

shown to us all, sitting in her chair, after the same manner the medium's guide had previously done. But now instead of my daughter's features being imperfectly developed, as they had been at her first appearance an hour before, she stood before me an exact *fac simile* in person, height, complexion, color and quality of hair, eyes, limb and feature, in every respect as I had known her when in full health and exuberant spirits in earth-life. On my playfully remarking to her that she must have got some matches from Pluto's realm to make the lights with, Anna came outside of the cabinet, her beautiful and expressive features wreathed in smiles, and commenced washing and wringing her hands as it were in sparks of fire. Repeatedly she permitted me to take her hand in mine, and place the ball of my thumb over one of the lights as it rested on her hand, of the size of a five cent silver coin. But I could feel nothing there any more than if my thumb had been placed on a sunbeam, although as often as I removed it there would be the light still remaining on her hand as bright as ever. These manifestations were playfully kept up by my spirit-daughter until I became fully satisfied there were no tangible material substances used in exhibiting the phenomena, although when the medium's guide first commenced making the lights, I fancied they were accompanied with a slight odor of sulphur, which, however, totally disappeared after I went to the cabinet.

I now asked my daughter Anna to show Miss C. how she could add to the volume of her hair and lengthen it as she was accustomed to do for the gratification of the company present—before certain other materializing mediums. Anna bowed her head in assent to my request, and after retiring for a few moments behind the curtain, came out again and commenced manipulating her hair with both hands, which soon (as I have often seen before) commenced growing both in volume and length, until it extended to within twelve or fifteen inches of the floor. This phenomenon was repeated several times, when my delighted daughter Anna retired, and gave place to her sister Esther, who passed from earth-life the latter part of last July at Santa Barbara, Cal. Esther (who was entirely free from superstition, bigotry and credulity) had suffered long and severely before her decease, bearing the affliction with singular fortitude and resignation, which doubtless disciplined her mind and fitted her for a mansion in the heavens far above those most mortals arrive at immediately on their translation. (Many spirits have testified to this fact.) Her remains were sent home by railroad and interred at Vaucluse by the side of those of her mother and sisters. Before the remains were sent from Santa Barbara, a short service was performed by an estimable friend of hers, a Unitarian clergyman, who characterized my deceased daughter as being possessed in a remarkable degree of the three estimable attributes, "Courage, Sincerity, Tenderness." Esther was some six inches less in height than her sister Anna, and more slight in person. She had communicated with me through different mediums very satisfactorily several times before this occasion, including two or more materializations, but in no one instance so strikingly natural, plain and vivid as she now presented herself. Instead of materializing in emaciated, wasted form, such as she passed away in, she now presented herself precisely—yes, I may say with truth *precisely* as she looked when in full health and buoyant with the exuberant spirits that always attended her before her last sickness. In form, feature and expression all *exactly* the same! She was fully recognized by Miss C., although she had only seen my daughter after she had suffered severely with sickness. Esther came to us dressed in a white bodice and dark skirt, which was a favorite costume with her in her girlhood. Her features were lit up with an expression of light and happiness such as the human face is seldom if ever seen to exhibit in earth-life.

Many other manifestations occurred this evening, including an elongation of a female form, beginning at the height of but three or four feet and gradually extending upward to nearly or quite six feet. Several spirit forms also dematerialized in our presence, not as I have often seen by slowly dissipating the elements, as the form stands in full height before the company present, but by gradually sinking down apparently into the floor.

In conclusion, I do not hesitate to say that I believe Mrs. Pay (formerly Mrs. Flynn) to be one of the very best materializing mediums I ever sat in company with at a séance, and that she lacks nothing but to pass through the ordeal of a first-rate "exposure" to entitle her to the crown of martyrdom and place her on as high a level in her sublime gift as any of the Blisses, Holmeses, Seavers, Markes, Pickeringes, Bastian and Taylors, Morgans, Stewarts, Eddys, Mottis, Gordons, Jameses or other materializing mediums who have risen, phoenix-like, with the powerful aid and protection of their spirit-guides and guardians from the fires of persecution, and will yet, should they continue faithful to the truth and the angels, put all their enemies to shame.

THOMAS R. HAZARD.
Jan. 1st, 1881.

A GOOD TEST.

To the Editor of the Banner of Light:

Those who have long perused the *Banner of Light*, have read of so many tests of spirit-existence, power and identity that they hardly need a word from me; yet, on the principle of giving "line upon line, and precept upon precept, here a little, and there a little," I am impressed to record the following:

While filling my engagement as a speaker in New York, I have several times called on my old friend, Dr. Henry Slade. On last Monday afternoon, it was suggested that we have a little séance; so we went into the room, and, after assuring myself (for the benefit of others, and not for myself) that the room was all right, the furniture all right, and the slates thoroughly clean, two slates were placed together and laid on my arm in a room as light as the sun could make it—a small piece of slate-pencil having first been put between the slates. In an instant the writing was heard, and in a brief space of time three raps on the slate indicated that the invisible scribe had finished his task; the slates were taken apart, and on the upper side of the lower one was written the following:

"DEAR FRIENDS: It would do me a great favor to have you call at 31 East 31st street, and say to my friends I came to you here. I am anxious to have them know we do live after what is called death. I left the earth-form on the 26th of October; my age was 66 years. I had my own private opinion as regards death, and I find it not far off the way. I came here last week and made this request, but it has not been noticed. I am in hopes to reach my friends and let them know I still live. My name is

CHARLES L. FROST."

That the above communication was honestly written by an invisible power, and in fewer seconds than I could have copied it, I knew as well

as I knew I was in the presence of Dr. Slade; the next thing was to test the truth of the message, so I went to the place indicated in the communication and found a family named Frost living there; I was told that Mr. Charles L. Frost died in that house on the 26th of last October, at the age of sixty-six years; that they did not know Dr. Slade; had never heard of him; and that they did not know nor did they want to know anything about Spiritualism. In short, every point in the message was confirmed. Explanations are now in order from the opposers of Spiritualism. How can this phenomenon and its tests be explained, except on the hypothesis that man has a spirit which survives the dissolution of the body, and which can return and communicate?

Yours in the spiritual cause, MOSES HULL.
1327 Broadway, New York, Dec. 25th, 1880.

FOR THE BANNER OF LIGHT.

VADE SATANAS!

BY THE AUTHOR OF "DAISES."

For ages long the race believed
In darkest spirits, demons vile;
For ages long they sorely grieved,
And feared to trust in Nature's smile.
Their God had placed those monsters grim
About their path to lead astray,
To turn their light to darkness dim,
And hide the cheering blaze of day.

And some for truth have told this tale,
And sought through fear to win the world,
And make the right by wrong prevail,
As foolish fears around them hurled,
Oh, shame to them, though of the past!
And double shame in years to come
Be theirs, whose word shall overcast
The soul and make its joyance dumb!

And praise to those in Reason's name,
That found this false and proved it so,
That brought to men a fairer fame,
And larger life wherein to grow.
Let's render praise to each and all
Who labored well with heart and head,
To show that Satan can't appeal,
To show the demons long were dead!

They proved them dead from Nature's page,
That never yet has proved untrue;
Her angels know no demon age,
In her domains they never grew:
No mark of demon is there found,
But goodness all the way of life;
In darkest night the stars abound,
And peace has come from toil and strife.

And God, the Good, the Perfect One,
Could not remain if sin were king,
In Ahimsa His reign were gone,
His angels then no more could sing;
And men would curse and cease to bless,
If only one were endless loss,
If wrong of time had no redress,
And summer came not after frost.

Satan is but an image cold,
A shadow of our idle fear,
That ignorance alone made bold,
And Science taught to disappear:
It drove him back, as sun the shades,
It cleared the atmosphere of dread,
And men walk over the hills and glades,
And say, "Our enemy is dead!"

But some could not thus let him die,
Ah no! they'll could spare his aid!
Their heaven was hid beyond the sky,
And men no more would be afraid.
They trusted not to love's pure light,
But gloom that this dark drama shed,
And they themselves were in afflict,
To think the source of ill was dead!

They sought in sorrow where he lay,
That they perhaps might him restore,
And Science went, no more to stay,
But his abode with them explore.
In vain were all their prayers and skill;
He's dead as corpse can ever be;
And now we turn and with good will
His olden virtues plainly see!

"I was found he once had been a god
That former faiths had cast aside,
And on his name the conqueror trod,
And in his speech was vilified.
As creeds succeed they cease the old,
And make the new demon drive,
And in his name the priesthood scold,
Though worshiped once with warm desire.

"Tis thus we learn his nature well,
And trace his course from light to shade;
The very name the tale told tell—
His name of which we were afraid.
Oh, wondrous change—this sound of fate
From reverence to scorn and night!
And then once more the opening gate
That brings him back to fields of light!

Thus runs this myth of bygone days,
And circles round Platonic time;
The God the Saviour fathers praise,
And see, as arching sky sublime,
By Persian faith and Christian word
Becomes for us dread Hades' King,
A name in fearful whispers heard,
That once made that proud welkin ring.

"Tis proud relief for sons of earth
To know the Father reigns on high,
That in His love all things had birth,
And in His light all shade shall die;
That naught endures save His life-law;
That men speed on from fear to love;
That we, as children, banish awe,
And His abounding blessing prove.

Thank Heaven for terrors cast aside,
For nightmares lost in shining day,
For thoughts of evil rectified,
For faiths where Christ himself hath said:
Oh, speed the hour when every land
Shall be redeemed from fear and thrall,
And this fair earth His temple stand,
Where life and love are all in all!

Begone, thou falsehood of His name,
Thou darkness hanging round the morn!
Oh, Satan, flee! once more be flame,
And pass beyond the reach of scorn!
God clears the world of sin and death;
God shines on night and winter hour;
He comes with His life-giving breath,
And lo! 'tis summer o'er once more!

We have received two sound, honest books from Colby & Rich, Boston. "The Scientific Basis of Spiritualism," by Epes Sargent, is a synopsis of all facts, arguments, and testimonies by scientific men and others as to the occurrence of the phenomena, and the truth of spirit-communication thereby. Mr. Sargent is a good solid literary workman, and his present book is not only one of the best he has given to the world, but the most comprehensive and useful in the whole range of our literature. It should be in the library of every Spiritualist, and in the hands of every investigator. The other book is "Witchcraft of New England explained by Modern Spiritualism," by Allen Putnam. This writer is one of the veterans of our literature, and acquires himself with much credit in the present instance. The psychological information imparted by his pages throws altogether a new light on the mistaken phenomena of the past, and also needed reflections on that which is transpiring around us. These bulky volumes may be obtained post free on remitting 75. cts. each by Post Office Order to Colby & Rich, 9 Montgomery Place, Boston, Mass., U. S. A.—*Medium and Daybreak* (London, Eng.), Dec. 3d.

New York and Vicinity.

Christmas Festival.

To the Editor of the Banner of Light:
The annual Christmas Entertainment of the Children's Progressive Lyceum, of New York, took place at Republican Hall, on Wednesday evening, Dec. 29th. A severe snow storm prevailed all through the day, but at evening it had somewhat abated.

The committee of Arrangements met at the hall in the afternoon and decorated the Christmas Tree, which was donated by a friend. At an early hour the children, together with their parents and friends, began to gather in the ante-room. At 8 o'clock they marched into the hall, the band in the meantime playing a lively march.

The literary exercises were opened by a song in which all the members of the Lyceum joined—"Good-Bye to the Old Year." A recitation by Maude Hunt, entitled "Side by Side," was followed by one from Freddie Gade, written by Dr. S. B. Brittan, entitled "Know Thyself"; a piano duet by Miss Daisy Sleight and Miss Dora Young was followed by a recitation by Miss Graefie Myrick, "A Noble Deed"; Flora Caldwell recited "Dear Little Willie," and Miss Maggie Slouin gave, first a superior manner, a humorous recitation, "The Reading Class," which represented the peculiar characteristics of nine different scholars. This caused much merriment. Miss Naomi Leach recited "The Water Mill," which closed the literary exercises.

The officers then presented a handsome book, a Christmas card and a package of candy to every scholar.

After the distribution of the presents the floor was hastily made ready for those who wished to join in the dancing, which was continued to a late hour. When the company dispersed they took home with them pleasant recollections of an exceedingly enjoyable evening.

MARY A. NEWTON,
Guardian of New York C. P. L.

The Cartier's Hall Meetings.

To the Editor of the Banner of Light:

Moses Hull, on Jan. 2d, closed successfully (financially and otherwise) a seven weeks' engagement with our society. The hall was crowded, every seat being taken, and many persons in attendance stood for an hour and a half on the occasion of his concluding lecture on the evening of that day, on "Spirits of Devils," Rev. xlviii.

Mr. Hull is a very fluent and rapid speaker, every word being heard as plainly at the extreme end of the hall as nearer the platform; his discourses are powerful, logical and convincing. He has given us thirty-eight lectures within the year—and as it is not likely we shall hear him again soon—as a parting remembrance and to show their appreciation of his ministrations here, his friends, during "holiday week," presented Mr. Hull with a fine suit of broadcloth, ministerial pattern. He seemed quite overcome as he received it, and I never saw him at a loss for words before. May he be as much pleased in the remembrance of our appreciation as we are with the spiritual light and unanswerable arguments he gave us.

Prof. Wm. Denton commenced a four weeks' engagement with our society on Saturday, Jan. 9th. I am not tired of attending his lectures, and I am not tired of listening to the address of the President, and will simply say that the mention of his name causes a burst of applause from a New York audience, and that when with us before he drew a more crowded hall with a twenty-five cent fee at the door, than ever greeted any speaker we have had with a ten-cent or free admission. A large number of course tickets are sold, and we expect, during his stay, a rich intellectual feast.

ALFRED WELDON,
Pres. Second Society Spiritualists.
23 East 14th street, New York City.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

The increasing interest in our meetings was evidenced last evening by the large and thoughtful audience that assembled in our hall; the weather—down to zero—making no difference to those who braved the cold. The exercises were opened by the singing by Mr. and Mrs. Little, which was heartily appreciated by the audience. The President made a brief address, reviewing the year's work, in which he saw much to encourage.

Deacon D. M. Cole said: An "experience" meeting is what we are to have to-night, and none of us have had the same in the year now closing, either physically, morally or spiritually—neither can we now comprehend how much we have been benefited by our association; but we can all now realize how much more we can be done in the year to come, and may as well strive more earnestly to do good to our fellow-men.

Fred Haslam said: The year that has just closed has been one of importance to our faith, and of great use and benefit to me as an individual. I have learned more of God, more of the laws governing our lives here, and have been blessed with communion with the spirit world. I have been a member of the Spiritual Fraternity since the beginning of the year—giving us in return to our own immediate work as a Fraternity, I see progress in the year now closing. Our Fraternity has been a source of comfort and joy to many of our members, and we have been glad to speak from our platform, show the hearty and cordial support of our work, and to place Spiritualism upon a true scientific basis, as well as upon its moral and religious plane; and the large number of thoughtful people who attend our meetings show the benefit and the value of our work.

W. C. Bowen said: I can see progress in a more rational conception of God than what I was taught in childhood, and this is due largely to the influence of the spirit world. I have been a member of the Spiritual Fraternity since the beginning of the year—giving us in return to our own immediate work as a Fraternity, I see progress in the year now closing. Our Fraternity has been a source of comfort and joy to many of our members, and we have been glad to speak from our platform, show the hearty and cordial support of our work, and to place Spiritualism upon a true scientific basis, as well as upon its moral and religious plane; and the large number of thoughtful people who attend our meetings show the benefit and the value of our work.

Judge P. P. Good, of Plainfield, N. J., said: I regret that I am unable to meet with you regularly now, as in the past. We must be content with our occasional visits over the civilized world, and take fresh courage in our efforts to bring our philosophy to the hearts of those who are ignorant of its teachings. The Judge gave an interesting account of his recent visit to the spirit world, and of the many things he had seen and heard there. He spoke of the many things he had seen and heard there, and of the many things he had seen and heard there.

Bro. J. W. Wilson said: It is some fifteen years since I left the Church, and it has always been a subject of serious thought to me. I have been a member of the Spiritual Fraternity since the beginning of the year—giving us in return to our own immediate work as a Fraternity, I see progress in the year now closing. Our Fraternity has been a source of comfort and joy to many of our members, and we have been glad to speak from our platform, show the hearty and cordial support of our work, and to place Spiritualism upon a true scientific basis, as well as upon its moral and religious plane; and the large number of thoughtful people who attend our meetings show the benefit and the value of our work.

Dr. William Wilson said: I was absent from home, and been away for three months, had heard from my family every day, and I have been a member of the Spiritual Fraternity since the beginning of the year—giving us in return to our own immediate work as a Fraternity, I see progress in the year now closing. Our Fraternity has been a source of comfort and joy to many of our members, and we have been glad to speak from our platform, show the hearty and cordial support of our work, and to place Spiritualism upon a true scientific basis, as well as upon its moral and religious plane; and the large number of thoughtful people who attend our meetings show the benefit and the value of our work.

Mr. J. T. Little said: I have seen for some time, the beautiful and beautiful of Mrs. J. T. Little, and I must describe them, which she did so that they were recognized. Mrs. Little gave a very beautiful improvised poem in reference to the closing year's work, and in the year now closing, I have been a member of the Spiritual Fraternity since the beginning of the year—giving us in return to our own immediate work as a Fraternity, I see progress in the year now closing. Our Fraternity has been a source of comfort and joy to many of our members, and we have been glad to speak from our platform, show the hearty and cordial support of our work, and to place Spiritualism upon a true scientific basis, as well as upon its moral and religious plane; and the large number of thoughtful people who attend our meetings show the benefit and the value of our work.

Wilson, the celebrated vocalist, was upset one day in his carriage near Edinburgh. A Scotch paper, after recording the accident, said, "We are happy to state he was able to appear the following evening in three pieces."

Banner Correspondence.

Minnesota.

CHAMPLIN.—Mary J. Colburn writes: "The cause so long languishing in this region has received a new impulse from the inspired utterances of Dr. George H. Geer, the youthful Minnesota orator, who has just given a series of lectures in this place and the neighboring city of Anoka; and I deem it but justice to him and the cause he advocates to make this public acknowledgment of his valuable services. His lectures were upon subjects of a practical nature, logical in style, and were delivered with such magnetic power that his highly intelligent audiences seemed charmed by the magic of his eloquence. Dr. Geer is a natural orator, a scholar and a gentleman on the rostrum dignified and impressive, in the social circle unassuming and affable. He won the applause of those who heard him, and gained the friendship of all who made his acquaintance. He has recently returned from a successful lecturing tour in the Eastern States, and is now speaking in this State under the auspices of the Minnesota State Spiritualists' Association. In behalf of the Spiritualists of this section, I bespeak for him a cordial reception from the friends of the cause in whatever place he may visit."

MINNEAPOLIS.—Mrs. Dr. A. Coombs, after alluding to the wonderful growth of the locality in which she resides and the great industrial interests of the city, the flouring mills alone grinding eight million bushels of wheat the past year, says: "We have in spiritual matters the regular ministrations of Miss Susie M. Johnson, who for the last three years has labored earnestly for the good of the cause, leaving no effort unmade that she could put forth in building up a Society. She hires a hall, paying for it out of what is collected after the lectures. In the afternoon we have what is called a mediums' meeting, which is well attended. I have seen as many as one hundred persons present, most of them receiving good tests. One hour is devoted to mediums in speaking and giving tests. These meetings have created great interest among curiosity seekers, and are doing a good work among the people who are tired of the food they receive from the church. At the expiration of the hour set apart for the mediums we devote one-half hour to five-minute speeches, and are privileged to listen to many grand and beautiful remarks on scientific as well as spiritualistic matters."

Massachusetts.

BOSTON.—A correspondent writes recommending the Children's Lyceum cause to the favorable consideration of the public. Beside the good work these schools accomplish for the young, they also exercise a direct influence, says the writer, upon the adult class in the community—the interest in their exercises tending even to bring into their halls many doubters and skeptics, "who, while they would on no account visit a spiritual séance, or attend the delivery of a discourse on the Spiritual Philosophy and phenomena, will however witness the services held by the Lyceums, and express pleasure at the manner in which such schools are conducted." "We have," he further remarks regarding the organization with which he is connected, "had many such attend our sessions, and after having seen the course of exercises adopted have brought their children, and placed them in our school. Thus becoming interested in the work—and their former prejudices and opinions regarding Spiritualists being found to be false—they commence to investigate, and soon become workers in the great cause of Spiritualism. With such testimony as this of the usefulness of this branch of the work, it seems to me that it becomes a duty to the spirit-world, of those who have received comfort in their moments of sorrow, encouragement in their labors, and perfect peace and rest in regard to their future home, to aid in every manner possible those who stand in the field ready to take the children of to-day, and make these men and women of the future free from those prejudices which have so heavily retarded the progress of spiritual enlightenment in the past."

GREENFIELD.—"Spiritualism is alive here," writes a correspondent, "and is represented by several fine mediums, of whom I may mention the veteran and tried and true Capt. L. H. Stone as also Miss Adah Bond, clairvoyant physician, whose excellent practice in this and adjoining towns is very successful. Our friend, C. L. Butler, still floats at his masthead the *Banner of Light*. May the gifts of the season be many to you in the shape of new subscriptions."

Illinois.

ELIZABETH.—Susan Glancy, in renewing her subscription to the *Banner of Light*, writes: "I have been several times to see the materializing medium, Harvey Mott, at Memphis, Mo. I am perfectly satisfied that I have seen and talked with my friends of the spirit-world, and have derived great satisfaction from my attendance at Mr. Mott's séances. I take great pleasure in reading the *Banner*, and cannot do without it. I am glad to see you taking the materializing mediums in your paper, for I think it is our duty to help them all we can."

ST. LOUIS.—A correspondent writes: "The Spiritualists in this vicinity have recently had the pleasure of a visit from Mrs. Ophelia T. Samuel of Chicago, and the advantage of a short course of lectures delivered through her under control. Although there are but a few Spiritualists here, the attendance has been fair, and the lectures listened to with marked interest by all. In view of her departure, a reception was tendered to her on the evening of Dec. 14th, at which Dr. J. A. Marvin, as the representative of a host of friends, made an address thanking her most cordially for the good service she had rendered the people and the cause, and encouraging her to continue on her holy mission to elevate and bless mankind. To this Mrs. S., under control, responded in an eloquent and feeling manner."

Ohio.

PIQUA.—Mrs. Charles Stewart writes: "As the old *Banner of Light* comes to me weekly, freighted with its precious truths to gladden the hearts of my family circle, the first thing I do is to scan over its columns to see who of my near neighbors have testified to the truth of Spiritualism since the last issue of the paper. Contributors to the *Banner*, in giving accounts of circles and meetings of various kinds in the interest of Spiritualism, may not be aware of the good they are doing or the added strength they impart to other workers in the good cause. I thank those contributors, for they furnish encouragement to little bands such as our Piqua band of Spiritualists. We have no organization in this place. We hold circles every Sunday evening with good success and bright promises for the future. If we continue them, we have a lady in our midst who is being developed as a trance speaker of considerable promise. Her guide purports to be E. V. Wilson. I will take this opportunity to thank Mrs. Pauline Wilson Stephens for her article in the *Banner*, headed 'The Early Days of E. V. Wilson.' That article came in good time to prove the identity of our medium's guide. Piqua is a good place for a test medium, a test medium and lecturer combined, or, better still, a good materializing medium. The latter would reap a rich harvest in Piqua. If this comes to the notice of a materializing medium I shall be glad to hear from him or her."

Indian Territory.

VINITA.—Frank Howard proposes to establish a spiritual library, and in sending for books, writes: "I was formerly a missionary in this country, under the patronage of the American Baptist Home Mission Society. I ceased preaching what I did not believe over three years ago. I was in Washington, D. C., in June, 1878, and met a medium at a house where I called. She was not a professional, but she told me things that no one in that city knew but myself, and closed by giving me a test from my wife in the spirit-land, which was conclusive—perfectly so."

California.

BEAR VALLEY.—Mrs. Frances Lord Swadley writes: "A few years since circumstances brought me to the land of the Sierras, the far-famed 'big trees' and the Golden Gate leading to the city of San Francisco—a city thoroughly cosmopolitan, representing every nationality, and in no respect an exception to the rest of God's universe in the worship of mammon!"

But one does feel a little nearer heaven in such an incomparable climate, where flowers bloom perennially and there is in reality no winter. The *Banner of Light* is everything its name implies to its patrons here across the continent, as elsewhere. Thomas Gales Foster's lectures at Ixora Hall, in San Francisco, this winter, are, as usual, very profound and logical, and have been listened to by a very appreciative audience. Mr. Foster speaks in his normal state, though evidently he and Mr. Dayton (his former spirit control) have not dissolved partnership."

The Magazines.

THE ATLANTIC MAGAZINE.—Houghton, Mifflin & Co., publishers, forward to our address the January number (which is also the initial issue of a new volume) of this standard periodical. The table of contents is of extended character and varied excellence: Elizabeth Stuart Phelps commences a new and entertaining serial entitled "Friends: A Duet"; T. B. Aldrich presents an article on "Smith," which, from its peculiar nature, will attract many readers; Henry James, Jr., John Fliske, Miss Harriet W. Preston, William M. Rossetti, Richard Grant White, and others, furnish original contributions of value and interest. John G. Whittier has a tender poem in memory of Lydia Maria Child, which is one of the noblest and most charming Mr. Whittier has ever written. Mr. Steadman also has a fine poem on "Ye Tombs of yon Poet Chaucer." Other verse, essays, stories, and an unusually varied "Contributor's Club," complete a superb number of this magazine.

A. WILLIAMS & Co., 283 Washington street, corner School street, Boston, furnish us with the January numbers of SCHUBERT'S MONTHLY ILLUSTRATED MAGAZINE and ST. NICHOLAS—both of which excellent publications they have on sale at their counters. SCHUBERT'S for the current month has an extended and varied table of contents, prominent among which are the continuation of Eugene Schuyler's splendid historical *resumé* of Peter the Great's career as ruler and reformer; the conclusion of "Tiger Lily," by Julia Schayer; "The London Theatres," containing pictures of leading ladies and gentlemen of the English metropolitan stage, in favorite characters; "In Albania with the Ghegs," the conclusion of the series of illustrated papers on "Jean-François Millet—Peasant and Painter"; "Jean-François Millet—Peasant and Painter," "Hiring Fair," and "Hiring Fair Night," illustrations of which those on "Hiring Fair Night," and "Hiring Fair Morning" are unique and graphic, and evidently drawn from "the life"; "The Battle of Waterloo Enacted," etc., etc. The usual departments of "Home and Society," "Topics of the Time," etc., enter harmoniously into the make-up of a charming number.

ST. NICHOLAS for January opens with an exquisite frontispiece entitled "Fire-light Phantoms." This is followed by an attractive array of poems, tales, choice engravings, etc., which, constitute, as it were, a smile on the face of the magazine in welcome to its patrons for the new year. "The Children's Fan Brigade"; "Out of Style" (a poem with a moral); "How the Aristocrats Sailed Away"; and "Nedawi" (a sketch of a beautiful life by "Bright Eyes," illustrated) are among the chief points of interest. "Every Boy his Own Ice Boat" will prove entertaining to the "youngsters," and "The Gentle Craft," which is its closing illustration, is destined with all the modest, delicate, yet dashing insolence of feminine childhood, to flatter the boys of the year. The magazine is a fine poem in itself, and the same is true of Margaret Johnson, who contributes really classic verse on "Hamel." The very little ones are not forgotten; and the imaginative and executive powers of the patrons of the magazine are given a theme of exercise in "Jack-in-the-Pulpit," by twenty engravings on *silhouette* by Hopkins, which pictures are to furnish the basis of a story, which the children are invited to contribute, each in his or her own fashion—the one judged the best description of the sketches, and received before the 20th of January, to be printed in *St. Nicholas* for March. The choice illustrations, finely-printed and thought-laden pages of this magazine render it an honor to its publishers and editors, and an ever-recurring joy to its patrons.

THE MAGAZINE OF ART.—Cassell, Petter, Galpin & Co., 566 Broadway, New York, the publishers, send us the latest number of this worthy publication of the public patronage. Its frontispiece is a full-page character illustration (by H. G. Glendon) entitled "A Charge of Witchcraft," the characters in which are incarnations of the stupid bigotry, ignorant superstition and official vanity of the Dogberry type, which were foremost in these rids upon the poor old women of those dark days; the pictures given in connection with the "Cradles of Art," series are very fine; and among other portraits of persons and events may be mentioned the sketches of "Elizah" (by Sir Frederick Leighton, P. R. A.); "Peel Castle" (in the Manchester article); "In the Forest" (by Fritz A. Kaulbach); "Salome" (by Henri Regnault); and "Fruitless Labor" (by R. Geyling).

Mr. Baxter in Philadelphia.

To the Editor of the Banner of Light:

The new year opened auspiciously for the First Society of Spiritualists in this city. Mr. J. Frank Baxter, who has been here for several successive seasons on monthly engagements, and who, among others, from the first has been a favorite on our platform and with our people, occupied the rostrum last Sunday, Jan. 2d, and gave us a practical discourse on "The Opening Year." His audience was large, enthusiastic and responsive.

In the evening of that day, at the spacious hall 810 Spring Garden street, nearly an hour before the time for the exercises, every available seat had been taken, and people were crowding for standing-room, and many going away in disappointment. The President was obliged to clear the aisles before the programme was entered upon. The music was very fine from a choir in one location, and from Mr. Baxter as soloist, accompanied by a quartette chorus on the platform. The lecture on "Spiritualism in Retrospect and Prospect," was well adapted to the day and audience, and elicited applause and much praise. Mr. Baxter certainly gave us a most interesting and strengthening with his strength. He never did better than on this occasion. According to his custom he exhibited his mediumship, and never to better advantage, or with more telling results. In every instance, save one, his statements were verified. While I cannot give the matter in detail, I feel its importance enough to do so. Permit me to mention the names of those from whom communications were received, as I feel desirous for parties in this vicinity to see them, knowing well what the effect will be. They were: "Alexander J. Derbyshire," "Col. John K. Murphy," "Mrs. Elvina Elliott," and her husband, "Samuel Barry," "Edward Pelouze," "Johnnie Rogers," and "Thomas E. Green."

There may be lecturers who excel, there may be vocalists superior and organists finer, there may be as good mediums, but surely Mr. Baxter, with his command of gifts is without an equal, and is calculated to revolutionize thought, and honor the cause of Spiritualism in our land. Mr. Baxter remains with us for several weeks, and we are insured favorable results.

Thus the "ball is moving" in the Quaker City, and if the year has opened as favorably everywhere as here, a short time only will elapse to find Spiritualism the popular calling of the age. We wish all a "happy New Year."

Philadelphia, Pa., Jan. 3d, 1881.

"TRANSCENDENTAL PHYSICS."—In this work Prof. Zöllner gives elaborate reports of over thirty meetings for experiments with Mr. Slade, the "psychic," or medium. The experiments were conducted in a deliberate and thoroughly scientific manner, with results that sometimes astounded Mr. Slade himself. They were witnessed by many men of eminence in the scientific world, such as Prof. Weber, the physicist, and Prof. Fechner and Scheibner, of the University of Leipzig. Every conceivable test was devised and tried. Mr. Slade himself assisting, in every possible way, to show the barest possibility of deception or illusion. The results it would be useless to merely tabulate; they ought to be read in connection with the careful description of conditions here given. Sufficient to say that the experimenters were abundantly convinced that in and from "space of four dimensions" phenomena of a most abnormal character occurred. The evidence for the facts is overwhelming, and the explanation is very, very difficult to give or to understand. The book is enriched with a number of exceedingly interesting diagrams, and, in addition to the descriptions of Prof. Zöllner's experiments, contains a translation of the preface, a fine dedication of the book to Mr. William Crookes, and some interesting appendices.—*The Truthseeker, London, Eng.*

TO BOOK-PURCHASERS.
COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Free-Communicant, and Miscellaneous Books, at Wholesale and Retail.
Terms Cash. Orders for books, to be sent by Express, must be accompanied by cash. When the money is forwarded by check, the balance must be paid in full. Orders for books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would point out that they can be made as the cheapest way of a book in postage stamps, and the postage paid. All business orders looking to the sale of books on commission, respectfully declined. Any book published in England or America (not out of print) will be sent by mail charges.
Catalogue of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.
In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open to the expression of important free thought, but we do not undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not print anonymous letters and communications. The name and address of the writer in all cases indispensable as a guarantee of good faith. We cannot undertake to return proofs, 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 publication.
Soleholders of Spiritualist Meetings. In order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind. John Pierpont.

"Do You Want to be Savable?"

In a very recent discourse by Mr. Beecher, he observed that the question must not be, "Do you want to be saved?" but "Do you want to be savable?" He further observed that the general spirit of the church is, "Do you belong to us?" "Yes," "Bless you," "Do you belong to us?" "No," "Damn you." He insisted that "there is nothing so wanting as love." "When the church," said he, "is aglow with the power of love, and an electric influence goes from one to another, infidelity will be scotched and die." He acknowledged freely that he had denounced with indignation "the Calvinistic doctrines and decrees," and asserted that "the presentation is outrageous of a being who, for his own glory, created a large part of the human race for damnation, and another large part for blessing, and without any regard to the future of the damnable or the savable."

The old saying is, that confession is good for the burdened conscience, and Mr. Beecher may be taken as confessing for the entire Calvinistic party into which he was born, and out of which he is coming just as fast as he can. He declares that "the most atrocious slander of the human race is set forth in the Saybrook and Westminster platforms; and the Pan-Presbyterian Council, after discussion, determined that the old was good enough, or that the time had not come for any change." He said that "every man who entered the Presbyterian ministry says that he will preach these doctrines of a hideous God, as set forth in the longer and shorter catechisms. There is no treason to humanity so utter, no grounds so dangerous for a young man to put his feet upon."

Mr. Beecher insisted that it was, in fact, a sheer impossibility for a young man to swear that he will be true to the articles of faith in the Presbyterian and New England Congregational churches: "He can't do it." "He might as well swear," said he, "that he will be one hundred and fifty feet high, every time he goes into the pulpit." He admitted that "they all doze it off; or, if there is one who doesn't, he is a long, lean, lightning-rod sort of a man, who lives in his pulpit, and has nothing to do with common folks, and they have not much to do with him." His own opinion about people and salvation is, that "the human family is to be judged by value in the world. The larger part might as well be swept away. You might kill one hundred thousand men in some parts of the world, and one hundred thousand squirrels in Oregon, and there would be no difference, except that the skins of the latter are worth something."

One-half of the men, he said, live in such low condition that, if they perished, they would not be missed. He could not pretend to say, however, that the end comes when the race dies. No, no; it is not for Mr. Beecher, nor for any other man, to say when the end shall be, if ever. It better becomes us all to be humble and trusting. But the sooner we throw off this heavy quilt of dogmatism and decree, under whose weight we are sleeping in a continual state of nightmare, the sooner we shall be able to breathe the fresh air of freedom and to commune with spirits out of the flesh equally with spirits in it. The old crust is fast breaking up. Men like Mr. Beecher are delivering heavy blows upon it, and when it is removed the light from heaven will shine clearly into the hearts and lives of men. The day is come, the night is gone. We can hear the morning bells of deliverance ringing with joy all around us in the air.

Vaccination.

Those who would become fully informed of the true history of vaccination and of the methods employed for its introduction by its originator, should read "The Story of the Great Delusion," now being published in the *Vaccination Inquirer*, London, Eng. It is quite lengthy, chapter XXI appearing in the December number, and is, doubtless, the most thorough and accurate presentation of the subject that has been given to the public.

That there is a vast amount of ignorance respecting vaccination, no one will pretend to deny. Even many physicians who vaccinate have no further knowledge respecting it than that it is a part of the regular practice of their profession, that it is made compulsory by law, and is believed by nearly all to be absolutely necessary as an infallible protection against a much-dreaded disease. This opinion has become thus

general among the people in the same way that certain religious beliefs have become established. The children of one generation adopted them, not from conviction in their own minds of their truth resulting from personal study, but because their parents held them—solely for that reason. So with vaccination; a faith in its efficacy has grown up with the people. When young they were taught it was as necessary to their welfare as the air they breathed and the food they ate. This they were told and they believed it, and now they are grafting the same belief on the minds of their own children, and they will believe it too, unless something occurs to make them think their own thoughts. What is needed is a discrimination of the truth upon this as upon all other subjects. We want less of "the blind leading the blind"; less adoption of beliefs for no other reason than because "everybody says so," and they are popular; more individuality, more independence of thought, more desire to know the reason why, more personal knowledge and less general ignorance.

Workers Gone Home.

The present issue of the *Banner of Light* (in like manner with the one brought out last week) must be possessed of a mournful interest to its readers, filled as it is with announcements of the departure from earthly scenes of old and tried workers—who have now gone hence to receive the well-merited guerdon of their labors in the Summer-land.

Last week we devoted much of our space to matter, biographical and otherwise, bearing on the transition of our dear friend and correspondent, ERES SARGENT, Esq. John Wetherbee, on the third page of this week's number, takes up and continues the narrative by an account of a friendly message which he has received from the spirit of Mr. Sargent; and following it is an exceedingly well-digested and faithful editorial tribute to the memory of the deceased, as made by the Boston *Saturday Evening Gazette*. We are in receipt of several secular papers, also bearing witness to the value of Mr. Sargent's life-labor—notably the *Rochester (N. Y.) Chronicle* and the *Saratoga Sun*, which first-named paper says at the close of its editorial notice:

"A good man, a man of stainless character, has gone to his reward. His wide circle of literary and personal friends will sincerely mourn his loss, and the hundreds of thousands who have perused with profit and delight his contributions to the literature of the world will not speedily forget the author who contributed so much to their knowledge and happiness."

On the eighth page this week will be found a series of memorial articles regarding the transition from earth-life of D. C. DESSMORE, proprietor of the *Voice of Angels*; JOHN TERNAN, the prominent advocate of the cause in an anti-slavery field; MRS. JENNIE S. RICH, former medium at the *Banner of Light Public Free Circles*; also the report of the service held by the Spiritual Fraternity of Brooklyn, N. Y., in commemoration of the departure from earth-life of Mr. SARGENT.

In this connection we would also call attention to the words of Mr. Coleman on the same page regarding the demise of MRS. MARGARET JAMESON, of Kansas City, Mo., the brave test medium who once fought the authorities of that locality in the courts, in defense of the sacredness of her mission—and that also of all such instruments of the spirit-world—and came off conqueror over them.

The old workers all over the land are going home one by one; but the cause to whose advocacy their powers in the mortal were dedicated is steadily interpenetrating every nook in the social, religious and governmental departments of human life, and a due meed of recognition will one day be accorded them even on earth—while their reward in the "Better Country" for services wrought that the truth might live is already assured!

The Ponca Indian Wrongs.

Very interesting intelligence comes from the national capital in relation to the Ponca Indians. We are told that the officials at the Interior Department are very jubilant in consequence of the statement of the Ponca chiefs now there, that they do not desire to return to their former homes.

It is asserted that there is no longer any doubt in the minds of those who are familiar with the operations of the Indian King, that these chiefs were brought to Washington expressly to sustain the position of the Secretary of the Interior, and make out a case for the agents and officials who are instrumental in keeping them away from their former lands. The President has very recently expressed doubts whether the officials charged with the management of these Indians had truthfully reported their wishes.

We are astonished to see the *Boston Herald* editorially bolstering up the cause of the Cabinet officer having the Indian affairs in charge, and endeavoring to throw ridicule upon the humanitarian laborers in this regard, in Boston and elsewhere:

Whatever may be said by such journals it is nevertheless regarded by many persons in Washington (and elsewhere) that this bringing of a few Ponca chiefs there and making them apparently say that they are satisfied to remain in Indian Territory, is a prearranged affair, for the purpose of putting a stop to the protesting proceedings on behalf of the Poncas here in Boston, which are rapidly spreading into other cities, towns and states. An investigation is sternly demanded in order to settle this point. If it should turn out that such a rumor is true, no punishment can be too swift or severe that shall hold up such men as the target for universal detestation.

Any person who doubts that some manipulation was made use of, in the case of these chiefs, will be profited by reading the following from W. H. LINCOLN, Esq., Secretary of the Boston Committee, whose standing in this community (as also that of all his co-workers that body) is beyond question:

RIGHT EYES VINDICATED—IMPORTANT STATEMENT BY THE BOSTON COMMITTEE.

To the Editor of the Herald:
Confident in the belief that you desire to do justice to all parties, and relying upon your patriotism when the rights of the weak are assailed, I take the liberty of soliciting your assistance to refute the contemptible stories that have found their way into the papers, impeaching the veracity of Miss Bright Eyes. I now present what has never before been given to the public, and would not, at this time, be published, but that justice to the greatly-wronged party seems to require it. The evidence I now cite is a part of the testimony recently given at Washington, before the Senate Committee and the Secretary of the Interior. While Engle, the head chief of the Poncas, made a speech before he signed the paper, declaring his willingness to remain in the Indian Territory, in which he said to Mr. Schurz: "For three years I fought against you in mind. I wished to go home (to my own land), but it is impossible to get ahead of you. So I have decided to sit still in the new land. We wish you to make our pa-

pers straight for us, and to give us good papers, such as cannot be set aside. Then I will be sitting on a big stone, and I will not be afraid of you when I see you."

The statement made by Bright Eyes, that she was twice refused permission to see her uncle, is pronounced a falsehood, and she is barbarously styled a "phenomenal liar." But what she says is true, nevertheless, as have been all her statements, and it was only when accompanied by Mrs. Chaffin on a third visit that she succeeded. Rev. Mr. Dorsey was requested by the chiefs, Secretary Schurz, Gen. Crook and the Senate committee, to act as interpreter. He was also put upon the stand as a witness by Senator Dawes, and his testimony unveils the designs of the conspirators. It is very significant. He testified: "On Saturday evening, when we reached the house of Secretary Schurz, Mr. Haworth the Indian inspector and one of the police officers in the place said to Mr. Schurz, after alluding to the alleged scene with Bright Eyes, 'I have arranged that she shall not see them till after the business is settled.' This was on the day that she had twice endeavored to secure an interview with her uncle. The papers were to be signed the following Monday, and it appears, therefore, to have been determined that she should not see him till after that time. Why, is very evident to those who are at all familiar with the facts connected with this case. At the council held on Friday evening it was remarked by one present, 'I understand that Bright Eyes is expected here.' Another said, 'Who asked her to come?' Then it was said that she was very sharp, and if she could give but a word to her uncle it would go, that is, from him to the rest."

The above is the testimony of Rev. Mr. Dorsey, the interpreter, and is a matter of public record. The public can draw their own conclusions from this evidence. It not only completely exonerates Bright Eyes from all such foul aspersions of her character, but exhibits in a clear light the terror that this intelligent, patriotic Indian maiden produces when she appears upon the scene to thwart the crafty plans of the oppressors of her race.

WILLIAM H. LINCOLN,
Secretary of Boston Committee.
Boston, Jan. 8th, 1881.

The Coming Anniversary.

The Shawmut Spiritual Lyceum, of which Mr. J. B. Hatch is Conductor, has completed its arrangements to celebrate the 31st Anniversary of the Advent of Modern Spiritualism by a series of appropriate exercises at Music Hall, Boston, on the morning, afternoon and evening of Thursday, March 31st.

In order that the services may correspond in character with the event to be remembered, and that the occasion may be a success beyond peradventure, the Committee have secured the presence of Mrs. Cora L. V. Richmond, who will speak in the afternoon, the morning being devoted to Lyceum exercises. In the evening, Mr. J. Frank Baxter will sing and give illustrations of his peculiar phase of mediumship, which is so convincing to skeptics. Other prominent speakers have been engaged. Through the kindness of Mr. Peck, the use of the great organ has been tendered, and Mr. W. J. D. Leavitt, the well-known and popular organist, of this city, will give an organ concert prior to the opening of each service.

We earnestly hope the coming celebration will receive the united countenance and support of all the Spiritualists of Boston and vicinity. Backed by harmony and concert of action on their part, the occasion cannot fail of being a triumphant success, that shall entitle it to take rank with the grand gathering in Music Hall in '68—the memory of which is still fresh in the minds of all who participated in it.

"The Spiritual Harvest of the Year."

On our opening page will be found the report of Mrs. Cora L. V. Richmond's first lecture in Chicago since her return to England. The spectacle of a great daily journal like the *Times* of that city devoting two full columns to a verbatim transcript of a lecture given by a Spiritualist orator, is one which must be eminently cheering to the friends of the cause everywhere. The *Times* (of December 27th) says, in introducing its report:

"Mrs. Cora L. V. Richmond, the trance-speaker for the First Society of Spiritualists, gave her first lecture since her return from England at Fairsbank Hall on last evening, taking for her subject: 'A Greeting from Over the Waters, and the Spiritual Harvest of the Year.' The beautiful auditorium was crowded to its utmost capacity."

Proposed Lyceum Circle of Correspondence.

As will be seen "in *Clereland Notes*" of this week, a movement is on foot to unite all the Children's Lyceums in the country in one grand chain of correspondence, in order to foster, strengthen and stimulate each in the noble work, and by comparing notes to benefit each other.

All favoring the idea will please confer with Thomas Lees, 105 Cross street, Cleveland, O., and all Conductors of Lyceums, wherever located, are requested to send in their names and addresses to Mr. L., or forward them for publication to the *Banner of Light*, in order that none may be omitted.

The individual who is sailing about under a false flag, giving the name of "J. M. Colville, of Boston," evidently for the purpose of leading the public to believe that he is the well-known inspirational speaker, W. J. Colville, of this city (which intention is plainly shown by his advertisements), has recently appeared in Baltimore. Mr. C. Snyder, of that city, writes us that, desiring to have the truth known concerning the real identity of the lecturer, he wrote a caution to that effect, took it to the office of a daily paper, where it was closely scrutinized by three gentlemen, one of them the editor, and they said it was all right and should go in as an advertisement. Mr. Snyder states that he paid two dollars for its insertion, and supposed, of course, it would appear; but it failed to, and Mr. S., upon going to make inquiry, was told that, as J. M. Colville's advertisement was brought in prior to his, they decided not to insert the one Mr. S. brought. The money was refunded, and the public allowed to retain the false impression the lecturer designed they should receive from his announcements. This appears all the more strange since it was said in the same paper, in reference to J. M.'s entertainments: "Nothing that can in any way be construed to savor of imposture or fraud will be allowed."

The *Victorian Review* for October contains an article on Spiritualism, contributed by Vincent Cavendish, of New Zealand, that is well worthy the perusal of the skeptical, both within and without the pale of the churches. The *Hawthorne* (Melbourne) says the writer, an investigator with twelve years' experience, presents the gist of the evidences he has received of spirit communion, perceiving in it a solution of the myths of antiquity and the difficulties of Holy Writ. He disclaims a desire to make converts, his object being to suggest inquiry into a subject which presents itself to his mind as of the highest value to humanity.

Doleful Prospect for the Church.

Rev. T. DeWitt Talmage is reported to have said in a recent discourse, alluding to his western trip:

"In every city I asked the question, 'What is the religious condition?' They answered, 'Dead.' In Louisville, in the cities of Virginia, in Cincinnati, in Louisville, in Lexington, it was the same. Here and there a soul struggles into the kingdom of God. It was said, in some places, 'If there is not some sweeping revival, the Church of God will go under.' We have beautiful churches, but the old work of saving souls seems to be out of fashion. We have enough churches to save the whole land in five years. In 1848 there were forty-eight thousand converts to the Presbyterian Church; last year there were only twenty-six thousand, with four hundred more churches than there are in 1848. It is the same with other denominations. If a church has one thousand members, nine hundred of them are sound asleep. If they are wide enough awake not to drop the chalice on communion day, it is thought that will do."

Unintentionally the last Legislature of the State of Texas legalized the right of women to vote. This was done by the adoption of what is called a revision. Art. 1, 687, designates idiots, lunatics, paupers, felons and those in the service of the army and navy as disqualified to vote, and Art. 1, 688, that all other male persons shall be deemed qualified voters. Art. 3, 138, says, "The masculine gender shall include the feminine and neuter." It is therefore plainly seen that female suffrage exists in Texas. "Though this assertion may be treated with levity," says the *New York Herald*, "it will be found that no lawyer or judge who has regard for his reputation will write, sign and publish an opinion to the contrary."

The two societies, that for "Lost, Stolen and Abused Children," and that for the "Prevention of Cruelty to Children," have become united, and will in future be known by the latter name. This change has been caused by the resignation of the general agent of the former, Dr. John Dixwell, for personal reasons. The exertions of Dr. D. and his wife during the past five years have been unwearied and self-sacrificing, and he retires with the best wishes of all. The headquarters of the Society are at No. 1 Pemberton Square, Boston, where its general agent, Frank B. Fay, is in constant attendance.

The *Truthseeker* donned a new dress on the first of the year, and comes to us greatly improved in typographical appearance. About the same time its editor and proprietor, Mr. D. M. Bennett, arrived home from a ten weeks' sojourn in Europe, during which he observed things and wrote about them with the eyes and pen of a radical reformer; the result of which appeared in his paper from week to week, and will soon be published in a volume of 850 pages. The office of the *Truthseeker* is at Science Hall, 141 8th street, New York.

Dr. Eugene Crowell, of Brooklyn, N. Y., writes (in the course of a private letter from which we take the liberty of making the extract): "Sorrowfully I received the news of the departure of our dear friend and co-laborer, ERES SARGENT. Any of us could have been better spared. No man can fill his place. But we should rejoice that his departure was delayed until he had given to the world his best thoughts concerning Spiritualism, and these will advance upon their mission until all shall accept them as divine truths."

An esteemed correspondent of ours in London says, in the course of a private letter under date of Dec. 25th: "I rejoice that the work of Dr. Britton is to go on. We need all the defenders we can get, and he is a tower of strength to the cause." Referring to T. P. Sargent, Esq. (who was then prostrated by the sickness which proved fatal on the 30th), the same writer says: "My last letter from him [S.] was a touching farewell. He seemed to feel his end, in mortal near. How valuable has been his work!"

F. A. Stockwell, of Northampton, Mass., remarks while referring to Dr. Peabody's late work, "Our Homes and Our Employments Hereafter":

"I read it nearly all day Sunday, and a good portion of Sunday night. It is more fascinating than any novel. It explains the future life and the spirit-world better than any book I have ever seen upon Spiritualism. It is now going the rounds of the neighbors."

For sale at the *Banner of Light* office.

The Spiritualists of Colfax, Ind., entertained themselves and their friends on Christmas evening by a grand festival, which the *Chronicle* of that place alludes to as one of the most enjoyable occasions of the season. A bountiful supper was heartily indulged in by the company, after which a general good time was in order, the programme for which was carried out to the satisfaction of all.

The late N. C. Nash, having left five thousand dollars as a contribution for the erection of a statue in this city of Theodore Parker, the Boston Memorial Association, who have the matter in hand, have issued a circular calling for subscriptions to increase the fund to \$12,000, upon receipt of which the work will be at once proceeded with. Contributions are to be paid to Henry H. Edes, Treasurer, 87 Milk street, Boston.

"Poems, Letters and Notes by Julia Noyes-Stickney," is the name of a four-page publication brought out at Groveland, Mass., the fourth number of which is received at this office. Mrs. Stickney has recently given original poems in connection with the meetings in Berkeley and other halls in Boston, to good acceptance.

Henry Ward Beecher's bold assertions of what he regards as truth, in opposition to what old creeds say and old dogmas affirm, do not lessen the strength of his hold on the pulpit. The pews in his church were sold last week for the coming year for over \$42,000—a gain of \$2,000 over last year.

Dr. Tyng's sermon in which he admitted the existence of miraculous events at Knock has induced sharp attacks from the religious press, so called, leading him to realize there is a Knock in this country.

Warren Chase has left Santa Barbara temporarily, to enter upon his senatorial labors at Sacramento, which will claim his services two months or more.

Mrs. Emma Hardinge Britten's answers to questions propounded at our Public Free Circle are continued in this week's *Banner of Light*.

Remember the Thursday evening séances of Mrs. Elizabeth Davenport Blandy, held at 31 Indiana Place, Boston.

See our second page for notices of current magazines.

The Paine Birthday Celebration.

The one hundred and forty-fourth anniversary of Thomas Paine's birthday occurs on Saturday, the 29th, and preparations are being made for its observance in this city. On that day a business meeting of the Paine Memorial Corporation will be held at 11 o'clock. A full attendance of stockholders is desired, and all persons wishing to become such are cordially invited to attend. The celebration will take place in Investigator Hall the next day, Sunday, Jan. 30th, at 10:30 A. M., and continue forenoon, afternoon and evening. The meetings will be free, and the exercises will consist of brief addresses, vocal and instrumental music and recitations. On the evening of the following day (Monday) the celebration will close with a Grand Ball, in Paine Hall, tickets to which, admitting a gentleman and lady, will be \$1.00; each additional lady, 25 cents.

In the course of a somewhat extended review of Giles B. Stebbins's able work: "AFTER DOGMATIC THEOLOGY, WHAT? MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION?" the *Free Religious Index* speaks as follows:

"The professed materialist should give a cordial welcome to this little volume. It is the statement of a positive antagonist, which is in itself always a good thing to read, and in this instance possesses the additional excellence of coming from one who sincerely believes that his views are decidedly more 'advanced' than anything the materialist can ever reach. It comes from one who asks for no odds in the battle of ideas, who is undismayed at the loudest noises yet beaten on materialistic gongs, and who will not cry out for quarter, if fairly defeated. Moreover, he is as thoroughly 'emancipated' as any scientific opponent from the rule of the prevailing religious dogmas, and makes his final appeal to the same court of authority—that of instructed intelligence. The book is an attempt, and we believe a successful attempt, to show that Modern Spiritualism—that is, the common belief uniting the sect or body of persons known as Spiritualists—has evolved a consistent philosophy. We do not mean, of course, in saying this, that we necessarily accept all the author's 'facts' as facts, or his explanation of them in all instances, or even in any instance, as correct. We mean only that his explanations, the assumptions of his philosophy being once granted, are clearly made out and are consistent with that philosophy, and that his conclusions are therefore worthy of respectful consideration."

Col. Robert G. Ingersoll writes to a friend as follows regarding Rev. George Chaffney, of Evansville, Ind., who is to deliver his lecture on "The Clergy" at Music Hall, Boston, Sunday evening, Jan. 23d:

"Mr. Chaffney is one of the best thinkers in this country. He has a wonderful command of language, is full of imagery, comparison, antithesis, logic and beauty. He feels what he says with his whole heart, and perceives it with his entire brain. He is perfectly honest, and for that very reason is intellectually keen. Downright honesty in such a man is genius. He gives a true transcript of his mind, and gives it with great power. He is well acquainted with the church; knows all the ways of the theologian, and understands the inside of the whited sepulchre of superstition. His lecture on 'The Clergy' ought to be delivered in every pulpit of the United States."

Mr. Chaffney will lecture but once in Boston this season, after which he will fill other engagements throughout New England.

In another column will be found the business announcement of Mrs. M. A. Gridley, of Brooklyn, N. Y. Mrs. Gridley's powers as a psychometric reader and business medium have been highly spoken of to us by correspondents and others. Mr. L. E. Waterman called at our office recently and heartily endorsed this verdict, from his own personal observation and experience.

Mrs. Job Moses, writing from Limestone, Cataraugus Co., N. Y., says: "The pictures sent us as a premium for one year's subscription for your soul-cheering *Banner of Light* were duly received, and we are more than satisfied with them."

The census office has nearly completed the first count of the population of the United States, which shows that the aggregate will be a little over fifty-one millions.

Movements of Lecturers and Mediums.

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

Mr. J. Frank Baxter is now occupying the Philadelphia spiritual rostrum during the Sundays of the present month. He has spoken on one or more week evenings in Hiramston, N. J. February he will lecture on Sundays in Peabody, Mass. Parties desiring week evening engagements, during February or later, in New England, or for Sundays in March, can write him at 607 Almy street, Philadelphia, Pa., or 151 Walnut street, Chelsea, Mass. *Sundays* can be secured for the coming spring.

Dr. Anna Middlebrook-Twiss lectured in Warren's Hall, Manchester, N. H., on Sunday, Jan. 9th, at 2½ and 6½ P. M. She will answer calls to speak in towns adjacent to that city on reasonable terms. Address, corner Elm and Amherst streets.

Mrs. A. H. Colby and Mrs. O. K. Smith have extended their engagement in Rochester, N. Y., to the 1st of March. Their address in that city is 36 Sophia street.

Jennie B. Hagan, after successfully spending December in Washington, D. C., will be in Bridgeport, Conn., during January. Can be addressed 185 Main street, that city, or at South Royalton, Vt.

Mrs. Mary A. Charter, formerly of Boston, has started on a professional journey westward, and was at last accounts located at 51 Main street, Springfield, N. Y. She designs going on toward Michigan, and would like to make engagements en route, for which purpose she can be addressed as above.

Dr. J. M. Peabody commenced a course of lectures the present week in Auburn, N. Y.

Mrs. Clara A. Field will answer calls to speak wherever services are required. She makes psychometric readings from the platform, at the close of each service, an adjunct of her lectures. Address 19 Essex street, Boston.

Miss Lottie Fowler has taken rooms at the City Hotel, Broad street, Providence, R. I., for two weeks. Moses Hull spoke before crowded houses in Hartford, Conn., on the 9th inst. Mrs. Hull's improvisations—the poems on each occasion being rendered on subjects presented by the audience—were well received. Owing to the interest awakened by these meetings, the above named parties will hold forth in the same hall (Allen's Lecture Room) on the 16th inst. They can be addressed prior to the 28th inst. at Vine-land, N. J.

Dr. L. K. Conley lectured and gave personal readings in Lawrence, Mass., last Sunday at 2 and 7 P. M., and expects to be there Sunday, Jan. 16th, with Messrs. Keeler and Ackerly, physical mediums. Meetings are now held there regularly in Temple's Hall. For engagements address 9 Davis street, Boston.

RECEIVED: VICK'S ILLUSTRATED MONTHLY MAGAZINE for January, 1881, James Vick, seedsman and florist, publisher, Rochester, N. Y.

HOME ALMANAC, 1881, issued by the Home Insurance Company, 119 Broadway, New York.

ANDREWS' BAZAR for January—a capital number; W. R. Andrews publisher, Tribune Building, New York, and 171 West 4th street, Cincinnati, O.

enty-five cents. A large number of complimentary tickets will be distributed among v

[illegible]

Message Department.

Public Free-Circle Meetings.

Are held at the BANNER OF LIGHT, 110 E. corner of
Province street and West Third, every Tuesday
and Friday afternoons. The hall will be open at 2
o'clock, and services commence at 3 o'clock precisely,
at which time the doors will be closed, allowing no ad-
mission until the conclusion of the service, except in case of
absolute necessity. The public are cordially invited.
The messages published under the above heading in-
clude those who have been in the earthly sphere in an unde-
veloped state, eventually progress to a higher condition.
We ask the reader to receive no doctrine not forth by
spirits in these columns that does not comport with his or
her own. All express as much of truth as they perceive
to be true.

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by in-
forming us of the fact for publication.
22—A our angel visitors 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 place
to place upon the altar of Spirituality their floral offer-
ings.
Miss Shelhamer wishes it distinctly understood that she
gives no private sitting at any time, neither does she re-
ceive visitors on Tuesdays, Wednesdays, and Fridays.
23—Letters pertaining to this department, in order to
ensure prompt attention, should in every instance be ad-
dressed to only a full name.

LEWIS B. WILSON, Chairman.

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

The following messages given Jan. 15th is published in
advance by request.

John Pierpont.

Friends, it is my desire to speak to you, and
likewise to have my words go forth through the
columns of our valuable journal. My words
should sink deep into every heart, for I feel this
subject of which I desire to speak pressing upon me,
so that I am forced to give it utterance.

I am here to-day in behalf of the needy and
the suffering. I am here to make an appeal to
you and the readers of the *Banner of Light* for
those poor suffering mortals who are to-day
without food and shelter and proper clothing.
This is an inhuman season of the year, when
multitudes of hungry and cold go forth and reach
spirit ears in the immortal world, and it is only
through earthly conditions that we may work.
I am here to ask you to contribute whatever
little sum you may have to spare for the allevia-
tion of the wants and necessities of the poor
and needy, and also to invite our friends every-
where to send in their contributions for the
"God's Poor Fund." You have no idea of the
applications, of the demands even, made upon
this fund for relief. You have no conception of
the amount of suffering and distress which
reaches our ears and observation, and which we
are at times powerless to relieve. If we in the
higher life had two thousand dollars to expend
yearly for the purpose of relieving the neces-
sities of the needy who apply to us, and we be-
stowed it only on worthy cases, it would scarcely
suffice. Now the funds for this purpose come
in very slowly, and it is impossible to meet all
the demands.

Again we say unto all, give to us what you
have to spare, be it little or be it much. "From
those unto whom much is given much is re-
quired; from those who possess little, a mite is
all sufficient; even good will and sympathy can
be received, when no pecuniary assistance can
be presented. Friends, let this consideration
sink deep into your hearts, that you may feel it
to be a privilege and blessing to assist the
needy, to relieve the sufferings of the destitute.
Every penny bestowed upon the "God's Poor
Fund" of the *Banner of Light* Establishment
will be expended in a worthy manner; it will
be bestowed upon the needy; and we tell you
that even then there will be much suffering
that cannot be alleviated. John Pierpont.

Since Nov. 19th, 1880.

Invocation.

Oh thou Supreme Ruler of the universe! we ask thy
blessing upon this assembly, and may thy benedi-
ction fall upon the disembodied souls who gather here
in order to gain instruction or experience for the
advancement of their spiritual needs. We ask thy bless-
ing to rest upon all humanity; may it flow out in love
and tenderness to the lowly and the needy, and also
rest upon the hearts of those who, in the material, are
affluent and possess all that they require, making
them feel thy genial warmth radiating throughout their
being, causing them to send out to those who are be-
low them in material things the assistance, strength,
aid and encouragement which they need. We ask
that all those who are in comfortable circumstances
this day may remember the poor and unfortunate;
that their hearts may burn with sympathy and kind-
ness; that they may go forth from their pleasant
homes and seek out those who are in distress and in
need and give them the needed assistance.

John A. Curtis.

I belonged in Providence. It is a good many
years since I passed out of the body. In look-
ing over the old city I find great changes have
taken place. Well, I was considered a slow
coach, and to tell the truth, my friends, I am
not entirely satisfied with these new changes.
I find many of the old landmarks removed, and
the old familiar places have been so changed
that I don't recognize them at all; and as it is
with the scenes of the place, so I find it with
the people—they have changed entirely; they
are no more like they used to be than nothing
at all. Why, my goodness gracious! when I
was in the body, a man of seventy years was
not a young prig, dressed up with eye-glasses
and kid gloves! Not at all. I don't see but
things have turned topsy-turvy. A friend here
says I have been asleep and have just woken up.
Well, perhaps I have; I don't know; but I don't
feel at home, any way, when I come round to
the old places.

Now I have been to see Simmons. Simmons
won't believe that spirits can come back. I've
tried to touch him up a bit, but, Lor! bless your
soul, he's so much engaged in trying to get a
cent, and get it into his pocket, that he don't
care whether spirits can come round or not; in
fact he'd a little rather they wouldn't, because,
you see, they look him over. Now I don't know
what to make of it all. I think it has come to
a pretty pass when everything has got to be
turned upside down and topsy-turvy, and you
don't know whether you are standing on your
head or your heels! I am sure I did not when I
was down in Providence last. I turned around
disgusted, and left. Now I have some friends in
Providence; my father's family passed over long
ago; thank the Lord for that! I would not have
had 'em live in these ere days for anything; but
those who have come up after us, they are like
the rest of the lot—they want to get on their
fine clothes, to make a good appearance, and to
have their money in their pockets, and they
want to do it all without working for it, that's
the worst of it. They don't want to put in and
dig, like their fathers and grandfathers did, not
a bit of it! The easier it comes the better.

I have come here to send out my word, to tell
them the old man is looking on—he isn't dead,
by any means—he just wants a chance to talk
to them in private, where he can give one of his
good old-fashioned lectures. They know pretty
well what that is. The girls used to say, "Oh
dear! when father gets on his glasses, and glares
at us, we know what is coming." Just tell them

I've got my glasses on, and I've been glaring at
them pretty well. The way they have brought
up their young ones is a caution. I think they
had better turn around now, and try to look
after their souls, instead of after their pockets,
that's all I've got to say.

I am much obliged to you, Mr. Chairman. I
am not finding any fault with this present com-
pany. I don't know but what they deserve it.
I don't know anything about them; if they find
this coat a good fit I am perfectly willing to lend
it to them. My name is John A. Curtis.

Mrs. Alice Fraser.

I resided in Wakefield when I passed away,
which was more than eight years ago. I have
been striving to return and send my love to my
friends, and to tell them I have met many dear
friends on the spiritual side. I am rejoiced that
I passed to another life when I did, for all was
beautiful to me in both worlds. I had no re-
grets to leave behind me, only that of separat-
ing myself from my dear ones; but I find there
is no such thing as separation to those souls who
truly love each other, and I have been able to
return closer, still closer, to the hearts of those
dear to me, than I could have done while in the
body.

I was not quite twenty-one years of age when
I passed away, and my friends felt very sad and
sorrowful that I should be called from earth at
such an early age; but I would say to them, I
rejoice that you have arisen out of your dark-
ened conditions; that you have made changes
since I passed over. You can now see that all
was for the best. I would send to you an assur-
ance that my home in the spiritual world is more
beautiful, more soul-satisfying, more sweet than
anything I could have experienced upon the
earth. I have met my father; he gave me kind-
ly greeting and welcome, and took me to his
beautiful home which he had prepared and in-
habited in the other life. My father's name is
and was Capt. David Pierce; he belonged in
Bangor, Me. He desires me to send out to his
friends his greeting, and to say he is well situ-
ated in the other life. Many and many a time
he has returned to friends, because he delights
to journey abroad. He tells me to say he is
safely anchored and at rest.

I desire to add that I have remarked changes
and experiences passing over the heads of my
friends on earth. Many of them have been
pleasant and joyous; some of them have been
sad and full of sorrow; but they have all been
for the advancement of their spirits. When
they come over and join me in the other world,
they will then know and recognize that every
shadow was only to brighten up their spiritual
life, while every pleasure was only to sweeten
their inner being. I wish them to strive to live
in harmony with their own natures, seek to
benefit others, give to the poor and needy the
helping hand, and extend their helpfulness to
those who are in want. I would not have one
friend of mine see any one suffer where they can
render assistance; and if they would brighten
and purify their own souls, and would likewise
desire to please and bless and benefit myself and
those with me in the higher life, they will give
assistance where it is required; they will al-
ways strive to speak kindly and cheerfully, and
give a smile to all.

I send my love, and say I will return if possi-
ble to you again and give you more. My name
is Mrs. Alice Fraser.

Carrie Lewis.

[To the Chairman:] I want to come. Can I
come? I want to send my love home to my
mamma; she's crying about me. I've been
gone away not a long time, but my mamma
thinks it is a long time—she feels real lonesome,
too. I want to tell her I haven't gone away.
I comes close to her, and I don't like to see her
cry. I want to tell her that Auntie Susie takes
care of me; she is real pretty, and she lets me
play round just as I've a mind to. I wasn't
four years old, mister, when I went to sleep, I
wasn't, and I did not feel good all down round
here [putting her hand over her chest]; I was
all sore and achy, then I shut my eyes, and went
off to a pretty place with Aunt Susie. Aunt
Susie only went away to heaven a little while
before I did; she came for me, and mother felt
as though everything was going away from her.
I want to tell her she has got Henry left, and he
is going to be a real good boy to her. I can
come back and play with him, too—he is my big
brother—eight years old. And please tell my
mamma that when I went to sleep I had white
beads in my hand. Aunt Susie gave me the
white beads when I went to see her and grand-
ma. When I was so bad and achy, I wanted
them, and mamma let me take them, and when
I shut my eyes up, and went to Aunt Susie,
mamma put them on my throat when she shut
me up with the flowers. I've got some just like
'em, only prettier.

Does you want to know my name? It is Car-
rie Lewis. My mamma lives in Philadelphia.
She is coming away, a long way, in the cars. I
don't know whether she is coming here or not;
she is coming a long way to see some people.
Aunt Susie says, and there's a medium there,
one that she wants to come to her through. She
wants mamma to stay at her friend's four weeks.
My mamma is not coming till the snow has come
and gone away. My mamma's name is Sarah J.
Lewis. Aunt Susie is telling Carrie what to
say. She says my papa is coming home next
summer, and she wants her to come and see her
friends before summer comes, because papa is
coming home from way off in the West, off in
Nevada. Please say we send lots of love to
mamma, and papa too.

Since Nov. 23d, 1880.

George Prestman.

I have returned here to-day more for my own
experience than for the welfare of any other,
although it is my desire to send forth my word
of greeting to friends on earth, and to tell them
I am well situated, so far as external objects go,
in the immortal world; but I find myself not
yet entirely satisfied. My energies were direct-
ed in business channels, when on earth, and I
have not as yet been able to take up the threads
of my active life and weave them into a com-
plete fabric. I am told that I shall soon find a
channel where I may direct my energies and
work off the superfluous forces of my being,
both for the sake of those who are in the mortal
form and for the advancement and welfare of
my own individual being, and I am brought
here by a friend for this purpose—to gain ex-
perience, in order that I may work to some ad-
vantage in the future.

It is but a very short time since I passed away
from the mortal form. I was an old man. I
had lived in the body many, many years, and
gained much of experience which had been
shadowy and painful as well as pleasant and
sunny; and as I look back over my chequered
career I find that it has all been planned wisely
and well for my own individual interest, and I

would say to my friends, Although I return to
greet you, although I shall ever remember you
with the heart's warmest affections, yet I
would not return to the material body for ex-
istence. I desire to pass on and on, beyond
earthly scenes and conditions, just as soon as I
may free my spirit from these experiences
which bind me to earth. I am well known,
friends, I may say, in the city of Baltimore,
where I resided and where my business ener-
gies were directed. I wish my associates and
friends in that city to remember me kindly—
not as one who is dead and should be forgotten
—but as one who has advanced, passed on and
attained one degree higher. I shall be glad to
meet and welcome you when you also are called
to the higher life. My name is George
Prestman.

Mary Crowley.

[To the Chairman:] Excuse me, sir, but may
I give a message? I lived in Boston. It is nearly
two years since I died. I died in the spring,
and I have been anxious to send a message to
my friends. I left a dear mother—her name is
Julia Crowley. I want my friends to know
that I am happy in the spirit-world, where
there is no hard and taxing labor to perform,
but all we have to do is pleasant and agreeable
to us. We do not desire to be idle, but the
work that comes to us is such as is pleasant
and such as we can perform without difficulty.
I have been trying for a long time to send a
letter home, and to say that after I died I felt
that I had passed out into a new country; it
seemed as though all was so beautiful and
bright and blooming that I had gone far away
from the earth-life and entered upon some-
thing new. But I was soon called back, be-
cause I felt the sorrow on earth, and it seemed
to penetrate my spirit and to keep me here. I
have risen above that, now. I have been striv-
ing to learn something, to gain an education in
the other life, so that I may be of advantage to
my friends as well as to myself. I have a friend,
a young girl, I would like very much to reach,
and I think that perhaps she may see my letter—
I mean the one who was my most intimate
friend; she will know. I want to come to her,
if it is possible, somewhere in Boston, and
speak privately. I want to tell her concerning
some things we talked about when I was here,
and I feel that it will be of use to her. I don't
want her to be frightened; I will not harm her.
I feel that I can do her good in more ways than
one. My name is Mary Crowley. I was twenty-
three years old.

Jonathan Brooks.

Well, friends, I feel like having a little talk.
Am I permitted? I desire to send out first my
warm, fraternal greeting and love to my friends
in Connecticut, particularly those in Norwich
and in New London. They will believe—at least
some of them will, others will not—that I am
still active and taking an interest in all that
concerns humanity, and watching the progress of
things spiritually. I take an active interest in
all the affairs of this Spiritualism, and wherever
I can be of any service to a returning spirit I
am always anxious to be present. I have
watched the work of disembodied intelligences
for many years; I have kept watch over the
course of Spiritualism from the spirit-side of
life almost since its introduction upon the earth,
and I may say that it astonishes me to see the
advancement the spirit-world has made in re-
turning to earthly scenes and manifesting
through matter. Why, my friends, if you could
take a look behind the scenes of mortal exist-
ence and witness the supreme efforts, I may
say, which spirits have to exert to overcome the
obstacles placed in the way of their returning
to earth to manifest to their friends and to hu-
manity through material organisms, you would
not wonder that more is not given, but would
say it is wonderful they do so well. I have seen
spirits time and again fail in their attempts to
make themselves known. I have seen them par-
tially succeed, where it was almost impossible
to tell from the material side whether it was a
spirit in control or whether it was a personation
by the medium for imposture; and yet the spirit
was behind the medium using all its powers to
make itself known. I have seen this so many
times that I have paused to inquire: "Why at-
tempt the work? Why not be content until your
friends come over to the spirit-side of life?"

Then the reply has been given with force to
my spirit, "We can never rest content; we
must work on and on, and by some method
strive to manifest our presence to humanity,
and give the assurance that we live, and because
we live they shall live also. We must work
with our utmost endeavor to throw aside the
clouds of error, the clouds of superstition, of
doubt and dread that are hedging humanity in,
and filling the human mind with fears concern-
ing the immortal life, by giving it false ideas
concerning the divine and eternal Presence who
rules over all things." So the spiritual world
works on and on, never discouraged; though
sometimes thrown back upon itself in its work,
it gathers more force, and presses onward and
onward, in order to convey to mankind a knowl-
edge of the true life that lies beyond the border.
While one superstitious fear remains, while
there is the terror of death, while there is a
shrinking from the grave, while there is a ter-
rible fear of some eternal punishment beyond,
while there is one idea of a selfish, jealous,
angry God, spirits will work with their utmost
endeavor to break down those barriers which
exist between them and their mortal friends,
to cast aside the clouds that envelope their
friends on earth, and reveal to them the beau-
tiful and glorious that lie beyond.

And not only this; there are spirits, countless
thousands of them, sending out their forces to
instruct humanity concerning the real life of
man, to give him a knowledge of his true condi-
tion, and to reveal to his inner understanding
that as he sows on earth so shall he reap in the
spiritual world; that if he is unmanly, if his
life is ignoble, he will certainly reap a punish-
ment beyond—not of material flame and fire,
but he will feel the burning flame within, which
scorches the soul with its agony of remorse and
urges it on to make reparation for its wrong do-
ing by striving to benefit others. While there
is a need of such information, while humanity
presses onward in ignorance, sowing abroad the
seeds of selfishness, and striving to gain all that
it requires for the individual I, and not for the
benefit of another, the spiritual world will send
forth its agents to impart to the children of
earth the knowledge and information and truth
required.

I would say to those who have often inquired,
"Why do not some of my loved ones come to
me?" Friends, you know not how your loved
ones are working anxiously, earnestly to reveal
their presence to you. If you could realize that
they are by your side frequently, striving to
minister to your spirits, to give you the knowl-
edge and consolation you most require, you

would feel to bless them for all they are doing.
It is not possible for every spirit to manifest
through a material organism; it is not possible
for every intelligence beyond the grave to re-
turn with undoubted assurances of its presence
and give unquestionable evidences of its identity.
The spirit must possess a certain assimilation
to the medium that it comes in contact with;
there must be a certain sympathy between the
organism and the medium and that of the spirit,
in order that the latter may manifest naturally;
and again, a spirit must possess the determined
will-power if he or she would return and speak
to friends; he must put aside all other consid-
erations but the one grand desire and determina-
tion to manifest, in order to be able to do so
satisfactorily.

You may have little ones returning to you,
you may have feeble, weak women, you may
have strong, sturdy men, you may have old,
decrepit beings return who passed out bowed
down by the weight of years; but in spirit they
have thrown these off, and they possess this de-
termined will in order to manifest. It may
come from anxiety; it may come from a desire
to chase away the cloud of sorrow and to give
consolation to mourning friends. But there
must be some grand impetus to urge the spirit
onward and enable it to cast away all fear and
trembling and to take no note of the surround-
ings, in order to be able to send out its word to
its friends on the earth.

I am informed by those who understand more
of this than I do, that a time will come when a
medium will be found in every household, and
spiritual communion will be known as a thing
of common occurrence. The denizens of earth
will then ask for that culture, and development
of spirit which will lead them to walk and talk
with the angels.

I did not come to deliver a sermon, but when
I found myself in possession the impulse seem-
ed to come and cause me to speak concerning
these things, not only to my individual friends
but also to any who care to listen.

I would also say that I have welcomed many
friends to the spirit side of life since my de-
parture, and I have not found one who was not
delighted to realize and gain the knowledge
that there was no barrier so great between
mortals and immortals but that it could be
overcome; and they were pleased to find that if
they desired they could return and manifest to
their loved ones. You may call me, sir, Jonathan
Brooks.

MESSAGES TO BE PUBLISHED.

Nov. 23—Sarah Miller; Clara Alice Morley.
Nov. 27—David S. Tarr; Lydia M. Flinders; Lizzie At-
kinson; Mary Deanna; Samuel Taylor; Dr. Henry Clark;
John Angell.
Nov. 30—Evelyn T. Chandler; Willie Foster; Asa Fletcher;
Mary Ann; William Howland; Henry S. Talmage;
Dennis Wiley.
Dec. 3—Rev. Thomas C. Moore; Lyman Odell; Mrs. C.
H. Bailey; John A. Barnard; Nancy Packard; Sarah Jane
Hunt; Jonathan Berry.
Dec. 7—Abbie M. Burrows; Hattie Cowan; Sybil White;
John Edwards; George P. Martin; Mary Abbie Foster; Aunt
Chloe; Forest Plowder.
Dec. 10—Mrs. A. M. French; Flora B. Cardwell; Wil-
liam Butler; George E. Elliot; Edith Shaw; Nellie A. Long-
mire; Simon Thompson; John Perkins.
Dec. 11—Rev. E. E. Porter; John L. Chandler; James
Ward; Helen S. Lord; Fredrick P. Fisher; Samuel Curtis;
Big Beaver.
Dec. 12—Helen Frost; Katie F. Hand; Lizzie L. Graves;
Julia Leonard; Robert L. Thelen; Mary A. Knowles; Ros-
alie Abbott; Jennie Ryder; Emma Gray.
Dec. 13—Rev. John E. Smith; Robert Rogers; Capt. John
Curtis; Sarah J. May; J. G. Bircham; Maria L. Gordon;
Nathaniel.
Dec. 14—Robert Dale Owen; Louis H. Peckless; Eva May
Clark; Hattie A. Palmer; Mary E. Fuller; Frances Black;
Mattie Sayles; Florentine Reed.
Dec. 22—Hannah Britton; Willie J. Bray; Thomas Ky-
an; Adeline Merrill; Henry J. Hubbard; Caleb Hutchinson;
Mrs. Jennie Johnson; Dancie Lee.
Dec. 23—James Russell; Mrs. Jesse Moore;
George W. Thompson; Ella Armstrong; Maria Long; B.
F. Hughes; Samuel G. Jones; George W. Goodwin; Isaac D. Smith;
S. P. Lake; Bethiah B. Colver.
Dec. 24—James Russell; Clarence Henry Gordon;
Clara L. Lehmann; Martha A. Dodge; Joseph Hill; Char-
lotte Engle; Winnie Jacobs; L. Judd Pardee.

REPLIES TO QUESTIONS.

GIVEN THROUGH THE MEDIUMSHIP OF
MRS. EMMA HARDINGE BRITTEN,
AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

Questions and Answers.

Ques.—[By E. K. Thomas.] How can the philo-
sophy of Spiritualism be associated with politi-
cal economy so as to benefit man in the world?
Ans.—Political economy will never be honest,
never just, never harmonious, never wholly suc-
cessful, until it is vitalized by Spiritualism! The
doctrines of Spiritualism do not deal with po-
litical economy, but with political economists.
When political economists are Spiritualists, they
will begin to realize that they are responsible
not only here but hereafter, and it is in these
principles of character, these depths of moral
power, that political economists will commence
a reform, not externally but internally, from
which all external reforms will take shape.
When the economists themselves are Spiritual-
ists, you may look for the dawn of a better day;
when they can hear the voice of the spirit, when
they can study the magnificent scheme of har-
mony that prevails throughout all the spheres,
that system of harmony which is the grand poli-
tics of heaven—for politics, after all, is but the
general sum of all the people's interests and
welfare. All methods of government, when
spiritual, are methods of government founded
upon justice, modified by kindness, carried for-
ward with a determined sense of individual re-
sponsibility which will never allow us to do
wrong to the least of God's creatures, and which
realizes that the smallest wrong extends
throughout the body politic of the whole com-
munity. When once, I say, this grand Spiritual
Philosophy shall have permeated the minds of
men in place and in power, politics will then
necessarily become spiritual. The alliance of
the politician with the Spiritualist is the perfect
harmony between justice and mercy, between
the duties of man here and his responsibility
hereafter. Heaven speed the day when none
but Spiritualists in the best sense will gravitate
to the sphere of politics; then shall we recognize
that governments are instituted for the benefit
of the governed, and never till then.

Q.—[By F. L. Philadelphia, Pa.] What
protection is there for a sensitive person who
finds himself subject to another in the earth-
life, whose stronger magnetic will-power holds
said sensitive under control? Is there safety
in appealing to spirit-guidance, while under
such control? Does not this sensitive draw
nearer to those spirits who are more in sym-
pathy with this earthly controller than he does to
his own spirit-friends?
A.—Whenever there is any undue control by
a spirit, embodied or disembodied, over another,
there is obsession, and that is both illegitimate
and injurious. Every living creature is a spirit,
incarnated in matter and individualized, a car-
ving, a statue, a sculpture by the hand of the in-
finite, and whoever attempts to modify, alter
or bend this, beyond the special carving which
the Creator has wrought in that one indi-
vidual, stands between the Creator and the
creature, and usurps an illegal, unjustifiable
power. That is the first point to which we
would call your attention. In this new dispen-
sation we have constantly entered into mag-
netic relations with each other, unconscious of

our danger, fascinated by the marvels which
psychology opens before us, astounded to find
magnetism an open gate, through which all may
walk, and find themselves in a new world, tread-
ing new fields of discovery, exploring a new
country, with the marvels of its unwrought, un-
written and untrod history dawning before us,
and widening out into such glorious vistas of
power that we are unconsciously led on, with-
out knowledge of danger, without any recog-
nized guide, glad to receive the aid of any one
who interests himself by the way to point out
the paths we are searching for. Thus have
thousands of sensitives entered upon paths of
danger, they knew not how, nor whither they
tended. Like the beautiful grain of wheat,
that standard of good and use, the staff of life,
when pulverized and made into bread, and dis-
tributed amongst the famishing multitude—that
source of all evil, wrong and brutality, when
transmuted into the fermented liquor! Like
the steel, sharp and useful, the strong and
mighty instrument of all operations and all ac-
tivities, when fashioned into useful tools—that
destroyer when in the hand of the murderer! Thus
it is that magnetism and psychology, the
operators of spiritual life, and the tools by which
we may carve our way to the highest forms of
knowledge in the spiritual lyceums, become
murder to the soul, destruction to the mind,
when abused. We would now call your atten-
tion to the remedy, and although we would not
wish to deal homeopathically, by adding poison
to poison, we know of no other way, and must,
upon the homeopathic principle, administer a
higher and stronger, a more potent magnetism
than that which has already subdued the sub-
ject. To de-magnetize, to break the chains
that hang around the neck of the soul, to liber-
ate the spirit from the impure thrallhold in
which he or she is already held, is the only
method we can prescribe; and we would say, in
closing this very important branch of the sub-
ject, that as we advance into these untrodden
lyceums of magnetism and psychology, we are
beginning to be more and more conscious of
their potentiality, of the danger of the abuse,
as well as the virtues of use. At present we
must remind the listener, as we would the
world, that we are only in the dawn of the day.
We have been deserted by our spiritual teach-
ers, by those who, thousands of years ago,
should have known and understood the import-
ant charge: "Now concerning spiritual gifts,
brethren, I would not have you ignorant." We
have been left ignorant; we, the people, we, the
workers. With the burden of a mighty and
burning civilization pressed upon us we have
been unable to pause on the way, to study out
these spiritual laws, which we had entrusted to
those whom we highly revered, to interpret for
us. They have failed in their duty, they
have left us helpless, left us at the mercy of our
own means of experiment. Remember, that
every failure you may make by the way, every
fresh experiment which appears to be a failure,
is so much gained, is another step toward
eventual triumph in the unfoldment of the stu-
pendous science of the soul. Magnetism and
psychology are the two columns of the sublime
temple of ancient magic and of Modern Spiritu-
alism. As we advance into this temple, we
shall find, until we have studied these basic
laws, we are unable to comprehend the magne-
tism and psychology of the better world; but
fully understanding that magnetism is for the
transfer of occult force from body to body,
and psychology for the transfer of mental
power from one mind to another, we hold in our
hands the sure clue to the powers and possibi-
lities of Spiritualism. Till we know this, we are
at the mercy of the mesmerizer and psycholo-
gist. The only remedy we can apply to these
conditions of subjugation, is to call for the spiri-
tual physician, not the spirit alone; call for the
spiritual physician of earth, the good magne-
tizer, the holy psychologist, who, by the aid
of healthful magnetism and high, holy will,
can become as potent to save as the good Master
himself. Whatever powers he exhibited, were
only examples for the race; whatever possi-
bilities were manifest in the life teachings of
Jesus of Nazareth, belong to you who enter
upon life's duties with the same resolve to do
good, the same pure, holy purpose for good; and
virtue will go out of your very garments, the
sick and the suffering will creep to your side,
and by the touch of those garments, saturated
with the healthful, holy purpose of your spirit,
all the powers and potencies of evil will depart,
and in the end you will become Christs, who
can expel "legions of devils" in the form of ob-
sessing spirits. Thus it is, friends, we commend
to you the study of magnetism and psychology.
Armed with reason and with philosophy, with
care enter within this noble temple of uses, and
study, that ye may all realize the promise of
the Master, "if ye have but faith as a grain of
mustard seed, ye may remove mountains."

Verifications of Spirit Messages.

To the Editor of the *Banner of Light*:
In your issue of Oct. 23d last we received a
communication from ANNE COLE, a dear child
of ours, who has been for many years in spiri-
t-life, and it rejoices our hearts very much that
she has been given power, through that excel-
lent medium, Miss Shelhamer, to tell us of her
beautiful home and of her kind endeavors to as-
sist other spirits to come to the spirit side in this
life. We send to all of you our heartfelt thanks
for this sacred truth. Yours for the right,
Wollaston, Dec. 28th, 1880. H. C. COFFIN.

MARY A. WEIGHTMAN'S MESSAGE.

To the Editor of the *Banner of Light*:
I am happy to be able to verify the communi-
cation from my beloved wife in spirit-life in this
passed on May 7th, 1878. The message was also
recognized by many beloved friends, who read
your valuable paper in St. Louis. Her name
was MARY ANN WEIGHTMAN. My family all
join in sending their warmest regards to you
and the blessed instrument through whom it
came. Our earnest prayer is that you may go
on with your noble work, and that God and the
holy angels may aid and assist you.
Yours in eternal friendship,
Wm. H. WEIGHTMAN.
St. Louis, Mo., Dec. 19th, 1880.

The Rights of Married Women.

The following is the full text of a law passed by the
last Oregon Legislature, and signed by the Governor,
regarding the rights of married women:
SEC. 1. All laws which impose or recognize civil disabili-
ties upon a wife, which are not imposed or recognized as ex-
isting as to the husband, are hereby repealed; provided that
this act shall not confer the right to vote, or hold office upon
the wife except as is otherwise provided by law; and for any
unjust usurpation of her property or her natural rights she
shall have the same right to appeal in her own name alone
to the courts of law or equity for redress that her husband
has.
SEC. 2. Henceforth the rights and responsibilities of the
parents in the children of marriage shall be equal, and the
mother shall be as fully entitled to the custody and con-
trol of the children and their earnings as the father; and in
case of the father's death, the mother shall come into as
full control of the children and their estates as the father
does in case of the mother's death. All laws and portions
of laws inconsistent with the foregoing are hereby repealed.

What maintains one vice would bring up two chil-
dren—Franklin.

Advertisements.
BALTIMORE ADVERTISEMENT.
SARAH A. DANKIN,
Physician of the "New School,"
Pupil of Dr. Benjamin Rush.
Office 58 North Charles Street, BALTIMORE, MD.

Dr. H. B. STORER.
Office 28 Indiana Place, Boston.
My specialty is the preparation of New Organic Remedies for the cure of all forms of disease and debility, and the treatment of all forms of nervous and mental disease. Send latest symptoms, and if the medicine sent ever fails to benefit the patient, money will be refunded. Entirely new medicine only. No charge for consultation. Nov. 30, 1880.

Dr. Main's Health Institute,
AT NO. 60 DOVER STREET, BOSTON.
THOSE desiring a Medical Diagnosis of Disease, will find it to their advantage to consult Dr. Main, who has been practicing for over 20 years, and has a large experience in the treatment of all diseases, with directions for treatment, extra, Oct. 10.

J. WILLIAM FLETCHER,
THE CELEBRATED TRANCE MEDIUM.
Will receive professionally for a short time only at
No. 91 Pembroke Street, Boston, Jan. 1.

DR. J. N. M. CLOUGH,
MAGNETIC AND ELECTRIC HEALER, 40 CHANDLER STREET, NEAR CORNHILL AVENUE, BOSTON. All diseases treated with the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialties. Will visit patients. Dec. 25.

MISS JENNIE RHIND,
TYPICAL MEDIUM, Psychometrist and Seer, will answer questions in Figurative Language. Resides 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 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