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The Rostrum.

Mediumship: Its Laws and Uses.

A Lecture Delivered by CEORGE A. FULLER, Of Dover, Mass., in Berkeley Hall, Boston, Jan 23d, 1881, under Spirit-Influence.

(Reported for the Banner of Light.)

INVOCATION.

Our Father, whose divine love falls like the dew upon all thy children, we would offer to thee the feeble tribute of our praise. This beautiful winter's day, when all the imperfections of Nature are covered by a mantle of the purest whiteness, our human hearts and souls would leap up toward thee with songs of thankfulness for the manifold beauties of the ever-changing seasons. Through all the breathing pipes of the great organ of Nature, swells the triumphant song of thy praise. The lofty hills, and mountains crowned by the eternal frosts of winter, the deep valleys, teeming with fertility, and resonant with the busy hum of civilized life, the unresting seas, making melodles untold through the ages adown the lengthening shores—all unite their voices in praise of thee, oh, infinite Spirit! It is thy voice which has awakened Nature into the consciousness of life; it is thy voice that stirs into diviner melody the finer qualities of our natures; it is thy inspiration that kindles the filekering fires upon the altars of our souls into newness of life; and it is thy love that gives us hope in hours of darkest trials. From thee we have received all that makes us what we are. All that we are, or may have been, or yet will be, is the resultant of thy will. May we ever be humble recipients of thy lender mercy, and may thy love flood all the chambers of our souls. May our labors, as angels ministrant between human hearts and thee, ever be worthy of thy sanction and blessing; and may those instruments endowed by thee with special gifts, and delegated to the uses of the spirit-world, be blessed with the rich increase of file arthly blessings and spiritual unfoldments. And may all thy children he baptitud with the spirit of truth, overshadowed by the mantle of thy love, and lifted out of the darkness of materialism into the consciousness of inmortal life by the ministration of angels. This prayer, oh, Infinite mantle of thy love, and lifted out of the darkness of materialism into the consciousness of immortal life by the ministration of angels. This prayer, oh, Infinite Spirit, we would offer in thy name, for humanity's sake, now and evermore. Amen.

LUCTURE.

"Now there are diversities of gifts, but the same spirit," In all ages and lands, marvels and wonders have occurred in the presence of peculiarly sensitive individuals. And these manifestations, although variable in their nature, are clearly traceable to spirit origin. The wild, unintelligible hootings of the savage medicine man: the sublime exaltation of the Mindu enthusiast: the lofty and prophetic utterances of Hebrew prophets and seers; the mighty power for good manifested in modern mediumship, all form links in the great chain of spiritual unfoldment and progress. Those individuals who have been specially endowed with remarkable spiritual gifts have been termed the Messiahs or Saviours of mankind. Expunge from the lives of these great Saviours of the world all spiritual experience, and little would be left likely to benefit humanity. It was wisely said, long ago, "The letter killeth, but the spirit giveth life." Nations may rise, attain the zenith of their glory, and go down forgotten beneath the horizon of obscurity, yet man's spiritual experiences sur-

vive the shocks of change, "Undimmed through time's all-devastating flight."

A medium is one through whose organism is reflected the will of the spirit-world. Standing upon the mount of inspiration, behind him floats materiality like a dispersing mist, while the spiritual, to all his awakened senses, becomes alone the tangible and real. From the world of effects he proceeds into the world of causes. He it is who solves the great problems of nature, and unravels all her mysteries, while the materialistic savants come plodding slowly after, picking up the crumbs he has scattered by the wayside.

Mediumship has been the basis of all the religions of the past. Among the Hindus, mediumship, culminating in inspired teachings of a most lofty spiritual and ethical nature, and the transfiguration scene, where, in the presence of the beloved disciple Arjuna, the divine nature of the man Chrishna was revealed, became the basis of the Brahmanical faith.

The teachings of Guatama Buddha have exerted a benign influence upon the habits and characteristics of the Hindu, and other races of southern and eastern Asia. The potency of those teachings is due to their spiritual character. The marvels recorded in the sacred books of the East as occurring in the presence of this exalted prince, show that he was one of God's instrumentalities, raised up by the spirit-world for the special purpose of revealing that path which leads to the Nirvana of the soul, where

"spring the healing streams, Quenching all thrist i There bloom th' immortal flowers, Carpeting all the way with joy; there throng Swittest and sweetest hours."

In the earthly experiences of Jesus of Nazareth, as recorded in the New Testament, are to be found marvelous psychological phenomena attributable only to a spiritual origin. Beyond the boundary line of physical existence he saw

the shining ones of heaven arrayed in all the glory of their attained immortality.

Thus are we led to perceive that man has acquired all his religious knowledge from the higher spheres of spiritual existence. Through partial upliftings of the veil, spirit has revealed itself. Visions, dreams, ecstasies and trances, all the resultant of spiritual intervention, have occupied remarkably significant places in the development of religious ideas. . We perceive that "Sons of God," angels and spirits, attended, watched over and communicated through the ancient Hebrew prophets and seers; that good and evil demons or spirits appeared to Greek and Roman philosophers, at times conversing with them, declaring the destinies of cities, nations and empires; also, that among the early Christians spirit-manifestation was as frequent and as varied in its nature as that of the spirit-phenomena of the present age, plainly showing that the early promulgators of the Christian faith were instruments in the hands of the high and holy intelligences of the spirit-world.

Upon this same basis of mediumship rests Modern Spiritualism. If we discard mediumship, as some now seem desirous of doing, and seek to establish Spiritualism upon a purely scientific foundation, ignoring the moral and religious requirements of mankind, we shall sail on like a vessel without rudder or compass, upon the boisterous sea of human ignorance, until either swallowed by the Charybdis of materialism, or dashed to pieces by the Scylla of theological disputations. The spirit-world has already raised the signals, betokening danger ahead—and it behooves us to heed the warning. and not rush heedlessly into a condition of darkness from which we may not be able to extricate ourselves without the greatest difficulty. The spirit-world is all-powerful for good, when we have confidence in those who are always seeking to benefit us.

The medium occupies an intermediate condition between the two worlds. He looks upon spirit-life with the same familiarity as he does upon scenes associated with the present mundane existence. He is, or should be, constantly alert and ready, like an exquisitely sensitive musical instrument, to vibrate at the slightest touch of unseen fingers. This harp of a thousand strings, so sensitive as to quiver at the slightest breath of inspiration-how easily unstrung, and then how discordant the notes! This fact was thoroughly understood by the ancient Greeks and Romans, and the sybil, or medium, was most scrupulously shielded from all disagreeable sights and sounds, and surrounded by everything that would tend toward producing a harmonious and passive condition of recentivity. If modern mediums could be cared for in like manner, what a beneficial influence would be exerted over the manifestations obtained. Mediums are persecuted and made martyrs of instead of being received with honors as messengers of light. They are imposed upon. treated with insolence, and when the spiritworld dares to interfere on their behalf, these acts are redoubled, and the judgment of earth is set up as though it was superior to that of the spirit-world. Ofttimes the demands upon them are unjust and unwarrantable.

How little the nature of mediumship is understood in the world. Mediumship necessitates in the individual both a nervous and sensitive temperament. Generally it is not an acquired faculty of the soul, but a spiritual gift. The world's great artists, poets, musicians and philosophers are born richly endowed with mental and spiritual perceptions which fit them for special fields of labor. Scientific training, when in harmony with the bent of genius, often exerts a beneficial influence, but never can succeed in lifting an intellectual dullard into a position where his magic wand will sway the pulses of the world. Educational institutions may aid in developing the latent genius of a Shakspeare or a Beethoven, but they can never create either the poet or the musician. All men are destined to occupy their proper positions in the Divine economy of the universe. We are free only to move within the prescribed

limits of the circle of our destiny. We look, then, upon mediumship of the higher order as a special gift. All men are endowed with certain spiritual perceptions, but few of the many ever unfold, during their mundaue existence, into great spiritual teachers. It was the most exalted spirits. The medium should said of old. "Many are called, but few are chosen." Only a few who have heard the voice of the spirit, are chosen to do the work of the

Master, as spiritual instructors and teachers. "Now there are diversities of gifts," and mod ern mediumship embraces them all. The word of wisdom falls like a mantle upon one; intui tive perception of the truth begets knowledge in another; the quickening of the spiritual faculties engenders faith in the Infinite, and confi dence in spirit-guidance in another; in some the chord of sympathy is touched and healing virtues go forth; in another are concentrated mysterious forces, which produce marvelous physi cal phenomena; in others the soul peers out beyond the veil of materiality, and utters prophecies of the Yet-tq-Be; others behold the faces of the so-called dead; to another is given divers kinds of tongues; and to another the interpretation of tongues." These gifts, so graphically described by the apostle Paul, are identical with those of mediumship. In fact, the possession of one or more of these gifts constitutes mediumship.

Mediumship converts the laborer at his plow into a prophet; the mechanic at the workbench into a rational philosopher, thus show ering down its rays of light upon all. irrespec tive of conditions of life, speaking unto all the language of universal progress and immortal life.

Psychological researches have brought to

light occult powers in man, and revealed forces | ers after philosophic truth, they never assert a in nature previously unknown. Through these claim of infallibility. Assertions without acavenues man has cautiously felt his way out from the world of effects into the world of causes-from the physical, or world of matter, into the psychical, or world of soul. The theories and facts of the past have proven beneficial as stepping-stones to the higher light. As all nature reveals the existence of the Over-Soul. manifesting itself through all the varied and wonderful changes she has been subjected to through wons of time, so the varied phenomena of man's existence reveal the same principle, individualized by means of the peculiar organism through which it acts. This intelligent, thinking power within man, survives all

changes, ever retaining its identity. When separated from its material body, the spirit is still encompassed by a body, although of a more rarefied and ethereal nature. The individuality does not fall off with the physical nature. All the faculties remain intact. The real man is simply brought into closer relationships with the unseen forces in the great workshop of nature. Psychical problems are readily solved, and he is enabled to grasp the law that regulates the control of matter by mind. Understanding the law whereby mind controls mind, and already having solved the problem involving the control of matter by mind, the spirit is enabled to reincarnate itself, although the body may serve as the envelope of another

Through the ever-open door of mediumship a flood of light is constantly streaming in upon the world. It has "brought immortality to light," demonstrated the continued existence of the spirit beyond the dissolution of the physical organism, and answered the question, "What of the Dead?" by giving them an opportunity to speak for themselves. It has always been in reformation a powerful ally, strenuously opposing every kind of oppression. Yet in spite of the work it has accomplished, it has been looked upon by scientists, until recently, with indifference, as though totally unworthy their careful consideration and thorough investigation. They have judged too hastily of the worth of mediumship by the froth and seum constantly appearing upon the surface. So might they also be led to deny the existence of clear and pure waters in the bosom of the sea, by the filthy soum floating amid the foam upon its surface. Precious gems are never found lying closely heaped together, but are scattered about amid the débris of countless centuries. The precious metals are always found associated with scorie. Yet no one denies for a single moment the existence of the gem because it is surrounded with the accumulated rubbish of hy-gong years northat of the i

because of the dross with which it affiliates. The recent investigations of scientists point toward a substratum of truth underneath the apparently capricious phenomena of modern mediumship. And now they are making a great noise over this new discovery. They have been slow to learn what the common people discovered over a quarter of a century ago. Confronted with manifestations contrary to all known laws of physics, they are forced to acknowledge the existence in the universe of subtle laws not discoverable by the physical senses. New fields of research open up before them rich with the varied phenomena of mediumship. Beyond the rapidly dispersing mists a new continent waits for the ship of some Columbus to cleave the bosom of the intervening sea and bear back to the world positive knowledge of its existence and a description of the ravishing beauty of its scenery.

Although we look upon mediumship as a special gift, and know that it is not absolutely necessary for the medium to be educated, yet we feel that to be so is an advantage not to be ignored. If we seek to cultivate our own minds improving all our mental faculties, we most certainly will approach unto higher spiritual intelligences. By a constant application to study we enlarge the domain of our knowledge. As in earth-life rich mental endowments attract to the circle of our acquaintance minds equally as gifted, so the educated medium will attract unto himself as inspirers, profound and learned spirits. It should not be our aim to drag the spirit-world down to our level, but we should rather seek to lift ourselves up to the level of always feel as though great responsibility was resting upon him. He should never forget that character wields a most powerful influence over mediumship. He should never swerve from the path of rectitude and virtue. His life should be an example worthy of pattern unto all those who listen to his inspired teachings. If the medium lives up to the teachings of the Sermon on the Mount, and recognizes the influences of the Christ spirit for good, great will be his reward in spiritual unfoldment. Contemplation of spiritual teachings engenders in the human breast a desire to live a more spiritual life. And the exercise of the higher phases of mediumship lifts the individual above the domain allotted to the carnal appetites and passions into the realm of spirituality, where his enraptured soul breathes in the harmonies of nature. Buddha taught that by trampling passion under foot, Nirvana might be attained. This exalted spiritual condition, called Nirvana, is the same as that condition of spiritualization and exaltation acquired through the exercise of the highest spiritual gifts. Jesus said, "The kingdom of heaven is within you." How often has the truth of this statement been made manifest through the exercise of mediumship. Purity of character, the key which unlocks the door of that "kingdom of heaven" within, also unbars the floodgates

While spirit-communication and manifestation demand investigation from all earnest seek-

of inspiration.

companying facts to substantiate their verity should never be entertained, no matter who may claim to be the communicant. Much of the so called spiritual phenomena may be clearly traceable to mundane origin, yet one manifestation proven to be of supra-mumlane origin would establish spirit-communion as firmly as a million.

The experiments of Baron Reichenbach with sensitives, and of Prof. Zöllner with Dr. Slade, with the compass, have demonstrated the magnetic nature of the force used in the production of the marvels of mediumship. We are somewhat acquainted with the magnetic forces of the animal and mineral kingdoms. But, until recently, there has been far more conjecture than research upon the subject of spiritual magnetism and the relations that it sustains to mediumship. Much that is known in the world of science with regard to the nature of mineral magnetism has been brought to light through mesmerism. The sensitive discovers through clairvoyance that every substance in the uni verse possesses magnetic properties peculiar to itself. Rocks, shells, animals, plants and minerals all emit perpetually an aura of their own. The life of the universe is the magnetic force inherent in all nature. Every human being is surrounded by an aura peculiar to himself, and this aura is at all times charged with the mental animus of the individual. The medium feels the condition of the individual as soon as he comes into contact with this aura. Therefore the nature of the manifestations received is often determined by the quality of the magnetic forces supplied by the person in the presence of the medium. The passivity of the medium and atmospheric conditions of course are also to be taken into consideration. Harmony must pervade the circle-room or manifestations of an inferior quality will occur. No persons objectionable to the medium should be present, and every effort made to bring the medium into a condition of passive receptivity. Music of a superior quality often induces this condition when all other methods fail.

When visiting a medium for the purpose of investigating psychic phenomena, the individual should always be actuated by a sincere desire to arrive at the truth, and be willing to comply with all necessary conditions imposed by the spirit-world. On the other hand, the medium should be only too willing to comply with simple, yet efficient test conditions; should have the utmost confidence in his guides, and ever seek to be in the very best condition to receive and impart spirit-teachings. Thus will For it is the chief aim of mediumship to make the world better. The medium should neverbecome a slave to any class of tyrannizing spirits. but use his mediumship for the especial purpose of communing with intelligent and rational spirits. Mediumship, one of the poblest gifts that can be bestowed upon a human being. is not without its perils. Its frequent exercise renders the individual extremely sensitive to earthly as well as spiritual influences. All spirits are not angels of light, therefore the apostolic injunction, "Try the spirits." Therefore there are many dangers surrounding mediums never for a single moment entertained by the cold, unfeeling, skeptical world. The world should exercise the greatest charity toward those sensitives, oscillating between two worlds, feeling the perturbations, discords and jars of the one, while they voice the divine harmonies of the other, and should ever seek to surround them with the very best conditions. in order that they may be the recipients of the highest spiritual truth, and thus become the noral teachers and saviours of the world.

The medium should ever seek to use his gifts as a means of culture. For if he seeks to understand the laws of spirit-control, and to become conversant with the denizens of another world, his desires will be gratified. We never acquire earthly knowledge without a close and persistent application to study. So the medium need never expect to have a true conception of the future life and a knowledge of spir itual sciences flashed upon his mind in the twinkling of an eye. But most assuredly if he seeks after a knowledge of those things, it shall be given unto him. Nature holds no inscrutable mysteries within her breast. She never works a miracle, nor ever seeks to hide the laws which control all her acts. By constant effort mind is enabled to solve all problems. The scholar finds no veil of mystery concealing the

In nature we meet with marvelous phenomona, but how simple when the law is discovered. We never seek to impose our conditions upon her and demand that her wonders shall then occur. But how many ignoramuses, who know occur. But how many ignoramuses, who know nothing of the necessary conditions for the manifestation of spirit power, seek to impose these conditions upon the medium, demanding that under those conditions the customary manifestations shall occur. We may be led to pity such individuals for their willful ignorance, but we can never be led to tolerate them in the spirit-circle. Will many justice is demanded only for the investigator, but we would demand it alike for spirit-world, medium and investigator.

the investigator, but we would demand it dure for spirit-world, medium and investigator.

The good likely to be accomplished by enlightened and cultured mediumship is inestimable. In every part of the world we behold already the fruit of its labors. Its work has been one of purification and enlightenment. Before its invincible logic erroneous teachings and false conceptions have dwindled into nothingness. The harbinger of truth, the messenger of glad tidings, it has liberated countless millions of souls from the meshes of theological incrusta-tions. It has brought the world into closer re-

tions. It has brought the world into closer relationship with the Infinite and the inhabitants of the spirit-world.

Swing widely open thy doors, oh, mediumship! that every child of humanity may, through the opening, catch a ray of hope that shall kindle within his breast a knowledge of the conscious importality of the human soul and bring to immortality of the human soul, and bring to light the mercy of that Father beyond whose love we cannot drift.

Spiritual Phenomena.

VARIOUS PHASES OF MATERIALIZING PHENOMENA.

BY THOMAS B. HAZARD.

[Conclusion.]

SPIRITS ARE FOND OF INNOCENT HILARITY AND

During the séance I was beckoned to the cabinet by a spirit-form who claimed to be that of my wife. I at once declared it was not my wife, notwithstanding her insinuating pretensions to the contrary. As I turned away to take my seat, "Aunty," the medium's guide, said: "Why, Mr. Hazard, do n't you know your own wife?" or words to that effect. Said I in reply: "If my wife expects me to know her she must come looking like herself." Directly after I was again called to the cabinet, when my wife in her own proper person, facial features and other characteristics embraced and kissed me. "Aunty" then told us that the spirit that had attempted so to put a trick on me was a cabinet spirit by the name of Emma, who, just as my wife was in the act of presenting herself to me, had, in sportive mood, pushed her one side and taken her place. To keep up the frolic, my daughter Esther came rushing to me from the cabinet, and, after earnestly embracing and kissing me, seemed to endeavor to distort her features so that I should not recognize her. For a few moments she succeeded in rather bewildering me, but I soon saw what she was at, and said so, whereupon she turned and ran back into the cabinet, breaking into a loud laugh as she went.

AN INDIAN SPIRIT FORGIVES.

Last night (Sunday, the 13th Feb.,) I attended a public séance at Mrs. Fay's, 14 Dover street. Mrs. Fay has recently adopted the rule-that all materializing mediums should most rigidly pursue-of admitting no individuals into her séances except those who are approved by her spiritguides. In consequence of this mode of proceeding the seance was very harmonious, although there were seventeen sitters present besides the conductor of the circle and the husband of the medium. Forty-one spirits in all manifested on this occasion, among whom were several infants and young children.

In the early part of the scance an Indian squaw spirit came to me from the cabinet, but immediately went back again. As she entered, the white dress of a female spirit was disclosed standing by her side. I recognized the Indian as being Matookah, a female Indian control of Mrs. Seaver. Said I, "Matookah is assisting some spirit present to come to her friend." Shortly he be able to influence humanity for good after this the female spirit in white beckened to a gentleman in the circle to come to her. He went up and soon recognized the form in white to be that of his relative (wife I think), with the Indian standing beside her. After he had taken his seat the gentleman said that there was much significance in the manifestation, as he had always been prejudiced against Indian spirits, supposing that the intelligence of our day was superior to theirs. Shortly after this Matookah came forth again, while the gentleman stood near the curtain in presence of his spirit-friend. She came directly to me and shook me heartily by the hand, but when the gentleman Indian-contemner offered his hand to her, Matookah spurned it and replied to his proffer of friendship with a token of displeasure. which was more than once repeated, until I interceded with her to forgive him on account of his "ignorance," which she finally did, and shook him cordially by the hand.

AN INDIAN SPIRIT-THIEF.

Matookah now came out of the cabinet, and sitting down on the floor in the midst of the circle, began to disengage from some kind of fastening a quantity of beads (apparently) which she first scattered about on the floor, and afterwards collected in her hands. She showed me guite a handful, and also exhibited them to other individuals in the room. She gave one gentleman three of these beads and one to me. As the séance was about to close, Aunty spoke and said that Matookah had stolen the beads. Said I, "That is nothing, as you know most spirits steal." Aunty rejoined: "Oh, Mr. Hazard, ain't you ashamed to say that?" Said I, "Why, Aunty, do n't spirits steal flowers?" To which she replied that she did not call that stealing, as flowers grew. After the circle was offer I found the bead Matookah had given me was a stone set in gold. Mr. Fay could tell me nothing about it; but on my showing it to Mrs. Fay, on her coming out of the scance room, she at once recognized it as belonging to her cross, which she said she kept-locked up in her trunk in another apartment. Mrs. Fay, after receiving the four beads given to the company, took a light and scarched the floor of the scance room in all directions to find the remainder, without success. She was evidently alarmed lest she should never find her lost treasures, but I have no doubt that Matookah will in the end see that she gets all the beads back, as I have known several instances of a similar character where articles have been taken by spirits and after a timo restored.

A STRIKING INSTANCE OF SPIRIT-POWER. On Tuesday evening, the 15th Feb., I called to attend a séance of the excellent medium, Mrs. Ross, but found Mrs. R. absent, she having gone the day before to Providence, to hold a Monday evening seance. Instead of returning to-Boston the next morning, so as to get rested and meet her engagement for Tuesday evening, Mrs. Ross and her husband unwisely permitted themselves to be over-persuaded to hold a séance in Providence before they left for Boston. Again, through some accident on the railroad they were detained several hours, and did not arrive at their rooms in this city until

half an hour after the advertised time for the scance, the medium being in a very exhausted and forforn state, both in body and mind, owing to the vexations delays she had been subjected to, besides a prolonged fast since morning. There had just twenty persons collected to attend the expected seance, among whom were some regular hard shell skeptics, who made no secret of their lack of faith in the materialization of spirits. On her entering the scance room Mrs. Ross said she would keep her engagement and hold the seance if the company desired, though she felt that but little if any satisfaction would be given under the unfortu nate circumstances. Mr. Ross again and again suggested to the company the propriety of postponing the scance, but said his wife would abide by their decision. A few manifested a willingness to depart, but a large majority quietly insisted upon the seance being held in accordance with its advertisement, which had brought several there from long distances.

Throughout the evening the curtain cabinet had stood open before the company present, and subject to the inspection of all; and when to this was added the evident wish of both Mrs. Ross and her husband to forego the twenty dollars ready to be paid them by those present for the scance, there seemed little room for even the most pronounced skeptic to hang a doubt upon respecting the entire honesty of Mr. and Mrs. Ross. Just as Mrs. Ross was about taking her seat within the curtain I observed to her cira core that she must be a most powerful medium if, under the untoward circumstances. the scance proved a success! . At this point she intimated to me a desire to give up holding the séance! Said I, "You have gone too far now, and all you can do is to enter the cabinet, and pray to the higher powers to assist you out of your trouble!" The company had all been seated in a double row, and when I handed my dollar fee to Mr. Ross I considered it so much money thrown away. The results that followed I think must have disappointed nearly every person present. Instead of being an utter failure, the éance proved to be a pronounced success. It is true the forms came out rather weakly, and seldom passed more than a few feet from the curtain, but then they were so varied in sex, height, size, age and costume that it seemed impossible that the most determined disbeliever in spirit power should doubt their genuineness. About midway the scance an old gentleman present who, previous to the arrival from Prov idence of the medium, had expressed great doubts of the reality of spirit materialization, although he said he had been for years an investigator, remarked aloud to me that what he then saw had worked a change in his convictions. Mrs. Ross looks like a strong, healthy lady, and it is probably owing to this fact in part, at least, that her spirit guides were enabled on this occasion to concentrate sufficient power in her organism to counteract the inharmonious and other harmful conditions present. AN ANCIENT ARABIAN SPIRIT.

On Thursday evening, the 17th Feb., I attended a private scance held for materialization of spirit forms at a private residence on Tremont street. Like most or all scances held by the medium then present, all that occurred was of the most beautiful and harmonious character. There were lifteen forms presented, a majority of which were distinctly identified by sitters in the circle. One spirit lady came arrayed in a magnificent white costume, having in front, from the breast to the bottom of the dress, at regular intervals, eight bright red stripes, some two inches in width, all of which were disposed in herring-bone order, somewhat in the shape of a letter V, the angle, however, being more obtuse. This spirit remained out a distance from

the curtain several minutes. During the scance a most remarkable Oriental male form presented itself, clothed in peculiar and nicely-fitting costume of a bright mixed silvery color, which, after walking out, he presented to each of the company to feel of and examine. It seemed to be a very rich satin or brocade. The spirit wore white stockings, and slippers laced about the ankles with red tape. When asked in turn whether he was of the Egyptian Hindoo Persian and several other Eastern races, the spirit shook its head to each and all. His face was of a swarthy complexion, and wonderfully intellectual. From the first moment I regarded it, the face looked familiar to me, and I soon determined that it might be an Arabian of great wisdom who, for several years, used to converse with me through the instrumentality of that wonderful medium, the late John C. Grinnell, of Newport, R. I. saw that both the features and expression of the face strongly resembled those of a spirit photograph which I obtained some years ago, and supposed it to be that of my old friend, the Arabian chief, who passed from earth, as he alleged, in the southeastern part of Arabia some two thousand years ago. In point of acuteness and intelligence I think this alleged Arabian exceeded all spirits I ever heard or read of. The oral communications I received from him I think would, if taken down in writing, have made a volume of a thousand octavo pages, as instructive and eloquent as any that have been written by seers. On asking the spirit if he was an Arabian, he assented with great alacrity, and regarding me with an expression of cordiality and pleasure, he shook me heartily by the hand, whilst in answer to my questions he fully cor roborated my surmise that he was no other than my old and loved friend, the Arabian chief whose photograph I have in my possession. At the time I thought the complexion of the materialized spirit seemed too dark for that of an Arabian, but, singularly enough, on the following day, in passing up the north side of Brom-

BOTH SPIRIT AND MEDIUM EXHIBITED IN FULL

field street, I noticed in a shop window a great

number of colored portraits of the different na-

tions and tribes of men, among which was that

of an Arabian, which, whether truthfully delin-

eated or not, was apparently of the exact com-

plexion of the spirit who claimed to be of that

nation as above related.

GASLIGHT. On the evening of Sunday, the 20th Feb., I at tended a private séance given by Mrs. Fay at a lady friend's house in Tremont street. Some twenty and more spirits materialized their full forms, in varied costumes, some of them very striking and picturesque. In the course of the evening a tall female spirit-form set the folds of the curtain wide apart, so as to exhibit the entire form of the medium as she sat on a sofa. The spirit next walked out to the gas-light, a few feet distance only in front of the medium, and raised the burner its full height, showing both spirit and medium as plainly to all present as if they had both stood in sunlight.

At this séance my daughter Anna stood outside the cabinet, in a good light, and manipulated her dark hair, for the gratification of the must add my cogitations also. I think in what if that control for the time was my friend. 1 company present, until it increased several follows I will not contradict myself, but intelli- have also known the control, and perhaps as offtimes in volume and reached to the floor. Anna | gently answer my inquirers in giving my opin- | en, to assume to be some familiar friend of mine, | vance.

stood outside the curtain for some minutes, her hair touching the floor all the time.

DEMATERIALIZATION, At this scance a small white cloud appeared on the floor, just at the edge of the cabinet. Very slowly it ascended until it assumed the form of a rather tall female, clothed in white. The spirit beckoned me to the cabinet, and by whispers and signs intimated to me that it was my sister Isabella, who passed away some forty years ago. Isabella took my hand in hers and then began to sink, as it were, into the floor, carrying my hand in hers until it lay on the carpet, when her hand dropped from mine apparently into the floor.

What I have written conveys no adequate idea of the hundreds of unique, striking and beautiful phases of the materializing phenomethe imagination of any living person convey or conjure up in their fancy anything from the realms of beauty comparable to many of the such things can only be witnessed in perfection. where there is perfect harmony between the sitters in the circle, the medium and the spirits. dium with all the force of a blow inflicted on the physical body, and one malignant or overcaviling sitter at a séance will often, be fatal to the manifestations. Boston, Feb. 22d, 1881.

> Written for the Banner of Light, OH, DO NOT GRIEVE.

BY E. R. PLACE. Oh, do not grieve for souls ascended; More truly than before, Their lives and ours are fondly blended, With no dividing shore. Yea, they are with us yet, and nearer. Unfailing still their love; The wiser guardians, seeing clearer Our pathways to th' above. All hall, the great awak'ning glory, A new world's golden morn: Farewell, ye hollow myths and hoary, in ancient darkness born, Now languid Hope, dim-eyed and pining,

Feels her dull torch aspire, While angel groups, in white robes shining Send down celestial fire. No night unstarred, no valley dismal, Awalts the pilgrim worn, O'er whom is shed the flame baptismal, From shore supernal borne. Oh, bleeding heart! thy deep affletion Is but the summer shower; In peace receive its benedletion, Of sweetness and of power!

MATERIALIZATIONS ARTISTICALLY CONSIDERED.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

It may be starting high to call it "artistically considered," and necessitating gravitation before I get through the article, for the writer is no artist, does not pretend to be one; but the Banner-readers know he is generally more inclined to present the picture of his subject rather than give the monotonous detail of facts, trusting they will see the facts through the picture presented; that, then, is the apology for my high assumption in the way of title.

I have just received a letter from a friend, who is a good, sensible Spiritualist, asking my "true inwardness" as regards materializations. He is rather inclined to think them fraudulent, and would be very glad to think otherwise, as he does of other phases of the manifestations. I took my pen and began to write an answer, and almost instantly the sweet lines of Leigh Hunt popped into my mind-

"How sweet it were if, without feeble fright, Or dying of the dreadful, beauteons sight, An angel came to us, and we could bear At evening, in our room." . . .

I will pause to say here that this poet has lately purported to communicate with me rather singularly; I do not claim, however, that he had anything to do with the popping in of that poetic thought, but the coincidence set me thinking, and during the pause I remembered that I had received several other letters from other people, also, on the same subject; and I had been questioned orally, also; and I thought it would save time to write an article for the Banner instead of the letter, and that would answer the many with one effort. The following, then, is the outcome of the thought. I am not vain enough, let me add, to suppose the public care anything about my opinion, or 'artistic considerations," for I am no authority. I seem, however, to have got a hearing among the reading Spiritualists-at least such men as the late Epes Sargent and others have said so-so I write this to any who are listening to me, and the others can very easily skip me

if they choose. My friend Hazard, after reading what I wrote in a late Hanner of Mrs. Ross's séances, which was certainly favorable to her mediumship, said I only half endorsed her, or was only half a Spiritualist; well, if I am not a whole one, then the best, are only fractions. If I cannot recognize spirit-friends who claim by nods to know me, and whom I ought to know, and would know if they came in unquestionable shape, as if they expected to be recognized, no politeness or courtesy on my part to the spirits, or to the medium, will lead me to say I do. I have good. strong, enduring eyes, though I wear spectacles. and I am inclined to believe in the evidence of my senses. I will give all possible credit to the evidence of other people's senses (spirits or mortals,) that I can, but my own senses "boss the job" for me, if I may use that homely phrase, and my senses by experience and observation, as well as my logical convictions, favor the fact of the materialization of spirit-forms. I must own, however, notwithstanding my affirmation in favor of the phase, that I do not feel as if I was in the presence of resurrected dead when observing, handling, embracing, or kissing these materialized apparitions. I am not sensitive or gushing in my nature, and cannot say there is any eestasy in these delicate touches of the "loved and lost," as there ought to be, fresh from heaven. I know there would be, in some cases, if I knew, or if I felt in my heart a recognition of their presence. My testimony in favor of any of these manifestations is the testimony of the intellect, or the head-not the heart. To make myself understood, and to do justice to the mediums, whom as a general thing I consider honest. I must present the matter in different ways, even at the expense of renetition, or in a word, to give my friend who wrote to me and inspired this article, and others who desire it, my "true inwardness": I

ion of this phase of the manifestations, which seems to be coming more and more to the front, and to a certain extent dividing the spiritualistic camp. I have no fears, however, for the unity of Spiritualism, from two facts: first, the basic truth of the survival of the man and his return, through the manifestations; on that point Modern Spiritualism is and must be a unit; second, that the spirits are at the head of this whole movement, and will not see it divide essentially or collapse. Ambitions exponents who fail in leadership may retire in disgust, but the drop will not be missed, the volume of the stream will flow steadily on, widening and deepening as it flows.

I am hospitable to the spirits, whether invisible or apparent; have no fault to find with their way of doing things or presenting themna that occurred at the scances I have referred selves; perhaps in the latter, which is the to in the foregoing synopsis, nor can the pen or | matter now under consideration, they are doing the best they can. I am doing the best I can to accept them. If I cannot see in the dark like a cat or an owl, the fault is not scenes that were witnessed by all present. But | mine. I feel that I do see as well as those who recognize, without a peradventure, the presence of the departed brother or sister with unmistakable clearness; and sometimes I think A thought strikes the mind of an entranced me- the same form, on another occasion, is recognized with equal clearness by another person, as the latter's brother or sister or well-known friend. Surer am I of that dittoed recognition of the same spirit than I am that either recognized the form the claimed to; not that they made false pretences, but the wish was father of the fact. It seems to me that if I was a spirit I would not materialize in any doubtful manner; if I saw two persons, not related, both recognizing me as their brother or friend, I should feel that I was a spiritual impostor, and would keep invisible until there were more unmistakable conditions. That is my opinion as a mortal; of course I cannot tell now what I would do as a spirit. My spirit-friends know what I want, and they know, also, that I will have to be satisfied with what I can get, and I certainly am. I am glad that I am perfectly satisfied that neither confederacy noracting, on the part of the medium, can always account for these apparently substantial apparitions, and the deduction must be that they are what they claim to be-denizens of the other world. When I have attended these materializations, or some of them, I do not think I am patronizing fraud on the part of the medium; sometimes I know I am not; and, if there is any, I think it is oftener on the part of the spirits than on the medium. When I go to a séance of this kind, I go hoping and believing that, sooner or later, I will have evidence that will satisfy my heart as well as my head. I do not propose to dictate or even to suggest to the powers behind the throne what they ought to do, but-if I may be allowed to think out loud-I would say, if one of these very human, ponderous, material-looking apparitions would, after coming out, dissolve into empty air in our presence, in the room, as they are presumed to in their retirement, then my heart would beat a tattoo of satisfaction. I would, figuratively speaking, put the shoes from off my feet and recognize the spot as holy ground. Of course, equally good evidence is positive recognition. Thousands testify to perfect recognition. Blessed are they who are thus satisfied. I never yet recognized one, in an objective sense, and though present often at positively claimed recognitions, I have never believed such testimony, and I have tried to account for such ready recognition, and wondered whether the persons had telescopic or clairvoyant eyes, or telescopic minds.

I have seen about all of the materializing medimms who have lived or visited in these parts. I don't think of but one in this vicinity that I have not pretty critically examined, and the facts in most or all of them would seem to warrant either transfiguration, or materialization, or both; oftener transfiguration than the latter, and it also may be said it is hard to tell where the former leaves off and the latter begins, as in both the apparition seems to be somehow the product of the medium, and either kind is a wonderful phenomenon, and in either ease the apparition may be a bogus brother, or sister, or friend, and yet be a spirit manifestation. I will not waste any time, however, theorizing, but confine myself, as I have begun, with materialization. That a spirit can materialize a human hand, with rings on its fingers, and needle-roughness on its forefinger, and as palpable to the senses as any human hand can be, am as sure of as I am that I am now writing with one; and if a hand can be materialized, why not the whole form? So, besides, then, the evidence of my senses, I am logically convinced also, but as I have said, though intellectually convinced, I do not have a feeling or a realization that I am in these presences dealing with the dead, using the word in its usual signifi-

Lately my experience has been with Mrs. Ross, and so as not to be diffuse I will base my argument on her séances. In some respects hers are better than others, and some respects not as good, but will average as well as the best I have found this satisfaction from such experience, that there cannot be a confederate, nor can it be the medium acting the parts, because the medium would have to be eight inches, sometimes, taller than she is; that fact I have proved by measurement; that being so. I do n't see how the apparitions can be anything else but materializations; and yet, as I have said before, I do n't feel that I am in the presence of departed spirits, the souls that are marching on, whose bodies lie mouldering in the ground. A friend who was present said to me afterwards that he should think the medium would have no objection to have her cuffs stitched, so that she could not use her hands; then if the apparitions ap peared he would be perfectly satisfied. I do n't see any objection either, unless it might disturb her. I remarked that I was as satisfied that it was not the medium as if her hands were secured; nothing would be any more convincing except my positive recognition of a departed friend, or the dissolution of one of the solidlooking apparitions in my presence. I do not know even then if I should have the feeling within that I ought to have in an interview with a departed spirit, but I think I should have. I am waiting for and ready for the experience. I cannot help saying, though, that the solid hands and grip, the substantial bodies, even their natural breathing, so like a mortal, do not conform with my ideas of spirits, but I do n't know as I ought to expect them to adapt themselves to my notions; but for all that I cannot help having notions, and if I am giving my

course express them. In other phases I find the control of a medium, when communicating from a friend of mine. writes or speaks in the first person singular, as

when he or she was not, and when my friend was not round. The integrity of the spirits cannot always be depended upon. Now these assumptions may be, and very probably are extended into the field of apparitions or materializations. It has occurred to me, and I see it has to others, also, that the guides or controls do the business. Washington, John Brown, or Brother James, or Sister Nancy, do not take on forms and thus manifest, but these controls, who may be adepts or experts by study and practice, model the forms, perhaps gather an idea from the minds in the audience; sometimes it is materialization, and sometimes it is transfiguration, and sometimes, I think, when the material is wanted, or the conditions, and it is more or less safe, the spirits cheat, and often the medium is perfectly innocent of being used. I do not say this is so, but may be so: and even if the adepts or guides are artists, and produce forms-real Sister Marys, or models of Sister Marys-they are wonderful manifestations, and by what I have said I do not mean to convey the idea that they are not and may not be the embodied souls of the departed that they claim to be. Certainly, in a séance where I am sure it is not the medium acting a part, or a confederate aiding her, as I have said of Mrs. Ross, I think people are justified, and I am justified, in giving the spirits the benefit of the doubt and consider them spirit forms.

Let me illustrate the remarks just made with an experience from another phase. I have told the story before, so I will be brief. I bought two slates, and took them, new and clean and unopened, to Watkins, the slate-writing medium, laid them flat on the table, my hands on them, and he sitting vis-a-ris. I heard the pencil writing under my hands, and when it stopped, a very plain message from an aged relative of mine filled one of the sides of the closed slates. It was one of the most perfect evidences of an invisible spirit I ever had; but I said to the medium I knew the man well, and he wrote a perpendicular, bold hand, and this was not from him, either in writing or form of express sion. Watkins wanted me to try again; so I closed the slate and the spirit wrote on the other slate, which was clean, and said, in beginning, he would try and write more as he used to; still he failed as before in the quality of his message, and it was not my friend. It was very clear that the spirit heard me refer to my friend's style of writing and tried it on, The spirit committed forgery, but I forgive him, for the intrinsic proof of a spirit presence, even though he was a bogus one; it answered Job's great question affirmatively. Now if that spirit could have materialized, and if it had been dark, perhaps he would have shown himself, as near as he could from my mind, as the apparition of my friend. I can only say even then it would be a wonderful phenomenon, and the manifestation would delight me; but I have a strange aversion to shedding tears before invisible strangers, supposing them to be cousins, sisters or aunts; so I keep dry as well as open eyes. I am hospitable to spirits, and am very happy to know they are present with me now and always; and I am sure I am somewhat influenced while writing this article, and I know my influences approve of what I say in this connection. I am glad the materialization phase is taking well with the people, and that the mediums of that class are increasing; and some ministers and very intelligent people have recently become Spiritualists by what they have seen of the materializations of spirit-forms. I have been converted before in other ways, so this last phase is not needed by me. Still I go, and I watch, and I hope, and perhaps some day the light of these ethereal forms will touch my soul, as they already have my head, which I consider level, and I am always going to try and keep it so.

It does not seem to me as if the spirits tried to appear at these materializations in their most recognizable shape. Why does Fannie Cowore in life? Why not come dressed as she is in her portrait? Why does my sister come (who claimed to appear by a nod of recognition,) with a white cloth covering part of her forehead, and with her chin hidden by the superabundance of her decorations? not a particle of her black hair visible? Who can tell any one by their eyes, nose, and mouth, minus the usual surroundings? I could not tell my sister in that way, if she came to me in daylight; perhaps they cannot come as we would wish. I propose, then, to take a half a loaf and wait, and try to consider it bread, so long as my acuteness cannot detect the mundane source. I hope I do not offend the spirits, and I know I do not my friends, if I cannot assume the virtue of knowing them by their say-so, expressed by a nod, when I ask if it is so-

and-so, and they nod affirmatively. Seems to me I have given my "true inwardness" on this subject, and that I consider the apparitions as the work of spirits. I have never recognized one visually; I have never seen two forms appear at the same time, or the medium in the cabinet while the apparition was in sight, though I have been present when others have, or said they could, but I thought it rather a doubtful see; therefore when I endorse them as being what they claim to be, it is an intellectual endorsement. I owe it to my understanding to say so; from the evidence that I have that there is no confederate, and knowing no woman of five feet can appear as a spirit-form of five feet nine, and therefore she is not acting a part, and the logical possibility favors it also; for if a hand can be materialized, which I positively

know to be a fact, a form is not impossible. I am making this article longer than I expected, but I will add in closing, that I think these materializations will both increase and improve, and that the time will come when spirit forms will walk the earth visibly far oftener than they do now, and the whole subject be "a thing of beauty and a joy forever."

Discoverers.

One of our readers asks us who is the greatest discoverer of modern times? It is a difficult question to answer, as it depends much upon the opinion of the individual as to what discoveries are the most important to the race. In our view, Prof. Buchanan, of the New York Eclectic Medical College, is the greatest discovered by the state of the race. erer, as he discovered and has developed the sciences of Psychometry and Anthropology. In the long run, we think these sciences will benefit the race more than any discoveries in phys-ical science. We are aware that there are men ical science. We are aware that there are men of a materialistic turn of mind who will spend years investigating into the nature and habits of the tumble-bug, and who ridicule investigations into the nature and habits of the human soul, but for our part, we believe that the soul of man is of more importance to the race than the nature of the tumble-bug. It is largely a matter of taste, you see. The life-long delver into the bug question may pass as a great scientist with modern scientific societies, school teachers and Orthodox ministers, but, in the long run, the discoverers of the science of the soul will be recognized as the greatest benefactors of the race.—Worthington (Minn.) Advance. 'true inwardness" of the matter I must of

Reminiscences of Theodore Parker. To the Editor of the Banner of Light:

The interesting "Anecdote of Theodore Parker" in the Banner of 22d January called to mind an incident of the winter of 1859-60 that I spent at Rome, when I rambled about the city with Mr. Parker about three days of each week, and often to the Pincian Hill.

He not unfrequently spoke of his deceased mother. On one occasion he remarked that he had never disobeyed her excepting in one instance, and that she simply remarked, "My son, you will live to lament this." Mr. Parker's voice faltered as he spoke, and he immediately turned from me, and so stood about a minute in silence, apparently overcome with emotion, and probably in tears.

He was quite aware of his approaching endthat he must pass away in the prime of lifebut was always cheerful, highly sensitive to the ludicrous, and very often merry. On one occasion he said to me-we were seated by the parapet, on the Pincian, at the time: "I care not for mere death, but regret that I cannot live ten years longer to accomplish the work I have already cut out"-or to such effect. It seemed to me he was somewhat consoled for the time when, in reply, I reminded him that one like himself could never hope to be within ten years of the end of his projected work, however long he might live.

Mr. Parker was not a believer in "spiritual « manifestations," though at one time he was convinced of their genuineness by a medium who moved a table under circumstances that he deemed superhuman; but he soon thereafter performed the same feat himself at his own house (doubtless by virtue of his own unconscious mediumship), and thereupon concluded he had been deceived by a charlatan. But he none the less, on that account, approved and defended doctrines of Spiritualism. Mr. Parker mentioned the circumstance to me about 1855, when our discussions of the subject were

not infrequent, and myself a confirmed believer. During that same winter he frequently spoke of Mrs. Cora Hatch, whose lectures he always attended when circumstances would permit. He considered her by far the most remarkable speaker he had ever known, and told me that it seemed to him "as if she must be possessed of some mysterious mode of power that enabled her to avail herself of all the intelligence and intellectual ability of her entire audience.

It was only a very short time after Mr. Parker's death, at Florence, in 1860, that I was awakened at night, in a hotel at Bologna, by a noise that I supposed must be in some bakery that might be in the neighborhood, where men were kneading with leaping feet; such was the extraordinry effort that was necessary to break slumber sound as mine is apt to be.

I soon discovered, however, that it was in my chamber (a very large one), and that Mr. Parker was demonstrating his presence at its furthest extremity from me. Upon recognition he immediately came to my bedside, when I at once asked him (vocally) what he thought of spiritual manifestations now that he had opportunity to see for himself. He replied, "I must confess that you were wiser than I upon that subject."

During this shadowy interview I asked him if his family had yet left Florence. To my great surprise, he replied that they were already in Paris, and would sail for America in a very few

At that time I supposed this statement could not be correct, and that the spirit of Mr. Parker must have anticipated an event that he knew was pending; and so I continued to believe for twenty years, until when, in June last, I learned from one of the party that the spirit's statement was entirely correct.

Jos. P. HAZARD.

IMr. Parker's intimate acquaintance and friendly relations with the writer of the above may be inferred from the fact that he expressed may be interred from the fact that he expressed a wish that his funeral at Florence should be a private one, with the exception that three per-sons he named should be invited to attend, one of whom was Mr. Jos. P. Hazard.—Ed. B. of 1...

The Scientific Basis of Spiritualism.*

The Scientific Basis of Spiritualism.*

Italier more than two years ago, as Mr. Sargent reminds us, Mr. Gladstone, with reference to the subject of this book, said, "It is a question, in the first instance, of evidence: it then follows, to explain, so far as we can, such facts as may have been established." That, in a very simple and luminous manner, gives the key-note to this very interesting, and, in some respects, important book. Science is concerned with phenomena and the explanations of them; and all prepossessions, prejudices, arbitrary prejudgments, and foregone conclusions, are simply vulgar impertinences. Mr. Sargent pointedly says, "The man who claims to be scientific, who imagines that he knows all the laws of nature so thoroughly that occurrences like clairvoyance and direct writing cannot take place without transcending the boundaries of scientific recognition, is himself under a hallucination more serious than any which he affects to deplore." To the neglect or uninquiring repudation of the spiritual phenomena, Mr. Sargent attributes much of the superstition and most of the wild delusions and spurious "revelations" of the past; and to that neglect or repudiation must be specially attributed the pernicious assumption "that all that comes from the unseen world, certified by seeming miracle or preterhuman power, must be from God or from Gods." Scientific investigation would have shown that these supposed divine interferences or revealings were more or less orderly or disorderly incomings of spirit influence, to be taken for what they are palpably worth. Hence the profound truth that, rationally studied and interpreted, unmixed with delusions self-generated or imposed by others, Spiritualism is the one safeguard against all superstitions. It shows that the unseen world is as much within the sphere of universal nature as our own.

Mr. Sargent refers to an undoubted fact—that multitudes are convinced of the reality of the phenomena who do not care to say anything about it, He menitions two of the late l

Heckel, for instance, says Mr. Sargent, "would have the world think that he is faithful to the experimental method"; and yet he point blank, on a priori ground, denies everything in relation to spirit communion. "It would seem," says Mr. Sargent, with charming naivete, "that when his theory is interfered with, a great physicist may fall back on his 'intuitions' as confidently as any seer." With very different feelings he quotes the remarkable words of the great thinker Kant: "I confess I am much inclined to assert the existence of immaterial beings in this world, and to class my soul itself in the category of these beings." "We can imagine the possibility of the existence of immaterial beings without the lear of being refuted, though, at the same time, without the lope of being able to demonstrate their existence by reason. Such spiritual beings would exist in space, and the latter notwithstanding would remain penetrable for material beings, because their presence would imply an acting power in space, but not a filling of it, i. e., a resistance causing solidity."

The book is not, however, a book of splendid theories; it is preëminently a book of facts, evidently the results of prolonged, patient and truth-loving search; and while we have no hesitation in commending it to teachable and inquiring minds, we fully endorse its author's statement, that "the time has gone by when the facts of this volume could be dismissed as coincidences, delusions, or frauds."—The Truthseeker, (London) Edited by the Rev. John Page Hopps.

*The Scientific Basis of Spiritualism. By Epes Sargent. Boston (U. S.): Colby & Rich.

Side by side may stand at the same little gate, When all's done; the ways that are many.

The end is one.

-Owen Meredith.

In wise debate, with learned wit.
The story runs—grave men saw lit
To question why
The human race had not one way
To think and preach, to sing and pray,
And trusting die.

Each member of the council thought
His way was right, his neighbors' naught;
Each eased bis mind,
'Till all confused with "creeds" and "form,"
Contended well from night 'till dawn
One road to find.

Amid the throng in farmer's guise, Arose a Scotchman, gray and wise, Who thus did teach: 'You all are right, and all are wrong— No matter how we journey on The goal to reach;

"I ken we all must watch and pray;
I dwelt on 'creeds' this very day,
As with my load
I gauged my galt to reach the mill,
And took frae choice of 'man's free will'
The turnpike road.

"Along the 'old road' soon I saw
The team of honest neighbor Shaw,
Of Wesleyan stock;
And down the 'hill road' came young Drew,
From up the 'valley' farmers, too,
And by the 'Rock.'

"Some clad in blue, and some in gray, And all I kenned met Miller Day With friendly air; Each in his turn, with kindly nod, He questioned if tho wheat were good— And asked nae mair.

"And so methinks, when God shall ca'
We wand'ring sinners, great and sma',
To Heaven and Hame,
He'll never ask the way we came;
By 'turnpike,' 'hill,' or 'vale'—the same
He'll welcome all, and test our grain."

Banner Correspondence.

New York.

SARATOGA SPRINGS .- Capt. II. H. Brown (late of Willimantic, Ct.,) writes: "The Doctors' Bill, passed by the Connecticut Legislature, makes no distinction between the graduate of the best college and our magnetic physicians. It is dangerous only as a precedent, and may be amended another year to our injury, and may be enforced only against the mediums, &c. Had be enforced only against the mediums, &c. Had there been any action on part of the Spiritualists, even this need not have been reported by the Committee. I wrote to many friends in the State, and from only Mr. Byron Boardman, of Norwich, did I receive any financial aid, and from only three others any support in word. They all said 'no danger' in regard to first bills, and many of them supported this last bill. I went to Hartford three times, and am well convinced that it was by default the bill was reported. was reported.

There is an inactivity and selfishness on the part of the liberal element that will wait till danger is over, the deed done, and then grumble. Could those of us who perceive the need danger is over, the deed done, and then gran-ble. Could those of us who perceive the need and the danger have even pecuniary support, we should soon receive all the recognition we can justly claim by law. All Connecticut liberals have now to do is to watch against amendment in future sessions, and, if possible, secure the re-peal of the new law, at an expense of time, ef-fort and means that is not at present appreciat-ed. I did all I could, and can only wait in pa-tience now for results."

NORTH Heley M. Rackard writes

NEW YORK. - Helen M. Reckard writes in a letter bearing the postmark of New York City: "I take pleasure in commending Mrs. K. A. Parent to the notice and regard of all those who seek for the truth and reality of spirit power and control over media upon our planet. All those who desire convincing tests of this, will appreciate this extraordinary me-dium. As a woman she is estimable and noble, truthful and conscientious. Since her fourteenth year she has been controlled by an Indian (Sangoft), who is accurate and strictly truthful. His remarkable tests give proof to each of the proximity of the loved ones gone before. One visit is sufficient to prove my assertion. Mrs. Parentis, in my opinion, destined to rank second to none among media."

Kansas.

ELK FALLS.-Mrs. Prudence Crandall Philleo, upon making a remittance in aid of the family of E. V. Wilson, writes: "If those who have received positive tests of clairvoyance and spirit-messages and identifications through the mediumship of Mr. Wilson, would send the dear woman the trifling sum of one dollar, her farm would at once he saved and her family comforted and placed above want. If with the dollar sent they would describe the tests received, convincing proofs would be furnished the world of the truths of Spiritualism. In the town of Cordova, on the Mississippi River, Illinois, where Mr. Wilson was an entire stranger, he came in upon the cars and went immediately to the church. On his way thither he had to cross a little bridge over a small wash of water that made up from the river. He remarked to the audience that when he got to the bridge he met a spirit-boy who told him his name was Pearsol, and that he was drowned in the river about two miles above the bridge, and that he wanted him and that he was drowned in the river about two miles above the bridge, and that he wanted him (Wilson) to tell his parents that he still lived. The people said the statement was true, and that the body of the boy was taken from the water near the bridge. In another building in the same town, while speaking, Wilson, pointing to the place, said: 'There stands a man who says he was killed in this place by a stone, struck on the back of his head, and that since his death his wife and family have suffered in struck on the back of his head, and that since his death his wife and family have suffered in want.' This circumstance the neighbors said was true. My husband and myself were strangers to Mr. Wilson. One day I was at a friend's house with him to dinner. Mr. Wilson stopped eating and said: 'I see a man burning in the fire. He is not a bad man, but he is a very eccentric man, and,' addressing me, 'that influence is around you.' In the latter part of my husband's life he was subject to fits. During one of them he fell into the fire in an open fireplace, and, being alone, was most shockingly burned, and ever after, till the day of his death, he was an object of sympathy, though the burning cured the fits."

Idaho.

BOISE CITY.-E. E. Richards writes: "I wish to offer a short testimonial to the wonderful mediumistic and psychometric powers of MRs. A. B. SEVERANCE, of Whitewater, Walworth Co., Wis. Less than A. B. SEVERANCE, of Whitewater, Walworth Co., Wis. Less than two years ago I was skeptical in regard to religious matters, especially to Spiritualism. But my health was poor, and growing worse in spite of the M.D.s. So I resolved to run the risk of being humbugged. I sent a lock of hair, my autograph and a fee of two dollars to the above lady, and was astonished to receive such a searching and valuable letter in return. To make a long story short, I followed her directions as closely as I could, and am now nearly restored in body, and fast becoming developed as an inspirational medium. Thus ten years of suffering have been quietly and rapidly cured. May angels guide and bless that lady. Go, thou afflicted reader, and do likewise."

Massachusetts.

LYNN. - G. W. Fowler writes: "Our morning conferences held in Templars' Hall, 30 Market street, are unusually interesting, resulting in much profit to us all.

ing in much profit to us all.

Following upon our Anniversary exercises, Capt. H. H. Brown occupied the platform at G. A. R. Hall, Market street, afternoon and evening, and the favorable impression made upon the former occasion, brought out large audiences, who listened with breathless attention to his eloquent words. The subject of the morning was 'Inspiration,' and in the evening, 'The Object of Life.' There were many friends from the several churches present, and though not with or of us in belief, expressed themselves highly pleased with the thoughts presented. It is unfortunate for our people, as well as It is unfortunate for our people, as well as our speakers, that there are not more local so-cieties organized, who shall not only keep them

employed, but help themselves onward and upward in moral and spiritual growth, giving the progressed spirits, as they come to us, conditions whereby they may impart to us that knowledge and instruction which we so much need.

I shall be pleased to correspond with any who have a desire to organize local societies, and any suggestions or assistance 1 can render to that end will be freely given."

BEVERLY.-E. T. Shaw, Secretary of "The Spiritualists' Union," writes: "Mrs. Abbie N. Burnham, of Boston, has been lecturing for us with good success, her audiences being large and appreciative; and as all expressed a desire to hear her again, she will be with us in May. At the close of her lectures she gave some very fine tests. Our Society is gaining in strength and numbers. Our efforts are causing quite a commotion among the Evangelical churches, and I think there will be a greater commotion before we get through with our season's work, for we have engaged some fine speakers and mediums. have engaged some fine speakers and mediums, among whom, in addition to Mrs. Burnham, are J. Wm. Van Namee, M. D., of Boston, Dr. H. P. Fairfield, of Worcester, Mass., and J.Wm. Fletcher, of Boston, and have engagements pending with several others. If the interest of the public continues as good as it is at present, we shall have no difficulty in keeping our meetings open for speakers through the summer season."

EAST BRAINTREE.-G. E. Pratt writes: 'The Spiritualists of this vicinity are enjoying very interesting meetings, having during the past season awakened in the minds of many in the community a spirit of investigation and inquiry. On Sunday, March 26th, Mrs. Celia M. Nickerson, of Boston, occupied the platform. She is young in the lecture field, but destined to rank among our foremost workers. She delivered two very interesting and instructive lectures, that in the evening upon 'Life, What is it? Is it a Continuation?' being especially fine. I can recommend her as one of the best—able to satisfy any reasonable persons. After answers to questions propounded by the audience were remarkably prompt, vigorous and pointed.

April 3d we enjoyed the ministrations of that early tried, indefatigable and energetic worker, Mrs. M. S. Townsend-Wood, of West Newton, and it was a great satisfaction to us to hear her practical and masterly address. The afternoon subject was 'The Present Needs of Society, Physically, Mentally, Morally and Spiritually,' and that of the evening, 'Lift up the Fallen.' One who could not learn the blessed divine influences of love illustrated as these were by incidents of her own experience, must never have been trained to learn from the experience of very interesting meetings, having during the past

cidents of her own experience, must never have been trained to learn from the experience of others. She left a deep impression for good upon her hearers. May she long be spared to instruct the ignorant of the ways of life, and to

instruct the ignorant of the ways of life, and to perform the labor of a reaper in the vineyard of humanity.

April 10th, Mr. E. W. Locke entertained us with his singing. In the afternoon he spoke upon 'The New Birth,' interesting his audience very much. In the evening he gave a very interesting talk upon his prison work and the need of reform in the prisons. He is now in the field, and, having had much experience in practical work, cannot fall to interest those who tical work, cannot fail to interest those who wish for his services."

California.

COLUMBIA. - Mr. B. Shraft writes to express his high appreciation of the Secular Press Bureau as a means of defending the cause of Spiritualism against the shafts of ignorance and malice, and of furnishing information of its teachings and its phenomena to those who but for it would not receive it. Mr. S., who has been a reader of the Banner of Light from its first appearance, speaks approvingly of its course, of its contributors, and of the Message Department as the open door through which our departed friends pass to meet and greet again, and yet again, those remaining on earth.

New Hampshire.

L. A. Sturtevant writes to remind the Spiritualists of New Hampshire that the time is rapidly approaching for holding the State Convention. He says: "There are many Spiritualists scattered throughout the length and breadth of scattered throughout the length and breadth of our State, stanch and firm as our granite hills; but as conventions have, for certain reasons, during the past few years been few and far between, many of them have become indifferent, and need a little stirring up. To effect this let us have a ringing call, given in ample season, so that none can say, as many did at our last gathering, 'we did not know of it,' or 'had not time to get ready.'"

Illinois.

ANNA.—W. B. Greenwood informs us that he has been controlled by spirits for upwards of twenty-two years, and has, during that eventful period of his life, had many things revealed to him, he being able to see spirit forms. He was formerly a firm skeptic, yet not so firm but that the power of Spiritualism opened his mind to a sure knowledge of the truth in which lie now rejoices.

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The was formerly a firm skeptic, yet not so firm but that the power of Spiritualism opened his upon the body of his slave. The stigmata of the Lord Jesus which Paul bore in his body may, therefore, have been (and I believe they were) the initial letters, or the full name of Jesus; which, at some time (nethany while Paul was in which, at some time (nethany while Paul was in

Verifications of Spirit-Messages.

DR. ARTEMUS S. CARTER. Mrs. H. A. Stone, of this city, called at the Banner of Light office last week in regard to the spirit message of Dr. ARTEMUS S. CARTER, printed in the Banner of Light of April 9th. Mrs. Stone says that her husband was a school-mate of Dr. Carter, and kept up an intimate acquaintance with him until the doctor went to California. The doctor is also a brother-in-law California. The doctor is also a brother-in-law of Mrs. Stone. On the appearance of the message Mr. and Mrs. Stone at once recognized it as being peculiarly characteristic of Dr. Carter. Mr. Stone wrote to Dr. Carter's brother, who lives in Indianapolis, Ind., enclosing a copy of the message, and in due time received a letter in return, in which Mr. Carter and his wife (neither of whom are Spiritualists) both pronounced the message very remarkable on account of its characteristic statements; that if Dr. Carter was aline there could be no question ount of its characteristic statements; that if Dr. Carter was alive there could be no question but that he wrote it, as there are so many things in the message that perfectly harmonize with his views, and fully identify him.

A. G. HARRIS. To the Editor of the Banner of Light:

I read in the Banner of Light of April 23d, a communication purporting to come from SQUIRE A. G. HARRIS, of Macon, Ill. I was not personally acquainted with him, but I have not personally acquainted with him, but I have heard him spoken of a number of times since I have been in Decatur, by those who knew him well. I sent a note to Mrs. A. G. Harris, his widow, at Macon, and the next morning his son called on me. I showed the communication to him, and after reading it he said that it was perfectly characteristic of his father in every particular. He also expressed much surprise and ticular. He also expressed much surprise, and appeared to be highly pleased with the message, and let him take the paper home with him. He said he should subscribe for the Banner of Light as soon as he arrived home at Macon. Squire Harris was highly esteemed in the com-munity in which he lived. He emigrated from munity in which he lived. He emigrated from Olneysville, R. I., in 1859, and settled in Macon. He passed to the spirit-world about three years since, at the age of sixty-eight years. He was a firm and outspoken Spiritualist, and was always rendy to defend Spiritualism by argument on all suitable occusions.

Yours truly, O. A. CAFOWN.

Decatur, Ill., April 28th, 1881.

LEONTINE TOUNOIR.

To the Editor of the Banner of Light:

In the Banner of Light of April 16th is a message from my wife, LEONTINE TOUNDIR, whose exit to spirit-life I most deeply regretted. Every word she utters in that message is true; to doubt it is to doubt the existence of God. I have cheerfully submitted myself to the "laying on of little Maria's hand on my head, throat and chest," as she requested, and trust her prediction will be verified. The message has been recognized by all the members of my household. From my childhood I have been reared in the Catholic religion; but, thanks to God and his good angels, I am to-day a true convert to Spiritualism—the only true religion of God—and I glory in saying the same thing about the people of my household. Though I may be looked up-To the Editor of the Banner of Light:

on as a "heretic," yet with church dogmas I am done, and done forever.

May God and his good angels bless you with your arduous work! also bless Miss Shelhamer for imparting the glorious truth to mortals that "death" is "life"—that the bereaved hearts will again meet their so-called "dead," and that God is a loving Father and not an inflexible Judge. Fraternally, Jos. F. Tounoir.

New Texas P. O., Point Coupée, }

April 23d, 1881.

CALEB HUTCHINSON.

To the Editor of the Banner of Light:

In the issue of your valuable paper, March 12th, was published a message from CALER HUTCHINSON, for which accept our heartfelt thanks. It is true indeed. We have proofs often that although his spirit "passed on" some twenty-seven years ago last January, his love for his family is the same, true and 'steadfast—although intensified—thus proving that the home of the spirit is not far away, but ever near and dear to the "home" circle. A year ago a message from him was published in the Voice of Angels. Both of these we prize. Would that others could obtain as satisfactory proof of the life and happiness of their friends in spiritland. We shall hope to hear again from father.

Yours in the cause of truth,

JOSEE M. HUTCHINSON.

239 Clay street, Topeka, Kan., April 22d, 1881. To the Editor of the Banner of Light:

"FATHER ROSE,"

"FATHER ROSE."
To the Editor of the Banner of Light:
In your paper of April 23d there appeared a communication from B. F. Rose, or, as he was familiarly called, "FATHER ROSE." Father Rose was a resident of Beloit a good many years, and it is gratifying to his many friends here that he has succeeded in making his presence manifest at your circle-room. He was an ardent Spiritualist, a kind friend, a good neighbor and an houest man. Those who knew him hest pronounce the message characteristic of the man. Fraternally yours,

WILL C. Hodge.

Beloit, Wis., April 23th, 1881.

Beloit, Wis., April 29th, 1881.

"A Novel Interpretation."

The above is the caption given by The Watch-Tower, a (weekly) Baptist paper of New York, to an ably-written article contributed to its columns by our valued correspondent, A. E. Gilles, Esq., and published in its issue of Feb. 3d, with a prefatory note by the editor, as follows:

a prefatory note by the editor, as follows:
[The writer of the following communication we have
known many years as an able member of the legal profession in Massachusetts—estimable, too, for excellences of character. Though long ago counting him, as
he well understands, erroneous and misguided in some,
of his views, especially as concerns Modern Spiritualism, we decide not to withhold what we have characterized "A Novel Interpretation" from the reader. Mr.
Glies is reverent as he is intelligent in the expression
of a view which few, we suspect, among the readers of
this paper will be found ready to accept. They will, at
least, he interested—as we have been—by Mr. Glies's
presentation.—Editor of The Watch-Tower.]

"I bear in my body the marks of the Lord Jesus,"—Ga-

"I bear in my body the marks of the Lord Jesus,"-Galatians vi.: 17.

What were the marks of the Lord Jesus, which the apostle Paul said he bore in his body? Com-mentators do not agree in their answers to this mentators do not agree in their answers to this question. Rev. E. A. Woods, in his instructive expresss of the passage published in *The Watch-Tower* of January 20th, indicates the diversity of their interpretations. But, as he remarks, the meaning of the passage will be evident if we can decide exactly what is meant by the "rà arypura" of the Lord Jesus. In addition to the

or the can declar state is mean by the forpura." of the Lord Jesus. In addition to the three methods of interpreting the phrase, which Mr. Woods points out, is there not a fourth one? Gertainly, I once had an experience which suggested an exposition that satisfies my mind more completely than any other that I have met with. I would here premise that some years ago I was at a scance in Boston with Mr. Charles II. Foster, known among Spiritualists as a remarkable spirit or test medium. At this scance—there being no visible person present except Mr. Foster and myself—there suddenly appeared on the skin of his arm, in raised red lines, an inch or more in length, the initial letters of the full name of a deceased friend of mine. Foster had never known him. Those letters, red and distinct, as if branded on the flesh with a hot iron, in a moment or two, and while I was looking at them, gradually fadedout. Mr. Foster explained that my deceased friend had thus imprinted the initial letters of his page to give more to me, it was not for the full intial letters of his page to give more to me, it is not for the page to give more to me.

them, gradually fadedout. Mr. Foster explained that my deceased friend had thus imprinted the initial letters of his name to give proof to me that though he was what is usually called dead, and therefore then to me invisible, yet he actually lived and was personally present.

Some time afterwards, while musing on the incident, there finshed upon my mind what St. Paul probably meant in his epistle to the Galatians, vi.: 17, where he says: "I bear in my body the marks (i ra στηγματα) of the Lord Jesus"; and also the reason why the apostle designated him-

which, at some time (perhaps while Paul was in Arabia or Damascus, during the three years he was absent from 'Jerusalem'), swelled out upon his flesh in distinct red lines before his astonished gaze, and there permanently remained. He saw the brand-marks of Jesus, the indicia of ownership, stamped by no mortal hand, crimsoned on his skin; well might he, therefore, claim that he was called to be an apostle, though

claim that he was called to be an apostic, though not of the chosen twelve disciples, whom Jesus in his lifetime named apostles. He was a (doilo) slave of Jesus, and bore in his body the brandmarks, or indicia, of ownership of his Master. It appears, then, to me, that Paul recognized himself to be a slave (Rom. 1.: 1, Gal. 1.: 10), or, as Spiritualists would term it, a medium of Jesus. The noble spiritual Judean Reformer, who, a victim to the ignorance and misguided religious instincts of the clerey, lawyers, and conservainstincts of the clergy, lawyers, and conservative people of his day, lad, at the early age of thirty-three years, been forced by the torments and pangs of the crucifixion to quit his own physical or natural body, afterwards found another (Paul's) physical body, suitable for his purpose. He put his marks of ownership upon it and from time to the inversed and instituted t, and from time to time impressed and inspired its normal possessor in the arduous work of re-forming and spiritualizing the world. There-fore Jesus, though dead, did yet speak, and worked out, as best he could, the mission which the hard-heartedness and brutality of his respectable contemporaries had prevented him from performing in his earth-life, when they had deprived him of his own natural body.

Hyde Park, Mass.

ALFRED E. GILES.

Commenting on the above, Dr. EUGENE CROW ELL, of Brooklyn, N. Y., soon after its appearance, wrote a letter to Mr. Giles, in the course of which he said:

"The world moves, and the insertion of your article in The Watch-Tower proves it. There was a time when the religious press never had a good word either for Spiritualism or Spiritualists, but in the editorial introduction of your article the former is not even sneered at, and you personally have no cause to complain of your personally have no cause to complain of your treatment. This, and other facts of a like nature, show that Spiritualism is rapidly achieving a respectable position in the eyes of intelligent and cultured people, and I have little doubt that one—perhaps both—of us will live to see it universally recognized as the most important truth that has ever been presented for man's acceptance."

THE BANNER OF LIGHT.—The first number of the Banner appeared twenty-four years ago, and the issue for the 26th ult. was the commencement of the forty-ninth volume. Always temperate, just, and earnest in the presentation of the teachings of Spiritualism, and in its dealings with its patrons and the public workers, the Banner has done most excellent service, not only in America, but throughout the world. We cordially wish our Boston contemporary a

New Publications.

PLOUGHED UNDER. The Story of an Indian Chief, Told by Himself. With an Introduction by Inshta Theamba (Bright Eyes). New York: Ford, Howard & Hurlbert. The name of the young and cloquent "Bright Eyes"

upon the title page of this book plainly indicates the purpose of its publication, which is to present to the public, in an attractive form, a detailed view of the homes and haunts, the ideas and impressions, the costumes and customs, the familiar habits and special practices of our North American Indians, and particularly the practical working of the policy of the United States Government in relation to them. It is a book that is needed; a book that will exhibit the wrongs inflicted upon the "wards of the nation;" a book filled with an array of facts and incidents drawn from actual life, that cannot fail to open the eyes of the people to the actually existing state of things, and lead them to think rightly, and to eventually demand for the red men some degree, at least, of that justice which they claim for themselves.

The book is not written by "Bright Eyes"; she merely furnishes the introduction; but that she does this is a guarantee of her approval of the statements made, and an endorsement by her of the truthfulness of their details. She observes that with some the Indian is a peculiar being, surrounded by a halo of romance, to be set apart on a reservation as something sacred; while with others he is a savage; a sort of monster without any heart, or soul, or mind, but one whose whole being is full of hatred, ferocity and bloodthirstiness. Under the shelter of conflicting laws, imposed by these extreme views, the operators of the Indian Ring-not earing what he is, but looking on him for what he has, and the opportunities he affords, as legitimate prey-pounce on him and use him as a means of obtaining contracts, removals, land speculations, and appropriations that are to be stolen, and tear him from his home, disregarding all his rights of manfibod.

The hero of this story is the son of a chief, who recounts the incidents of his youth; his hunts and battles in later life; his woolng and wedding; the visit of the Indian agent: the councils, the treaties made to be broken through the wickedness of the whites, one of whom makes way with his girlish bride; the pretense of the agent's secretary to write to the President in behalf of the tribe, but in fact to obtain the right to drive them from their abodes. Following this comes the destruction of the village, the Indians protesting in vain, wailing for their lost homes, driven like cattle-starying, dropping of fatigue, dying of exposure by the way

-and left in that "healthful" land where the first year's fever slew a third of their number, and the second made the death-list a full half. The book should have a wide circulation and be found in every home where a single heart beats in love for humanity, or a single plea arises that justice be done to the persecuted, down-trodden, abused and abased race for whose benefit it is written.

WHAT'S THE MATTER? By Josephine Jackson. New York: The Author's Publishing Company, 27 Bond street.

Arguments, and facts and medical opinions in sup port of them, to prove that the present mode of dress employed by woman is the cause of her being a greater or more common invalid than man. There is much common sense in the book, and many plain, whole some truths, plainly and earnestly expressed; likewise a tone to its pages indicating that the writer feels confident of the truth of her position, and having something to say in regard to it, has the courage to say it, strike where it will. The follies and follows, the bondage and enslavements of fashionable society are keenly satirized, and evidences produced that are incontro vertible, of the fact that some change is imperatively demanded in the dress of woman, and that it must be made before any lasting improvement in the health of the people can be reasonably expected.

THE READING CLUB AND HANDY SPEAKER; being Serious, Humorous, Pathetic, Patriotic and Dramatic Selections in Prose and Poetry for Readings and Recitations. Edited by George M. Baker. No. 9, Boston: Lee & Shepard.

A new volume of a series of books that have, from real merit and excellent adaptation to the purpose for which they are designed, attained a great popularity. The possession of the entire set is to possess a perfect mine of entertainment for leisure hours. Neat, compact and convenient, they are indeed handy books that should always be at hand.

THE WOMAN IN BLACK. The Story of a Handsome and Ambitious Woman. A Companion to "The Woman in White," Philadelphia: T. B. Peterson & Brothers.

A purely English novel of the sensational school, showing to what extreme measures a woman with a strong will and an equally strong ambition will resort to accomplish her purpose, in this case the wholes of a rich nobleman for a husband. To those who have a taste for high-wrought fiction, worked up with powerful dramatic effects, this book will prove highly pleasing.

How WE FED THE BARY to Make her Healthy and Happy; with Health Hints. By C. E. Page, M. D. New York: Fowler & Wells, 713 Broadway. The author argues that by a proper attention to food and general treatment from the hour of birth, those diseases that have been considered inevitable to infancy may be avoided, or should they appear will show themselves only in a mitigated form. Dr. Page has devoted much time and study in order to acquire a knowledge of the subject on which he writes, and there is a vast amount of practical information in this work which it is the duty of every mother who has due regard for the future well-being of her offspring to

THE BEACON LIGHT. A Collection of Hymns and Tunes for Sunday Schools. By J. H. Tenney and E. A. Hoffman. Boston: Oliver Ditson & Co.

The religious music-books that appear in these times begin to recognize in the sentiments of their words the onward march of thought, though there is evidently considerable hesitancy in the making of any change This volume is an improvement on those of a quarter of a century ago in the particular mentioned, yet there is much in it, in the way of a misconception of religlous truth, that it were better not to impress upon young minds. To what are termed "the evangelical churches" the collection will be, no doubt, a welcome addition to their means of public worship.

[From the Worthington (Minn.) Advance.] We think that the Advance made that statement after its editor had been communicating with the

The frequent digs of the Journal at the spirits remind us of a little story, as Father Lincoln used to say.

Recently we met a gentleman from Luverne who heard Ogle preach a sermon in that place. The sermon was so good, so vastly above Orthodoxy in its ideas, that the liberal gentleman laid a dollar on the plate when the collection was taken. This astonished some of the Methodists, who are in the habit of laying a button or a nickel on the plate, and they asked the liberal gentleman for an explanation of his conduct.

gentleman for an explanation of his conduct. He replied that when he got anything good he believed in paying for it.

Now for the point. We traced up the history of those ideas which had so pleased the gentleman, and found they were taken largely from an address delivered by that brilliant Spiritualist, Prof. Buchanan, and published in the Hanner of Light. The copy was loaned to Ogle by one of those dreadful Worthington Spiritualists. We suppose we can afford to let Ogle ridicule Spiritualism in his paper so long as he preaches it in the pulpit.

A friend of ours was called to the outer door of his residence by a slight, timid rap, going to which he found a little child with the tiniest bit of a kitten. Don't you want a kitten, sir?" she asked. "What kind of a kitten is it?" he inquired. "It's an Orthodox kitten, sir." "No; we don't want any such kind of a one," was the reply, and the child departed. Some days after our friend was again called to the door, where he met the same girl on the same errand 'Didn't I tell you I didn't want an Orthodox kit ten?" "But, please, sir, it's a Spiritualist kitten," responded the child. "Isn't this the same you told me the other day was an Orthodox kitten?" "" Oh yes, sir, but it had n't got its eyes open then, and now it has." Our friend took the kit, and gave the child a

The naturally frollesome oyster is now frowned upon and made unhappy.—Daily Adv.—R!

In the course of a business letter from Newcastle-on-Tyne, England, a correspondent writes as follows:

"I look forward to the arrival of the Banner of Light every week with pleasure, and trust it long may wave at the front of the spiritual army. The movement is very much torn by disarmy. The movement is very much torn by dissensions in this country, and I often wonder what will become of it; verily, if men were at 'the helm instead of our angel friends the ship would soon be wrecked—we can only trust that wiser and cooler heads than ours are steering it, although all unseen by mortal eye. People often speak of noncense talked by spirits at seances, but they do not speak of the nonsense talked by many Spiritualists. Surely, with such a grand theme we ought to be more harmonious and less quarrelsome."

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y .- The Brooklyn Spiritual Con-erence meets at Everett Hall, 398 Fulton street, Saturday venings, at 75 o'clock.
Conference Meetings are held in Lodge Room No. 462
Conference Meetings are held in Lodge Room No. 462
Culton street, every Friday evening, at 8 o'clock. Seats
ree, and everybody welvomed.

Preg, and everyhody welcomed.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 25 and 7 P. M., in Union Hall, G. P., Dole, President; Gustavus Ober, Treasusqu, E. T., Shaw, Seretary. The public cordially invited.

CHICAGO, ILL.—The First Society of Spiritualists holds meetings in Fairbank Hall, in Central Music Hall Block, conver of State and Randolph streets, every Sunday, at 75 P. M. Mrs, Cora L. V. Riehmond, regular speaker. at 75 °C, M. Mrs. Cora L. V. Richmond, regular speaker.

CLEVELIAN D. Obillo.—The First Relligious Society of Progressive Spiritualists useds **Irrepularly** in Weisgerber's Hall, corner Prospect and Brownell Streets, at 75 °C, M. Thomas Lees, President; Tillie H. Lies, Secretary. The Children's Progressive Lyceum meets in the same place at 10% A.M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian. Strangers and visitors cordially invited tree; Correspondence of the above Societies can be addressed to Tillie H. Lees (Watchman), 45 Cross street, Cleveland, O. Time II. Lees (Watehman), Bo Cross street, Ceverand, O, CEDAR RAPIDS, IOWA.-First Society of Chris-tlan Spiritualists meets every Sunday, at 75, P. M., at 75 South Washington street. Inspirational speaking. Dr. J. I., Enos, President; Mrs. Namie V. Warren, Viee-Presi-dent; Dr. Hamilton Warren, Secretary and Treasurer.

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

Secretary; Mrs. Barnabas Everson, Treasurer,

INDIANAPOLIS, IND,—The First Society of TruthSeekersmeets for religious service at 80 g East Market street,
overy Sunday at 21 g and 71 g P, M. J. R. Buell, President;
S. D. Buell, Secretary.

LYNN, MASS.—Meetings are held in Mechanics' Hall,
100 Market street, every Sunday, at 12 M, and 16 g P, M., under direction of Dr. George Burnett.

The First Society of Progressive Spiritualists holds
meetings every Sunday morning and evening at Templars'
Hall, 30 Market street. G. W. Fowler, President.

LEONINSTER, MASS.—Meetings are held every other Sunday in Alleu's Hall, at 2 and 6½ o'clock P. M. F. L. Haskell, President; Mrs. Fande Wilder, Corresponding Secretary Secretary,

LOS ANGELES, CAL.—The First Spiritual Society
meets every Sunday at 21, m. at Good Temphar's Hall, Main
street. All condaily invited, especially strangers. Prestdent, J. Hilley: View-President, J. H. Cotton: Secretary,
Mrs. Nettle C. Weir; Treasurer, F. Lindguist.

MANCHESTER, N. H.—Spiritualist Society holds meetings every Sunday at 2½ and 6½ P. M. In Ferren's Idall, 851 Edm street. Asa Emery, President; Mrs. George Ammidon, Vice President; G. F. Rumrill, Secretary.

Main, 861 Emistect. As Emery, Tresnowl, Mrs. George Ammidon, Vice President; G. F. Rumrill, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists, holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10.5 a, M. and 7.5 r. M. J. A. Cozino, Secretary, 36 West 36th street. Children's Progressive Lycenim meets at 2 r. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mrs. Mrs. The People's Liberal Spiritual Conference meets every Sunday at 7.8 r. M. Carrier's Hall, 23 East 10th street, George F. Winch, Chaleman, 47-Jane Street,

The First Harmonial Association holds free public services every Sunday, at 11 A. M., in the Music Hall, No. it East 10th street, between Fifth Avenue and Union Square,

PORTLAND, ME, —The People's Spiritual Meeting is held each Sunday afternoon and evening at Army and Navy Hall, corner of Brown and Congress streets, at 3 and 7 o'clock, Speakers and meetinus desirons of visiting Portand under the auspless of the Society, will address II, C. Rerry or Orr, T. Webster.

PHILADELPHIA, PA.—The Keystone Association of Spigitualists holds a Spiritual Conference every Sundayat 13 P.M. at Ball corner Spring Garden and 8th streets. - Ev-22 P.S. at transcencer spring Garden and Sussiciets, "Ex-crybody welcome;

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at the hall corner Spring Garden and 8th Streets, The Scional Association of Spiritualists holds confer-prices every Sunday afternoon, at 30 clock, and circles in the evening, at Thompson-street Church, below Front, James Marlor, President; Charles W. Yard, Secretary.

SUTTON, N. II. -Society holds meetings once in two yeeks. Chas. A. Fowler, President; James Knowlton, Sec-

estary.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 p. M., at Ixora Hall, No, 737 Mission street, above Third, Also meetings for becures and scance in the evening. The Children's Progressive Lyceum meets in the same half at 101 M.

Children's Progressive Lyccum meets in the Same hall at 10/A.M.

SANTA BARBARA, CAL,—Spiritual Meetings are held every Sunday at Crane's Hall, Children's Progressive Lyccum 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 Scarvens.

SALEM, MASS.—Conference or lectures 6very Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 r. M. S. G. Hooper, President.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dicklison and Susan P. Fowler, Vice Presidents; Mrs. Susan Cornell, Corresponding Secretary. Children's Progressive Lyccum meets at 12½ r. M. Charles E. Greene, Conductor.

WORCESTER, MASS. - Meetings are held at Si. George's Hall, 460 Main street, every Sunday at 2 and 732 p. M.

Northern Wisconsin Spiritual Conference,

Northern Wisconsin Spiritual Conference,
We have the pleasure of announcing that we have secured
as speaker for our next Quarterly Meeting, to be held in
Omro, Wis., June 10th, 1th and 12th, 18st. Cephas B. Lyan,
of Boston, one of the finest orators in America. Other
speakers Invited to participate, Good vocal and instrumental musle.

The meeting will be called to order Friday, at to o'clock
A. M. sharp. All fovers of truth invited to participate. The
Omro friends will entertain PREE as tarms possible.

WM. M. LOCKWOOD, President,
Our. J. C. PHILLIAMS, Secretary.
Our. O. April 39th, 1881.

Ridgeway Meeting of Spiritualists.

The next Quarterly Meeting of Spiritualists of Western New York will be held at the Universalist Church, in Ridgeway, Orleans Co., N. Y., May 21st and 22d, 18st., Able speakers are expected for the occasion, and as a cordial invitation is extended to all, a general attendance and an interesting meeting are abide pated.

J. W. SEAVER, Rignon, MRS, Willey, Cont., GEO, W. TAYLOR, Collins,

Sturgis, Mich.

The Annual Meeting in the Free Church will be held June 17th, 48th and 12th. Able speakers will be present. A cor-dial welcome is extended to all. Per order Committee.

Mass Convention. There will be a Mass Convention at Eureka Hall, Plymouth, Vt., Friday, Saturday and Sunday, June 10th, 10th and 12th, 18tl. Good speakers will be in attendance, South Woodstock, 1I. 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,

Married:

In Versailles, N. Y., April 20th, 1881, by Geo. W. Taylor, Spencer E. Brown and Miss L. Kollmyr, both of Versailles,

----Passed to Spirit-Life: From North Schuate, April 14th, Levi Newcomb, aged

90 years 3 months and 11 days.

Thus an carnest and early relyocate of the true principles which underlie the spiritual faith has accepted the final decree. He was one of the oldest subscribers to sulpjual literature, commencing with the Spiritual Telegraph, and then subscribing for the Banner of Lipht, his love for listeachings increasing with his declining years. Mrs. N. J. Willis, of Cambridgeport, presented our faith to a large concourse of Triends of our worthy brother—which was full of bright gens of consolation to the mourney. His daughter-in-law read an original poem—** He resteth, for his work is done **—written by her for the occasion.

D. J. B. 90 years 3 months and 11 days.

From New London, Conn., April 26th, 1881, Mrs. Nancy Clark, wife of Jesse A. Clark.

Mrs. Clark was a great sufferer for many years, but her spiritual faith sustained her in life and withth. She was greatly beloved by all who knew her, and, in her departure a kind husband, father and children mourn her loss, but not as those who have no knowledge of spiritual and framily are all mediumistic, spiritual and progressive. Funeral service was attended by Dr. H. P. Fairfield, in spirit and truth.

From Baltimore, Md., April 29th, 1881, Ida Broom, only daughter of George and Ida A . Broom, aged 1 year 8 months

und 6 days.

Her stricken parents find consolation only in the blessed knowledge that she can return and dwell near their hearts.

R. WALCOTT.

From New York City, Feb. 14th, 1881, Samuel Packwood,

of 118 Varick street, aged 49 years.

He has been a firm Spiritualist for years, and has seen and conversed with spirits in his normal condition, often remarking that death was but the beginning of life. He leaves a wife and two small children, who miss his earthly covering; but they know he is still with them and watches over them, and that their loss is his gain,

S. A. L.

[Obituary Notices not exceeding twenty lines published ratultously. 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 & RICH, Tublishers and Booksellers, No. 9 Mont-omery Place, evener of Province street, Boston, Mass., eep for sale a complete assortment of Spiritual, Profor sale a complete assortment of Spiritual, Pro-sive, Reformatory and Miscellaneous Books, tolerate and Retail.

greadye, Reformatory and Miscellaneous Books, at Wholesale and Retail.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by altor part cash. When the money forwarded is not sufficient to fill the order, the ladance must be paid C.O.P. Orders for Books, to be sent by Mail, must invariably be accompanied by cash, to the subjunt of such order. We would remind our patrons that they can remit us the fractional part of a dallar in postage stumps—inperiod two preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mall or express. Any book painshed in England or America (not wit of print) will be sent by mall or express,

**Total lagues of Hooks Published and for Sale by Colby & Richaent free.

SPECIAL NOTICES.

** 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 codumns 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.

*** We do not read anonymous letters and communications. The name and address of the writer are in all cases in dispensible as against my 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 contern favor by drawing a line around the article he desires specially to recommend for pressal.

pyrusal.
Notices of Spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday, as the BAN-NER OF LIGHT goes to press every Tuesday.

Vanner of Light.

BOSTON, SATURDAY, MAY 14, 1881.

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ISAAC B. RICH......BISINESS MANAGER. LUTHER COLRY.....EDITOR. JOHN W. DAY......ASSISTANT EDITOR.

Rusiness Letters should be addressed to ISAAC B. Rich, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLMY.

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 a Wisdom, as comprehensive as Love, and its mission is to bless mankind, John Pherpout,

Washington's Spirit.

It is highly instructive to note the numerous pretexts and excuses which are offered, on this side and that, to get rid of the admission of the simple truth of Spiritualism. Men are not apparently ashamed of practices in this respect which they would on no account be guilty of in any other. As if a matter of such supreme interest and importance to the human race as the fact of spirit-communion were to be pushed aside as of secondary, or even of no real influence and value.

We were led into this very natural reflection in reading one of Mr. Josiah Quincy's "Leaves from Old Journals," now in course of publication in the Independent, in which he says that his father, while occupying for a single night the room at Mt. Vernon in which Washington died, saw distinctly the spirit-form of the Father of his Country. "If I gave the particulars," says the writer, "I should feel bound to give a full explanation of them by Dr. Hammond, or some other expert in cerebral illusions; and this would occupy too much space for an episode. It may be worth while to say that nothing my father saw, or thought he saw, was useful in confirming his faith in a spiritual world. His assurance in this matter was perfect. He believed that brain action (if that is the correct expression) was at times set up in us by friends no longer in the flesh, and that his own life had been guided by these mysterious influences. Shortly before his death he spoke of reunion with those he loved, as men speak of what they know, not as they speak of what they hope or believe."

The apologetic strain in which the writer of the above introduces the final statement that his venerable father felt perfectly sure of reunion with those he loved, will not fail to be noticed as in the same spirit with the numerous other expressions to the same effect by those who really believe in spirit-communion, yet do not wish it to be thought of by others in connection with themselves. It is a wretched way of reaching the truth, and nothing could more lamentably show how strongly entangled people are in the meshes which lingering supersti tion has woven for their feet. The best minds cannot claim to be free from these old influences. Instead of proving anything, however, against Spiritualism, this habit only explains and emphasizes the need that exists for the presence of a new power, like that of Spiritualism, to clear away these fogs of the mind and impart a consistent courage to the reason.

Knowing the humorous tendencies of Mr. Quincy, the son, it is not so difficult to understand the "true inwardness" of his reference to Dr. Hammond as above, or to doubt that he must have Dr. Beard in his thought at the same time. The bare idea of obtaining a satisfactory explanation of this reported vision by resorting to the nonsensical theories of the above two gentlemen, is too ridiculous to be soriously entertained. The writer must have made his allusion to them only with a sly purpose to excite a smile at their expense. They are evidently ambitious of making a reputation by trying to account for what they are incapable of comprehending. No one in his senses pays any se rious heed to their theoretic extravagances.

It was not long since that the Boston Transcript remarked as follows: "What used to be known as mesmerism, what has more recently been known as hypnotism. Dr. Hammond now 'prefers to call siggignocism,' but the public will 'prefer' not to follow him. It does not seem that Dr. Hammond's experiments reveal anything unknown before, except hard words." The last assertion contains the marrow of the whole subject. If both Dr. Hammond and Dr. Beard were to keep on in the direction in which they have set out to the end of their days, they would reach no more satisfactory conclusions than they have done already. Mr. Quincy unquestionably is convinced to this effect, as well as the rest of us, if he does not say so. He could have intended nothing more by his reference to Dr. Hammond than to "chaff" him on the subject which the latter deems so perfectly easy of explanation. He is careful, it will be noticed, before he gets-through with the narrative of his father's Mt. Vernon experience, to say the latter's "assurance in this matter was perfect": in other words, that he knew he had seen the spirit of Washington. He likewise believed that his own life "had been guided by these mysterious influences." He spoke of reunion with loved ones, not merely as if he believed,

is admission enough, and throws the hypnotists and the siggignocists wholly into the shade. We can only add, as seriously as the subject at this stage admits of, that if Drs. Hammond and Beard "prefer" to be known to the world as Sigiggnocists rather than Spiritualists, nobody will covet them the distinction. But it is no company for Mr. Quincy to keep.

We quote in this connection what the Catholic World, of Baltimore, says of this recital of Mr. Quincy respecting his father and the spirit of Washington. The World remarks, to begin with, that men are always trying to lift the veil that conceals from mortal eyes what is hidden in the mystic depths of the other world; but it adds, that "there is no getting away from this kind of inquiry; all classes are equally curious, from the wisest and most learned to the simplest and most ignorant." After copying the story as given by Mr. Quincy respecting his father, the World remarks that "the elder Quincy saw Washington then, as he believed, and he was Spiritualist enough to accept as a fact the influence of the departed spirits upon the living." Then it proceeds to quote from a back number of the Methodist Quarterly, as fol-

"Our first historical 'thicket' is the phenomena in the Wesley family of rappings and other manifestations, from no corporeally human source, for months continued. They were exsource, for months continued. They were examined, under all conceivable theories, by the most skillful investigators, and set all theories at defiance which did not admit their superphysical character. The invisible agents of those phenomena acted with intelligent reference to the treatment they received. They had those phenomena acted with intelligent reference to the treatment they received. They had a palpable influence in producing that supernaturalism in the character of John Wesley, by which he became the apostle of the eighteenth century. They are unquestioned historical facts, facts irreconcilable with the theory of the mechanical 'course of nature,' as excluding all supernatural interference. There are, therefore, intelligent beings, invisible to man, who do, probably under certain permitting conditions, to us unknown, interpose in mundane affairs."

Therefore the Catholic World concludes, and rightly, that John Wesley was a Spiritualist. World, "there have been spirit manifestations, true or false, supernatural or at variance with natural phenomena." It then refers to the well-known case of Socrates and his diemon, and quotes freely from Cardinal Manning's essay on Socrates; among the rest, that Socrates found philosophy in the hands of the physicists, or physical theorists, and of sophists. He thought the physicists to be vainly curious, if not impious, in trying to discover what the mouth closed by temporary legal proceedings gods kept secret; he thought the sophists to be venal, superficial, and immoral." Also, "he extricated the conceptions of God and of morality from the region and philosophy of matter, and set them in the sphere of mind." Yet "he brought down philosophy, as Cicero says, from heaven to earth, to the market-place and the streets, and the homes and the hearts of men." Withal, concludes the Catholic World, "the

Puritan Quincy, the Methodist Wesley, the Pagan Philosopher Socrates, all had, or believed in, communication or relations with the spiritworld. These partial glimpses in all times and places, seem to be odd scintillations from the established doctrines of the Catholic Church in regard to the Communion of Saints, which embraces, on the one hand, prayers for the dead, and, on the other, prayers by the spirits in heaven for their fellow-creatures yet making their pilgrimage." Here is a pertinent admission of the fact, fast becoming universally recognized, that disembodied spirits and mortals sustain really undivided relations-the main difference on this point between the relative positions of the church commentators and the rapidly awakening public generally, being the scope of that relationship—comparatively circumscribed as it is by the first, while it is daily more and more widely outbroadened in the conceptions of the latter class of minds.

Spiritualism at Law- Information Nécded.

Light, the new spiritual journal in London, speaking of the Fletcher trial, reports that Judge Hawkins said, setting aside testimony, which was waiting, from eminent men as to their knowledge of Spiritualism, that the case would have to be judged by the jury in the light of "ordinary experience."

We gave last week extracts from this same journal, wherein the position was editorially taken—in substance—that as matters now stand in the United Kingdom it was impossible—unless the laws governing the giving of evidence, and the rulings relative to what evidence consisted of, were radically changed-for Spiritualism and its public instruments to sedure a fair trial or an adequate hearing in a British

court of justice. (?) COne of the most significant results of the Davies-Fletcher case so recently closed-and in regard to which the language of Light was usedhas been that it has awakened the attention of the believers in the New Dispensation in Great Britain in a greater degree than ever before as to the harness of statutory and prohibitory enactments with which they are really and hopelessly girt round about. In regard to this condition of affairs, Light admits virtually-and probably voices the opinion of the greater number of English Spiritualists-that it sees but little hope for the amelioration of existing conditions save in the increase of nonular information concerning Spiritualism-its phenomena and teachings.

While invoking the aid of the courts for the settlement of mooted questions it is self-evident that the parties so invoking must not look to these tribunals for right reason, but for law. still it is also patent that law, as a system, can be kept right with reason only by the enlightenment of the public mind-which enlightenment tends to practical results at last upon the statute-books, through the recurrence of test-cases. and the self-sacrificing efforts of the few who in every country and community seek for honest legislation as the "pearl of great price."

By a curious coincidence (and as an echo, as it were, of the editorial declarations of *Light*) in the same number of that paper to which we have referred, appears a letter signed by "the author of $\mathit{Friends}$ in $\mathit{Council}$;" and headed " Λ

Plea for Candid Investigation." It begins thus: "I wish I could persuade men of science and men who have peculiar gifts of investigation and examination, that it would be most de-sirable for them, and a worthy employment of their gifts, to examine what, for want of a bet ter term, we may call Spiritual Phenomena."

The name of that author is Arthur Helps. For many years—and he may be so still, for aught that we know to the contrary-Sir Arthur was private secretary to Queen Victoria.

Mr. Eglinton Going Home.

Information reaches us, via Philadelphia, that William Eglinton purposes embarking for England, May 14th. He, however, intends to return but "as men speak of what they know." That to the United States later in the season.

The Fletcher Case-Additional Particulars.

In a recent issue we reprinted a brief telegram which had been received from England by the American daily press regarding the proceedings against Mrs. Hart-Davies for perjury. We now subjoin the full details, as far as known up to date of going to press. We are indebted to the Elinburgh Scotsman for the account, which runs as follows:

which runs as follows:

"THE SPIRITUALIST CASE — ALLEGED PERJURY.—Mr. Edward Lewis applied to Sir James Ingham at the Bow Street Police Court, London, yesterday [April 22d], for a summons against Mrs. Hart-Davies, the prosecutrix in the celebrated Spiritualist case, on three assignments of perjury. Having referred to some facts of the case, already well known, he stated that the value of the property which Mrs. Fletcher and her husband and Mr. Morton had been accused of obtaining had in America been put at \$150. In this country it was first put at £1000, and In this country it was first put at £1000, and rose gradually until at the Central Criminal Court it reached the extraordinary sum of £10,000. They alleged that this value was utterly preposterous, and was merely put forward to create an undue impression in the minds of the

At the trial, too, although seventy or eighty At the trial, too, although seventy or eighty letters from the Fletchers to Mrs. Hart-Davies had been produced, only one and a portion of another, written by Mrs. Hart-Davies to them in reply, had been brought forward. The letters of Mrs. Hart-Davies, if they could have been found, would have tended greatly to explain the reasons for the transfer of the monplain the reasons for the transfer of the property. The Fletchers alleged that these letters had been stolen by Mrs. Hart Davies on the day when, accompanied by Dr. Mack, she went to the Fletchers' house in Gordon street, and took away her property. He (Mr. Lewis) would be able to call witnesses to prove that was the case, although Mrs. Hart-Davies had distinctly de nied it on oath. Mrs. Hart-Davies had also dis-tinctly sworn that when she was divorced from the three swern that when she was divorced from her husband she had not committed adultery, although by the advice of her friends she had allowed it to appear so. He (Mr. Lewis) would be able to bring forward her own letters, and other most positive evidence, to show that she had committed adultery. Sir James Ingham granted the summons asked for."

Light (of London) refers to the above matter in a brief paragraph, saving that its editor is not 'In all ages and in all countries," admits the informed as to the party "at whose instance World," there have been spirit manifestations, this step was taken." It adds, and we think our readers will agree with the position, since Mrs. Fletcher was convicted(?)-if she was on any evidence outside that of that nominally-by-Justice-Hawkins-excluded-witness George Second-on the sole and unsupported "say so" of Mrs. Davies (such testimony for the defense as was not contemptuously brushed aside by the besom of judicial insolence, having had its instituted for that purpose), "if it is made by friends of Mrs. Fletcher their failure to substantiate it will damage her more than ever. On the other hand, if they are sure of their facts, nobody can blame them for attempting to show that Mrs. Fletcher has been convicted on the evidence of one whose testimony was unworthy of credit. Nay, more! all who know, or think they know, that Mrs. Davies did not speak the truth will be moral cowards if they do not come forward and say so. If Mrs. Fletcher is really innocent, it is cruel that she should be allowed to suffer because some of those who profess to be her friends have not the necessary courage to give evidence in her behalf."

The following correspondence explains itself. Our Philadelphia friends, it will be observed, have held to the real cause of Mrs. Fletcher's conviction (?)-the witchcraft statute. We said in our issue of April 30th, "Whatever technicalities may have been resorted to by the Judge, whatever points may have nominally been abandoned, and whatever qualifications in the treatment of the case, apparently instituted, the real spring of the final action of both jury and judge, it is quite apparent, was the spirit and essence of this old law-statements to the contrary not-withstanding." And we have seen no occasion to change our mind since that date; while our view of the potency of this statute (as a power behind judge's chair and jury box [*] if nothing more) in fatally prejudicing Mrs. F.'s case continues to receive additional endorsement on every hand.

COPY OF LETTER FORWARDED TO MRS. SUSIE W. FLETCHER, FROM PHILADELPHIA. Dear Imprisoned Sister:

The undersigned officers of the First Association of Spiritualists of Philadelphia, by the authority of that chartered body, hasten to extend to you the sympathy of its entire membership, and to say that the intelligence of your imprisonment, which has but just reached our ores by cable, fills our hearts and minds with grief and surprise.

The resort for your condemnation to a statute which the enlightened world regards as a relic gross bigotry and ignorance, was confessed inability on the part of your prosecutors to find evidence sufficient to convict you of the wrong

originally laid to your charge.

Time was when a belief in witchcraft sent hundreds of thousands in Europe to the gibbet and the stake, and in our own country the fearful judicial condemnations of witchcraft, which gan in New England, were but an exhibition the ideas and a repetition of the measures which had been in vogue for centuries; but it is hard to credit the fact that in enlightened England to-day a woman can be condemned to im prisonment with hard labor for the "crime of witcheraft, sorcery, enchantment and conjura-tion"! when in sober fact she did but believe and teach what all the churches in Christendom alm—communion between spirits and mortals. We assure you we shall do whatever may be

in our power to alleviate your sad condition, and we have every reason to believe that notwithstanding you may seem alone, you will be aware of the presence of those who are able to

aware of the presence of those who are able to sustain and strengthen you in your trying situation, until release shall be obtained.

We hardly need say to you ours is perhaps the largest and oldest association of Spiritualists in America. From the earliest times since the advent of Modern Spiritualism we have held meetings, and societies for the advocacy of our faith are now spreading over our great country, and we believe their sympathy, prayers and efforts will be yours as well as ours.

While we deeply sympathize with you, we are not unmindful of him who, though outside prison walls, must be almost as great a sufferer

prison walls, must be almost as great a sufferer as yourself, and we shall in the coming month, as in the last, welcome him to our homes, our hearts and our platform; and we feel that, though deeply stricken, yet he will have strength given to devote himself yet more fully to the great redemptive work to which we be-lieve high heaven has called both you and him.

May the courage and faith, dear sister, which took you across the stormy Atlantic, alone, from home and friends, to meet your persecutors, remain with you until the heavy affliction shall be seen by you to be the divine method of out-

*Judge Billings, of Louislana, in responding recently to generous testimonial from the jurors of the United States Circuit Court, made the following remarks concerning jury trials generally, which we quote for the benefit of the particular jury who tried Mrs. Fletcher in England. They certainly were representatives of the "prejudice of the community " referred to, and as regards the rest of the para-graph, it is the most delicious piece of sarcasm, as applied to their action and verillet, which it is possible to conceive of : their action and verilet, which it is possible to conceive of:

"Juries may, and undoubtedly do, often err. They should
be selected impartially, and are thus, by the very manner
of their selection, representative of the intelligence, the independence or the prijudice of the community or vicinage
from which they are summoned. But, as a rule, and in the
great majority of cases, their conclusions are wiseand right.
Aling Alfred was a sagacious monarch, and well merits the
name of 'great,' if for no other achievement, for devising
such a trustworthy and salutary agency in the administration of law—a repository of authority so trustworthy and
salutary that, after the lapse of upwands of nine hundred
years, we have not materially improved upon its method of
organization, or its efficiency, or its reliability."

working the best good of the cause you cherish Working the best good of the class you cheersal and have so effectively promoted.

With confidence and hope in this dark hour, we remain yours fraternally,

J. P. LANING, Pres.,

JOSEPH WOOD, Vice Pres.,

JAMES E. SHUMWAY, Rec. Sec., per Edward S. Wheeler, Cor. Sec. Philadelphia, April, 1881.

REPLY.

To the First Association of Spiritualists of Philadelphia : -Ladies and Gentlemen — Dear Friends : Your letter of sympathy to Mrs. Fletcher has been handed to me, and I desire to express the deep appreciation with which I received it, and to say that it has been forwarded to her. She will be unable to reply to it for the present, but I know that she will value highly your kindly

help in this dark hour, and be strengthened to bear her cross until deliverance shall come. A nature like hers is strong to suffer, realizing as she does the truth of her cause. Her last words, "All for Spiritualism," plainly show how closely wedded is her heart to the work of the spirit.

I have also to thank you most sincerely for Thave also to thank you most sincerely for the many kind words of sympathy which I have received, and to say that I fully appreciate your noble action in placing me upon your platform in the midst of this battle; when the truth is known, you will find that you have not judged wrongly.

I remain, very truly, your brother, .
J. WILLIAM FLETCHER.
Philadelphia, Pa., May 2d.

The following passage from a letter written by a gentleman residing in Cincinnati, and enclosing to us a scurrilous article an Spiritual ism and the Fletcher case as printed in the Cincinnati Commercial of a late date, is given as a specimen of the epistles which are now frequently received at this office:

"Fairness or justice on the subject of Spiritualism seems to be out of the question with the press of this country or England. Yet the Commercial claims to be a paper of liberal thought and independent position. The impression of many right-thinking minds here, non-Spiritualists, is that both Mrs. Fletcher and Mr. F. are that all the articles given to the Fletchers by bill of sale, or other instrument, were promptly returned on demand, after their arrival in America, and that Mrs. F. returned to London without compulsion, simply to establish her fair reputation.

The Coming Camp-Meetings.

Although it seems an early date in the season to refer to the summer meetings which have become so fixed and prominent a feature of Spiritualism in New England and other sections of the United States, yet so rapid are the preparations being pushed, and so marked are the exertions being made to render the several enterprises worthy of the popular favor, that justice to the hard-working managers demands that brief notice be made of what they are doing ONSET BAY GROVE.

Already preparations for summer life by the sea shore are rapidly going forward at this beautiful place. Several new cottages are in process of building, and the necessary repairs and alterations of the pavilion and restaurant are being made.

The opening day of the season will be observed by a Basket Picule on the 17th of June next, and that will be a favorable opportunity for parties intending to locate at Onset to secure lots for building, or to arrange for lodgings and board.

The speakers and media who are to participate in the Camp-Meeting exercises are as follows: The time assigned to the various speakers will be hereafter an nounced : Prof. S. B. Brittan (Editor-at-Large), Miss Lizzle Doten (authoress), Dr. H. B. Storer, Mrs. Emma Paul (a superior inspirational speaker, of Vermont), (one of the first and ablest trance speakers of America) George A. Fuller (splendld trance lecturer), Mrs. Nel lie J. T. Brigham (ditto), W. J. Colville (the eloquent trance speaker), L. K. Washburne, Jennie B. Hagan (the young poetical improvisator and lecturer), Dr. George II. Geer (inspirational speaker), Mrs. R. Shepird-Lillie, of Brooklyn (inspired medium), and her hus band, Mr. J. T. Lillie (vocalist and organist), Edgar W. Emerson, of Manchester, N. H. (who gives tests from the public platform similar in character to those of Mr. Baxter), Ex Rev. George A. Chainey, and others The Onset Bay season-it is announced-opens with prospects of success even brighter than ever before.

Harvey Lyman, Esq., writes us from the Camp-Meeting grounds at this place that himself and wife have now located for the summer (at their pleasant cottage on the bluff, we presume). He found on arrival "Mr Norris Henry and family on the ground, who kept their post through the long cold whiter and guarded the buildings, so that no damage has been done. He will receive the thanks of all interested. I understand Mrs. Amand D. French, of Boston, will open the hotel in about four weeks, to receive visitors. Mr. Stedman is now on the ground at the restaurant near the dépôt and is ready to afford food to the hungry, and rest to the weary. I am here with a team, ready to build cottages or make repairs, beautify the ground, and to carry to and from Miller's Falls to the grounds all at moderate and reasonable price."

We printed a few weeks since the list of speakers engaged for this Camp-Meeting, and a reference to it will show that a brilliant array of elecutionary and mediumistic talent has been secured for its sessions. 'Lake Pleasant." 100, has excellent prospects; and the immense crowds which have heretofore attended while it is in progress will be duplicated, if not surpassed, before the close of the meeting for '81.

NYANTICK, CT.

A communication from George W. Burnham, Esq. Willimantic, Ct.-President of the State Association of Spiritualists—informs us that there is a strong probability of a camp meeting being held at Nyantick Village, in the town of East Lyme, the present summer Mr. Burnham makes a strong appeal (which we shall print next week) to the Spiritualists of Connecticut to sustain their Association in this undertaking. The Committee having the matter in charge propose to hold a basket picnic at this place on Thursday, June 9th, if the weather is favorable, otherwise the trip will be deferred to the 10th.

P. G. Leymarie,

Editor of the Revue Spirite—and one who has in days now gone by been called upon in his own person, and because of his official position, to bear the persecution of legally-entrenched bigotry-writes us from Paris. France, under a recent date, as follows: "Please announce in the Banner of Light

that American mediums for materialization, and for direct writing also, will be well received in Paris, because we are a Republic, because our Society will protect them, and shield them compared to the company of the pletely in affirming their worth as mediums.'

That "Pharmacy"(?) Law,

Which was the latest hiding-place of the "Regular" Allopathic feline, was rejected by the Massachusetts House of Representatives, on May 6th, by a vote of ninety-six to eighty-eight. The freedom of medical practice is not to be interfered with this year at least, Messrs. M. Ds. What new shift will you resort to before the next Legislature?

An interesting account of phenomena recently witnessed in the presence of Mrs. Fay, of Boston, by Abbot Walker, Esq., was put in type for the present issue; but its appearance is unavoidably delayed till next week.

We learn, just as we go to press, that our old contributor, Mrs. H. N. Greene Butts, of Hopedale, Mass., passed to the higher life on the 6th inst.

Dr. Babbitt's New Work on Religion.

This elegantly printed and illustrated volume of 365 pages is now on sale at the Banner of Light Bookstore, and is highly spoken of by those who have seen it. We shall print a review of the work at an early day. A. E. Newton, Esq., expresses his views regarding it in this wise:

"DR. BABBITT-My Dear Sir: I have read the advance sheets of your new book, 'Religion as Revealed by the Material and Spiritual Universe, with great interest. It impresses me as a very able and valuable effort in a much needed direction. It comes at a time when many superficial and self-styled radicals and free thinkers, together with some so-called Spiritu-alists, are confidently proclaiming that all con-ceptions of God and of Religion are effete superstitions unworthy of further toleration by

perstitions unworthy of further toleration by rational minds.

"Your extended and marvelous discoveries of late years in the realm of the hitherto hidden operations and finer forces of the universe, as set forth in your previous works on Light and Color and Therapeutics, have eminently qualified you to deal with one portion of your task; while your personal knowledge of and experience with the spiritual phenomena and revelations of modern times have enabled you to apply these with telling force in establishing your positions.

Your portraiture of the popular conception of God, as taught in the church where you as well as I received our early training, and your contrast of human life and death under the domination of the old religious ideas with the same in the light of modern revealments, is especially effective, and will be appreciated by thousands on whom the new light has dawned. May your work be the means of has dawned. May your work be the means of bringing thousands more out of darkness into light. Yours fraternally, A. E. NEWTON."

On our second page this week will be found an interesting reminiscence of Theodore Parker, from the pen of Joseph P. Hazard, Esq. The cemetery at Florence where the earthly body of Mr. Parker was buried was, at the time of his departure from the physical, a retired spot on the outskirts; but the growing city has reached and encircled it; the grounds around it have been levelled; it is bounded by splendid boulevards, and the cemetery is now a beautiful knoll, thickly studded with monumental and memorial marbles and overhung by cypress trees and a few pines. No American who reaches Florence fails to visit the grave of the great iconoclast of musty creeds and giant wrongs.

The attention of our readers is called to the advertisement of Mr. Franklin Smith, printed in our last issue, as it furnishes an opportunity which seldom occurs to procure several works of the earlier literature of Modern Spiritualism, which are out of print. Mr. Smith can be addressed at Dedham, Mass., by all wishing further particulars.

85 On our eighth page will be found the report of an interesting scance had with Dr. Slade by a valued correspondent of ours in Washington. The same authority informs us that Dr. Slade left Washington on Friday, the 6th inst., for Philadelphia, to remain there one

The first number of the Advance and Resiew, to be hereafter published quarterly at No. 713 Sansom street, Philadelphia, by James A. Bliss, has been received at this office. We shall refor to it again next week.

NEW INSPIRATIONAL MUSIC.—The Saratoga Springs Quickstep and Banjo Solo, by Mrs. Mary . Lovering, can be purchased at Oliver Ditson & Co.'s music store, 451 Washington street, Bos-

ID Just as we go to press we are in receipt of "Echoes from Everett Hall," Brooklyn, which we shall print next week.

Movements of Lecturers and Mediums.

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

Lottle Fowler was at last accounts at the Brainard House, Willimantic, Ct. From thence she was to go to the City Hotel, Providence, R. I. She then proposes to return to Boston. Mrs. Wells, of Salem, was to speak for the Spiritual-

sts of Newburyport, Mass., meeting at 48 State street, that city, on Sunday afternoon and evening, May 8th. Mrs. Augusta Dwinels, the fine clairvoyant medi-

um, has removed, as will be seen by her card in another column, to 131 Tremont street, Boston. Prof. A. E. Doty will respond to calls to lecture and attend funerals in Washington, D. C., and vicinity until June 15th.

Mrs. Clara A. Field will speak in West Duxbury, Mass., Sunday, May 15th; in Portsmouth, N. H., May 20th. Will answer calls to speak wherever her services are desired. Address, 19 Essex street, Boston,

Miss Jennie Rhind spoke in Good Templar's Hall, Haverhill, Mass., last Sunday; she will speak in Mechanic's Hall, Lynn, May 15th. She may be addressed at 19 Essex street, Boston, Mass.

Dr. L. E. H. Jackson will go to Fitchburg, Mass., between the 9th and 22d of May, by way of Troy and Greenfield, Mass. Any one desiring her services by way of lecturing, or otherwise, can address her, at once, P. O. Drawer 139, Hudson, New York.

Capt. H. H. Brown has most of the evenings engaged in Vermont this month between the 14th and 25th. He will be at West Pawlet, Vt., the 22d, and those wishing his services can address him till that date there. He will pass over the Bennington and Rutland and Fitchburg Railroads to East Princeton, Mass., where he speaks Sunday, the 29th, and on the 30th, Decoration Day, he will give the oration at Barre, Mass. Would like a few week-day engagements on this route. He would also like to engage for Sunday, June 5th. Address as above, or at his permanent address, Saratoga Springs, N. Y.

L. K. Coonley. M. D., will speak morning and afternoon, Sunday, May 22d, in Hatchville, Mass. Will hold public séances every Thursday evening at his residence, 'Payne Mansion," Marshfield, Mass. Wishes engage ments to lecture Sunday.

J. Wm. Van Namee, M. D., is now located at 8 Davis street, Boston. He will for the present hold social receptions at his residence on Thursday evening of each

On Sunday, May 22d, Mrs. Sarah A. Byrnes, of East Boston, will occupy the platform for the Braintree (Mass.) society.

T. Warren Lincoln, alias Carbonell, alias Mansfield, alias Warren, et cetera, on Sunday evening last, humbugged the people of Boston under the guise of "Miss W. Teanle, from London, assisted by three of the best mediums in the world," at the Howard Athenæum. Scarcely anything was done that was advertised in the handbills, and the deluded were uproarious for a time with dissatisfaction; but the shrewd operator informed them that he didn't care a fig for their clamor, as he had got the best of the bargain. This was simply a second edition of the Elder Walte hum.

A noble ox strode proudly by, In yonder Quaker town; Upon his back was Æsop's fly, And near his tail, a clown t

A correspondent, writing from Washington, says, We have had the lock-jaw here of late very bad." This is just what the whole country thinks. But now that the "jaw" has been broken, it is to be hoped that the healing process will speedily begin.

The British steam sloop-of-war "Dotterel" blew up in the Strait of Magellan, April 26th, and out of 156 men on board only 11 were saved.

The Magazines.

THE ATLANTIC MONTHLY for May-Houghton, Mifflin & Co., publishers, Boston-has a highly readable table of contents. Henry James gives in this number an article wherein his own peculiar views of Carlyle are voiced with no uncertain sound. Elizabeth Stuart Phelps and H. James, jr., continue their serials. Whittier contributes a characteristic poem in "Rabbi Ishmael." J. T. Trowbridge contributes three sonnets. Those who wish to know somewhat of Japan and its prospects had better read E. H. House's paper on "The Martyrdom of an Empire." The "Study of an Old Southern Borough," by W. H. Page, and "Correspondence with a British Critic," by Richard Grant White, are attractive in their special directions: Eugene Scribe, the French novelist, is exhaustively treated of as to his dramatic and other works, in the present number; other matter of value finds presentation, and the departments generally are of sustained interest.

A. WILLIAMS & Co., 283 Washington street (corner School street), Boston; furnish us with the May numbers of SCRIBNER'S MONTHLY ILLUSTRATED MAGA-ZINE, and St. Nicholas, which periodicals they have regularly on sale. Scribner's Illustrated leads off with a striking picture (full page) of Thomas Carlylearticles on the same theme by R. W. Emerson and George Saintsbury occurring further on; papers, made bright with the highest order of pictorial art, are presented on "The Wild Sheep of the Slerra," "In and Out of London with Dickens," "Among the Esquimaux with Schwatka," etc.: "Peter the Great as Ruler and Reformer," is further elaborated-the present being the seventh paper; "The Mutineers of the Bounty" are referred to in their modern guise quite interestingly by Rosalind A. Young: and much other matter of attractiveness occurs this month. This magazine is certainly a bright jewel in the crown of periodical litera-

"A Fearful Responsibility," a serial story by W. D. Howells, will begin in Scribner for June.

ST. NICHOLAS has as its frontispiece "Just Before the Summer," a pretty and suggestive engraving; one might suppose "The Bottomless Black Pond," by John Lewees, was written as a satire on the treatment generally given by the sciolists of the present day to Spiritualism and its revealments—the brave but humble explorer of the pond being a representative (sub rosa) of the honest investigator who pushes out and solves the mystery, and finds everything as he proceeds onward to be in accordance with the provisions of natural law; Mrs. Oliphant concludes her really valuable historic sketch of "Mary. Oueen of Scots"; "The Prince of Birds," "Adventures in the American Tropics," "Walfs from the Gulf Stream," "Stories of Art and Artists," and "The King and the Clown," are taking sketches, and are made additionally attractive by excellent pictorial illustrations; the little ones are well cared for, and the departments comprise in their entirety a perfect bonanza of good things for the readers of this popular favorite.

THE HERALD OF HEALTH for May-M. L. Holbrook, M. D., publisher, 13 Laight street, New York— contiunes a consideration of "Our Common and Slight Ailments," Rheumatism being the one spoken of, which, though it may be common, is not very slight, in the opinion of some we know of. An article, sound and sensible, upon "Pre-natal Culture," by Josle Johnson, M. D., ought to be read with profit by every one. Remarks upon "Vaccination" show the folly of the practice, and its inefficiency as a protection against disease. Other articles go to form a very readable and instructive number of this excellent monthly.

RECEIVED: VICK'S ILLUSTRATED MONTHLY MAG AZINE for May-James Vick, seedsman and florist, publisher, Rochester, N. Y. THE YOUNG SCIENTIST, for May-office, 14 Dey

street, New York City.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets u this hall, 176 Tremont street, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

7. In Hatch, Conductor Prine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock, The public cordially invited. F. J., Union, Conductor. Refricted Hall.—Free Spiritual Meetings are hold in this hall, 4 Berkeley street, every Sunday at 10½ A. M. and 3 P. M. Vesper Service first Sunday in every month, at 7½ P. M. The public cordially invited. President and Lecturer, W. J. Colville.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 734 P. M. Rogular lecturer, W. J. Colville, Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Excellent quartette sluging provided.

provided.

Ladics' Aid Parlor.—The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, 718 Washington street, every Friday afternoon and evening. Business meeting at 40'clock. Mrs. A. A. C. Perkins, President; Mrs. A. M. H. Tyler, Secretary.

Pembroke Rooms, 94 Pembroke street.—W. J. Colville holds public receptions every Monday at 8 P. M. and Friday at 3 P. M., and lectures on "Art Magie" on Fridays at 8 P. M.

Chelsen.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Old Fellows' Building, opposite Beilingham Car Station. Next Sunday afternoon, spiritual experience meeting; in the evening, W. J. Colville will occupy the platform. The Ladtes' Harmonial Aid Society meets every Thursday afternoon and evening in the same hall. Mrs. G. G. Gleason, Secretary.

NEW ERA HALL .- Every seat in the auditorium was filled yesterday, and every group well represented. The exercises as usual were interesting. The orchestra played some choice selections previous to the opening of the Lyceum by singing, following which were the Silver Chain recitations, Banner March, and recitations, vocal and instrumental music by the following pupils: Ralph Millican, Gracie Burroughs, Sadie Bennett, Bessie Stevens, Claudia Russell, Hattie Rice, Jennie Lothrop. Miss Hattie Coliter, a former pupil of the Boston Lyceum, recited. The Polish Boy" with fine effect. Mr. George W. Coots also recited "The Pride of Battery B," which received merited applause, and in response gave a second selection. Capt. Richard Holmes being present, favored us with a brief address, closing with a poem. Mr. Lothrop also spoke words of cheer. The physical exercises and Target March closed the services of the day.

During the forenoon the Conductor paid a short visit to the old Lyceum in Paine Hall, returning before the close of our Lyceum, much pleased with his visit.

On Monday evening, June 6th, when an entertainment will be provided for the pupils, closing with a banquet to be provided for the pupils, closing with a banquet to be provided by the laddes, assisted by Caterer Reed. This will be a fitting closing of the anniversary exercises, as every scholar in the March at Music Hall on the day previous will be provided with a complimentary ticket.

It was also voted that the annual Picnic be held at an early day, a committee being chosen to provide for it.

Mrs. Hattle Richards having met with a sad accident, preventing her from participating in the active work of the Lyceum, has tendered her resignation; and Mrs. Helen E. Baxter was elected to fill the vacancy.

The Lyceum Sewing Circle is actively at work making preparations for the contemplated Fair, which will be held early in the fail. This branch of the Lyceum has accomplished during the past season much work in a quiet way, and is entitled to much credit for the same.

Secretary Shawmut Spiritual Lyceum.

Bos filled yesterday, and every group well represented. The exercises as usual were interesting. The orches-

PAINE HALL. The session of the Lyceum was more than usually interesting to-day. A marked increase in the size of the audience was noticeable. The free

in the size of the audience was noticeable. The free admission works to a charm, and Boston Lyceum No. I starts anew in the race, with many new and zealous workers in its ranks.

We noticed with pleasure the face of the Conductor of Shawmut Lyceum among the visitors; also a number of his co-workers. This is as it should be.

Prof. Alonzo Bond is at work with us again, and made his appearance with his daughter Alice after a long absence to-day. Although the building is no longer in the hands of Mr. F. L. Union, the Lyceum will continue to hold its sessions in Paine Hall as heretofore.

continue to hold its sessions in Paine Hall as heretofore.

Next Sunday with an increased orchestra we hope
to entertain in even greater measure all who may visit
us; and hereafter there will be no scarcity of instrumental music to enliven and cheer.

Recitations were given to-day by Flora Frázier,
Alice Bond (whom we are glad to welcome on our platform again). Miss Clara Elilott, Gertie Murch and Jennie Bicknell — the latter rendering in truly splendid
style "The Polish Boy"; we predict for her a brilliant
future as an elocutionist. Songs were rendered by
Alice Souther, Susie Willard, Louis Buettner and Jennie Bmith—who is a rising star in the Lyceum constellation. Miss Gertie Murch, the versatile, gave a performance on the musical goblets which elicited great
applause, and thrice she made her appearance in answer to calls from the audience. We must give especial notice here of the varied powers of this little miss;
for one so young she certainly stands in the front rank,
and is destined, we think, to take an enviable position
on the stage as an imilator and musiclan.

Mrs. Stickney gave a poem, and after the calisthenics, which were led by Helen M. Dill, the Lyceum ad-

journed—the Target March, from the lateness of the hour, being omitted. F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Sunday, May 8th, 1881.

LADIES' AID SOCIETY .- With the present month the active labors of this Society will terminate for the season, and their parlor will be closed until Oct. 1st. when we hope, with renewed vigor, to continue the work in which we are engaged. Not a few of 1s re-joice in this anticipated rest, as no small amount of zeal and enthusiasm is demanded in gathering one afternoon in every week to work for those less favored

afternoon in every week to work for those less favored than ourselves.

At a business meeting not long since, the ladies voted to devote annually the last Sabbath in the month of May to a Memorial Service, in memory of our departed members; therefore, it is expected that on the afternoon and evening of Sunday, May 20th, the services will be of an unusually interesting nature.

Sunday, May 15th, Mr. J. Frank Baxter kindly offers to lecture, sing, and if favorable, exercise his mediumship for the benefit of the Society.

Friday evening, May 20th, Mr. W. J. Colville gives his services as lecturer for the good of the Society.

It is not often our sad duty to chronicle the transition of two members in the short space of one week, but now it is, for on last Wednesday afternoon as the funeral cortege of our brother, Mr. Henry Wood, slowly wended its way through the gate at Mt. Abourn, receding from another entrance to that beautiful "retreat of the dead" was the inneral train of Mrs. Mary.

F. Starbird, one of the oldest and best known among us.

us. At the business meeting of the Ladies' Aid Society on Friday afternoon Mrs. Abble M. H. Tyler presented the following resolutions, which were unanimously adopted:

adopted:

Whereas, We are to-day called upon to consider the removal from our midst by the angel death of an honorary life member. Mrs. Mary F. Starbird, one who early, espoused the sphitualistic init, and for long years has lived in the full santight of the blessed assurance of a continuance of life beyond the gateway over which we have written "Death"—a life more real—free from human linitations, and therefore more divine. Now, trusting that she hath gained a blessed entrance to that life inmortal, be it.

Resolved, That we will ever cherish her memory, and strive to indiate the cheerint, unfluching herofon with which she met the trials incldent to human life, and which were so thickly strewn in her mortal pathway.

Resolved, That we rejoice in the faith which sustained her, and in her devoted defense of that faith, and that we can best honor her by living constant and true toour highest convictions.

Resolved. That we extend to her children and friends our

convictions, Resolved, That we extend to her children and friends our affection and sympathy in the loss they sustain, and that a copy of these resolutions be sent them, and also to the Banner of Light for publication.

copy of these resolutions be sent them, and also to the Banner of Light for publication.

Again:

Whereas, It inth pleased our Heavenly Father to allow
death once-more to enter our circle, and this time to close
tile mortal life and labors of our friend and brother, Mr.
Henry Wood, long and reverently known as one of our best
helpers; in his own unpretending simplicity of manner,
but with an earnest, frank sincerity, his hand and heart
wore ever open and ready to respond to the many calls incident to our work of relief to suffering humanity, characterized by an honest desire to know the truth, an uncompromising fidelity and high courage in maintaining his highest convictions of that truth;

Resolved, That we will ever maintain a most reverent respect for the faith he cherished, the opinions he expressed,
and for the rare sweetness of spirit which marked the man.

Resolved, That in the loss we so deeply feel we rejoice in
the hope that "from a higher sphere lits spirit may bend
itself to loving task," and that though our ranks here
may be thinned, the band of invisible helpers may be so
strengthened and increased that our loss may be only a great
and compensated gain.

Resolved, That to our sister, his widowed wife, and to his
family, we extend our tenderest sympathy, and a-sure them
that we will chorish his memory with profound gratifude;
and to the Banner of Light for publication.

A. M. H. Tyler, Secretary.

A. M. H. TYLER, Secretary.

NEW ERA HALL.-The well-attended course of Sunday afternoon sessions carried out for some months past at this hall, under direction of Mrs. Clara A. Field and Miss Jennie Rhind, was brought to a successful close last Sabbath. These meetings will be recom-menced in the autumn.

W. J. Colville's Meetings.

W. J. Colville's Meetings.

The subject of Mr. Colville's morning discourse, Sunday, May 8th, was: "Spiritual Gifts and Spiritual Graces." He drew a very clear line between gifts and graces, designating gifts as natural endowments in no way the necessary accompaniment of moral character, whereas graces were spiritual qualities attained through earnest effort. A talent for music is, for instance, a gift; it is born in some people, and manifests itself at a very early age. We cannot praise a natural musician for his nobility of disposition, because his instancts prompt him to discourse sweet melodies which capitivate thee ar. He may or may not be a generous, loyal man; but whatever his character may be, we cannot help recognizing talent and admiring art as a gift. It pleases us, and it earns a well-merited reward. A spiritual gift, such as the power to speak or write under spirit-control, to predict future events, or obtain physical manifestations, may be possessed by a person of doubtful reputation and imperfect honesty, but these powers when bestowed on the unjust are sources of danger, as oftentimes an immoral mind attracts a low class of spirit-influences; but these are allowed to manifest, and a purpose is served when they appear, because they show mankind the real state of those beyond the grave, who have deal unwisely had unjustly with their fellow-beings, and often become warnings to others, just as the pitiable condition of an inebriate may be a powerful plea for temperance. We have no right or reason to expect to flud more or less virtue in mediums than in other people. Mediumship is a natural gift, as much so as inventive ability, and equally as dependent on organization. Spirits use the best materials they can lind, and if perfect instruments are not at hand, they use imperfect ones in preference to withholding all signs of their presence from ments are not at hand, they use imperfect ones in preference to withholding all signs of their presence from humanity.—If a medium is caught acting dishonestly, those who know him to possess genuine power which he has abused, should endeavor to induce him to consecrate instead of desecrate his gifts, and surrounding him with the most favorable inducements to the cultivation of those qualifies we may call graces, help him and society by assisting him to direct his energies

chilivation of those quanties we may can graces, near him and society by assisting him to direct his energies aright.

At 3 r. M., "Benjamin Disraeli!" was the topic of the lecture. Mr. Colville's inspirers gave him credit for being a powerful man, largely successful through his unflagging industry and indomitable will-power. He would have been great in the highest sense, had he been more strictly conscientious and less egotistical. His ambition was glorious, but in many instances it did not express itself in the noblest way. On Sunday next, May 15th, Mr. Colville's subjects will be—morning, "The Cause and Cure of Spiritual Bilindness." Atternoon, "Popular Literature; Its Influence on Public and Private Morality."

W. J. Colville lectured to a large audience in Lyceum Hall, Plymouth, May 4th, and speaks there again May 18th. He continues his Monday and Friday receptions at 94 Pembroke street, also his Thursday, evening lectures in Highland Hall, Warren street, all beginning at 80 colock. He can be engaged out of town for Tuesday and Wednesday evening. Address 94 Pembroke street.

94 Pembroke street.

Special Notice. On Friday, May 20th, W. J. Colville will lecture for the benefit of the "Ladles' Aid Society," in their hall 718 Washington street. Lecture will commence at 8 r. M. Subject, "Charity; Its Uses and Abuses." Following the lecture a poem will be improvised on a subject chosen by the audience. During the evening selections of vocal and instrumental nusic will be rendered by Mrs. Morris (organist of Berkeley Hall), W. J. Colville and others.

Mr. J. William Fletcher.

"If any doubt Mr. Fletcher's popularity," writes a correspondent, "they should have been present at Academy Hall; Philadelphia, last Sunday morning and

Academy Hall Philadelphia, last Sunday morning and evening; they would have found there very large and interested audiences.

The subject for the morning was 'Ingersoll and his Work,' and for an hour and a half the large audience listened with almost breathless attention, save when a hearty round of applause expressed the appreciation of the listeners. The speaker said: Ingersoll is preaching to-day the same ideas which were taught from the spiritual rostrum twenty-five years ago, and the Spiritualism of the past thirty years has made it possible for him to talk as he does. The work of this man was reviewed by Mr. Fletcher at some length, and in closing he said: Mr. Ingersoll is the John the Baptist who is making the way for something that is to come after. So far as hie goes we are with him, only we take one step more, that is all, and he will-one day be brought to realize the spiritual side of the universe and work with greater power than ever.

to realize the spiritual side of the universe and work with greater power than ever.

The lecture was followed by questions and answers. In the evening there was, it possible, a larger audience, among whom we noticed representative people from New York and Washington; also Mr. Thomas R. Hazard, Dr. H. Slade, H. S. Phillips, Mrs. Katle Robinson, and many others prominent in the ranks. The lecture on 'Coming Events' was loudly applauded, and followed by tests of the most satisfactory nature.' Mr. Fletcher held his first reception on Thursday evening, and the rooms were very much crowded. The time was mostly devoted to the asking and answering of questions. These receptions will continue every Thursday during May. Mr. Fletcher's address is 1208 Mt. Vernon street, Philadelphia.

Portland, Me.

Our readers are aware that of late Mr. Fletcher has accomplished much and good work in the abovenamed city, and it is pleasant to put on record, as we do below, the friendly sympathy which at this trying hour has been evoked for him among the friends: To the Editor of the Banner of Light: -

At a meeting of the Spiritualists of Portland, Me., on Thursday evening, April 21st, 1881, at Army and Navy Hall, a Committee was chosen to prepare a set of resolutions expressive of sympathy for J. W. Fletcher in this his hour of trouble, and the following were read and adopted at the regular weekly meeting of the society, May 4th, 1881:

Resolved, 1st. That the sympathics of the Spiritualists of Portland be rendered Mr. J. W. Fletcher in the recent trial and condemnation of his wife, Mirs. Susie Willis Fletcher, in an English court, on a charge of defrauding one Mrs. Hart-Davies, in which trial the ancient laws were very choice.

against witchcraft, sorcery and necromancy, framed in the time of George II., were virtually—and the religious bigotry and prejudice of judge and jury were practically—brought to bear against spiritualists and spiritualism.

Resolved, 2d. That all laws, ancient or modern, which restrict mankind—in the liberty of thought and of religious belief and expression, are inconsistent with the spirit of the times, and should not be suffered to remain longer upon the statute books of any civilized nation.

Resolved, 3d. That we heartily endorse Mr. J. W. Fiethers as a defender of truth, in the cause of Spiritualism, and as a speaker hard to excel, with an intuitive tatent seidom equalled, as displayed in his addresses from our platform in Portiand, throughout the month of April; and cheerfully recommend him to all who are interested in the cause of Spiritualism.

THOMAS I. BEJUS;

WM. H. HOYT,

A. P. MORGAN,

Portland, Mc., May 4th, 1881.

Portland, Mc., May 4th, 1881.

Geo. A. Fuller's Meetings.

George A. Fuller's Meetings.

George A. Fuller lectured in Grand Army Hall, Greenfield, Mass., Sunday, May 8th, at 2 and 7:30 p. M. In the afternoon he spoke upon "True Worship." The speaker said that "man was a religious animal, as Voltaire had proclaimed years ago. No age had been so poverty-stricken as to be destitute of a system of worship. The Unknown had been remembered in all lands, and in all ages of the world. The sacred fires kindled by the torch of faith pale into insignificance as the sun of reason rises above the horizon and sheds abroad its superior light of knowledge. While the worship of the past, founded upon blind faith, crumbles into dust, the worship of the present, firmly established upon the bed-rock of the irresistible knowledge of the truth, sweeping onward sustained by the Intelligent masses, will ever endure. Soul aspiration is true worship. Every noble impulse is a winged prayer that lifts the soul one step nearer to that grand ideal, 'too saintly' to be realized amid the scenes of mortal life." In the evening Mr. Fuller spoken pon "The Evidences of a Future Life." He commenced by reading an extract from the writings of Plutarch, showing that the ancient Romans believed in spirit communion. He touched upon nearly all the religions of the past, bringing from all lands and races facts to substantlate the claims of Modern Spiritualism; and closed by paying a tribute to the immortal dead who, formerly associated on the mortal side of existence with the work of Spiritualism, are now standing with the "saints in glory," not idle, but working still for humanity.

"At the close," continues the correspondent to whom we are indebted for the foregoing account, "Mr. Fullers, still under a powerful induence, gave 'the fre test.' After carefully washing his hands and thoroughly wiping them, he placed them in the full blaze of a kerosene oil lamp. Having performed this experiment a number of times, he again washed his hands, and showed the audience that they were free from sears or bilsters."

Next

RELIGIOUS INTOLERANCE. "The touch of human feeling Which makes the whole world kin." Especially in the Old World. . Is getting precious "thin."

The truth is not silenced with Aristotle, nor exiled with Anaxagoras, nor slain with Socrates. It enters the soul of its veriest foes, and their children build up the monuments of the murdered sect. - Theodore

William Ross Wallace, author of "The Sword of Bunker Hill," died at his home, 232 West Forty-first street, New York City, on Thursday night, May 5th, of ipoplexy. He was born at Paris, Ky., in 1819.

The death of Gen. Joe Lane, on April 19th, leaves only two surviving generals of the Mexican War- Gen. Harney, aged 81, and Gen. Robert Patterson, of Philadelphia, now in his 90th year.

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. Donations solicited.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID,	
From Jan. 1st to March 31st, (three months)	5961,30
Elizabeth Mason, New York City	2,00
James Wilson, Bridgeport, Conn	10,00
W. P. Maynard, Englewood, Ill	2,00
Daniel H. Hale, Chicago, Ill	5,00
The Mansfield contribution	160, 15
Martin Hiscox, Providence, R. 1	2.50
Harban Pillatean San Jose Cal	50
Harian Tillotson, San Jose, Cal, Sylvester Sawyer, Gardner, Mass	1, 00
A Friend in Alabama	5,00
A Reader, Charleston, S. C	9,07
S. Heuston, Cumningham, Mo	10.00
A Woman who is not rich	1,00
M. W. Walti, Victoria, B. C	5.00
A Drathon Man	
A Brother Man	1.10
Larry M. Dollary St. Date. Mary Mary	
Laura M. DeLano, St. Peter, Minu	5, (8)
Friend	5,10
Mrs. Lydia E. Pinkham. Lynn, Mass	20,00
CASH PLEDGED.	
Melville C. Smith, New York	25,00
Alfred G. Badger, 179 Broadway, New York	10,00
S. B. Nichols, Brooklyn, N. Y	5.00
C. Snyder, Baltimore, Md	2, (0)
E. J. Durant, Lebanon, N. H	5,00
M. E. Congar, Chleago, Ill	2,00
Augustus Day, Detroit, Mich	3.00
B. F. Close, Columbia, Cal.	3,00.
C. W. Cotton, Portsmouth, O	5100
Oak Leaf and Helping Hand.	5.00
One see and see see see see see see see see see se	,,,,y,

Mrs. E.V. Wilson Bund.

Since the last report, it gives us pleasure to record the following additional amounts, received from the friends of our ascended brother, E. V. Wilson, in behalf of his widow:

Joseph Cauldwell, Southington, Conn.
A Friend, Amherst, Mass.
Mrs. Mary Tabor, East Jefferson, Me.
John N., Bond,
Mrs. J. P. Angler, Toleno, Ohlo
L. A. Daly, Easton, Penn.
Mrs. C. H. Marsh, East Calais, Vt.
Martin Hiscox, Providence, R. I.
E. S. Varney, Lowell, Mass.
Ira Allis, Wellington, Ohlo.
B. Donnell, Bowdoin Centre, Me.
Mrs. P. C. Phileo, Elk Falls, Kansas.
A Friend
O, H. Stimpson, Brockton, Mass.
A Friend in Alabama.

Charity Fund, In aid of the Medium, Mr. Alfred James. A Friend in Oswego. 20 Mrs. Lydia E. Pinkham, Lynn, Mass. 5,0 Wm. Ciapperton, Yonkers, N. Y. 1,0

God's Poor Fund. Revelved since our last acknowledgment:

From Louisa L. Walker, East Andover, N. H., \$1,00; Lizzle Richards, Attleboro Falls, Mass., 50 cents; S. R. Francis, Kewanee, Ill., \$6,00; M. Hubbard, Waterville, N. Y., \$1,00; W. P. Porter, M. D., Walpole, N. H. \$2,00; Daniel B. Allen, New Bedford, Mass., \$5,00; Elizabeth Mason, New York City, \$1,00; C. F. Ditmar, Newport, R. I., \$1,00; S. Heuston, Cunningham, Mo., \$5,00; F. B. Perkins, Boston, Mass., \$1,00; a subscrib r, \$5,00.

Married:

In this city, April 28th, 1881, by J. Edwin Hunt, Esq., r. Levi K. Coonley to Mrs. Margaret P. Brown, both of

Passed to Spirit-Life:

We have to record the departure from the earthly form of n active and efficient worker in the spiritual ranks, Mr. Henry Wood, of this city. As will be seen by appropriate esolutions passed at a recent meeting of the "Ladies' Aid Society," in another column, that worthy institution has met with a severe loss in the event; and yet, it may be only apparently so, for it is possible he has but entered into a ondition in which, much as he did here, he can do immeas urably more in behalf of its laudable efforts.

Mr. Wood was one of Boston's best known business men, having been identified with the manufacturing interests of this city for many years. He was born in Dunstable, Mass. in 1811, and came to this city in early manhood.

He was a firm, uncompromising Spiritualist, and, says the Boston *Globe*, "a man of sterling integrity, exacting as to the demands of justice, and never yielding a principle. but, having secured his rights, he was a man of warm and generous impulses, and many a blessing in the way of material assistance came from his hand without display or osten tation. At home he was a loved and honored father and husband, and a large family, now grown to maturity, live to bless his name and emulate his character. Dr. H. B. Storer, by request of the deceased, attended the funeral, (which occurred on Sunday last, at his late residence, \$23 Broadway, South Boston,] and spoke eloquently upon the faith that the deceased had examined, and in which he believed. " Beautiful vocal selections were rendered on that occasion by the Schubert Quartette; and the floral tributes

To Correspondents.

No attention is pald to an onymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

Answer to A Correspondent.-It'is too late in the day to doubt the reliability of the veteran Spiritualist, who is a bonn fide medium for answering scaled letters. He has been tested over and over again by skeptics and others, accounts of which have many times appeared in the Banner, The legitimacy of his mediumship is unquestionable. He has answered scaled letters written in various languages-Chinese, Greek, Spanish, French, etc.-when he had no knowledge of these languages whatever.

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

The best periodical for ladies to take monthly and from which they will receive the greatest benefit, is Hop Bitters.

RATES OF ADVERTISING.

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

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

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

Notices in the editorial columns, large type, landed unifies, fifty cents per line.

lended mutter, fifty cents per line. Payments in all cases in advance.

A Electrotypes or Cuts will not be inserted. AT 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 Thursday, till further notice, from 10 A. M. till 3 P. M. A.2.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. A.2.

R. W. FLINT answers scaled letters. Terms \$2 and two 3-cent stamps. Address 1327 Broadway, New York City. If no answer, money returned. Ap.16.8w*

ADVERTISEMENTS.

LYDIA E. PINKHAM'S Vegetable Compound

IS A POSITIVE CURE

For all Female Complaints.

This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the most delicate invalid. Upon one trial the merits of this Compound will be recognized, as relief is immediate; and when its use is continued, in ki) immediate; and when its use is continued, in the ninety-nino cases in a hundred, a permanent kii cure is effected, as thousands will testify. On kii account of its proven inerits, it is to-day recommended and prescribed by the best physicians in kii the country for all forms of female weaknesses, including all displacements and the consequent

spinal weakness.

In fact, it has proved to be the greatest and best remedy that has ever been discovered. It fact, it has proved to be the greatest and best remedy that has ever been discovered. It for permeates every portion of the system, and gives now life and vigor. It removes faintness, flattings.

45° ing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in system.

For Kidney Complaints of either sex this Com-

pound is unsuppassed.

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

LYDIA E. PINKHAM'S

VEGETABLE COMPOUND

is prepared at 233 and 235 Western Avenue, 634 59 Lynn, Mass. Price \$1,00, Six bottles for \$5,00; 634 59 Sent by mail in the form of Pilis, also in the 634 59 form of Lozonges, on receipt of price, \$1,00, per 644 59 box, for either. Mrs. PINKHAM freely an 644 50 box, for either. Mrs. PINKHAM freely an 644 50 box, for either. Mrs. PINKHAM freely an 644 50 box, for either. Mrs. PINKHAM freely an 644 50 box, for either. Mrs. PINKHAM freely an 644 50 box for either freely an 64

A POPULAR LOAN! The Globe Co. offers a COUPON DIVIDEND STOCK,

in amounts of \$100, with 100 coupons attached of \$2,50 cach, payable at the Pacific National Bank of Boston, or at the office of the Globe Co., on the 1st of FEB., MAY, AUGUST and NOVEMBER, making

10 Per Cent. Anunally for 25 Years. when a new certificate will be issued. These coupons will be cashed readily, at maturity, anywhere. The coupon stock of the Globe Co. can be sold as easily as a

GOVERNMENT BOND. without the trouble of a transfer upon the books of the corporation. Or, if desired, it can be made payable to any one, the same as a check on a bank.

Registered certificates of the usual style will also be sold to those two trish them.

This stock is issued for the purpose of

Constructing Locomotive Works o build patent locomotives for burning anthracite waste a nel. Send for 20-jage illustrated circular, and for full par iculars apply, in person or by letter, at the office of

THE GLOBE COMPANY, 131 Devoushire Street, Boston, Mass

We would call the attention of our readers to the announce ent in another column of a popular loan issued on a novel dan by the Globe Company, 131 Devonshire street, Boston. As this loan seems to be for the legitimate purpose of con-structing locomotive works, and bears a high rate of interest, those having money to invest should investigate the laims of this company at an early date and satisfy themselves as to the representations made and the system of loans naugurated by the Globe Company .- American Cultivator, April 9, 1881.

MRS. BOUTELLE. PLECTRIC and Magnetic Manipulation for all Chron and Nervous Diseases, and Business Medium. How from 10 to 5. At 63 Dover street, Boston. 1w.-May 14.

Mr. and Mrs. Fred. Crockett CIVE Magnetic Treatments, Medicated Vapor Baths, Psychometric Examinations, Dexter House (2), Lenox street, Boston, 2w*-May 14.

KIRMISS Is an absolute and irresistible cure for Drunk-enness, use of Oplum, Tobacco and Narcottes, Price per bottle \$1, 6 for \$5. Address NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, U. S. May 14.—1yls

AUGUSTIA DWINELS.

CLAIRVOYANT, Trance and Prophetic Medium, No 131 Tremont street, Room 9 (formerly 23 Winter street) Poston. 2w*-May 14.

2w*-May 14."

FRANCES M. REMICH.

TRANCE MEDIUM for Spiritual Communications and Healing of Spirit and Body. 94 Pembroke street.

May 14.—4w*

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale Nov. 15,-istf

NESHAMINY CAMP-MEETING.

THE FIRST ASSOCIATION OF SPIRITUALISTS, of A Philadelphia, will hold their Third Annual Camp-Merting from the 18th of next July to the 18th of August, at Neshaminy Falls Grove, on the Bound Brook route to New York, elableen miles from Philadelphia.

Various additions and improvements are projected, with the view of adding to the pleasures of campers, who for the two seasors past have in an atmosphere of purity and pleaturesque scenery found great physical, mental and spiritual enloyment. Boats and Swingsas usual will be subject to order and service at all times, and deshable and necessary refreshments will always be procentable at fair rates of charge. Boatching and fodglog provided men satisfactory terms. CAPT, F. I. KEFFER has been reappointed Superintendent, who will furnish desired information by addressing him at 613 spring Garden street. Philadelphia.

May 7,—aw JOSEPH WOOD, Chairman of Com.

I WANT one Agent (male or female) hievery city and town to take charge of an agency for the sale of a most valuable preparation. A person may devote all or a portion of their fine to the business, and I warrant (5 OO) p PAY for all time given to it. I furnish the goods on the most easy and liberal terms. I furnish all advertising free, and pay all necessary expenses. No canvassing. No peddling. Address at once for particulars, enclosing stamp, ALBERT BARNES DONNAN, 25 Maple street, Worcester, Mass. May 14.

THE VITAL REGENERATOR,

The Great Kidney and Bindder Tonle.

Othes Inflammation or Catarriof the Bladder, Diabetes. Inflammation or Catarriof the Bladder, Diabetes. Incontinence or Retention, Gravel, Sediment, Brick Dust Deposit, Stone in the Bladder, Stricture, Mucous or Purulent Discharges, Discases of the Prostate Gland, Bright's Discase. It cannot be too highly recommended to those of ether we calliered with any disease of the Kidneys or Bladder, Price per hottle 51,61cr 55. Address NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, U.S.

TO LET,

A T845 MONTGOMERY PLACE, over the BANNER OF LIGHT FREE CHRULE-ROOM, one large square front room, with small room adjoining; one large square room; all heated by steam, and supplied with gas and writer. Terms reasonable, Apply to COLIV & RICH, '9 Montgomery Place, Roston, Mass.

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RELIGION

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UNIVERSE

BY EDWIN D. BABBITT. Author of "Principles of Light and Color," "Health Manual," etc.

This work treats on the following subjects: . .

- TIAP. 1,-Existence and General Character of God,
- 2, ... tiod as a Spirit. 3. The Delfie Location and Mode of Working.
 4. The Nature of God.
- —The Delile Greatness and Glory, —Moral Evil and Delile Perfection,
- 7.-Delfie Law and Human Intercession. s,--How Man Helps Govern the Universe.
- 9. Croods and Practices of Christlanity, The Dangers of Infallible Standards.
- 11. The Christian Bible Tested.
- 12,- Religious Tested by their Fruits. 13. The Ethics and Religion of Nature,
- 11.—Life Under the Old Religions, 15.—Life Under a Spiritual Religion,
- 16. Death Under the Old Religions.17. Death Under a Spiritual Religion.

is, The Future Life. FINAL REMARKS, - The Basic Principles of a Universal Philosophy and a Universal Religion.

It also presents the sublime scheine of the universe, and the Delfte laws by which it is governed, in a new and original way, and develops a broad and joyons world's re-ligion which wise above creeds and rests on a basis of material and spiritual science. Hundreds of historical, blo-graphical and psychological facts are given in illustration of the diviner conceptions of life which are now dawning upon the world, and the author, while sacredly cherishing the traths and inspirations of the past, unfolds some new, more practical and more natural methods of Hitling humanity upward then those usually employed by our religious teachers. Cloth, 12mo, pp. 364, with elegant Bustrations, Pric⁰

\$1,50, postage free For sale by COLBY & RICH, The Ghosts

AND OTHER LECTURES.

BY ROBERT G. INGERSOLL.

The idea of immortality, that like a sea has ebbed and dowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists

and clouds of doubt and darkness as long as Love

kisses the tips of Death.

This work treats upon various subjects, viz: THE LIBERTY OF MAN, WOMAN AND CHILD.

Space does to Matter. THE DECLARATION OF INDEPEND-

Liberty sustains the same relation to Mind that

ENCE. One Hundred Years Ago our Eathers Retired

ABOUT FARMING IN ILLINOIS. To Plow is to Pray=To Plant is to Prophesy, and

the Harvest Answers and Fulfills. THE GRANT BANQUET.

the Gods from Politics.

Twelfth Toast.—Response by Robert G. Ingersolt, Nov., 1879. REV. ALEXANDER CLARK. -

THE PAST RISES BEFORE ME LIKE A DREAM. Extract from a Speech delivered at the Soldiers'

This work is elegantly bound and printed in clear, bold type, on heavy, thited paper.

The author takes the ground that man belongs to himself,

Re-union at Indianapolis, Sept. 21, 1876.

and that each individual should at all hazards maintain his intellectual freedom. These lectures have created the greatest sensation in the religious world since the days of Voltaire. Hundreds of pamphiets have been published, thousands of sermons have been preached, and numberless articles have been written against them, with the effect of increasing their popularity

every day. They have excited the hatred of the Orthodox and bigoted, and the admiration of the intelligent and generous; they are denounced by all believers in tyranny, in savery, by the beaters of wives, the whippers of children, the believers in hell, the haters of progress, the despisers of reason, by all the cringers, crawlers, defamers of the dead. and by all the hypocrites now living. By a great many others they are held in the highest esteem.

Cloth. Price \$1,25, postage 10 cents. For sale by COLBY & RICH. A Roman Lawyer in Jerusalem.

BY W. W. STORY.

The story of Judas Iscarlot is here related in a different light from that usually held by theologians. Paper, 10 cents, postage 1 cent. For sale by COLBY & RICH.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY and FRIDAY AFTERNOON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no excress 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 fea on. All express as much of truth as they perceive—no more.

no more.

11 It is our carnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

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

ings, (Miss Shedhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays. Wednesdays or Fridays.; 25° Letters appearining to this department, in order to gusure prompt attention, should in every instance be admissible to the department of the department of the department. dressed to Colby & Rich, or to Lewis B. Wilson, Chairman,

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

Scarner held Feb. 4th; 4881. Anvocation.

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give unto all this day their daily bread; forgive our trespasses as we forgive those who trespass against us; lead none into temptation? but deliver all non evil. Thine be the power and the glory, forever and ever. Amen.

Clara Feige.

To the Chairman: Is this a children's meeting? Yes, Can you send my love to my mamma and to my papa? He lives way off in Baltimore. I was five years old when I died. I don't like to say I died. I has n't been away a year, and my mamma feels real bad about me. I don't want heg to. I want 'em all to think I is real happy. I've got a real pretty place where I lives. I go to school every day. I tried to come back real hard and I couldn't, and it made me cry. I want my mamma and papa to know all about it. My papa's name is Frederick, and my mamma is Mary. They lived on Water street. Does you want to know my name? It is Clara Feige. Will you send what I say home? [Yes.] I'll bring you some flowers.

James Ryder.

Flived near San Francisco. My brother and I are here to-day, and we both wish to send our love home to our parents and all our friends. 1 used to belong to the Lyceum in San Francisco, and I would like to send my love to all who gather there from week to week, and tell them I am often with them, and I sometimes feel that I make myself known. I was twelve years old when I passed to the spirit world-it was on a day of rejoicing. I met with an accident that caused my death. I was welcomed to the spiritworld, and found that I could attend a Lyceum, day by day, as beautiful and natural, only larger, than that we had in San Francisco. I attend the Lyceum every day, and there seek to learn something more, in order that I may grow and advance, and I propose one of these days to be able to return to some medium and be of use as an assistant to those who are seeking to communicate with their friends in the mortal. I remember what my teacher said to me and to my associates this morning. She said: "Knowledge is not a gift freely bestowed upon all alike; it is a treasure found only by diligent labor and earnest study. One may go through a forest, whistling to the birds, plucking the flowers, easting pebbles into the brook, and thus while away a few sunny hours; but he who follows after and closely examines plant, stone or blade of grass, and gathers up these treasures and takes them to his home, in order to study them, will receive all the enjoyment the previous stroller has possessed, while he will also receive treasures of knowledge which will may go through life spending many hours in been a pleasant one, but it profiteth him nothing unless he brings active exertion and cultivates his spiritual perceptions, in order to gain knowledge that will last him through all the coming time." - And so we are seeking to learn something. There is a debating society, in our sphere of the spiritual world, for young people, and to this we belong in order to develop our own capabilities and energies, that we may be able, at some future time, to come out into the world and perhaps be of assistance in developing mediums. I wish to send my love, as I said before, to all. I shall communicate with all our dear ones nearer home. My father's name is John Ryder; my brother's name is John; my name is James. I was called "Jimmie" Ryder.

Carrie E. Hatch.

I have not been gone very long. I lived in Rockland, Mass. I was told I could come here and speak if I wanted to, and so I am here today. I want to send my love to my friends and tell them I have a nice home: I don't want to come back here to live. I felt real bad before I I have got a little brother, and I think everydied, but now it has all passed away, and I am thing of him; he was only so big when I went so happy. I do n't want to come back to where it is so cold and unpleasant; but I want every inches.] Was n't that little? [You were not one to know I am living in a nice place, where much bigger. I was more than a year old. every one is kind and good. Grandfather is The lady says I was a year and a quarter, but happy, and I like to be with him. I think some good times are coming, and I can come back he is splendid, and I want my papa and my by-and-by to those who are left here closerthat is, where they are, and talk to them. If Ican do that, and if the spirits with me can come, why, we shall be perfectly happy. I have only a few words to say, but I thought perhaps | it might do some good if I came here, away from home. My name is Carrie E. Hatch. I was eleven years old.

Ada E. Fillebrown.

My grandfather is here with me. He is real nice, and he wants me to send his love to all the folks. I am going to send mine, too. I was six years old when I went to the spirit-world. I am nine now. I have been growing ever since. I am getting tall, too, just like the flowers. They grow up, don't they, as children do? We have a real good time; we go to school every single day. In the Lyceum the other day—it is about two weeks ago, I guess-my teacher said they were going to let the little children come here, pretty soon, then she guessed we would have to have one from her group to go, so they let me come. Was n't that kind? I am delegated from them. I want to speak for all the little children that belong to the same class of the Lyceum that I do. They all send their love to all friends; they are all happy and nice, and don't want their mothers and fathers to cry for them at all; they will find them all again byand-by when they too go to the spirit-world. My name is Ada* E. Fillebrown. I guess my *Pronounced by the spirit as though spelled Adec. -Re-

your paper sometimes. They are in East High-

Phebe Clawson.

.: To the Chairman: Don't you want me to tell a clear, straight story? I guess I 've got it all right. I said it over and over to myself before I came, so I could talk it out straight. My name is Phebe Clawson; my mother's name is when I lived here, and I have been growing since then. I want to say I have grown a great | to do this and to hear from me here. big girl. I can come back home, and often do. After I went away I came back, and I found I could play with my little sister. I think she felt I was there playing with her; I used to have real nice times; it did n't seem lonesome one single bit, it was all so pleasant. I came to my mamma and papa, too. Why, it was just like home all the time! Though they could n't see me as they used to, they knew I could come back—that I was n't way off. It used to make me feel good-it always makes me feel good. I was sick only just a little while. I did feel awfully-all hot and bad in my face, and all over. They said it was fever. I felt awfully, but I soon got away from it to where it was nice; where the flowers were growing, too. I guess that is all I have got to say, only I fived way off in Minnesota, in Saratoga. That's a good ways, is n't it? Thank you for letting me come.

Jessie May Spaulding.

To the Chairman: | Can I come? I don't know you. I don't know any one here. My name is Jessie May Spaulding. I died, and they shut me up in a box, but I got out of it. They could n't keep me there, could they? They put flowers over Jessie, in her little hands, and all around ber, and oh! such a lot of flowers! but the prettiest ones were outside the box, and I got out after them.

I wanted to come, and a real kind lady said Jessie might come and speak. I ain't afraid of anybody; there won't anybody hurt me. I never was afraid. Mother said her Jessie was an awful chatterbox, she didn't see what she should do with her! When she had callers I would go right up and talk to them-and she thought I used to tell too many things! But I used to like to see all the people come, and the nice ladies, too.

My papa's name is John. It is just like mine —it is Spaulding, but it is John. My mother's name is Jessie, too, but it is n't May. I was born in May, that's why they called me so. I don't know how I came so far; it is way, way off where I did live-where my mamma lives. Do you know where it is? Did you know I was a little girl? Can you tell where I do live? Well, I'll tell you. I lived way off in Skawgo [Chicago]. Is n't this Boston? My papa used to say that some day he was going to Boston, and he used to tell Jessie it was an awful long ways; he did n't know whether he would go or not, he might get "chawed up" in the cars. Now I have got here first!

I did feel real bad, but it was only a little while. I woke up in the night, and could n't chatter at all; my mamma came, and she put something horrid around Jessie's throat. Yes, she did; then it kept getting worse and worse, and then I guess I went to sleep. The next thing I seed they was putting me in a box. I thought that would n't do at all, so I just came right out of it. I guess they will be glad, do n't you? Grandma takes care of me, and she wanted me to send her love too.

Carrie Gurney Snow. [To the Chairman:] Please may I come? I want to tell my mamma that I am growing up a big girl. Please tell her I can talk plain now, It is just about three years since I died. I felt real sore round here, [putting her hands around | the flowers were, and he said, "Suffer little benefit and be of blessing to him through all her throat, and over her facel. I want to send children to come unto me, for of such is the his future life. So it is with knowledge: one my love to my mamma and papa, and tell them kingdom of heaven." I heard him, and I guessed their little girls are growing. Please idleness: he may while away the months and | a real pretty home, and I have got a little baby years carclessly, and may say that his life has here, too; she was n't alive when I was here, but she has come since, and I have got her, and she is real cunning; she is going to grow nice, too. And tell mamma not to cry at all; because we have come, and we want her to feel goodfeel that we are in a nice place and all safe in the spirit-world. If she feels that, she won't ery any more, will she? I think perhaps she will feel all nice, if she hears from her little girls. My name is Carrie Gurney Snow. My mother's name is Helen F. Snow. I want her and papa to feel that everything is all right. They live in Winchester. I thank you for letting me come. Tell mamma, Lena will grow just like Carrie.

Ralphie Fay Jones.

I was a little baby when I died. I could say mamma." I am most four years old now. [To the Chairman: Don't you think mamma wil like to hear from me? She knows I can come back. Do you want to know what I am called t I am Ralphie Fay Jones. They call me Ralphie where I am; it is Ralph, you know, don't you? away (measuring with his hands about thirteen my little brother was only that big. I do think mamma to know that I can come back. I went with them, a long time ago, where the spirits came out: I wanted to come awfully. There was a spirit lady there, her name was Julia she said she would try to make my mamma and papa know I was there. I saw the spirits come. and mamma felt good, too; then that made me feel good. I have come round lots and lots. but I go to school. I do. I go to school a little while. My mamma's name is Mary Jones. I lived only a little while here; it was in Great Falls, way up in New Hampshire. Good-bye.

Lizzie Strong.

I would like to send a message to my mother and father. My father's name is Orrin Strong; my mother's name is Fanny; they live in Gerry, in New York State. I was all the little girl they had. They felt real bad when I went to the spirit-world, but I think they can feel that I can come around them, and come home frequently, so that makes me feel better-but I wanted to come ever so much and send them my love. I was ten years old when I went away. My name is Lizzie Strong. I would like to say that many spirits send their words of love to my parents, and wish them to realize that I am guarded in the spirit-world; that we are all together, happy, and that we often return, not only to the dear old home, but also to places where spirits come and manifest. I am trying to learn to be a messenger for mediums, so that I can come and control some medium,

folks will see my message, because they read themselves manifest to their friends on earth. A great many spirits are unable to control a medium, but they are able to give their messages to some messenger-spirits, so I am trying to fit myself to be one. I think, perhaps, by coming here, I shall be able to understand better how to control a medium. There are two mediums in New York, near where I lived, who I think I can control pretty well; by-and-by I hope to do beta ter; then, perhaps, I shall be able to be a messen-Epsa Clawson. I passed away to the pretty ger-spirit and give words of love and advice spirit-world six years ago. I was five years old from other spirits to their friends. I think my friends will feel glad to know that I am trying

Herbert Tower. [To the Chairman :] My name is Herbert Tow er. My brother and I are here together, so you see if I speak it will be like giving two messages, won't it? Well, Claytie and I both send our love to our folks. We are just as happy as we can be in the spirit-world. It is so nice to think we are together all the time! And I tell you, when we got there and found we were never going to be separated, why, it was just as jolly as could be; it was no worse than going off to school together. I tell you we have good times. My mother is here, and my grandmother; they send their love, too. Mother says, "Be sure and remember me to Luther and Emma, and tell them we all bless them for their interest in the spiritual cause, for their efforts to give light to others." I think I have got it right, and I want to say for myself, and for Claytic, too, we are just glad we didn't live here any longer. We think we have got the best place, after all: but I tell you it was awful hard getting out! We were burned, we were; wasn't that fearful! The smoke and fire were bad, but we were all right pretty quick, and I tell you we were welcomed finely. But all the folks felt so bad-I mean those here felt so bad, that it seemed to come to us like a cloud of smoke and wrap us all around. By-and-by they began to feel easier; then the cloud cleared away and we were all right. My father's name is Henry C. Tower. 1 want my message to go to Rutland. Vt. It will go anyway, sir, for some of my folks read your paper. That makes it easier for me to come, I think. I am much obliged to you for letting me come. I was ten years old and Claytic twelve - two years difference. Good-

Sadie Jenkins.

[To the Chairman:] I is Sadie Jenkins. I live in Philadelphia when I am home. I is n't home much; I guess I live around everywhere. [You can go anywhere, now, can't you?] No-I can't. I can go most any where. I can't go way across the water-and I want to. Don't you know why I can't go? Because the teacher say it is n't time. I guess I must grow big, so that I won't fall over, first, don't you?

I have got an auntie who lives in Philadelphia; her name is Sadie. No it is n't either, it is Sarah Jennie Lawrence. 1 I want her to know that I am round everywhere, only I is n't going across the water yet—because I can't, that 's why. I want auntie to know that I seed her put the little buff slippers on my little feet; I seed her go and get her some white and make me a dress and it was all worked way up. I seed her do it; then she tied a white ribbon around and put some little pink flowers on it. Wasn't that pretty! She curled my hair right round on her finger, then she kissed me and said, "Good-by. darling," and she didn't see me no more. guess she will, sometime. And then a man came-a good man. I guess he was, but he was tall and straight; he had a long face on, and he stepped in, just like-ch. I don't know what: they used to tell me not to walk so, or they'd think I was walking on egg-shells, afraid of breaking them. He walked so. He shook hands, and then he stepped up beside me, where to him. I'd rather go with my auntie, but I guess he was good, I guess he was. Then they went away, and then I went away, too. And I found my own mamma. Wasn't that nice? She was brought away just as I was-she was brought away when I was a little, tiny, tiny baby. Now she has got me again, so she has. She wants auntic to know all about it, too, and feel we is-[aside to a spirit:]-I wish you would come and say it yourself: I can't say all the great, long words. Tell her it is all right. I guess she will know it is Sadie, do n't you? Oh, I is so glad! Is this a meeting? Do you have little girls talk in meeting, over-just the same as the Lyceum? I has n't spoken no piece. It is all funny. I can speak a piece:

"Mary had a little lamb,
Its fleece was white as snow,
And everywhere that Mary went,
The lamb was sure to go." I spoke that for auntie, I did, and auntie said I was a good girl.

Charlie Russell.

[This spirit made a great effort to control, but could only speak a few words in a whisper, giving his name as Charlie Russell.]

Nellie Sunshine. That little brave that just came, he could n't get all he wanted through the medy, and he says he must come again. He came a long, long way, he did, just on purpose to send his words in the good sheet to his friends, but he no could do it good, and it was hurting the medy's brain;-so the good brave here say that he no doubt next time he will succeed all he wants-give all he wants to. I has been trying to come a long, long time. I keep coming to the door and rap. rap, rap, but no can get in. My medy she not feel good, because she feel disappointed. Now, because the little children, all pappooses has come, it has helped me to come. I've just come a minute to say the little one will come again some time and do better, and to send my love to medy and tell her she going to be all right. Byand-by she will find the flowers blooming for lier sweetly, the clouds passing away, and all things renewed. It seemed a good time for me to come and give a word of cheer. Now I think I can be excused. Please say it is Nellie Sun shine, to her medy, Anna.

Harry Woodward.

I want to send my love to my mother. My name is Harry Woodward. I am a little boy. and I was in the water-I was drowned. That was n't bad. And then my papa found me-he's a spirit-he found me, and took me out, and took me to a nice home. Was n't that good? I have two uncles that are good to me, too, in the spirit world, and my nice old grandpa—they | life which is before us; but we do not pass our are all just as happy, and they all send their time in outward rejoicing, for the great joy of love. I want to send mine to my mamma. I | the spirit is manifested in its work, and they lived way off in Colorado-that's a long ways. who would dwell in perfect peace and happi-It is nice out there sometimes, and I guess my ness must labor without ceasing for either their mamma will feel glad that I have come, and own advancement, culture of their own spirit-

can come. I want to tell her we come close to her, and we try real hard to make her feel us. Papa, he guides her quite nicely; he feels very much encouraged, and he tells me to say he feels that by-and-by mamma will see that all has been for the best; that she is going to make some changes, so it appears, and they will be all for her good; not to feel bad, whatever occurs, but to feel that we are always with her, helping her, because she feels all alone, and we do n't like to have her. So I guess she will feel better now, do n't you? Once in a while when she can get something from the spirits, and feel that they are around her, then she feels so happy and glad. I want to tell her that papa is getting a real pretty home ready for her, and by-and-by she will be with us. Then grandpa will say, "Bless the Lord," won't he? Do you want to know my mamma's name? It is Hattie I. Woodward. She is in Wheatland, Col. I guess I am happy now.

Georgie Wilson.

My name is Georgie Wilson. I lived in a great big city-I lived in New York-and I used to go out in the streets. Mamma used to say: "Look out, Georgie! you'll be lost, or run over, or something. You do try me to death!" I never was lost, I never was run over, and I guess I never "tried her to death," because she is livng now, and I went first. I was nine years old, I got an awful cold. I guess she 'll say that was something I couldn't help, anyway. I got it going to meeting, you know. There was a big snow-storm, and I asked my mamma if I could go out coasting. She said, no, the weather was too bad; I would get cold; I couldn't go. I didn't get a chance to sly out; I would if I could. The next day was Sunday, and she said we must all go to meeting. We went. I lost my scarf on the way, and got a cold and sore throat. I am real glad it was going to meeting. aint you? I don't care; I am better off. That's what they say-they always say "they are better off." I guess I am. I do n't go coasting. I like to go a-sleighing, too, but I never get a

You know mother—she is gloomy, as gloomy as can be, half the time, and when the people come in to see her, to talk to her, she is dwelling on her "misfortunes." Won't she be displeased with me for saying this! I think it will do her good. I tell you why. She don't know it makes people think : "She is so gloomy, wrapped up in the death of that child! I don't think I'll go there again. It isn't pleasant to hear her always complaining." If I tell her of it it is only what other folks would do, only they do n't dare to. I can see what they think when they go. Father, he do n't feel comfortable-I am getting the big words down, I tell you; I go round to the big schools now. He comes home evenings, and when he don't read the paper and go to bed, he goes out and stays so late that mother gets all worried, and she thinks he is going to 'try her to death." I think it is getting pretty bad, and I asked the man here if I could come. He said yes. If I had been big he would n'thave let me come. I am glad I aint big!

They go to church every Sunday, they do; they'll think it is awful wicked to read one of your papers, but I don't care. I know a lady, and she knew me; she reads your paper; she hves in New York, and she will know just who I mean, because her name is Susan. I guess no other Susan knew me; I don't know any other, anyway. I want her to do the paper up that has my message in it in a brown paper and send it to my mother. I want her to put a great big black mark around where my words are and send it on the sly to my mother, because then she won't know where it comes from. Perhaps she will. No matter if she does know who Susan is. I shouldn't wonder if she'll be asking if Georgie won't come again. That's the way they do. I'll come, sure, and I'll tell you just what they do at home. Now please say I send my love. I am afraid they will think I am naughty, but I think that is just the kind of words they want. They know I was just like this all the time. Mother knows she used to say I did "try her to death." That will make her know it is me, won't it? I send my love to mother and father. Tell them that if mother will feel more cheerful and father won't poke his head into the paper, every evening, perhaps I can come, and perhaps if they will sit down to the table and be kind of sociable they will know it is me. I don't want to come when one is gloomy and the other is reading the advertisements; there's no fun in it.

I wanted to be a good boy; but I used to be cutting up awful pranks, and the school-teacher used to stand me in the corner and take a big paper and pin it over my face. I could n't help it, anyway. She used to say I never could learn anything. I learned how to come back, and that is more than a good many do! I am going to be real good now for the rest of the year.

Cora L. Witter.

I am Cora L. Witter. I can't talk good, but I can send my love to mamma and grandma and little brother, and oh, so many. I can come back home; yes, I can see mamma. Oh, I can come better now, to her. She don't feel so awful gloomy, she is a little better. I can come to grandpa real nice. I think that grandma can feel me sometimes, if she only will think so. I don't want her to think it isn't impressions, because it is. I am going to keep trying to come, [To the Chairman,] I mean, to you. Perhaps by-and-by I can come like the big folks; I do n't feel bad now, over here. My throat is all well. I want you to send my love, and tell mamma I am trying to come to her all the time, and I come and put my arms around her neck tight, and kiss her. Tell her I put my face close to her face, and I want her to feel it is I. And I guess she will, because grandma feels hopeful. My mother is real cheery. Do you know her? [No.] Then why do you take so much interest? You gave me a message to send to her, and she was very much pleased with it. Tell my mamma 1 am all well, now. I don't feel bad no more, and I am going to come again sometime, because the gentleman says I can, all I am a mind to, when the way is open.

Mrs. Annie Wood.

Many years have passed since my departure to the spirit-world, yet I have ever taken an interest in all that pertains to the welfare of humanity. I have taken a deep and abiding interest in all that pertains to the welfare of my loved ones, who are yet in the mortal. Since my departure to the spirit-world I have welcomed friends and dear ones to that immortal home where we reside, rejoicing in the grand and give messages from the spirits who cannot ! that I send her my love. She knows the spirits | ual nature, or for the growth, advancement and

instruction of others. Those who work for their own advancement, who have a desire to progress and grow spiritually, will certainly extend their love, their sympathy and assistance

to others. I wish to send my message to my dear son in the mortal, and say to him: My dear boy, we see your spirit friends, guides and helpers are with you constantly, guiding you in your journey of life, bringing to your home influences of . love and peace, that permeate your spirit, and make you feel as though you had renewed your life, and was again living over the experiences, only beautified, of youth. We wish to assure you that we constantly bring these tokens of affection from the spirit-world, that they may be felt, through you, by those linked to you by ties of tenderest affection. Although they may not accept the teachings and glories of spiritual truth, yet if you receive them you cannot help imparting their influence to those with whom you associate, and we bring you strength and encouragement for your work; we bring these that you may feel to press on; that you may feel that all is well; that the sweet star of promise shines above you; that all the prophecy which has been given you will be fulfilled in the future. Your work has been extended in the last few years; you have grown spiritually, you have expanded in many ways, you have received much from on high that has been of blessing to your spirit; your influence is felt for good abroad, as well as by those more intimately associated with you, more thoroughly than it has ever been before in your earthly life. I wish to bring you these words of encouragement and cheer, that you may feel that your parents are with you, strengthening you, guiding you on for the future. The dear little one who comes to you so frequently, sends her message of love, with a beautiful basket of white lilies, a token of purity, of affection, as-a fitting gift to come from her spiritual home. She blesses you always with her sweet, childlike tokens of affection; she brings to you always encouragement from day to day; she is still interested in the welfare, and influence, and progress of the little paper, and she wishes to extend your interest to it as much as possible. Do all you can for its usefulness, for the spreading of its work and influence, use your powers for its advancement, and in this way you will be assisting the dear little child who waits for you in the spiritworld. Your guides and teachers also desire this; they see your work, and they bless you. In the future we shall all meet, and welcome you in our beautiful home in the spirit-world Mrs. Annie Wood, to Joseph Wood, of Philadelphia.

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 he band who control this circle, as likewise the expression of my own ideas: that we consider it best not to advance spirit messages given here, unless there is something important in the message which demands immediate publicareceiving many requests from friends in the mortal that certain messages which they see afinounced for publication in your columns may be advanced. If we allow this to be done, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages should take precedence. If, at any time, a spirit controlling at this place feels that it is important for his message to be advanced, we shall be pleased to give permission; or, if the friends of the spirit show that there is something important which is needed to be seen before the regular time, we ire also willing such messages should be advanced; no otherwise.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Feb. 8.—John Pierpont; Mrs. Annie R. T. Shelair; Ella G. Sunner; Albert Mason; Mrs. Sailie 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. Hullock; Bennie Gray.

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

A. Thayer,
F.b. 25.—Thomas Smallwood; Ellza B. Safford; Charles
E. Stetson; Lemuel Thompson; Eunice S. Somers; Henry
Meredith; Ula M. Shedd; Sophia Havens,
March 1.—George P. Morris; Maria Mitchell; Walter
Evans; George Moore; Hannah N. Thresher; Olis Buckman; Chauncoy Paul,
March 4.—Thomas Greene Mitchell; Allce Wilder; Wil
ham A. Halnes; Jennie D. Reed; George A. Riley; Lydia hand A. Halbers, Jembo D. Reed; George A. Riley; Lyon Langlands; Dove-Eye, March 8.—Sarah F. Sanborn; John S. Thomas; John Redfern; Ella Snow; Dolly Hartman; Mical Tubbs, March II.—Ellza W. Lowe; John N. Maddern; Nathan Fletcher; Charity Akers; George N. Rice; Dr. Thomas W.

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

March 15.—James Bowen; Henry A. Jenckins; Lizzle F. McIntosh; Capt. Samuel Searie; Mary E. Thayer; Ablgail Cushing; Herbert Bleknell.

March 18.—Elisha Spanleling; Nelle E. Street; George W. H. Bartlett; L. Avery; John W. Knight; Mrs. Mary A. Adams; Peter Valkenberg.

March 22.—Rev. Eliphalet P. Crafts; Marion White; William Jennings; George S. Beats; Enoch Plummer.

March 25.—Col. C. C. Benton; Hattle, Ames; Jerome Morrill; Wilder Bush; James Reard; Karé Seèley.

March 25.—Lamilton Towne; Richard Lyon; Simon Ward; Capt. Samuel Dean; Lewis J. Hibbard; Shiling Star,

April 5.—Mrs. Lucretia Safford; Ellen A. Walker; Austin Kent; W. S. Neat; Markey Dodd; Aller

April 5.—Samuel Shaw; Mrs. Lillian T. Hollander; Martha A. Lewis; George W. Hall; Selah Loveloy; Maria Coffin; Ellza Ann Long.

April 12.—M. L. Massey; J. W. Brown; Charles May; Mary A. Gillon; William Norton; Lizzle Weich; Charles B. Brown.

B. Brown.
April 15.—Ransom M. Gould; Jessle Dunbar; William Knight; John B. Pike; Nancy Goodwin.
April 22.—Lucy Alcott; Mrs. Flora Keeney; William T. Norris; Capt. James C. Fledler; J. Bartley; Mrs. Emma arter. April 26.—Lizzie A. J. Palmer; William Alderson; Edle . Campbell; Henry Keep; Mary E. Henderson; Dr. John 7arren. 1711 29.—Rev. George B. Jocelyn: Benjamin Moulton: line Morris; Stephen Thatcher; Elisha Hathaway; Hat-

Pauline Morris; Stephen Thatcher; Elisia Inthaway; Hattel. J. Bigelow.

May 3.—Elijah Colburn; Clara Lytle; Charles F. Newcomb; Kato Pitman; Mary M. Cutter; Charles Peckham.

May 6.—Joste Williams; Charlle Russeh; Freddie Fitch
Bullard; Lulu Shoppard; Lawrie E. Corthell; Tommie Ray;
Mary Bertha Gray; Orrin E. Bates; Fannie Randall; Forest
Lily; Annie Bramhall.

Important Advice from the Spirit-World.

Never speak an unkind word, nor think an . unkind thought of those who have passed to spirit-life. It injures them, and does you no good. Do not tell what will injure anybody's reputation, thinking they will never know of it, for they do know, and it makes them liste you, and they will work to injure you as much as they can. I have known, since I have been here, a case where an unmarried woman came to spirit-life, who had had children; and some one ventilated the fact after her death, and she saw her children turn from her in consequence. This engendered hate in the spirit, who swore vengeance upon that person. I know that she can work evil for her; I know that she has already done so. Just think how you would feel to hear all the bad you ever did told of as soon as you had become a spirit! and have all those with whom you would wish to dwell together in unity hear it! Would you not be avenged? You would have to be a better Christian than you can ever become on earth not to feel a desire to punish that person. Just bear this in mind, friends of earth, and you will never speak ill, under any circumstances, of a person who has passed to spirit-life. "Let the dead past bury its dead," and remember that it is a solemn truth to be inculcated in the minds of mortals: "Do as you would be done by."

A SPIRIT.

Among the more remarkable wreaths laid upon the coffin of the late Czar was one of great beauty, inscribed: "To the Czar Civilizer," from the woman doctors of Russia. Thirty ladies belonging to the medical profession in St. Petersburg and elsewhere united in this tribute to the sovereign under whom their sex was first freely permitted to practice the healing art in Europe.

Adbertisements.

BALTIMORE ADVERTISEMENT.

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Dr. F. L. H. Willis

May be Addressed till further notice

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

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

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

Send for Circulars and References. April 2.

DR. J. R. NEWTON

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April 2.

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Banner of Bight.

BOSTON, SATURDAY, MAY 14, 1881.

Dr. Slade in Washington.

To the Editor of the Banner of Light:

It gives me pleasure to enclose to you a pliotinue, as it did, nearly or quite eight minutes. tograph copy of a slate, the inscriptions upon which, in five languages, were obtained on the past four o'clock P. M.,) in a private scance in this city with Dr. Henry Slade. At a sitting in the morning of the same day I obtained a brief slate communication from a deceased brother, in which he promised to write more at length later in the day.

The slate, as you will see by the photograph, was double. I had procured it on the previous Saturday evening, not to use it as a closed slate. but that I might get communications from different invisible friends, and carry them away. At once, upon entering the scance-room, Dr. Slade was entranced, and addressed me in cess of the experiment which "we wish to make," as it was one of great delicacy.

And the control of th My double slate lay open upon the table. On returning to consciousness, the medium requested me to hold in my right hand under the table a smaller one, and try to get a communication. After holding it a few moments, my hand and the slate were pushed away toward that end of the table opposite the medium's seat. On my informing him of this movement. he took up, the double slate, all the surfaces of which were seen to be free of writing, put a bit of pengil on it, and laid it upon my head, hold- ready gone forth in the prefudice of public and press, ing it in position with his right hand. His left, and shall that add, judge and jury? The prejudice was then placed on both my hands as they lay against Spiritualism in England is fanatical. To have on the table, he sitting at one end, and I at a side. The binged joints of the slates allowed one to slope slightly over the forehead and the other over the back of my head. Thus lying, the surfaces of the two connected slates were about three inches above the level of the medium's eyes. They were, however, no sooner in position than writing upon them began, and continued till the two upper surfaces were covered. There were six communications written in about eight minutes. I could not only hear the writing, but feel a sort of vibration as the pencil passed over the slates, especially when the long lines were drawn which separated five of the communications. My brother opened and closed the writing, and sentences in Latin, Greek, German and French followed his introductory greeting, as you see in the photograph."

DEAR BROTHER—Many spirits are present and wish to write. I will give way for them. I am your affectionate Bro. WILLIE.

Regula guidem fidei una omnino est, sola im-mobilis et irreformabilis, eredendi, scilicet—In unicum Deum omnipotentem mundi unditorem, et Filium ejus Jesum Christum, natum ex Virgine Mary, erucitixum sub Pontio Pilato, tertio die resuscitatum ex mortuis, receptum in coelis, sedentem nunc ad dexteram Patris, venturum judicare vivos et mortuos, per carnis ctiam res

urrectionem.

Regula est autem fidei, ut jam hine quid eredamus profiteamur, illa scilicet quae creditur.

J. EVELYN.

"The rule of faith indeed is everywhere one, the only unchangeable and unimprovable rule of belief, to wit—In one only God, the omnipotent Creator of the world, and in his son Jesus Christ, born of the Virgin Many, crucified do-der Pontius Pilato, raised on the third day from the dead, received in the heavens, now sitting at the right hand of the Father, who shall come to judge the living and the dead, even by the resurrection of the flesh. But it is the rule of faith, that henceforth we may profess what we believé, that, to-wit, which is belie

The name appended to the original Latin is, as nearly as I can make out, "J. Evelyn," and reminds one of the famous writer of the time of Charles II., of England. John Evelyn's Diary has long been in high repute among scholars. He was a strong churchman, and if he still persists in his old religious predilections, it would not be unnatural that coming within mortal conditions he should give one a taste of something so closely resembling the Apostle's Creed.

I have italicised the word Mary, which should have been written Maria. The writer for a moment lapsed into English, giving a word from his vernacular, instead of Latin.

Then follows a writer who wrote in Greek the following words:

He men gar ekkleesia kaiper kath' holees tees oikoumenees heoos peratoon tees gees dies-parmenee, para te toor apostolooï kai toor ekeinoon matheetoon proslabonsa teen eis bena theon, patera pantokratora, ton popoieekota ton ta en autois pistin-

"For the Church, though dispersed through all the world to the ends of the earth, having received from the apostles and their disciples the faith in one God, the Father all-ruling, who made the heaven and the earth and the seas, and all things that are in them—Th. K."

It will be seen that the foregoing sentence is designedly left incomplete. The Greek characters are quite distinct, and an effort is made to attach the Greek accents as they should be placed. In the original word, oikoumences, the letter n before the last syllable, ces, is omitted; also toon before the word peratoon.

If this writing was due to the "unconscious cerebration" of Dr. Slade or myself, our unconscious minds would probably have spelled correctly, as they had nothing to do but copy an unfinished sentence from some Greek Church historian of the second, third, or fourth centu-

The "cerebrating" writer chose to give nothing more than the initials of a name. Probably the "cerebration" was not strong enough to give the name entire.

[German.] Moegen Sie lange leben ist der herzlichste Wunsch Ihres ergebensten S. Van Horn.

Translation. "May you live long, is the most cordial wish f your most humble S. VAN HORN." of your most humble [French.]

Connaissez-vous Monsieur Van Horn?
Je le connais parfaltement!
Il se mit à rire.

Translation. "Do you know Mr. Van Horn? I know him perfectly! He began to laugh.

I am sorry to say that I do not know Mr. Van Horn; but should be glad to make his acquaintance, either in this world or the trans-Jordan country. All I ask of him at present is to aid me, with all good souls on this side or that, in laying a strong and reliable intercosmic telegraph cable between his world and mine, and

*A cabinet picture of these slates, with their several inscriptions (a fine specimen of the photographic artitis, too), can be seen by any one desiring, at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

thus to contribute in lifting from innumerable hearts the fear of death, that nightmare which is the parent of so many dire superstitions in all

The last writer, "J.," by mistake, I think, wrote mit instead of met. Il se met à rire would mean He is beginning, instead of He began to laugh. I suppose he was somewhat amused at my amazement that the writing should con-

By the use of a glass you will see that I have compressed into a short sentence a statement of 1st inst., (between ten and eighteen minutes the time, place and manner in which the writing was performed, which I inscribed on the frame of the slate before it was delivered to the photographer.

This last visit of Dr. Slade to Washington has been very effective in convincing many of the supersensual origin of the writing which is wrought upon slates and paper in his presence.

Thus in quietude and silence advances the greatest revolution which has been known to man since he became a denizen of this planet, which can be no more stayed by mortal means than the earth can be displaced from her orbit. Whether the enemies of the interblending of a grave voice, like that of no other influence by the physical and spiritual realms are pleased or which I have known him to be controlled, en-displeased, matters not. The great change is as joining the utmost passivity in order to the suc- | certain as the rising of to-morrow's sun. There is but one question for us: shall we aid it, or be whirled away by it, like chaff on the autumn threshing-floor?

Washington, D. C., May 8th, 1881.

Foreign Correspondence.

ing conference yesterday, which was filled with attenlive listeners and enthusiastic speakers, and finally resolved itself into an "experience meeting," particiresolved itself into an "experience meeting," participated in by Drs. Furbush and Orne, and Bro. A. C. Robinson, whose remarks proved very interesting. Dr. J. II. Orne, who is doing a good work as medical clairvoyant here, is expecting to sail the 18th Inst. for England, where he proposes remaining through the summer, returning here in September, when he will resume practice. He will carry with him the good wither of a host of friends. Our lecture platform was eccupied by Mrs. Juliette Yeaw, of Northboro, Mass., 'Who cave us two fine practical discourses. Long may she be spared to do battle against error, bigotry and superstition. She has for a number of years been President of the Reform Club in her own town, doing good service in the cause of temperance. Our weekly good service in the cause of temperance. Our weekly Sociable is to be held at: the house of Mrs. Towle, 23 High street, on Thursday, evening. Our speaker for next Sunday, May 15th, is to be Dr. J. Wm. Van Namee.

G. W. FOWLER.

MECHANICS' HALL.—Permit me to furnish an account of the meetings held in Mechanics' Hall, 100 Market street, this city. The last two Sundays Mrs. Carlisle-Ireland has occupied the platform with Mrs. Sanger, of Peabody, which latter lady, by the way, has just commenced reading from the public platform, with excellent prospects for future usefulness. I but express the opinion of all who have heard her.

Mrs. Ireland, I think, more than sustained her reputation as a first-class test medium; she has awakened quite an interest in the minds of many who hitherto have been very skeptical in the truth of Spiritualism.

There is a young medium here, who bids fair to be one of the first test mediums. His name is George Merrow. The weekly circles are well attended by those who are investigating and seeking to know the truth.

136½ Unionstreet, Room 2, Lynn, Mass., May 9th. 14 Illyhland Avc., Lynn, Mass., May 9th, 1881.

Wyoming has had women voting for eleven years and nobody has ever found any evil resulting from it; on the other hand, the most satisfactory results have followed. The Wyoming people are becoming more and more pleased with impartial suffrage.

Spiritualist Meetings in Brooklyn, N.Y.

The Spiritual Society Conference Meetings are The Spiritual Fraternity Conference Meetings will be held until further notice at Brooklyn Institute, cor-ner Washington and Concord streets, every Friday evening, May 13th, Mrs. R. Shepard-Lillic has been invited to give opening address. S. B. Nichols, President.

The Enstern District Spiritual Fraternity meets

The Eastern District Spiritual Conference meets very Wednesday evening at Phonix Hall, at 7%, Charles every Wednesday evening at Phoenix Hall, at R. Miller, President; W. H. Conin, Secretary.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light: The resumption of our Friday Evening Conference Meetings in a new location did not presage a large audience, but what we lacked in numbers we made up in quality. The opening address of the evening was made by Mrs. Hope Whipple, President of the Ladies' Social Science Association of New York Ulty, who said, Social Science Association of New York Uity, who said, in substance: "The subject selected for me by your President is the 'Higher Aspects of Spiritualism,' and I rejoice in this opportunity to meet with you again. I rejoice to meet with you because thirty-three years ago the belts of a new life were rung—a spirit existence came plainly out to the senses of investigating men. But I do not come here to rejoice over the birth of a new religion. I believe in the reign of eternal ideas. Personal immortality, as proven, is but a single element in the great principle of natural religion. 'Spiritualism, though as old as the human race, is yet in its infancy. Spiritualism proper is a belief in immortality, based upon the fact of spirit-intercourse between the two worlds, and all holding this belief may be appropriately called by that name.

the two worlds, and all holding this belief may be appropriately called by that name.

This, as a mere belief, by no means makes men or women better, but it does make radiant many an hour otherwise dark as night. And when the answer has come to our soul? deepest questionings of a continued life beyond this brief span, where the possibilities of our God-given natures have never or but dimly been expressed, we begin also to ask how we are related to that future, and its demands upon us, at the present time, to fit us for the realization of life's highest hopes. Has the answer, as it comes to us, aught in it that will enter into our daily lives, regulating our social intercourse, business relations, political actions, in short, all the conditions that shall benefit society, elevate the tone of private character, or in any way make life on earth what it should be?

is no reason why Spiritualists should not be cordial friends, combining in all good movements, and speak to each other words of hearty cheer and mutual encouragement.

We all believe that it takes the pure, warm sunlight of liberty to make a man or woman grow up into health, beauty and power. We all long for 'the good time coning,' when justice shall take the place of oppression, truth the place of superstition, and universal tove the place of small blekerings and hates. Agreeing kindly to differ when we cannot wholly agree, let us remember only the great, noble objects we all have at heart, and try to make this world a little less black with sin and misery before we die. We believe most profoundly in God and human nature, in the perfect goodness and love of the first, and in the divine possibilities of the last, for which we would combine to do our highest work, realizing that but a little way has been gained on the road of progress for all or any. And the mission of Spiritualism is to teach Nature's methods of securing human growth and perfection of character."

'The lecturer traced the efforts of reformers of the past and present age in what was termed "Sociology, or the Science of Society," notably among whom were Plato, Swedenborg, St. Simon, Charles Fourier, Auguste Connte, Robert Owen, Herbert Spencer, Henry James Mons. Godin, A. R. Foote and others, for the good of the whole, and in conclusion said. "The new life rung in by Spiritualism is Fraternity—which is the elevation of the human mind to the love of others, and the desire to utilize all the works of creation for the good of others. It means universal charity; the regeneration of the human mind to the love of others, and tits the reign of justice when human life will enter out its true destiny. This is the higher mission of Spiritualism." (Prolonged applause.)

The lecture was listened to with close and earnest attention, was frequently applauded, and a hearty and unanimous vote of thanks tendered Mrs. Whipple. Short addresses in full sympathy with

Camp-Meeting in Ohio.

To the Editor of the Banner of Light: The committee elected at Cleveland on the 31st of March to view locations for holding camp-meetings have visited different locations, and as instructed to do, now call a meeting of Spiritualists and Liberalists of Northern Ohio, to meet and hear their report, and take such action as may promote the object. The meeting will be held on Saturday and Sunday, May 28th and 20th, at Cleveland, corner of Brownell and Prospect streets, commencing on Saturday at 21/2 P. M. A. UNDERHILL. Come all who can. Akron, Ohio.

Letter from Chicago.

To the Editor of the Banner of Light: The almost literal fulfillment of prophecies made through Mrs. Richmond two years ago in regard to the disasters, disturbances, unheard of accidents, crimes and pestilence that would come to pass during the present year, has given an unusual interest to the discourses given through her the past two Sabbath evenings upon the same subject, "Perihelion Prophecies." It has seldom been the fate of prophets in the world to be honored in their own country and generation, and the fact that Mrs. Richmond

enjoys this unusual prestige is perhaps one of the wonders of this same perihelion year. Last Sunday's Chicago Times contained an elaborate article on the perihelion now being accomplished by the four largest planets, and the effects astronomically observed, in which lengthy quotations were made from a discourse given by an ancient astrologer through Mrs. R. over two years ago, and pointing out how truthfully the prophecies then made had been and were being fulfilled. Last Sunday evening, the "Spiritual Effects of the Perihelion" was the theme discoursed upon by the same ancient as-

trologer.

It would be useless to attempt by an abstract or brief mention to give any idea of the beauty and power of this effort. It was one of those rare gems of literature that will stand forever a monument of the possibility of spoken words to create an eternal and fadeless thing of beau-

'A very pleasant social reception and surprise were given to Mrs. Samuels on Monday evening last, on the occasion of her departure and re-newal of work in the lecture field, from which she has been temporarily withdrawn for several weeks, for rest and recuperation in health.

Mrs. Samuels is one of the most earnest and able workers in the spiritualistic field. Although only about two years since she com-menced her work, she returns from it each sea-

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