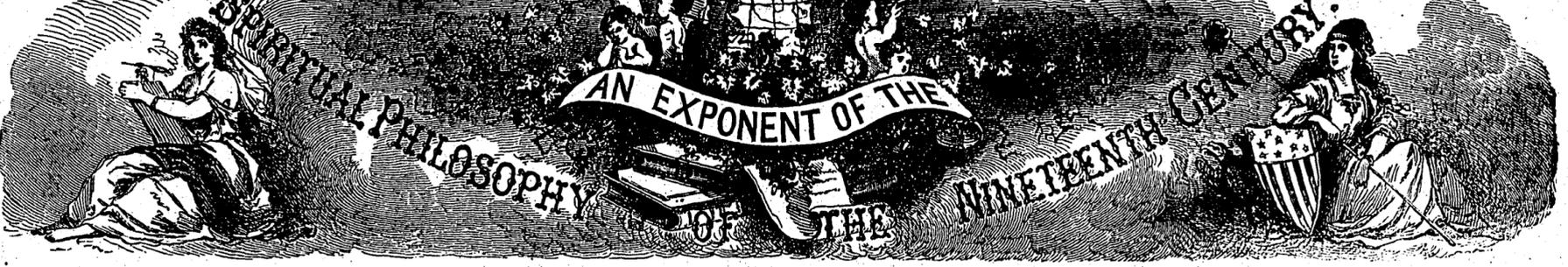


BANNER OF LIGHT.



VOL. XLVIII.

COLBY & BICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 29, 1881.

{ \$3.00 Per Annum,
Postage Free. }

NO. 19.

CONTENTS.
FIRST PAGE.—Britton's Secular Press Column—Progress of the Great Reformation. *Spiritualism Abroad*: Review of our Foreign Spiritualistic Exchanges.
SECOND PAGE.—Poetry: The Crossing of the Ways. *Original Essay*: Healing by the Laying On of Hands Publishable by Crucifixion in the First, Hanging in the Seventeenth, and Fine and Imprisonment in the Nineteenth Century.
THIRD PAGE.—*Banner Correspondence*: Letters from Massachusetts, Alaska Territory, Connecticut, Vermont, Ohio, Wisconsin, and District of Columbia. Guest Bay Grove Association. Seventh Annual Report of the New England Spiritualists' Camp-Meeting Association. A Baring Question. Verifications of Spirit Messages. New Publications. Obituary Notices.
FOURTH PAGE.—The Spiritual and Material Worlds. Unfinished Things. "How for How," etc.
FIFTH PAGE.—Brief Paragraphs. Spiritual Meetings in Boston. New Advertisements, etc.
SIXTH PAGE.—*Message Department*: Spirit Messages given through the Mediumship of Miss M. T. Shelburne. Questions and Answers through the Mediumship of Mrs. Emma Hardinge Britton.
SEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.
EIGHTH PAGE.—*Spiritual Phenomena*: Mrs. Child's Mediumship. The Marquis. Spiritualism in Vermont. *New York and vicinity*: Brooklyn (N. Y.) Spiritual Fraternity, etc.

BRITTON'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.
(From the (Newburyport) Maritime Valley Visitor.)
PROGRESS OF THE GREAT REFORMATION.
THE LIVING FORCE IN THE MORAL WORLD—SPIRITUALISM UNITES FAITH AND PHILOSOPHY—RELIGION RATIONALIZED AND SCIENCE SPIRITUALIZED.

[Conclusion.]
Visions of a Theological Professor—How he Views Modern Spiritualism—Disorderly Manifestations Among the Ancients—Significant Examples from the Scriptures—Lying Under a Divine Commission—Unclean and Dumb Spirits—Swedish Afticles—Paul's Indictment of the Early Christians—Infidels at the Baptism and the Communion—Low Mediums of Sacred History—Contest Between Science and Theology—Enlarging the Domain of Science—The Great Reformation.

It is with profound regret that I am obliged, under this indictment, to convict Prof. Phelps of a want of fidelity to the facts, and to impartial testimony. If this is important in secular affairs, it cannot be less so in the treatment of those grave questions which relate to religion and the immortal realities of the life hereafter. And here I must cite the following passage from his letter in the *Congregationalist*:

"That instinctive faith in the supernatural, which the Bible feeds with dignity and purity, if denied such food, we might naturally expect to find rotting in some such putrescent heap as Modern Spiritualism."
I accept the issue made by the learned theologian who brings his little taper to warm the sunshine, and light the summer day. To determine with what degree of "dignity and purity" our "instinctive faith in the supernatural" is fed by the Bible, it will be necessary to look at that particular side of the subject which the Professor just now keeps in shadow. To this end I will refer to several significant passages in the Jewish and Christian Scriptures. I will not, however, offend the refined moral sense of your readers by reciting the vile proposition of Lot in respect to his virgin daughters—made to the populace of Sodom while he yet entertained "two angels" at a feast. Though a believer in angelic visitors he was a very weak man, as appears from the further history of his life; and the religious world should make haste to forget a bad example, which does not "feed the instinctive faith in the supernatural—with dignity and purity."

Among the ancient prophets—true and false—was Balaam, who, according to the account given in the twenty-second chapter of the book of Numbers, was instructed on a certain occasion to accompany the princes of Moab. The prophet may have had some private aim or object in view in obeying the Divine command, since the record represents that, notwithstanding he had been divinely directed to go, yet "God's anger was kindled because he went." This led to one of the most remarkable illustrations of Spirit Mediumship on record. Balaam rode on a beast, "equus asinus," the common English name of which has become a synonym for obstinacy and stupidity. The prophet was brutal in his treatment of the beast; and the angel of the Lord, using the dumb animal as both a seeing and speaking medium, sharply rebuked Balaam, and then reasoned the case with him in mild and persuasive Hebrew. We may naturally presume that there was at least an appearance of awful gravity in the demeanor of the animal—this is characteristic of his class—and, as we cannot impeach the morals of the species, we may as well frankly admit that, in this case, the "instinctive faith in the supernatural" was fed "with dignity and purity."

But there were cases in which the "dignity and purity" were not so clearly illustrated. Isaiah, (chapter xix: 14), in referring to the calamities which were to come upon Egypt, says, "The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit." The same prophet (Isa. viii: 19-20), reproved the people of his day for running after certain "familiar spirits," who had nothing of consequence to communicate, and the class of "wizards that peep and that mutter." To "peep" may mean to cry like a chicken, while to "mutter" is to utter with inaudible or otherwise imperfect articulations. Such stupid pretenders to mystical lore and spiritual insight were of no possible service to the people, and hence it was unwise to seek after them.

As a further illustration of the alleged superior "dignity and purity" of the manner in which some of the Scripture writers minister to our "instinctive faith in the supernatural," I respectfully submit the following:

And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets: and he said, Thou shalt persuade him, and prevail also; go forth and do so. Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets. (1 Kings: xxii: 20-23.)

Let the reader observe that it is not the spirit of some wanderer from this dim orb, deceived, benighted and lost; not a poor demon whose rudimental life was blackened and blasted by fatal hereditary predispositions and the world's scorn, who is made to sanction this iniquity; but it is the Hebrew Jehovah, whom Christians worship as the Creator of the universe and the loving Father of the spirits of all flesh! Had the commission to engage in this foul business of systematic lying for the questionable purpose of leading even a bad man to ruin, emanated from Spirits who use our modern mediums, the fact would have been cited by every evangelical minister in the country as evidence of the fatuous depravity of the whole system and the diabolical character of its invisible agents. And does it follow of necessity that our "instinctive faith in the supernatural" must be fed in this way alone? No! There is no divine althaus here, teaching celestial truths with "dignity and purity." It is no breath of God coming down out of heaven; but rather a foul Euroclydon, sweeping up from the nether depths of perdition, filling our sphere with a moral miasm and blighting the morning-glories of this world.

The phenomena illustrating the presence and power of Spirits were of frequent occurrence in the first century, and the constant references to the same in the New Testament clearly show that a large proportion of them were of a disorderly character. One of the biographers of Jesus declared that the Master was "led up of the Spirit into the wilderness to be tempted of the devil" (Matt. iv: 1). Another says, "the spirit driveth him into the wilderness." (Mark 1: 12) When he was in the region of Tyre and Sidon a Syrophenician Greek woman came to him in behalf of her daughter who "had an unclean spirit," and she "besought him that he would cast forth the devil out of her daughter." Jesus complied with her request. (Mark vii: 25, 26.) After his transfiguration he was one day surrounded by a great crowd, when one of the multitude said: "Master, I have brought my son which hath a dumb spirit, and whosoever he taketh him, he teareth him, and he foameth and gnasheth with his teeth, and pineth away." This dumb spirit was cast out, the medium being thrown so violently to the ground that he appeared to be dead. (Mark ix: 17-26.) In the Synagogue at Capernaum "there was a man which had a spirit of an unclean devil," and he was very noisy. In the exorcism of this spirit the medium was prostrated but not injured. (Luke iv: 33-35.) Among the "women which had been healed of evil spirits and infirmities" was one "Mary called Magdalene, out of whom went seven devils." (Luke vii: 2.) It is recorded that while Philip was preaching in Samaria, "unclean spirits, crying with loud voice, came out of many." (Acts viii: 7.) When Paul and Silas were at Philippi, in Macedonia, they were met by "a certain damsel possessed with a spirit of divination, which brought her masters much gain by soothsaying"—fortune-telling under spirit influence. (Acts xvi: 16-18.)

In closing this summary of the New Testament illustrations, a more complete description of a single example, as presented in Mark's record of the Gospel, will afford a clearer conception of the more desperate phases of the spiritual phenomena of those times. Jesus had just crossed the sea of Galilee with his disciples and was in "the country of the Gadarenes."

"And when he was come out of the ship immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, nor with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. . . . But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, 'What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.' For he said unto him, Come out of the man, thou unclean spirit. And he asked him, 'What is thy name?' And he answered, saying, 'My name is Legion; for we are many.' And he besought him much that he would not send them away out of the country."

Now there was nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, 'Send us into the swine, that we may enter into them.' And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea." (Mark v: 2-13.)

The critical reader will not omit to observe that these disorderly spirits, endowed with such preternatural powers for mischief, were most orthodox in faith according to the approved standard of the modern Church. The spirit who spoke for the Legion declared with singular emphasis their faith in the divinity of Jesus; at the same time among them all there does not appear to have been one benighted soul who cared to hide the dismal aspects of a perverted nature and a wasted life.—In view of all this, and much more of a similar character, it is still arrogantly assumed that our "instinctive faith in the supernatural" must derive all the means of its support from the Bible, to the exclusion of personal experience and a living inspiration. The Church may as well understand that if all the modern mysteries are to be explained with-

out reference to another world and the agency of spiritual beings in their production, then the Bible, and the sacred books of all heathen nations, must share the same fate."

I am pleased to know that ordinary infidels are not so illogical as to reject what is really good and true for the reason that the treasure may be surrounded by grosser elements in which no one may discover intrinsic value. We accept the exquisite poetry of the Psalmist as cordially as we condemn the gross sensuality and villany that blackened the character of the inspired author. We never quarrel with the poet's lyre, even when it is tuned to the unhappy strains of a penitent adulterer. The epistles of Paul are none the less instructive and forcible because some of the best ones were written to Christians who made a Bacchanalian entertainment of the Lord's supper, getting drunk, eating and drinking damnation to themselves; and—Paul being the witness—indulging in other crimes of so gross a nature that they "were not so much as named among the Gentiles." The impassioned eloquence of Peter was not less inspired because there were "dumb spirits" in Judea. The conduct of the Good Samaritan was altogether Godlike, in spite of the heartlessness of the priest and the Levite, who in conjunction represented the interests of religion and ceremonies of the Temple-service. The life of Jesus of Nazareth was not less a transcendent revelation of moral excellence and spiritual beauty because one of his earliest disciples delivered him into the hands of the enemies who led him to crucifixion.

The time has come when the moral sense and intelligence of the age will hold its religious teachers to more rigid rules of consistency. We have reached the limit of the period when fooling with a serious subject is likely to be tolerated. If the Church is full of baptized infidels, who uphold the ancient historical supernaturalism(?) while they yet wait for science to explain all modern mysteries on the principles of physics, they may as well understand that we fully comprehend their equivocal position and their shallow policy of evasion. They must either discard their religion, because through all the early history of its development it was mixed up with disorderly manifestations from Spirits, or they must cease to make such disorderly phenomena a ground of objection to the just claims of Modern Spiritualism. This is the issue which must be met here and now. Our clerical opposers have grown old and gray in superstitious efforts to assist the Lord by annihilating Spiritualism. Thus far the result only shows that

"Folly in fools bears not so strong a note
As folly in the wise when wit doth dote."

If it were not a matter of daily observation, we should be amazed at the stupidity of the opposition. The stale objection that the communications from Spirits are either utterly worthless or manifestly unimportant, is constantly repeated by people who do not appear to have heard of the "dumb spirits" of the New Testament. While insisting that the Spirits should always be able to give learned tests to ambitious scholars, like "the gift of tongues," and demanding vital more "dignity and purity" on the part of our mediums, they still neglect to tell the truth about them, while they pay their respects to Balaam's ass. If there are undeveloped spirits and mediums who whose words are without wisdom—who give us nothing new—so there were peeping and muttering wizards in the days of the prophets. The masters and students of popular divinity talk about the superior truth and dignity of the Biblical methods of feeding the love of the supernatural, while they keep out of sight the amazing fact that a single spirit, under a contract sanctioned by the Lord—without even the poor motive of self-interest in justification—agreed to become a very common liar in the mouth of an indefinite number of Jewish prophets. It is said that our modern mediums are mostly ignorant and perverse, low in the scale of intellectual and moral development (this is not true); that they lack the fine quality of respectability, and the *celat* of social recognition in the gilded salons of our polite society. And yet the people who make these disparaging observations forget that the religion they have made fashionable had its ancient demoneias from the catacombs of the Holy City; its Christian Magdalenes who imbombed a community of devils; and the two thousand hogs, which—under the Christian dispensation—were developed as mediums for unclean spirits in a single day! How long, oh Lord, will our pious censors continue to "strain at a gnat and swallow a camel?"

Professor Phelps, with unequalled offensiveness of speech, characterizes Spiritualism as a "putrescent heap," and he professes to find our "instinctive faith in the supernatural" buried and "rotting" in this huge pile of infernal compost. His poor conception of its character, and this attempt to excite a feeling of disgust and hostility in the public mind, are so far beneath the dignity of the subject and the proper office of the religious teacher, that his words will have little weight with those who reach their conclusions by honest inquiry and logical reasoning. Unfortunately there are many whose views are determined by their own ignorance and the force of popular prejudice; but it is not a hopeful case which prompts a man of letters to make such an appeal in the name of Religion.

I am happy to know that the attitude of Pro-

* Rev. Charles Beecher saw this twenty-seven years ago (April 1853), when he submitted his "Review of the Spiritual Manifestations" to the Congregational Association of New York and Brooklyn. The following brief extract will show how vividly the truth was impressed on his mind: "If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention, in toto, and accounting for everything physically, then with the covers of the Bible prove but pasted-board barriers. Such a theory will sweep its way through the Bible and its authority; its plenary inspiration will be annihilated."

fessor Phelps will neither prevent nor postpone the inevitable result. Material science will drive theology to the wall unless the Church makes a virtue of necessity by accepting Spiritualism. The doctors may speculate as they will; this is the only alternative. The essential facts and principles of Spiritualism are not mere fancies; they are not "profane, and old wives' fables"; they are not flimsy trappings and the cheap tinsel of theatrical exhibition. On the contrary, they are everywhere and irresistible—substantial as solid spheres, and will remain when the last dismal wreck of the old theologies goes to pieces and is swallowed up in the dead sea of the past.

The poor time-servers, who balance truth and popularity, have nearly had their day; they will finish their little work and go away to be forgotten; but the truth of a demonstrated immortality will endure forever to inspire the hopes of all the living by pouring the golden splendors of the immortal Morning over and through the portals of the grave! In the coming century, Spiritualism will extend the boundaries of science into other worlds; and the little child shall hold the unbroken chain of that sublime induction which like the patriarch's ladder leads up from earth to heaven: Then will the truth appear in all the majesty of its power, and Modern Spiritualism be recognized as the great Reformation of all the ages.

S. B. BRITTON, M. D.
The Lexington, 165 East 49th Street,
New York City.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.

FRANCE.

The *Revue Spirite*, Paris, for Dec., closes its 23d year with the present number; adding an "Index" that has a value appreciable by all who have many works to consult. Enriched by long experience, the glorious fruitage of the *Revue*, science, philosophy, religion, illuminated truth, has become in a large degree a necessity with the French people, who have found the Dead Sea baubles, the husks of prodigality, the falsity of material appearances, unsatisfying if not actually deluding. The first pages of the issue in hand are very attractive as a record of the "Anniversary in Commemoration of the Dead," a service which the Spiritualists of Boston and other large places might imitate with advantage to themselves, and it seems a benison upon many a suffering spirit in the vast "realm of shades"; for if, as Cicero says, *Elleo animas inferorum*, such can be evoked, and aided by our prayers, the duty is apparent and obligatory. At the anniversary referred to, short speeches were made, appropriate poems recited, many touching sentiments expressed by the ladies as well as the gentlemen present, while a number of communications through accredited mediums were suffused with a pathos and earnestness that left little to be added. "It is with a joy always new," said one spirit, "that we see your reunion for a communion of thoughts, souvenirs of the departed. At your call we hasten hither, and though invisible, you have a certitude that we are near you." Another said: "Shining spirits surround you—what joy to all!" A third said: "On this day, those who have lost dear relatives come and unite your prayers; . . . it is preferable to a solitary petition." Again: "Souls, though lost to sight, like stars in a stormy night, can be seen by the feeling heart, can be reached by sympathy." The poetic diction in which the above, with pages more, was rendered, can hardly be put into English. How satisfying must be such gatherings! At such times, the names of the year's departed ones are rehearsed. On this occasion no less than forty-seven of those especially dear to the friends of our cause were enumerated—including the Baroness du Potet; Mons. Davigon, Consul in Egypt; M. Boyer, Captain of Gen-darmes; Judge Pierre Constant; Mmes. Claire Chaveau; Violet and Marguerite Chebance, "a young lady whose ideal beauty made one think of an angel upon earth."

At a recent assembly of the "Society for Psychological Studies" the award was made of the prize offered by Mons. Godin (the distinguished founder of the Institution at Guise, where capital and labor are admirably united) for the best psychological essay. Mme. Rosen, Secretary of said Society, made the report, and added no little to that distinction she has obtained for forensic and literary abilities. It seems that two contestants, Mons. Guistiniani, of Smyrna, and Mons. Bonnemer, the historian, had produced works so equally commendable no preference could be made, hence a resort to "lot," as I understand it. The pleasure of the occasion was enhanced by a recitation of Lamartine's "The Fall of an Angel," by the "grande tragedienne, Mme. Fauvety," some songs by noted artists, and a poem and a floral offering to Mons. Chaigneau, as a token of appreciation of his new poetical work, entitled "*Les Chrysanthèmes de Marie*."

Following the above is a letter from S. D. Denné Alphonse, of Mexico, which I will endeavor to condense into a few lines: "In 1859 I founded," he says, "in Guanajuato the first circle of Spiritualists, but it was broken up at the end of the year by the absence of the writing medium. Two other small societies I formed, which, owing to the apathy of the mediums, were of short duration. In 1863 I started and carried on alone for a year the *Illustracion Espiritista*. During this time I translated and published at my own expense extracts from the works of M. Flammarion; also, for the readers

of my magazine, Kardec's 'Book of Spirits'; I wrote, also, for Sr. D. Gonzales's *Illustracion* of the City of Mexico. Three times my life has been attempted. Though idle for a while I am again enjoying the presence of the spirits through my medium." The editor thinks that the perseverance of this octogenarian is worthy of imitation.

The *Revue* is indebted to M. Amand Greslez for one of the most comprehensive articles on what Spiritualism really is and what it is accomplishing that in spiritualistic literature it is our good fortune to encounter. Several pages of fine print are given to his pen, which here and there expresses such sentiments as the following—in brief: "The cause, or rather the aim (*but*) of Spiritualism is the complete transformation of terrestrial humanity, in its religious, moral, social and political aspect. Everything is engendered in religious principle, positive or negative, patent or latent. Transform the religion, the rest follows of necessity. . . . The doctrine of Spiritualism has already powerfully ameliorated the religious and moral character of those who have adopted it with proper sentiments and comprehension. . . . The interpretation of the precepts of Jesus has been in the hands of sincere men, but little illumined; in fact, their *siccle* did not enjoy the same degree of light that we have to-day. Jesus understood this when he said to his apostles: 'I have other things that I would tell you,' &c. . . . To interpret the precepts of Jesus there was established a priesthood—finding an example for it among Jews and Pagans; but the Spiritualists will have none of it. . . . If Christianity has played a *grande rôle* in the history of humanity, Spiritualism will greatly surpass it. . . . Science and truth are one, hence . . . the spiritual religion will inevitably become universal."

Mons. René Caillé merits also particular notice. In his "Free Thoughts," his thoughts about ourselves, he says: "Man begins by impotency, *l'impuissance*, and passivity in the mineral; he organizes under the direction of Providence in the vegetable; acquires the faculty of spontaneous movement and of sensation in becoming animal; then, through the faculty of *sentir*, accompanied with the sentiment of conservation, . . . gradually grows into the light, *la sagesse*, love and wisdom." . . . But these few words can only show the drift of Mr. C.'s thoughts. Mr. Chaigneau's "*Etudes*" and observations about our religion are worthy of work; also the obsequies of Dr. Lerch, and of the workman, the good man and student, Raizon, whose remains were followed to the grave by six thousand citizens.

Of books which the *Revue* especially criticises are a grand work by the noted Spiritualist, Mme. Audouard, "a profound and interesting study," a "*Voyage au Pays des Esprits*," finely illustrated, "a work of a high literary order." Its first title is "*L'amour de Paris*."
The *Courier de Bruxelles* announces that the Spiritualistic Society of Mt. St. Gilbert has obtained a signal victory before a court of justice. "Though for a long time this Society has been subject 'to outrageous calumnies and its members vowed to eternal flames by the gentle representatives of Christ—though especially vilified because these honest people healed the sick gratuitously," the Ministry of Justice regarded them as innocent and honorably acquitted them.

Le *Messenger*, of Liege (1st and 15th December), has come to hand, with its usual amount of sound, sensible matter, every line of which is worthy of attention. "*The New Church*," its first article, considers the decline, on account of its suicidal course, of that which now exists: "for nothing is solid that rests not upon the truth. . . . At the present time, men, sincere and to some degree enlightened, are not disposed to bow before priestly *fantasmes*. They seek God otherwise than in ceremonies. . . . It does not suffice to say, 'Here is God' (in a material form). . . . All the world now knows that the Supreme is not the slave of the priest. . . . Jesus would have a religion without priests. . . . He came to destroy this impious *sacerdoce*, which set 'the law' at defiance. He willed to save the precious inspiration of the Father from the grip of personages who never saw in religion anything but their personal interest, their own enrichment and that of their relatives. . . . 'Race perverse,' was from the lips of Jesus," etc.

Under the heading, "Social Study," an extract is given from the *Devoir*, which treats of intolerance. It is from the pen of M. Godin himself (founder of the institution at Guise of which the *Devoir* is a noble representative), who says: "Man was not created to put in action only his physical force, but to ripen idea and thought by intelligence and reason."
"Direct writing," from the *Avenir de Spa*, is partially copied from the *Banner of Light*. It relates to Mrs. Mosser's mediumship; also some account of what had been seen in the presence of Messrs. William Crookes and Home, and Miss Fox; and the writer adds: "This phenomenon has been produced lately in our presence, in an honorable family of Spa, which sometimes occupies itself with Spiritualism, the medium being a young man of fifteen years of age. The blank paper and pencil were placed upon the table, around which all joined hands, but the writing was done in the dark, and hence lacked the force of a rigorous experiment; still a clairvoyant present so well described the spirits who wrote their names that they were recognized."

One who signs himself a "Spiritual Co-laborer" contributes an able article to the *Messenger*, on Christ's mission—gradually being accepted. "I fear that this splendid magazine, so ably edited by S. D. Gonzales, has been discontinued."

completed while the "old church is crumbling to pieces"—that institution through which, by blind credulity, money is made, fortunes amassed, etc., and, of course, the people impoverished.

An extract from a recent publication—"The Soul of Man in the Past and in the Future," communicated through the medium, W. N. Rose, an architect of the Netherlands—portrays a strange people, if such they can be called, known to the ancient Germans as *Ifringas*, denominated generally as *Agincres*, or demons of the forest. They often conquered the more civilized by surprising them, using massive clubs and stones. They could keep a fire but could not light one, and could use pottery but not make it. They fought often among themselves, and not rarely ate human flesh.

The French journal, *L'Univers*, has the following: "Point out a single serious book treating of Spiritualism, and in general of the influence of evil spirits." Response: "*La Mystique Dénir, Naturelle et Diabolique, de Gierres; Des Rapports de l'Homme avec le Démon, par J. Bizard, sic vol. in. 8vo: Le Livre des Esprits, de M. de Mirville* to be consulted with reservation; *Le Surnaturel, de P. Matignon; Les Ouvrages, de M. Gougenot de Mousseaux.*" Note—"It is to be observed that no mention is made of the works of Allan Kardec and others, who have written with authority about Spiritualism."

SPAIN.

The November number of *El Criterio Espiritista*, Madrid, has come to hand. "How a Conception of God is Formed," is its first article, and is a succinct and rapid view of the philosophical systems treating of the idea of a Supreme Being. The Vedas of India, it says, "confirm a conception of the Infinite. From eternity Brahma existed." In the Bible we observe that Aelmo, plural of Eli, is the name of the Supreme One, given by the Hebrews and Chaldeans, derived from Al, the elevation, the expansive force, and in the universal sentiment (*sentido Dios*). . . . Anaxagoras, of the Ionian School of Greece, sustained the Idea of God as the base of all philosophy, and Anaximandro considered said base the *hyphale*, and matter as uncreated and eternal."

The writer then quotes from Pythagoras, Lucian, the metaphysics of Elea, the Sophists, Socrates, etc. Of a later date he names Bacon, Descartes, Leibnitz, Condillac, Dugald Stewart, Kant. But, when all these bright intelligences are consulted, what is known of God? In the interior of our souls only can we obtain any conception of what the "Light of life" is.

Under the heading, "*Fisica Psicológica*," I find what is credited to M. Pouillet (being taken from "his magnificent work, *de Fisica*"), and which, though bold in assumption and deduction, is probably in part correct. After stating that in a church in Chateaufort, in 1859, when the sacristan was chanting one of the litanies, a ray or spark descended upon his book and tore it in pieces; that then he was, by the electric fluid, lifted up and carried unharmed over the heads of the people to the outside of the building; that the pulpit and the chair of the curate were destroyed, while at the same time a child was torn from the breast of its mother and carried, also unharmed, from one side of the church to the other—after stating this, a more than *quasi* assent is given to the idea that there is no force without some intelligence behind it, "all being a part of the grand Cosmos which the Infinite fills, and to which everything is related and in which all is united"; deducing thence the divine electric power exhibited by our eminent pianists, Gottschalk and others—"Gottschalk seeming to hold in his hands the key of Nature," he conversing with those about him, while pouring out exquisite harmonies, and paying no heed to what his fingers were executing, by, as it were, a superior volition; further deducing, "as we have shown, that electricity is the only fluid through whose mediumship come the movements of our organs."

The *Critic* gives credit to the Bishop of Barcelona for having used in his sermons "language dignified and prudent" respecting Spiritualism, "which is contrary to what generally happens." It also says that the "Society of Teresianas" has distributed among the people of Artana four thousand chickens that are to be grown to produce eggs, and recommends that the Government distribute millions among the charitable institutions; adding, perhaps somewhat facetiously, that the "religious communities of men" should be thus favored.

At the grave of the aged, noble-hearted Spiritualist of Caliz, Don Pedro Juan Ors, a touching oration was delivered by Sr. D. Maria y Contreras.

It is with no little satisfaction I again note the arrival of *La Luz del Porvenir*, of Barcelona; and though its editress, Donna Amalia Domingo y Soler, is feeble and nearly blind—for whom, in fact, a subscription has been started by the editor of *La Revelation* of Lerida, and to which it is thought the Americans as well as Europeans will and ought generously to contribute—though prostrated by her arduous labors, her paper exhibits none the less the characteristic enthusiasm and force of diction which have made for her a world-wide reputation. Four numbers of *La Luz* are in hand, but as they are principally occupied with chapters of a "Philosophical Reply" to a Catholic priest—and hardly anything could have been written containing more grace and power—no extract in the space here permitted me could do the authoress the least possible justice.

ITALY.

The present number, for December, of the *Annali Dello Spiritismo*, of Turin, just received, concludes (with a valuable "Index") its seventeenth year of existence. Though almost wholly made up of extracts, it is managed with so much discrimination it must command the attention and admiration of all who have the good fortune to peruse it. Its continuation of Viscount Torres-Solanot's "Catholicism Before the time of Christ," is one of its attractive features: Chapter XXIII being of its present issue, treating of the similar grades of Brahmanical and Catholic priests, of the origin of celibacy, of anchorites, *fakirs* and their phenomena, the priesthood of all times, etc. The *Annali* quotes from the *Banner* its letter from London about Mr. Herne; also, with some critical remarks, an article from *Il Corriere di Novara*, which seems, like the secular press in general, to manifest its ignorance or ignore the widespread influence of Spiritualism—"Judging it a system contrary to our system, also hostile to our institutions, though embraced by some men of learning and piety; and," it continues, "one should not pronounce it wholly foolish when it has been investigated and accepted by such as Judge Edmonds, Dr. Hare, Elder Evans and Prof. Bush." In part, as a response, the *Annali* then copies from the periodical *Filosofia*

delle *Senole Italiane* what the Count Torenzio Mamiani has to say of our cause, having evidently seen that what Profs. Wallace, Crookes, Zöllner, and the like, have given their scientific scrutiny to and accepted as a fact, "as experimentally proven," is not to be laughed at.

SOUTH AMERICA.

The *Constancia*, of Buenos Ayres, for November, comes laden with good things. The speech made by Don H. Mayor, before the "Constancia Society" at its third annual gathering, though short, is full of strength and dignity. He recognizes the struggle Spiritualists have been called upon to endure, both from evil spirits in the flesh and out of it. "Yet, thanks to our spiritual guide," he says, "we have been prepared for it, and with calmness and firmness fought, showing a serene front to the hurricane that would engulf our frail barque. . . . But so long as the members of our Society are united in faith in our good Mother, in the Son of God, and are full of charity, we shall find that felicity with which God surrounds his children; those who by love and good works draw nigher to Him." With this faint shadow of the address, I must turn to a noble act, which is: That the Society having raised by subscription during three months, the sum of \$1200, made a present of it to a deserving widow. At a special session of this Society, the medium was taken possession of by a spirit, "an enemy of the 'Constancia,' and of Spiritualism in general"; a spirit that claimed to have controlled Lucian, the classic satirist and humorist, when in his dark moods; now Lucian comes and asks prayers that he may rise from the obscurity in which he still is. On another occasion, two spirits were brought together that required reconciliation, and the dialogue that comes between them—an injured woman and a faithless lover—is one that will long be remembered as showing that "our deeds do follow us." Twenty pages more might be taken from the magazine in hand, and yet not exhaust it of what would interest us all.

The *Revista Espiritista*, of Montevideo, in its non-pretentious aspect, has always eight pages of readable matter. Its first article is a lengthy notice of the new paper, *El Espiritismo*, that has just appeared in Buenos Ayres, and was noticed in my late "Review." Under the heading of "En los principios all evil has a remedy," the writer speaks progress in this wise: "Without Pontificate or priesthood; without dogmas, rites or ceremonies; without other standard than the good we can do for the sake of the good. . . . never forgetting the maxim of the Master, 'By the fruit the tree shall be known.'" Then follow the "Parasites of Humanity," from the able pen of D. Joaquin Calero, and two interesting "spirit communications."

MISCELLANEOUS.

Licht, mehr Licht! Paris, 41 Rue de Troiseville. I have in hand five numbers of this important Spiritualistic weekly paper—dating to Dec. 26th—but I have hardly space in which to enumerate its varied and valuable contents. Its third column is devoted to Mme. Blavatsky's visit to Allahabad, copied from the *Pioneer* of that city; further on, "Materialization with H. Bastian in Hamburg," from the prolific pen of Mr. C. Reimers; "The Devil in the School at Iowa"; "Observations on the progress of Spiritualism," from Mr. Reimers; also a lengthy communication from Mons. Leymarie on the "Trinity"; "Tracing through the Writings of the Old Philosophers and Buddhism what is known upon the Subject"; "Mediumship," by Louise Braune, of St. Petersburg, with many more that must impart *licht, mehr licht* to its numerous readers.

Op de Grenzen van Tweek Werelden, &c., with the present issue, concludes a work of four hundred and sixty pages that Mme. Eliza van Calcar may well be proud of. It comes with a title page and "Index," and has embraced, as far as I understand it, a minute history of our religion.

Die Laterne, a handsome magazine in the German language, published in Newark, N. J., gives in its January issue several pages to Spiritualism. What with poetry, stories and a drama, I cannot doubt that it will obtain large attention.

Rothbyggen (*The Radical*), published at fifty cents a year in Litchfield, Minn., is printed in the Swedish language, and is evidently intended to enlighten the Swedes of this country concerning their interests in government, finance and labor.

Il Dante Popolare—The Divina Commedia—edited by Don Domenico Jaccarino, will soon appear in three volumes—a cheap edition, that can be subscribed for at Naples, *Vico lungo Concordia* No. 2.

The *Chaine Magnétique*, with a portrait of M. Francesco Guidi, and the *Journal de Magnétisme*, both of great value, must await another opportunity for a review. They are published in Paris at only six francs a year.

A late number of the *Lancet* hints that the world eats too much in positive bulk of food, especially the great bread-eaters—a distinct type—and thinks men have been induced to regard appetite, rather than hunger, as the guide in eating. As at present habituated, the civilized world eats three meals during ten hours of the day, and nothing at all during the remaining fourteen hours. It is doubtful whether the powerfully-built races of Upper India, who eat only twice a day, at ten A. M. and ten P. M., are not in the right, exactly equalizing, as they do, the periods of abstinence. The great evil to be removed, however, is the profound ignorance, even of educated men, as to the quantity of food indispensable to health and the quantity most beneficial to it. It might be surprising, on careful examination, to find how low this would be, and how very much most people exceed it.

"TRANSCENDENTAL PHYSICS," an Account of Experimental Investigations from the Scientific Treatises of Johann C. F. Zöllner, Professor of Physical Astronomy at Leipzig University, etc., etc. Colby & Rich, Boston, publishers; 250 pages.

This is a handsome American reprint of a London book—a translation by C. C. Moore, an astronomer-at-law, of Zöllner's investigations of Spiritualism with Henry Slade, the celebrated American "medium." It is a careful statement of facts examined with scientific care, and of experiments with Slade at the residence of Zöllner, with his own apparatus, etc., and in the presence of his friends, Weber, Scheibner and Fechner, all professors and eminent scientists. To many this book will prove of more than ordinary interest.

"NEW ENGLAND WITCHCRAFT EXPLAINED BY MARGARET JONES," by Allen Putnam. Colby & Rich, Boston, publishers; 480 pages.

This book is both a clear and condensed history of Salem witchcraft and an effort to account for it rationally. The author is a well-known citizen of Dorchester, near Boston, a native of Salem, and from ancestors living in the old town in the days of this weird and painful era of witchcraft. He quotes from the best historians, gathers other matters, draws his own conclusions in a free way, and presents the Puritans in the light that many do. We must say of this interesting and curious volume that it is the product of an honest mind, and presents the subject in such lights as must materially help its final elucidation.—*Detroit (Mich.) Commercial Advertiser.*

The circulating library of Mudie in London subscribed for 3000 copies of "Endymion" to meet the calls of its patrons.

For the Banner of Light.
THE CROSSING OF THE WAYS.

BY EDWARD R. PLACE.

At cross of roads a youthful trav'ler stood,
Which path to try, he paused in doubting mood.
"This way with me," a dashing horseman said.
"Nay, jay, with me; be not by him misled;
A groping footman, stuffling up, did shout,
As his roaring would remove all doubt,
"Be warned, young man, you fellow's raving mad,
Untamed the steed; the way, I know, is bad.
Wouldst, thou discover a most fair abode,
Here, walk with me; there is no other road."
"Heed not the fool," the fiery horseman cried.
"His road, indeed, who never road hath spied!
Barely one way, oh stranger, knoweth he—
"The path his dog foreleads across the lea.
Nor deem it strange—in this, good reason find—
His mother 'll own it—he was born stone blind!
On, on with me! you pleasure-beaming way
With golden transport bathes the night and day;
With him, and find, ere yet the day be o'er,
Some pit or jungle thy sole bed and store."
"Nay, heed him not; his road is hot with fires;
No place of rest when e'erwrought nature tires;
Above thy head, the sky but molten brass,
Beneath thy feet, a blistering sand for grass.
Dim are the valleys where thy path doth run;
Continual shadows drape th' unwelcome sun;
A church-yard stillness chains all nature there;
Not e'en a bird to music stirs the air."

"Oh sirs, forbear! A simple youth, astray,
Had hoped through you to learn the rightful way.
Both wrong, perhaps; both right, you cannot be;
Or friend or foe, alike no guide for me."
Away he turned; oh, not was he, and vexed,
So many paths his halting feet perplexed.
Soon he espied, approaching straight and near,
A gray-beard staid, with aspect of a seer;
A staff he held, but little aid it gave
A step so agile and a mien so brave;
Far had he come, o'er many a rocky steep—
His rich browed face bore many a furrow deep!
Pleased was the youth a high repose to trace,
And noble honor'd, in that rugged face.
"Speak, honor'd sir, if thine a tongue of truth;
Which road to bliss, instruct a wayward youth.
You babbling fools confound me with their noise;
Some knave has set them for the road's decoys."

Raising his staff, and pointing o'er the way,
He answered: "Read, 't is writ upon the day."
Quick sped the youth upon the lettered air—
"Tread Nature's pathways; Bliss shall greet thee there."
Ah! now knew he *Experience*, the *Sage*,
Whose timely counsel served his tender age.
"Revered good sir, accord an humble youth,
Whose mind aspires to fellowship of truth,
Here meekly seated on this mossy stone,
While you green mound may be thy fitting throne,
A gift of what thou 'st gathered from afar,
Of human lore; where rarest treasures are;
Where, without cost, much wisdom may be got,
And every ill be banished from his lot—
So joy's bright orb be ever at high noon,
And life exult in one perpetual June.
For him, be anguish a sweet violet bed;
His moans, a chant by rapturing seraphs led,
With truth, as lovers, would he sit and talk—
Not hunt her blindfold through the tangled balk."

"Misguided youth!" the old man gravely said,
As mild reproof slow moved his noble head,
"What thou desirest, is not mine to give;
Live thine own life; of me learn how to live.
This first—that naught of wisdom's waiting lore,
Art's cunning hand may trundle to thy door.
As soon transfer, in all its amber glow,
The radiant morn to woo'ded hollows low.
Deep are the mines where wisdom stores her gems;
The patient diggers wear her diadems.
Drop not at failure; when thy feet go wrong,
Renew the struggle, and grow bravely strong.
Disaster oft a rare achievement brings,
As raven clouds shake blossoms from their wings;
Ay, all the heart-rubs of this life's career,
May teach the wiser for each sigh or tear.
When thou, to day, from hoarded gold dost draw,
The less thy ballast for to-morrow's flaw:
When wisdom uses what experience gains,
The treasure swells, a larger sum remains.
Behold! how they who late confused thy feet
Lie fondering low—a sorry fate, but meet.
There let them ponder on their self-wrought shame,
The rider horseless, and the footman lame!"

YOUTH.

Nay, nay, good sir, oh call to them aloud,
The ditch and mire will be their tomb and shroud.
Like me, they seek the rightful road to bliss—
Oh tell them, sire, 't is only here, and this.

SAGE.

Their names, my son, both answer thee, and warn—
Blind ignorance and reckless folly born!
Call and implore as loudly as we will,
Folly shall race, and Ignorance stumble still.
No teacher molds, as rolling years elapse,
Like lessons taught us in our daily haps.
The whirling globe bears all alike through space;
So all are folded in God's ample grace.
Good cheer, oh heart! in nature's normal school,
Reverend the sage may walk, transformed, the fool.
E'en you poor dupes with joy at last return,
And find the path they cannot now discern.

YOUTH.

Pardon, good sir, but go not by rule
Thyself hast taught, the maxim of thy school?
With you device, "Tread Nature's paths to Bliss,"
Say; where the folly, choose I that or this?
"If Nature's roads to one grand centre tend,
Can I mistake, which way so'er I bend?
What comes but this? the heart's supreme desire
Is my true guide, through flowery paths or mire."

SAGE.

Our chief desire reins right or left the will,
And drives us onward to our good or ill.
I charge thee here, oh too impetuous youth,
Mark well the line betwixt desire and truth.
Vain, all the lessons of life's toll and reach,
If how to walk our stumbling do not teach.
From man to brute, from shining star to sod,
The soul of Nature is the heart of God.
Conscript not nature, then, in sinful cause;
Call that not natural, cursed by nature's laws.
To tread her path, be thoughtful of the modes
By which earth's tenants move to high abodes.
Gives there the yeoman, man of brains, who sees
No leaves of wisdom in the growing trees?
Or deems the scrub no less a goal of toil
Than fructed groves of the cultured soil?
Yet, mark the truth, on every hand so clear,
Sorrow instructs who will not wisdom hear:
For not all minds the same experience need:
Doth the same diet differing bodies feed?

YOUTH.

Yet, shines not virtue more supremely fair,
Where vice pollutes, and crime disturbs the air?

SAGE.

Wouldst thou by quatrel show thy hate of strife?
By murder prove thy reverence for life?
Or court contagion, that the body's laws
More strongly move thee to their due applause?

YOUTH.

What, then, is nature, but a nightmare dream?
Nay, she decoys with worse than wrecker's gleam.
Farewell, Experience! for while we praise
Thy roughest roads as bravest of all ways,
When our young feet would try the path elate,
"No passing through" forestops us at the gate.

SAGE.

False is the man to nature's purpose kind,
Who only license in her code doth find.

YOUTH.

What brings me joy brings proof of nature's gift;
My part it is to take—'t is hers to sift.

SAGE.

True nature's joy flows not the cup of sense;
Her joy is wisdom—peace, her recompense.

YOUTH.

Some men cry "peace," as tyrants cry "The State,"
Or burglars hush their footsteps to our plate.
No peace they preach, but truce with public wrong,
No discord bear but in truth's battle song.
There is no peace; all nature is a strife;
No peace but death. Our conflicts are our life.

SAGE.

All life is action; 't is not strife to grow;
False loves bring bliss, thence all of strife below.
In passion's fury or in passion's lust,
We swap life's verdure for blank fields of dust.
On yonder road, if walk'st thou nobly there,
Thou'lt find a peace no battle can impair.
Who wars to kill, makes war on peace, and slays
The soul's great life, where truth her sceptre sways;
While he whose power's to truth's high quest are given
Walks in the calm and majesty of heaven.
He hears the tumult, but feels not the storm;
Safe amidst wrecks; in ice-bound oceans, warm.
Cambridgeport, Mass.

Original Essay.

Healing by the Laying On of Hands Punishable by Crucifixion in the First, Hanging in the Seventeenth, and Fine and Imprisonment in the Nineteenth Century.

To the Editor of the Banner of Light:

I have just got so far as page ninety-seven in Mr. Putnam's recently published interesting work entitled "Witchcraft Explained by Modern Spiritualism," and feel assured that the author must have been occupied some years in compiling the work, otherwise he could never have been led into penning the spleenism involved in the following passage:

Referring to the case of Margaret Jones, of Charlestown, who was hanged in Boston in 1648 for healing the sick by manipulation, and other "diabolisms," Mr. Putnam says, pages 96-97, "Upham detected the significant fact in the case, that her simple remedies were so efficacious as to make her a successful practitioner; yes; but was simply medical practice the chief reason why her neighbors charged diabolism? What amount of success in alleviating the sufferings that flesh is heir to would invoke public vengeance? How much beneficence did one then need to perform before public sentiment could reprobate the author? Could such facilities and agents alone as are normally and ordinarily used, enable a woman to achieve such success in curing diseases, healing wounds and alleviating pains as to arouse an intelligent and religious community to arrest and try her for a capital offence against the well-being of society? Never. Did the historian notice his own backhanded imputation of atrocious diabolism upon the population of Charlestown when he led his readers to infer that they prosecuted one of their number unto an ignominious death, solely because 'she was a successful practitioner using only simple remedies'? Whether he saw it or not, his explanation made her neighbors take the life of this woman because of the good works she had done among them. Some theory of explanation which will exempt us from the necessity of assenting to gratuitous aspersions of the sagacity and sentiments of justice pertaining to our ancestry in the mass is very desirable. Margaret Jones was a very successful healthy medium, and therefore her works were mysterious."

In the preceding passages Mr. Putnam distinctly intimates that it is preposterous to suppose that our ancestors should in that century have persecuted unto death Margaret Jones "because she was a successful practitioner" of the healing art, "using only simple remedies." Again, "What amount of success in alleviating the sufferings that flesh is heir to would invoke public vengeance? How much beneficence did one then need to perform before public sentiment could reprobate the author?" In the imperfect light reflected by prejudiced history we may not be able to estimate exactly how much "beneficence" in the art of healing Margaret Jones might have been guilty of to entitle her to the crown of martyrdom at the hands of the privileged classes of doctors of divinity, medicine and law, in the year 1648, but in this blessed year of 1861 we know beyond doubt that "alleviating the sufferings that flesh is heir to," by the "use of simple remedies" alone, has precipitated on the heads of healing mediums the direst vengeance, at the hands of the diplomated doctors of physic, divinity and law, society will permit them to inflict through the action of law.

Nay, after having procured the passage of laws in very many States of the Union, making it a penal offence to cure the sick by "using only simple remedies," the persecuting diplomateds, after repeated amendments of the enactments of their own framing, to meet their necessities, have succeeded at last in getting a law enacted in the State of New York (that went into force Oct. 1st, 1860), making the cure of disease even without the use of "simple remedies," but only after the mode prescribed and practiced by Jesus of Nazareth, viz., by "manipulation" of the hands, a crime against *Christian* society, punishable with heavy fines and long imprisonment. A like amendment, I understand, has recently been made to the "Doctors' law" in California, to test the constitutionality of which a circular has been sent about by the Spiritualists of that State to raise contributions. Mr. Putnam must certainly be aware that in many other States (including several in New England) similar laws have been enacted within a few years past, whilst several frantic attempts have been made to the same effect in Massachusetts, with the prospect of another soon to follow. The first of these attempts to make "alleviating the sufferings that flesh is heir to," by the "use of simple remedies" only, and the "laying on of hands," or by *manipulation* or *rubbing*, crimes punishable by fine and imprisonment, by the laws of Massachusetts, after the manner of its witch-burning ancestors, was instituted on behalf of the allopathic doctors alone. Failing in their object, the allopaths, after the manner of Pilate and Herod, "who before were at enmity between themselves," when they sought the life of Jesus, the innocent healer of disease, "were made friends together," struck hands with their hitherto hated diplomated rivals, the homeopathic and eclectic physicians, so that they might bring all the power of the three conspiring classes of doctors to bear upon the devoted heads of the inoffensive healing mediums, who, by their multitude of painless and inexpensive cures of disease, are at the present time fast undermining the false foundations upon which the mineral and drug fabrics of the diplomated physicians are erected.

And yet, with all this knowledge within his reach, we find Mr. Putnam scouting the thought that it was possible that the people of Massachusetts, in the middle of the seventeenth century, should have been so ignorant, wicked and dark in their minds as to have suffered them-

selves to be led by the three dominant and privileged orders of men, viz., the doctors of divinity, medicine, and law, or all other means, to suffer Margaret Jones to be hanged for a like offence that a majority of the people of New York, California and other States in this latter part of the nineteenth century deem worthy of heavy fine and long imprisonment! Can there be any doubt in the mind of any reflecting, unprejudiced man or woman, that had the same legislators who in this present enlightened age have been inveigled to vote for the enactment of laws making the healing of disease by the use of "simple remedies" alone, or by simple "manipulation" of the hands, after the mode prescribed and practiced by Jesus and the Apostles, a crime, deserving heavy fine and long imprisonment, lived in the darker year 1648, they would have been just as easily incited to pass enactments sentencing Margaret Jones to be hanged for a like offence! Although Mr. Putnam may answer me with his emphatic "Never!" I must say that I have not a doubt that such would have been the disposition in the year 1648 of the present persecutors of mediums, had they then lived in Boston and been imbued with all the educational prejudices of that period, and surrounded by the dark and demoralizing influences that then existed in the community.

Nay, further, I have scarce a doubt in my mind that the Doctors of Medicine and other persecutors of the healing mediums of this day will have even more to answer for in "kingdom come" than will those who persecuted "spiritual mediums" in past ages, not excepting the Doctors of the Sanhedrim who sentenced to crucifixion and death Jesus, the great mediumistic healer of human infirmities, who, when the fore-runner, John the Baptist, sent to query of him whether he was really the promised Christ, "or look we for another?" answered John's messengers by immediately curing in their sight many persons present of their infirmities, and plagues, and of evil spirits; and unto many that were born blind he gave sight; and then sent them away with the memorable answer, "Go your way, and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Who, too, when he sent forth his twelve chosen apostles to preach his gospel of love and good will, included it all in the twelve simple words, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." And again, addressing a gathering of his disciples, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," from whence Jesus and the good angels are in this our day inspiring tens of thousands of spiritual mediums to do the beneficent works that were performed by the heavenly hosts through the mediumship of Jesus of Nazareth, in testimony of which he suffered death on the cross.

It is not that the healing mediums of to-day injure or kill their patients that such a persecuting warfare is being prosecuted against them by the "regulars," but most emphatically because they cure, and that in humbler instances where the diplomated doctors have given poor suffering patients over to die, as being past medical help. I myself, with thousands of others, can testify to the fact of being cured of serious maladies by healing mediums, simply through manipulation and other methods, without the use of any drugs or medicine, whatever, whilst I doubt if there can be a single well-authenticated instance adduced of a patient being injured by the process. This is what causes the less successful allopaths and other "regulars" to gnash their teeth. It is gall and wormwood to them to not only lose their fees and practice, but to see also poor illiterate men and women succeed in making cures of maladies that they, with all their learning acquired from books and schools of medicine, are unable to accomplish.

I have known of cases where patients with dislocated and broken bones have been subjected by surgeons to all the tortures of the damned (so to speak), finally sending for one of the natural bone-setters of the Sweet family, who in a few moments relieved the sufferer, and restored the painful and useless limb—up to which time the physician of no value stood placidly by, hoping and expecting to witness the failure of the "ignorant" bone-setter; but no sooner was the difficult fracture put right, and the sufferer made happy, than the doctor's eyes would assume the expression of a demon, and instead of rejoicing in the restoration of his suffering patient, every word and expression showed too plainly that if it was in his power he would doom the audacious interferer with his practice, profits and professional fame, to prison and to death simply because he cured instead of killed the patient. After all, there is a great deal of human nature in this phase of thought and action. Corporations are well said to have no souls. The individual members are apt to partake of the same quality that pervades the body as a whole, and to become utterly reckless of principle, and callous to human suffering, and even the death of the patient, when the interest or influence of the profession is at stake. The *esprit du corps* that attaches to members of all organized bodies and privileged orders of men, compels alike the soldier; the lawyer, the doctor and the priest or minister to sacrifice private principle and feeling when they conflict with the honors or interests of the corporate body. I think history contains no account of any important reform or beneficent revolution being accomplished on earth which has not been attended with great individual suffering to the instruments used by the higher powers in its accomplishment. "Modern Spiritualism," whose advent was probably the greatest event that has occurred on earth since that of the Christian era, can hardly hope to be an exception to the rule. Our materializing mediums may perhaps be suffered to pass without much outside persecution, because of the terrible abuse and obliquity that has assailed their progress, and is still assailing them, from members of the spiritual fraternity itself. Our healing mediums so far have not suffered much from internal foes, but it looks to me as if the time might be nearer at hand than many suppose when all the powers of persecution combined will be brought to bear on their devoted heads, and it is devoutly to be hoped, should a fiery trial await them, such as the Quakers and mediums called witches were subjected to in Massachusetts, New York, and other of the then colonies, in the seventeenth century, that they will not flinch in bearing their testimony to the truth, but if need be go to prison, and even to death, if required in its defense.

THOMAS R. HAZARD.

Vaucluse, R. I., Jan. 16th, 1861.

The Bishop of Liverpool put his foot into it sweetly the other day in a speech to some medical men, leading to be highly complimentary, he said: "I am not ashamed to say I have a son a doctor."—*London Herald of Health.*

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-Will, Reformatory, and Miscellaneous Books, at Wholesale and Retail.
 Terms for books to be sent by Express, must be accompanied by all or part cash. When the money forwarded is not sufficient to all the order, the balance must be paid C. O. D. Orders for books to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would not receive orders unless they are sent in the fractional part of a dollar in postage stamps, and the balance in cash. All business orders looking to the sale of books on commission respectful of orders will be sent by mail or express.
 Catalogues of Books Published and for Sale by Colby & Rich, free.

SPECIAL NOTICES.
 In quoting from the BANNER OF LIGHT expressions should be taken to distinguish between editorial articles and the communications of contributors. Our columns are open for the expression of impartial free thought, but we cannot undertake to endorse the varied shades of opinion, or to be bound by the views of our contributors. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, and must be given in full. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for publication.
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JANUARY 29, 1881.

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

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

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
 LEWIS COLBY, EDITOR.
 JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light, No. 9 Montgomery Place, Boston. All other letters and communications should be forwarded to LEWIS COLBY.

THE WORK OF SPIRITUALISM is 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.

The Spiritual and Material Worlds.

The views of Swedenborg on the correspondence of the things in the two worlds have been set forth of late to popular audiences in this city by the pastor of the Swedenborgian, or New Church, on Bowdoin street, and have deservedly attracted much attention. People are rapidly becoming interested in spiritual matters, even in this material age. All life, said Mr. Reed, the pastor, flows from within outward. He who is the source is also the inmost centre of being. The life of man is communicated from within from the soul to the body, not from the body to the soul. Man himself is a soul, or spirit, living for a time in an earthly body, which does not turn into dust when the spirit is withdrawn from it. The home of the spirit is the spiritual world. While we look out through the eyes of the body and see only material objects, we are ourselves in the spiritual world; we live unconsciously there now, but consciously when we leave the body.

Divine truth, said the speaker, in its communication to human beings passes through the spiritual world into the natural, through the heavens to the earth. The order of revelation is the same as that of creation. The spiritual world, as we know, is not far distant from us. The heavens are round about our souls, associated, though we are unconscious of their presence, with the higher and better part of our natures. All things in the created universe have relation to man. It is no less true of the spiritual than of the physical creation. Whatever is useful to man's natural life, represents something which is correspondingly useful to his spiritual life. The food which nourishes his body corresponds to that which nourishes his mind. The ancient philosophers were right, when they said that man is a microcosm, or universe in miniature. God and man are the sum total of existence. God did not create the universe and go away and leave it, but the life which proceeded from him as the inmost source of being flows forth unceasingly. Preservation is perpetual creation.

There is abundant evidence that men were not always ignorant of the doctrine of correspondences, as they are now. Nearly all the ancient mythologies point to a symbolical meaning hid within the literal stories. Many immemorial customs tell of a period when the spiritual significance of outward actions was understood. Swedenborg says that the knowledge of correspondences was lost, "because the representative rites of the Church, which were correspondences, in process of time began to be converted into things idolatrous and also magical." The connection between the spirit and the body illustrates the law of correspondence. While the body lives, the spirit acts as one within it, and yet is distinct from it. No amount of natural sharp-sightedness will reveal the spirit to us. We look upon our friend, and all that we see is his body; but we know that his spirit is there, and that his body is only the earthly house which it inhabits.

The scientist applies his microscope to the bodily tissues, but discovers nothing beyond what is physical and material; he points his telescope to the terrestrial heavens, but sees not even the flashings of an angel's robes. Matter and spirit are not convertible; they answer back and forth, act and react on each other, being perfectly distinct and yet perfectly united. And this relationship is discernible in all the particulars of a man's life. Not only does the body in a general sense correspond to the spirit within it, but every action or operation of the body corresponds to some action or operation of the spirit. The hands and feet do not move of themselves, but it is a mental, or spiritual, influence which moves them. Words are nothing, except for the thoughts which fill them. Kind deeds are nothing, except for the affections which prompt them. There is an external effect and an internal cause which are related to each other—as the soul and body are related.

The *Index* points the wrong way. It mourns over "the loss of the Parker Memorial Meeting-house," while the Old South Church is "saved," it says. What a burlesque statement in both cases! In the first place the Parker Building will be sacredly preserved as a memorial of the great liberal preacher. The Spiritualists of Boston fully appreciate this fact. On the other hand, the Old South Church is not saved, for it is said to be in the hands of greedy speculators.

Unfinished Things.

There is always to be found in the Sunday discourses of Mr. Savage, of the Unity Church pulpit in this city, an abundance of fruitful suggestiveness, and he is doing excellent work in brushing away the clouds of superstition and unbelief from the minds of his younger hearers. Among his more recent discourses which contain vital truths of value, is one on "Unfinished Things," in which he seeks to reconcile the apparent interruptions in Nature's regular course and laws with the larger truths to whose illustration they continually contribute. He speaks of the innumerable things which we intend to do, and of our discouragement at seeing how many things we have left undone. Life's incompleteness is a theme that weighs heavily on his thought.

It forces him to exclaim on the apparent wastefulness, thoughtlessness, prodigality and capriciousness of the Power that works through and controls the affairs of the world. Why, he would know, was so finely tuned an instrument as this wondrous part created only to be dashed to the ground again? As though, he says, some one should invent a new and wondrous vase, should paint it with marvelous color and delicate taste, and, when it is done, shatter it to fragments: As though one should build a many-keyed organ, tune it most carefully to the most delicate touch in every key, and then smite it with heavy, careless hand, and turn all its divine possibility into silence, or discord worse than silence. Only now and then are there lives that seem to us rounded and finished. It seems the same in the ordinary method of nature; hardly anything is finished; so that in the inanimate world it is the same as in the realm of human life.

In order to illustrate and emphasize the lesson which he derives from this state of things, otherwise past our finding out in respect to their meaning, and to impress upon us the single and simple duty of attending faithfully to the duties of to-day, leaving those of to-morrow to take care of themselves, he presents the following case: "You are out in a ship at sea. You are not obliged to reach the harbor, at least until you get to it. But you are under obligation to keep the ship in order, the deck washed down, the rigging everywhere taut and in its place, the boats ready to lower in case of need, the men at their stations, the sail properly set, the rudder held in its place, and the ship pointed toward the harbor."

The concluding paragraph of this discourse deserves to be reproduced as it was spoken. Says the speaker: "You go into a ship-yard and see a ship upon the ways, and you say to the master-builder: What is this, and why are you building such a thing here upon the land? What power is to propel this over the land? It does not seem to be adapted by its shape, either, to land travel. And the master-builder points to the blue waters; and far outside the harbor, and beyond the meeting of sea and sky on the verge of the horizon; and talks of the cities and civilizations on the other side of the world; and says, That is the element in which this ship is built to find itself mighty and fulfill its career. You go into a hot-house, and you see there growing, just developing, a little shrub that you know by its nature, if it attained complete development, would burst through the glassy canopy and find its way into the illimitable air. And you say, Why is this, of such a nature, here in this little crowded, confined place? And the gardener tells you it is only rooting here; it cannot find its complete development in this contracted hot-house; its home is to be the universe; the illimitable sky and every wind of heaven is to contribute to its life and its complete development.

"And so, when I see a character like that of the great poet Goethe, at eighty years of age complete and wonderful so far as he had gone, but yet only feeling that he was beginning to master his tools, and dying with a cry for 'More light!' when I see a man like Newton, talking about himself in his old age as only a little child playing with the pebbles on the seashore, while the illimitable stretches still undiscovered and unexplored before him; when I see a man like Keats going out in the midst of his days, and crying, 'Can this be all? It cannot be! We are not meant for such sorrow!' when I look upon any incomplete life, and then put that alongside with the faith that we must hold, if we are true, that there is justice, there is love, there is wisdom in the universe and at the helm of affairs—then I feel that we are right in believing that, though now we are the sons of God, and it doth not yet appear what we shall be, we are justified in looking forward to a scene where every faculty shall unfold itself, and the whole life of man shall develop beneath softer skies and in a kindlier air."

Blow for Blow—A Creedal "Re-count" of the Golden Rule!

As our readers well know, war is now raging in the Transvaal, South Africa, and is looming up to larger proportions day by day. We do not intend to speak of the matter from a political point of view at this time—although as a citizen of a free republic we naturally find it impossible to deny that our sympathies are strongly with the brave Boers who are continuing in this year of grace a struggle for independence which has been bequeathed to them by their forefather Hollanders.

But this is not the point on which we now desire to speak. We wish to record the fact that in this strife, as in that with the Zulus, the element of religion has been called into the arena by the English missionaries and churchmen in a manner which is anything but reputable to it, to say nothing worse. In this opinion we are far from alone. Not many months have elapsed since that outspoken Unitarian publication, the *Truth-Seeker*, issued in London by the Rev. John Pagg Hopps, indignantly condemned the practice of encouraging young ladies to sing religious hymns at the exhibition, by a former officer of the British army, of bloody scenes in the Zulu campaign. Other periodicals have followed in the train of this magazine, and now to the list of these protestations against the defilement of man's highest sentiments—to the expression of which what is currently known as "religion" is conventionally regarded to be the vehicle—we may add the name of *The Port Elizabeth Telegraph*, of South Africa (and published not so very far from the seat of war). The editor of that paper, having evidently been in this regard in the condition of the long-suffering camel for some time, now breaks down under a "poetical" retroversion of the Golden Rule, which he has encountered, and vents his indignation in the following stinging sarcasmic rhetoric: "The disturbances on the frontier have given creation to an entirely new arrangement—the *warmer*. No body of volunteers above a dozen in number—no troop of burghers numerically in excess of a score, are now allowed to depart

for the field without the public infliction of a war sermon. We hope war sermons do good. Some that we have heard sounded bloodthirsty enough to gratify the readers of the most ferocious of the penny dreadfuls or the most constant of the galleys of the 'Vic.' We read that the 'war sermon' at Beaufort West terminated with a piece of poetry which we are assured the preacher 'made all out of his own head.' The last four lines of this gentleman's war Ode are:

"But if men say or do to you
 That which is neither kind nor true,
 Take a good stick and say to men,
 Don't say or do that same again!"

A contemporary calls these lines 'stirring.' Possibly so. *Blue-stirring!* The editor, then, by implication at least, unites with other reflecting minds, in demanding what possible connection such bloodthirsty sentiments—and their public rehearsal—can have with the mild and brotherly teachings of him upon whose doctrines the Christian establishment claims to be founded. And we are obliged frankly to confess that, looking at the subject from this distance—or, for that matter, from any other—we cannot see! It is, however, patent to our mind, as also to those of thousands to-day, that credal Christianity is, by the influence of such preachers as the one noted by *The Telegraph*—and the corresponding practical response to their teachings on the part of the laymen—rapidly losing the respect of the thinking portion of mankind; and that the "Jesus" of the Church Militant has no connection whatever, in reason, with the Christ-Spirit of Love whose mission is "not to one sole race" but to all the world, and whose second advent at this modern era is significantly marked to all who will make the slightest effort to read the signs of the times!

At their Old Tricks.

A correspondent writes us from Lincoln, Neb., Jan. 20th, inclosing a flaming hand-bill wherein the (presumably) eloquent "C. C. Braddon" was announced as about to favor the people there with a "Religious Illustrated Lecture"—whatever that may be—his great(?) powers as a speaker receiving additional backing by the presence of "three of the best mediums in the world, including the celebrated Annie Eva Fay, of London, Eng." Our correspondent states that, his suspicions being aroused, he went to the hall to attend, found the place packed at a high price of admission, and was totally disgusted with what he witnessed. He supports his assertions by slips cut from the Lincoln papers, in which the performance (the principal actors in which left the city next morning), is denounced—one of them declaring the "show," "we say show, because it was nothing more than a fifth-rate sleight-of-hand show, and a mighty poor one at that," to be "the worst fraud ever perpetrated upon a Lincoln audience," and the other ejaculating: "Respectable Spiritualist papers, look after the illustrious Braddon and Fay"—and asks us that we warn our patrons against these precious philanderers, "so that they may be warmly received in other places where the *Banner* is read." He concludes his letter as follows:

"We have been blest with several 'exposures' here. The mass of the people are so ignorant of Spiritualism they are easily imposed upon, and are ready to believe the most ridiculous lies and misrepresentations. A reliable test medium would do good here."

We cheerfully comply with his request, although to do so would almost seem a work of supererogation, so frequently and repeatedly have we, during the last fifteen years, referred to the sly and tortuous windings of these parties, in their efforts to obtain the funds of an unsuspecting public. Upon the best evidence we have, "C. C. Braddon" is no other than H. Melville Fay, whose renown either as a medium or an exposé—for he has alternately, and with varying success, posed before the public in both characters—is far from desirable. We have repeatedly warned the public against him; at one time we were even privileged to prevent his operations in England by publishing a column article explaining his career in this country, and he returned to America without the golden harvest he contemplated reaping. Later on, he visited Great Britain again, and the friends there having forgotten him, or being dazzled perhaps by the brilliant manner and marked dexterity of his *petite* spouse—was able to occupy for a time quite a prominent position. The less said of his finally leaving that country the better; but for himself or Annie Eva Fay to "hail" from London, is only a piece with their usual effrontery. We advise the Spiritualists everywhere to give the "C. C. Braddon-Annie-Eva-Fay" combination a cold shoulder whenever it makes its appearance in their midst.

Onset Bay Grove Association.

The annual meeting of this prosperous Association of Spiritualists was held in Boston on Wednesday, Jan. 12th. An unusual interest was manifested by the stockholders, ninety-six of the one hundred shares being represented in person or by proxy. The report of the Treasurer, W. W. Currier, Esq., of Haverhill, will be found in another column. It appears from this report that the Association is entirely free from debt. During the past year it has built four cottages for camping purposes; rebuilt the auditorium, giving a seating capacity for about twenty-five hundred persons; also built a new speakers' stand, one of the handsomest and most convenient structures of the kind in New England; and a fish-market. Cottage building the past year has been all that could be expected, the names of twenty-two persons being given in the report who have signified their appreciation of Onset Bay Grove as a summer resort by building cottages.

The idea of a home for mediums, recently proposed through the Spiritualist press, has already taken form at Onset through the generosity of Maj. T. B. Griffith, of Carver. A building was erected last year for the free occupancy of mediums, and those desiring such a home through the summer months should correspond with him.

PROF. F. W. NEWMAN, speaking of vaccination, says: "I have seen an infant miserably perishing from erysipelas induced by the surgeon's puncture, and the mother wailed by watching day and night over the babe's agonies." Regarding a law making vaccination compulsory he affirms: "As an Englishman and a man of common sense I deplore and denounce this tyrannical, this usurping law. To forbid perfect health, as the law does, I hold to be beyond the legitimate power of any legislature."

The Message Department—sixth page present issue—has much that is of interest and cheer embodied in the communications of the spirits manifesting. Spirit Dr. HENRY CLARK gives some excellent medical advice, which is worth retaining in the memory.

A Prophecy Unfulfilled.

In a valedictory address delivered at the University Medical College, Burlington, Vt., June 2d, 1854, S. W. Thayer, M. D., a Professor of Medicine in that institution, said:

"Although the country is flooded with Homeopaths, Hydropaths, Thomsonians, Botanics, Eclectics, Electrotherapists, Analytists, Biologists, Indian Doctors, Female Physicians and a host of others of the same category, who accommodate themselves to the prejudices and peculiarities of the people, it is by no means to be found that the Regular Physician will ever want for employment. No more false doctrines and running after strange gods to-day than a century ago. It is true that the magic power formerly vested in the hands of royalty and the seventh son of the seventh son is now possessed by a band of Spiritualists and sleeping maidens, and the mysterious virtues of the mould accumulated upon the dead felon's brow are transferred to infinitesimal doses. A century hence these will have passed away, and only found, like Perkins's tractors, amongst the cast-away rubbish and trumpery, and their place occupied by something equally ridiculous to tickle the fancy of the gaping multitude. No impediment to the progress of the Physician are the false doctrines of the times; more frequently they contribute to its advancement, and place within his reach advantages to be gained by no species of argument or exercise of reason."

If Dr. Thayer's success as a physician has been no better than his success as a prophet, his life has, in that particular, been a lamentable failure. It is apparent from recent events that those whom he names as constituting, from his point of view, "a flood of iniquity," with that "host of others" which he sees with his oblique vision, but which his pen fails to plume, have, notwithstanding his declaration to the contrary, put the "regular physicians" to some anxiety in regard to a prospective want of employment; and has driven them to implore legislative protection against their more successful "irregular" rivals in many States of the Union. And furthermore, it is evident that the powers vested in the "Spiritualists and sleeping maidens" are not yet to be found as parts and parcels of earth's "cast-away rubbish and trumpery," nor is there much prospect that they will be in order that "it may be fulfilled" as spoken by the mouth of this Allopathic prophet. We will give Prof. Thayer credit for the enumeration of one solid truth in his remark: "False [i. e., not "Regular"] doctrines contribute to the advancement and progress of the physician; and [it may be truthfully interpolated, really "against his will"]—place within his reach advantages to be gained by no species of argument or exercise of reason." Fortunately the world is rapidly opening its eyes as to who are the propagators of and what truly constitute "false doctrines"; and on account of its doing so the advantages, pecuniary and otherwise, to the regularly ordained physicians are not so great as formerly, and the patronage of the public is diverted into other channels.

Take Pleasant Camp-Meeting Association.

By reference to the third page of the present number the report of Mr. J. H. Smith, Secretary of this useful organization located in western Massachusetts, will be found. Reference to the document will demonstrate that the affairs of this important enterprise are in a highly flourishing condition.

The constructive use of the name and fame of prominent mediums appears to be the newly adopted order of proceedings by some exhibitors who, conscious of having but little if any merit of their own to commend them to the public, seek to avail themselves of the good reputation of others for that purpose. We lately alluded to an operation of this kind with the name of Mr. Colville of this city. Information comes to us now of a similar move on the name of Mr. Charles H. Foster, the world-renowned test medium, who it is well known to our readers has been in New Orleans for some time past. A Pensacola paper, the *Advocate* of Jan. 12th, announced a public spiritual séance to be held by an individual giving the name of "Mr. J. Foster, the celebrated medium of Boston," adding: "Mr. Foster has been giving his séances at New Orleans the past three months to large houses." Upon which the *New Orleans Picayune*, whose editor is evidently conversant with the facts in the case, cleverly punctures the nice plan of him of Pensacola, by remarking: "The people of New Orleans will wonder who this J. Foster is, that has been giving spirit séances with materialization, etc., to large houses in their midst unbeknown to them. Will the *Advocate* explain about this celebrated medium, whom nobody here seems to know?"

Our friend and correspondent, Judge A. G. W. Carter, in detailing some personal reminiscences of Sothorn, the actor who has so recently passed on, says that he (S.) was a most remarkable physical medium; that he used to sit as a medium for a special circle of people in New York, and his manifestations were most remarkable. They included writing with ink, spirit-hands, the finding of lost articles, etc. "Matilda Hieron told me," says the Judge, "of being present at one of these and receiving a spirit-letter with a drop of blood upon the first page, which circumstance very much affected her, causing her no little alarm." After Sothorn went to London, however, in "Our American Cousin," finding Spiritualism unpopular, he published a denial of the fact that he was a medium. It is Judge Carter's opinion that Sothorn was aided on the stage by spirit-intelligences having kindred tastes with his own.

HYMENIAL ANONYM.—Last week we received a faint box, enclosing some fine cake of the wedding variety. It also contained a notice of the formal union in marriage of a lady and gentleman; but the party sending it omitted to sign any name as authority for its publication; and as it is one of the regular rules of journalism that no attention be paid to anonymous contributions, we ate the cake in silence, and placed the notice on file for publication when it should obtain an endorser. If the person who wrote this notice will forward his or her name to this office as a sponsor for its reliability, we shall be glad to print the account at once.

OUR LITTLE ONES for February, issued by the Russell Publishing Co., 149A Tremont street, Boston, is a good number of an excellent magazine, of which the children who may peruse it cannot help being fond. "What the Snow Birds Said" is the frontispiece, many other engravings being also given; "A Study in Black and White" is well achieved; and "Grandma and Little May," "Two Cherries," "The Mice in a Robin's Nest," etc., may be noted as among the chief attractions of the number. See announcement of terms of subscription, etc., in another column.

The Spiritualists' Union of Beverly, Mass., holds its meetings every Sunday at 2:30 and 7 P. M. G. P. Dole, President; Gustavus Ober, Treasurer; E. T. Shaw, Secretary.

A Just Statement.

The *Spectator*, London, in the course of a review of Zöllner's "Transcendental Physics" and works of a like class, says:

"We are bound to treat such evidence with courtesy and respect. There can be no doubt that these men believe that they saw what they say they saw. By long practice they have been trained to exclude the possibility of error in experiments, and we must assume that they took the usual precautions, as they say they did. . . . We have to deal with the phenomena—not at present with any theories about them, and only promise that we are not justified in treating them otherwise than as appearances which have the full testimony of experienced and competent observers."

Quoting which, the new Spiritualist journal, *Light*, remarks:

"This is fair and courteous treatment, and, if it be pursued, we have little doubt that the old bad method of stabbing a new and possibly unwelcome subject with a sneer, or harking it by angry declamation, will soon be numbered with the methods of the past; unfit for modern use. There have been various indications of late that Spiritualism, weighted as it is in so many ways, is mastering prejudice by sheer force of its facts. A happy augury for the New Year!"

Contributions for the Mediums' Home.

Since the announcement in our columns a short time since of the receipts in aid of the Mediums' Home, amounting to \$227.14, we have received from Charles S. Kinsey, Secretary of the Association, an acknowledgment of further receipts during the week ending Jan. 28th, \$13.00, making the total amount \$240.14. We regret our inability to give the names of the donors for want of room, but those interested will find them in *Mind and Matter*. Let the good work go on.

We are in receipt of the second number of the new English Spiritualist journal, "Light," and are gratified to see that it fully sustains the elevated tone and line of advocacy initiated in its first issue. Among its leading articles are, "The Prophecies for 1881," "Six Months with the Spirits, by a Swedenborgian," "Mistakes of Spiritualists and Investigators, by Morel Theobald," and "A Séance with the Duke of Cumberland, by W. Eglington." In "Notes by the Way," it alludes to a remarkable paper on "Invisible Beings," that appeared the previous week in the *Nonconformist*, remarking that "its appearance in the columns of that very orthodox journal is certainly a sign of the times."

Rev. W. R. Alger's discourse last Sunday, at the Parker Memorial, on the "Connection of Personal Improvement and Public Reform," was a capital production, and listened to with profound attention by a numerous and apparently highly appreciative audience. Here is a fair specimen of the learned speaker's remarks, the sentiments of which are similar to those enunciated by every true Spiritualist: "Those who practice the precepts of Jesus, and reproduce his example, will hold the standard of the gospel front to front with all social iniquities, and apply its principles, till the monster wrongs which yet lurk in our civilization are banished."

The 144th anniversary of Thomas Paine's birthday occurs on Saturday, the 29th, and preparations are completed for its observance in this city. On that day a business meeting of the Paine Memorial Corporation will be held at 11 o'clock. 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.

Rev. Dr. Bartol, last Sunday, discoursed upon "The Responsibility of One Person for Another." He said it was our duty to teach others by our good example, cautioning his hearers against the evils of temper, peevishness and kindred vices, which are as dangerous to the soul as are sewer gas or contagious diseases to the body. And he might have added, with great propriety, that the besetting sin of the present age is the tongue of the slanderer, the vileness of which is alike deleterious to the welfare of youth and age. It is the worst nuisance our civilization tolerates, and should be frowned down by all decent people.

Warren Sumner Barlow's superb volume, "THE VOICES" has reached a new edition—showing the hold the work has obtained on the popular estimation. The same author has also written a poetic brochure of some twenty-three pages, and entitled "Orthodox Hash, with Change of Diet," which Asa K. Butts, of New York, has put to press in good style. By reference to a business announcement made in another column, it will be seen that Colby & Rich, 9 Montgomery Place, Boston, will furnish a copy of this new pamphlet free to any person purchasing or ordering from them a copy of *THE VOICES*.

Attention is called to the original poem entitled "The Crossing of the Ways," (second page), which is contributed to these columns by E. R. Place, a life-long laborer in the field of reform. We think, on perusal and reflection, that our readers will agree with us when we affirm that the practical life-lessons, and the clear-cut apothegms to which it gives expression, would be in every way worthy of the pen of Pope.

Dr. H. B. Storer, of Boston, lectured Sunday afternoon and evening, Jan. 16, in Manchester, N. H. His theme in the first instance was "The Practical Value of Spiritualism," and in the second "Man's Relations to the Soul of the Universe." Large and appreciative audiences assembled to listen to his remarks, and his engagement on that occasion is regarded by those making it as a pronounced success.

J. Simmons informs us that Dr. Slade has been in Washington, D. C., since Jan. 10th, and that quite an interest is being awakened in that city. It is intimated that Dr. Slade may spend a few days in Baltimore before returning to New York.

James A. Bliss, 713 Sanson street, Philadelphia, has issued a Catalogue and Price List of all the spiritual and liberal books and pamphlets published in the United States, copies of which will be furnished free to all applicants. Address as above.

Our spirit friends say that this is a good season of the year for harmony to prevail in our ranks, and they pray that its blessed influence may pervade each soul.

The price of Mrs. Maria M. King's new work, "Real Life in the Spirit-Land," has been reduced. See fifth page.

BRIEF PARAGRAPHS.

The Banner of Light published three weeks ago, a report in full of Rev. Mr. Mountford's remarks on the occasion of the funeral ceremonies over the remains of our dear personal friend and active worker, EPES SARGENT, which report was carefully revised before publication by Mr. Mountford himself.

An appalling accident occurred on the New York, Lake Erie and Western Railroad on the 23d Inst., just west of Ticonderoga station, by which five persons lost their lives. The smash-up was caused by the breaking of a driving axle on the engine, when the broken cars took fire and consumed the imprisoned victims.

As a rule, the Scotch people detest Imperialism, and are anxious to see consolidated in France a thoroughly representative Republican Government, as they feel assured that thereby the happiness of the French people and the peace and prosperity of Europe will be best secured.—The Scotsman.

Burglaries hereabouts in the night-time are becoming altogether too frequent. On Sunday evening last a dwelling-house was boldly robbed in the Highlands. The law against house burglary is not half strict enough, and it seems to us that the Legislature should make the penalty ten times as severe as the present law inflicts. This matter should be attended to without delay.

Dr. Charles Havenny, a prominent physician of Milwaukee, put an end to his earthly existence by administering to himself two ounces of chloroform. We believe this to be the first case on record where a doctor took his own medicine. If they would only all do so.—The Great West, Denver, Col.

The Cochituate water-supply for this city is unquestionably impregnated with and made filthy by decomposed fish and eels that have been forced into the water pipes. Nothing more, nothing less, scientific experts to the contrary notwithstanding.

TOOTHACHE DRIPS.—Powdered gum camphor, one ounce; chlorhydrate, one ounce. Rub them together in a Wedgewood mortar until they become dry. Apply to the cavity on a small piece of cotton.—Lyon's's Dental Book of Private Formulas.

ON A PRINTING HOUSE.—The following lines are from the "Divine Faucets" of Francis Quarles, first published in 1632:

The world's a printing house; Our words, our thoughts, Our deeds, are characters of love this life, Each soul is a compositor, Of whose faults The Levites are correctors; Heaven revises; Death is the common press, From whence being driven, We're gathered sheet by sheet, And bound for heaven.

Rev. E. N. Packard, a Congregational minister, says there are 626 Orthodox Churches in Massachusetts, the head-centre of Orthodoxy, in 200 of which there was not a single addition made in 1879, and in all of which there was an increase of only ten! He attributes the cause to "death and the devil."

Two country fellows stop before the window of a hat store, and view with admiration a hat having a little mirror at the bottom. "Why do they put a looking-glass at the bottom of that?" asked one. "So the man who buys it can see whether it fits him," replied the other.—Paris paper.

Brief Pomeroy's new paper, The Great West, printed in Denver, Col., is all that its name implies; and any one having a desire to know more of the region where in it is published, cannot find better means of information than those furnished through its columns.

The latest accounts from South America set forth that after a sanguinary conflict, at the Pass of Luján, before Lima, the city surrendered to the Chileans; and the fall of Callao speedily ensued. Peru, with its principal cities in the hands of its enemy, its army demoralized and its credit gone, now lies prostrate at the feet of Chili, and the war is without doubt at an end.

The shovel brigade was out in full force in Boston last Sunday.

MODERN CHERIDALISM. Lo! Ceremonies leads her bigots forth, Prepared to fight for shadows of no worth; While truths on which eternal things depend Find not, or hardly find, a single friend; As soldiers watch the signal of command, They learn to bow the knee, to stand; Happy to fill religion's vacant place With hollow form, and gesture, and grimace.—Coveper.

The more honesty a man has, the less he affects the air of a saint; the affectation of sanctity is a blotch on the face of piety.

Dr. J. R. Buchanan, of New York, is rather sharp-tongued too much so, however—on pretensions Ignoramus. Here is what he says: "Unfortunately in reference to new sciences and discoveries, the ignorant and inexperienced are often very presumptuous in undertaking to teach the public, and the general ignorance of the public on such subjects is so great that a dogmatic and pretentious Ignoramus (Dr. Beard, for instance) is as apt to be respectfully heard as a scientific expert, especially when he takes the skeptical side and batters the prejudices of ignorance and bigotry!"

For as in the days of winter, When the snow drifts on the hill, Some birds in the air will flutter, And warble to cheer us still; So, if we would hark to the music, Some hope with a stirring wing, In the days of our darkest sorrow, Will sit in the heart and sing.—Phoebe Cury.

The following contains all the letters of the alphabet: "John P. Brady gave me a black walnut box of quite a small size."

A correspondent writes: "These are perilous perdition times"—and so it would seem, if the railroad accidents, shipwrecks, vast areas of storms, etc., now reported on every hand, are taken into account.

Death is not the cruel monster that we deem him. He is one of God's brightest angels sent from heaven to bring home some loved one of ours. So bright are his robes that their glare would blind us were they not covered with a sable mantle.—Church Union.

A BOOK OF CHOICE CHOCOLATE RECIPES will be sent free, on receipt of a postal card giving your address, by WALTER BAKER & CO., Chocolate Manufacturers, of Dorchester, Mass., who have just entered upon the second century of their business career.

The Truth Plainly Stated.

In the course of remarks upon Prof. Zöllner's "Transcendental Physics" in Freethought, published at Sydney, Australia, the writer, E. Cyril Haviland, says:

"When we see the names of such men as Robert Hare, M. D., William Crookes, F. R. S., Cromwell Fleetwood Varley, F. R. S., C. E., E. O. Cox, Sergeant at Law, Prof. Zöllner, Capt. Burton, Alfred Russell Wallace, Lord Lindsay, Dr. C. Boutwell, Epes Sargent, Eugene Crowley, M. D., Judge Edmunds, Col. Sir William Topham, and the scientists composing the Committee of the Dialectical Society, attached to carefully prepared statements that psychical phenomena do take place under the most severe test conditions, does it not strike every intellectual man as a self-willed ignorance, and not only that but as an insult to the men who have investigated, and know the result, that certain other men who, in many cases, have not half the scientific qualification of those they oppose should give them the lie direct, and say they are wrong, and they do not know what they are talking about?"

The Twelfth Annual Convention of the New England Labor Reform League meets in Science Hall, 712 Washington street, Sunday and Monday, Jan. 30th and 31st, day and evening. A. H. Wood, A. D. Wheeler, J. M. L. Babcock, J. H. Swain, E. H. Heywood, and other speakers expected.

You can learn Guitar Accompaniments instantly for Violin Music and Singing. Circulars. Address New Method Co., Crestline, O.

Epes Sargent.

To the Editor of the Banner of Light: The departure of our eminent friend and brother, Epes Sargent, calls for a tribute of respect to his memory from every Spiritualist throughout the country, who fully appreciates the labors performed by him for the cause of truth while in the form. I feel, therefore, not only to express my own feelings of sorrow for the loss of this bright light from our midst, but to forward the same sentiments from the Spiritualists of this city, many of whom, though not personally known to Mr. Sargent, were well acquainted with his works and writings through the Banner of Light, and other spiritual publications. While we may feel to mourn the absence of his visible form, we may at the same time gladly view the life he lived on this plane, and recognize his influence as still active among us. A grand and noble character is the greatest and most enduring monument a man can leave behind him.

Although not personally acquainted with Mr. Sargent, I knew him as a writer to be a man of great ability. As an expounder of the truth of our beautiful philosophy he stood in the front rank, and I realize the fact that when his opinion was solicited, he always gave it in a bold and earnest manner. In this age of the world, the commencement of a new era, we need a host of such men as Epes Sargent. We need men who are not only able to expound the cause of truth for humanity's sake, but who also are independent enough to boldly present to the people of earth any new revelation, from whatsoever source it may come. One by one these great men pass away from our vision, but their labors are to be resumed. "He has gone to return again." He has left a work unfinished which he himself must return to complete. The attractions of earth, the love for those left behind, the great and responsible duties imposed upon them, bring back these great workers, and from time to time we have the pleasure of receiving from them messages of love and gems of truth which tend to elevate us to a higher position in this life, and prepare us for that which is to come. True, we feel sad when they become divested of their earthly garment; we would have them remain longer, but nature has a duty to perform; the change must come at its proper time. Yet how thankful we should be that we are able to fully realize the fact that though they depart from us, they have the power to come back again. There is nothing in this life so invigorating to the human soul as this thought. It is the foundation of our brightest hopes.

I hope Mr. Sargent will be inclined soon to return to us, and give us a message through the Banner of Light regarding his new abode. Let us try to follow in his footsteps, and show our appreciation of his character by earnestly advocating those grand principles which he helped to establish among us, so that when he returns, mingled with his friends, and looks over the field in which he labored, he may see that his work on earth was not performed in vain.

Yours in truth and harmony, M. J. VIEIRA, President First Society Truth Seekers, Indianapolis, Ind., Jan. 13th, 1881.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual League meets in this hall, 179 Tremont street, every Sunday at 10 1/2 A. M., H. Hatch, Conductor.

Prize Memorial Hall.—Children's Progressive Lyceum, No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10 1/2 o'clock. The public cordially invited. F. L. Omond, Conductor.

Berkley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 10 1/2 A. M., and 3 P. M., Vesper Service first Sunday in every month, at 7 1/2 P. M. The public cordially invited. President and Lecturer, W. J. Colville.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7 1/2 P. M. The public cordially invited. President and Lecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M., and 2 1/2 and 7 1/2 P. M. Excellent quartet singing provided.

College Hall.—The People's Spiritual Meeting (formerly held at Pythian Hall) is removed to this hall, 31 Essex street, second floor. Services every Sunday at 10 1/2 A. M., and 2 1/2 and 7 1/2 P. M.

Ladies Aid Parlor.—The Spiritualists' Ladies Aid Society will hold their meetings at their Parlor, 718 Washington street, every Friday afternoon and evening. Business meeting at 4 o'clock. Conductor, Perkins, President, Mrs. H. W. Cushman, Secretary.

Pembroke Rooms, 91 Pembroke street.—W. J. Colville holds a public reception in these rooms every Friday, at 3 P. M., and lectures on "Revelation" at 8 P. M.

Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 10 1/2 o'clock, at the Chelsea Hall, Old Fellows Building, opposite Hingham Car Station. In the afternoon, conference, evening, W. J. Colville will occupy the platform.

New Era Hall.—It is indeed cheering to those who are active workers in the cause for the children to note the congratulations that all received yesterday at the close of the Lyceum session. Strangers from afar also extend the warmest friendship, and their kind words encourage us on in our labor. We yesterday were favored with the company of that able worker in the spiritual ranks, J. Wm. Fletcher, who, in a series of interesting remarks, compared the fraternal relations of our Lyceum with the manner and custom of serving God in the ancient city of Jerusalem: there everything was cold and gloomy, nothing to inspire a speaker but solemn silence, while here we had the inspiring strains of music, the prattle of the merry voices of our surroundings, and the atmosphere of all harmony and sunshine. The speaker was listened to attentively, and closed his remarks with the recitation of a beautiful poem.

Mr. Sidney Howe, of Marlboro, was also with us and gave his word of greeting.

The exercises of the morning were preface with selections by the orchestra; singing by Lyceum followed; Silver Chain recital; Banner march; reading of the poem given through the mediumship of Mrs. M. T. Shelburne, entitled "Life's Triumph," by the Conductor; recitations, vocal and instrumental music by the following pupils: Grace Fairbanks, George Kelly, Marie Ellis, Bertha Hall, Lettie Morgan, Jennie McIntyre, Lottie Brackett, Grace Burroughs, Eva Folsom, Kittle May Bosquet, Arthur Rand, Alice Johnson, Emma Ware. One of Boston's favorite teachers of elocution, Mr. Kelly, favored us with two choice selections, and Miss Carrie also delivered her treatise under the Rod. The physical movements, which were led by Master W. F. Rand, and the Target march, closed the service.

In this connection we wish to tender the thanks of our Lyceum to the friends from Cincinnati, Ohio, for his donation of money. May the angels bless all such.

The ladies connected with the school will hold an entertainment at New Era Hall on Friday evening, the 28th Inst. for the purpose of circulating their treasury for the object of relieving the wants of the needy. As this is their first call for aid we trust the hall will be filled.

Sunday next closes the engagement of Miss Lizzie J. Thompson, and we trust a large audience will be present.

See Y's Shawmut Spiritual Lyceum, Boston, Jan. 24th, 1881.

PAINE HALL.—We could be blessed with no finer day than was last Sunday, and the friends of the cause appreciated it, as was manifest by the attendance at Paine Hall. The smiling faces reflected what came from above us in spirit, and all the recitations were growing spiritually week by week, and the seed being sown now cannot but germinate, flower and bear fruit in the future which will gladden all hearts and make the world better.

The exercises were unusually interesting, and the little ones did themselves great credit. A duet (vocal) by Misses May Waters and Jennie Smith was most excellent, and spoke well for the excellent training given by Mrs. Endicott. The recitation of the poem, followed by Lillie Frank and Lizzie Cook—the latter is a bewitching little speaker; Louis Duettner next followed with a song; a reading was given by the Assistant Guardian, M. H. Helton; recitation by Sadie Evers, Arthur Lane, and another by Lizzie Cook came next; piano solo by Emma Bell; recitations by Sadie Perkins, Emma Higgins and Flora Frazier. The orchestra gave a good selection, and this portion of the exercises closed with a Target march.

The callisthenics were led by Mr. Union and Miss Pili. Singing by the school followed, and after the Target march the session closed.

A notice was given of the children's fair, which is to be held Feb. 16th, 17th, at the Ladies Aid Parlor, 718 Washington street. F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1, Sunday, Jan. 23d, 1881.

COLLEGE HALL.—The meetings last Sunday were

well attended and full of interest. Eben Cobb gave us two inspirational discourses on this life and spirit life, and was listened to by an intelligent audience. Following each discourse, a prayer, of characteristic devotion, was offered. The exercises were most interesting, and the conference was held; remarks by Dr. Phillips, Dr. Wilson and others.

Brittan's Secular Press Bureau.

Table listing names and amounts paid in and pledged for 1881. Includes names like J. P. White, S. N. Y., and amounts ranging from 1.00 to 10.00.

A Friend in Connecticut, 10.00; J. P. White, Bradford, Ontario, 2.00; S. N. Y., 2.00; Alfred G. Barger, 17 Broadway, New York, 10.00; S. B. Nichols, Brooklyn, N. Y., 3.00; E. J. Durant, Lebanon, N. H., 2.00.

A Most Generous Proposition.

Dr. J. V. MAXFIELD, of world-wide reputation as a test-writing medium for spirits—otherwise known as the Spiritual Postmaster—will, during a period of two months, from January 22d to March 22d, 1881, answer sealed letters for the benefit of the Brittan Secular Press Fund. Persons who have not hitherto subscribed to this fund may forward any sum—pledged if it is not less than \$1.00. The amount of three dollars, and an addition of twenty-five cents in postage stamps—together with a sealed letter, to the subscriber.

The sealed letters will be answered at the earliest convenience; the three dollars, or more, accompanying each letter will be entirely devoted to the Editor-at-Large work, the twenty-five cents being required for postage on the correspondence. Should the liberal spirit manifested by Mrs. Mansfield prove to be contagious (as we hope it may) among Spiritualists of large means and lucrative business, we may expect to witness a speedy and indefinite expansion of the good work already inaugurated. All communications elicited by this proposal should be addressed, DR. S. B. BRITAN, 165 East 49th street, New York.

Movements of Lecturers and Mediums.

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

W. J. Colville will hold a public reception at 91 Pembroke street, Boston, Friday, Jan. 28th, at 8 P. M., and lecture on the 14th chapter of Revelations at 8 o'clock, on Sunday, Jan. 30th. He will conduct both services in Berkeley Hall. At 10 1/2 A. M. the subject of discourse will be "The Mystery of Sleep." At 3 P. M., six subjects presented by the audience. He will deliver an inspirational lecture in Albion Hall, Wakefield, Mass., on Wednesday, Feb. 24, at 7 1/2 P. M.; subject to be chosen by the audience. Answers to relevant questions and impromptu poem to follow the lecture.

C. B. Lynn is addressing large audiences in Rand's Opera House, Troy, N. Y. During February he will speak in New York City.

Dr. Abbie E. Catter, the well-known lecturer upon physiology and hygiene, recently delivered a course of lectures in Springfield, Mass. She contemplates a tour South.

J. P. Greenleaf will speak in Sutton, N. H., Jan. 30th; in Meriden, Conn., Feb. 20th and 27th. He would like to give evening lectures in the vicinity of Sunday engagements, if called for; and is ready to make engagements with individuals or Societies.

Mrs. Abbie N. Burnham speaks for the East Braintree, Mass., Society on Sunday, Feb. 6th.

Dr. L. K. Cooley delivered two lectures last Sunday for the Society in Worcester, Mass., to good audiences. The management seems to be prosperous. Sunday, Jan. 30th, he will lecture at 2 and 7 P. M. in Wilder's Hall, North Scituate, Mass., in connection with way of illustration of spirit power—with Keeler and Ackerly. Address 9 Davis street, Boston.

Mrs. P. A. Logan, inspirational speaker, is now located at 241 First street, Portland, Oregon.

Mrs. A. E. Cunningham, the platform test-medium, resides very ill at her residence, No. 6 Bond street, Lynn, Mass.

Capt. H. H. Brown had a most successful engagement at Worcester Jan. 9th and 10th, and supplied his own platform at Willimantic, Jan. 23d. He was at Danversville, Ct., Jan. 18th, 25th, 26th and 27th. Spoke at Willimantic the 20th; at Meriden, Conn., Feb. 4th and 13th, and would like engagements in Western Connecticut or Eastern New York, week days in the first half of February. Address him at Willimantic, Conn.

Boils, Pimples, Freckles, Rough Skin, eruptions, impure blood, Hop Bitters cure.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

BOSTON, MASS.—NEW ENGLAND NEWS COMPANY, 11 Franklin street. THOMAS MARSH, 919 Washington street (south of Plymouth). LUTHER W. HENRY, 216 Washington street. T. F. W. P. 235 Tremont street (corner Elliot). JOHN W. KELLEY, Boston and Maine Depot, Haymarket Square. A. HALL, 17 G Street, South Boston Dist.

G. D. JOHNSON, 5 North Main street, Fall River, Mass. E. W. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY.—THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street. J. C. J. H., and H. G. TYSONS, 100 West 14th street, corner Broadway, 26th floor. Wm. S. BARBAR, Republican Hall, 55 West 33d street. W. H. LEECH, 64 Hudson street. S. M. HOWARD, 51 East 12th street. HENRY'S LITERARY EMPORIUM, 39 Union Square. CARPENTERS HALL, 23 East 13th street.

BROOKLYN, N. Y.—C. R. MILLER & CO., 17 W. N. 1/2 street. EVERETT HALL, corner Fulton street and Gallatin street. EVERETT HALL, 385 Fulton street, Saturday evenings and Sundays. WM. H. DENIKE, 555 Bedford avenue.

ROCHESTER, N. Y.—WILLIAMSON & HIGGIE, 92 West Main street. JACKSON & BURELIGH, Arcade Hall.

OWEGO, N. Y.—GEORGE H. REES, west end Iron Bridge.

WASHINGTON, D. C.—RICHARD ROBERTS, 100 Seventh street. J. A. ADAMS, 527 Seventh street, and 814 F street. S. M. BALDWIN, 629 1/2 N. W.

PHILADELPHIA, PA.—WILLIAM HENDE, 2nd Market street. G. D. HENCK, 107 York street.

HOYDEN'S BOOKSTORE AND LIBRARY, No. 22 Broadway, Chelsea, N. Y. W. A. & C. S. Houghton, 75 and 77 street, Sacramento, Cal. WASH. A. DANKSIN, 105 Cross street, Cleveland, O. WASH. A. DANKSIN, 705 Saratoga street, Baltimore, Md. N. CHOYNSKI, 31 Geary street, San Francisco, Cal. SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

W. A. & C. S. MOITON, 162 Vine street, Cincinnati, Ohio. E. M. ROSE, 56 Trumbull street, Hartford, Conn. C. H. MATTHEWS, Central News Stand, Northeast corner Broad way and Third street, Newark, N. J. W. M. WILGAM, 227 Broad street, Newark, N. J. THE LIBELIAN NEWS COMPANY, 620 North 5th street, St. Louis, Mo. H. L. WISCONSIN, 130 Wisconsin street, Milwaukee, Wis. D. A. PEASE, P. O. Bookstore, Moberly, Mo. D. R. LANSLEY, 107 London street, New York. E. J. CARPENTER, Bartlettboro, Vt. B. BOSCHETTI, Charleston, S. C.

W. H. HANCOCK, Salt Lake City, Utah. (Other parties who keep the Banner of Light regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich, publishers, No. 9 Montgomery Place, Boston) of the fact.

Brooklyn Spiritual Society Conference Meetings.

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con, under the ten-minute rule. J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

Mrs. B. Shepard-Lillie speaks in Fraternity Hall, corner of Fulton street and Gallatin Place, every Sunday at 10 1/2 A. M., and 7 1/2 P. M. Fine musical singings. "Fraternity Songs" every Wednesday evening. Friday, Jan. 28th, "Science of Morality." Mrs. Hope Whipple, Friday, Feb. 11th, Mrs. Mary A. Gridley, Friday, Feb. 11th, "Ancient and Modern Inspiration," Prof. Henry Knolly, Friday, Feb. 11th, Hester C. Poole (probably), Friday, Feb. 25th, literary and musical entertainment. Tickets 25 cents. S. B. NICHOLS, Pres.

Eastern District Brooklyn Spiritual Fraternity.

Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7 1/2 P. M. D. M. COLE, Pres.

For Sale at this Office.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy, \$2.50 per annum. Vol. 10, No. 1, published in North Weymouth, Mass., \$1.50 per annum. Single copies 5 cents. THE SPIRITUALIST: Published weekly in Philadelphia, Pa. Price 5 cents per copy, per year, \$2.15. THE SPIRITUALIST: Published in Chicago, Ill. Price 5 cents per copy, per year, \$2.15. MILLER'S PSYCHOMETRIC CIRCULAR: A monthly journal devoted to the young science of Psychometry. Published in New York, N. Y. Single copies 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE: Published monthly in New York, N. Y. Price 10 cents. THE SHAKER MANIFESTO (official monthly) published by the United Societies at Shakers, N. Y. 10 cents per annum. Single copies 5 cents. THE OLIVE BRANCH: A monthly journal, published in London, conducted by H. P. Blavatsky. Single copies 5 cents. THE WESTERN LIGHT: Weekly, St. Louis, Mo. Single copies 5 cents. LIGHT FOR ALL: Published monthly at San Francisco, Cal. Single copies, 10 cents. THE COMRADE: Published weekly, Greenback and Labor Reform. Single copy, 4 cents, \$1.00 per year.

Subscriptions Received at this Office.

THE RELIGIO-PHILOSOPHICAL JOURNAL, 100 copies, \$2.50. THE SPIRITUALIST, 100 copies, \$2.15. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE, 100 copies, \$1.00. THE SHAKER MANIFESTO, 100 copies, \$1.00. THE OLIVE BRANCH, 100 copies, \$1.00. THE COMRADE, 100 copies, \$1.00. THE WESTERN LIGHT, 100 copies, \$1.00. LIGHT FOR ALL, 100 copies, \$1.00. THE COMRADE, 100 copies, \$1.00.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and ten cents for every insertion on the seventh page. Special notices forty cents per line, fifteen cents per line for editorial columns, large type, length matter, fifty cents per line. Payments in all cases in advance.

Electrotypes or cuts will not be inserted. Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, and in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Mrs. Sarah A. Danksin, Physician of the "New School," asks attention to her advertisement in another column. D. 25.

Dr. F. L. H. Willis. Dr. Willis will be at the Quincey House, in Brattle St., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. Jan. 1.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. J. A. 1.

R. W. Flint answers sealed letters. Terms \$2 and two 3-cent stamps. Address 1327 Broadway, New York City. 4w. Ja. 22.

Prof. S. B. Brittan will answer calls to lecture in the Middle and Eastern States. Address him at the Lexington, 165 East 49th street, New York City.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe may address him at his residence, 335 Strand, London, E. C., England. Mr. Moise also keeps for sale the Spiritual and Reformatory Works published by us.

LONDON (ENG.) AGENCY. J. W. FLETCHER, No. 22 Gordon street, Gordon Square, is our special agent for the sale of the Banner of Light, and also the Spiritual, Liberal and Reformatory Works published by Colby & Rich. The Banner will be sent to St. John's Hall, Lower Seymour street, every Sunday.

SAN FRANCISCO BOOK DEPOT. ALBERT HAZARD, 152 California street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT. And Agency for the Spiritual and Reformatory Works published by Colby & Rich. 11 Russell street, Melbourne, Australia. He has for sale the works of Spiritualism, LIBERAL AND REFORM, published by Colby & Rich, Boston, U. S., may at all times be found there.

HONOLULU PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Mountains can in promptly and well supplied with the publications of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HELMAN & CO., 100 Broadway, New York, or by calling at the depot, by Mrs. Snow, at the Spiritualist meetings now held at Isora Hall, 713 Mission street. Catalogues furnished free.

ST. LOUIS, MO. BOOK DEPOT. THE LIBELIAN NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and other works of Spiritualism and Reformatory Works published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT. LEE'S HAZARD, 152 California street, Cleveland, O., circulating Library and depot for the Spiritual and Liberal Books and Papers published by Colby & Rich.

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

PHILADELPHIA AGENTS. The Spiritual and Reformatory Works published by Colby & Rich are for sale by J. H. HIGGINS, M. D., at the Philadelphia Book Store, 410 North 5th street. Subscriptions received for the Banner of Light at \$3.00 per year. The Banner of Light can be found for sale at Isora Hall, 713 Mission street, and at all the Spiritual meetings.

JAMES A. BLISS, 313 Sanson street, Philadelphia, Pa., will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich.

G. D. HENCK, No. 107 York avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 521 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ROCHESTER, N. Y. BOOK DEPOT. JACOB T. BULLER, 107 Broadway, and 107 Broadway, Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the Banner of Light, and other works of the Spiritual and Reformatory Works published by Colby & Rich.

TROY, N. Y. AGENCY. Parties desiring to keep the Banner of Light and Reformatory Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, at Latham's Hall, corner of Congress and Broadway streets, Troy, N. Y., or at No. 49 Jacob street, Troy, N. Y., through the book. Mr. V. will procure any work desired.

BALTIMORE, MD. AGENCY. WASH. A. DANKSIN, 705 Saratoga street, Baltimore, Md., keeps for sale the Banner of Light.

HARTFORD, CONN. BOOK DEPOT. E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light, and other works of the Spiritual and Reformatory Works published by Colby & Rich.

AGENTS FOR THE BANNER OF

Message Department.

Public Free-Circle Meetings. Are held at the BANNER OF LIGHT OFFICE, corner of...

Messages given through the Mediumship of Mrs. M. T. Sheehamer. Séance Nov. 25th, 1880.

Invocation. We come to thee, O our Father, conscious that we comprise a portion of that great and grand family of humanity...

Dr. Henry Clark. To the Chairman: I have been very courteously invited to manifest my presence here, and, if I desired, to speak to my friends...

Evelyn T. Chandler. A yearning desire presses upon my spirit to send forth through mortal lips tidings of the angel-world. I have never before returned in this way...

John Augustus. [To the Chairman:] I had a desire, friend, to speak in this room, at your last meeting, but I found so many others who were anxious to control...

Willie Foote. [To the Chairman:] How do you do, mister? You have some pretty good pictures here. I like to look at them. I like to hear the music, too...

Henry S. Tolman. [To the Chairman:] Good afternoon, sir. I was formerly pretty well known in Boston. I had a great many friends in this city...

I live; the flowers are growing all the time, too. They don't here, do they? And I can sail boats if I want to. I can go round, too...

Asa Fletcher. I am a stranger to this sort of thing, not having had any experience in it before. It is barely two weeks since I passed out of the body...

Mary Arnold. Many, many long years have passed away since I was suddenly called from the body and it was given to me to enter upon a larger work than I had ever known before...

Jennie Wiley. [To the Chairman:] Please, sir, I should like to say a few words. My name is Jennie Wiley. I don't know very well how to proceed...

William Howland. I have only a few words to say here. I would like to reach my friends, if it is possible; will you, therefore, kindly announce that William Howland, who passed away suddenly...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

to the spirit-world, and I have not been able to send back one little word to friends that they might know I still live and hold an interest in them. Now, many of my friends feel that I have passed beyond material things entirely...

REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF MRS. EMMA HARDINGE BRITTON,

AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

Questions and Answers. QUES.—[By R. C. Napa, Cal.] It having been said, in reply to a question, that each person has a guardian spirit and a guardian angel...

ANS.—The guardian angel is a superior power, like the angel of the earth whom we call God. When we use the term God, we speak of the earth's angel; and when we vaguely recall those high-sounding words which the ancients employed in speaking of the tutelary spirits of nations, of armies and of cities, we recall only the angels of those high and mighty souls...

ANS.—The guardian angel is a superior power, like the angel of the earth whom we call God. When we use the term God, we speak of the earth's angel; and when we vaguely recall those high-sounding words which the ancients employed in speaking of the tutelary spirits of nations, of armies and of cities, we recall only the angels of those high and mighty souls...

ANS.—The guardian angel is a superior power, like the angel of the earth whom we call God. When we use the term God, we speak of the earth's angel; and when we vaguely recall those high-sounding words which the ancients employed in speaking of the tutelary spirits of nations, of armies and of cities, we recall only the angels of those high and mighty souls...

ANS.—The guardian angel is a superior power, like the angel of the earth whom we call God. When we use the term God, we speak of the earth's angel; and when we vaguely recall those high-sounding words which the ancients employed in speaking of the tutelary spirits of nations, of armies and of cities, we recall only the angels of those high and mighty souls...

ANS.—The guardian angel is a superior power, like the angel of the earth whom we call God. When we use the term God, we speak of the earth's angel; and when we vaguely recall those high-sounding words which the ancients employed in speaking of the tutelary spirits of nations, of armies and of cities, we recall only the angels of those high and mighty souls...

ANS.—The guardian angel is a superior power, like the angel of the earth whom we call God. When we use the term God, we speak of the earth's angel; and when we vaguely recall those high-sounding words which the ancients employed in speaking of the tutelary spirits of nations, of armies and of cities, we recall only the angels of those high and mighty souls...

- MESSAGES TO BE PUBLISHED. Dec. 3.—Rev. Thomas C. Moore; Lyman Odell; Mrs. C. H. Hardy; John A. Barnard; Nancy Packard; Sarah Jane Reed; Jonathan Berry. Dec. 7.—Hattie M. Barnes; Huel Cowan; Sybil White; Henry Thorton; George F. Martin; Mary Abbie Poole; Aunt Chloe; Forester Fildner. Dec. 10.—Mrs. A. M. French; Flora B. Cartmill; William Butler; George F. Elliot; Elias Shaw; Nellie A. Langman; Silas P. Turner; Willie Perkins. Dec. 11.—Rev. E. W. Frazier; John L. Chandler; James Wood; Helen S. Loud; F. P. Fiske; Samuel Curtis; Mrs. J. B. ...

