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MARRIAGE IN SPIRIT-LIFE

uit, some fall in THE TRUECOURSE BY of Have feer the MRS. CORA L. Y. RICHMOND. Under the Amplication of her Suides, Pallyored 1 main Berkeley, Hall, Boston, Sunday, 1991 of minical lesson. Jan. 18th, 1880, 111. (1991) results

[QUESTIONS ANSWERED BY SPIETT A. A. BAL-

[Reported for the Banner of Light.]

Infinite Spirit, thou source and fountain of every blessing, thou eternal spirit of life, thou sun of splendor, thou sun divine, thou transcendent orb of light, to whom we eyer turn as to an all pervading soul, we praise thee I for every gift of the spirit, for all the graciousness with which thou dost bestow thine lafinite goodness. The world of matter teems with evidences of thy lave, all truth and accelled a are time. The flowers problem thy make and the voices of the stars are eloquent with divine perturbations. None abide otherwise! Th the eternal kingdoms of light and life every atom is linked to kindred atoms, and every world bound to other worlds, by ties of life and light. We praise thee for that immortal heritage, the consciousness of individual life and association forever. We praise thee for every blessing of human life; for the ties of home and friends,

More than this, we praise thee for the ties of the spirit, gleaming out through the darkness of time, and we praise thee for that ineffable consciousness that beyond death, aboye change, transcending all mortal states, the abiding love of the spirit remains. We praise thee that any change which may disenthrall the soul from bondage to the dust, can in no wise dissever the spirit from those who are its kindred. May the light of that eternal love beam upon thy children; may the voice of infinite compassion speak to their souls; may the loveliness of transcendent wisdom be manifest in their lives, and their souls become endued with the uttermost of love from thy divine soul, which is love

the grasp of kindly hands, the welcome voice of

the babe, that reveals the love of an immortal

forevermion and in the control of th . It will be remembered that last Sunday morning some questions were proposed at the close of the discourse. Among those questions was one as follows: "Marriage in Spirit-Life." We stated that this would be more suitable for a discourse, and as the audience intimated their by other motives that enter life the social lab wish, we decided to take that for the subject of richard form the forces governing the world this morning staddress in proof them had

The highest estate of human civilization is the household; the highest estate of the household is marriage. That which constitutes the civilizations of to-day higher and better than the civilizations of past time is the fact that the social ideal is exalted, the estate of man and woman equalized and co-related; that no portion of the social fabric is ignored, and that the one social existence that forms the epitome of life is considered sacred. I say considered so. Not that it always is so. Not that in the relations of human life human beings are perfect, Very few are perfect as father, mother, sister brother, wife or friend. Very few are perfect as husband, for the reason that humanity is imperfect; but the ideal state of parentage is God; the ideal state of marriage is the individual expression of the universal principle of life and love. Whatever falls short of this in human: life is attributable to the imperfections of hulife, or lack of appreciation of the essential principle of society. If power constituted the basis of authority in past ages, if physical might desire constituted marriage, then in this, the Christian dispensation, right stands in the place of might, love in the place of power, and spiritual and mental exaltation take the place of physical strength, appetite and propensity; and as social life becomes exalted by the exact unity of the two fattors that make life complete, so humanity tends toward the perfect marriage.

The one absorbing question with those who investigate spiritual existence seems to be, will

you are qualified to decide what marriage is, you may ask the question. If you ask, Is there marriage of convenience, marriage of policy, marriage of wealth, marriage of power, marriage of intellect marriage for the sake of name, or pride, or power, wa mayer, These are the degradations of human life. This belong to the human estate; they are connected with matter; they pertain to physical existence. If you ask again, is there organic marriage in spirit life as on earth? we answer, No. None of these constitute, marriage. This external extravision of stitute marriage. The external expression of human life'is the last and probably the lowest form of marriage in the universe, save that which belongs to the kingdoms beheath man. but every form of social life upon earth, commencing with the lower host expression of human aspiration, gradually strives to reach the highest, and we have in these conceptions what the spirit will ultimately give !! You have frequently borne in mind Christ's message, "In heaven they are neither married nor given in marriage; but are as the angels. Nor did he youghanin to may how the angels lare, nor what is their estate, saye that they are angels. That which pertains most ito your conscious cases is. what are the relations of those spirits, disembodied, who, passing from time and sense, emerge in the higher state, the very next step of life? Are those social relations similar to the relations of, earth? Are there marriages in those states?, We answer, between the spiritual dife that immediately follows, the earthly state and the augalic, degree, there are associations, ties, affections, spiritual links of, the household and kindred that hind you together a Rut as stated before, organic marriage does not exlat in spirit life, for the, reason that this is the result of physical being, is the effort of the spirit to express through matter that which has a spiritual significance, that in tevery affection of the mind, in whatever belongs to the human spirit, in what pertains to the nexaltation of human to your individual unfoldment, a The dualitie is not the life of mattermerely, but is the expres sion in matter of that, which in spirit or in ultimate life is a unit. The duel life of earth is but deeple-interpretation of the grander unitary of affection, by the exact adaptation between you. Mother and child, father and son, brother

and sister, friend and friend, meet in spirit-life, not because of any physical, organic relationship, not because of the the of consanguinity that united them upon earth, but because of a spirit relationship that exists superior to matter. and was really the determining force in their affection while on earth. The same is true of those who in marriage

have lived together for many years, growing more and more congenial, more and more into oneness with one another. The spirit associa- of nature and dust, not knowing that the chiefthere as here, and if the outward links are broken by what is called death; the spirit is still dependent. But as many of the earthly marriages are formed from external and not spiritual considerations, it is not to be presumed that those external considerations will hold good in spirit-life, but that only those ties connecting the two together, born of spiritual, kinship and adaptation, will retain force and power in the spirit-world: we to a constitution of

We wish this to be made clear to you, that you may understand that while there is no separation of families who are linked in any possible spiritual degree together, there can be no bond merely of flesh and blood in spirit-life; that while families are drawn together very frequently, by no other cause than that of outward consanguinity, from motives of policy, convenience, or business, and the household is held together not by the central tie of love but by other motives that enter into the social fabwhen you pass into spirit-life. While the mind retains the same views, you, are held by the same laws; but just so soon as you discover that external force is not the power controlling in spirit-life, and that the law of physical kinship does not retain its power on the spirit, you will discern that, through a strong affection, there were bonds of spirit linking you to your kindred, and that those, who are not of your own household are sometimes more nearly allied to you, while those who are of your own household frequently diverge from you, as they do, indeed, in outward life, when left to pursue their own attractions and affections.

"The solemn law of spiritual adaptation, the solemn announcement of spiritual growth, and the fact that in every stage of spiritual life the dual nature of man and woman is maintained, prove that there is a spiritual law of association not like the external, and of which the external is but the foolib sliedow. We are asked manity, not to the dual principle of marriage frequently, does the spirit-life resemble the in the universe. Whatever falls in the social earthly life? You had better ask: Is there any fabric is due to some imperfect conception of thing in the earthly life to remind us of the thing in the earthly life to remind us of the of human life. spiritual? We are frequently asked to draw. comparisons between the spiritual life and similar states on earth. Better reverse the order and strength constituted right, and physical of questioning, and ask if there is anything im human life by which you may judge what the spiritual may be offhen we can answer your more advisedly; that is outward marriage is the condition of expressing the spirit in the external form. Spiritual marriage is the adaptation of mind to mind, of thought to thought, of spirit to spirit, and produces results in spirit, life that correspond to that existence, having no generic application, but an application to: spiritual growth. Frequently poet, artist, paints: er, sculptor is kindled to the enthusiasm of his there be in spirit-life social states corresponding art by the choice friend, the dear companion, to those on earth? and, growing out of this, the

and plotures, but fails ito know what angel is ushriped in the household as the genius stimulating:that arti Beatrice beaming down upon Dante, in the solding wision of his wonderful drama, is the secret of its surpaising spell. It was said that Ranhad wrote one poem to her where na dwarf, Would you lot rather see that poem, than sail the playing he has painted of Madonnas who were marght to him save heart timbraces, and inhidrent who were marght to him save as the were the Christ-spirit embod-ied in infant forms? The one poem was the key of his life, You'would have found there tile segret of his are. It is said that Dante hinted one picture of the saint in Heaven whom he loved. Would you not rather see that igture than read all the divine drama portrayedini his wonderink words? for to thim it was consecrate enthrined in the citadel of his heart. You would have known the key to the heavenly mariage in his soul had you seen that face greating until him as the work of his hand. So the key note of human life is in whatever inspiration, enshrined within the heart, prompts to life's highest endeavor. The songs and anthems; sung; by the masters are less than the thought inspiring them, and in each soul some sainted image sits, holding culm sway over the heart and life that vibrates to the touch of its hispiration. You may clothe this with the garb outward marthige or it may be far above in phigher, state and aphere. Ultimately it is a heavenly martiage.

The dual life, that: frequently exists on earth

yields the harvest of fruitful endeavor to those express believing minds that state the truth with the solemn and inspiring aspect of oracles, kindling with fervor the devotion of friendship into a lottler image, and carving the more sa-ored name into something that is to be en-shrined above. Small lives and narrow unfold-ments will descrate the thought of marriage to the earthly sense merely; but the higher excitation of this day and hour peoples the intellsetual world with splendid creations born of the dual mind of man and woman. Poesy, art, litersture, sculpture, pervaded no longer by the one hand of man, shaping them into images f autward roughness and arhitrary law, are hrilled now by the gentley hand of woman, that touches here and there with anger-tips of light the flame shat etherwise? Invitoo harely and kindles through all the living pictures of the heart the marriage of man and woman in the world of intellect. Science refused her light a long time; religion, standing afar off held not her image secredly; and the world of art pictured only such, images as were born of the sacred inspiration of woman's life over man. To-day, however, in the world of intelligence, this dual life is peoping forth. Side by side they traverse the paths of knowledge; side by side they mount the hill of fame and ambition; side by side they seek to solve the old problems tion continues. They depend upon one another | est problem is that which is wrought out in the social world of to-day; side by side they make and unmake the fabric of social life, not remembering that the chiefest work is wrought in their own spirits, that makes it possible for you at this moment and at this hour to sit down together, men and women, in a Christian land, and hear such words as you choose to hear, such words as are born of the inspiration of this hour. A woman worshiping in the synagogues of the Hebraic nation was a criminal; a temple that excludes a woman in a Christian land is a place of orime. To-day, the dual life marches forth, and he who is ashamed to tell wife, mother, sister or friend where he spends his time, is not in the social life of to-day. Side by side into religion the thought has penetrated, and it is no longer a shame for a woman to speak, no longer a shame for her voice to be heard in public places. Since the humanity of this hour is composed of man and woman, she shares his joys, she interprets the meaning of his sorrows, she is near at hand to inspire, to soothe, to comfort. There is nothing complete without her presence. Kingdoms were dethroned without her, and the world stands void unless the wife the mother the friend is there. This is the living testimony of this hour, born of this intelligence./The spirit-world is allied to you more nearly. The dual life explains itself to your daily consciousness. Sometimes the ancients could not understand it, for there were but lower thoughts and passions in connection with human life. What would woman do in liesven? The Mahometan, if that Mahometan be a woman, prays to be changed at death to a man, that she may become immortal. The typical standard of Christian life is the equal ministration of man and woman. The mother of Christ, exalted above all others, sits enthroned upon the citadel of Christain worship in the Old World; especially in Rome; as though in retaliation for being so long ignored, while cropping out, often through periods of dissension said gloom, the word of woman had forced its way as a strong voice of love into every avenue

To-morrow, when you awaken in the spiritworld, you will find yourselves, there exalted. dom, in the dual life of man and woman, as humair beings, as spirits, will attend you there Whatever work you have to do is better perstimulating nature of that co-related opposite. The one great secret of power is the power that ognies from united action in human life. The not simply and only the cooperation of the household, but of humanity, and no one conduestion, Is there marriage in spirit-life at sees the Madonna face gleaming in all forms adors that life is complete without the action, which, typifies its highest estate, and in the or it data with a tight from the tree of the Little Lycens. A limit of the was press of the lives by hung, both or as an acquired by the first and the first of the little of the little

of that complementary force and power that makes life number. However small may be its sphere of action, however feeble its interpretation, however limited and narrow the ideal, still it is not complete without that which fills the ideal. The more exalted the ideal becomes, the oftier and more somplete becomes the revelaion of spiritual life, and as your thought grows purer, so does the lieavenly marriage draw hearer to you.

Swedenborg syolves the fact that the spiritual life, being an absolute existence, impresses itself by degrees upon the external life, and that you have in the outward a prototype of spiritual states; that is, as perfect a prototype as matter can render. What subtle life it is that links these flowers together in necessary form and color is born of a dual breath, engendered in their being by the spirit of life, and it is not rose, nor llly, nor hyacinth that breathe upon you simply, but the dual action of spiritual force, that, abiding in a spiritual state, expresses itself in the form of flowers, expresses itself in the form of color and fragrance, as your lives express the spiritual that is beyond. Feebly, it is true faintly, and falling infinitely short of perfection, but always ending at the heavenly state, always pointing to the higher prophecy and the loftier fulfillment. All pass, in spirit-life, to the degree of marriage for which they are adapted, just as they do here. The association that is nearest, the mind that is dearest, the heart that is most your own, is yours there. What you will become in other stages and states must be determined by the degree of growth, aspiration and perfection. Perfeet marriage on earth is so rare that you cannot hope to retain the association born of imperfection, unless your imperfection grow together to be one perfection. But in that loftier and grander state, the spirit merges lesser thoughts, the jealousies of the hour, the imperfections of the day, into a spiritual recognition, and you frequently waken from the dream of life to find the truest friends by your side, whom you have many times neglected, many times spurned and scorned for more trivial pleasures, but the mask of outward life has prevented you from seeing the real tie that has bound you togother. Many times you will waken from the earthly estate, where some slight discord or dissension has severed you from a valued friend, and fluid that the intermediate links of the spirit bridge over all that misunderstanding and doubt that were born of the mere external senses, and surrounded you with a cloud and mist of misapprehension, as the inebriate wakens from the thralldom of the appetite that beset him, as he who wanders into forbidden paths of pleasure wakens from the control of the senses to the higher recognition of the spirit, and perceives that the gentle ministration of the angel of his household has really been the salvation of his life. He becomes nearer to his household than ever upon earth; he is drawn nearer in spirit to those who have blessed him, and wife, mother and sister become exalted, enshrined in his soul in exact proportion as he wakens from the dream of the senses. The dust is not affection; the clay is not love. The organic appetites of the human life are to be molded and shaped by the spirit and the mind. If they are not so, they lead to dust and ashes. to bitterness and decay. If they are so shaped they become exalted; they yield the fruition of human life; they exalt human destiny; they depict the possible humanity of the future; they reveal the steady advance of the social fabric, that is made up, not of organic human beings. but of souls, spirits embodied in human form.

Transpose your thought of marriage, please, to the spiritual kingdom, not as being an expression of the outward, but of the inner world. Transpose your thought of marriage, not as being born of the clay, like the physical appetite that enchains you, but born of the spirit, as a stimulant to endeavor, as a mighty force that propels intellect, the creator of poems, of art, of the wonderful forms and images of the world, and then you will understand that no poem has ever been written worth the reading not born of some exalted love. Then you will understand that friendship is the inspiration of many a song and many a work of art, and that the master-pieces of the world are those that have imaged and enshrined some soul, the counterpart of the wondrous work. And this will explain to you why all ideals of human life fail in expression unless molded and stimulated by the fervor of the spirit. What Christ was to the ineffable love that was within him, what God is to the wonderful universe that he breathes upon and peoples with the images of his thought, so this dual life, even with the feeblest mind, forms the incentive to endeavor, kindles the torch of inspiration, and wakens the fervor and the fire of exalted affection in the soul. Even the rough mariner out upon the sea hears the songs of his children afar, sees the love-light that awaits his coming with the eve of his affection, and, ignorant, untutored though he is in all esthetic arts, the magic cord of that sacred love keeps him from all wandering, sends uplifted, stimulated, assisted and sided by one him to his home, and makes a harbor of safety another. The sternal love and the eternal wise and rest for his spirit. So in the midst of all the wanderings of human life, and in the midst of all the discrepancies in which you find yourselves, the one exalted and ideal affection, that formed with the presence of the companion of which binds you to-day and wins you forever, your heart. Whatever life you have to lead, or is the guiding star and beacon-light of your may sufficiently perform it is not performed lives. You seek it forever; it becomes yours, alone. The one great secret of success is the and your lives are exalted by it, and its power and potency work wonders in the world; the father reforming the inebriate through the power of love, the mother seeking her child in all idea of cooperation is dawning upon the world, his wanderings, through the infinite possession and exaltation of her mother love.

for the purpose of spiritual expression.

Thus the spirit cultivates ever unity; that

spheres of spirit-life, without ithe arbitrary laws, or rules, or customs that beset you here, and are born merely of the dust, and are a portion of earthly convenience, the estate of husband and wife continues as a spiritual prompting to endeavor, as a sacred source of action and harmonious ministration, as the dual link that unites them in a loftler purpose, as the means of interpreting to them that relation that will ultimately come in the angelic sphere. I do not say that this must be so; I say that it will, if there be a necessity in one another greater than any other demands for each other's presence; I say it will, if life is purposeless, and the endeavors of the spirit are void without each other; I say it will, if they form to each other the supplement and complement of mutual endeavor and spiritual aspiration: I say it will, if the spirit recognizes in one another that which is chiefly essential to their innermost spiritual consciousness: but in exact proportion as the spiritual unfolds, so will this association become more exalted and perfect.

The birth of thoughts, the creations of genius the stimulation of ideas born into the outward life through the inventor and the man who discovers worlds, these are created in spirit-life by association and endeavor. Instead of children, thoughts are born; instead of outward forms. the images of the soul have existence. These tremble toward the earth, find kindred minds upon which to rest, and light the burden of human existence with glimmerings of immortal destiny. Besides, souls are in existence somewhere, (not born,) that are to be, by various processes of interpretation, rendered conscious of human life. In spirit-life and its various stages you take charge of spirits that are to be born; not simply those that pass from earthly life, but those through various gradations of spirit-life coming to the world, not fresh from an earthly hand, but fresh from some angelic state, where souls in absolute essence are found, where the first thin thread of life is broken, that they may enter into human consciousness. Is not this typical of the presence of God in nature, of spirit in the dust? the clay that surrounds you forever dividing you from that other consciousness that is your own, yet forever linking you to that consciousness by the ineffable remembrances of the infinite past? Do not, then, trifle with this message or this

yord, as a sacred promise, born not of human but of spiritual life; as a sacred estate, of the which the outward is the feeblest and most imperfect expression, but of which the spiritual presents the higher and more perfect degrees. We say to you, that in no earthly sense are they married or given in marriage, but in the sense of the spirit they abide, related to one another in the marriage of the spirit, and bound together by those ineffable ties that make man and woman exalted, perfect and divine, even upon earth. Nor can life in all its various stages of spiritual being be expressed in any other form divinely human, shapes the destiny of humanity toward a lofty and divine ideal, and peoples the spiritual state with living aspirations for the real, the heavenly marriage.

If there are any questions on this subject, our speaker will answer them with pleasure. Ques.-Where there is a marriage to more han one wife in this life, is there but one spirtual marriage?

Ans.-We answer, there can be but one mariage. The various marriages, passing one after another, when death separates you, form a combination which evidences the various needs in your nature; but the one that is nearest in spirit and responds most fully to your spiritual adaptation, must be your companion in spiritlife, and there can be but one.

Q.—Is spiritual love subject to change? A .- Spiritual love is not subject to change. The lack of it is. Q.—Have not the Shakers made a mistake in

representing Christ as the husband of Mother Ann, when they deny marriage to all others? A.—The Shakers have made a mistake, not in proclaiming the spiritual marriage of Christ as the male and the mother of their church as the female; that might be their exalted ideal of the spiritual marriage, and is admissible. They spiritual marriage, and is admissible. They have made a mistake, perhaps, in denying marriage to all other people. But if we understand them correctly, they do not deny the ultimate spiritual marriage. All that the Shakers deny at this hour is the imperfect marriage of human life; but they believe in the ultimate spiritual marriage of all living souls. In that they are correct. In refusing to recognize the requirements of humanity at the present hour they may make a mistake, but their ideal is much more exalted than that of many other associations which claim more.

A gentleman in the rear of the hall asked the speaker to explain what she had said in reference to there being no change in spiritual love.

A.—Perhaps language will not be adequate to A.—Perhaps language will not be adequate to express it to your comprehension. Spiritual love, in its elements, is not changeful. The absence of it causes every human being to change in the lesser degrees and grades of love, because these are not the spiritual. But when the spiritual is fully attained, there can be no change. Q.—Is it not possible that the spiritual marriage described by Swedenborg as celebrated by the angels, may be celebrated by the people of Christ here on earth, with the blessings of the angels and of God?

A.—Every prediction of the soul is possible of realization in the highest estate of humanity; and what may be pictured to you this afternoon in the discourse on "The Loves of the Angels," or what is pictured to you at this time as the highest estate of human thought and spirit, will one day be the possession of humanity.

ty.
Q.—Do you discover any difference in the idea of marriage entertained by Shaker spirits, and that of Shakers on the earth?
A.—So far as we are familiar with Shaker spirits, they entertain the idea that we stated a few moments ago—that there is an ultimate spiritual marriage, for which the world is not yet ready. This idea is entertained by Shakers in both worlds.

Spiritual Phenomena.

MATERIALIZATION IN RHODE ISLAND. BY J. P. H.

PART ONE.

To the Editor of the Banner of Light: During a recent visit to Vaucluse, R. I., I enjoyed an opportunity to attend four "materializing scances of about two hours each, all of them highly satisfactory, though the power of the circle was limited to such as only four attendants might contribute-Mrs. Blank being the medium, who, with her husband, Mr. B., my brother Thomas and myself, composed these scances.

Numerous spirits of departed mortals presented themselves at each sitting—some of them several times—all in proper person, materialized, and nearly all of them were recognized as either members or relatives of our own family-none of them of either Mr. or

The residence at Vaucluse, having a front of one hundred feet, including wings, and an average depth of about forty-five feet, affords ample facility for selection of quiet, suitable apartments for the purpose in

Two of these seances-the first and the last-were held, by subdued lamp-light, in a second-story chamber. To this chamber is attached a dressing-room, a single door comprising the sole means of communication between them; for this a curtain was now substituted, being more convenient.

This dressing-room has one window. It is fourteen feet above the ground; is closed on the outside by well-secured Venetian shutters and by a heavy curtain within, for exclusion of light, while notice of approach thereto from without would surely be announced by both of two very large and most watchful and bolsterous dors.

During the scance the medium was seated in this dressing room, immediately behind the curtain, while the three other attendants sat in the chamber, in front of and near to the curtained doorway.

At our first sitting ten spirits presented themselvessome of them several times, and occasionally two at a time, affording opportunity for a "grabber" to detect two Mrs. B.s. two mediums, two frauds, at one and the same time; a doubly triumphant exhibition of utter deprayity of mediums in general; of the impossibility of any such thing as spiritual manifestations whatever Saul's with the Witch of Endor, Peter with his six. pence for the tax-gatherer (not more puerile, let us hope, than are some modern occurrences of similar sort) that so nimbly took refuge in the mouth of a fish, (instead of finding its way into the fisherman's pocket by a more direct, convenient and common-sense wav. as would be now asked, had such an incident occurred only a month or two ago,) Peter's miraculous, happy escape from prison. Christ's ample feast for five thou sand people upon five loaves and a few fishes, his mysterious escape from a tomb, and ascent from Olivet, despite "immutable laws of gravitation," included.

"Fell up," has been the crushing paradox of some who appear to imagine that the idea of a modern medium ascending, even to a ceiling, may be smothered with a sneer.

At this, my first attendance at these scances at Vaucluse, Mrs. Thomas R. Hazard presented herself in a dress of pure white; her shoes appeared to be of white satin, with a rose tie of the same on the insten-She took her husband's arm, walked out of the chamher into the hall, and thence into two different, large dormitories, in one of which she breathed her last.

Having returned to the scance-room, a daughter of my brother soon appeared, as natural as life, and as characteristic as she was interesting. She withdrew the curtain of the cabinet, and held it aside, (and also herself, but in full view, and in white,) that we all might see the entranced medium-in dark dress-as distinctly as we saw herself, and at the same time. For a similar purpose it was, no doubt, that during this same evening, two materialized spirits appeared before us at the same time-a duality that was intended to place the medium quite beyond reach of accusers and must do so, unless clandestine introduction of confederates, unscrupulousness on the part of Mr. and Mrs. Blank, and utter inefficiency of precaution, and other difficulties in the way thereof, be assumed in their be-

I observed that when two spirits were present at the same time, their materialization appeared less complete at times than when only one was before us-as if the materializing power of the medium was weakened by diffusion, as is that of alcohol in water, perhaps for

Some years ago, during Col. Olcott's most interesting experiments at Chittenden, Vt., he weighed several materialized spirits upon a platform balance, and thus ascertained that the same materialized spirit varied in weight, while standing upon the scale.

A similar experiment has lately been made, by which it appears that a materializing medium whose natural weight is about one hundred and forty pounds, was found to lose weight during the presence of spirits who materialized through his mediumship, and sometimes marked less than forty pounds on the scale beam.

It would, therefore, appear that the varying weights of the medium, and that of the spirit in process of materialization through his peculiar agency, are proba-bly complementary, and that if both of these should be placed upon the same balance, at the same time. the scale would probably register the exact normal weight of the medium-unless materialized spirits draw a portion of their elements from the atmosphere, or from the circle, as may be quite likely, for their attire, at least,

Under such circumstances, is it not quite possible that the medium and materialized spirit may some-times become so blended, so identical, the one with the other, so nearly one and the same being (in a corporeal sense) as to present complications so subtle, so mysterious, and so inexplicable, apparently, upon any other ground, that reasonable suspicion of disingenuousness may arise—so far as persons may be concerned who are either inimical to or unfamiliar with this subject-and which only by a most patient and careful investigation can be fully explained?

At Philadelphia, in 1876, I saw the materialized spirit of Bishop Leonidas Polk on several different occasions (I knew him in life); he was always in canonicals, and made a prayer on nearly every occasion. He usually disappeared by retiring behind the curtain or door of the cabinet; but upon one occasion this was left wide open, and I saw him assume a position very far more oblique than would be possible for a mortal to sustain, and in that attitude gradually disappear, feet foremost, into a locked cabinet, and through the small meshes of the strong wire of which it was made, within which sat an entranced medium, whose presence rendered the Bishop's materialization possible, and to whom the prelate thus appeared to return what he had borrowed.

While we were witnessing this extraordinary spec tacle, a gentleman who sat at my side assured me he had more than once, on such occasions, seen the materializing medium in nearly transparent condition.

At our next and last lamp-light scance at Vaucluse, thirteen materialized spirits gratified us by their presence (our brother Isaac among them), and two at a time in more than one instance, besides another yindicatory exhibition of the entranced medium, who was seated in the cabinet, as at the previous scance.

One of these spirits, who proved to be a distant but most beloved relative, and who had been recognized here before, presented herself in a manner so new to us, so dramatic, so tragic, we were unable to feel quite sure of her identity, notwithstanding an evidently most anxious desire on her part, as well as on our own that we should do so; nor did she succeed until when at last, she drew down a portion of her front hair, ther bent over and handed it to my brother Thomas. who, upon examination, immediately called her by

A life more devoted to the right than hers had been is not a frequent instance; but her sky had not been all sunshine, and I now feel sure that her manner on this occasion referred to one of its clouds—one that

bore no lining, not even an edge of silver. Our brother Isaac, who left us in March last, in his eighty-fifth year, appeared at this scance in his usual dress, most life-like, and with his wonted calmiess, serenity, and benevolence of expression.

Another, who was a relative, and most particular

sented himself with corresponding manner and vivacity. His appearance and deportment were not of life tacif simply, but of life intensified.

This was expressed in extreme joyousness of counenance, as he eagerly extended his hand to greet us. He stood close by us, dressed in black broadcloth—apparently "bran new"—in all respects just as in life, excepting that instead of the black silk neck-cloth that used to flow upon his breast, he now wore a narrow black stock; but I never saw him in life more real, more himself, than upon this occasion, excepting that he spoke only by his manner, Mrs. B.'s medial powers not being sufficient to afford the vocal element to impart requisite vitality to the lungs. It appears, however, that on one occasion the spirit of Mrs. T. R. H. rapturously exclaimed, "Glorious!" "Glorious!" Glorious!" perhaps aided by invigorating influence of the joy of the moment.

The men at these scances appeared in cloth of different colors, but the women were clad in pure white, excepting in two cases, one of these being such only in espect to her lace, that being embroidered with small figures that were in very pale drab. The wearers say it is easier to make white than colored textiles; a rule that holds good on earth as well.

Several members of the Society of Friends appeared at these séances, and in the same peculiar simplicity of attire usually worn by strict members of that sect, ex cepting that white was used instead of their favorite delicate shades of neutral colors. Besides their garments of white muslin, these feminine spirits were a profusion of white lace that has a hard feeling, not unlike that of linen. A dealer says it is an ordinary quality of what is called illusion face. He was not apprized to the contrary, and therefore supposed the specimen was the ordinary lace of the shops

Spirits use this lace in shawls; also for draping their heads; it is rich in effect, very becoming, and was worn by every one of the feminine spirits I saw at Van cluse, unless I except an Indian girl, "Dew-Drop," whose dress became her quite, though it was as quain and jaunty as that of a real live Tyrolese peasant.

Some years ago, at Chittenden, Vt., I saw the mate rialized spirit of an Indian girl make shawls, and fre quently; they appeared to be of coarse woolen yarn and quite as heavy as our own. I saw no yarn, how ever. These shawls were bluish gray in color, about four feet wide, and sometimes fourteen or fifteen feet long. Yet the largest were produced (apparently from nothing) in four or five minutes; they grew from small beginnings before our eyes, were folded and worn by the maker, who, after dancing in them for a while, threw them upon the floor, where they gradually diminished before our eyes, and finally disappeared entirely. But far greater wonders than this were then and there exhibited.

Here, at Vaucluse, the white lace before mentioned was produced with great rapidity-at least one hundred square feet of it in the course of two or three minutes, and, so far as we could see, by mere maninulation, though under our immediate inspection. The spirits did not (probably could not,) explain how it was produced, but they evidently desired to make it as plain to our sight as possible. They came close to us, stood immediately by and before us while they made it, so that the process was distinctly discerned, though it remained inexplicable as ever. I observed that the operator took a corner of her own lace shawl, or of her head-dress, (in one instance what appeared to be a common-sized lace handkerchief was used,) in her fingers and simply pulled it by extending her hands two or three inches from each other, horizontally, the increasing lace forming most mysteriously but unquestionably before our eyes, and descending to the floor. In a minute or so the manipulator's hands would be extended at least two feet apart, on a level a little higher than their shoulders, with a moderate degree of motion, and then closing together again, to be again immediately extended. When the two hands were to gether, we saw nothing but lace, (excepting the fine works I shall speak of directly,) but when they were ex. tended we saw between them an empty space that filled almost immediately with visible lace, the increase of which was now so rapid that its constant descent to the floor was like a beautiful little cascade of elevated water.

This appeared to be an absolute creation; but I ptesume that the dresses in which materialized spirits appear are none other than those that are worn by them in the spiritual world—spiritual garments, worn by spiritual beings-that when spirits materialize themselves they also materialize their attire, and that the apparent rending of the lace we saw was merely an extension of spiritual lace that we could not see or be aware of until it became materialized, like themselves, by the mysterious process which they so carefully exhibited to us, but appear to be unable to explain. How nearly impossible it may be to translate the spiritual into the material form of science, we are probably not aware, nor can be in this life.

The lace thus produced in our presence was evanes-cent, but it massed a foot high upon the floor, although it all disappeared very soon after the process ceased. It would appear that this exhibition of its manufacture being merely for the purpose of the moment, the product was proportionately unsubstantial, and hence its rapid relapse to its condition of lace in its original spiritual form. From its great quantity, it seems reasonable to suppose that an extra and large quantity of this article was brought, in its original condition, purposely for exhibition of its transformation into ma terial form.

Upon expressing a desire to possess a piece of lace and also a lock of her hair, the materialized spirit of my niece, Anna P. H., immediately folded a portion thereof in several thicknesses, and after having briskly rubbed this mass, while she held it tightly wrapped about her left hand for about a minute, until it was ready for excision, she held the portion thus prepared tightly between both hands while her father cut a small piece therefrom.

My niece then took a tress of her beautiful hair in her left hand, whereupon that portion doubled in length immediately, say from nine out to eighteen inches, thus enabling her to handle it more conveniently. Holding this tightly clinched in her left hand with about six inches of its lower extremity pending therefrom, she rubbed it hardly by drawing it through the tight compression imposed by the clinching singers of the other, until it was ready for the intended purpose. The rubbing in both instances was carefully performed; doubtless for the purpose of securing durability to souvenirs, lest they might, as a wondrous sonneteer has it, "Fade, like fairy gifts, away."

Only a small piece of face was given me, and lock of hair, for reason, spirits say, that it is a part of the life of the medium, who therefore might suffer if much were taken.

An explanation so mysterious may not be quite satisfactory, but inasmuch as both lace and hair appear to be produced almost as readily as pine shavings are by carpenters, and that spirits almost universally manifest readiness not only but earnest desire to gratify, to explain, quite as earnest to afford as we are to obtain there must be some grave reason for the scantiness alluded to. I have both lace and hair in safe keeping, and look at them daily, with the diminishing appre hension that the Poet's and Peasant's theory might prove quite correct, the careful precaution of their donor nevertheless.

Perhaps the most suggestive and remarkable feature of this lace production is the incidental exhibition of "fire-works" before alluded to:

The constant sparkling, crackling and flashing of what appeared to be gold-colored electricity, which was so like the flame of sparks from a powerful emerywheel, that I have since wondered the lace was no consumed by it.

The "crackling" had not been observed before I was

added to the circle.

There were also numerous flakes of what appeared to be common golden spangles, excepting they were not quite a perfect circle, being slightly pointed at one portion of their periphery.

These seemed to adhere to the lace, and some of them during fifteen or twenty seconds, before fading entirely out.

In one instance, instead of these small, bright spar gles, were disks nearly as large as silver dollars. They were irregularly circular, far apart, few in number, very pale in color, and more fleeting than the others. On one occasion the materialized spirit of Mrs. T. . H., after producing a large quantity of lace and folding it in about a dozen thicknesses, laid it on my of mine, of highly mercurial temperament, pre- head and drew it down with a tight pressure, thereup-

on so holding it for a minute or two, emitting the same crepitation, as of electric sparks, as before mentioned. Upon another occasion she repeated a similar experiment, by laying the shawl and pressing it tightly

upon the heads of my brother T. and self at same time while we sat side by side. Electric crackling in the shawl was distinctly heard during these two performances. These applications are said to exert a salutary healing influence

[Continued in next issue.]

Seances with Harry Bastian.

To the Editor of the Banner of Light: Knowing that you are interested in all matters pertaining to the spiritual phenomena of the day, and feeling that your many readers, and especially those just entering the field, will be glad of any news relative to so great and true a medium as Harry Bastian, I send you the following account of two séances held at my house on the evenings of Dec. 30th and Jan. 2d.

I will describe the first one briefly: At eight o'clock a few invited guests, numbering with my family fourteen, formed in a circle, with Mr. Bastian in the cen-Lights were extinguished, and soon the manifestations commenced. A guitar was floated above our heads, discoursing sweet melody the while, and a music-box weighing fifteen pounds was whirled swiftly about the room, being wound up, as soon as the music ceased, by unseen hands. At the same time nearly every one in the room was being caressed by spirit-fingers, and whispered words of love fell like dew upon our hearts. The spirit "Johnny" talked much of the time, and every one was thrilled by his presence. This scance occupied about an hour, after which the light one was formed. A closet opening from the par-lor was used as a cabinet, with a light door covered

with black cloth, with an aperture about two feet

square cut in it, draped with dark curtains. Five forms were materialized; four of which were recognized by different ones present. Two faces, a man and woman's, peered through the aperture at one time. On the evening of Jan. 2d Mr. Bastian held a séance r my family, together with three invited guests. During the dark circle manifestations occurred as on the preceding night, but increased in power. The guitar commenced floating about the room at the commencement of the circle, keeping in the air till the close, about an hour in all. "Johnny" gave us a long talk. A spirit-wife of one gentleman present talked at some length to him, patting his face gently all the time. The light scance was one long to be remembered as a perfect visitation from the "other side." Six spirits gave themselves the form of mortals, and were all re comized. The first only came to the aperture, but the face was so natural, so life-like, that we involuntarily started, thinking for a moment that it must be the physical form that left us six years ago. The second was the wife spoken of in the dark circle. She opened the door timidly at first, but taking a reassuring look advanced into the room. A few seconds she stood there looking as natural as in earth-life, then disappeared. Again and again she came, each time with new power. The third lifted the curtain, and the smiling face of my sister gazed upon us. The fourth opened the door with a strong hand, and walked into the room. He was a powerfully built man, at least six feet five inches in height, with a long, flowing, black beard, and was recognized as the spirit control of a gentleman present. Many times he came out, and his majestic presence sent a thrill through our hearts. With upraised hands he spoke a few words to us, then waved a benediction, and passed from sight. The fifth was the mother of a lady present, and also came into

Here "Johnny" ordered the lights turned a little ower, and said "they wanted to try something." In a few moments the last-named spirit advanced through the open door and stood on the white threshold. Then followed a sight that no pen can describe, for the spirit before us commenced to dematerialize. She seemed to sink nearer the floor with a tremulous motion, while the lower portions were gradually dissolved into a floating gray mist, that finally faded away. Lower and lower she sank, until at last only a round black spot, about four last in dismeter, remained upon the white door-sit and then it disappeared also. No one moved. The door remained open while we gazed intently at the vacant space. Soon the black spot appeared, and then slowly arose, while a misty garment, as white and fleecy as a summer cloud, rolled in soft folds from around it, until in full form the same beauteous spirit stood. She raised her arms, enveloped in their filmy veil of shimmering lace, smiled, bowed, and disappeared within the cabinet.

'Johnny" then ordered the lights turned again, but a light not made of sun or moon or stars shone around our souls, lighting the "dark valley of the shadow of death" with a silvery radiance that time can never W. C. WARNER. dim.

A Reliable Medium.

To the Editor of the Banner of Light: In the spirit of that injunction which commands us to give honor to whom honor is due, I feel prompted to bear voluntary testimony, in open meeting, to the excellent mediatorial gifts of Mrs. E. J. Kendall, of

Incidentally it may be said, the disposition is too general, even at this late day, to decry mediumship before the world, for reasons best known to those who indiscriminately indulge in these matters. For one I am too profoundly grateful for the fact of mediumship, and the untold, unmeasured blessing it has brought to mankind, to treat it otherwise than as a sacred boon, and its chosen exponents as exceptional instances for the exercise of my most comprehensive, highest and wisest charity.

A few evenings since, calling with a valued friend upon a gentleman at the South End, we found ourselves agreeably ensconced in a pleasant boudoir before we were informed of the absence of the party we had called to see. Our entertainer for the time was the lady whose name is mentioned above. During the brief interview, and unexpectedly to us, she became unconsciously entranced by her familiar spirit attendant, "Sweet-Briar," affectionately known to many readers of the Banner, who, when directing her attention to me, proceeded to give what I considered a mythical account of the doings of my family, who were then several hundred miles away, entering into details and particulars which are unnecessary to repeat here, but which she declared I would find in the next morning's mail fully confirmed. Buch indeed was the literal fact! This minute prevision is incomprehensible on the basis of all ordinary rulings. And however loth ve may be to attach anything of an extraordinary character to the possession of such knowledge, yet it does require just this kind of power to impart in like instances such information.

To enter into minutiae, to report conversations, to have the unspoken thoughts correctly given concerning parties hundreds of miles away, can only be satisfactorily explained on the theory that the one thus imparting must have been present at the time, in person or by proxy. The spiritual hypothesis is the only

one that fully meets the case.

This is but one of many instances I can give indica tive of the reliable character of this lady's mediumship, hence I say, honor to whom honor is due. G. A. B.

The San Francisco Lyceum. To the Editor of the Banner of Light:

Seeing that the Children's Progressive Lyceums of Boston and other cities are noticed in the Banner of Light frequently, and believing it might be interesting to your readers to know that the San Francisco Ly-

coum was never in a more prosperous condition than at this time, I write. The Annual Christmas Festival was held Thursday evening, Dec. 25th, and was in every way a decided success. The hall was nicely decorated for the occasion. Two Christmas trees were provided: one filled with presents for every child belonging to the Lyceum (about one hundred and twenty-five); the other had strung upon its branches one hundred and eightyone eggs, or rather egg-shells. The eggs had been opened at the small end, emptied, and then filled with candy. In one of these eggs had been placed a valuable ring. The eggs were readily sold, the ring being the stimulant to the purchase. The proceeds went to benefit the Lyceum. A beautiful oil painting was pre-

sented to the Lyceum by Mrs. Addie L. Ballou, painted by herself, also for its benefit.

Instead of old Santa Claus coming as usual, we had our Christmas Queen in the person of Miss Sophe Eg-gert, whose address to her subjects was very happy and appropriate for the occasion. After the presents had been distributed the floor was cleared and all engaged in a merry dance.

The Lyceum meets in the hall occupied by the First Spiritual Union, and holds its sessions at ten o'clock

Mr. Wm. N. Van De Mark has been lecturing for the First Spiritual Union Society since the 1st of December. Mr. Van De Mark was formerly a Universal ist elergyman, but has dropped his cierical aspira-tions, and is now an elequent and earnest advocate of our cause. His lectures are full of sound logic and deep thought, and as an elocutionist he has few equals. We hope wherever he goes he will meet with a cordial welcome. He is a good worker in our Lyceum, and in every way a worthy acquisition to the spiritual cause. J. M. MATHEWS.

538 Twenty-Third street, San Francisco, Cal., January, 1880.

Written for the Banner of Light.

PROPHETIC DREAMS. "The hopes of man are heavenly prophecies."
-[T. L. Harris, "Lyric of the Golden Age." I lay beside an Indian strand By moonlight in the tropic land,

And there close pressed a gentle hand Beneath a sacred banyan's shade, Whose stems a moonlit cloister made, I knelt beside my long lost maid.

It seemed a dream, for she is dead! Long years it is since earth she fled, That maiden whom I longed to wed.

Prophetic dawnings kindling through The darkness of our earthly view. I know that on an Indian strand Within the sunbright Summer-Land

I vet shall clasp her dear loved hand.

But hopes and dreams shall yet come true,

I know beneath a heaven-lit shade, When all my griefs to sleep are laid, I'll live and love my angel maid. Lucerne. Switzerland.

"Angels or Demons, Which?"

As we have in previous issues informed our eaders, Mrs. Mrs. Emma Hardinge Britten is meeting with continued and most extraordinariy marked success in her course of lectures now in order of procession at Charter Oak Hall, San Francisco, Cal. If any proof, other than the large audiences which regularly assemble to listen to her Sabbath ministrations were needed as to the depth of the impression she is creating in that part of this continent, it would be found in the excellent and lengthy reports which the daily papers of that city-notably The Alta-Calfornia, The Evening Post, etc.—continue to give to their patrons. We have received several of these reports at the hands of kind correspondents in the Golden State, and wish it were in our power to print them all, and in the order in which they occurred. But the great pressure of matter upon our columns is such that we are obliged to hold the majority of them under advisement, while we content ourself at present with the subjoined account (from the columns of The Alta California) of her lec-ture delivered Sunday, Jan. 18th, on the topic which heads this paragraph. The Alta says by way of introduction that "The following is but a brief outline of the eloquent lecture, which lasted an hour and a half, and was ably delivered." At the close of its report the same paper further remarks : "Hundreds went away, unable to gain admittance."

"If angels and devils exist, they are both God's children, and belong to the great brotherhood of man, The laws of spiritual philosophy are laws of God, because they could not exist except by the will of God. The truth of this grand revelation is not founded on the will or power of man. Persons, moved by selfinterest, have charged Spiritualism with denying God, and introducing diabolism. We will not answer by sophistry, but meet the question fairly, for Spiritualism is the largest thought of the age. Its present dispensation to earth is yet too young to expect full or perfect fruits. Like the call at the marriage feast, all conditions are made useful in restoring to earth faith in the hereafter.

. The speaker then considered the question.

WHO ARE THE SPIRITS? What relation do they bear to us? and how far can we trust them to lead and advise us toward the wisdom of things visible and faith in things invisible? Every spirit ever known to communicate to man has lived in a form of human flesh upon earth; hence, if demons there can be no worse ones than exist among men All ancient spiritual communications are called by us miracles, but are no more so than other wonders of a mathematical creation. Now that man can invoke and cultivate the power, the phenomena are more widespread, and we learn that soul dwelling in spirit is the true man, not its earthly body. The ignorant physicist, who knows alone the laws of material science and matter, has falled to discern the true source of power and great cause of all things which is revealed through a careful study of spiritual science. The universality of the movement now opens to him the door. In this dark earth-life of cold humanity, many are forced into a terrific struggle for bread, and have been thus tempted. as well as by love of gain, to fraudulently simulate the phenomena. But, notwithstanding its many failures, like youthful steps, it is

A GREAT AND HOLY TRUTH, When used for pure and holy purposes. We must build this new dispensation on fidelity to principles of truth, unless we would see its usefulness fade away. In ages when mankind were young, they learned of God. Hindus stand at the edge of civilization. Their fakirs perform wonders when, through mortification of the physical form, they gather in the spiritual or magnetic agasa, which controls matter and bends its forms, like mere rods, in their hands. Even their marvelous physical manifestations are all ascribed by them to assistance from the spirits of their ancestors. ANCIENT GODS WERE ALL DEIFIED MEN,

apotheosized in classic lands like Greece and Rome. All oracles, sybils, and inspired priests of old received their inspiration, through mediumistic powers, from spirits in human form. So, in Hebrew history, from Abraham to John at Patmos, all spoke with human olces, in the forms of men.

All early Christian fathers taught that demons were what the Greek word implies, the souls of dead men; generally ancestors who were bad; and that angels were the returning spirits of holy martyrs and good men. Long after Christianity became established, angels and demons referred simply to souls of dead

Except in the returning spirit of Samuel, the Old Tes tament gives no direct proof of immortality. Samuel, Moses and Elias, and also Jesus of Nazareth on the holy Mount of Transfiguration, appeared in spirit form, after dwelling in forms of flesh. Millions cannot walt until the Scriptures are revised under the new dispensation, but must continue to hang their faith on their present literal interpretation of texts which have passed many centuries of inaccurate transmission, owing to the vicissitudes of time. Moses' history was

a most notable example of spirit communication. Belief in the Middle Ages referred all spirit-powers to church alone, ascribing all not received within its pale to devils or spirits of fallen men. In priestoralt, as in early science, when observed, they were classed as witchcraft, under control of the adversary, and confessions of lies were extracted under torture of the

rack. SWEDENBORG, MESHER AND FRANKLIN each in his age, contributed to unlock the mysteries ascribed to witchcraft, until to day that magnetism which lives in human bodies, and exists in common

throughout spirit-bodies of friends who have preceded us, is utilized and controlled as a homogeneous medium to convey telegraphic raps between the two states of existence. A disembodied spirit is the operator at one end, and man, the receiver, is at the other. All of Modern Spiritualism is fully

CAPABLE OF THE MOST STRINGENT SCIENTIFIC IN

VESTIGATION, and all truthful mediums may well court it to the utmost. The higher world is at length prepared, by education of men and adjustments above, to hereafter place the two worlds of spirit and matter in intelligent communication, according to God's appointed will. The work of preparation, in spheres next above, has been largely accomplished through the instrumentality of spirits like Franklin, already experienced in laws of magnetism while on earth. At first earth was illprepared, but the movement new progresses steadily. Such material as offered facilities was first selected to open up communication, but once established, efforts will be directed more to its purification.

MAN IS INCAPABLE OF CONCEIVING AN ORIGINAL IDEA,

but only thinks God's thoughts after God. Man's be-lief in immortality is an independent proof of its truth humanity must recognize. As man can originate nothing, spirits can only appear to him as they are. Philosophers cannot destroy one single atom of spirit. None but those who have thoroughly studied Spiritual Philosophy have any right to criticise it.

In the depths of earthly suffering, many have sought out their spirit-friends; and the Great Spirit has compelled them to come to you and testify of their present condition, as well as influenced you to listen. The movement progresses surely, for it is God's will it should; otherwise, it could not be. The world now has immense numbers of believers in Spiritualism. Thus, as ever, the Infinite veils his direct power through long lines of agents who reflect God's good will to men.

MAN IS THE DARKEST DEMON IN EXISTENCE. All shades of Spiritualism are the expression of something that exists, and seers have seen some spiritual forms, so distorted by vicious selfishness, that the human features almost resembled the image of that animal, whose nature their character on earth most resembled. Such disfigurements among dwellers on the threshold can only be eradicated by spiritual progress. Spirits are, therefore, angels and demons both, in proportion as during their earth-life they have sacrificed themselves unselfishly for others, or lived entirely for miserly self-indulgence. I warn you, spirit-relations are not to be measured through the lives of all those who are at times its mediums. Many such lead lives of great benevolence, self-endurance, and unblemished purity of heart and behavior. If some fall in these qualities, it is no more than many of the most prominent persons found among the nation at large.

The darkest spirit that ever visits a circle is attended by a pure angel, whose power is exercised when necessary, and is greater than that of any tempter. Spirits are allowed freedom to

WORK WITHIN GIVEN LIMITATIONS. and are held strictly accountable for their acts. As on earth, some fail in judgment, but all are there for the purpose of education, and to become better. Spiritualism is as instrumental of good in the world beyond as on earth, as many dwellers on the threshold yet accept the testimony of men on earth more readily than of higher angels. All, however, have unbounded faith in the existence and protection of a Great Spirit.

Spirits on the threshold often look to men, as ministers of good, for assistance in raising them up, as you turn to invoke those above, as ministering spirits, to your higher wants. Truth alone is the word of God, and is all that is really worth possessing."

The Welcome Guest-A Remarkable Fact.

A pigeon is not generally looked upon as a romantic bird, nor does it often exhibit an indifference to its fate when in the presence of its natural enemy, the cat; but such a thing has happened, and in so extraordinary a way as to induce the author of this paper—who was himself a witness of the scene—to make such a fact known as widely as possible.

It was the winter of 1863—the Christmas time when the gentle Thackeray was found dead in his bed—that a wedding in which the writer took a principal part was about to take place in St. John's Church, Waterloo Road, London. On the eve of this event the family were surprised by a strange fluttering noise at the parlor window, and on proceeding to ascertain the cause,

by a strange fluttering noise at the parlor window, and on proceeding to ascertain the cause, it was discovered that a pigeon had entered the room. It was a fine bird, and did not seem at all frightened by the number of strange faces that were gazing upon it. Suddenly it walked from the apartment, and hopped down the kitchen stairs, where, with the utmost sangfroid, it passed by the favorite old black cat and proceeded to establish itself upon the kitchen mantel-piece. mantel-piece.

In addition to the cat there were children present, and the cook was busily engaged in preparing for the morrow's bridal feast. But the strange visitor paid no heed to either cook or children, and more astonishing still, the cat did not make any attempt to resent the intrusion. The children were, of course, delighted, and suggested that "the poor thing was hungry"; and the next instant all kinds of delicacies were hrought forth, and plead before the welcome. brought forth and placed before the welcome guest. It eagerly partook of them, and after an hour or two had passed away it got so used to the inmates of the house that it actually ate out of their hands.

the inmates of the house that it actually ate out of their hands.

On the following morning—the wedding-morn —the pigeon was missed, and on seeking for it it was discovered standing on the steps of the door leading to the yard. In the yard itself there were three strange cats watching every movement of the bird, and evidently seeking an opportunity to pounce upon it. Here was an awkward dilemma, for though everybody was taking an interest in the wedding preparations, all were anxious that the unbidden guest should not be done to death in the midst of the universal joy and on the very day itself. But just as the chance of the poor bird's escape was becoming an impossibility in the eyes of the wedding-guests, the difficulty was solved in an unexpected and thoroughly novel manner. As the cats in question were posting themselves for the death-spring, the feline favorite of the household suddenly darted forth from the kitchen window and dispersed the enemy, who flew howling over the wall into the churchyard. The rescued guest then returned to its accustomed place in the kitchen, where it remained for several days after the wedding, and disappeared on the morning when the bride's mother, who had come from Portugal to be present at her daughter's marriage, also took her departure. No trace of the bird was ever found afterwards, nor did it ever revisit the scene from that day to this.

It was suggested at the time, by a believer in the doctrine of transmigration, that the bird was

from that day to this.

It was suggested at the time, by a believer in the doctrine of transmigration, that the bird was really the spirit of the mother of the bridegroom, who had died in the same house about two years previously; but without going as far as this we may observe that it was a very remarkable and noteworthy occurrence, while it should be stated, with reference to the abovementioned theory and as a curious fact, that the mother of the bridegroom, when on her death-bed, had actually expressed her regret that she should not live to see his marriage, and had caused a room to be cleaned out and prepared for the reception of a bride who had not then been definitively chosen.

then been definitively chosen.
The following lines were written on the wed-

ding morn: THE WELCOME GUEST.

Hall, messenger of peace and love I
Unbidden guest, most welcome thou,
Who com'st from regions far above,
To seal our marriage vow.
The form thou bearest is divine,
The chosen medium of His will
Who turned the water into wine,
And bade the seas be still.

Three welcome on our wedding more And bade the seas to sain.

Thrice welcome on our wedding morn
Oh, sweetest harbinger of peace i
May joy within our hearts be born,
And concord never cease.

An concord never cease.

Sweet dove, we take thee for a sign,
An indication, bright and sure,
That Heaven our souls doth now entwine—
This union shall endure.

Nearly sixteen years have passed away since this incident took place, and the wide ocean separates some of those who were present on the occasion. The little sketch: may remind them of as strange a visitor as ever blessed a wedding with its presence.—Chambers's Journal.

Banner Correspondence.

CHICAGO.—A correspondent writes: "During the month of January W. J. Colville, the well-known inspirational speaker, has been lecturing to very large audiences in the metropolis of the West. every Sunday, in the church, corner of Monroe and Laffin streets. He has delivered two inspirational discourses, in addition to a few remarks offered to the children and visitors during the sessions of the Progressive Lyceum. On Sunday mornings the controlling intelligence has given his name as Joseph Priestly, who, when in the earthform, was highly distinguished as a chemist, and also as one of the early English Unitarian ministers, who suffered severely on account of his heretical opinions:

The discourses; through W. J. Colville, delivered under influence of this spirit, have been on the following topics; Jan. 4th, Spiritual Outlook for the New Year; Jan. 11th; Permanent and Transitory Elements in Existing Theologies; Jan. 18th, Free Will and Fate; Jan. 25th, Mission of Spiritualism to Liberal Churches and Free Thinkers.'

The congregations have been very attentive and appreciative. Mrs. Morris, the organist of the church, is a well-developed inspired musician—a lady who, by her kindly disposition and musical talent, adds very greatly to the attractiveness of the services in the church where she officiates.

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On Sunday evenings a large number of subjects have been handled by Mr. Colville's guides, the topics being written on slips of paper and handed to the desk by persons present. The Sunday evening congregations have rapidly increased in numbers, and have manifested by applause and the closest attention the deep interest they have taken in the words of the inspired lecturer. On Sunday, Jan. 25th, at the evening service, the church was literally packed.

During Mr. Colville's visit to the city, a week-evening service has, been established; the attendance has been very encouraging, and the questions asked have been of a highly suggestive character. An admission fee has been taken at the door on week-nights. The Sunday services have been free to all comers.

On Thursday, Jan. 15th, Mr. Colville's lecture, delivered under induence of his spirit-mother, drow a large attendance to Union Park Hail, West Madison street. A very large majority of the audience expressed delight with the treatment of the subject.

In addition to his public work, Mr. Colville has given a great many seeni-private receptions in different parts of the city. His spirit-guides have thus had an opportunity of conversing socially with a very large number of the friends of progress in Ohicago. He has also lectured three times in Genesso.

On Sunday, Feb. 1st, this speaker made his debat in Cheveland, Ohio, at 10:46 A. m. Halle's Hall, 333 Superior street, was well filled by an audience of which any lecturer might justly feel proud. After music and singing, in the rendering of which Mr. Charles Thornton Played an able and important part, and the delivered an impressive discourse on the Origin of the Human Spirit. The large congregation paid the closest attention to every sentence in the lecture, and after the meeti

WHITTIER.—A correspondent, writing from this place, says Bishop A. Beals recently closed a highly successful lecture engagement there, also one at Hainsville; and that on Sunday, Feb. 8th, he (B.) spoke in Chebanse, Ill.

New Hampshire.

PORTSMOUTH.—A correspondent, "C. W. G." writes, Feb. 1st; "For the first time for many months we had, on Friday night last, the subject of Spiritualism discussed from the public platform. The lecturer was Mr. J. Frank Baxter, so widely known as a gifted speaker and most remarkable test medium. The hali was well filled, nearly every seat being occupied. The attendance was made up of church-members—Adventists, Presbyteriafis and Unitarians—a sprinkling of Materialists, and a very fair showing of avowed Spiritualists. Although Mr. Baxter was embarrassed by a severe cold; affecting his throat, he went through with his programme, giving great satisfaction, as far as we can learn, to the entire audience.

We will briefly summarize the tests that he gave trate in every detail: Said he, 'I see before me in the back part of the hall what seems like a cloud of mist growing more dense at every moment, and on this vaporous background the figure of an old man, with a female leaning upon his arm, the latter being, I should judge, about thirty years of age. She seems to have been attracted here, not so much by any person or persons present, but by the music. I hear an organ playing the both passed out of this life from a cold contracted in Greenland, while attending a church-dedication there, of spiritualised and the properties of the stream of the properties of the stream of the laughter of the old gentleman whom I have described. I get it that she passed out of this life from a cold contracted in Greenland, while attending a church-dedication there. old gentleman whom I have described. I get it that she passed out of this life from a cold contracted in Greenland, while attending a church-dedication there, for the purpose of playing the organ. She died Dec. 20th, 1872; at least, that is the date that is given to me.' [This was afterward found to be correct in every detail.]

tail.]
'I see a form of one who died of some malignant disease, perhaps small-pox, whose name as given to me is Augusta Mason.' [At the close of the exercises, the above manifestation was recognized as right in every

There is before me the picture of a young man whose name is given to me as Will Stearns, the son of Col. Stearns. He exhibits some emblems which are neither those of the Order of Freemasonry nor Old Fellowship, but nevertheless are of some Order. Attica says, Knights of Pythias.' [This was also pronounced correct.]

Anights of Pythias. (This was also pronounced correct.)

I see the form of an old man, who seems somewhat impatient that he cannot speak directly to you. He evidently is a man of pronounced opinions, and of strong individuality. With him appears a name which I will spell. (The words: Rockingham Bank—Jonathan Tredick, were given. Afterwards the letter M. for the middle initial. This was correct, as the gentleman whose name was thus given was connected for many years with the Bank above named, we believe as its Fresident.]

Another form was seen whose name was given as

many whose name was thus given was connected for many years with the Bank above named, we believe as its President.]

Another form was seen whose name was given as Ann Augusta, the letter S being given in connection with it. This was claimed and recognized by Mr. Spinney and family, who were present.

The last descriptive test was that of an aged gentleman who said he was a clergyman, and begged the privilege of Mr. Baxter of allowing him to close the meeting (the hour being late,) with an invocation. Mr. Baxter desired that he (the spirit,) would first give his name, but as there seemed to be no disposition to grant this request, Mr. B. yielded, and a very short but appropriate 'prayer was uttered, at the close of which the name of 'Dr. Burroughs' was given. His wife accompanied him, and gave her name as Ann R. P. Burroughs. This couple having been well known here whole number present. Dr. Burroughs was formerly the Episcopal Rector in this city, and both himself and wife were eminent for their charities and general usofulness. The style and tone in which the prayer was uttered were so characteristically true, that all were pleased, and many confounded.

We have only outlined these tests, and have left out, in the matter of the detailed descriptions of forms, for want of space, and because of a defective memory, much that was quite as interesting as that we have reported. A few such meetings as this above referred to, would stir up old Portsmouth and set the people thinking, and that is all we ask."

New York.

ROCHESTER.—Information reaches us that the one hundred and forty-third anniversary of the birth of Thomas Paine was duly commemorated at the Academy of Music, this city, Sunday evening, Feb. 1st. Prominent members of the society occupied the platform, and the meeting was organized by the appointment of Col. D. M. Fox as president, Mrs. Amy Fost, Moses Hayes, J. Tiffany, Mrs. C. W. Austin, Mrs. D. D. Painer and J. B. Pike, Esq. Vice-Presidents, and F. S. Webster as secretary. Col. Fox delivered a short address, giving a history of the life of Thomas Paine, and the many misrepresentations which had been made concerning his career and death. He spoke of his course as a patriot and true man.

Col. Fox was followed by Jay Chapel, S. S. Freeman and Moses Hayes; after which Mrs. Amy Post, an earnest, life-long worker for liberty, whether in matters theologic or political, briefly addressed the meeting.

Mrs. Nettie Pease Fox then delivared an eloquent

ing.

Mrs. Nettle Pease Fox then delivered an eloquent enlogy on the author of "The Age of Reason," and closed with an original poem, which was very impressive, and expressed the deep reverence and veneration of the followers of Thomas Paine. She spoke of the part which he took in alding the patriot cause during the dark days of the American Revolution, and of the burning words which he uttered when the question of armed resistance to tyranny was being discussed.

Col. Fox then made a short closing address, in which he reviewed the progress made in this city during the past year. He advocated taxation of church property, and stated that a bill for this purpose had been introduced by Hon. Charles S. Baker. He claimed that

To the same of the rooms works with the clambs at the first

this was the result of the efforts of the Liberal League, which had asked Mr. Baker to state his views upon the subject last full. When he answered satisfactorily on this subject they had supported him by their votes. Col. Fox announced that services would be held at the Academy of Music at 10:30 A. M., and 7:30 P. M., every Sabbath during the coming year.

Sabbath during the coming year.

LOCKPORT.—E. Gregory writes: "You have asked to have messages verified, and I have waited for some of the friends of the spirit to do it, but have seen nothing as yet. In the Banner of Dec. 20th is a message from GEO. W. WINSLOW, which I think is true in many respects. He speaks of living on an island. Mr. Winslow had an island at Kalamazoo, fitted up with a stand and sents for meetings. He also speaks of being at the Dansville Cure. He stopped at our quarterly meeting on his way home from the Cure, much improved in health. I consider this one of the best tests I have seen."

Massachusetts.

CONCORD.—George E. Messer relates the following personal experience in 'lipustration' of the power of spirits to give warning in dreams of immediate danger: "Last Monday marning, about three-o'clock, while sleeping very soundly, I dreamed that my mother and sister, who have been dead many years, called to me, as I was looking over, my supperines on the hill back of my house, telling me, that the kitchen was on fire. I turned around and made all haste to the shop where I keep my hose, and, in my care to get the hose out without injury, as it was old, I awoke. I lay about five minutes, wondering why I should have such a dream, when the thought occurred to me I would get up and look into the kitchen, and it was well I did, for I found the top of the cooking-stove red-hot, over nearly half its surface, and a raging coal fire inside such as we never had before. The room, or watering it, seemed like an oven heated for baking, and a lot of clothes that were hanging about twenty inches above the stove nearly ready to burn. I immediately opened a register, closed the drafts that had very carelessly been left open after putting the coal on for the night, and went back to bed happy with the thought that I had received one more proof that our dearly loved departed friends can communicate with us, and that day and hight their loving eyes are ever upon us, trying to influence us for our good."

eyes are ever upon us, trying to influence us for our good."

HOLDEN.—Jonathan M. Dodd writes, Feb. 2d, returning a list of, signatures which he had obtained to the petition in remonstrance against the prayer of the Massachusetts "regulars" in medicine, and says: "I think it would be quite difficult to find many persons in this town who would not sign the remonstrance, for all to whom I stated the dase were in a finne in a moment to think that they were regarded by the 'Doctors' as not capable of choosing who they should have for a physician. Indeed, nearly all were surprised to think that such a plan as the 'Doctors' Plot' was ever thought about in earnest!"

HAVERHILL.—A correspondent writes: "Within

for a physician. Indeed, nearly all were surprised to think that such a plan as the 'Doctors' Plot' was ever thought about in earnest!"

HAVERHILL.—A correspondent writes: "Within a few weeks a new interest has sprung up among the friends of the Spiritualistic Philosophy, and interesting meetings have been held for several successive Sundays, with the prospect of a continuance. The alternating speakers have been Mrs. Sherman, of this city, and Mrs. Abby N. Burnham, of Boston, the latter having, in addition to Sunday speaking, held circle meetings in Magnolia Hall, on Saturday evenlings, for test descriptions and physiological readings.

The teachings of Mrs. Burnham are in a pleasing and logical manner based upon a rational and natural interpretation of the Spiritualistic records of the Old and New Testaments, without distraint by the rules of theology which have so long been enforced by the creedmanufacturers of the age.

The claims of this new philosophy and religion of Nature, which, in its origin, as new presented for consideration, dates with the birth of Modern Spiritualism, have been forcibly and rapturously presented by Mrs. Burnham, and have attracted the attention of many persons of intelligence and thoughtfulness, who are connected with other forms of religious faith and worship. These people say that if this is Spiritualism they are Spiritualists, and are ready to give it the support of believing hearts. Mrs. Burnham speaks extemporaneously, with only head-notes, and her utterance is rapid, forcible and fervid, with well-chosen words, finely calculated to convince the understanding and warm the heart. For the work of cuilisting the minds and enthusing the hearts of the masses this lady has a peculiar and enviable gift. In her test meetings she also appears to give excellent satisfaction, and in parior seances as well as private sittings there has been attending satisfaction and success. Coming here a few weeks ago, almost an entire stranger, she at once created a current of general enthusiasm, and a

opened the way in the future for herself and others."

BEVERLY.—Geo. A. Fuller writes, Feb. 2d: "Dr. H. B. Storer's flying trip to this place did a great amount of good. His remarks at our meeting were earnest and filled with that spirit that characterizes all of his utterances.

I have lately read Peary Chand Mittra's 'Spiritual Stray Leaves,' and have been deeply interested in the perusal of that sterling pamphlet. It should be in the hands of every spiritual lecturer. It proves Bro. Peebles's statement relative to the number of Spiritualists in India not to be a myth, and places what church people are pleased to call 'heatlenism' in its true light before the world. There we find the cradle of religion, where the chilid, Spiritualism, was nurtured; and here in our midst we find it grown to the stature of a man."

sages through the Votes of Angels, which I unmistakably recognized as coming from them. I rejoice that they are able to so fully identify themselves, and hope that they and other spirit-friends will often send me messages. Before my husband passed to spiritife he was an earnest worker in the spiritual ranks from the first of his becoming acquainted with the glorious truths of Spiritualism, and was a constant reader of the Banner of Light. He also took a deep interest in all reforms."

of the Banner of Light. He also took a deep interest in all reforms."

PORTLAND.—Emma Story writes, Feb. 1st: "Please allow me, through your columns, to express my gratitude to Mrs. Asa Hanson, of Portland, for restoring me to health. She took charge of my case after I had been given up by the best physicians in Massachusetts and in the State of Maine. I was five months in the Massachusetts General Hospital, and two months in the Massachusetts General Hospital, and two months in the Maine General Hospital without receiving any help; and was told by one of our leading physicians here in Portland that I could not live two months. I asked him if he could not relieve me to a degree sufficient to prolong my life a little longer; but he told me to be contented with my lot, for there was nothing more that could be done for me. My discase was a cancerous humor, settled in the arm and chest. I have been treated by Mrs. Hanson since the 5th of October, and have received more relief through her than from all the doctors that I have ever employed; and I am not alone, for I know of a large number who are being cured by her after they have been given up by their physicians. May she and her noble companion be spared many years to continue the good work that they are now engaged in, is the wish of every one. Had I been prevented from receiving ald from the angels, through Mrs. H., my body would ere this have been laid in its last resting-place, and I cannot but think that whoever is instrumental in the passage of a law to prevent the restoration to health of the sok; in this way is at heart (at least in effect) a foc to human kind. Our physicians do the best they can, but they are helpless in such cases as mine; while the controlling powers of Mrs. H. treated the case with that ease and certainty requiring but ordinary skill in their practice. I feel that I have a new lease of life, and I am going to fight the good fight, irrespective of all flourishing diplomas."

Michigan.

Michigan.

LOWELL.—E. A. Chapman writes: "Our celebration of the anniversary of the birthday of Thomas Paine was a grand success, notwithstanding the most determined efforts on the part of the ministers and churchmen hereabout to the contrary. The hall, which is large, was crowded both afternoon and evening by audiences of earnest and attentive listeners. In the afternoon the exercises consisted of speaking, by Marvin Babcock and Mrs. L. A. Pearsall. In the evening, opening remarks by the President, Hon. J. M. Mathewson; a report of a sermon by Rev. S. E. Busser, on Thomas Paine, the preceding Sabbath, wherein he strove to the fullest extent to conceal Paine's merits, and to villify and blacken his character (the report which was made with comments by the writer, was headed "Thomas Paine, as viewed through Orthodox Spectacles"); a poem, 'In Memoriam,' by Mrs. E. A. Chapman, and speaking by Rev. J. H. Burnham and Mrs. Pearsall, closing with a social dance. The speech by Rev. J. H. Burnham was one of the finest the writer has ever heard. In a few words he disposed of the fearful wrongs Paine has received at the hands of the church, showed that the clergy have ever considered it their duty to prevaricate for Christ's sake, and then, from a philosophical standpoint, showed how the works of Paine, like a mighty lever, are lifting the people out of the ruts of ignorance and superstition; and placing them upon the broad plains of universal freedom. All those participating acquitted themselves with great credit, and we believe much good has been accomplished in this community."

California.

SAN FRANCISCO.—A correspondent writes that at a recent election of officers of the Mercantile Library Association, Albert Morton, Eq., (well known in Boston as a fearless and outspoken Spiritualist, and now our agent in "Frisco,") was nominated as one of the Board of Trustees on the regular ticket, and ivas voted in without opposition.

Indiana. RICHMOND.—Benj. Fisher. writes: "Spiritualism, so far as public expression is concerned, appears to be

almost dead here. But if I am not mistaken there is an undercurrent of private investigation which is more powerful for good than the nore allowy and noisy public manifestations heretofore. Mrs. K. St. Clair (a clair-voyant, and I believe a first rate one) is now located here, and is doing good work. I think what she tells those who visit her will cause them to think seriously of the mysteries of life. I am deeply interested in the enlightenment of my fellow-beings, and desire that all may soon acquire sufficient knowledge of governing principles to enable them to live in peace and harmony."

Missouri.

ST. LOUIS.—A correspondent writes, Feb. 2d: "Mrs. Ophelia T. Samuel has been lecturing for us during the months of December and January to full houses. We repret she was compelled to leave us to fill her engagements at Chicago and Whittier, Hi. She is one of the best speakers in the field, "We heps to have her again in our city."

Spiritualism in Cincinnati. &c.

To the Editor of the Banyer of Light!

This morning in my ome of Twas thinking about you, when the mail messenger came in and deposited the last number of the Banner of Light with me. I at once opened its well loaded columns and began to read. I hurried over everything until I came to the sixth page—the Message Department and "Questions and Answers"—and there my attention, fully attracted, was the Message Department, and "Questions and Answers"—and there my attention, fully attracted, was fixed. I read carefully and thoroughly and with great joy, delight and edification, the questions of interregators and the answers of; the spirits through that excellent medium, Mr. Colville. Then I came to the spirit-inessages and found that out old, familiar, stend-fast friend, John Pierpont, was communicating with us in his best, style, and teiling us of the mediums, and spirit-eiroles of the spirit-world, and how Fannic A. Conant is employed in them, and how the spirit known on earth as William Ellery Channing, and "a true reformer of the race," was" Presiding over "those circles, and I added much to my stock of spirit and spiritual knowledge from this, intelligent pommunication. Then I read what truths in illustration of just compensation and retribution the Indian spirit, sagoyewathn, had to tell us, and fam fully convinced of every one of them. Dr. John Warren next enlightened me about himself, his medium, Miss Shelhamer, and his son, the surgeon, and I was much gratified with what he had to say. Then I read what the spirits through hirs. Danskin had to communicate, and I was through the sixth page of the dear old Banner much enlightened and edified, and I folded up the paper, reserving the remainder of its contents for future reading, concluding I would write to you a few words about inutters and things in this cloudy, smoky, begrimed, blackened city of the West—perhaps of some interest to some of your readers.

Externally, Spiritualism now-a-days in Cincinnati

remainder of its contents for future reading, concluding I would write to you a few words about matters and things in this cloudy, smoky, begrimed, blackened city of the West—perhaps of some interest to some of your readers.

Externally, Spiritualism nown-days in Cincinnati does not present much of a figure or a fortune. But away beneath the surface of things real Spiritualism and true Spiritism are making such invoads, and so permenting all classes of minds and hearts, and all conditions of men and women, that we find almost every fourth or fifth man, or woman you meet is a confirmed Spiritist, or Spiritualist. Why, I have been positively surprised and astonished at the number of people of overy rank and degree I daily meet, in my office and out of it, who avow themselves not only as being convinced of the truth and fact of spirit-intercourse, but confirmed in all the facts and truths of the phenomena and philosophy of Spiritualist. I saw a Unitarian, high in his church, some time ago; he was a confirmed Spiritualist. There came a doctor into my office the other day, I talked with him, and found him a Spiritualist, I saw a Unitarian, high in his church, some time ago; he was a confirmed Spiritualist. There came a brother lawyer, and on talking with him, to my great surprise, he was a most affirmed and confirmed Spiritualist; and, besides, his wife, as he told me, was a most complete clarvoyant and trance medium, and through her he talked with the spirits yield the men be pleased; and, better than all, he himself was a medium who saw visions, prophetic and otherwise. I could give numerous instances in my caperience of like character since my return to this, my native city. But what think you of this, friend Colby? Does it not top the climax of the situation? Why, I myself have been especially invited to occupy occasionally two columns or mirror of one of the best and most characteristics of the spirits and child and her mother by her moditation, and to-morrow. Sunday, my first spiritual article will appear. Deo

him. He is a good wood-carver, and makes his living for his young wife and himself by his occupation, and gives scances only when requested to do so by friends or investigators.

Mrs. Anna C. Rall, she that used to be Mrs. Anna Carver, the clairvoyant and test medium and occasional trance lecturer, is still living comfortably among us, and doing all the good she can in alding and helping the cause of the spirits. She is a good and worthy woman and medium.

Mrs. Emma Jeffries, formerly Mrs. E. J. Lowe, of San Francisco, a good clairvoyant, test medium and lecturer, has been here for some two weeks. She has had several public circles, one at the house of Mr. and Mrs. John Graham, where, I am told, the spirits did exceedingly well. She has given quite a number of private sittings, with great satisfaction to her guests. I was present at one of her scances where some cipit or nine were assembled, and I was much pleased with the demonstrations. I found her an excellent personating medium, and the spirits of the Scotch girl. Mary Campbell, as she gave and spelled her name for us, the Indian Ceontow, the Bostonlan, Dr. Plerce, and others personated what they were upon the earth through her to the delight and edification of the company present. Mrs. Jeffries has gone to Chicago, where she had been for some time before coming here, and will probably meet with great success there, as she has done before, and as she deserves.

Besides these there are many, very many, private family mediums in the city, about whom I hear once in a while, who will not of course become of public use; but they do a great deal of good among their friends and acquaintances, and if they so dosire, it is well for them to circulate only privately.

For my own part, I have the inestimable advantage of holding communication at my own home with the spirit-world just whenever I please, and from this private intercourse I gain more knowledge and wisdom from the spirit-world fust whenever I please, and from this private intercourse I gain more knowledge

Show Your Colors.

This year the United States census will be taken, and we mention the fact now, and ask every Spiritualist in the land, whatever may be his present church relations from prudential motives, to consider the propriety of answering truthfully and fearlessly, when cailed upon, that he is a Spiritualist. We think it is always best to tell the truth. In this matter, however, there is much for the welfare of the cause of Spiritualism depending upon every believer in the Spiritual Philosophy honestly stating that fact to the assessor. Heretofore the Orthodox churches, and those who pander to them, have been disposed to sneer at us and treat us with contempt, assuming that a few fanatics only comprised the following of the spiritual doctrines. When the United States census shall show, as it ought to do this year, that we outnumber any other denomination, our power and influence will be felt.

If Spiritualism is true, (and every Spiritualist knows it is,) it is time that every believer should boldly proclaim the same to the world, and thereby give the influence of his name and support to the cause.

If every Spiritualist in the United States will this year honestly so state it to the assessor, the days of ostracism for this religion will have ended. Do not stop to see if your neighbor will be honest and avow himself truthfully as a Spiritualist, but be honest yourself, and then do what you can to encourage all other Spiritual-

he honest and avow himself truthfully as a Spiritualist, but be honest yourself, and then do what you can to encourage all other Spiritualists to take the same course, and whatever else may be the result, you will have the approval of your conscience in having been honest, and may safely rest assured that you have done something if but little toward popularizing and making respectable the most cheering religion and philosophy that has ever been vouchsafed to man. Be true to your convictions of right, let the consequences be what they may.—The Texas Spiritualist

Short Letters to a Spiritualist.

NO. I. PROVING THINGS.

People speak of "proving things." What do they mean? Usually they seem to mean proving things to other people. If you can maintain a proposition so that other people cannot deny it; if you can use it as a staff to beat people with, to drive them into a particular pen or enclosure, you have "proved" it. So people seem If not-if people will not be driven, if they quite refuse to be coerced-you have not 'proved" anything. The evidence may seem as conclusive to your own mind as ever; but all the world rejects it, and you lose all interest in the subject. You throw away your own belief, because you cannot use it as a rod to drive with; because you cannot wield it as a sceptre of power. Is that right? Are you loyal to truth? Are you even faithful to yourself? Is it manly thus to flinch from the ordeal of standing alone against the world? Think better of it. Reflect that the most important thing is to convince yourself.

If you are a cautious man, of some breadth of mind, some observation, some reading, and knowledge of history, this may be even more difficult than to convince other people. It may cost you more time, toll, and wear and tear of mind to satisfy yourself than to persuade your neighbor. A man can tell in five minutes, in a few pithy paragraphs, things that have cost him years and years of incessant thought. His sentences may be smooth and rounded like pebbles on the beach; but like those pebbles they have been worn smooth' by long-continued attrition. On the shore of the thought ocean, restless surges have rolled in out of the Unknown, day and night, year after year, perhaps for half a century, grinding down primeval problems to sparkling dust grains.

In simple, child-like language he tells men what he has proved to himself, and perhaps men say, "How credulous! you can believe anything!" They do not realize what these simply-told results have cost him, nor how hard work he has had to convince himself. If the world knew that, they would not accuse him of credulity.

Prove all things to yourself first. Do not think what you can make other people believe. "Let every man be fully persuaded in his own mind." Do not be tempted to accept a thing because you think you can win the cheap assent and applause of the ignorant and uncritical. Do not be intimidated from accepting what you really see to be true, because science or sciolism, theology or atheology may condemn. TEACHER AND LEARNER.

Clerical Untruthfulness.

To the Editor of the Banner of Light:

In a book entitled "Key to Ghostism," recently published, the author-Rev. T. Mitchell, of Brooklyn, N. Y. -presents a forcible illustration of what deception a clergyman will descend to in order to discredit Spiritualism and bolster up his own fossilized theological notions. On page eighty of this literary abortion the author gives a citation from D. D. Home's "Lights and Shadows of Spiritualism," in which a certain Count Z— is represented to have been imposed upon by the supposed mediumship of a certain Frederic S—; and a note from the latter is inserted disclaiming any pretension of being a medium, but declaring himself to be a materialist and atheist. On this Mr. Home makes some comment, and goes on to say: "Ilis [Frederic S—] account of it ran as follows: 'I told Count Z—that the whole of the manifestations he witnessed in my presence resulted from trickery; that I was not a

medium, and had no belief in the thing," &c., &c. Now, on transferring this passage from Mr. Home's book to his own piece of literary patchwork, this reverend (?) falsifier, after inserting the note of F. S., introduces the other statement as if it were that of Home himself, thus: "I told Count Z.—, SAYS HOME, that the whole of the manifestations," &c.; and in this man-ner he cunningly represents Mr. Home as repudiating his own mediumship, and branding himself as an entire fraud and cheat. Of course, nine-tenths of the poor deluded victims of this ciercal falsehood will get this impression—that the greatest medium of modern times has confessed himself a humbug; for scarcely one in five hundred will think it necessary to verify the statement of the clergyman by consulting the volume quoted.

This " Key to Gh and an insult to reason and common-sense. As a single example, let me say that its author brands the doc-trine of the "immortality of the soul" as heathen or pagan; Christianity, as he says, teaching only the final resurrection and immortality of the body. "Alas, poor ghost!" HENRY KIDDLE.

New York, Jan., 1880.

The Labors of Mr. S. B. Brittan-A Suggestion. To the Editor of the Ranner of Light .

I feel impressed to say a few words to you, or to Bro. Brittan through your columns; not to advise, but simply to make a practical suggestion relative to the important labor he has undertaken. When I call his labor important I desire to be understood as meaning all the language can imply; for I deem that the work he is to do will, or may, result in extending a correct knowledge of our soul-cheering faith into circles now darkened by the smoky fogs of theology, to a much greater extent than the labors of any other one man-ay or of any half dozen men-since the tiny raps first drew the attention of a creed-bound world. His work is to meet our foes on their own ground; to go behind their entrenchments-so to speak-and deal with them at

hand-to-hand encounters.

But to the suggestion I hinted at. It is this: That nothing of Mr. Brittan's labors be lost, after it may have done its immediate work of redemption from error; but that every blow he strikes-and he will strike some incisive ones-be made a record of; that every untruth which he has caught in its stealthy travels, and strangled; every misrepresentation he has shown to be such; in short, all his work, every step he takes in the direction of demolishing error and upbuilding truth, be made a record of, and all gathered and published in book form at the close of his first campaign, or as soon thereafter as may be. Such a compliation of proofs and arguments would make one of the best books to be found among spiritual literature. Northfield, Vt.

SULPHUR FOR SCARLET FEVER.—The foreign medical journals quite generally notice the successful treatment of searlet fever by Dr. H. cessful treatment of scarlet fever by Dr. H. Pigeon, by the use of sulphur. It appears that all the cases in which he employed this remedy were well marked, and the epidermis on the arms in each case came away like the skin of a snake. The patient was thoroughly anointed twice daily with sulphur ointment, and five or ten grains of sulphur given in a little jam three times a day. Sufficient sulphur was burned twice daily, on coals on a shovel, to fill the room with the fumes, and, of course, was thoroughly inhaled by the patient. Dr. Pigeon asserts that, under this mode of treatment, each case improved immediately, and none were over eight days in making a complete recovery.

HEALING BY LAYING ON OF HANDS.—This is the title of a neat volume, published by Colby & Rich, 9 Montgomery Place, Boston. The author is James Mack, whosays: "I desire to present a matter-of-fact and accurate record of my own experience as a healer, with the addition of such instructions to others as may be of use to the many thousands of men and women who are endowed with the power to heal disease by the 'Laying' on of Hands.' My organization is so constituted that I am a medium through whom spirits, or guardian angels, possessed of fitting attributes, may operate for the benefit of the diseased."—The Salem (Mass.) Gazette.

Corroboration of a Spirit-Message. To the Editor of the Banner of Light:

Corroboration of a Spirit-Message.

To the Editor of the Banner of Light:

It was with great pleasure I saw in your paper, Dec. 18th, a communication purporting to come from C. C. Spring—the tone of which was very characteristic of him in earth-life; the time which has passed away since he in person left our home was correct. Changes, too, have most truly come to many of his personal friends. He also passed into the higher life with a very happy and appreciative knowledge of Spiritualism, combined with a strong, genial, magnetic power, which has enabled him to impress his hopeful, sustaining influence upon my own mind, with a force so teangible that, had I been among the most skeptical, I could not have doubted his spirit's cognizant presence with me. He has given us physical manifestations in our home, each of which was so wrought as to admit of no question as to personal contact or surroundings—no one but myself and daughter being present or in the house; the last was given a few evenings since, on the fourth anniversary of his spirit-life: a beautiful prelude was played upon the plano in the parlor on the first floor, which was well lighted; the music was most distinctly heard in our rooms above, where myself and daughter were sitting, no one being in the lower part of the house.

I have for years been a scientific and practical believer in spirit-power and communication. The knowledge, gratification and sustaining influence which have come to me from those gone before, included with those of my husband, are truly never-failing sunlight—"silver linings" to the clouds. Yours very truly,

Worcester, Mass. Mrs. C. C. Spring,

Connecticut Spiritualist Association.

Connecticut Spiritualist Association.

The Quarrely Seasion of the Association was held in the city of Meriden Jan, 3d and 4th, at the Grand Army Hall, commencing at 2:20 P. M. on Saturday, President Whiting, in the chair. After music by the choir, Miss M. E. Harrison, of New Haven, was appointed Secretary protein. Secretary Lester Robinson being unable to attend. In conference, addresses were made by Miss E. A. Hinman, of Winsted, Messrs, Dayton and Hingham, of Meriden, and Mis. Pasco, of Hartford, Mrs. Bacon, of New Haven, read an inspirational pseun. A petition was then presented by Miss. Pasco, asking for signatures in behalf of Henry Hamlin (sentenced to be hung), demanding of the Legislature not freedom from punishment but that the punishment be tempered with kindness and mercy as well as justice. The subject-matter of the petition brought out remarks from President Whiting, Mrs. Twiss, Mr. Dayton, Miss Himman, Mrs. Middlebrook, Mr. Winslow and Mrs. Hacon, resulting in obtaining a goodly number of signatures to the petition.

The evening session opened with singing and a poon by Mr. Royes, followed by a very interesting lecture by Miss E. A. Hunnan, which closed the Saturday exercises.

At the Sunday morning gathering, Mrs. Middlebrook gave a rectain on titled "Will It Paye". After a song by Mrs. Douglass, the audience were treated to a splendid discourse by Mrs. Middlebrook.

The afternoon session opened with music by Mrs. Douglass, followed by an original poem by Mrs, theon entitled "Progress." A fine lecture by Miss Hinnan closed the afternoon session.

The Sunday evening session, and the last on the programme, was enlivened with music by the choir, followed by a rectaing and instructive lecture, which was well received and appreciated by the andlence. After the lecture, the usual viole of thanks to the Meriden friends for their kindness and hospitality was adopted. Another vite instructive lecture, which was well received and appreciated by the andlence. After the beture, the usual viole of thanks to

ETATE F. HARBISON, Sec. protem.

ETATE Mr. Gibson Ward says: "There never was so severe an epidemic of small-pox in England as in Norwich in 1819, after house-to-house vaccination, and the poor had been bribed with public moneys to bring their children to be polluted with vaccine virus. That in 1871, in South Shields, after seventy years of vaccination, the deaths from small-pox were (within a fraction) one-fourth of the whole number of deaths. Such a circumstance was never known in England before small-pox was made malignant by the stupid meddling of doctors."—Vaccination Inquirer and Health Revolew.

The charities of life are scattered everywhere, enameling the vales of human beings, as the flowers paint the meadows. They are not the fruit of study, nor the privilege of refinement, but a natural instinct.— George Bancroft.

Passed to Spirit-Life:

From Collins, N. Y., June 24th, 1879, after an illness of many weeks, Pamelia B. Walden, wife of Philemon Wal-

many weeks, Pamelia B. Walden, wife of Philemon Walden, aged 52 years.

She was the daughter of Enos Southwick, well known for many years as an intelligent, honorable citizen of Collins, She leaves one daughter and four sons, the youngest ten years old. Her parents were of the Quaker order, thus imparting a liberal bins to her mind, which for twenty-eight years had heartly accepted the philosophy of Spiritualism. As a friend, she was considerate, trusty and sincere. As a wife, hor qualities were inestimable. Caim, clear-sighted and hopstul, her counsel was better than silver; and as a mother, her character presented its most enduring and golden qualities. Charitable, revering truth, a daily exemptification of virtue in herself, she impressed those divino qualities with peculiar force upon the fives of her children. The neighborhood miss a worthy, cordial friend; the husband a thoughtful, loving wife, and the children such sympathy, affection and counsel as only a true mother can impart. The funeral services were conducted by the writer in a beautiful pino grove close by the home-dwelling. The now large trees, whose branches shadowed the sheat face of the wife numbers of the wife on the loved ones "gone before" shadow us by the branches of a sacred memory, while their enlightened spirits wrap us about with the white arms of an immortal love.

From West Randolph, Vi., Mr. Avery Elits, aged 70 years

From West Randolph, Vt., Mr. Avery Fitts, aged 70 years month and 17 days.

I month and 17 days.

Mr. F. was a firm, consistent believer in Spiritualism, having been convinced of its truths and admiring its beauties in its early dawn, and doing what lay in his power for its promulgation. His life-taken in thoughts and uttered sentiments for thirty years have been for the uplifting of fettered and downtrodden humanity. He became a co-worker with Garrison soon after the publication of The Liberator, and thus continued until the chains of human slavery ceased to clank upon American soil. He was ever fearless and outspoken in whatever tended toward reform. Those who read not his divine nature watched to see him failer in his convictions as he slowly yielded up his carthly life beneath the power of disease, and when asked if his faith in Spiritualism weakened as he neared the river, his reply was, "Why do you ask it? No indeed it grows brighter every day," He arranged for his funeral with screnity, and undeviating confidence that all would be as he desired. He leaves a large confidence that all would be as he desired. He leaves a large circle of friends, who mourn his departure, as he was a true and wise counsellor and a trustful friend. Words of consolation were given from kindred souls in the higher life through the organisms of Mrs. George Pratt, of Braintree, Vt., and the writer of this.

Lizzie S. Manchester.

From Cornville, Me., Dec. 26th, Mrs. Mary E., wife of Sheldon S. Woodman, and daughter of Mr. James Lane,

Sheldon S. Woodman, and daughter of Mr. James Lane, formerly of Skowhegan, Me., aged 20 years.

She was a person of superior intellectual qualities, courteous, social, naturally benevolent, and possessed of good mediumistic powers: Her lingering disease (consumption) prevented her from mingling as much in society for the past few years as her nature craved. The manifestations in her room, when the "boatman" innally came, were described as being "heavenly in the extreme." A brother was seen to come in a boat, covered with flowers, leave the same and go to her and strew flowers all over her. An Indian was also seen to come, according to promise previously made through another medium, to assist the spirit in leaving the frail body. She frequently expressed the wish, during the last three weeks of her life, that her mother should go with her, and the magnetic bond was so strong between them that the mother came near going, and probably would had she not been removed from the room in a helpless state, thereby breaking the ite. May she be permitted to often return to bless and cheer the husbandiand three little ones left behind, and also the parents on both sides, all of whom are firm believers in this beautiful Spiritual Philosophy.

Jan. 27th, after a short illness, Miss Carrie Smith, of West Winfield, Herkimer Co., N. Y.

Winfield, Herkimer Co., N. Y.

Her disease terminated in dropsy of the heart, and her death took place among her friends in Utlea, where she had gone for medical treatment. The many estimable qualities of Miss Smith were highly prized by a large circle of friends and acquaintances, who sincerely mourn her carthily loss. Her last days were quiet, peaceful and patient, and she passed on to her spirit-home encouraged and supported as she had been during her life by our beautiful Spiritual Philosophy and the ministrations of the angel-world. M. D.

From Woodstock, Vt., in the home of her devoted and oble daughter, Mrs. Amanda L. Minor, our mother, Mrs. Lydia P. Wood, aged 70 years.

Lydia 1. Wood, aged 10 years.

After a long and painful lilness, she passed from her earthly bondage to the arms of her waiting husband on the first evening of the new year. Her lonely years of widowhood were devoted to her beloved children, who will sadly miss her visible presence. She was a kind neighbor and faithful friend.

From Marlboro', Mass. Jan. 28th, of consumption, Caleb

From Marlboro', Mass. Jan. 28th, of consumption, Caleb Packard, aged 58 years 6 months and 18 days.

He passed among the invisible throng, leaving an amiable, loving wife, and two worthy sons to mourn the loss of his visible presence. He was one of the earliest to advocate our comforting gospel, Spiritualism, and often have dear Achsa W. Sprague and the writer been entertained in their pleasant home, then in Quincy. It was his request in those days that if he preceded me, I should officiate at his funeral. At the beautiful home of I. White, at Wollaston, (another old Spiritualist) his request was granted.

M. S. TOWNSEND WOOD.

From her home in Beaver Falls, Pa., Jan. 21st, Miss Liz-

zie Ella Bhattuck, aged 24 years.

She was the oldest daughter of J. S. and Elizabeth Shattuck, formerly residents of Boston. After a long illness, of consumption, she passed to her spirit-home to continue life, "where pain and sickness cannot enter." G. A. S.

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

Mass Convention.

The Spiritualists of Vermont and Eastern New York will hold a Mass Convention at West Pawiet, Feb. 20th, 21st and 22d. Mr. E. V. Wilson, of Illinois, will be present. Per order Com.

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SPECIAL NOTICES.

SPECIAL NOTICES.

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

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

Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the BANNER OF LIGHT forms go to press on Tuesday of each week. Their notices, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the preceding Monday.

Banner of Fight.

BOSTON, SATURDAY, PEBRUARY 14, 1880.

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All other letters and communications should be forwarded to LUTHER COLBY.

SPIRITUALISM extends itself to every grade of human thought; appeals to every form of human consciousness; reveals itself to the necessities of every human being.-

We shall print next week an excellent and practical discourse, delivered by Prof. Joseph Rodes Buchanan of New York, before the Everett Hall Conference (Brooklyn, N. Y.), on Saturday evening, Jan. 31st. It is entitled HEAVEN AND EARTH.

The Moral Interregnum.

It was to be expected that the Orthodox clergy would resent the observations of Prof. Goldwin Smith on the subject which forms the heading of this article, and they have in no sense disappointed us. Some of them manifest indignation, but many more try ridicule and sophistical pleading. The trouble with them is that there is too much truth in what Prof. Smith says concerning the situation. Of the fact of a general decay of morality throughout that portion of Christendom which is represented by the churches, there is no doubt whatever. The proof of it is to be found on all sides of us. "As well might one attempt," says a contemporary, "to dispute the daily recurrence of the revolution of the earth, as to deny that the conscience of the civilized world is passing into a lax and inert condition."

The same paper remarks with great astuteness, that the evidence is thickening on every hand, from the individual, up through the family, the community, the State, the nation. In form, it says, Christianity is made to play an ostentations rôle. "The publication of her creed taxes thousands of steam presses and the brains of millions of teachers. But it is the letter and not the spirit that distinguishes the age. We give the Bible in two hundred and fifty different tongues; we annually appropriate millions to interpret its teachings to the people of the 'dark islands and continents,' and yet the Ten Commandments, the Beatitudes, the Lord's Prayer and the Golden Rule are to us little more than the myths of mythology. Neither its faith nor its ethics do we as a people weave into our daily life. We crect firesides, build schoolhouses, construct constitutions and enact statutes; and still no higher authority is here consulted than that which controls the Pagans. We delude ourselves when we claim the Christian character. This ideal still lies far down the slope of the future. Vast stretches of the moral yet separate us from so grand an acquisition."

The truth could not very well be told in plainer or more emphatic language. It is time, too, it was told, that the conceit of our modern life may in some small degree be suppressed. It is a favorite assertion with a certain portion of the clergy that the world is growing better instead of worse. But the charge brought against it is not that it is growing actually and absolutely worse, but that its moral sense is dulled and its conscience deadened, materialism having greatly overlaid both with its heavy weight. It is not to be denied that public acts of benevolence, charity and brotherly sympathy are characteristic of the present age as they never were of any other; but all that may be told in our favor, and still we may individually be selfish in the last degree.

In point of fact, it is apparently an inclination of human nature to make its public goodness vicarlously atone for its private vices. Men in these times spend entire lives in acquiring wealth, with no very particular regard to the methods, and then think to buy off the inevitable penalty by erecting a memorial church, or leaving all to a public and much advertised charity. In this there is no symptom of morality, much less of genuine religion. It is hypocrisy; and there is no sense in calling it by any other name. Before such things can properly be cited in evidence to show that the age is a supremely moral one, it must likewise be showing that they are in perfect harmony with the course of the individual lives from which they spring, that there is a leaven of goodness everywhere and all the time at work that produces just this public manifestation in a natural manner. We put it to the common sense of all to answer if the public charity which ostentatiously marks our era is the inevitable offspring of an individual spirit of love and good-will dis-

played on every hand. Let us simply offer the suggestion that, among the primary and radical needs of the time, in order to the existence of a high state of morality, is the quickening of the public conscience, in matters of every kind. In the words of the contemporary already quoted, we need "sim-

right in both common and written law, increase of sympathy and appropriation for the poor, decrease of licentiousness, tenantless prison-cells and poor-house wards, filial obedience, respect for true manhood, and a firm faith in the Infinite. But so long as wealth, title and ostentation rule in the sanctuary, so long as statutes are enacted and interpreted in immoral interests, so long as gold, luxury and licentiousness hold sovereignty in the social realm, and drunkenness, theft, embezzlement and murders increase, so long must the declarations of Goldwin Smith stand as irrefutable deductions, whether attacked by prelate, priest or layman."

Who shall say, after looking at the situation in a true light, that Modern Spiritualism came any too soon to rescue the age from this sovereighty of Materialism which has succeeded in deadening the public and private conscience until a moral interregnum has supervened? One of the strongest proofs of the utter deadness of that conscience is the fact that the Saviour is again derided and rejected by the rulers of the church and of society, even as the Saviour was derided and rejected by the rulers of the Jewish church and society, which have in consequence long since disappeared. But its blessed truths are destined to outlive all its enemies, and to quicken the conscience of the world as it has never been quickened before.

Mrs. Cora L. V. Richmond in Boston. The stay of this lady in our city continues to awaken the highest degree of interest in her meetings, as the large assemblies which regularly convene each Sunday morning—at Berkeley Hall-and afternoon, at the Parker Memorial, amply demonstrate.

Berkeley Hall. On Sunday morning last the theme treated at this place by Mrs. Richmond's guides was "Spiritual Safety Valves," Spirit Phonix being the spirit controlling. The discourse was reported verbatim for our columns, and will appear in its order. "Ouina" improvised poems on "The Conduct of Life," and "Reasonable Faith," which subjects were proposed by the audience. Geo. A. Bacon acted as Chairman, and Mrs. Woodward presided alternately at the organ and piano; as a pleasant episode in the meeting she sang Gounod's "Watchman, What | lowing extract: of the Night?" Next Sunday morning Mrs. Richmond's theme in this place will be "The Christ Principle," by Spirit Wm. Ellery Chan-

At Parker Memorial.

An audience which crowded even the gallery of this spacious edifice assembled last Sunday afternoon to listen to Spirit A. A. Ballou's presentation of the experiences of the late Dr. Henry F. Gardner (of Boston) in spirit-life. All who listened to the lecture were emphatic in their approbation of its manner and matter. and many have since expressed themselves to us as completely satisfied of the identity of the inspiring intelligence, who thus sought to give to his old townsmen and friends a glimpse of his life beyond the veil. This lecture will in due time appear in full in the Banner of Light. The singing by the quartette, led by Miss Nellie M. King, was excellent. At the conclusion of her discourse Mrs. Richmond's poetical control said: "To-day I wish to give the subject of the poem. The subject is a Memorial Tribute to Louis Jackson, aged 27, and is dedicated to his mother and friends." The deceased was a young man of high promise, a nephew of Mr. G. F. T. Reed. He passed on from New York, and his funeral services were held in Philadelphia on the 7th. We shall print Ouina's inspirational tribute in our next issue.

spiritual Healing. Next Sunday afternoon Spirit Dr. Benjamin

Rush will, through the medial instrumentality of Mrs. Richmond, discourse upon the above theme at Parker Memorial Hall.

Reception to W. J. Colville.

The Cleveland (O.) Herald of Feb. 7th an-English trance-speaker, Mr. W. J. Colville. The exercises partook more of a social character, being open to all who desired to participate. Mr. Thomas Lees introduced Mr. Colville, remarking that although the gentleman was a stranger in Cleveland, his fame had preceded him, and he welcomed him among them as the representative of the better class of English Spiritualists. After some vocal and instrumental music by Mr. Thornton, Mr. Colville came forward. He stated that he had no discourse prepared, and asked that the audience name the subject. Two subjects were presented-'The Occupation of the Soul after Death,' and 'Our Duty as Spiritualists." These topics were treated by the speaker, so the account sets forth, to the marked satisfaction of the company assembled.

In this connection we would further state that a note received from Thomas Lees gives information that "Mr. Colville's ministrations in Cleveland have been particularly successful, the spacious hall being well filled at every service."

Opening the Gates.

The Gate City, a live daily paper published at Keokuk, Iowa, recently contained an article against Mr. Kiddle in his relations to Spiritualism, in which this new and worthy disciple was severely assailed. The same paper, in its issue of the 28th ultimo, contains a polite but analytical and searching review of the same by Prof. Brittan, accompanied by an apologetic statement in which the editor of that paper explains the grounds on which he based his former strictures, and from which we extract the follow-

"We publish a bright and spirited letter from Dr. Brittan of New York, in reply to a para-graph of ours about Mr. Henry Kiddle. We have neither space nor disposition to discuss Spirit-

The review by the Editor-at-Large, entitled 'Spiritualism and its Critics," follows the editor's introduction of his new correspondent in the first editorial column, in large type, and leaded. It gives us pleasure to record the fact as a credit to The Gate City, whose editor thus opens another gate to admit Mr. Brittan and Spiritualism into the wide field of secular jour-

Robert Courtney writes us from Toronto, Canada, Feb. 5th: "Our late President, Mr. Chancey, and Mrs. Dr. A. Hull, of Philadelphia, have started through Canada with the intention of forming Societies and furthering the cause of Spiritualism. The Association have engaged the services of Mrs. M. C. Lawson, of Coxlive, Eng., for the coming month. Bro. Chancey, on leaving us, was presented with an album and plicity of manner, recognition of individual | an address from the members of the Society."

Indian Wrongs.

The correspondence between Mrs. Helen Jackson and Secretary Schurz on the Poncas' cause, leads the Boston Daily Advertiser to reply to the Secretary's averment that precedents prove that the United States courts will not recognize the rights of Indians to appear before them against the United States or any State. Nevertheless, good lawyers are at this moment preparing a case in order to determine whether judicial protection can be extended over the Indians or not. Precisely how this will be done will be known in good time; but it will be done, because the wrong has been done, and because there is no dispute about the facts. When Standing Bear was pleading the cause of his people before Judge Dundy, with an eloquence which has touched the hearts of tens of thousands of people who have heard or read his story, the counsel for the Government maintained that an Indian was not a person, and could not bring a suit for his liberty. But Judge Dundy consulted his conscience and his common-sense, and let the captives go. Possibly, when Mr. Webster and his associates of Omaha have their case ready, a way will be found for determining where the legal right lies in this suit for justice. We will not believe it is impossible on any man's word. Nor is it just to intimate that this is a made-up suit for the sake of earning a fee. When the necessary legal expenses of such s suit are paid, there will be little money left for counsel; nor do they expect it. If ever disinterested services for principle and for humanity were undertaken for their own sake this is one; and, in the absence of all pretence at redress by other means, instead of discouraging it, the agents of a government which means to be just ought to bid it Godspeed; or, failing in that, to provide a more effectual remedy.

The Case of Dr. Monck.

On the eighth page will be found an article from A. J. Cranstoun, Esq., Meggen, Lucerne, Switzerland, wherein the difficulties surrounding the pathway of Dr. Monck are plainly set forth. William Tebb also writes us individually asking that the facts be put before the American Spiritualists. From his note we make the fol-

"Dr. Monek is one of our most powerful mediums for physical manifestations, some of a kind, I believe, to be unique in the annals of Spiritualism, and of a most wonderful and convincing character. . . Dr. Monek is now suffering from hemorrhage of the lungs and severe heart disease, greatly aggravated, if not induced, by the perhaps too free exercise of his medial powers. His only hope of restoration to health and usefulness appears to lie in a somewhat extended residence in a more genial climate, and it is earnestly to be hoped that means for this purpose will not be wanting when the urgency of the case is sufficiently known. I think Dr. Monek has a strong claim on the sympathy and aid of all Spiritualists, and I trust you will kindly receive the subscriptions of those of your readers who may be disposed to help the "Dr. Monok is one of our most powerful meof your readers who may be disposed to help the efforts of the committee in this undertaking, and which may be transmitted to Morrell Theo-bald, Esq., 62 Granville Park, Blackheath, Lon-don, England."

Should any one reading this article feel to make a pecuniary remittance for the fund, such sum can be sent to this office, where it will be acknowledged and forwarded to the proper parties in England; or if the giver prefers it can be sent direct by him (or her) self to Morrell Theobald, Esq., Hon. Sec., as above.

The Psychological Review.

The February number of this London monthly has the following table of contents: "Spiritualism in Some of its Religious Aspects; A Comparison and a Contrast," M. A. (Oxon.); "Glimpses of Spiritualism in the Past," J. S. Farmer; "Spiritualistic Positivism," Dr. Maurice Davies; "Culture and Faith," M. A. (Oxon.); "Dream Concerning the 'Dollar not be expected to ask permission to play our Wreck,'" A. M. H. Watts; "A 'Mission' in own part in this performance, and our friends Tyrol," A. M. H. W.; "The Story of a Dream"; are not likely to sue for the privilege of assist-"Extemporaneous Sermons by Thomas L. Har- ing us in our work. In this case their own nounces that on Friday evening, 6th inst., there ris," A. M.; "Universal Restitution," J. W. F.; pleasure is a supreme prerogative. There is no were assembled "at the residence of Mr. J. C. Notes and Gleanings: The True Results of Spirspiritual hierarchy to determine what we may Saxton, No. 1643 Euclid avenue, about one hun- itualism, Clear Seeing of Women, Power of Mind or may not do in the exercise of our personal dred and fifty ladies and gentlemen, believers in on Mind-an Impressive Case, Victor Hugo on right to labor in the common vineyard. Hap-Spiritualism and investigators, gathered togeth- Spiritualism. Published by Edward W. Allen, er for the purpose of hearing the distinguished 11 Ave Maria Lane, E. C., London, Eng.; Hay Nisbet & Co., Glasgow. For sale at this office. Price 20 cents per copy.

Boffin's Bower Fair.

The philanthropic should not omit to visit the Annual Fair in aid of free dinners for workinggirls which is now being held at the Bower, No. 1031 Washington street. The hall is tastefully decorated with festoons of flags; the tables are prettily trimmed and supplied with a large variety of fancy and useful articles presented by generous contributors. Miss Collins, the projector and manager, by her long years of patient and earnest labor in behalf of the poor working-girls of this city, deserves every encouragement possible.

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As the pictures we furnish to our subscribers are copyrighted, the law forbids others from imitating the designs and sending out inferior articles to the public. The publishers of these works assure us that they will protect these valuable designs, and that our patrons can rest assured that the pictures will not be published in any smaller or cheaper form, and that they will be kept and sustained as classical works of art, in accordance with the wishes of Joseph John and the publishers' method of doing business.

"Show Your Colors!"

Every reader of the Banner of Light in the United States, and every believer in the truth of spirit-return, should follow the advice set forth in the editorial headed as above, which we quote from a late number of the Texas Spiritualist, and which will be found on the third page of our present issue.

Banner of Light Public Free Circles.

Mrs. Cora L. V. Richmond will continue to answer questions in the Banner of Light Public Free Circle-Room each Friday afternoon during February.

On Tuesday afternoons regular circles are held for spirit-communications, Miss M. T. Shelhamer, medium.

A hearing was had on the 10th inst. before the Committee on Public Health, at the State House, to whom was referred the petition of A. E. Giles and others for the repeal or modification of the vaccination law of this State, a report of which is in type, but, being omitted for want of room, will appear in our next.

Wm. Denton will commence on Sunday lectures in Paine Hail, Boston.

SPECIAL CORRESPONDENCE OF THE BANNER OF LIGHT.

Friendly Epistle from the Editor-at-Large.

To the Editor of the Banner of Light:

In order to save valuable time which must be faithfully devoted to more important public interests, I may here, once for all, respond briefly to the suggestions of several personal friends, private correspondents and all others who would have me engage in personal controversies which at best are always unprofitable. Life is so short, and its duties and obligations of so sacred a nature, that we cannot for a moment entertain the idea of such a departure from the established habit of a lifetime. There are so many great questions which really concorn the general and lasting interests of mankind, that any extended presentation of personal grievances would be out of place in a Banner of Light and unbecoming the character of a spiritual reformer. The questions referred to demand serious thought and practical illustration. I have little disposition to censure the conduct of others, much less would I presume to pass judgment upon their motives. I cannot, however, conscientiously suspend my appropriate work to engage in personal disputations, which seldom fail to generate acrimonious feeling and the bitterness which produces lasting alienation among those who should dwell together in unity. In pursuing this course I am reminded of a worthy example in the editorial management of your paper. Its general freedom from offensive epithets and unjust animadversion of the views and conduct of others has always inspired respect and admiration.

Should one come to us having a commission to throw dust in the eyes of the rest of mankind, we might very properly question the utility of his mission and conclude that it might be safe to abolish his office. If there are persons so employed who seem to love their occupation, we do not propose to act in the capacity of sharp detectives in bringing such people to the bar of retributive justice. How far they are morally responsible for their conduct we may not infallibly know. When a proper example fails to exercise a salutary restraint, we may leave them to run the length of their tether, and to measure the consequences of their folly by the line of a painful experience. History has recorded the names and deeds of men who seem to have been born to illustrate the great diversities of human character, and the extreme possibilities of individual destinies. Jesus and Judas, George Washington and Benedict Arnold, performed their parts respectively in the world, and who shall say that such opposite characters were not necessary to the completeness of the divine drama of republican Liberty and Christian civilization. If one has an unpleasant and thankless part to perform, and his peculiar work inspires a feeling of displeasure and disgust in others, it may be his misfortune, for which he is deserving of commiseration. Let us, as far as possible, draw over all such the broad mantle of that charity which limits individual responsibility, while it sheathes the sword of Justice in a velvet wrapper.

No man, however ambitious in his aims, may aspire to the office of manager in this great theatre of human events. It is not our purpose to take up another man's rôle; to divide public attention by any superficial device or by-play with parties behind the scenes; nor are we disposed to crowd the other actors off the stage by any imaginary skill in fencing. The supernumerary who performs his humble part with an honest purpose is entitled to receive our right hand of fellowship. Personally we only demand space for earnest action and the measure of freedom which is our birthright. But we canpily, in the absence of such an institution the individual may be wisely left to pursue his own course, and in the performance of his work to hold in supreme respect the sober dictates of reason and conscience.

We have strong desires, an earnest purpose and modest expectations. All we imperatively demand is necessary room for healthful exercise, liberty to do our work in our own way, and to accept of such aid as may be freely given. For these privileges we of course offer no supplication. The American type of manhood does not descend so low. If it is proper to render thanks on this occasion, let the offering be made to the Father of our spirits and the fathers of the Republic from whom we derived the priceless inheritance of civil and religious liberty. Most men who have labored long for the defense of unpopular truths, and in the interest of universal humanity, have had various restraints imposed upon them, and many obstacles thrown in their way. Something of this kind has been, and may still continue to be, an element in our personal experience; and yet it is worthy of observation that the avowed enemies of Spiritualism have neither disputed our natural right to find our own place under the laws of mental and moral gravitation, nor the propriety of performing our legitimate work after the manner of our choice. On the whole, we have, perhaps, been fortunate in our experience, since other men may have rendered better service and fared worse at the hands of the evil spirits of jealousy and personal ambition. We know that many worthy men have been tempted by worldly considerations, and otherwise sorely tried to test their devotion to truth and righteous living, and to place the fair record of their fidelity beyond dispute. Paul was not the only spiritual reformer who may have discovered "a thorn in his flesh, the messenger of an adversary to buffet him."

In entering upon the work assigned me, I have not consciously given offence to any man. While I have never solicited the special fellowship of any clique or party, I have ever desired to preserve the most cordial and fraternal relations with all men, especially with those who belong to the household of a living faith and a modern Gospel. I accept no authority but Truth fitly expressed; I would wield no influence but that which necessarily accompanies its proclamation. I am not here to dogmatize on any subject; I do not propose to meddle with any other man's affairs; I will not limit his independence of mind by doing his thinking for him; nor do I contemplate the smallest supervision of the work of the spiritual press, beyond the reading of the papers and the right of private judgment of the character and value of their contents. My labors will be performed in evening, Feb. 15th, a course of twelve illustrated another and a broader field. In bearing the white flag of a rational Spiritualism into the the Governor of the pardoning power.

camp of its enemies, I am happy to know that I cannot possibly get in the way of those who may not be pleased to accompany the expedi-

Every day brings me new evidence that the work we have undertaken is positively demand. ed by the exigency of the times. Papers are being forwarded from every quarter of the country, with marked articles which the Editorat-Large is expected to review in the interest of truth and as necessary vindications of its friends. I am also in receipt of letters from eminent persons in England and France, assuring me that they regard the proposed work as of the greatest practical importance. If the noble efforts of the spirits, the carnest cooperation of the Banner of Light, and the other contributors to the Fund are properly sustained by others, we shall doubtless be able to present some rational views of Spiritualism to at least. a million of people before the close of the present year-people who never read our papers, and before whom the only exhibition of the subject hitherto may have consisted of base carica-

Let personal and acrimonious disputations cease forever. Among those who recognize one divine Father of all, and all men as one common Brotherhood, such controversies are manifestly out of place. Let us give our attention to essential principles, to spiritual ideas, and to practical measures. For the honor of a great cause which has been long defamed abroad and much abused at home, let us give more time to devout meditation and earnest work.

S. B. BRITTAN. 80 West Eleventh street, New York City, } February 9th, 1880.

In another column will be found the business announcement of Wm. Thayer, magnetic healer. Of this gentleman J. W. Seaver of Byron, Genesee County, New York, writes us, Feb. 4th: "I have been well acquainted with Bro. Wm. Thayer for many years, and know him to be an estimable, honorable man. As a healing medium he possesses very useful powers, which have been beneficially utilized in a quiet way for quite a number of years; but he has now concluded to yield to earnest solicitations, and devote his time and powers more to the much-needed work of healing the sick and relieving the ills and ails of the distressed. I am quite sure any who may employ him in this capacity will find him one abounding in sympathy for the sick, as well as with healing power, and may confidently rely upon good treatment and reasonable charges."

Information reaches us that Mr. J. William Fletcher has accepted an invitation to give a series of trance séances at the rooms of the British National Association of Spiritualists in London, which will be similar to those so popular at the Banner of Light Circle-Room. These meetings will be held every Wednesday evening at 8 o'clock, and the admission is gained through members only. Without doubt the institution of this course of scances is a step in the right direction.

The address (first page) on "Marriage in Spirit-Life," delivered in Berkeley Hall, Boston, Jan. 18th, through the trance mediumship of Mrs. Cora L. V. Richmond, will richly repay perusal. As a literary production it is unsur-

We have on file for publication an interesting and instructive lecture by Dr. W. F. Mc-Cormick, in reply to the oft-repeated inquiry, 'If spirits exist and are about us, why are they not visible and their voices audible ?"

J. N. M. Clough, electric and magnetic physician, has removed to No. 81 Montgomery Place, Boston. The doctor is meeting with great success in rejuvenating his sick patients.

Mr. Colville's spirit-guides, in answer to a question, "Why do spirits disagree so often in regard to the immortality of the brute creagive a forcible reply on our sixth page.

Read testimonials of cures by Dr. Spofford, in another column.

Mrs. John R. Pickering

Still holds successful séances at 36 East Springfield street nearly every evening in the week. Her public séances are on Tuesdays and Saturdays. Last Saturday the writer was present at Mrs. P's., when a sister (recently spoken of in the Banner) came a second time, walked up to within a yard of where I sat, and looked me steadily in the face for some time. On this occasion my sister was so fully materialized, and so like herself when in earth-life, in feature, expression, form and manner, that I am sure had a trap-door been discovered in the cabinet, with scores of masks and dresses to boot, all would not have weighed a feather toward shaking my belief in her identity. Such are the tests that are obtained without seeking to hamper or test mediums, and the only ones, so far as my experiences extend, that are convincing. AGAIN:

I attended a private séance last Monday evening in presence of a medium who never permits a physical tester, whether honest or dishonest, to enter and disturb conditions at her séances. A lady sat next to me, when a brother, who was killed in the battle of the Wilderness, came in materialized form, who, after beckoning her to him, significantly placed his finger on a gold breastpin she wore, bearing the device of the Union flag. After the spirit retired the lady told me that the pin was worn by her brother when he was killed, and had been sent to her in Boston after his death, fresh from the battlefield. She also told me that on an evening or two previous, at a séance held in her own house, no medium or other person being present but three or four members of her own family, the same brother, through tips of the table and the alphabet, told her, in answer to a suggestion from her, that at the next materializing séance she attended he would try to come and prove his identity by placing his finger on his

when he appeared at the tipping circle and again at the materializing séance. I have just returned from attending another séance of materialization, held in presence of the last named non-tested medium, near Cambridge street, where enough transpired, I confidently believe, to have convinced more than half the world of the genuineness of spirit-form materialization, could all the inhabitants of earth witnessed what occurred.

breastpin, which she then habitually wore.

Here were two tests given without any con-

straint whatever being placed upon the medi-

um, proving alike the identity of the spirit both

Boston, Feb. 5th, 1880. A bill was recently introduced in the California Leg-

islature for the abolition of capital punishment and the substitution of life imprisonment; also of depriving

Editor-at-Large Project.

J. M. Peebles, M. D., (who lectured in Springfield, O., Feb. ist) writes us from that place under date of the 2d inst that he is in "full sympathy with the movement for Dr. Brittan's fund." We are glad to be able to chronicle this good word from "the Pilgrim."

Amount Received.	
College & Dieb Boston	F0 00
Colby & Rich, Boston	00,00
A Priord of the Range of Light	(00,00)
I. Downing Jr. Concord N. H.	10,00
A Friend Roston	10,00
Mrs. Flora B. Cahell, Washington D (!	10,00
C. Pollock, Virginia City, Nav.	3,00
E. P. Upton, Derry, N. H.	5,05
A Friend, Boston. Mrs. Flora B. Cabell, Washington, D. C. C. Pollock, Virginia City, Nev E. P. Upton, Derry, N. H. Mrs. Almira P. Thayer, Vernon, Vt. P. S. Briggs Charlettown, Mose	2,00
P. S. Briggs, Charlestown, Mass	10,00
Mrs. E. W. Guilford, Cincinnati, O. Daniel Baldwin, Montpeller, Vt. D. T. Averill, Northfield, Vt. Almelda A. Fordtram, Industry, Texas. Friend, Islington, Mass. Gad Norton Bristol Ct.	8,00
Daniel Baldwin, Montpelier, Vt	1,00
D. T. Averill, Northfield, Vt	1,00
Almeida A. Fordtram, Industry, Texas	2,00
Friend, Islington, Mass	1,00
	2,00
	2,00
Augustus Day, Detroit, Mich	3,00
M. V. Lincoln, Boston, Mass	1,00
Augustus Day, Detroit, Mich. M. V. Lincoln, Boston, Mass. A. P. Webber, Wm. Luther, Rochester, N. Y. W. H. Crocker, Port Allen, Iowa. E. C. Hart, Oberlin, O. B. T. C. Morgan, St. Louis, Mo.	2,00
W. H. Checken Port Allen Town	5,00
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H. H. H. H. H. Droebler Y V	8,00
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Amos Kent, Rock Island Arsenal, Ill	2.00
Nathan Johnson, New Bedford, Mass	2,00
An old subscriber, Drooklyh, N. 1 Mrs. E. Bruce. Amos Kent, Rock Island Arsenal, Ill. Nathan Johnson, New Bedford, Mass. M. W. Comstock, Niantic, Conn. M. Larkin, Downingtown, Penn. Mrs. L. A. Mason, Richmond, Va.	1,00
M. Larkin, Downingtown, Penn	3,00
Mrs. L. A. Mason, Richmond, Va	1,00
Jacob Booth, Maquon, III	1,00
Paul Fisher, Brooklyn, N. Y	1,50
Mrs. L. A. Mason, Richmond, Va. Jacob Booth, Maquon, III. Paul Fisher, Brocklyn, N. Y Charles H. Stimpson E. R. Kirk, New York City Miss N. R. Batchelder, Mt. Vernon, N. H. Mrs. C. M. E., Baltimore, Md. Mrs. H. J. Severance, Tunbridge, Vt. C. Snyder, Baltimore, Md. Dansville, N. Y Yarmouth, N. S. Mary S. Lloyd, Waterford, N. Y Lester Woodard, Orange, N. J. James Shackleton, Lawrence, Mass. William Hickok, 26 West 52d st., N. Y Amount Pledaed.	2,00
Miss N. D. Rotcholder Mt Verner N. H.	5,00
Mas C M E Rollings Md	1,00
Mrs II I Savaronea Tunhridge Vt	5,00
C. Snyder Rollimore Md	1,00 2,00
Danaville, N. V	1,00
Yarmouth, N.S.	4,00
Mary S. Lloyd, Waterford, N. Y.	2,00
Lester Woodard, Orange, N. J.	2,00
James Shackleton, Lawrence, Mass	5,00
William Hickok, 26 West 52d st., N. Y	8,00
Amount Pledged.	
	2,00
H. Brady, Benson, Minn. Nelson Cross, New York City. E. Samson, Ypsilanti, Mich. Peter McAuslan, Yuba City, Cal.	10,00
E. Samson, Ynsilanti, Mich.	10,00
Peter McAuslan, Yuba City, Cal	8,00
E. Whelpley, Hampshire, Ill	8,00
E. Whelpley, Hampshire, Ill. Religio-Philosophical Journal, Chicago, Ill.	25,00
E. J. Durant, Lebanon, N. H	5,00
H. G. Pitkin, Memphis, Mo	5,00
E. J. Durant, Lebanon, N. H. H. G. Pitkin, Memphis, Mo. Henry J. Newton, 128 W. 43d st., N. Y. Charles Partridge, 29 Broad ""	100,00
Charles Partridge, 29 Broad "	50,00

Passing Events.

Total\$1,060,85

[Banner of Light London Special Correspondence.] The atmosphere spiritual has been very much disturbed by the so-called "exposure" of the well-known medium, Mrs. Corner, nee Florence Cook. Several skeptics were admitted to one of her private scances given at the British Association, and while Marie, the supposed materialized spirit, was manifesting, she was seized by Sir George Sitwell (a young Oxford student), while some one else pulled aside the curtain and disclosed the empty chair with the medium's dress thrown over it, and the tape with which the medium had been tied laying upon it. Confusion followed. The socalled spirit, namely, Mrs. Corner, offered no resistance, but had every appearance of being mesmerized

for her to do so. A party of some dozen people were waiting for her, and after being told of the "upset," desired all the more to have a scance with her. The dark séance was most remarkable, and in the materializing Mrs. Corner and the spirit were both seen to asther several times, as the medium was too pervone to remain in the cabinet, and kept walking out while the spirit was manifesting, also talking from the cabinet while the spirit was walking about the room, which proved conclusively that, whatever Mrs. Corner may have done, consciously or unconsciously, at a previous seance, here was absolute proof of her genuineness.

We asked of the spirit to explain the recent occurrence, and were told in substance : "When three or four people come to a séance with a fixed mind they cast a very great influence over the results. Those people this evening absolutely mesmerized my medium, and as their influence was stronger than mine, the medium responded to them. This might be done unconsciously to the sitters, but it is the true explanation of many so-called exposures." And why not? The subject of mesmerism is but very little understood. We see the sensitive responding to the operator, and persons endure without pain severe surgical operations. May it not be equally true that mediums, who are sensitive to a degree, may be influenced to personate a spirit, without any idea of what they are doing?

At Steinway Hall, this subject has been dealt with for two evenings, before very large and intelligent audiences, and the idea was there expressed that the great mistake was that "We were all trying to bring the spirit-world down to the material world, rather than endeavoring to Igain spirituality ourselves, and that it was a great mistake to admit those ignorant of all spiritual laws into scances of this kind."

Mrs. J. William (Susie Willis) Fletcher read a most interesting paper on "Startling Evidences of Spirit Com-munion," at the Association Rooms, on the 19th. The rooms were crowded to repletion, and many were unable to gain admission. The paper was filled up with most striking proofs of spirit identity, and lasted about an hour. It was afterwards followed by a most interesting discussion, in which Desmond Fitz Gerald, Rev. Stainton-Moses, Mrs. Hallock, and others joined, concluding with a most cordial vote of thanks to Mrs. Fletcher for her brilliant effort. Next Monday evening there will be a paper by Rev. Stainton-Moses, and a large number are sure to be in attendance; despite the shadows, the Association seems prospering-if large

numbers are any criterion. All England has been filled with consternation at the Tay Bridge Disaster, in which so many lost their lives. The clergy all hold God responsible, and have preached long and loud about the "inventions of man." One clergyman preached from a text the import of which "We will build only with hewn stone, and not with bricks," which sermon called forth an indignant rejoinder from the man who had supplied the bricks, in which he said: "The bricks were of the best quality; and, besides, it was not the brick-work that gave way, but the masonry." Among the condolences sent to those who had lost friends in the disaster these words occur: "Let this be a warning to all not to trave on Sunday." There has been great difficulty in finding the bodies, but a young lady gifted with clairvoyance has proffered her services, and matters have been somewhat facilitated. The fault was not with God, but is due to the ignorance of man, as the present investigations have plainly demonstrated.

'The Rev. Maurice Davies is preaching a series of Monday evening sermons at St. Andrews church, Taylstock Square, which are very largely attended, and very interesting. He is an indefatigable worker. Among the writers for the Banner of Light whose

efforts are most admired in England are George L. Ditson, A. E. Newton, Eugene Crowell, Epes Sargent, Prof. S. B. Brittan, and Dr. J. R. Buchanan.

Mrs. Cora L. V. Richmond's lectures are eagerly watched for by her numerous admirers this side the water. The work she has accomplished for Spiritualism in the New and Old World is very great.

Mr. Thomas Walker is to lecture during February at

the Association Rooms. He has been doing good work Miss S. E. Gay is receiving pleasant notices from

various papers on account of her new lecture, "Man and Woman," which she has delivered for the third time in Falmouth, her native place.

It is said that Mr. J. J. Morse is soon to move to

J. WILLIAM FLETCHER.

Jan. 20th, 1880.

Spiritualist Meetings in Boston.

A. M. in this hall, 4 Berkeley street, corner of Tremont street, Mrs. Cora L. V. Richmond, speaker. Subject next Sunday: "The Christ Principle," by Spirit William Ellery Channing.

PAINE MEMORIAL HALL.—Children's Progressive Lyceum No. 1. holds its essions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Conductor.

AMORY HALL.—Children's Progressive Lyceum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10% A. M. J. B. Hatch, Conductor, EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 516 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Excellent quartette singing provided.

PYTHIAN HALL.—The Poople's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present. EVENUES STAR HALV.—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sunday at 8 P. M.

uny at SP. M.

AMORY HALL.—The Spiritualist Ladies' Aid Society meets every Thursday afternoon and evening at this place, corner West and Washington streets. Business meeting at 4 o'clock. Mirs. A. A. C. Perkins, President; Flora W. Barrett, Secretary.

PAINE HALL.-A bright morning greeted us on February 8th, and a large attendance of children and visitors was the result. There were one hundred and

ruary 8th, and a large attendance of children and visitors was the result. There were one hundred and fifty-seven children in the march. Our exercises were commemorative in a great measure of the event of the passage to the higher life of one who has for a long time suffered with that dread disease consumption, Miss Florence Danforth, who on the Wednesday previous bade adleu to the scenes of earth-life to Join the loved ones who had passed on before her. The sweet voice we have listened to so many times is hushed, but we have the assurance that she will sing all the more sweetly on the other side, and other ears than ours will drink in the tones in that clime where sickness cannot come to waste the frame and destroy fond hopes. Her passage to the beyond was as peaceful as her disease would allow, and she now is free to enjoy the glories of spirit-life all the more keenly after her long period of suffering here.

Mr. S. W. Tucker, the author of our Lyceum songbook, caused a poem to be read, (one he had written for a new book he is about publishing, but which was appropriate for this occasion) which was well received. Miss Helen M. Dill read some lines which had been prepared by Alonzo Danforth, former Conductor of the Lyceum. They were replete with rich spiritual thought. This was followed by a duet by the Misses Drew, "Let the Dead and the Heautiful Best." Recitations were given by Miss Effic Shannon, Georgie Felton, Otto Buettner, Kemma Buettner, Lena Onthank, May Waters; readings by Mrs. R. A. Thomas and Mrs. Jones; songs by Jennie Smith, Nellie Thomas and Mrs. Jones; songs by Jennie Smith, Nellie Thomas and Helen M. Dill; a duet by Miss Garfield and Miss Carter, and another by Misses Russell and Willard. After the calisthenies, Mrs. Maud E. Lord, being called upon, gave, in her expressive manner, a description of the beautiful scene which greeted her vision as she sat a witness to the various exercises. Her remarks are always well received, coming as they do from one who has been such an ardent worker in the

GONE HOME.-Miss Florence Danforth, a constant worker in the Children's Progressive Lyceum, passed called spirit, namely, Mrs. Corner, offered no resistance, but had every appearance of being mesmerized or entranced, as it is believed she was. The next morning these two gentlemen appeared in the Times with a letter denouncing the whole matter as fraud. This letter was replied to by the Secretary of the British National Association of Spiritualists in a very called and dispassionate manner, and, while admitting the facts as they were stated, also expressed a degree of confidence in Mrs. Corner, and there the matter is left. It seems that these "exposers" had attended several scances of Mrs. Corner, and there the matter is left. It seems that these "exposers" had attended several scances of Mrs. Corner, so btaining admission through friends, and had previously planned to make the selzure. Indeed, the tying was only a ruse, so arranged as to make any escape from the bonds perfectly easy, and, after all this had favored them, they make theresults of a private scance, without a moment's delay, the subject for public discussion, and all the leading journals think that the "Imposture called Spiritualism is now crushed."

After this unfortunate affair at 38 Great Russell street, Mrs. Corner came to my house, where she was to have given a scance, to say that it was impossible for her to do so. A party of some dozen people were to the other life on Wednesday morning, Feb. 4th, after

AMORY HALL.—Our Lyceum to-day was as usual very well attended, and all present were well satisfied that our efforts were no longer experimental, but to

that our efforts were no longer experimental, but to
the contrary a decided success. Every Sunday our
monitor reports the names of new pupils, and our adult
friends increase in numbers at each session.

In answer to a gentleman to-day who spoke of the
steady increase of pupils, we said we are not only gaining pupils, but are also obtaining the friendship of a
generous pubilc. Our Conductor, in behalf of the Lyceum, paid a fitting tribute to the memory of Miss Florence Danforth, a former member of Lyceum No. 1; at
the closing of his remarks he tendered to the affilicted
mother the sympathies of our members; and to our
sister Lyceum he also extended our heartfelt sympathies in this, their loss.

Our exercises were opened with singing by the Ly-

our exercises were opened with singing by the Lyceum, Sliver Chain Recitation and Banner March; followed by recitations and instrumental music by the following pupils: Gracie Burroughs, Gracie Fairbanks, Kittle May Bosquet, Arthur Rand, Miss Cora Hastings, Hattle Davison, Alice Messer, Albert Rand, Nellie Welsh, Annie Huff, Hattle Morgan; reading, Hattle E. Wilson; cornet solo, Mr. J. Roach. In addition to the cornet solo by Mr. Roach he, by special request, performed "Home, Sweet Home," which was well received. Mr. A. W. Scott offered a few brief remarks, and the exercises closed with the Target March.

**Children's Progressive Lyceum No. 2.*

Boston, Feb. 8, 1880.

Boston, Feb. 8, 1880.

THE VISITING LYCEUMS.—The proposed visit of the Lyceums from New York and Brooklyn has been postponed one week, in order to secure the attendance of the efficient Guardian, Mrs. Newton, who found it impossible to attend upon the date first mentioned.

Invitations have been extended to A. J. Davis and wife, together with many other prominent workers in the cause to be present and join in the exercises. Miss Lizzle Doten has been invited to deliver the address of welcome at the public reception, to be held on Sunday evening, March 7th. The committee would take this method of extending an invitation to all conductors and officers of different Lyceums throughout the State, to present themselves at Amory Hall on Sunday morning, March 7th, and join with our school in the Lyceum greeting. Arrangements are being rapidly perfected, and everything promises a pleasant meeting of the different Lyceums. Per order Committee.

J. B. HATCH, Conductor C. P. L. No. 2.

PYTHIAN HALL.-Miss Barnicoat occupied the platform at this place last Sunday afternoon, and her medical guide controlling gave an interesting address upon

"The Doctors' Plot," which was listened to with marked attention. An improvisation of song was also given. Remarks were made by the manager of the meeting, Dr. Davenport, and others, which were of interest to all lovers of progress.

F. W. J. EVENING STAR HALL—CHARLESTOWN DISTRICT.— Sunday, Feb. 8th, a very interesting meeting was held in the afternoon at the usual hour. Mrs. M. C. Bagley

occupied the platform as speaker and test-medium. Quite a large number of spirits were described, and their names given by the medium, which were recognized as correct. Next Sunday, Feb. 16th, Mrs. A. L. Pennell will speak and give tests in this hall at 3 P. M. UNION HALL, CHELSEA .- There was a full attend ance at this place, on Sunday evening last. The discourse was delivered by Dr. John H. Currier, assisted by Dr. Grover, of Boston. Dr. Currier will occupy the platform at Union Hall next Sunday, the 15th, at the usual hour.

Heaven bless you, Mr. Editor, for your brave and persistent defence of the Indian's cause. It is high time the United States government should cease to do evil, and learn to do well toward those it calls its "wards." The whole system of annuities, agencies and treaties ought to be remodeled or abolished at once. (I speak somewhat from personal knowledge.)

The Florida Exposition and Fifth Annual State Fair will take place at Jacksonville, Fla., Feb. 24-28, 1880.

First Society of Boston Spiritualists · HOLD FREE MEETINGS EVERY SUNDAY AFTERNOON

PARKER MEMORIAL HALL

The public respectfully invited. Next Sunday the rostrum will be occupied by the wellnown and popular lecturer,
MRS. CORA L. V. RICHMOND.

Subject: "Spiritual Healing," by Spirit Benjamin Rush, Good singing will be furnished on this occasion by a Quariette Choir under direction of MISS NELLIE M.

Services commence at 2% o'clock.

Movements of Lecturers and Mediums.

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

Mrs. Emma Hardinge Britten will lecture at Charter Oak Hall, San Francisco, through February and March, after which she will speak at Salt Lake City and other places en route for the East, prior to her departure for Europe. As this is Mrs. Britten's farewell tour in America, she will be happy to lecture at as many places as possible on her way to the East. Address care of Mrs. Ada Foye, 126 Kearney street, San Francisco, Cal.

Joseph D. Stiles will speak in Washington Hall, Natick, Sunday, Feb. 15th, afternoon and evening; in Leominater, Feb. 22d, at 2 and 61/4 P. Mr.

Thomas Street, of Lockland, Ohio, clairyoyant, clair-audient, prophetic and inspirational medium, is prepared to answer calls to lecture.

Mrs. Nettie Pease Fox is now the regularly settled speaker of the Rochester, N. Y., Society of Spiritualists. She commenced her labors there for the New Year Sunday, Feb. 1st.

J. M. Allen spoke during January in Sturgis, Mich., closing with a scientific lecture on Language, Alphabets and Spelling, Monday, Jan. 27th. He spoke in Middlebury, Ind., Jan. 28th and 29th. Is now filling his second month's engagement at Battle Creek, Mich., the five Sundays of February. Address accordingly in care of P. O. Drawer 55.

C. B. Lynn is addressing good audiences in Worcester, Mass. During March he will speak in Vineland, N. J.; during April in Philadelphia; during May and part of June in Stafford, Conn.

Capt. H. H. Brown spoke in Willimantic, Conn., Jan. 25th, Feb. 1st and 8th; at Pleasant Valley, Feb. 10th; at New London the 11th and 12th, and will be in Norwich over the 15th. Address for engagements 252 Steuben street, Brooklyn, N. Y.

W. L. Jack, M. D., of Haverhill, Mass., will be at No. 13 Birch street, Biddeford, Me., from the 20th inst. for a few days.

Miss Jennie B. Hagan, inspirational poetess, was in Salem, Mass., Feb. 8th. Will be in Lynn the remaining Sundays of February. Would be pleased to make further engagements. Address No. 6 Bond street, Lynn, Mass.

W. J. Tillotson writes: "Mr. E. V. Wilson will give three lectures in Devereaux Opera House, Onelda, N. Y., on Sunday, Feb. 15th, under the auspices of the Spiritualists and Liberalists."

Now is the Best Time

To secure a good farm and home in the fertile To secure a good farm and home in the fertile valley of the Arkansas, in Southwestern Kansas. Those who know most about it testify that this valley offers the very best chance in the West for profitable farming and stock-raising. The Atchison, Topeka and Santa Fe Railroad Co. have about 2,000,000 acres of rich land to sell at alow price and on the easiest terms. Do n't buy elsewhere until you have considered their claims and proposals. Send for free pamphlet and map to A. S. Johnson, Land Commissioner, Topeka, Kansas.

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For all advertisements printed on the 5th page, 20 cents per line for each insertion.

43 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 whereon they are to appear.

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The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1,00.
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Morrison, M. D., P. O. Box 2519, Boston, Mass.
Residence No. 4 Euclid street. N.8.

Special Notice.

DR. F. L. H. WILLIS will be at the Quincy House, in Brattle-st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 r. M., till further notice.

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. J.3.

BUSINESS CARDS.

DR. JOS. RODES BUOHANAN, 1 Livingston Place, New York, gives Psychometric Opinions on Character, Con-stitution, Qualifications, &c. Fees: Full opinion, three doi-lars; two pages, two dollars. Postal orders should be made payable at Station D, New York. 3m—Dec. 27.

Woodlawn Mineral Springs, Sterling, Ill. MRS. H. PET. TIGREW, M. D. 3w-Jan. 24

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fitteen shillings per year. Parties desiring to as subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Nowington, N., London, England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

COLEY & RICH.

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

ADVERTISEMENTS.

Mrs. M. E. Johnson. TRANCE and Writing Medium, will be at 228 Shawmui Avenue, Boston, Fridays and Saturday, to receive visitors and make appointments for sittings. Other days will be at office, 149A. Tremont street, Room 1. Hours 10 to 4. Feb. 14.—3w

FREDERICK F. COOK'S

A DDRESS on Spiritual Adaptations and Conditions, de-livered before the First Society of Spiritualists of Chi-cago, and published in the Spiritual Record, can be ob-tained for 6 cents by addressing GRIFFEN BROTHERS, 184 La Salle street, Chicago, Ill. 1w-Feb. 14.

P. WADSWORTH,

A T Hotel Brünswick, 10 to 12 A. M. 37 East Brooklin street, 1 to 4 P. M., Boston. 2w - Feb. 14. READER If you love rare flowers, choicest Meene, N. H. It will astonish and please. FREE. Feb. 11.—4w One Hundred Years Old!

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1780 1880

OCOA is at once a delicious beverage and a highly nutritious food. A scientific writer, referring to the manner in which it is prepared for drinking, remarks that it "is more properly a soup or gruel than a simple infusion;" and it may be added that, like soup, it contains a large amount of nutriment in readily assimilable condition. At the same time it possesses the exhibitant and sustaining properties of tea and coffee, in a form which rarely disagrees with the most sensitive stomach or the most delicate nerves. This, however, is true of it only when it is honestly and skillfully prepared. No article of food or drink is more frequently o more injuriously adulterated by unscrupulous dealers. If our readers wish to get it thoroughly pure and wholesome, as well as faultless in flavor, they should buy that which bears the well-known trade-mark of Walter Baker & Co. This house has just completed the first century of its existence, having begun business in 1780, and its record is as hon orable as it is venerable. French chocolates have a high reputation, but the Bakers have won prizes at all the great international exhibitions in competition with the best manufacturers of France and the whole world.—Boston Journal

Our book of choice receipts sent free to any address,

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In PAINE HALL, Appleton street. COMMENCING SUNDAY EVENING, FEB. 15, 1860 THE following are the dates and subjects for the entire

L course: Feb. 15—The Deluge, in the Light of Modern Science, Feb. 15—The Deluge, in the Light of aloneir science. Hustrated.
Feb. 22—Nebulæ, Comets and Meteors, in the Light of Astronomy and Psychometry. Hustrated.
Feb. 25—Mohammed and Mohammedanism.
March 7—Nineveh and Babylon, and their relations to the Bible. Hustrated.
March 14—Garrison in Heaven.
March 21—Fables of the Bible. Hinstrated.
March 22—God, Scientifically and Rationally Considered.
April 4—True Temperance, Scientifically Considered. Hustrated.

April 4—True Temperance, Scientifically Considered, Inparticel,
April 18—The Prophecies of the Bible. Hinstrated,
April 18—The Prophecies of the Bible. Hinstrated,
April 25—The Cospel of Good Health. Hinstrated,
May 2—The Cosning Day.
Tickets to twelve Lectures, with reserved scat, \$2,00; tickets to six Lectures, \$1,00; to one Lecture, 25 conts. For sale at Pathe Hall. Doors open at 7, to commence at 7:18.
Persons desiring to secure a seat had better apply at once, as many of the best are already taken. DIPLOMAS DO N'T MAKE DOCTORS

I have been troubled for several years with an affection of the kidneys; have consulted several physicians, but my trouble increased under their treatment; during last sun-mer I lost twenty-live pounds of flosh. In October visited Dr. D. H. Spofford; was helped immediately; have regain-ed my flesh, and am perfectly free from kidney difficulties. (Signed) CHAS, S. WILLCOMB, Ipsetch, Mass., Jan. 6th, 1878.

Ipstotch, Mitss., Jan. 6th, 1878.

B. D.s AT A DIRCOUNT.

For twenty years I was affected with "Enlargement and hardening of the Spicen." Long and fatthful adherence to medical advice proved unavailing, this abnormal growth continuing till the protuberance became as large as my two hands. Those similarly afficted knote how I suffered. The entire removal of this enlargement and trouble was effected without medicine or material examination by Dn. D. 11. Sporroup. (Signed) MRS, L. W. I. GAGE. Macerhill, Mass., Nov. 14th, 1879.

DR. D. H. SPOFFORD. ONTOLOGIST.

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123 West Concord street, Boston. Office hours, 9 A. M. to 4 P. M. (Thursday and Friday excepted). 66 Andover street, Lowell, Thursday, 1 to 4 P. M. 21 Charles street, Haverhill, Fliday, 9 A. M. to 4 P. M.

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DR. WILLIAM THAYER

A SPIRITUAL INSPIRATIONAL MEDIUM, will diagnose and treat all manner of disease, revealing the location and symptoms of all derangements of the system. Will be quite sure to afford reliaf even if permanent cures cannot be effected, as also where excessive medications are the producing cause. Address, WILLIAM THAYER, Corfu, Genesee Co., N. Y.

Feb. 14.

BEST (We have the best selling Ten Cent article in the world. One agent ordered 100 Sept. 18th, 300 Sept. 224, 500 Sept. 28th, 560 Oct. 43th, 500 Oct. 48th, 500 Oct. 48th, 500 Oct. 48th, 500 Oct. 48th, 500 Dec. 18th, 500

AGENTS WANTED The first responsible and proper person applying for Agent for the Phoenix Photo-Copying Co. in any County will be accepted. Profits from \$18 to \$100 weekly. Address, WM. F. VAIL, Manager, 182 Fullon street, New York.

CHOICE SEEDS FOR ALL! Try them! For 3-cent postage stamps, I will send to any address five packets choicest seeds: Pansy, Bouquet Aster, Double Portulaca, Stoset Alyssum, Japan Pinks, mixed colors of each, and my Illustrated Seed Catalogue for 1890; or above and 4 other choices orts for 25c. L. W. GOODELL, Amherst, Mass. Feb. 14.

SURE Remedy for baldness. A new growth of hatror whiskers guaranteed, or money refunded. Particulars free. World Manufacturing Co., 122 Nassau st., New York.

SAN FRANCISCO. DANNER OF LIGHT and Spiritualistic Books for sale. ALBERT & E. C. MORTON, Spirit Mediums, No. 11 O'Farrell street. istf-Nov. 15.

TO LET,

A T 8½ MONTGOMERY PLACE, two small backrooms, suitable as offices for gentlemen; heated by steam, and supplied with gas and water. Terms reasonable. Apply at Room 10, No. 8½ Montgomery Place, Boston, Mass. Dec. 27.—18

A

We will send THE COMMONER, the only Greenback paper in Massachusetts, (Price \$1,50 per year,) three months, to any address, on trial, and "Bland's Life of General Butler," price 50 cents, for only 50 cents, Address, THE COMMONER, 46 School street, Boston, Mass.

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Prospectuses mailed free upon application. isti—Feb. 7.

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ANDREWS'BAZAR

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Worth of Andrews' BAZAR PATTERNS, to be selected at any time during the term of subscription; thus for an outlay of One Dollar

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Receive extended notice in the columns of Andrews' Ba-ZAR, while in a literary point of view it is a paper worthy of

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Contains one or more Short Stories by the best writers of the day, and valuable papers on the Arts, Sciences, etc.; also Poetry and Essays of the greatest interest.

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Is unsurpassed, and contains practical information about the manufacture of LACES, various styles of Embroidery, Worsted Work, Painting on China, Silk and Satin. During the year there will be furnished a series of designs, every one of which can be used as a pattern, which could not be purchased of any dealer for ten times the yearly subscription price of the BAZAR.

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Under this head each month will be given valuable practical instructions for making over-garments of every descrip-tion, and for cleaning, dycing and dressing all kinds of materials; thus, while every new style of dress receives full attention, those who study economy will find Andrews' Bazara Guide, Reliable and Unfalling.

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Will find in Andrilws' BAZAR more advanced and accurate information about what is to be stylish than can be gleaned from the columns of the average commercial papers, though published at THREE TIMES ITS PRICE.

what goods are desirable, what are considered dead stock, and what particular styles and colors are to be popular.

Since in each issue is mentioned with unfailing accuracy

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Will eagerly look for and heartily welcome each monthly coming of Andrews' BAZAH, for their interests are catered to by those of large experience in this most difficult class of literary work. The proprietor spares no expense to make the BAZAR equal if not superior to any of the Children's

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The funny columns of Andrews' Bazar have a wellearned reputation for wit of the brightest sort-never vulone end of the land to the other. In short

Fathers, Mothers and the Children

All will find something in every number of ANDREWS' BA-AR to guide, instruct and amuse. Its low price of

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Per annum places it within the reach of all.

26-Remember, every subscriber is entitled to Fifty Cents' Worth of Andrews' Bazar Paper Patterus. to be selected at any time during the term of subscription. These Patterns are unequaled by any of whatever name. make or description now before the public, since they are absolutely correct in every detail, being cut upon models anatomically correct, and have the advantage possessed by no others of being pinned in shape, thus showing at a glance just how the garment will look when completed,

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Canvassers can make more money working for An-DREWS' BAZAR than for any dozen other publications. In addition to liberal Cash Premiums, the publisher

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A \$700 Weber Piano, A \$340 Waters Organ. A \$100 Wilson Sewing Machine, A \$75 Rogers Bros. Gold-Lined Silver-Plated Tea Set, A Handsome Diamond Ring, and a Silver Watch and Chain.

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Please state in what journal you saw this advertisement. Feb. 14.—ls MERCURIUS'S

PREDICTING

FOR 1880. CONTAINING PREDICTIONS OF THE WINDS AND THE WEATHER FOR EVERY DAY.

WITH HIEROCLYPHIC, THE MAGIC CIRCLE. BY THE OLDEST PROFESSOR NOW LIVING. Editor of ASTROLOGERS' MAGAZINE, the Last Published.

IMPROVED TRADE AND A FRUITFUL YEAR. Also inany Hundreds of Predictions—the Kind of Winter and Harvest—Predictions concerning all the Crowned Heads of Europe, and other Leading Personages—Information to Sportsmen—Fortunate Days for every subject—Best days for Photography—List of Fairs in England, &c. "Street Conts." For sale by COLBY & RICH.

The Free Circle-Room.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE,

AT THE BANKE OF LIGHT PHEE CIRCLE ROOM. Invocation.

Father and Mother Eternal, thou Infinite and All-Pervading Spirit of Intelligence and Love, we praise thee that within our souls the flame of thine own nature is inborn, and that, reflected from those supernal abodes wherein immortal angels dwell, scintillations of light are ever pouring down upon the souls of thy children here embodied in material form. May we be able to realize somewhat of thy spiritual presence, which reveals itself unto the spirit through all forms but yet can be confined in its operations by none Clear as the glorious beams of sunlight, free and as impartial in its operations as the atmosphere we breathe, are the workings of thy spirit of truth and love through angelic ministrations, through the loved forms and faces of friends; through everything that draws us nearer unto thee we trace thy power, we be hold thy love. Here, at this hour, may angels of light and gladness bring the balm of consolation to any who may be in sadness or in pain. If any are in doubt or in despondency, may some streaks of brightness gild the cloud, and reveal unto them the love that is there in contained. If the pathway of any seems to be dark and drear, if the future apparently contains storms and clouds, sadness and not joy, may all those clouds and fears be dispelled. May the Sun of Righteousness arise at this hour with healing in its wings, bringing unto all spirits the boon which they crave, or rather the boon which they most intensely need. May all our spirits be blended together, even as beauteous flowers may blend in one harmonious garland. If some are despairing, through their doubts and fears, others can lay upon thine altar the gladsome offerings of their spirit's joy. May the roses and the nightshade mingle together; may the sombre hues and the bright and glowing tints of summer flowers be beautifully blended. and so may tears and smiles, toys and sorrows be united, and draw thy children nearer, still nearer to thee. Amen.

Questions and Answers.

QUES.-Was "our Lord" a real or a mythical

personage, or both?

Ans.—"Our Lord" is the Truth itself, and we are under allegiance to no lord except the Truth. In whatever form the Truth manifests itself upon earth, it always manifests through human organisms; therefore those who have been the manifestors of the Spirit of Truth on the earth have been real, human personages.
That Jesus the Nazarene was a real human personage we do not call in question, though a great deal that is attributed to him really emanated from other sources. We have received nated from other sources. We have received satisfactory evidence of the fact since our pas-sage into spirit-life, that Jesus was not a myth, but a man; but Jesus as the conscience is a mythical representation; he is introduced into a mythical position, simply because he is made to be a representative of the spirit, who, returning to earth, is placed upon the very altar on which formerly the Egyptian sun-god was enshrined.

Q.-[By J. D.] To what degree and in what

Q.—[By J. D.] To what degree and in what sense is man a free moral agent;
A.—Man is a free moral agent just in so far as he is conscious of an ability to follow the guiding voice which leads him onward, or the seducing voice which leads him downward. We do not know to what extent any one of you are free; you must decide that for yourselves. No one can instruct you thoroughly on this point; your own conscience must be your judge. You may argue that you are free to make what use you can of the talents entrusted to your charge. You are free within a limited to your charge. You are free within a limited circle, just as the Deity may be free within an infinite circle. You are not free to choose what may be the circumstances of your life, but you are free to obey the higher or the lower when two voices speak to you in any particular conalition of life.

Q.—Why do the spirits disagree so often in regard to the immortality of the brute creation?

regard to the immortality of the brute creation? Please reconcile these discrepancies.

A.—We are not aware that there is any real disagreement on the part of those who have had acquaintanceship with the brute creation in the spirit-world; but a great many spirits say they do not know anything about animals. There are some spirits in spiritual life who have no love for animals; these are not surrounded by them. In spiritual life you would attract animals if you loved them, and if you needed them. The spirit who does not care for dogs on earth, may go to the spiritual world and say there are no dogs there. There are and say there are no dogs there. There are none in the sphere in which he finds himself; whereas another spirit, very much attracted to world and be surrounded by white or black pussies. Both spirits may be stating a fact, but they only describe the particular portion of the spirit-world in which they themselves live. The surroundings which are ever present with them are brought into their vicinity by the natural affinity which exists between them and the spirit. In spirit-life you have animals around you just as long as you require them, just in so far as they can benefit you. Some spirits know nothing about the destiny of the spirits know nothing about the destiny of the brute creation; they are not interested in their welfare; they do not require to associate with them; their work lies in other directions. Other spirits, being fond of animals, and having some use for them, will attract the spirits of animals to themselves, and these spirits of animals will meaning connection with them. animals will remain in connection with them until their usefulness in that sphere is ended when the spirit of nature which was expressed in this animal form will be transported to some other portion of the universe, and be again thrown forth in some other forms of existence which will be useful to some other inhabitants of the universe

of the universe.

Q.—[By F. Hartman.] Can we possibly, by employing colored light, electricity, or magnetism, or by the use of chemistry, produce favorable conditions which will assist the spirits in

ism, or by the use of chemistry, produce favorable conditions which will assist the spirits in producing physical manifestations?

A.—You can only assist the spirits in producing manifestations by making yourselves as comfortable as possible, and by putting yourselves into the best physical and mental condition. No amount of exterior, no amount of mineral electricity, no quantity of colored glass would ever supply the deficiency in the circle where the members are not in harmony, or are not adapted to each other. If the members are adapted to each other, it is well, as we have always argued, to introduce colored glass as much as possible, and no ray of color is more beneficial than bright blue or purple. We should advise you to cover your gas-globes first with the red shade of tissue paper, then with the blue shade. This will produce the combination of red and blue which is so very much adapted to the favorable production of physical phenomena. It would be well for you to have blue or purple blinds to your windows; if you cannot conveniently procure them you may simply place the red tissue paper over the blinds and cover this with the blue, then the light which is admitted into your room will be of a purple hue. This can be accomplished with but very little expense or trouble; it is an experiment within the reach of every one. The most imlittle expense or trouble; it is an experiment within the reach of every one. The most important of all requisites is this, that you admit no one into your circle except persons whose magnetic influence is genial. No one who has been overtaxed in business previously, whose nerves are overstrung, should be admitted; no one who is, in the evening, thred or fatigued, should be admitted into a circle for physical manifestations. If you do admit them they will absorb into their own systems elements which are required by the spirits for the production of the phenomena. Strong persons, young in years, are certainly the best adapted to sit in physical circles; then if you admit elderly persons also they should never sit close to the means. sons, also, they should never sit close to the medium, but should rather occupy a position at the other end of the circle: then if there is a surplus of vitality generated, more than is required for the manifestations, they will doubtess be benefited, provided the conditions are

-Would not the employment of yellow light, which has no chemical action, make it ensies for spirits to materialize?

A.—Decidedly; provided there was sufficient physical power present, and no augmentation of power required, all that was needed being a passive, tranquil condition of atmosphere. We do not consider that yellow light is usually conducive to the well-being of the sitters; it is apt to produce a feeling of jealousy; it conduces, also, to the development of biliousness. We do not think that it is usually advisable for sensitive persons to sit in an atmosphere where the tive persons to sit in an atmosphere where the light streams in through yellow glass or yellow blinds, because the yellow which is generally introduced is distinct from the golden glory of the sun's rays; it appears to be a mockery of the brightness of the sun, and brings about an entirely different feeling, to that feeling which would be brought about if the sun's rays could stream through a pure white receptacle. Yellow light might do very well for strong persons that are not addicted to unpleasant feelings when under the influence of its rays. You will find that comparatively few sensitive persons would be able to bear the yellow ray of light for a very great length of time.

Q.—[By Alfonso Denne, Mexico.] What is the opinion of your guides as to the possibility for a

Q.—[By Alfonso Denne, Mexico.] What is the opinion of your guides as to the possibility for a living, human being to be transported by spirits from one place to another, at a distance? In what manner can they perform this translation? and do you consider this phenomenon as a higher phase of Spiritualism, deserving study, adapted to extend and increase the number of its follow-

A.—Decidedly; this phase of manifestation is very valuable, and provided that corroborative evidence is forthcoming, it will be a matter of great interest to the public that such manifestations can occur. These manifestations will be particularly valuable in arousing interest, and when persons become convinced that these feats are really performed, they will at once form the opinion that there is something true in Spiritualism, that it is worth while to investigate; if such manifestations can occur there is certainly an immense power behind them, thus the populace will argue. When such manifestations are about to take place, spirits are obliged to concentrate at one given place, on one given medium, an immense amount of physical magnetism, which they may have brought from many different sources. With this material they construct, as it were, a chariot, in which they will be able to carry a body through space; as they are carrying the physical body as well as the spirit, they must have material power wherewith to enable them to lift the material. No mere spirit-power without a material encasement could accomplish this. When a medium is suf-A .- Decidedly; this phase of manifestation is enable them to lift the material. No mere spirit-power without a material encasement could accomplish this. When a medium is sufficiently developed so that spirits will be able to take these material emanations from the medium's body, with these material emana-tions they will be able to carry the medium from one place to another. We should advise those interested in this experiment to sit for the express purpose of witnessing this phenomenon. There is no reason at all why any good physical medium should not be transported from one place to another in this way.

place to another in this way.

Q.—[By Stephen Young, Memphis, Mo.] The Banner of Nov. 8th contains the following question as coming from the audience at the Banner of Light Free Circle: "Did God ordain that I should be a murderer"? The answer was, "Provided that God ordained it, God would be responsible." Is God not responsible, as well as justifiable, for everything? Does not the end justify the means? And is not the end eternal progress and ever-increasing happiness for all? Who can suppose that the race could have been Who can suppose that the race could have been developed in any other way than that in which it lias gone and is going through crime and suf-

A.—From the infinite standpoint, undoubtedly, your questioner may have grasped a correct idea: but certainly nothing could be more Jesuitical than the opinion that the end will always justify the means. If you allow this thought to permeate your literature, and inculcate this idea into your children's minds, they will be performing all kinds of objectionable actions, saying that they intended to do some good in the end, and this was the only means of attaining the end. Such a dectrine is immoral in its tendency, and should not be encouraged. Undoubtedly you have the ability in your nature to commit, murder: it is the result of a A.—From the infinite standpoint, undoubted-Undoubtedly you have the ability in your nature to commit murder: it is the result of a power which is God-given, but then that power is capable of being used for something other than murder. You may use your powers amiss, or you may use them aright; you are within the limited circle of your own responsibility, and when you voluntarily make a bad use of the good things which God has given you, you are only allowing the law to operate in one direction; the possibility of moral right and wrong is inseparable from human experience.

Q.—The same answer also says, "God endowed you with an organization which, if correctly employed," &c. Well, if not correctly employed, then what? Is not everything, including every human emotion, thought and action, the definite and inevitable result of preceding causes? Can an effect take place without an adequate cause?

A—Docidedly, an effect capact, take place

cause?

cause?

A.—Decidedly an effect cannot take place without an adequate cause. You are in a certain degree cause-makers. You can be the arbiter of your own fate within certain limited precincts. We have always argued that it is a portion of the divine plan and divine predestination to make man a free agent within a certain limited sphere; thus you can do nothing outside of the infinite circle of divine permission yet within the limited circle you are in sion, yet within the limited circle you are in freedom. Doubtless the time has been when your own conscience has informed you that you were going to stray from the right path. If you had only done what you could not help doing, from whence arises that particular sense in your being which upbraids you. How can you be justified by saying you have done that which you could not help doing? Persons have a moral sense within them, and that moral sense ought to set their doubts at rest concerning the ques-tion of accountability.
Q.—Will Jesus ever appear again upon this

A.—There is no reason why Jesus should not A.—There is no reason why Jesus should not appear upon this earth. Jesus can appear on this earth when favorable conditions are afforded. If persons deeply interested in Jesus were to form a circle with the express purpose of receiving communications from Jesus, there is no reason why their spirits might not rise to the sublime altitude from whence they could communicate with the spirit of Jesus, and cause manifestations from the highest sphere to be produced upon this earth, but no mere physical, materialized form would be sufficient to convince the nations of the earth of any great truth. It is the spiritual work of Jesus that is important; it is the spiritual influence of Jesus truth. It is the spiritual work of Jesus that is important; it is the spiritual influence of Jesus on earth which will work the greatest good from his sphere; thus the appearance of Jesus, practically speaking, will be the appearance of some souls who are endowed with the spirit which animated Jesus, such as are associated with his in spirit-life.

Q.—What did Jesus mean when he said, "My

Father and I are one"?

A.—He alluded to that perfect unanimity of

A.—He alluded to that perfect unanimity of design which existed between himself and the Infinite Spirit. When he rose to that altitude where he could say, "Thy will, not mine, be done," he was then perfectly one with the Divine Spirit in will and purpose. It is that union of desire, that union of will, which constitutes the true union between the Father and Son.

Q.—Is the development of Jesus superior to that of any other person of whom you know?

A.—We know of no spirit in spirit-life who lived on earth a life so thoroughly exemplary as Jesus did. We do not know of any who has reached the same altitude in spiritual life in connection with the present dispensation. Jesus, in the spiritual world to-day, is looked upon as the ruler of the earth, as the guiding angel of the planet for the present dispensation, surrounded by an innumerable company of surrounded by an innumerable company of angels which constitute the Christ-sphere; he and they are the governing power of the epoch now drawing to a close. When this epoch is consummated, then another angel will take charge of the earth, and another Avatar or Messiah will appear upon earth

siah will appear upon earth.
Q.—Did Jesus act through organization or in-Q.—Did Jesus act through the physical organization acts again through the physical organization. Jesus received from intuition, from spiritual perception, rather than from any external mode of the presentation of ideas. Jesus being mode of the presentation of ideas.

peculiarly adapted to his soul's requirements, would be so spiritually related to exalted intelligences around him as to receive impressions from them, as angels receive impressions from each other in their spirit-homes. Jesus did not learn by being educated in the schools, as much as he learned by intuition, but the truth which was received in this laws a very several ways are through the schools.

was received intuitively was expressed through
the mind and then through the body.
Q.—Are angels different from mortals who
have passed through the change called death?
A.—Mortals will become angels; an angel is only a particularly developed, exalted mortal. You will be an angel just as soon as you have overcome all selfishness, as soon as your motives are always pure and sincere. An angel has once been a human being, and has dwelt upon some planet or other, in some portion of the universe, has gained experience through trial and confilet; but an angel, correctly speaking, is a developed, completed soul, composed of two individualities, united together in the purest love

veloped, completed soul, composed of two individualities, united together in the purest love for all eternity.

Q.—Are illegitimate and legitimate children looked upon in spirit-life the same?

A.—We look upon every child as a legitimate child who is born with the love-element surrounding the parents, when a child is conceived in love. We look upon every child as illegitimate who is born with other influences in the ascendant. We do not speak against marriage in the material form; we only say that a spiritual marriage should antedate a legal marriage. A legal marriage is practically worthloss from the spiritual standpoint, if not associated with the spiritual bond. If you have married from impure and unworthy motives, your children are not legitimate, simply because the mere external bond may sanction your union in the eyes of man. The eyes of man do not look into the soul; man does not pretend to deal with the spirit, but only with outward customs and institutions. In spiritual life every child must be looked upon as legitimate that is born when the parents really love each other, and are not united together by unworthy motives.

Q.—Are not the children of a spiritual union more healthy than others?

ed together by unworthy motives.

Q.—Are not the children of a spiritual union more healthy than others?

A.—Decidedly. If the parents are united together spiritually, they will of course have far better children than if they are only united by the law of the land or health and the health or health are the health or health and the health or health o

the law of the land or bound together by mere external ties.

external ties.
Q.—Is not something more than love required in marriage? Should there not be adaptability of organization?
A.—In the future scientific marriages will undoubtedly be spiritual marriages, and spiritual marriages will be scientific marriages. The law which will draw-together persons fitted to be mated will be understood; the choosing of your mate will be relegated to the domain of science; then when you can select your partner science; then when you can select your partner from those naturally fitted to associate with you, your own intuition will guide you in the

Q.—Did Jesus attain to the angelic stage of

progress during his life on earth?

A.—We consider that Jesus was a representative of the angelic degree. He never married upon earth, yet his organization could express the spirit of his female counterpart, who was in

the spiritual world.
Q.—Is polygamy wrong?
A.—We consider that monogamic marriage is very far in advance of polygamy. We do not consider that it is conducive to the social or moral well-being of any man to have more than

moral well-being of any man to have more than one wife.

Q.—If I desire Jesus to come and benefit my child, will he answer my prayer?

A.—If you desire any exalted spirit to come and benefit your child, some exalted spirit adapted to the case will come, not necessarily Jesus as an individual. If the work was done, if your child was cured, you certainly need not trouble yourselves as to whether the cure was nerformed by Jesus or by some other spirit. performed by Jesus or by some other spirit. You would receive a spirit from that sphere in which spirits were most adapted to deal with you individually. Persons all over the world might be wishing for Jesus at the same moment. We know of no law whereby Jesus can be less that the same received the same of the same of

ment. We know of no like whereby Jesus can be locally present in more than one place at one time. If you throw your aspirations outward and upward you may receive one who is a member of the sphere of which Jesus is the centre, and that spirit will be able to accomplish the

and that spirit will be able to accomplish the work you desire accomplished.

Q.—Has baptism any effect upon a child, or upon any other person?

A.—It depends entirely upon the spiritual sphere which accompanies the rite. If baptism is the mere pronouncing of words and sprinkling of water, it will have no effect at all, but if you want the outward symbol as the attention. Img of water, it will have no effect at all, but it you use the outward symbol as the external form of a real living desire to bless the child, if you invoke spirits of an exalted degree, then the dedication service will be to the advantage of your child, by bringing him more into rapport with certain spirits who will be able to control more readily by your aspirations going out and meeting them. out and meeting them.

SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings

Public Free-Circle Meetings
Aro held at the BANNER OF LIGHT OFFICE, corner of
Province street and Montgomery Place, every Tureday
Afternoon. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the
doers will be closed, neither allowing entrance nor egress
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 reason. All express as much of truth as they perceive—
nonor.

no more.

AP 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.

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

ings.
[Miss Shelhamer wishes it distinctly understood that she gives no private test scances at any time; neither does she receive visitors on Tuesdays.]

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

LEWIS B. WILSON, Chairman.

Message given through the Mediumship of liss M. Theresa Shelhamer.

Rejoiced am I in spirit, Mr. Chairman, at this

Daniel Kellogg.

opportunity which is afforded me of speaking at this place, through your columns, to my friends in Michigan and elsewhere. Some years have passed away since I threw off the mortal form to take upon myself #spiritual existence, and yet I am just as anxious for the welfare of those I love, just as earnestly seeking for their good as I was in the old days when I dwelt amongst them in the mortal form. So it is a blessed them in the mortal form. So it is a blessed privilege to me to be here this afternoon, to send out to each one of them my love and my blessings, to tell them I am still at work for the ad-Ings, to tell them I am still at work for the advancement of the spiritual cause, to tell them that my experience in the body has well fitted me for the work I am yet engaged in. As I was a clear seer here, a clairvoyant, in the true sense of the term, so this power enables me now while in the spiritual world to develop the same faculty that is hidden within the souls of others yet in the mortal form. My special work is to draw the mortal form. My special work is to draw the mortal form. My special work is to draw out and develop these inner powers upon the spirit side of mortals; that they may catch glimpses of the glories of the eternal world, and give it to others, those poor mortals who cannot see the way as I did, that they too may rejoice in the knowledge of immortal life. So I am not idle, and although they may not hear from me personally as they would wish, yet say to them that my course is onward. I am still engaged in the healing art; also I can transmit to others through impression, through inspiration, it may through impression, through inspiration, it may be, a knowledge of the laws of health which will enable them to throw off such diseases as come upon them. This is my work. I know my friends will be glad to learn that I am at work. This is why I don't give any other special com-munication this afternoon, because I have seen

a wish going forth to hear from me, to know whether I have opportunities, to work now as I wished to when in the body. I have met my father—he passed away since I did. I was the first to meet him. He wishes me to say that he

you very much for this opportunity. Dr. Daniel Kellogg, of Ann Arbor, Mich. Dec. 12. [Mr. Rufus Cate, of Ann Arbor, who was in Boston

on business, attended the circle the day the above message was given, and informed the Chairman that lie was well acquainted with Dr. Kellogg, and recognized him as the inspirer of the communication, which was characteristic of him, and the statements were all correct as far as he knew.]

Elizabeth Jarvis.

I passed away in Boston, but I'd like to send a few words of greeting to my friends in Maine, if you please. I am not much acquainted with this thing, yet I would like to learn more of its laws, and so to inform myself that I shall be able to return tangibly to my friends who are in earth-life. I have not as yet learned a great deal about the other life, only it is natural, real and beautiful. We have houses and lands; they all seem as here, yet they are of finer texture and more enduring material, I may say, because they appear very material to me. And yet I find that every pure thought I send out toward another, every desire to assist those I see around me in affliction, seems to add some new beauty to my home. I don't so well understand this law, but I hope to do so, that I may teach those who remain upon the earth. As the love of the I passed away in Boston, but I'd like to send law, but I hope to do so, that I may teach those who remain upon the earth. As the love of the beautiful seems to expand in my spirit and to develop, so do I see new beauties unfolding around me. A new color and a new fragrance seems to come to the flewers; the birds sing more sweetly; the music of the spheres seems to take a more delicate and refined tone. All this I perceive with my spirit-senses, yet it is strange to me, and I return hoping I may be able to learn something from the spirit-teachers who congregate at this place. I would send my love to my friends, and tell them that all pain and weakness has departed. I am now all pain and weakness has departed. I am now as strong and as well as in my early days, so shall return again and give them evidence of shall return again and give them evidence of my identity. I was twenty-nine years in the mortal form. I have been in the spirit-life, I think, about a year, although I do not take cognizance of the passage of time as I would have done when I was in the body. I have heard of your place and of the paper you publish, and a friend of mine, an uncle, who reads the paper, and the paper out of the delice were like that I would rehas sent out a desire mentally that I would return, or that some friend would return and give a message at this place; so the wish has assisted me to come, and has attracted me hither. My name is Elizabeth Jarvis. Dec. 12.

Mabel Woodbury.

I lived in Charlestown, Mass. I want to send my love to my mamma, because she does cry awfully. I have n't been away very long. She feels awfully bad about me, all the time; so does papa, too. Won't you please say that I am well? I was n't sick very long, and I was taken away. I could n't talk before I went away, and I want mamma to know that I come close to her every day, so I guess she won't cry any more, because it makes me feel so bad I do n't know what to do. Please tell papa that his little girl is n't dead, and I guess the minister do n't know where I am; and that if papa and mamma will go together to some place where there is some lady like this one, where I can talk, I will tell them something so that he 'll know I aint dead. I have n't been away only just a little while, two or three months, I guess. I never came like this before. Mamma and papa will open their eyes great big. My name is Mabel Woodbury. I am six years old. Do you want to know my papa's name? It is W. H. Woodbury. I lived in Charlestown. I lived in Charlestown, Mass. I want to send

Francis Smith.

I am happy to meet you this afternoon, Mr. Chairman, and all true friends of the spiritual cause, for it is a cause very dear to my heart, and one that I was led to endure social perseand one that I was led to endure social persecution for, and for which I gave up many old friends and many endearing ties; yet I do n't regret anything of the kind, because it has led my spirit up above the heights and beyond the clouds, into the realm where all is peace and sunlight. I return, this afternoon, with my spiritual greeting to friends in the form, especially to dear friends in Baltimore, who I am sure will be pleased to know that I return at this place, and send out assurance of my continued interest in them and their mighty work. this place, and send out assurance of my continued interest in them and their mighty work. There is a friend in Baltimore, one who looks at your paper when no one is by to criticise his movements, one who keeps an eye out toward this place, wishing I would return to the Banner of Light Circles in Boston, and send out to him a word that he himself should understand and

of Light Circles in Boston, and send out to him a word that he himself should understand and no other, because, sir, you will understand he desires no one in the mortal form should know of his interest in this movement, as he has a social position to maintain. I respect his desires, although I shall be very glad to find him throwing off the yoke that is upon him, and coming out in spiritual matters openly and free, in spite of social distinction and position. I would say to this friend, I have been with you in the last two years. I have seen the business in which you are concerned, and although it may be very good for you, and you may see that it is just what is adapted to yourself and to your capacities, yet I would, of myself, ask you to come out, to give it up, because it cramps the spirit, it limits the capacities of the inner man, and while you two years. I have seen the business in which you are concerned, and although it may be very good for you, and you may see that it is just what is adapted to yourself and to your capacities, yet I would, of myself, ask you to come out, to give it up, because it cramps the spirit, it limits the capacities of the inner man, and while you continue in this position your spirit will be unable to unfold itself as we desire to see it. I know very well why you ask me to come to this place. I answer, if you will go to a medium in Baltimore or in Washington whom I can control—it makes no difference to me what medium it is—I shall return and give you all that you desire; but as I am limited here, and unable to express myself in full, because you do not wish me to call your name, or to give any one a clue by which you may be known, I cannot give at this place what you desire. All that I ask is for you to visit a medium, a trance-medium, and I will return and give you more than what you ask, and sufficient, I think, to guide you in the course you intend to pursue during the next ix months.

I would like to send out my fraternal greet-

months.

I would like to send out my fraternal greeting, my warmest thanks and regards, my deep abiding love to my friends, Mr. and Mrs. Danskin, of Baltimore. Tell them I am at work, and in the field. I don't regret the course I took the last three years of my life. I rejoice that I threw off the shackles of old theological notions when I did, and that I stepped out into the broad light of truth, because it has been such an advantage to me, since my departure, in the spirit-world. And to brother and sister Danskin I owe this mental and spiritual freedom, because through the instrumentality of that grand medium, Mrs. Danskin, I was enabled to prove to myself the truths of immortal life, and to demonstrate for a verity that spirit-return is indeed a grand and ennobling truth to mortals, and from that hour I have gone onward, never pausing, but anxious to learn more and more. I feel to-day that it is my duty to send out my appreciation of what they have out into the light, and to enable me to throw off the shackles that have confined me in mental and moral bondage. I say mental and moral bondage, because the old theological notions cramped the powers of the spirit, and did not allow it to soar aloft, to desire nobler and better things, as this new dispensation has done, I thank you kindly for your attention, Mr. Chairman, and hope that at some future time I shall be enabled to repay it in some way, if not to you, at least to some returning spirit in need. Francis Smith, once a Presbyterian. Dec. 12. I would like to send out my fraternal greet

Mrs. Lodency Scott.

[To the Chairman:] I have been attracted to your city, sir, through the presence of one very near and dear to me. I have felt a desire to come here to-day to send out a word of love, commendation and blessing. I wish to say to my child that we appreciate all her efforts for the spirit-world; we know the path she has had to tread in the mortal. Now I can understand many things I did not when I was here. I can see by her constitution, by her organism, the many things I did not when I was here. I can see by her constitution, by her organism, the why and the wherefore of many steps that she has taken, and we bless her. We appreciate all that she has done and is doing, and we ask that she will continue to keep herself passive for the angel-world to make use of. If she will do this we shall rejoice; for through her organism many beautiful and startling truths are yet to be given to mortals. She is assisting many spirits to outwork their conditions in the higher life. They return and bless her, because of

work unaccomplished here, which through her they can still fulfill upon the earthly plane. They can do so by teaching others, by pointing them to the higher life, by telling them of what there is in store for the human soul.

I wish to send my love and affection to my friends and relatives in Cuba, N. Y., and adjacent places. Tell them I have not forgotten them; that much which was foretold through me in earlier days is, at this time, occurring, and more will occur in years to come. Spiritualism is spreading abroad, we can see, everywhere; it is gaining strength day by day. And although clouds rise, although opposition occurs, yet it has no more to do in retarding the spread of the Spiritual Philosophy than the storms of earth have in retarding the spread of the glorious sunlight.

light.

I think my message will be understood. I have nothing more to say, only I bless each one, especially my child, whose mission is for the good of others, and the blessed work of the analysis of the analysis of the say. gels. Mrs. Lodency Scott. Jan. 6.

MESSAGES TO BE PUBLISHED.

Dec. 12.—William Brown; Eva F. Cartnell; Susle Williams.
Dec. 16.—Henry Fliz James; Thomas Good; Sarah M. Thompson; Etta Buzzell; Mary Kelly; Carrie E. Priest; Dr. J. C. Wright; Aggle Davis Hall.
Dec. 23.—Nancy H. Bussell; Charlie L. Smith; Philip Higgins; Hannah Cummings; Emily M. Morse; Eulalle, to friends in Cincinnati; William Grum; Susle Enos.
Dec. 30.—George Childs; Jeremish Libby; Harriet A. Wasiburn; B. J. Barber; Willie Lowe; Martha Webb; Daniel Brady; William Jones.
Jan. 2.—Dr. E. Y. Lee; Joseph S. Tillinghast; John H. Josselyn.
Jan. 6.—Louise Corcoran; Caroline Cobb; Mrs. E. A. Anderson; William Cummings; Philo Sprague; Nellie Wheeler; Viola, to W. B. Lord.
Jan. 13.—George T. Foye; Caroline Fisk; C. H. Moseley; Kate Mason; Charley Poore; Nelson Hardenbrooke; Edward Whitemore; Maggle Mahan.
Jan. 20.—George N. Wilcox; Edward Tulledge; Deacon Ephraim Chase; Jannes D. Stone; Prudence McCrillis; Olive Atkins; Mary Packard; John Thompson; J. Emory Wilson.
Jan. 7.—Emma M. Livermore; Henry C. Wright; All-Wilson; Dr. Stone; Prank Morse; Mrs. William Sunney Wilson. Dec. 12.-William Brown; Eva F. Cartnell; Busic Wil-

Wilson.
Jan. 21.—Emma M. Livermore: Henry C. Wright; Alle Taylor: Dr. Samuel White; Frank Morse; Mrs. William K. Lewis; Onina; Georgia Waters.
Feb. 3.—Augusta A. Currier; Theron Palmer; John Benett; Rev. Raiph Sanger; Mary Leonard; Jennie Smith; Tim Flannagan; Nellie Wyman; Daniel Parcher.

Messages given through the Mediumship of Mrs. Sarah A. Danskin, in Baltimore, Md.

Emily Richardson.

am freed from pain, clear in sight and hearing, with a power to stretch my magnetic love over the broad expanse where mortals dwell. I am now an immortal. My name is Emily Richardson, wife of William Richardson, of Wilmington, Del. This effort to return is a labor of love, hoping to reach the dear ones I have left behind.

James Kent.

If man has power to come back after having died physically, it will be a balm and a consolation to me indeed. James Kent; I was fifty-three years old, and lived on Hamilton Avenue, three years old, and lived on Hamilton Avenue, Brooklyn. Dear ones, will it be a consolation to you to know that I have power to come and commune with you? You feel in your hearts that father is dead, that the grave has closed over him, and the spirit has gone hence never more to see or to know. But here I am, dear ones, testing the truth of spirit-intercourse. I am not using proxy, but I am speaking through the organs of this woman that I may reach your hearts and give you light and understanding. Know that your father still loves you. Children, wipe your eyes and rejoice with your father, for he is happy in the spirit-land.

Orlando Hancock.

It is a truth that man lives beyond the grave, with his powers enhanced, with his vision bright and clear. Orlando Hancock, Stony Creek, Anne Arundel Co., Maryland. 1 was in my The chair is vacant, my footsteps are heard no

more. That was only the ponderable part, the spirit now comes and takes its place at your side. We spe not for me, for I am ever near to you and yours. We are only divided for a short period. Receive this with kindness of heart, neriod. Receive this with kindness of flear, and the quickness of your perceptions. It is to give consolation to one who deems that I am dead, not knowing that I have power to see, to feel, to hear and to guide. A most beautiful truth is this intercourse between the two worlds. It has given balm to my heart; and my prayer is that it may give consolation to her.

The one through whom I speak is a stranger to me, but I have found her a friend.

Mrs. Elias Jordan.

I have left behind, whose tender memories cluster around my spiritual life and make me feel I have a duty to perform, which now I am doing in the fullness of my heart.

MESSAGES TO BE PUBLISHED.

Peter Ryne; George Richardson; John Mortimer; Eliza-beth Shepard.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

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Oct. 18.—18w*

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Miss Neille B. Lochlan, TRANCE MEDIUM, 35 Westminster street, Boston,
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MRS. M. E. CATES. HEALING, Developing and Writing Medium, No. 4 8w*-Jan. 10.

MRS. E. J. KENDALL. TEST AND BUSINESS MEDIUM, 19 Borwick Park, Boston, Hours 9 to 3. 4w*-Jan. 24.

Susie Nickerson-White. RANCE and MEDICAL MEDIUM, 148 West Newto street, Boston. Hours 9 to 4. 26w*—Aug. 16.

CLARA A. FIELD,
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Essex street, off Washington, Boston.
Oct. 4.

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The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages, and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have placed it among the never-dying songs. DESCRIPTION OF THE PICTURE. - A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embedy the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its

sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade—all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration. SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES.

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Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN. This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resigna-tion, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay

by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear. SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES.

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

DESIGNED AND PAINTED BY JOSEPH JOHN. "The curfew tolls the knell of parting day," * * * from the church tower bathed in supports failing light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plots his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life. classical composition and pollshed rhythm, have fascinated the poetical heart of the world. This art enshrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds eloquent expression. Here the "inspired song of home and the affections" is beautifully painted,

affording another striking example of the versatility and talent of that highly gifted artist. "Homeward" is not a Steel Engraving, but Stein-Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

> THE RETAIL PRICE IS \$2,00. "THE DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS, In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township,

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

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

COLBY & RICH.

Banner of Pight.

BOSTON, SATURDAY, FEBRUARY 14, 1880.

MEDICAL NOTES.

Wisconsin-The First Victory of the Campaign Lyman C. Draper, of Madison, writes: "Public sentiment in Wisconsin is getting too strong for the success of class legislation in favor of the Doctors. Petitions against any such law poured into the Assembly, where the measure originated, and where four M. D.s made up four-fifths of the Committee on Medical Legislation. The press of the State, to quite an extent, has been quite outspoken against the proposed selfish grasping of the doctors; and one stout protest was signed by fifty physicians of Milwaukee against the measure, headed by the late Dr. E. B. Walcott, long Surgeon-General of the State, and one of the most eminent physicians and surgeons in the country. Evidently seeing the impending fate of the bill, one of its friends moved its reference to the State Board of Health, for them to report by bill or otherwise next winter; but the matter was promptly voted to be laid on the table. And there it will probably rest in peace."

The "Doctors' Plot" Law in Massachusetts. On Friday, Jan. 23d, the Legislature of this Common wealth was in due form importuned by the presumably impecunious Allopathic, Homeopathic and Eclectic practitioners in the State to save them from the havoc which medical mediums, clairvoyants, magnetic healers and liberal specialists of all kinds are making with regard to the "old" and "established" systems of medicine. These Regulars went formally to the State House in the persons of the ones representing their request, and admitted (in reality) that systems of treatment for the relief of the sick had arisen with which as to successful results they were unable to cope, and so they asked that the Legislature stop the successful alleviators of disease from practicing any longer in this Commonwealth, that the public whose members now so gen erally decline to call in a Regular when an "irregular' physician can be found, may be forced to accept the services of the M. D.s without recourse.

A Willful Deception by Somebody. But of course these Regulars did not word their ap-plication in any such way. Who, indeed, would sus-pect the existence of their pitliess intention under the smooth guise of the following paragraph, which we clip from the Boston Post's report of the Senate pro ceedings on the day specified:

ceedings on the day specified:

"Mr. Fuller, of Suffolk, presented the petition of Robert Treat Paine, jr., and others, Committee of Health Department of American Social Science Association, for legislation to prevent all persons from practicing any branch of medicine in this State oxcept such porsons as have furnished to the authorities of the State sufficient evidence of good moral character and of the possession of a thorough knowledge of their duty and calling."

We might if it were worth the while point out the

We might, if it were worth the while, point out the fallacy of the statements contained in this paragraph the cunning words which are there brought into such surprisingly pleasant relations, the wide, comprehen sive, and apparently all-fellowshiping character of the phrase "a thorough knowledge of their duty and calling"; we might say that this paragraph was willfully prepared to deceive the ignorant and entrap the unwary in the community into endorsing the movement and that really the term." a thorough knowledge means a fossilizing specific training in some so-called 'regular" medical school, and that the phrase "their duty and calling" instead of applying to the duty and calling of the magnetic healer, the clairvoyant, the progressive in medicine, of whatever name-systems of treatment for the sick which are day by day rolling up victories in the banishment of disease which set Allopathy and its allies wild with terror-is meant to embrace merely and only the so-called "regular" physicians: we say we might do so, but as the Doctors themselves have in their proposed bill, afterward drawn up, acknowledged all this, and therefore performed the work for us, we will at this time refrain from further allusion to this item, other than to call attention to the fact that it was sedulously entered in to the report of nearly every daily paper in Boston, thus proving a concert of action on the part of some body: That it has wrought the effect intended by those who prepared it there is not the slightest doubt; many of the signatures which are entered upon the petitions in favor of the proposed law which have been sent to the Legislature, (and which have been so gleefully caught up and chronicled in the daily press from day to day, while only recently these editorial or regentlemen have made the, to them, surpris ing discovery that the liberals in medicine were really offering remonstrance petitions against the Allopathic gag-law,) were, we feel sure, obtained under a mistaken sense of the aims and purposes of the proposed under-

Here is an instance in point, the parties to which are known, and the truthfulness of which can be youched for: Among the passengers in a horse-car running over one of the suburban roads two gentlemen recently sat who were making the best of their way into Boston for the discharge of the day's duties. One was an "irregular" in medicine, the other, one who had been his patient. The subject turned upon the proposed "Doctors' Bill." whereat the whilom patient said (at least in effect, as our informant was not a short-hand reporter,) " I signed the petition in favor of the law, and think it is a good thing to cut off charlatans and men of bad moral character from practicing the medical profession." "But," replied the "irregular" physiclan, "do you understand the full nature of what you have done-do you comprehend what the 'regulars' are seeking to accomplish?" The former patient responded enthusiastically that he thought he did. "Well then," retorted the non-diplomatized practition-

taking.

er, "I wish to ask, did yourself or your family ever receive any benefit from my professional services?" To which his companion replied readily that he had experienced the greatest benefit from his (the "irregular's") advice, and should call on him at once if any occasion arose, either in his own case or that of the members of his household. "Well," crushingly retorted the "irregular," "you have just signed a petition that I shall be deprived by law of serving you any more in a medical capacity." The amazement and discomfiture of the aforetime patient can be better imagined than described; he was a prominent politician, an able business man, but had been imposed upon by an indirect appeal to his religious instincts, he being made to believe (probably by reading the paragraph we criticise above) that his signature inscribed on the Allopathic petition was a blow struck for "good morals"! If such a man was so easily deceived, what shall be said of the unthinking rank and file of the signers to the petitions in favor of this last move on the part of the medical marplots of Massachusetts "to create crimes which are not culpable offences, to prosecute and punish innocent and worthy persons, and to establish anew a caste of medical men, whose exclusive powers our statesmen of a former generation had abol-

The Proposed Bill.

Ever since they approached the Legislature the M. D.s have been endeavoring to get up a definite bill on the terms of which they and their friends can agree. Last Sunday's Herald contained the full draft of the one which we presume has come the nearest to satisfying their demands. Under such impression we give place to the following summary of its provisions—not having room for it in its entirety:

Section 1 provides that within three months after the passame of this act the Governor and council shall appoint a State board of medical registration, to serve without salary, and which shall consist of nine members. Said board shall be appointed from members of the medical societies in the State now incorporated, [1] with powers to examine candldates for membership and to approve or license their menibers, including, in addition, also one skillful and well-educated practitioner of dentistry. The selection of members of this board from the aforesaid societies shall be made and all vacancies shall be filled, by the appointment of nev members for terms of five years, by the Governor and council, in such manner that the number of members of each of the aforesaid societies serving on the board shall be as nearly as possible proportional to the whole number of

each society shall have at least one member on the board and on the first board an additional one if such society has one hundred and fifty or more members, and that there shall always be one dentist on the board; provided also, however, that no society shall be represented on the board If its whole membership become less than thirty persons, [2 Section 2 orders that this board of medical registration shall, within one month after the date of their appoint. ment, meet, and organize by the election of a presiden and clerk. They shall notify all persons practicing, or wishing to practice, medicine, dentistry or midwifery in Massachusetts, not being members of either of the societies mentioned in Section 1, to apply to them for a license, said notification to be published once a week for three consecutive weeks in three daily newspapers. (Schedule A of the bill says: "The societies mentioned in Section 1 are th Massachusetts Medical Society, the Massachusetts Homeo nathic Medical Society, and the Massachusetts Eclectic Medical Society. Members of these societies at the time of the passage of this act are considered as licensed already

are admitted to registration and entitled to practice.") Section 3. The board of medical registration shall hold written examinations, at least twice yearly, in Boston and also in Springfield, at which any applicant who has reached the age of twenty-one years, shall, on application, and or payment of fifteen dollars, be examined on the following subjects: Anatomy, physiology, pathological anatomy pathology, chemistry, the action of poisons, surgery, mid wifery, medical diagnosis, hygiene and medical jurispru dence. Any such applicant who shall pass this examination to the satisfaction of the board shall be notified thereof and, on furnishing evidence of good moral character, and that he or she has studied medicine for three full years, and has been granted a diploma of M. D., or a license to prac-tice medicine from some institution mentioned in schedule A or B (which divisions give a list of such chartered medi cal and dental schools of the United States and the British Empire and Europe as these medices consider to grant the degree of M. D. under "reputable and fairly strict" requirements and conditions,) he or she shall receive a license to practice medicine in Massachusetts. In this act the word medicine," unless otherwise stated, includes surgery and midwifery; and the word "physician" means a prac

Section 4 states that "every person who, at the time of the passage of this act, is a member of either of the societies mentioned in Section I, may practice medicine in Massachusetts without further license[3] so long as he or she renains a member of such society; and every person who car furnish sufficient evidence of good moral character, and that he or she has received a diploma of M. D., or a license to practice medicine from some medical institution men tioned in schedule A or B, and having such diploma or license, had practiced medicine in Massachusetts for two consecutive years before the passage of this act, shall be en-titled, on payment of two dollars, to a license to practice medicine in Massachusotts '; and cunningly intlinates that the board may grant a license, without examination, on payment of two dollars, to any person of good repute who has practiced medicine in Massachusetts for ten years, and they may, in their discretion, on payment of fifteen dollars, grant a liconse to any respectable practitioner whe has practiced medicine in Massachusetts for two consecutive years before the passage of this act, after a written ex-amination on practical midwifery, surgery, and the nature and diagnosis of disease, and on such practical questions in materia medica and therapeutics as shall receive the assent of every member of the board.[4] It further gracious ly permits the medical officers of the United States Navy to practice within the august limits of the Massachusetts doctors' preserve; also allows the surgeon of any vessel coming to Massachusetts to ''treat the sailors or officers of his ship on board or on shore without license.'

Section 5 seems to be intended to set books above practical cnowledge in the dental business, and to force the old and xperienced dentists of Massachusetts out of the field, that their places may be supplied by young graduates of dental colleges who have got their "little piece" about "anatomy, physiology, chemistry, surgery, oral pathology, oral mediinc. operative dentistry, mechanical dentistry," etc., se nicely by heart that they can recite it to the delight of their · regular' examiners.

Section 6 provides for the granting of licenses to midwive inder divers provisions, the most important (to the "regu lar" mind, evidently,) being: "Provided, that midwives thus licensed shall be bound to call in the aid of a lawful physician in all cases of serious delay, difficulty or danger, under the penalties of section 8 of this act." Section 7 provides for the revocation of licenses under va

Section 8. Any person, not at the time of the passage o this act a member of one of the societies mentioned in section 1, who, after six months after the last publication of the notification ordered in section 2 of this act, shall practice, or ittempt to practice, medicine, dentistry or midwifery is Massachusetts, without proper license, shall be prosecute by the District Attorney of the district in which the act may have been committed, and it shall be the duty of the Board of Medical Registration, through their clerk, to complain to the proper District Attorney of any infraction of this act of which they have or obtain knowledge. Conviction of violation of this act shall be punished by a fine not less than twenty nor more than four hundred dollars for each offence, and, unless the fine be forthwith paid, the person convicted shall be imprisoned until the fine be paid or security furnished, provided that the duration of imprisonment shall not exceed six months for each offence.

Section 9 will allow even an "unlawful" midwife to work (of course without pay) till "such time as a layful physician or midwife can be obtained."

Section 10. Upon the presecution of any person under this

Section 10. Upon the prosecution of any person under this act, he burden of proof as to the license or right of the dethe defendante

Section 11. Practicing medicine within the meaning of this act, shall include giving professional service or advice for fee, gain or hope of profit or reward : or while acting as assistant of, or substitute for, a lawful physician It shall also include selling medicine after or in connection with medical consultation or advice given by the vender his employer, assistant or partner; also, customarily pre scribing any secret or proprietary medicine, after free con-sultation or advice. Attempting to practice medicine, den tistry or midwifery shall include using or displaying any sign, title or advertisement implying acquired, natura or supernatural medical knowledge or skill. [5]

tion 12 provides that certificates of death signed by "unlawful" physicians (we suppose that is the correct

term,) shall not be accepted; Section 13, that the Board may after due deliberation ad the glory of its endorsement to other Institutions than those and presents the sublime piece of assurance that "No medi cal institution shall hereafter be considered as legslly au-thorized to grant degrees valid in Massachusetts unless said institution be mentioned in schedule A or B of this act. " Section 14 provides for the preparation by the clerk of the Board of a yearly official list of "physicians, dentists and mildwives, "the presence in which of any person's name to be prima facis evidence that he er she is a "lawful" physician; absence therefrom acting in the opposite direction peals all legislation conflicting with that act: 17 proclaims that "This Act shall take effect on its passage.

Are the People of Massachusetts Ready for it? The main points in the great iniquity about to be brought before the Committee on Health have been given above-only such details being omitted as verged on the technical order to such extent as (either purposely or not) to confuse the mind of the general reader as to the drift of the bill itself. Are the people of this Commonwealth ready to bend their necks to the yoke of a medical hierarchy? We trust not. While reading the above instrument several points suggest themselves, which, at the risk of skirting the shores of prolixity, we desire to append in this connection:

[1.] The real honesty (?) of purpose which fills the 'regular" medical mind in this business will be easily apparent by referring to the words "medical societies in the State now incorporated," and then recalling the fact that beside the three societies generally specified there is yet another one legally chartered in Massachusetts, viz., the New England Society of Specialists, with a membership of some sixty, and having its head-quarters in Boston. This organization is composed mainly of educated physicians, baving diplomas, but as they believe in advertising, and are progressive in all modes of treatment, they as a society are shown the

[2.1 This appears to our mind to be a clever trap whereby the Allopaths expect to starve out their present allies, the Homeopaths and Eclectics, in process of time, and by what may be properly called a "Statute of Limitation." The account, if the bill should happen to pass, will stand as follows: Massachusetts Medical Society, 1400 members; Homeopathic Medical, 175; Eclectic Medical, about 90: the Allopaths have a majority on the Board; they do not love the H.s and E.s, ergo when the smoke clears away they (the A.s) will see clearly that it would not be right to license these gentlemen, at least in any great degree; therefore in process of time, if the plan can be made to work, the smallest, the Eclectic Society, will fall under the rule of "less than 30" licensed physicians, and will thus lose its voice in the Board, and finally its existence itself; then comes a like fate on the part of the disciples of Homeopathy and a grand victory for the "regulars" per se, who will then indeed be "monarchs of all they survey." pembers of each society living in Massachusetts; provided | Do these parties see their danger?

[3.] The assurance with which these "Regulars"who have lost their hold on the popular patronage by their notorious failure to restore the health of their patients-vote themselves as licensed without the necessity of further preliminary (should this bill pass) is coolness itself. The free people of Massachusetts have, however, practically in every-day life set the seal of their disapproval upon the old school of medicine, because it is," to adopt the trenchant words of another, "an institution run by and to the glory of a clique; because the good it has accomplished has been inadequately small and is now outlived; because its machinery is clumsy and needlessly expensive; because it has done enough blundering to justify a lack of confidence in the importance of its actions or the alue of its judgments," and because better systems of treatment have arisen. Let us hope that the lawmakers may endorse this verdict of the people at large. and give these would-be medical potentates "leave to withdraw" their petition.

[4.] Does any one suppose that a single person exists in the United States who could, under the circumstances in which an "irregular" would have to appear before this Board, secure "the assent of every mem ber" thereof?

Natural or Supernatural Medical Knowledge or Skill."

[5.] Here we have the prime point of this entire business. Although it has been carefully veiled under a perfect maze of conditions, it appears at last, and the blow is really aimed at the Spiritualistic media of every grade who practice the healing art in any of its branch es. We trust all those outside the spiritual ranks who have been helped by the wonderful powers of these instruments of the new dispensation, (and the number of those gured by them after failure on the part of the regulars is indeed "legion") will join hands to prevent the consummation of this theologico-medical plot to close the gates of healing which the angels have placed ajar. Write to your representatives, friends of freedom in medical matters, who residing in Massa chusetts may read this article, and bear your testimony in favor of the widest liberty of practice being accorded to any man or woman who has the power to alleviate human suffering, from wheresoever source that power may spring!

A Hearing on This Petition.

Before the Committee on Health, will take place a Room 14, State House, Boston, on the morning of Feb. 17th. The gentlemen who propose to appear in behalf of the remonstrants desire cases as evidence wherein sufferers who have exhausted the skill of the Regulars have been cured by the non-diplomatized physicians. Will a few persons out of the many who have been so relieved by the latter class be willing to meet the Legislative Committee and state the fact of their being thus cured. after being given up by the Regular Faculty? We are requested to state that persons are wanted who are not afraid or ashamed to give the names of the "Regular" physicians who treated them, and the mode of treatment that finally cured them; and the cases need to be so marked that the opposite side know them to be facts, and beyond a doubt of truthfulness. If such persons will send their names to this office immediately, they will be notified when to appear at the Legislative

Mnine.
Emma Story, of Portland, has (under Banner Correspondence head, third page,) an outspoken statement as to the comparative value of the regular and "irregular" systems of practice—she having been, according to her testimony, cured by magnetic treatment after her case was given up by "the doctors."

Ohlo.

Tillie H. Lees informs us that the "Regular" medicos are on the war-path in this State. We shall refer more fully to their proposed action next week. In the meantime all citizens of Ohio who feel opposed to granting the old systems of practice a monopoly of the remedial art within its borders will do well to confer together as to the best means to be taken to defeat in the Legisla-ture the plans of the Allopathic clique. Any one destrous of knowing more on this topic can address Tillie H. Lees, 105 Cross street, Cleveland, O.

AN APPEAL FOR DR. MONCK.

To the Editor of the Banner of Light : Knowing the enlightened sympathy with which America, as the great nation of popular progress, looks upon every instance of distress caused by unjust persecution for conscience sake, I venture to lay Dr. Monck's case before American Spiritualists, through the columns of your widely-circulated and justly influential paper.

The nature of Dr. Monck's mediumship is not unknown in America, and of its genuineness there has been in England no question, so far as I know, except amongst those who deny and would put down, if they could, all spiritualistic phenomena. Even as a child ary manifestations, took place throug which were then not at all understood, but which became the occasion of his too early initiation into the school of sorrow and suffering.

As a very young man he attained great popularity as an eloquent preacher in the Baptist Church in Bristol where he officiated for many years with universal respect and esteem, and from which he enjoyed an honorble position and an ample competency.

Eventually becoming convinced, from what occurred through himself, of the truths of Spiritualism, he conscientiously gave up his assured position in the Baptist Church and devoted himself as a pioneer to spread abroad through England, by means of seances, lectures and healing, the wonderful facts of Spiritualism and the all-important moral doctrines and sanctions to be deduced from its revelations.

In this effort of propagandism, extending over several years, he spent his own considerable private means : for, with but rare exceptions, he freely gave to others, without price, what had been freely given

In the course of these disinterested efforts for the welfare of humanity he became the innocent victim of certain designing opponents of Spiritualism, and owing to the absurd, old-fashioned laws of England with re spect to evidence, and above all owing to the incredible ignorance and obstinate prejudices of the magistrature judges and juries respecting all supersensual phenomena, and not having sufficient legal advice and assistance, he was unjustly condemned.

Difficulties were even thrown in the way of his being et out on bail previous to his trial, as I have been inormed by a medical gentleman who wished to be one of his securities, in consequence of which he suffered the most horrible and disgraceful cruelties from being confined in a filthy police cell in an English provincial town. This barbarous treatment has ruined Dr. Monck's health, competent medical gentlemen having stated that the hardships suffered in that disgraceful police cell previous to trial, under the pleasing English myth that an accused man in England is treated as if he were innocent until he is proved to be guilty, was the original cause of his present lamentable state of

health. His strength finally gave way in the winter of 1877-78, n consequence of the extraordinary and dangerous materializations which took place through him, partly in my house in London, in the light, and without a cabinet. The details of these curious manifestations have been published in a pamphlet by the very Rev. Thomas Colley, now Dean of Pietermaritzberg in Na-

Dr. Monck's health absolutely requires that he should go to a warmer climate this spring, but he is without means, and his friends, including Mr. Calder, the President of the "British National Association of Spiritualists," Mr. Burns of the Medium and Daybreak, and indeed all the English spiritualistic journals, as well as many well-known Spiritualists both in England and on the Continent, have set on foot a Testimonial Fund, as an expression of their sympathy with him in his present state of distress and had health, and with the view of enabling him, if possible, to seek the recovery of his health in a warmer climate, more suitable than England for his diseased lungs and heart. It is Dr. Monck's intention, should he be ever restored to health, to devote himself again, as an unpaid medium, to the cause of Spiritualism. On the whole I leave this distressing case confidently in the lands of Americans, who I know are ever willing to take up the cause of any worthy person, who in our old worn-out world has been persecuted in the cause of progress.

I am yours obediently,

Lucerne, Switzerland, Jan. 4th, 1850.

***Later Phases of Materialisation, by the Rev. Thomas should go to a warmer climate this spring, but he is

colley, M. A. London: J. Burns, 15 Southampton Row,

Everett Hall Spiritual Conference, Feb. 7th - Mrs. Saxon's Opening Address on the Religious Aspects of Spiritualism-Mrs. E. Mills and Phenomenal Spiritualism.

o the Editor of the Banner of Light : •

A good audience and a well sustained interest were the characteristics of the Everett Hall Saturday Evening Conference, Feb. 7th. Mrs. Saxon, from New Orleans, delivered the opening address, subject: "The Religious Aspects of Spiritualism."

ing address, subject: "The Religious Aspects of Spiritualism."

In introducing Mrs. Saxon to an audience of Brooklyn Spiritualists, the Chairman said that her reputation as a lecturer and worker in the spiritual cause had preceded her, and the lady would find appreciation and greeting from many who knew her through her public labors and by their acquaintance with her contributions to our spiritual literature.

Were it not for Spiritualism, said Mrs. Saxon, woman would not be tolerated in public life. We were just beginning to learn that the elevation of woman was the exaltation of man. No language could exaggerate the importance of the emancipation of woman from the ecclesiastical domination in which she had so long been held. Spiritualism was the radiant star, in following which woman would be led from the

held. Spiritualism was the radiant star, in following which woman would be led from the house of bondage.

Spiritualism taught a practical religion, the basis of which was the law of compensation. As ye sow so also shall ye reap. Expiation will be required for every evil deed. The speaker criticised sharply the creedal religions of the day, and showed that they were based on mere assertion, dogma and superstition. But Spiritualism was the "day of judgment" for Old Theology, and the advocates of creedal religions were now summoned to the bar of reason to answer for the errors and crimes from which humanity had so long suffered. Spiritualism differed from other religions in this, that it was not based upon mere faith or belief, but upon facts and knowledge. Our religion is not only a humanitarian one, but it is logical; it is based on facts, and is, therefore, a scientific religion. All spiritual phenomena and all spiritual theories must be tried and tested by reason and common sense. Hence we bar the door against fanaticism and credulity, which cannot enter the sanctuary of the truly enlightened Spiritualist.

What the world wanted was a practical, every-

What the world wanted was a practical, every-day religion, and Spiritualism was prepared to furnish it. Jesus of Nazareth came to bring life and immortality to light, and to establish a humanitarian religion among men. Such, however, was the power of the priesthood, and the ignorance of the masses—both Jews and Gentiles—on all spiritual themes, that he was relected, reviled, and died a martyr's death for the truths he had promulgated. Spiritualism takes up the work of primitive Christianity, and the prophedies of Jesus will have a glorious fulfillment. Mrs. Saxon interspersed her remarks with the narration of rich and varied personal experiences, showing, if we investigate and study into the law of spiritual intercourse (and place ourselves in harmony with this law), how What the world wanted was a practical, everyplace ourselves in harmony with this law), how easy and blessed a thing it is to "walk and talk"

easy and blessed a thing it is to wark and tark with angels.

Mrs. Helen M. Slocum spoke briefly, likening Spiritualism to the sun's rays, which were so powerful and persistent that they could disintegrate the rock. Mrs. Slocum said, that though the subject—"The Religious Aspects of Spiritualism"—was a very inviting theme, she must be excused from making any extended remarks, though when there was more time at her dis-

ualism"—was a very inviting theme, she must be excused from making any extended remarks, though when there was more time at her disposal she should willingly respond to the Chairman's invitation to address the Conference.

Mrs. E. Mills, an excellent trance and test medium, was next invited to the rostrum, and occupled the remainder of the evening in giving tests or character reading.

Mrs. Mills, under spirit control, takes pockethandkerchiefs, from contact with which she gives character delineations, describing all the spiritual surroundings of individuals. Mrs. Mills represents several phases of mediumship. Her psychometric "readings" and character delineations, whether holding handkerchief, glove, photograph or other substance, are very definite, and invariably correspond with the facts. So satisfactory to the audience were the manifestations that Mrs. Mills was invited to attend and take part in next (this week's) Saturday evening's Conference meeting.

The Chairman announced that Mrs. Hope Whipple would deliver the opening address next Saturday evening. He also called the attention of the Conference to the fact that Messrs. Keeler and Barclay had commenced the publication of a new spiritual weekly newspaper in Brooklyn, and that the first number of

the publication of a new spiritual weekly newspaper in Brooklyn, and that the first number of the Celestial City would be found on the Secretary's table. Capt. David hoped that Messrs. Keeler and Barclay would find sufficient en-

couragement to continue the publication. C. B. M. Everett Hall, Brooklyn, 389 Fulton street, Feb. 9th, 1880.

Brooklyn Spiritual Fraternity, Downing Hall, Saturday Evening, Feb. 7th. 1880.

To the Editor of the Banner of Light:

7th, 1880.

To the Editor of the Banner of Light:

A very intelligent audience assembled in Downing Hall to listen to the lecture of Henry Kiddle, ExSuperintendent of Public Instruction in New York City, this evening. The lecture was a new one, and in the many calls now being made of Bro. K. to speak everywhere, this lecture can be used many more times before it is given to the press for publication. I shall make a very brief synopsis of it, trusting that in the near future it may be spread broadcast over the land, through the daily press as well as in the spiritual papers. A marked contrast is now seen in the change in the New York dailies toward Bro. K. and the utterances from his lips. When his book first appeared, the press, both secular and religious; had nothing to praise, only condemnation; now they send their reporters to give fair accounts of his discourses, and the lecture "Why I am a Spiritualist," was published almost verbatim, and the representative of the Herald requested the manuscript, so that an accurate report could be given. This in a large degree is owing to the stalwart blows that Bro. K. is giving right and left, and his voice is not, nor has it ever been, on the defensive. Would that we had many more such able and loyal representative men and women in our faith, with public and private lives so eminently marked by the "Christ Spirit," which was the subject of the lecture, and which has been the rule of our noble brother's life.

loyal representative men and women in our faith, with public and private lives so eminently marked by the "Christ Spirit," which was the subject of the lecture, and which has been the rule of our noble brother's life.

The speaker said the Christ Spirit has existed in all ages, among all peoples; and while this was largely exemplified in the life and teachings of Jesus of Nazareth, the church theology had made a great mistake in attributing this exclusively to the Nazarene. We find this spirit in the earlier nations of the East; in the writings of Confucius, of Zoroaster, and largely among the earlier Hindu, writers. The Christ Spirit being the Divine Love that has ever flowed to the human race down to us from the heavenly home, as we are imbued with this spirit we are one with him as Jesus was, for he truly said, "I and the Father are one." This Christ Spirit is shown conclusively to us in the angelic ministrations and loving messages that have been given and are now being given to the world. Although many refuse to receive this influx of the Christ Spirit that is now pouring down to earth from the heavenly home, all who will place themselves in a condition to receive it can be in union and harmony with it. In conclusion he urged his hearers to cultivate this doctrine of Jesus, as well as that of the teachers imbued with this spirit before he lived on earth. The large audience listened with rapt attention to his lecture, and at its conclusion a very hearty vote of thanks was given, on motion of D. M. Cole, to our brother for his ever ready kindness to respond to our calls for aid and assistance in our efforts to know "The way, the truth, and the life."

"The way, the truth, and the life."

Mrs. Jennie H. Foster, a trance medium, was next invited to the platform, and it was claimed that she was controlled by the Spirit of Thomas Paine, who said that in the near future this would be made clear. The controlling influence urged us to cultivate this Christ Spirit, which the speaker of the evening had so ably cludda

millions who are Spiritualists in this land, and what are you doing for the world in the Christ Spirit, as silustrated in the lecture that we have listened to! I know that Spiritualism has convulsed the world; that it has agitated thought and broken down much of the ecclesiasticism of the age; but with your millions of believers what are you doing to ameliorate the sufferings of the poor and the ignorant? I know it has made independent thinking in the church possible—for this Spiritualism must have the credit. Are you still hunting phenomena? I sit not time for reconstruction to begin? Whed Spiritualists are ready to writ in this Christ Spirit for the redemption of the world from sin, poverty and ignorance, then will it be of much greater power than now. If, as you say, you are having this light and love from the other world, this Christ Spirit, in the messages that come to you, see to it that you do not miss your opportunity. Cultivate this Christ Spirit. I do not like the spirit that is continually finding fault with what the Christian churches have not done. Are you doing as much with your countless millions? Let us cease to theorize and become practical. Did Jesus find fault? he says." My kingdom is not of this world." See to it, my friends, that you are guided and actuated by this "Christ Spirit." Judge P. P. Good of Plainfield, N. J., followed Bro. Cole. He said our brother would not bre himself unless critical, and such criticism brings out thought, I differ from him when he says that Spiritualism has accomplished nothing in the last thirty years. In how many housends of homes has life and inmortally been brought to light! How many have received grander and nobler conceptions of Spiritualism, and the readmined and the spirit of t

A Disembodied Spirit Talks at its Funeral.

To the Editor of the Banner of Light: Will you kindly allow me a small space to inform the numerous friends of Mrs. S. W. Stanwood, of her sudden departure to spirit-life, on the 2d inst., after a short but painful sickness of eleven days, of pleurisy and pneumonia, at the age of fifty-one.

During the last five or six years she has been one of

During the last five or six years she has been one of the best test and healing mediums in Boston, and has been employed in the city and adjacent towns quite extensively, as an efficient healer, and has also given hundreds of tests in public meetings, on the platform, and was never known to make the slightest attempt at deception; and she never would associate, if she could help it, with any medium or anybody of doubtful honesty. Thorough honesty in mediumship and everything was her religion, and so prominent in her character that every one noticed it who knew her.

At her funeral at the house, on the 5th inst., at the close of the services by the Rev. Mr. Lee of Charlestown, as Mr. Fuller was commencing to sing his last plece, she took control of Mrs. E. J. Wells, 168 Main street, Charlestown, and made a long address to her aged mother and her son and friends present, who had kindly cared for her in her sickness. She thanked them for the beautiful flowers which they had brought to the funeral, which completely covered her casket; and then went on to state that what she had given in her mediumship was nothing but the truth; that her work was only just begun; that she expected to be able to control many mediums and copperate with them in their God, given work; advised them all to be thoroughly honest, true, and faithful in their work for the good of all mon.

The house was crowded by the friends who had come

of all men.

The house was crowded by the friends who had come (some of them from distant places,) to pay the last sad token of respect to one they all loved and respected. But they were all surprised and delighted that she could return so soon, and talk so well through Mrs. Wells. She had already controlled, to some extent, Mrs. Floyd and Mr. Fuller.

Thus we have here another proof of the fact that our friends do return to us from spirit-life to give us love and aid in this "vale of tears."

B. FRANKLIN CLARK, M. D.

32 Russell street, Charlestown, Mass., Feb. 6th, 1880.

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

At a regular meeting of the Second Society of Spiritualists of this city (Dr. Wm. White in the chair) it was unanimously voted to invite Moses Hull to occupy our rostrum at Republican Hall during the time that Prof. William Denton speaks in Paine Hall, Boston. Mr. Hull has accordingly named Sundays Feb. 22d and 29th as the first dates he can be with us. His subjects will be, Feb. 22d: "A Comparison between the Evidences of the Resurrection of Jesus and those of Modern Spiritualism," and "Biblical and Modern Spiritu-

Mrs. M. S. Townsend Wood will speak for us on Sunday, Feb. 15th, morning and evening. ALFRED WELDEN. Sec'u pro tem.

Second Society of Spiritualists New York City, Feb. 9th, 1880.

The Brooklyn Spiritual Fraternity Muets at Downing Hall, corner Fulton and Clermont avenues, Saturday evenings at 74 P. M. The themes thus far decided on are as follows:

Feb. 14th, "Man's Natural Attributes," Henry J. Newton, President First Society Spiritualists New York city.

alists, New York city.
Feb. 21st, "The Spiritual Body," Col. Wm.
Hemstreet.

Feb. 28th, "A Word Concerning Evolution," W. C. Bowen. Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.

S. B. NICHOLS, Pres.

EVERETT HALL SPIRITUAL CONFERENCE, 398 Fulton street, every Saturday evening at 7-1 o'clock.

J. DAVID, Chairman, 7⅓ o'clock.

To Correspondents.

AP. No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a cuaranty of good faith. We cannot undertake to preserve ir return communications not used.

THOMAS GALES FORSTER, BALTIMORE, MD. - Your leter for publication has come to hand, and will appear in our orthcoming issue.

I. R., YORK, PA.-Article received and placed on file for

"Cleveland Notes," by Thomas Lees, next week. A long-letter from our Philadelphia correspondent, Ed. S. Wheeler, will appear in our next issue.

Walter Baker & Co., the celebrated Chocolate manufacturers, have just entered upon the second century of their business career. Their preparations are the standard for purity and excellence.

"My mother drove the Paralysis and Neuralgia all out of her system with Hop Bitters."-Ed. Oswego Sun.

Kidney-Wort will cure Kidney and Liverdie eases and worst cases of Piles.