversary by meetings in three halls. We shall have a musical sotrée in Great Russell street, and meetings at Goswell Hall and Ladbrooke Hall; but not the least attractive of the meetings will be one a week later at Steinway Hall, at which your correspondent lias promised to take the chair, and where Mrs. Fletcher, just before her trial, will be the most attractive, and I have no doubt also the most eloquent speaker. I heard her speak there a year ago with a power and fervor which created a lively enthusiasm. I think it was the only occasion on which she has appeared as a public speaker in England, but, if I am not mistaken, she will have a great work to do on the platform in the time to

Just one manifestation: We were sitting, a little family circle, in our home one Tuesday night. Mr. Bastlan was the medium. After some lively and some earnest conversation with his two controls, we sat for materializations. A very lovely female figure in white came to us, and beckoned Mrs. Fletcher to come toward her. She went and sat on a sofa, a little apart from the rest, when the spirit came to her, spread a broad veil of lustrous tissue over her head, and stooping down kissed her on each of her eyelids, whispered a few words of comfort and departed. I have seldom seen a more beautiful and affecting manifesta-

. Mr. Bastian had a séance a few nights ago, where a

and illuminate the world—is the most fortunate of men. His unselfish work for humanity must lift him up into loving fellowship with the nuramined; so before the seance he invited him and another gentleman to go with him into a private room, where he took off his clothes and made them satisfy themselves that he had no concealed masks or draperies. Then, under conditions that made imposture impossible, they had a series of male and female materializations so rapid and varied as to make doubt ridiculous. So much for "divers kinds of witchcraft, sorcery, enchantment and conjuration against the form of the statute in such case made and provided, and against the peace of our said Lady, the Queen, her Crown and

> It happens that our Sovereign Lady, Victoria, by the grace of God, knows considered. ters than most of her subjects.
> T. L. Nignols, M. D. grace of God, knows considerably more of these mat-

32 Fonstone Road, S. W., London, March 21st.

Movements of Lecturers and Mediums.

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

Mrs. Nettle Pease Fox has been speaking twice every Sunday, since August last, for an Independent Liberal Congregation in Moberly, Mo. She has now made an engagement to speak in Ottumwa, Iowa (her labors in which place commenced the first Sunday of April). Spiritualists or spiritual societies wishing a series of week-day evening lectures can address Mrs. Fox at Ottumwa, Iowa.

Lyman C. Howe has been speaking of late in Scranton, Pa. He expects to remain there until April 11th, and attend an Inaugural Anniversary Meeting at Waverly, N. Y., the 13th.

Mrs. Crindle, the materializing medium, having re turned from the East, has resumed her scances at 105 Stockton street, San Francisco.

Mrs. Clara A. Field lectured before the First Society of Spiritualists in Haverhill, Mass., on Sunday, April 3d, morning and evening, giving psychometric readings of character which were pronounced correct as far as could be ascertained. Mrs. Field will speak in New Era Hall, Boston, every Sunday afternoon when not otherwise engaged. Address her 10 Essex street, Boston, Mass.

Capt. H. H. Brown will speak in Berkeley Hall, supplying Mr. Colville's place, in the afternoon of Sunday, the 10th. He will speak in Chelsea that evening. Tuesday, the 12th, he will lecture in Baldwinsville, Mass. His address for the summer will be Saratoga Springs, N. Y.

Frances M. Remick, trance-medium, may be ad dressed at 42 Dover street, Boston.

W. J. Colville's Meetings.

W. J. Colville's Meetings.

On Sunday last, April 3d, the meetings in Berkeley Hall were of more than average interest. In the morning W. J. Colville delivered a telling inspirational discourse, subject, "Spiritualism as a Religion."

In the course of this eloquent address—for which we have not the space this week to present an abstract, even—among other points treated a vigorous arraignment was made of exposers(?) of mediums who told untruths, and set traps, presumably in the interests of truth, but, most probably, in reality merely in order to sell newspapers. The lecturer said he knew Mr. William Eglinton, personally, to be an honorable gentleman and reliable medium; he knew nothing of the Boston Globs staff and its accomplices; he had had the evidences of all his senses in Mr. Eglinton's favor, and thus continued to hold him up as an honest man. With regard to mediums he knew nothing about he had nothing to say; but in any case Spiritualism did not rest for its support upon the reliability of two or three public individuals; private evidences in the bosoms of the most sacred homes were amply sufficient to keep the truths of Spiritualism allve in the hearts of the people. One solitary evidence was as convincing to a scientific mind as one thousand repetitions. Spiritualists should strive to cultivate spirituality, and then they would surround mediums with such blessed influences that a baptism of the spirit of truth and love would everywhere be experienced.

In the afternoon Mr. Colville's subject was "Social"

Spiritualist Meetings in Boston.

Spiritualist Meetings in Boston.

New Era Hall.—The session of yesterday was the anniversary of our second year. We are now two years old. It is with a feeling of pride that each member looks back upon the record of the past; organizing under the greatest disadvantages, we have persevered, and by acting entirely under the supervision of the angel-world, we stand to-day upon the uppermost round of the ladder.

The service of yesterday, although not previously advertised, drew out an immense throng of people, as every inch of space was occupied long before the exercises commenced. We had with us as visitors—each favoring the school with a short address—Dr. Fred L. H. Willis, Dr. Samuel Grover, Mrs. N. J. Willis and Dr. Henry Slade. The exercises opened with selections by the orchestra, singling by the Lyceum, Silver Chain recitation and Banner March. In this march the pupils carried, for the first time in a Lyceum session, the beautiful banners which were displayed in Music Hall on March 31st, and which were presented by a gentleman of this city, who will please accept our thanks for the same.

The leaders also appeared with their new silk flags, and the scholars all wore their new badges, making one of the prettiest marches ever participated in. Then came recitations, vocal and instrumental music by the following pupils: Carrie Huff, Gracle Burroughs, Gracle Wade, Lucy Gerry, Mamie Gerry, Kitty May Bosquet, Hattie Morgan, Albert Rand, Claudia Russell, Nelle Sanderson, George Felton, Alberta Felton, Bertle Kand, Lucy Gerry, Mamie Gerry, Kitty May Bosquet, Hattie Morgan, Albert Rand, Claudia Russell, Nelle Sanderson, George Felton, Alberta Felton, Bertle Kand, Lucy Gerry, Marpet March, Scarard, Jennie Neal, Jennie Lothrop, Mary Green, Carrie Shelhamer, and Elia Carr; remarks by the Conductor; Physical Exercise; closing with the Target March.

Now that we are about to enter upon a new year under most flattering auspices, we trust the angels will still waich over and guide us. We also trust that mortals have been so

PAINE HALL.—April 3d opened finely, and a large gathering assembled. The four rows of seats on each side of the hall and the gallery were filled, and a large school greeted the visiting occupants.

The session was a protracted one, owing to the large amount of talent responding to the Conductor's call. Lyceum No. 1 is increasing weekly, and its influence is felt on all sides. The bright how of promise is set in the sky, and all who desire can see it. The recent Anniversary has been a decided success, and many new faces were seen to-day, some of whom doubtless had witnessed the exercises of Sunday last; and we trust that by the time we are ready to celebrate the Thirty-Fourth Anniversary of Modern Spiritualism, we will show a still larger school, and an improvement in our Lyceum work.

Our exercises to day consisted of recitations by Liz-

Lyceum work.

Our exercises to day consisted of recitations by Lizzie Wilson, Flora Frazer, Louis Buettner, Sadie Perkins and Jennie Bicknell; songs by Jennie Smith and Helen M. Dill; a plano solo by Emma Bell and an encore; two recitations by Mr. William Lanagan, a visitor, and cornet solo by Mr. Partridge, a member of the orchestra.

the orchestra. On being called upon Mr. Horace Seaver made some excellent remarks full of humor, and finished with the

excellent remarks full of numor, and manager recital of a poem.

Miss Simpson, a visiting friend, responded to a call, and made some remarks, and was followed by Mrs. Nickerson. The calisthenics, led by the Conductor and Miss Dill were next on the programme, and after the Target March the Lyceum adjourned.

F. L. OMOND, Cor. Sec.

Children's Progressive Lyceum No. 1, }

Sunday, April 3d, 1881.

NEW ERA HALL.—This meeting was well attend. Union.

ed on Sunday, April 3d. Mr. Twitchell made the opening address, followed by Miss Jennie Rhind in a short speech—who also gave several readings. Mr. Howe spoke words of cheer, &c. Altogether the meeting was harmonious and interesting.

CHELSEA.-Mrs.: H. Morse, of Michigan, spoke in Chelsen, last Sunday afternoon and evening, her subject in the evening being "Man," which the controlling influence handled in a scientific manner. She speaks in Chelsea again April 17th. We would recommend Mrs. Morse to any society who desires a lecturer. Next Sunday Capt. H. H. Brown will occupy the platform.

Geo. A. Fuller's Meetings.

Mr. Fuller lectured in Ferren's Hall, Manchester, N. H., Sunday, April 3d, at 2:30 and 6:30 r. m. In the afternoon he chose for his subject. What has Spiritualism Accomplished?" In the eventing Mr. Fuller lectured upon "The World is My Home, to Do Good My Religion." He speaks in the same hall next Sunday, April 10th. By special request Mr. Fuller will repeat upon that occasion the lecture he gave upon a former visit to that city, upon "Jesus of Nazareth, His Position in History, and the Relation of His Teachings to those of Modern Spiritualism."

The Secular Press Bureau.

Under the management of Prof. S. B. Brittan, 165 East 49th street, New York: Established in 1879 by the spirit-world for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings.

AMOUNTS PAID IN AND PLEDGED FOR 1881. CASH PAID.

CASH PLEDGED. CASH PLEDGED.

J. P. Willcock, Bradford, Ontario.
Melville C. Smith, New York.
Alfred G. Badger, 179 Broadway, New York.
S. B. Nichols, Brooklyn, N. Y.
C. Snyder, Baltimore, Md.
E. J. Durant, Lebanoon, N. H.
M. E. Congar, Chicago, Ill.
Augustus Day, Detroit, Mich.
R. F. Close, Columbia, Cal.
C. W. Cotton, Portsmouth, O.

The Mansfield Contribution to the S. P. B. Fund. The result of Dr. J. V. Mansfield's most generous proposition to aid the Secular Press Bureau Fund by the contribution of his services in answering scaled letters, has resulted in the addition of the liberal sum of one hundred and sixty dollars and fifteen cents to that Fund, as will appear from the subjoined reports. The following subscriptions were forwarded directly to the Editor-at-Large, the figures representing the net amounts received by the Secular Press

| Ehen Snow, Cambridge, Mass. \$1,0 F. W. Smith, Rockland, Me. 3,6 B. B. Marshall, Minneapolis, Minn. 3,6 George S. Salsbury, Holley, N. Y. 3,6 George S. Salsbury, Holley, N. Y. 3,6 David Bugbee, Bangor, Me. 4.7 Mrs. G. S. Williams 73 West 12th street, Now York. 3,6 Mrs. M. Buchanan, Barton Landing, Vi. 3,6 Jesse Turner, Van Buren, Ark. 3,6 W. S. Holley, Crossville, Cumberland Co., Tenn. 4,7 J. R. Jackson, Sandusky, Ohlo. 6,8 Mrs. E. Mann, Litchfield, Hillislate Co., Mich. 5,6 W. R. Hinckley, Dallas, Tex. 3,6 C. Carter, Fayette, Jowa. 3,6 Augustus Johnson, Ambleside, England. 3,6 Augustus Johnson, Ambleside, England. 3,6 Agency of a Friend, Minneapolis, Minn. 25,7 | Dureau. | |
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| F. W. Smittl, Rockland, Me. B. B. Marshalt, Minnapolis, Minn. George S. Salsbury, Holley, N. Y. Mrs. Sarah S. Hafland, Southboro', Mass. David Bugbee, Bangor, Me. Mrs. G. S. Williams 73 West 12th street, New York. Mrs. M. Buchanan, Barton Landing, Vt. Jesse Turner, Van Buren, Ark. Jesse Turner, Van Buren, Ark. J. R. Jackson, Sundusky, Chio. Mrs. E. Mann, Liftchfield, Hillsdale Co, Mich. Mrs. E. Mann, Liftchfield, Hillsdale Co, Mich. W. R. Hinckley, Dallas, Tex. J. Carter, Favette, 10va. | Eben Snow, Cambridge, Mass | t. C |
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MRS. MARY A. NEWTON'S REPORT. Statement of letters and money received for Editor-at-Large Fund

| | Marcor-ac-Lange Puna . | |
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| | Dr. Bedortha, Saratoga Springs | 31.00 |
| 1 | J. W. Butler, Fulton, N. Y. | 3,00 |
| 1 | John Lasselle, Waterville, Me | 3,00 |
| ı | Februard Groon Lagon III | 3.75 |
| | Edward Green, Lacon. III | 3,00 |
| Į | Mone I Vine Allere N N | 3,00 |
| į | Mary J. King, Albany, N. Y | 3.00 |
| | James Bell, Ontario, Canada | |
| 1 | E. Chase. Hamlin, Kansas | 3,00 |
| | II. P. Talmadge, Worcester, Mass | 3,00 |
| 1 | Mrs. E. M. McIntyre, Pensacola, Fla | 75 |
| - 1 | W. S. Throop, Puttneyvide, N. 1 | 3,00 |
| 1 | Mary E. Carter, Cambridgeport, Mass | 3,00 |
| ď | C. R. Starkweather, St. Paul, Neb. | 3,00 |
| , | T. E. Bridge, Orange, Mass | 3,00 |
| • | J. V. Carr, Waymart, Pa. | 3,00 |
| | H. O. Bigelow, Churchville, N. Y | 3,0 |
| • | A Friend, Glens Falls, N. Y | 3,00 |
| • | Daniel Field, Brockton, Mass. T. C. Gaston, Atlantic, Penn. | 3,0 |
| | T. C. Gaston, Atlantic, Penn | 3,00 |
| i | Wm, Parsons, Denmark, N. Y | 3.0 |
| í | H. C. Chapman, Taylorville, Ill | 4,7 |
| | B., Box 5152, Boston, Mass | 3,0 |
| • | L. A. Cummings, Dubuque, Iowa | 3,0 |
| • | Samuel F. Hickox, Portage, Ohio D. E. Blood, Greenville, N. H | 3,0 |
| ŀ | D. E. Blood, Greenville, N. H | 3,0 |
| | P. D. Willis, Hartford, Conn | 3, 0 |
| • | | |
| | Total | 81,2 |

Very sincerely, MARY A. NEWTON.

Total sum of the Mansfield contribut

FF One of our valued correspondents, writing under late date from New York City, truly says: "I am happy to state that the Secular Press, or Editor-at Large movement, is meeting with unwonted success, at least in this one particular: that the demand for this greatly-needed work increases much faster than the supply can be granted. Dr. Brittan has now more work on hand, awaiting immediate attention, than any two men could reasonably and promptly attend to. Dozens of papers are now on file requiring suitable replies to their respective notices of the phenomenal and other phases of Spiritualism. Make it known that the Bureau has already grown to need additional personal assistance, as also to be more generally sustained pecuniarily. Were the necessary means forthcoming a regular staff might be very judiciously employed."

[Reprinted by Request.]

New York, March 26th, 1881.

Messrs. Colby & Rich:
Enclosed find my check, which you will please apply to the Editor-at-Large Fund. Prof. S. B. Brittan is an able champion of Spiritualism. Let me herein say, that, to my mind, this is the most complete and fertile method of cultivativations the second of the second control of the most complete and fertile method of cultivativations. ing the growth of this magnificent truth. It reaches millions of minds. I deem it one of the broadest and grandest movements since the birth of Spiritualism. Respectfully, J. A. CAZINO.

Dr. H. P. Fairfield, the clairvoyant, magnetic, medicinal physician and trance speaking medium, has permanently located in Worcester, Mass., where he will continue his profession of healing the sick and answering calls to lecture. Persons at a distance can have a clairvoyant examination of their cases by letter on sending a lock of hair, name in full, age and sex, with one dollar. Address Dr. H. P. Fairfield, P. O. Box 275. Worcester, Mass.

If eating a good dinner and a display of sophistical rhetoric could relieve ex-Secretary Schurz from connection with the Ponca outrage and from persistent efforts to prevent justice to the injured red men, he might experience a sense of relief this morning. But unfortunately the record of soveral years is against him, and cannot be expunged by plausible speeches.—

Hartford Courant, Wednesday.

Dr. Babbitt has forwarded us a sample of his handsome blue lamp shade, which presents the sun, moon, stars and shadow on its different sides, so that those who wish can have different grades of light, from the cheering to the subdued. It is intended to save the eye and concentrate the light. See advertisement.

The Cochituate water is about as nasty as the squibs of the venal Boston Globe in reference to Spiritualism. Both need purifying.

"Shadows" has a very sensible article in the Boston Commonwealth of April 2d on "Theodore Parker and Spiritualism."

To Foreign Subscribers.

The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months, sent to any foreign country embraced in the Universal Postal

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 308 Fulton street, every Saturday evening at 8 o'clock.

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

[In Divine Challegiage J. DAVID, Chairman.

Removal—The Brooklyn (N. Y.) Spiritual Fraternity

Holds Sunday services in Novelty Hall, 611 Fulton street, at 10½ A. M. and 7½ P. M. Speaker engaged: April, J. Frank Baxter.
Conference meetings every Sunday, at 3 P. M. April 10th, Hon. Philip Moore, of Olympla, W. T. April 17th, "The Salvation of the Soul," Prof. Henry Kiddle.

April 24th, "The Higher Aspects of Spiritualism," Mrs. Hope Whipple.

S. B. NICHOLS, Pres. Eastern District Brooklyn Spiritual

Fraternity Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. Col.E, Pros.

The Brooklyn Eastern District Spiritual Conference

Meetsevery Wednesday evening, at Phoenix Hall, at 734.
CHARLES R. MILLER, President.
W. H. COFFIN, Secretary.

Lydia E. Pinkham's Vegetable Compound strengthens the stomach and kidneys, and aids digestion.

My wife and daughter were made healthy by the use of Hop Bitters, and I recommend them to my people.—Methodist clergyman.

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

MIND AND MATTER. Fudibled weekly in Aminuspies, Pa. \$2, 15 per annum.
THE SPIRITUAL RECORD. Published weekly in Chicago, III \$2,00 per year.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3,00 per year, postage \$1,00.
THE MEDIUM AND DAYMEAR: A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage 50 cents, THE OLIVE BRANCH. Published monthly in Uthea, N.Y. \$1,00 per annum.

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

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and affect cents for every insertion on the severy and litteen cents for every insertion on the so-enth page.

Special Notices forty cents per line, Minlon, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

Electrotypes or Cuts will not be inscried.

AP Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

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

Dr. F. L. H. Willis.

DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thurs-day, till further notice, from 10 A. M. till 3 P. M.

J. V. Munsfield, TEST MEDIUM, answers scaled letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. A.2.

R. W. Flint answers scaled letters. Terms \$2 and two 3-cent stamps. Address 1:37 Broadway, New York City. If no answer, money returned.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

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

COLBY & RICH.

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

AND AGENCY OF THE BLANKE OF LIGHT, W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the works on Spiritualism. LIBERAL'AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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

II. SNOW'S PACIFIC AGENCY.

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

LEEYELAND, O., BOOK DEPOT. LEEYS BAZAAR, 105 Cross street, Cleveland, O., C culating Library and dépôt for the Spiritual and Libe Books and Papers published by Colby & Rich,

ST. LOUIS, MO., BOOK DEPOT.

THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the Banner of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

NEW YORK HOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

PHILADELPHIA AGENTS.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RIODES, M. D.. at the Philadelphia Book Agency, Rhodes Hall, No. 5654. North 8th street. Subscriptions received for the Banner of Light at \$3.00 per year. The Banner of Light can be found for sale at Academy Hall, No. 510 Spring Garden street, and at all the Spiritual meetings.

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

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the **Banner of Light**, and will take orders for any of the **Spiritual and Beformatory Works** pub-lished and for sale by COLDY & RICH.

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 828 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Satugday morning. ROCHESTER, N. Y., BOOK DEPOT.
JACKSON & BURLEIGH, Booksellers, Arcade Hall,
Rochester, N. Y., keep for salethe Spiritual and Reform Works published by Colby & Rich.

HARTFORD, CONN., HOOK DEPOT.

E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Bonner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 73 lbagg street, Dotroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Heformatory Works published and for sale by Colby & Rich. Also keeps a supply of books for sale or circulation.

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

WASHINGTON BOOK DEPOT.

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

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

ADVERTISEMENTS.

UNION MUTUAL LIFE INSURANCE

SURPLUS, MASSACHUSETTS STANDARD.

December 31, 1877 \$77,269 53 " 1878 154,478 27 " 1879 250,950 73 **"** 1880 306,213 77

JOHN E. DeWITT, President.

JAMES P. CARPENTER, Secretary.

BAKER'S

PARIS, 1878. Like all our chocolates, is prepared with the greatest care, and consists of a su-

VANILLA

perior quality of cocoa and sugar, flavored with pure vanilla bean. Served as a drink or eaten dry as confectionery, it is a delicions ommended by tourists,

COLD MEDAL.

CHOCOLATE.

Sold by Grocers ev-'erywhere.

W. BAKER & CO., Dorchester, Mass.

Babbitt's Lamp Shade!

BEAUTIFUL and soothing to eye and nerves, being of a nutficelal-light. Its layentor, Dr. F. D. BARRITT, is author of Principles of Light and Color, Health Manual, Religion, etc. Price, postpaid, for the Principles of Light and Color, \$1, Manual of Health, \$1, Religion, \$1.50, Lamp Shade, 25 cents, For Shade holder, Decents, Send for circular, Great terms to agents, BABBITT & CO., 5 Chinton Place, New York, April 9,

CERALDINE MORRIS, ORGANIST of Berkeley Hall, and pupil of Eugeno Thayer, is destrous of obtaining pupils, to whom she will give instruction in vocal and instrumental music on strictly moderate terms. She is also open to engagements for Concerts, &c. Address 91 Pembroke street, Boston, April 9, -2w*

DR. N. D. KNICHT,

FROM Philadelphia, will give Magnetic Treatment, Tests and Developing Sittings, No. 8 Davis street, Boston, April 9.—1w* Mrs. H. Dean Chapman,

CLAIRYOYANT and Magnetle Healer. No. 67 Indiana Aprillo. PRANCES M. REMICK.

TRANCE MEDICAL, will receive former patrons and others who wish her services in Spiritual and Physical Healing, at 42 Dover street, Boston. 182 — April 9.

IZZIE NEWELL, Trance Medium, Medical, J Bushoss Clairyoyant. Psychometrical Readings and Future Prospects. Treats magnetically. Prepares medicine. Examines hair, \$2,00. 120 Tremont street, Room is, Roston. MRS. FLANDERS, Medical Medium. Gives Literaturents, Rhenmatism cured, 79 Leveret Street, Boston, Ring lower bell. 48*-April 9.

TO LET,

A T 8% MONTGOMERY PLACE, over the BANNER front from, with small room adjoining; one large square from; all heated by steam, and supplied with gas and water. Terms reasonable. Apply to COLBY & RICH, 9 Montgomery Place, Boston, Mass. is—Feb. 5.

SAN FRANCISCO. BANNER OF LIGHT and Spiritfullstic Books for sale. Nov. 15.—lastf

WILLIAM EGLINTON. We have received from the studio of A. Bushby excellent Pabinet Photographs of WILLIAM EGILINTON, of Eng-and, the relebrated Physical and Materializing Medium, Cabinet, 35 cents, For sale by COLBY & RICH,

BUSTS OF COL. R. G. INGERSOLL.

By the celebrated sculptor, Clark Mills. Cabinet size, \$2,59, Sent only by express, nearly packed and boxed, For sale by COLBY & RICH,

IMPORTANT WORK.

HISTORY

CHRISTIAN RELIGION,

YEAR TWO HUNDRED.

BY CHARLES B. WAITE, A.M.

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

The saccinet manner in which the statements are made, and the facts and opinions related, will not fail to be noticed and commended by all. Everything is told in as few words as possible with due regard to a clear understanding of the subject; and the result is, the reader who has had fiftle if any familiarity with such works, can as readily comprehend the meaning intended to be conveyed as he who has made them a life-long study.

A complete history of the origin and nature of all the gospels is given; not merely the four that, by decree of men, have become canonical and are accepted by the Church as "the divine and only revealed word of God," but also those called apocryphal, the entire collection numbering unwards of forty. Of the apocryphal, three of the most famous now extant are critically compared with the canonical for the purpose of determining which were first written, and is the first time such a comparison has been made. The extracts are given in parallel columns, so that any reader can make the comparison, an opportunity never before given to the convertion of the first and second centuries, great care being taken to 'establish correctly the charries of the Church. An account is given of nearly one hundred Christian writers of the first and second centuries, great care being taken to 'establish correctly the chronofogical position

their works.

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

It is impossible to render full justice to this very instructive book without a perusal.

ve book without a perusat. Cloth, 8vo, pp. 455. Price \$2.50, postage 15 cents. For sale by COLBY & RICH.

MODERN THINKERS PRINCIPALLY UPON

SOCIALI SCIENCE:

What They Think, and Why.

BY VAN BUREN DENSLOW, LL.D.

With an introduction by ROBERT G, INGERSOLL.

WITH EIGHT PORTRAITS.

WITH EIGHT PORTRAITS.

CONTENTS.—Preface by the Author: Introduction by Robert G. Ingersoll; Sketch of the Lite of Swedenborg, Emanuel Swedenborg, and the Origin of the Christian Ideas of Heaven, Helf and Virtue; Sketch of the Life of Autan Smith; Adam Smith, Founder of the School of the Economists; Sketch of the Life of Jeremy Bentham; Jeremy Bentham, the Apostle of Law Reform, and of Utilitarianism in Morals; Sketch of the Life of Thomas Paine; Thomas Paine, the Apostle of Caronic Revolution, in his Relations to the Declaration of Independence, and Democracy in America; Sketch of the Life of Founder; Charles Fourler, the Philosopher of Passional Harmony and Cooperative Association; Sketch of the Life of Spencer; Herbert Spencer, a Review of his Theories of Evolution and of Morals; Sketch of the Life of Spencer; Herbert Spencer, a Review of his Theories of Evolution and of Morals; Sketch of the Life of Hackel; Ernst Hackel, the Demonstrator of the Doctrine of Evolution; Auguste Counte, Founder of the Positive Philosophy and Pontiff of the Religion of Humanity, including a Sketch of his Life; The Authorship of Junius, a Sequel to the Critique on Adam Smith.

—Gioth, Izmo, 81,50, posinga 10.cents.

For sale by COLBY & RICH.

LIBERAL TRACTS.

A sample package of 50 assorted Liberal Tracts (36 numbers, four pages each,) will be sent post-paid for 25 cents. Per hundred, 35 cents. For sale by COLBY & RICH.

Message Pepartment.

Public Free-Circle Meetings
Are held at the BANNER OF LIGHT OFFICE; corner of Province street and Montgomery Place, every TUESDAY and FRIDAY AFFERNON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no express until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited.

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

no more.

**Part It sour earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

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

ings.

(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

32 Letters appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to

LEWIS B. WILSON, Chairman.

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

Séance held Jan. 18th, 1881.

Accept the service of the spirit, oh, our Father, rendered unto thee in prayerful aspirations, and soul-felt gratitude and praise. Accept the thoughts which go welling toward thee, the centre of light and of all life, as the incense of the heart, which would waft upward its own beautiful fragrance of love and of blessing. We would praise thee with the heart, and soul, and spirit, with the entire being thrilled with a knowledge and consciousness of thy divine parenthood, of thy infinite love, tenderness and guardianship over all beings. We would praise thee with words unceasing, that shall ring out in the melody of the spirit, rising higher and higher, swelling out in one grand chorus of harmony, in which angels and archangels may join, and which shall reach thee in thy glorious home of light eternal. And while sending the aspirations of the inward being, while reaching out to thee for strength and encouragement, we would ask thy blessing to rest upon every heart; we would beseech thy benisons of good to fall upon every spirit, that the inward vision may become opened, and that glorious gleams of eternal life may fail upon every mortal here below. We would ask that these disembodied spirits who gather here, some of them not entirely freed from material bonds, may receive some new experience, some new light, that shall strengthen and encourage them in their endeavors to learn of thee and thy laws. We ask that they may become strengthened to send out their words of truth and of cheer unto the weary and mourning of earth, that all alike may be comforted; that those in the spirit world and those in mortal forms may rejoice together in one unceasing song of gladness and praise to thee that there is life eternal, that there is existence and experience evermore for the human spirit, and that progressiveness shall be the lot of all. Amen. Invocation.

Dr. Artemus S. Carter.

I feel to return from the spirit-world to speak to my friends and the public at large. I have sensed the thoughts of certain individuals which have reached out to me, and which I desire to respond to. It is questioned, "What method shall we take to rid ourselves of the habit of intemperance?" and I would respond as follows: Seek to surround yourselves with cheerful companions who are of strictly temperate principles. By no means tamper with the patent medicines and nostrums of the day, which go under the name of tonic or bitters. Bathe the surface of the body frequently in tepid water, that all the little pores of the skin may have something to drink-that they may absorb into the system a moisture which shall quench this unnatural thirst which at times comes upon you. Let your diet be composed principally of fruit and vegetables, that the acid and water of this food may allay your thirst and strengthen your system generally. If you will do this, and cultivate your will-power-determine within yourselves to resist the temptation -I am sure you will succeed. This is my word to certain ones whom I knew when on earth, who are addicted to the excessive use of alco-

I have existed in the spiritual world proper for nearly ten years, and I have been studying into the laws of life during that time. I find that still you have epidemics sweeping over your communities, still you cry out for instrucof treating them. I find an alarming prevalence of diphtheria, among not only the small children, but also the older beings of the community at large, and still the question is asked: What will stay this terrible scourge. I believe that our physicians and our people have not yet become instructed in the true method of treating diseases of any kind.

A community is stricken with diphtheria. A physician experiments, and studies into this disease, and, at last, hits upon something which he believes to be a sure remedy, for every case which he takes in hand is successfully treated. He publishes his remedy at large, for the benefit of the people. The same disease, in precisely the same form, at least to outward appearance, breaks out in another community, the remedy before-mentioned is tried, but is found to result unfavorably; it seems not to stay the ravages of the disease; and why is this? In the two different communities there is to be found a difference in the habits of the people. and a difference in the association of the elements of the atmosphere, consequently some other mode of treatment must be provided. sulphur cure may be beneficial in hundreds of cases in one locality; it may be of no benefit in another; while the inhalation of pine tar smoke may be of the utmost benefit; still further on, neither of these remedies may be of use, but a weak solution of carbolic acid or nitrate of silver may be very beneficial. It is for the physicians and scientists of each locality and community to study into the habits, the associations and surroundings of the people, and to analyze the elements of the atmosphere and of the water-in this way will they at length learn the proper remedies for each disease. Likewise, I perceive that there are no two organizations composed precisely alike, and what is meat for one system will be poison for another, even though the symptoms of the diseases be precisely the same; this also must the physician and the scientist look into. In this way and in no other will it at last be found what is beneficial for each individual. I believe that the application of magnetism through the human form, applied by healthy, genial, sympathetic beings, will be of more assistance and benefit in curing diseases of every nature than any other curative agent that can be sup-

plied. It is also important that the people guard their own systems. Whatever serves to debilitate the physical body, whether it be the indulgence of the passions or the appetites, whether it be excess of grief and anxiety, or over-exertion of mind or body; whatever tends to weaken the system, whether it be by partaking too lightly of food or exercising the stomach too much in over-eating, will open the organism to disease, and will surely encourage the growth and spread of the germs of disease in the systom. To all these things must we look if we would have a healthy race of men and women. Children who are allowed to gorge themselves with all kinds of food, particularly sweets and astry, are often those first attacked by the dis- and I do not care to give any advice or instruc-

eases incident to childhood, by the ravages of diphtheria and kindred complaints. I felt to return and speak as I have done. I should be very glad to feel that I had thrown out one thought which will be of use, of practical benefit to any being; if so, I shall feel amply repaid. I should indeed be pleased if any friend of mine could recognize me in my coming, and feel to encourage me to return and send out to him or her my greeting and my warmest regard, for I remember all friends and expect to meet them in the higher life. I passed on from Princeton, Cal. I have many friends in Leominster and surrounding places in Massachusetts, and I feel that my words will reach some one whom I have formerly known. I am Dr. Artemus S. Carter.

Lizzie F. Woods.

[To the Chairman:] How do you do, mister? That doctor helped me to come. I came here every day, and I could n't talk, and then only a little while ago, in the night, I went to a place, and I got hold of a medium, I guess it was this medium, but I could n't talk nor say anything because I was awful bad here (putting her hands upon her throat], all filled up in my throat. Then the gentleman said for me to come again, and l could talk, and the doctor who has just gone helped me, so I could come in. My name is Lizzie F. Woods, and I come from Chicago. My father is Henry Woods. I want to go home. I can go home from the spirit-world, but I can't talk. Just as soon as I go into my little room I feel as if I was choking, real bad, oh, awfully! Will I always feel so? [You will get rid of it by coming here.] That's nice. I am nine years old now. I would like to send my love home to father and mother, and little Henry, too, and say that when I am away in the spirit-world I do n't feel like choking, I feel real nice and good. I am going to school. I have n't learnt much yet, but I am going to. I am going to grow up and be a smart woman; would n't you, if you was me? My teacher says I can grow up to be a woman, just as she is. Her name is Mary. She is real kind. She is some relation to my mamma; she is n't a sister; she is an adopted sister: that is just as good as a relation, is n't it? She thinks everything of her, and so do I. I came home, and I brought some real handsome red roses that my teacher, Mary, gave me, and I put them all around my mamma when she was in bed. When she woke up she thought she saw something, and she said to papa. "Oh I dreamed of the loveliest roses I ever saw, and they were so sweet!" And then, when she got real wide awake, she said, "I was going to look around and see if they were not here, they were so real." Then, you know, they thought it was only a dream. She could n't see anything, then; she did n't know it was me that brought them, at all. I could n't stay, because I felt choky. I had to go away; but I am coming back again. I am going to see if I can't make them all see my pretty roses. Oh, I hope I will! it will be so nice! [To the Chairman:] I think you are real good to let little girls come here; it cures them all up. I feel ever so much better. My middle name was Frances. It is now-of course it is. The reason I brought the roses that teacher Mary gave me, was because papa used to call me his little rosebud. I thought it would make them think of me, and they thought it was only a dream. I am not a dream, am I? I am going to try and make them see that it is n't all dreaming. Good by.

S. B. Thaxter.

[To the Chairman:] I feel inclined, sir, to announce myself here, trusting that my name will be seen by my friends, and they will realize that I am a living, conscious, active man, able to return and manifest, and desirous of imparting some knowledge of the eternal life to them, if they care to learn of it. I am S. B. Thaxter, of Abington. I have not been a denizen of the spirit-world sufficiently long to understand a great deal of it, but still I appreciate and comtion and assistance concerning the best method prehend its laws sufficiently for my well-being, and I feel that I never can be thankful enough for this existence which is mine, and for the companionship and association of my dear ones. One loved one has joined me in the spirit-world. and I feel blessed indeed. Together we work together we dwell, soul to soul, in spirit communion that is heartfelt and deep, and that seems to fill our beings with new life and strength. Although it may be through smoke and flame and through tribulation that the spirit passes out, when it arrives at its immor tal home it finds itself surrounded by such loving ones that it feels rejoiced that it has passed through even so dark a passage to reach the joys and glories of the spiritual world. And so together we return, rejoicing in our new life, in our experiences, sending out our love and blessing and sympathy to each friend, assuring every dear one that we are safe in the heavenly land, and that we shall ever strive to assist and benefit them all to the best of our ability.

Rutus B. Kinsley.

It is very nearly eleven years since I passed from my old body, Mr. Chairman, one that became too cumbersome for me to make use of. and which I dropped as you would drop your heaviest overcoat in the summer-time. I feel that I am strengthened and refreshed now in my spiritual existence. I would have my friends know that I am still traveling over the road, seeking to learn something for my advantage, and for the advantage of others, striving to work earnestly, early and late, for the advancement of my soul and the attainment of spiritual wealth. I considered myself a successful man when I was in the body, materially speaking, and I have no complaint to make concerning my life on earth. I find now that I could have attained more knowledge, more experience for the welfare of my inner life than I did, but as there are so many opportunities before me, which I intend to make use of, and so many facilities for gaining knowledge and experience, I have no right to complain of anything missed in life. I attained more than the average age of man-had passed the Rubicon of three score years and ten, and can say that my experience was rounded out in physical and material ways. I believe I can well say that I was an active. busy man on earth, that I never cared to spend an idle hour, and so I find myself wedded to the old habits. I cannot bear to be idle now. In association with old friends I still work on, and I hope, by-and-by, to greet all friends of mine who are still inhabitants of the flesh, over on the spiritual side. Occasionally it pleases me to return to earthly scenes—to travel over the road. It does me good to pass from Fall River to Boston, and back again, to Newport and so on, overlooking old scenes, and sometimes catching a passing view of faces which were once familiar to me; but my chiefest work is in the spiritual sphere proper, and is apart from anything of a material nature. I am satisfied with all that was done with my earthly affairs;] am satisfied with all things as they are arranged,

tion. I was long known as one who ran an express between Rhode Island and Boston, and I feel that I shall be recognized by some old friend or associate. I would like to send my greeting and remembrance to all. Rufus B.

Clara Morrison.

I lived in Springfield, Ohio, where I passed away. I had a difficulty of the lungs; I was also troubled with general debility and weakness. My physical form seemed to pine away slowly, and it was years before I was freed from the body; but now I feel so strong and happy and joyful that I rejoice in my life. I never weary as I used to do, and feel, oh, if I could lie down in an eternal sleep how happy I should be! Now I feel that life can never be too long for me to enjoy all that it presents to me-all that it contains. I have friends in Springfield whom I would like to reach, who, I feel, would receive pleasure by hearing from me, could they be convinced of my identity. They are not believers in the Spiritual Philosophy. I was not a believer in Spiritualism, and I feel now had I only received of its teachings, its blessed assurances of immortal life, I would indeed have felt consolation and peace in many an hour of weakness and pain. But I can rejoice that I experience this now; and if my friends will only realize that Spiritualism is true, that we can return from beyond the grave and minister to them and speak to them in words palpable to their hearing, give them evidence of our love and tenderness, it would indeed be a blessing to me. My sister Mary is with me. She passed away from a far-off country, whither she had gone for her health; but she, too, had the hand of disease placed upon her, and it blighted her existence on earth. She passed away long before I did, and her husband is with her in the spiritworld at this time. We all desire our friends to feel that we can come to them; that we can bring them our love and affection; that we can understand the ways which are theirs and the these are spirit teachings in every age. work which is upon them; that we feel every shadow which clouds their spirits, and that we can also sense the sunshine and joy which is theirs. I do hope they will visit some medium n Springfield, and so give us an opportunity to return and manifest. There is a great deal my sister wishes to say which she does not wish to be published. If our friends will only open the door for us by visiting a medium, and permitting us to come to them, we will be able to convince them of our identity, of our existence, bevond the shadow of a doubt. My name is Clara Morrison.

George A. Barney.

Be kind enough to record me, Mr. Chairman, as George A. Barney, who desires to reach Mrs. E. J. Barney, of Los Angeles, Cal. I feel that important for me to return and announce myself at this place, to send out my message to they be of witch-hazel or any other vegetable my relative, not only that she may realize that I am a living, being, conscious of her existence as well as my own, and having a knowledge of my friends' surroundings, but it is also important because of friends of mine who are investigating this Spiritualism and anxious to learn of its truth or falsity. I desire to say that, on passing away from the body, I was met and welcomed by my old father, and by my little son, James. By them I was taken to a spirit-home as natural as my earthly home, and similar to it in construction. And what surprised me more than all was, to find two maple trees before the door, shedding their foliage around, precisely the same as the red maple leaves of the two old trees which stood before the old homestead. I could not understand this, and I hardly understand it now; still I find my home surrounded in this way by scenes familiar to my sight. It was presided over by my good, kind father, and my blessed old mother, who had taken my little one into their keeping, and were educating and developing him. I feel that my friends must realize that I am here, speaking for myself; that none other is using this language, or making these remarks; that I am here to convince them of my identity. And I wish to say to my friend. Look into the chest of drawers, the lower drawer, under that pile of old papers which has been undisturbed for so long, and you will find a sealed envelope or packet, which I desire you to open. In that packet you will find slips of printed matter which concern myself and my business. When you find them, copy each one off separately, and send the copy to my brother William, asking him to send you a reply. If you will also forward my message, I shall be doubly grateful. If this is appreciated, you will find marvelous results working out from my small request. I have nothing more to say. I feel that the individual addressed will receive my message, and if so, I shall be truly grateful.

Jennie Sprague.

[To a lady in the audience:] Dear mother, I recognize you here, and I wish to bring you my love and the love and blessing of your dear ones. Aunt Katie wishes me to give you her deepest, sweetest love, and tell you that she still guides and guards you, she still watches over and protects, and will do so until you join us all in our sweet spirit home. Oh, could you realize the number of dear ones present with you, who bring their affection and their sympathy, your soul would rejoice in gladness and you would feel that you were indeed blessed above all others: so I would say to you, darling mother, the star of hope is gleaming yet on high, and you will find yourself walking in paths where only sunlight and peace can come; where your spirit shall receive that rest which it most requires. And so by your side I come, because none other of our band seems to desire to come to-day; and I speak to you concerning your work and your mission. That which you hope for will be accomplished; that which you desire will succeed; nothing shall fail, nothing shall go down, because the spiritual world has promised to assist us in our work. We shall continue to send out our words of love wherever we feel it is needed and required. We shall be assisted by powerful spirits who are working for the welfare of humanity, to enlighten the ignorant. Then, darling mother, accept our love; accept the assurance that we are with you, strengthening you in the hour of labor and bringing you peace from on high. Believe that the dear one who has passed over is still working, still watching over the good of the cause, and is laboring on to perfect the work which was merely begun while on earth. All things are good; all things are working out as we would have them, and we feel encouraged and rejoiced. Jennie Sprague.

Séance held Jan. 21st, 1881.

Questions and Answers. CONTROLLING SPIRIT.—We are ready to con-

sider your questions, Mr. Chairman. Ques.—[By J. G. Murray.] Matthew, chapter xviii, verses 15th, 16th, 17th, says, in substance: I where the heart is; where the real enjoyment

Not until seven times, but until seventy times seven." There is apparently great inharmony in the above quotations; can the control explain them so that they harmonize with themselves and with reason?

Ans.-We explain the discrepancies in the teachings you have quoted in this way: We understand the Nazarene to have been a medium for the control of spiritual intelligences. At times he was overshadowed by an exalted influence which would undoubtedly teach forgiveness of transgression against each other, not for the seventh time, but far beyond the seventy times seven. It is possible that the first command, "Let him be cast out as a heathen man and a publican," was given the disciples by the medium ere he had fully passed under the control of his spiritual guides. The age when these beings lived on earth was one far from advanced, as compared with the present time. Man had not progressed to any such standpoint as he occupies to-day, and we cannot expect the teachings of that past age to harmonize with the teachings of the present day. If one trespassed against another in those days, it was something remarkable for him to receive forgiveness: thus do we believe the speaker but reflected the customs of the day when he uttered the words, "let him be known as a heathen." Subscouently, when Peter observed the shadow of the celestial influence upon the Teacher, he approached, and said, "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" At such a time the answer would be: forgive your brother even though he trespass against you seventy times seven. Forgive your enemies, bless them that curse you, do good unto them that speak evil against you—

Q.-There are among us men who, by the use of a forked hazel, peach or other twig, held upright in the hands, will locate a vein of water beneath the earth's surface with great precision. Can you explain by what natural law his is done?

A .- By the same natural law which causes a pencil to move in the hands of a medium for mechanical writing. There are certain individuals in the form who attract influences from the spiritual spheres to their side. These unencumbered intelligences have the power and clear vision to penetrate the earth's surface and detect the presence of minerals or of water. Place a switch of any kind in the hands of these individuals, and it will become a divining rod for the use of the intelligences behind them—they are the real movers of the rod. This is the real manner of working all divining rods, whether substance. Consequently we believe a person capable of making use of a divining rod to be a medium for the use of higher intelligences.

Q .- Why is it that "Bunyan's Pilgrim's Progress," "Milton's Paradise Lost," and other works of that class, retain such a hold on the public mind, being, as they are, decidedly of a

non-progressive order? A .-- We consider "Bunyan's Pilgrim's Progress" to be a work of a useful nature for some minds. It is purely an allegory, and may represent the lives of many individuals in the form to-day. The experience which came to certain ones, and which, at times, will come to all, in their passage through the mortal life to the realms beyond, may indeed coincide with the experience of Christian in his journey to the Celestial City, and many minds can feel refreshed and strengthened for the trials of life by a perusal of this work, as it may be interpreted to suit the requirements of their own mental natures. The struggles and victories of the Pilgrim typify the experiences of mortals everyof doubt and temptation that assail them. The chief value of "Paradise Lost" lies in the grandeur of its imagery and its sublime descriptiveness. To all poetic souls, to all resthetic beings, the work becomes delightful and of use, inviting them, as it does, into a world of beauty and mental activity. The lofty flights, the bold conceptions, and the glowing imagery of "Milton's Paradise Lost," all combine to render it a charm to student, thinker and poet alike. While the mental nature is fed, while mankind can judge of the merits of these works from a proper or true standpoint, they will continue to be of value in the world. Though of a non-progressive nature, yet these volumes supply a want, and satisfy the cravings of many who canno as vet appreciate and comprehend the advanced truths of more enlightened literature. At the same time progressed minds can and do find a pleasure in their perusal.

Laura Markham.

I wish to send my message a long distance. I have friends in Portland, Oregon, whom I have long sought to reach, but without avail. I cannot find any mediums there, and so I have come all this way in hopes that my message will reach my friends and will give them some benefit. My name is Laura Markham. I lived in New York. My friends went to Oregon soon after my decease. I followed them there, because I seemed so closely attracted to them that could not break the connection. I have no desire to do this, only a desire for leaving all material, earthly things and getting away into the spiritual. My friends have felt very sad and sorrowful since my departure. They do not believe in Spiritualism; they feel that I have gone away to heaven, far, far off, and that they shall never hear from me again. Their ideas of a future world are very vague and indistinct: I have sought to impress them with my presence, but without avail; this makes me feel very sad indeed: it seems to me if I could only assure them of my presence and of my interest in them it would be a source of great rejoicing to me, and, I liope, of a little comfort to them. This is what brings me here to day.

I wish to reach John Markham, and to have him give my message to all whom I love; to tell them all that I send them my love, and that I am often beside them, seeking to manifest. I have heard one say but recently, "Oh, I would so like to hear Laura's voice once more join in singing with us; it would seem so much like the old times and the old home! I should feel so pleased and happy; but we shall never hear her again." Then I heard John remark: "She has gone from us, blighted in early life; we shall see no more of her." It made me feel so sad, because I was there in their midst, enjoying their conversation and their evening song, and thinking, "How delightful it would be if you could only realize my presence and feel this is home, just as really and truly as the home that we all once inhabited." Home is

"If thy brother trespass against thee, and will and peace are to be found; and I feel that they not heed either thy warnings or those of the can make their new surroundings a home of church, let him be unto thee as a heathen man peace and gladness if they will only seek to beand a publican." Verses 21st and 22d read: come satisfied with what comes to them and "How oft shall my brother sin against me, and | contented with their surroundings. If they can I forgive him? Till seven times? Jesus said: only learn that the spirits of their friends are with them from time to time, bringing them encouragement and peace from the spiritual world, they can really and truly find a heaven upon earth, and become prepared to appreciate and enjoy the home which awaits them in the future. This is all I have to say, only that I shall try to come again somewhere and send another message, that they may really and truly feel that I do love them and take an interest in their welfare. They have met with a few reverses in material things, and they are cast down and depressed in consequence. I came to send them a ray of cheer, a beam of comfort, praying and trusting these thoughts may sink deep into each soul.

P. B. Randolph.

I come that my friends may know I have entered the vestibule of the great Temple of Light, and have become initiated into certain secrets of the great working Order. I am but a mere novice, but I see that I shall be able to press on and to gain more knowledge and light as the degrees are taken upon me, and I shall be able to return to my associates, and dispense to them certain signs, and a knowledge of ceremonies, which will be to their advantage in their meetings and their investigations. There is a Circle of Light which I know will receive me into its sacred precincts, and be glad to welcome me. Its members are looking for a word and a sign rom me, at this time, but I cannot give it here; find it impossible for me to control this organ-I find it impossible for me to control this organism as I desire. But I will say to that circle, Wait patiently for a few more months, then you will receive the signs and tokens for which you look, and which will demonstrate my presence, and the presence of my compeers. But I am not here to speak about this. I am here to send out a word of encouragement and cheer to the medium who dwells in the West.* I will say to her: Yes, I bring you power and strength daily for your work. I surround you with an influence from on high, that you may labor on for the welfare of the human race, for those daily for your work. I surround you with an influence from on high, that you may labor on for the welfare of the human race, for those who suffer bodily ills, or are cramped and confined by pains and disease. I cannot give to you that which you request, neither would you have me do so at a public circle, but if you will sit alone, quietly, and allow me to take control of your hand, and write out my thoughts, you will receive that advice and instruction for which you have been looking so long. I have no desire to go to another medium to give you instructions; if you will remain passive I will come to you, and write down all that is necessary. Your labors will be increased, your heart and hands will be strengthened for your work. There is still more coming up before you which you are to perform, and I desire you to place implicit trust in your guides and in your spiritiends. This is all that I have to say to you now. Work on earnestly and well, in harmony and sympathy with your companion, and you will be able to send out an influence of strength and of power throughout the city that will be felt and brown of my Work or will be the control of the city that will be and of power throughout the city that will be felt and known of men. Work on; you will labor till you feel that there is no more work to be done. We will strengthen you for this; we will give you all the encouragement that you may need. I was present at a scance a few hours since, when I wished to control and manifest myself to parties in the audience, but I found I was unable to manifest palpably, so as to be recognized. I found the medium not in a condition for me to control her organism and transfigure it to my satisfaction, consequently I remained away, but I shall come at some time. I feel that I shall have the power to so transform that medium's visage that I shall be recognized.

Cordelia Wheelock.

Mr. Chairman, I feel that a few words from me may reach the heart of some friend, and perhaps be of use. Will you please to say that Cordelia Wheelock, of Webster, has returned to manifest to her friends? Months have passed since my departure to the spirit-world, and I feel that, as I have been given so much of joy and pleasure, it is my duty to impart it to my friends and neighbors. I wish them to know that now I am happy and strong. I did not feel that my life on earth was a long one; I felt that it was short, compared to what I saw before me, but I am so glad that now it is ended, and that I have entered upon a spiritual existence. where in their struggles with self and the foes that I have entered upon a spiritual existence, where, free from pain and suffering, I may realize what life and joy really are. I wish to return to you in private, to come to my old home and manifest to you. If it is possible to obtain the services of a medium in the home, please to do so, that I may come to my familiar room and give that advice and instruction which I know will be of benefit to you; that I may give to you a knowledge of certain things in the home, which will be of assistance to you in time to a knowledge of certain things in the home, which will be of assistance to you in time to come. I do not wish to say much, only to an-nounce myself, and ask my friends to give me an opportunity of coming to them at home.

Special Notice.

BY THE CONTROLLING SPIRIT, IN REGARD TO AD-VANCING SPIRIT MESSAGES. A few words, Mr. Chairman, I wish to say, in behalf of the band who control this circle, as likewise the expression of my own ideas: that we consider it best not to advance spirit messages given here, unless there is something imortant in the message which demands immediate publica-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 ne, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages should take precedence. If, at any time, a spirit controlling at this place feels that it is important for his message to be advanced, we shall be pleased to give permission; or, if the friends of the spirit show that there is something important which is needed to be seen before the regular time, we are also willing such messages should be advanced; not otherwise.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Jan. 21.—Sarah Ketrow; Charles S. Richardson; Willie Harris; Mary Ann Johnson.

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

Jan. 28.—Dr. John Clough; George Stone; Susan B. Atherion; Ezra Eames; Amanda Perkins; Capt. Eben Wheeler, Feb. 1.—Sebastian Streeter; Bella W. Hamilton; Sarah A. F. Wilson; Charles Parker; Lilian Smart; John A. Moran; Mrs. Elizabeth Abbott.

Feb. 4—Ontidren's Day.—Clara Feige; Jimmie Ryder; Carrie E. Hatch; Phobe Clawson; Ada E. Fillebrown; Josse May Spaulding; Carrie Gurney Snow; Ralphie Fay Jones; Lizzle Strong; Herbert Tower; Sadle Jenkins; Nellie Sunlight; Harry Woodward; Georgie Wilson; Cora L. Witter.

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

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

Feb. 14.—Amos Tuck; Mrs. Emma W. Jack; A. J. Lothrop; Lyman Strong; Susic Fisher; Hattle A. Davis; R. A. Bullock; Bennie Gray.

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

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

March 1.—George P. Morris; Marla Mitchell; Walter Evans; George Moore; Hannah N. Thresher; Otis Buckman; Chauncey Paul.

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

March 15.—James Bowen; Henry A. Jonckins; Lizzle F. McIntosh; Cant. Samuel Bearle; Mary E. Thayer; Ablert II Challer, Il Callery Heiser Hillers III.

Fletcher; Charity Akers, George N. Rice; Dr. Thomas W. Flatley.

March 15, —James Bowen; Henry A. Jenckins; Lizie F. McIntosh; Capt. Samuel Searle; Mary E. Thayer; Abigail Cushing; Herbert Bicknell.

March 18.—Elisha Spaulding; Nellie E. Street; George W. H. Bartlett; L. Avery; John W. Knight; Mrs. Mary A. Adams; Peler Valkenberg.

March 22.—Rev. Ellphalet P. Crafts; Marlon White; Willam Jenning; Frederick A. Johnson; George S. Beals; Enoch Plummer; Isabel, to Mrs. Harriet Adams, Jerome Morrill; Wilder Bush; James Beard; Kate Seeley.

March 29.—Hamilton Towne; Richard Lyon; Simon Ward; Capt, Samuel Dean; Lewis J. Hibbard; Shining Star; George A. Redman.

April; —Ross T. Amedey; Father Rose, Mrs. Clarissa A, Redman.
April 1.—Rosa T. Amedey; Father Rose; Mrs. Clarissa
Russell; Lester Day; A. G. Harris; Achsa W. Sprague.

Advertisements.

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[Continued from first page.]

whose interest it is to keep the people in darkness and trade upon the light; and thus in the name of religion church debts are paid off by persons styling themselves reverend going about from place to place giving conjuring entertainments, which will not draw a crowd unless they are made sensationally attractive by being called exposures of spiritualistic fraud. by being called exposures of spiritualistic fraud. The reverend conjurer, at the close of a rather amusing sleight-of-hand performance, having secured the trifling sum of several hundred dollars for one evening's entertainment, on bended knee devoutly thanks Jesus Christ for giving him power to unmask the works of the devil, or of fraudulent mediums, and passes, Bible in hand, to the next town, where, under a canvas tent, he preaches Christ to the ungally by means of a niece of chalk and a great polly by means of a piece of chalk and a great leal of talk, ending up with another sleight-ofhand performance, in which his reverence con-vinces a few ignorant and bigoted people that their opinion of Spiritualism is the correct one, and then moves on again with a considerably augmented bank account, to preach the gospel of the meek and lowly spiritual medium of olden time, who was, if the reverend exposer's theory be the true one, the greatest "fraud" ever mentioned in history, as he told his disciples that they should continue to perform works similar to his and even greater works as the similar to his, and even greater works as the years rolled by.

Spiritualism is the friend of all true religion, but it defines religion far more nearly in accordance with the definition found in the Epistle of James than with that usually given by persons who are wedded to creeds. It thinks comparatively little of a man's speculative opinions, but attaches unbounded consequence to his inner life. It arraigns us all before the virbunal of conscience, and tells us that we make for our-selves our heaven or our hell. It reveals man to himself as a being who must stand or fall upon his own individual merits, and thus is a upon his own individual merits, and thus is a gigantic foe to impurity, and every form of intolerance, in thought as well as in word and ideed. We claim that it is destined to become the ruler of the nations, the end of strife, the bringer in of universal harmony, the abolisher of death, the rescuer from the grave—in a word, the great Saviour of humanity, showing the true way of life, and helping all to find it.

We to-day celebrate the completion of thirty three years of progress, and cannot help calling.

three years of progress, and cannot help calling to mind the significant fact that it is recorded that the earthly life of Jesus lasted thirty-three years before its tragic end, this tragedy only to be followed, after the lapse of a few hours, by a glorious respipearance in resurrected beauty, with added strength and glory.

We are not intending here and now to discuss

the authenticity of the Scriptures, their genu-ineness or their authority; but we give it as our meness of their authority; but we give it as our very decided opinion that the numbers employed in all ancient spiritual works are deeply signifi-cant. The great Pyramid of Gizeh in Egypt, erected 2170 years before the commencement of the present era, contains a Grand Gallery 1881, inches in length, and at the very outset of this gallery thirty-three inches of space are marked off to the eyes of all discoverers as marking a special period of time leading up to a wonderful event. How true it is that in a very remarka-ble sense history continually repeats itself. The seasons follow each other in regular course-day succeeds to night and night to day, and cycle succeeds to cycle. About once in every twenty centuries a great wave of culightenment sweeps over the earth, demolishing old institu-tions, overthrowing ancient dynastics, and setting up new forms of government and religion. These spiritual waves are always attended by physical disturbances, by earthquakes and storms, by great political changes, by rapid strides made in art and science. Not one but many teachers appear, all more or less inspired. After the wave has receded, one, or at most are mentioned in history. These are made the centres of wonderful accounts of the marvels of centres of wonderful accounts of the marvels of the age, and on account of this peculiar method of recording facts common to Orientals and to past ages, when parchment was cumbersome and expensive, and very few were qualified to write histories, great difficulty besets the stu-dent if he endeavors to prove conclusively from history that all recorded facts occurred just as the legend seems to state. But underlying the dubious externals the spiritual truth reigns un-molested, and this truth is simply the fact of a the legend seems to state. But underlying the dubious externals the spiritual truth reigns unmolested, and this truth is simply the fact of a great and far-reaching tide of enlightenment sweeping triumphantly over all barriers of opposition, and yielding up its fruitage in stupendous changes for the better in the lives of men, and in forms of government. With this explandary event of the conditions under which even these cases belowes us, therefore, to stop just as we begin to feel how much we could say to you did time permit on this memorable dow. Thoughts too numerous to utter in one hundred addresses the critical and fast, suggested by the experience this day calls to mind. Eternity is permit on this well-and fast, suggested by the experience this day calls to mind. Eternity is permit on this day calls to mind. Eternity is permit on this day calls to mind. Eternity is permit on this constitutes our abolicy of their exhibitions. Those among the non-believers and skeptics who were so jubilant over crowd in thick and fast, suggested by the experience this day calls to mind. Eternity is permit on this memorable down the permit on this memorable down. Thoughts too of their exhibitions. Those among the non-believers and skeptics who were so jubilant over crowd in thick and fast, suggested by the experience this day calls to mind. Eternity is permit on this memorable down the permit on this memorable down this memorable down the popular ignorance of the phenomena for the success of their exhibitions. Those among the non-believers and skeptics who were so jubilant over crowd in thick and fast, suggested by the experience this day calls to mind. Eternity is permit on this memorable down the popular ignorance of the phenomena for the success of their callitions. Those among the non-believers and skeptics who were so jubilant over crowd in thick and fast, suggested by the experience this day calls to mind. Eternity is permit on this memorable down the popular ignorance of the phenomena for the success of their callitio burst of spiritual power just as striking as the one which we to-day commemorate. It will be only the taking of the next step, the resurrection of Spiritualism from its bondage to the senses. We are even at this hour awaiting a new and powerful demonstration which shall carry consistion to all souking minds who are

new and powerful demonstration which shall carry conviction to all seeking minds who are willing to receive the light. Even the most doubting Thomases will see conclusive grounds for allying themselves with the spiritual army. A complaint has been made by some earnest workers that our cause is in a deplorable condition; that societies formerly powerful are now defunct, and that all attempts at organization are pitiable failures. We see very little to deplore and very much to rejoice over in the present state of the spiritual movement everywhere. We know that the uproarious interest where. We know that the uproprious interest taken in mediums has somewhat subsided. An inspired speaker, a test medium, and most of all a physical medium, was formerly patronized in pretty much the same way as was the baby ne pretty much the same way as was the bady elephant last year; people went out of curiosity to see the latest novelty. Spiritual meetings were at one time classed with circuses and theatres; people went to see the show and be amused. We do not mean that every one who attended was merely a novelty-seeker; a great many were earnest inquirers and thoughtful people. But a layer uncontained the state who people; but a large percentage of those who visited spiritual meetings and mediums certain ly went to enjoy the fun; some, yea, many o those who came to laugh and sneer, remained those who came to haugh and sheet, remained to think and pray. But the effervescing crowd disappeared as soon as the novelty wore off. And thus our experience shows us that while the number of Spiritualists has quadrupled in the last few years, the number of hangers on at the last few years, the number of hangers on at spiritual meetings has diminished. Flaming posters, an excited mob, these things do not represent the progress of Spiritualism. Its real progress consists in its having established a splendid literature, and made its way into the dies' Aid Society. The speakers' table was finenearts and homes of the leading minds of the And what of societies? They have too fre

And what of societies? They have too frequently been organized simply on the material plane. They have been financial enterprises, kept up as long as the money lasted, and then allowed to fall into ruins. They have too often had for their object the glorification of some particular person or special opinion. They have set up rules for the spirit-world to obey, and have savored too largely of priestly domination. Spiritualism cannot be thus confined. It utterly repudiates churchianic organization. It utterly repudiates churchianic organization. It will work its way unfettered by man-made' trammels. It will no more bow to the committee than to the Pope of Rome, as in its essential spirit it is liberty. All efforts to hamper the spirit will be suicidal to the success of the promoters of such efforts; and yet the spirit world invites your concerning and adventes the for invites your cooperation and advocates the formation of natural spiritual organizations; but these organizations must be elastic, and must be the result of the spontaneous union of affini-tizing parties for the work of mutual enlightenment. The home circle cannot be too frequently and foreibly eulogized. A company of earnest people should meet frequently for spiritual development, without engaging the services of any professional medium, until they find harmony reigns among them sufficient to afford the requisite conditions for the availation of setts. requisite conditions for the evolution of satisfactory phenomena. Then if the public medium visits the circle he will find all things ready for theuse of his guides, and that painful and, to sensitive persons, distracting element of discord so prevalent in promiscuous circles, will be entirely absent. Almost all our noted mediums have been developed in private home-circles, and have thus become qualified to exercise their glits publicly. The silent work now proceeding days—prophecies which were made by the returning spirits when the spiritual dispensation first publicly. The silent work now proceeding days—prophecies which set forth that the move-in the bosoms of select families is little guessed ment then about to be set on foot would, within

at by the outside world, but shortly it will ap-

at by the outside world, but shortly it will appear and bear much fruit.

We have often been asked if we think it probable that ere long spirits will materialize before public audiences in full gaslight in spacious halls. We answer, these things undoubtedly will take place, and that before many of you are aware; but when these triumphant exhibitions of spirit-power are displayed, the audience will not be expecting them. They will not come with the expectation of seeing anything of the kind. They will be either listening to some powerful appeal to their better nature presented by an inspired orator, or having their feelings ed by an inspired orator, or having their feelings deeply touched by some soul-enchanting music. ed by an inspired orator, or having their feelings deeply touched by some soul-enchanting music. Perchance on some such occasion as this some beauteous form, temporarily robed in physical habiliments, may suddenly appear on the platform, by the speaker's side; but when a noisy crowd come together through flaming advertisements easer to detect imposture, and boisterously elamoring for astounding results, the spirits are utterly unequal to the task of producing conclusive evidence of their presence. Passivity, a lively interest in things spiritual, harmony of feeling—these things are needed to pave the way for striking demonstrations of spirit-power. Do not attempt to convert the multitude by putting the scance on the plane with the circus. It is true that lectures delivered while the medium is in a trance condition may often be successfully delivered to immense promiscuous audiences, but physical manifestations usually require carefully-prepared conditions; nothing can destroy these conditions so rapidly or effectually as mental and physical discord and uproar. The waiting mind, the persevering spirit alone truly knocks at the door of the temple of truth. Spiritualism is a science as well as a religion, and as a science it has a science as well as a religion, and as a science it has a science as well as a religion,

Spiritualism is a science as well as a religion, and as a science it has a scientific basis, as our esteemed co-worker, Epes Sargent, has so plainly proven in his latest addition to the progressive literature of our day. Men of science know
how needful it is to carefully advance step by
step along the way of knowledge. Shall we be
willing to spend the years of our lives in the
pursuit of earthly knowledge, and refuse to give even a fraction of our time to the science of the spirit? Shall we remain so immured in earthly pursuits that we make no provision for the immortal part of our being? All information is valuable. Physical and intellectual culture cannot uable. Physical and intellectual culture cannot be too highly esteemed, but men may be great scientists and yet great rogues. Spiritualism by unveiling the inevitable future, by unmasking the region of effects, is without doubt destined to prevent the possibility of that moral interregnum feared by some as the outcome of the superstitions of past centuries. Whither are we drifting? is the question of all who are endeavoring to spell out the lessons conveyed by the signs of the times. Whither indeed, unless into the fold of a positive, a scientific religion, a demonstrable Spiritualism capable of overturning the idols of the churches and rescuing men from a lopeless, soulless materialism. cuing men from a hopeless, soulless materialism. No other hand but that of the emancipated human spirit can open the door of immortal life and unveil the sublime destiny of the human race. No other means than those employed by the spirit-world, can effectually protect society from the cylis threatened by the overthrow of ecclesiastical barriers.
The spirit-world has done and is doing much

celesiastical barriers.

The spirit-world has done and is doing much iconoclastic work in certain quarters, but its main object is to build out of the ruins of the old tenements a glorious palace for the free, where all God's children can worship naturally and fearlessly, in spirit and in truth. How blest the assurance that all the brave old workers who have passed on are with us here today—Rosa Amedey, Ascha Sprague, E. V. Wilson, Dr. Gardner, Epes Sargent, and a host of other noble hearts, too numerous by far to designate by name, all taking joyful part in these anniversary exercises; and as we watch the children and young people in connection with our Progressive Lyceums, how rejoiced we are to know that these brave souls, now passed from earthly form, can still continue their exertions through these youthful and receptive brains and bodies, until they reap the fruit of their arduous toil in the gladness which alone can spring from a sense of having done all in their power to lift the burdens of the sorrowing, enlighten the ignorant and proclaim the glorious fact of human immortality. Many others are to follow us in speech-making during the day, and our young friends are this morning to entertain you with their interesting exercises; it behoves us, therefore, to stop just as we begin and thanking you heartily for your courtesy. We leave you in the hands of the angels, to the enjoyment of the feast of reason and the flow of

At the conclusion of the discourse an inspirational poem was delivered by Mr. Colville's control. Mr. Hatch then called attention to the fact that the hour usually devoted at meetings of this nature to intermission was fast drawing near, while a large portion of the morning programme, embracing the Lyceum exercises, had not yet been gone through with. Under these circumstances, he stated he would be governed by the wish of the audience in this regard: i. e., the session would continue without intermission for dinner, if so desired, or an intermission would be declared. On being put to vote the people rendered a decided preference for remaining in the hall, therefore the services proceeded, without break in their harmonious con-

[To be continued.]

Paine Hall.

Celebration of the Thirty-Third Anniversary of the Advent of Modern Spiritualism, under the auspices of the Children's Progressive Lyceum No. 1, and the Ladies' Aid Society, of Boston. As noted in our last issue, the officers and members of Children's Progressive Lyceum No. 1, of Boston, signalized the Thirty-Third Anniversary by appropriate services at this hall on the morning of Sunday, March 27th. In the afternoon of the same day an audience which filled every available seat, and even resorted to the expedient of utilizing such standing-room as was afforded, gathered at Paine Hall to inaugurate the services to be held at intervals ly decorated with floral offerings; and other insignia of commemoration were displayed in the hall. Upon the platform were seated Mrs. A. A. C. Perkins, the President of the Ladies' Aid Society, and Mrs. M. V. Lincoln and others of its Committee of Arrangements, together with prominent Spiritualists of this city and vicini-

ty, media, speakers, etc.
Dr. A. H. Richardson, of Charlestown District, presided during the day, and opened the afternoon service by announcing that it was not his purpose to make any extended remarks, but merely to state the order of procedure which the Society had adopted for its services during the season of spiritualistic congratula-tions which was now so auspiciously begun. He bade all welcome to the place of assembly, and expressed his unfeigned pleasure at being able, on this occasion, to meet so many of the friends of the spiritual dispensation—veterans and new volunteers—at this celebration of the and new volunteers—at this celebration of the thirty-third birthday of the modern movement. A quartette choir, led by Mrs. L. C. Clapp, next favored the people with the rendition of "Angels Ever Bright and Fair," after which Mr. J. Frank Baxter, the speaker for the afternoon, (upon being introduced by Dr. Richardson,) read a selection from Mrs. E. B. Browning's writings, entitled, "Too Materialistic"—and which involved a criticism of all the existing constants of thought and gractice in the world. and which involved a criticism of all the exist-ing customs of thought and practice in the world to-day as being "of the clay, clayey"; and then sang a vocal selection with excellent effect, ac-companying himself at the cabinet organ. Pro-ceeding with his discourse, he noted the start-ling prophecies which were made by the return-ing spirits when the spiritual dispensation first

a quarter of a century, permeate and actively affect every department of human thought and life—church, law, medical practice, social custom and standing, etc., and said that these promises were fulfilled ere the time specified had elapsed; and that by looking around us at the present day, after thirty-three years had passed, we could see the ground traversed, the victories for truth gained, the betterment of human conditions resultant from the coming of Spiritualism to our age. This process of permeation and infiltration which Spiritualism had been bringing to bear on life's every relation since its advent was still going on, and would proceed—destroying the theoretic and would proceed—destroying the theoretic and theologic defenses of error, but rearing in their places the fair temples of living truth. He would have Spiritualists so to demean themselves that their every action would work to the advantage and for the advancement of the

The spiritual idea was the spring of all the ancient systems of religious thought. All new truths were unpopular; and Spiritualism had proved no exception, though its standing with the world in general was steadily improving. proved no exception, though its standing with the world in general was steadily improving. The dwellers in mortal were themselves responsible for the seemingly trivial character of the manifestations against which the staid churchmen and the sneering schoolmen so vigorously inveighed: for after the premonitory raps of Hydesville had demonstrated the possibility of the return of invisible intelligences from the thither shore of being, almost all the phenomenal methods of communication had been suggested (as was the first formula for the use of the raps: three for yes, two for no, one for don't know, by the early investigators) by mortals in the form; and this compliance on the part of the returning spirits to the request of those yet in the body could not with any strict regard for or harmony with the proprieties, be quoted against Spiritualism itself, as constituting evidence that the performances (?) gone through with in its name by those who so returned were unworthy of spirits in the higher life. The result—a demonstration of the soul's immortality—to be obtained was all-important; the means by which the knowledge was the provened to to be obtained was all-important; the means by which the knowledge was to be conveyed to the world of sense was altogether a secondary consideration.

onsideration.

The speaker then proceeded to give considerable attention to mesmerism and psychology. If the operators could do so much while in the body, why could they not do the same without the body? The demonstration of such singular powers as these branches of scientific inquiry showed to be possessed by mortals yet in the form, constituted a strong inductive proof that these powers, owing nothing for their presentation to the usual material organs, whether of taste, touch, sight or smell, survived the demolition of the physical body, and could be utilized, as they were claimed to be by returning spirits, in active and retroactive fashion while communing either among themselves or with the deni-

in active and retroactive tashion white communing either among themselves or with the denizens of the earth-plane.

The spiritual phenomena were the product of ordinary natural laws, the workings of which had been discovered and made use of by direct experiment and experience. The demoniac hypothesis conversity themselves accurate with the experiment and experience. The demonine hypothesis concerning them, so current with the churches to-day, he regarded as beneath the notice of the thinking mind. That other method of accounting for their production by claiming that they had their spring—not in the efforts of spirit intelligences working through natural discoveries to produce results, but through some at present blind, helpless and accidental exercise of some now unknown occult force or capability resident in the material universe or in the human mind (not soul) which future stuthe human mind (not soul) which future stu-dents of physics and dynamics would succeed dents of physics and dynamics would succeed in unraveling—was one from which Spiritual-ists themselves had nothing to fear; for they desired truth above all things, and if it could be proved at any time that such a law really ex-isted, after all, they were as anxious to know it as any class of thinkers on earth, and were wil-ling to a hide the issue.

ling to abide the issue. The speaker, in passing, paid his compliments to those professionals (1) who go about the country claiming to expose (?) Spiritualism, but who really only culled here and there from the great really only culled here and there from the great mass of the phenomena certain unimportant results attained by mediumship, and by careful and continued practice, or the use of costly paraphernalia [as in the instance of the Rev. Waite], endeavored to imitate them, avoiding the conditions under which even these cases occur at séances, and depending upon the popular ignorance of the phenomena for the success of their exhibitions. Those among the non-policyers and skentics who were so inhibitors are known in many localities, was preparing for a lenouement in the world's history whose scope

and effects were beyond the power of present prophecy to forecast!

Spiritualism, like all other things of an independent nature, had to face the ban of prejudice; and not more clearly was this shown than in the case of the church membership of the Christian system of the present day. Though the Bible from Genesis to Revelations was filled with the record of spiritual phenomena, much with the record of spiritual phenomena, much of it paralleled in our times, yet the Christian was ready only to accept on faith the ancient (which was now incapable of proof) and denied credence to the modern, which, based on nineteenth century experiment, was capable of present demonstration, and meant knowledge, not trust. Christians could believe, for instance, in Peter's trance—but the matter must go no further; they could believe that by the power of the spirit Balaam's beast was once controlled and made to speak warnings to his controlled and made to speak warnings to his master in the far past; but when they were master in the lar past; but when they were told now a days that a man—who was the much more likely of the two to be controlled and to speak—had been controlled to utter things above and beyond the range of his mental perceptions and the scope of his ordinary conversational powers, they would scout the story at once as being of the highest imaginable improbability! probability!

Thus far, the speaker remarked, he had treated of the phenomena of Spiritualism; in closing he proposed to refer briefly to its philosophy. The Bible was singularly deficient in its information as to man's soul—what it was, and what the life it lived in the next stage of being. In foot, St. Paul, who was in this regard the hold. fact, St. Paul, who was in this regard the boldest of the New Testament writers, while testifying that "there is a natural body and there is a spiritual body," gave us no information concerning that body, and probably did not himcerning that body, and probably did not himself entertain any clear idea of it. But the knowledge which the church system, and the Bible on which it claimed to be founded, could not give to the human mind was fully and freely bestowed on all who would receive it by the revelations of Modern Spiritualism. Spiritualism demonstrated that the soul was the power which constituted the man, and that after the death of the physical form it survived in an inner, spiritual body; that as the material body did its office for the benefit of the spiritual man within till it was of no further use for that purand is office for the benefit of the spiritual man within till it was of no further use for that purpose, so the spiritual body ministered to the uses of the soul. The speaker eloquently compared the human form, as it stood before its fellows in the great studio of existence, to the rough exterior of the artist's mold, which, when broken by the sturdy blow of the hammer of death, fell apart disclosing the golden statue—the true apart, disclosing the golden statue—the true image—within, for whose casting it had been utilized.

Spiritualism emphasized, in its revelations, the essentially human characteristics of the risen spirit—no miracle having supervened through the act of death; and thus getting a better idea of the nature of man in the next stage of being, we were prepared to take more correct and consistent views of the world where correct and consistent views of the world where that life was to be lived, and as to what made up that life as to details. Spiritualism tells us that the next is, like this, a natural world, and full of the adaptation of instrument to capacity, of ends to means; it is a world of progress and development; there the soul's aspiration is crowned with fruition, every affection finds its answer; art, science, music, religion, offer their gifts to the eternally diversified attention.

The speaker closed with a brilliant peroration wherein he characterized Spiritualism as destined to be the real Saviour of the world—a Messiah who promised but little to faith, more to works, but the choicest gifts of whose dispensation rested with those who obeyed its cen-

tral principle, LOVE, and embodied it in daily deeds of justice and mercy.

Mr. Baxter then sang "The Land Beyond the River," and proceeded to describe such spiritforms as made themselves visible to him, and to give such information in the same direction as Attica or other intelligences afforded him. These descriptions, personal messages, etc., were almost uniformly recognized by people present, who were in every instance save one strangers to Mr. Baxter, and produced a profound impression on his hearers. While we are unable to afford the space necessary to a description of these platform tests, we will cite the names presented, that they may perhaps speak to that extent, at least, to friends who were not in the hall: ELIZABETH PARKS; SARAH M. WHIPPLE; JAMES ARNOLD WHIPPLE (Of Worcester); BENJAMIN PARKER; LIZZIE HASTINGS, CHARLIE and ELLA MARIA HASTINGS; ANDREW G. A. HASTINGS; WILLIAM STEVENS; ALVAH BRIGGS; DR. PORTER (of Bridgeport, Conn.); JOSIAH ALFORD; J. and Z. PERKINS; EDWARD WALCOTT; SARAH GOUGH and NANCY CAMPBELL (of Stafford, Ct.).

The Richardson them introduced to the audi-

PERKINS; EDWARD WALCOTT; SARAH GOUGH and NANCY CAMPHELL (of Stafford, Ct.).

Dr. Richardson then introduced to the audience Mr. J. B. Hatch, who briefly addressed the meeting as to the forthcoming anniversary services to be holden in Music Hall, under the auspices of the Shawmut Spiritual Lycoum. After a song by the quartette the meeting adjourned.

journed.

Evering Session.—After the close of the afternoon meeting scances were held by various media for the benefit of the Ladies' Aid (as noticed in our last issue), and the well-filled supper-tables were appreciatingly patronized. At an early hour in the evening Dr. A. H. Richardson, with a few appropriate remarks, called the meeting to order, and introduced Charles W. Sullivan to give the opening song—Mrs. L. C. Clapp acting as accompanist.

I. P. Greenleaf was then presented as the first speaker, who said that Spiritualism came to the world in just the right time and the right way; it had accomplished grand things for lumanity

word in just the light line and the light way; it had accomplished grand things for luminity since its advent; and he urged his hearers to endeavor to appreciate what it had done for them, to understand the nature of the modern endeavor to appreciate what it had done for them, to understand the nature of the modern movement, and to so live that by their concurrent action they might advance those better conditions for which the spirit-world was waiting—and waiting patiently—that it might bring to earth the better and grander things which it had yet in store for our edification and benefit.

Mrs. Katie B. Robinson, of Philadelphia, Paywas next on the list. She referred to the discovery that she was a mesmeric subject by the late Dr. H. F. Gardner, in Newburyport, where she was then living, and the further experience she then met with of going out from the control of the Doctor, and under that of some stronger influence, whose manifestations he confessed were beyond his power to direct. Then was her mediumship practically commenced; some twenty-five years ago she was developed as a medium for singing, and had received many encomiums as to her powers in that direction; she continued for some five years a singer, but afterward she had exercised the gifts for which she was best known to the people. She publicly thanked Dr. Slade (who was present on the platform) for a test given through his mediumship, through which her husband—a firm skeptie—was converted to a belief in Spiritualism. She spoke feelingly of the late Alcinda Wilhelm Slade, the Doctor's gifted wife, with whom she had been well acbelief in Spiritualism. She spoke feelingly of the late Alcinda Wilhelm Slade, the Doctor's gifted wife, with whom she had been well ac-quainted. She said in conclusion that Spiritu-alism was in the world because it was needed; mediumship was in the world because it was needed; and she bade her brother and sister mediums to be of good cheer, remembering that the modern dispensation was the embodiment of one of God's truths, and would surely win world wide acceptance at last.

world wide acceptance at last.

After a song by E. W. Lock, Dr. H. B. Storer was called upon. He spoke in high commendation of Mr. Baxter's address in the afternoon—also the tests which he had on that occasion also the tests which he had on that occasion given from the platform; and denominated that gentleman an open door, a window through which our spirit-friends could communicate, showing us that man was essentially the same showing us that man was essentially the same creature in his thoughts, feelings and aspirations after as before death—which was really Spiritualism in a nutshell. He also commented favorably upon Dr. Slade, declaring that his work had become a part of the history of the nineteenth century.

We were met on this occasion, each to celebrate his autorides of Spiritualism, this was

We were met on this occasion, each to celebrate his or her idea of Spiritualism; this was our Spiritual Easter—our Lord had risen indeed and had appeared unto many—not the churchial Saviour, but the human spirit, manifesting everywhere through countless media and in every part of the civilized globe, the great truth that death cannot destroy it; that the fears engendered by the creedalists were born of human ignorance and had no fellowship with this enhad no fellowship lightened age; that we were now in a great nat-ural world, and that nature extended beyond these conditions and limitations of time, and these conditions and limitations of time, and that in the ultimate we should as one whole family, ministering to each other in accordance with manifest need, move onward along the path of continuous progression.

nath of continuous progression.

Dr. Richardson then introduced Mrs. Morse, of Albany, Vt., who called to mind the satisfaction which could not fail to be experienced by the reflecting, that in our day we were walking upon the broadening plains of common sensestanding upon the platform of experience: that the lessons we were learning in this stage of being were records belief to us. Saintralism the lessons we were learning in this stage of being were never to be lost to us. Spiritualism uplifted womanhood, brought manhood to a clearer conception of the demands of life here and hereafter, and gave to general humanity as it approached the end of the earthly pilgrimage a pleasant anticipation of the beyond in the place of abject fear, which the church system and sagsidynayly and aspect of the own and had so assiduously endcavored, for its own ends,

to cultivate. Dr. John H. Currier, of Boston, was next pre sented to the assembly. In commencing his remarks he said that thirty-three years ago to-day an enfranchised spirit had answered at Hydesville the world's great question as to the continuity of life, after the great change called death, nuity of life, after the great change called death, on the part of the human identity. The voice of that single witness bearing testimony to his continued existence, had since been supported by the utterances of thousands everywhere; mediums of every form of development had caught up the chorus, and the echoes of the song were (whether acknowledged in their true character or not) filling the inmost recesses of the universal heart of the humanity of our time. Every year new inspirations had been given, and Every year new inspirations had been given, and new workers added. He referred to the erection and perpetuation of the Paine Memorial, where this audience now met, as a sign of the world's broadening advance. He not only wished to mark the fact that we were celebrating the thirty-third year of Modern Spiritualism's work among year but also to call at ism's work among men, but also to call attention to the companion circumstance that the glorious old Banner of Light had been under the distribution of the breeze for twenty-four years, and hoped years would be added to its life, and inhoped years would be added to its life, and increasing usefulness be accorded it by the spiritworkers in whose cause it had so long and successfully battled. He was pleased to recognize in the hall and on the platform so many of the old workers and the prominent media of the movement. Lake Pleasant Camp-Meeting was here represented by its President, Dr. Beals, and the venerable Father Lyman; Onset Bay, by its President, Mr. Nye, and its Secretary, Dr. Storer; Slade, Eglinton, Annie Lord Chamberlain and others were present—to each and all of whom he extended congratulations as to what had already been accomplished in the what had already been accomplished in the work prosecuted hand-in-hand with our co-la-borers who had passed beyond the confines of

J. Frank Baxter being called upon for a vocal selection, sang "Something Sweet to Think of," in a touching manner; and as an encore gave "The Beautiful Island of Sometime."

ing upon it, so that all the previous systems of ordinary religious thought smelt and tasted the better for its presence. If Spiritualists did not gravitate so much to religion, he thought they did to goodness. Morality and religion he considered, as judged by ordinary experience in the world of men, meant two different things, and he should prefer in business transactions, or others, to trust a Spiritualist before a churchmember—every time! He thought a Spiritualist who did not embody its righteous principles in his order of life, showed rather the measure of his own unbelief than otherwise. He referred in passing to his early experiences with the medium, Mrs. Hayden; and said that when mankind had learned—like the Spiritualists, and through a correct understanding of the revmankind had learned—like the Spirituinits, and through a correct understanding of the revelations of the true and glorious spiritual dispensation—to discount the future, to throw deathful fear to the winds, and to turn their attention toward inducing heavenly conditions even here below, "the world would be the better for it"

ter for it."

Dr. Henry Slade was next brought before the people, and told several pleasant anecdotes of some of his experiences in British Columbia, New York, etc., which, while space forbids their recounting here, entertained his hearers in full

degree.
Dr. Samuel Grover said that Monday, March 28th, would complete the twenty-sixth year of his public mediumship. He also referred to his travels, and said that wherever he had been he travels, and said that wherever he had been he had always found anxious inquirers into Spiritualism. As one instance of what had been done by spirits through a mortal organism he cited the fact that he had received at his office, since his development, sixty-five thousand persons, to say nothing of the many others he had visited elsewhere. He closed with an eloquent allusion to the day and the event it commemorated.

Rev. Mr. Lothrop was next introduced. Many

allusion to the day and the event it commemorated.

Rev. Mr. Lothrop was next introduced. Many had spoken on the present occasion, he said, because they knew so much; he was about to speak because he knew so little of Spiritualism. He haplogized for the personal character of what he had to say, as in the church it was natural for a new convert to tell of what had been done for him. He would not condemn the good and true in the churches, but only their errors. He had been connected with the Congregational Church, etc., and had been given a new light from the spirit-world, which came to him in a way he could not reject, and which had determined him to follow where it led; and he thanked the Father for the added radiance of the present age. He thanked God for the new gospel—for love was the central point of the Spirpresent age. He thanked God for the new gospel—for love was the central point of the Spiritual Dispensation, as he understood it, and love was always a gospel. He referred to his highly successful experiences at materializing circles, and the proof of immortality which he considered had there been granted him—upon which testimony he made the declaration: "I say from my heart that materialization is true!"

Dr. Beals, President of the Lake Pleasant

Dr. Beals, President of the Lake Pleasant Camp Meeting Association, was called upon for a speech, but excused himself because of the

a speech, but excused himself because of the lateness of the hour. He however expressed himself in full sympathy with the joyous utterances and the direct testimony which previous speakers had expressed concerning and in favor of Modern Spiritualism.

A closing word from Dr. Richardson, and a song by Charles W. Sullivan, "We Shall Know each other Better when the Mists have Cleared Away," brought the evening session to a close. On Thursday, March 31st, and Friday, April 1st, the parlor of the Ladies' Aid Society, 718 Washington street, was opened during the entire day and evening for a continuation of the anniversary proceedings by circles and meetings—the services held being of sustained interest.

Anniversary Ball.—Children's Progressive Ly-

terest.

Anniversary Ball.—Children's Progressive Lyceum No. 1, of Boston, closed its anniversary exercises by a grand ball at Paine Memorial Hall, Thursday evening, March 31st. Music by the National Band.

Detroit, Mich.

Augustus Day writes that the State Convention from which he had just returned was a Augustus Day writes that the state convention from which he had just returned was a very harmonious one. A series of resolutions were passed respecting the Doctors' Plot, which were to be printed and placed on the desk of each member of the Legislature before whom the question of its becoming a law is now pending. One day was set apart for and fully improved by the mediums. They chose a Chairman from their number, and conducted the meeting as they deemed best calculated to promote the interests of the cause. "The Anniversary address was given by Mr. Giles B. Stebbins, and was intensely interesting—reviewing the events of the past thirty-three years, and relating many incidents and experiences with many mediums and prominent advocates of Spiritualism. The Convention was a marked success, and gave evidence of a healthy growth of spiritual ideas."

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