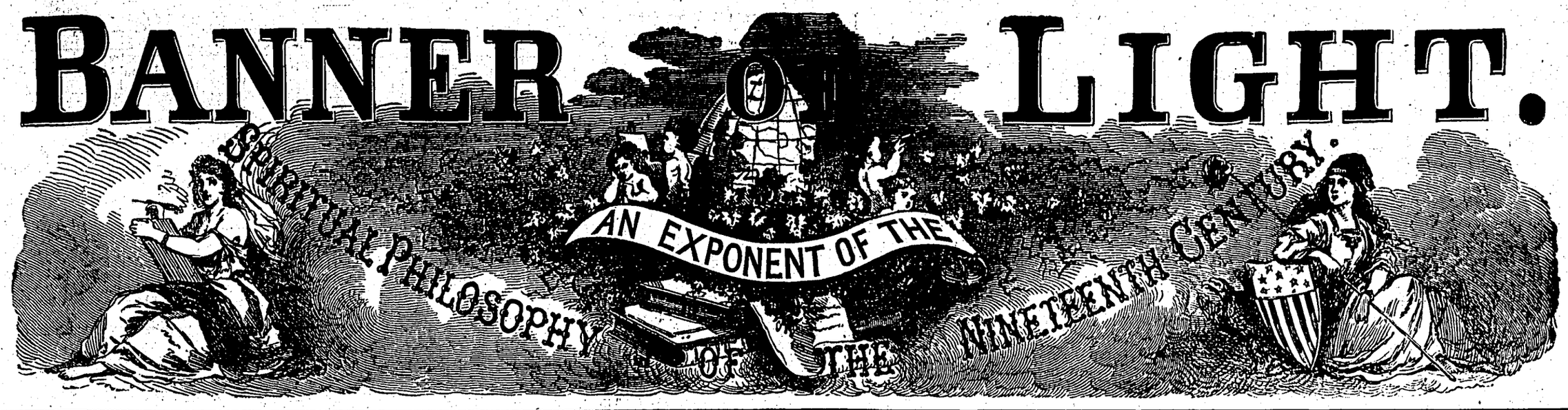
BANNER OF LIGHT.



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CONTENTS.

The Rostrum.

THE DAY AFTER DEATH!

A Discourse by SPIRIT EPES SARGENT, delivered through the medial instrumentality of

MRS. CORA L. V. RICHMOND,

In Fairbank Hall, Chicago, Sunday Evening, Jan. 16th.

The discourse to which you will listen this evening is suggested, in thought and in language, by one who has lately departed from earthly life, who has been somewhat known among Spiritualists, and though not suddenly, still has recently taken his place among his friends in spiritual existence. The diction will be his, but the rendering of it will be by the usual control of the medium who speaks the thought and language of the departed friend, who is standing near.

Oh, in thought-sleep, what dreams may come! There is no pain in dying. It is as the ebbing of a tide; as the flowing away of a stream; as the passing out of daylight into twilight; as the coming on of autumn sunsets, wherein the whole of the western sky is flooded with a glow of light. And yet it is a wonderful surprise even to one who is accustomed to think of a future state when on earth; to one whose mind has been carefully trained in all the schools of thought concerning immortality; to one whose religion and intellectual conviction both hinge with absolute certainty on the spiritual state. To find oneself floating out from the fastnesses of Time into the immeasurable space of Eternity is such a matchless experience that only those who pass through the portal of death can understand it.

The greatest surprise of all is that you feel the gliding away of human things without a pang, or regret, or grief, or pain—feel that pain itself is departed, and that a pure, ineffable flood is coming to you. The loosening of the human affections, the hurt that comes to the heart when you hear the sob of loved ones close beside you, and cannot reply, is overbalanced by the thrill that accompanies this loosening of the mortal tie, and you feel glad of death even while it is upon you. One cannot understand this unless he has passed to mountain heights, and seen the glory of the morning stream far out upon the sea as the sun suddenly comes up, tipping, for the moment, the waves with crimson and gold, and then rises in full splendor, as though never night had been there.

The realism of life besets one continually, and one longs to drag the mortal part into the immortal world, the shell into pinions, the root and germ into the flower; forgetting that for every stage of life there is preparation and growth, and acting as though one desired to take his baby garments with him and wear them in manhood. We cling to the rags of clay; we cling to the fastenings of time; the moorings of the senses beset us here and gird us round about. Oh, what a sublime thing it is to feel suddenly grown to full manhood! those barriers broken, the bonds of sense dispersed; to know that oneself is every inch alive, and to feel not only all present consciousness but all past consciousness, and I might say all future consciousness, crowded upon you.

The greatest wonder of all is that everything in material life remains the same, but transfigured; that all sensation and consciousness grow more and more palpable, until the very heart-beats of one's friends are audible as the spirit is passing away. As an overstrung instrument responds to every sound, so the consciousness of the departing one, as you term it, is more and more exhilarated, until the very thought which you think becomes palpable to the one who is not dying, but about to be born. You stand in the presence of death; to you it is a receding wave. In my mortal past I have stood there many times, watching with questioning mind the receding wave of life and the passing from the mortal to the immortal: and ere I knew the great splendor of spiritual truth I watched with sadness, with regret, with indefinable doubt and horror, the thing that men call death; but in the great measure of late manhood, and in the full strength and power of the last years of life, I knew of spiritual existence, though I did not conceive what it could be like.

If you have inhaled the perfume of a flower, but have never seen one; if you have read musical notes, but have never heard them expressed; if you have dreamed a dream of loveliness, but never saw it embodied or impersonated; if you have thought of love, but never loved, you then can imagine what the immortal state is compared to the mortal: awake, alive, active, the dull lethargy of pain and suffering departing as with a breath, and the grand strength of active life, with its full vigor, surging above, around, beneath; the ineffable rest floating out into an infinity of certainty, while all material things, save love and consciousness, seemed evanescent—this was the experience. I could feel all thoughts of those who stood near me; I could contemplate the mind and heart wrung with bodily anguish, but glad for me, for the release. I could hear my friends thinking afar off: "This is now about the time that he must go;" and when the news spread with electric speed I could hear them say: "One more worker is gone," though I knew thousands of miles intervened between them and where my body was. I could hear my friends think the world over. There were silent heart-throbs answering to my life, and the inevitable questioning of what he is doing now that would rise to the lips of those who heard afar off that the mortal form had ceased to breathe.

Oh, but the quickening of the spirit! I cannot tell you what it is like. It is like a symphony compared to one note; like an oratorio compared to the simplest melody; like the poem of Danté, like the ineffable Milton, like the crowning light of Shakspeare, all-pervading and all-glorious; like love itself, that vanquishes the night of time and pain and death. Myself was before me; my thoughts, all of past life, were impersonated. Everything I had done or thought came before me in form, in beauty or deformity. Children, the waifs of my fancy, supposed to have been conjured out of the teeming brain of mortal life, were before me in reality; characters that I had supposed purely ideal and imaginative, drawn with fanciful pen and sent forth to illustrate a moral principle, came up before me as living realities, saying: "I was the one of whom you wrote; I was the spirit inspiring such and such a thought," and every crowded fancy became impersonated, until, like little people seen in fairy visions, all ideals were realized, and I laughed with these children of my fancy to find them so real, standing around me, claiming me for their spiritual parent and saying they were mine forever.

Could you believe this? It is no imagination, but a reality, that those of whom we write, and of whom poets weave solemn and grand songs—that fairies who are pictured in visions for children to read—become realities in spirit-life, and are clothed with spiritual substance, peopling all the air with rich and varied images. Love itself, (most populous of the peopled cities of the skies,) and angel deities of unsurpassing splendor, come thronging around one as one awakens from the dream of life. Loves told long ago, and seemingly half buried beneath the withering hopes of manhood, came up and claimed again their recognition. Friendship, that in the crowded and busy mart of human things had been forgotten well-nigh, came up again as a living image and asked for its own return. All love survives, and how it peoples the space that elsewise would seem infinite and void!

I cannot think what death would be to him who has never thought a truth or dreamed a noble thing for humanity, or loved any one. I am told there are barren wastes in human souls devoid of love; I am told there are wildernesses in spirit-life devoid of flowers and children's faces and sweet smiles, of grateful acknowledgment from those whom one tried to succor and redeem in outward life; I am told this, but I cannot think what the spirit would be without the peopled cities of the imagination; I cannot think what it would be without the created images of thought. Mine, crude as they were, unbeautiful as they seemed in the clear light of the spirit, dimmed somewhat by the faults and failings and fallacies of my material nature, seemed very dead to me.

I did not pass through space to find my new world; I did not go to a distant planet. Space came to me, and was at once inhabited. I saw all friends of the earthly life as really as I saw them before passing away, but with a different vision. I saw them afar off, on the line of light of memory. I saw them more clearly because I saw their spirits: this friendship that I had valued too little, another that I had valued too much; this mind that seemed a brilliant and shining light through the human lens, grew, perhaps, less brilliant, while another that I had scarcely recognized, suddenly loomed up before me as a burning, shining planet.

In the spirit all things become real. We are no longer masked by selfish desires and impulses; we see things without the tinge of the external body. Even the material brain loses its power to delude us; we are no longer sophists. There is nothing upon which sophism can weave its web or tissue of falsities. All things are made clear. We are spontaneous; we grow to become what our thought is, and our life and light are made beautiful by the grandeur of the image that we have builded for humanity. Upon a thin and slender foundation of goodness we rear the matchless fabric of immortality, and eliminate all faults, of which we instantly become more aware than in the material life.

I cannot veil from you the fact that it must be to him who has no conception of the immortal state a disappointment. The realistic mind of earth will find things so much more real in the spiritual state that his shadows will vanish, and then for the time he is lost. I was grateful for that birth out of materialism that gave me consciousness of spiritual life. I was grateful for that slight touch of fancy that could weave around human things the splendor of great thought for humanity. I know, now, why I have ineffable hope for every race beneath the sun, because all races are peopled from the skies. I now know why I had every hope for the uplifting of every child of earth to the highest splendor. I now know why womankind forever appealed to me with mute lips and longing eyes to be released and redeemed from the thralldom of the subtle chain that ages have woven around her—because out of the spiritual firmament the angel of life is dual, and man and woman are fashioned in the image of God. I now know why every secret hope, whether veiled within the skin of the African or bound down by the narrow limits of Oriental custom, or veiled in the red man, appealed to me as belonging to somewhat beyond what matter and man had bestowed—because the spiritual life that foretells everything, makes speechless the wrongs of the nations, that they may rise one day in magnificence and be redressed through the power of the spirit. I now know why the world of politics, of struggles for Mammon, of all things that men pursue for gain, had no allurements for me; not because I was wiser or better, but because I was chosen to do some other thing, and that other thing was to hope always, ineffably and sublimely, that out of the darkness light would come, and out of the seeming evils and intricate threads of human existence there would rise the blessed humanity of the future.

Coming toward me, space seemed filled with all I had hoped and prophesied of, and in the very ante-chamber which I entered immediately after death I could see so much of eternity that it would take mortal breath away, as it almost did the breath of the spirit. There was no low, dim twilight; there was no simple fading of existence, and inanition; there was no uncertainty; there was no bewilderment; there was no pausing, as if in sleep, upon the threshold of that immortal state, while tender hands would prepare, as they sometimes do, the immortal state. Suddenly, and with full power, I sprang upright, and was aware immediately of being a form, a being whose intensity pervaded and thrilled me, until I seemed a part of all the universe around; a form that was so like the form that lay at my feet that I was startled at the resemblance, save that one was shadowy, pale, and wan with disease and suffering and labor, and the other was more than crowned with the vigor of youth and manhood—so like myself that I was fain to put away one form, so distressing is it to see one's own very resemblance so near; and as one has sometimes seen one's self in a mirror and wondered who it could be, so I gazed upon the form and I considered the reality, and wondered for an instant which would endure: But as that was already the shadow, as no part of the individual me remained; as there was not even breath, nor warmth, nor coloring; as it was really but the shadow, I was glad when it was laid away out of earthly and human sight, since it could no longer mock the eyes of the loved ones; and all the while I was there with the great longing of my heart, with the enfolding arms and the love that spoke audibly to the spiritual ear, yet they did not hear.

To talk forever to one's loved ones, and not be heard, were insufferable. To think forever in spirit toward those who are left behind and find no response, would drive me mad. I do not know what those spirits do whose friends put them away in the tomb or in heaven and never let them talk to them. If I were such a spirit, day and night I would haunt the chambers of their souls; I would speak out from the silence of the air, and compel them to hear. But *my* friends do not do this. Already I have spoken elsewhere, already reported myself, but my word must here be received. I must speak until the ears of the spirit shall hear; until the quickened understanding of the human brain shall know what a measureless thing is death; until you shall know that it enfolds you, encompasses you, girds you round about, encircles you with its life-giving arms—for the very thing that men call death is that which makes life endurable, and fills you with the possibilities of being. But for those who were dead to outward life, who existed in the air above me and in my consciousness, I had no peopled fancies of brain, no thought of philosophy, no aspiring hope; but for those whom you call dead, your days and nights would be void of ambition; you would have no mental air to breathe; the higher strata of existence would be cut off; the supersensuous nature would be starved; you would be stifled and famished in the prison-house, and the little, feeble spark of life would die out, leaving the bodies shriven, shrunken, lifeless automatons. But for that which you call death, that vital breath, that living instance of being, that sheltering and protecting power, that harmony and splendor of all things, you were not here this night; there would be nothing to move you here; the spiritual impulses of the universe would be forgotten; there would be no fountains of inspiration, no thought of religion, no touchstone to immortality. Men are played upon by spiritual beings as harps by the wind. They hear the sound, but they do not know the source; and as the red man turns his ear toward the pine trees, listening to the solemn music, and thinking it the voice of the Infinite, or of those who have gone to the hunting-ground afar off, so when you hear this solemn music in the air above you, you wonder what it is, and turn away to your daily task, forgetting that without it you were lifeless, cold, and dumb.

I am here to testify to death. As I once testified to humanity, as feebly and faintly as one human being might who hoped for the best, and strove always to find the truth, so now with a greater strength, and with this born not alone of thought but of being, I am here to testify of death. It is the living splendor of the universe. Without it there is no springtime blossom; without it there is no rare transmutation of things that changes night into day; without it there is no struggling of the atom toward diviner possibilities of being; without it there is no removal of the relentless curse of nature, which is a hardened form, and dull time, and space, and sense. Without it the ebb and flow of human affairs would become solidified and crystallized, and man to-day would be petrified in the midst of all his sin and crime, forever to remain a solemn mockery in the great book of eternity. Without death you could never rid yourselves of your errors; without it you could not grow into diviner manhood and womanhood. Without it love would be voiceless—there would be no clasping of immortal hands, and no tremblings of immortal thoughts along the corridors of being. Without it all life would be meaningless, for there would be no love; you would be immured in sepulchres; your bodily existence would be a bane and mockery. The breath of the spirit taken away, there could be no time and no eternity.

In the midst of this solemn splendor, where all of life throngs around one, and where that which is basest steals away into the shadows, and fain would hide itself from the light of the surpassing power of the spirit—in the midst of this splendor, where every good thing survives and every base thing perishes by its own inactivity and inanition—where gradually the shadows, the infirmities of time and the deformities of sense give place to the perfections of spirit and mind—in the midst of this I testify that that which has come to me has come through Death: I am transfigured; the being that was seen and known on earth is me; and I am more than this, I am all that I hoped to be; I am all that I aspired to be. I was imperfect as human beings usually are below—as they sometimes are, struggling for higher possibilities. But I am more than I dared to dream; I am better than I dared to hope; I am the humblest in the kingdom of the spirit, but I am greater than the greatest aspires to be. So are you, unveiled from your mortal elements, the worst side of which reveals itself in human life; you become also transfigured; you are no longer the weaklings that you seem; humanity is no longer that which through time and pain and sense bears the mocking image of the Divine, but humanity becomes divine. Even the slave—I do not mean him who wears the shackles in form, but even the slave in soul—who comes cringing into the world of spirit by the gateway of death, even he who creeps and crawls with terror toward the tomb, is greater in spirit than he seems, greater than you would dare to dream that he might be.

Oh, what a revelator is death! I stand before you this night, not of you, but perceiving that which is highest and best in every soul, knowing that every thought and feeling and aspiration toward goodness has its prototype in splendor in the spiritual being; and I could show now to you your other selves, that which is the possession of your immortal part, more grand, more divine, more glorious than you dream. And the best of it is that death makes all this possible to be known; that it gives you the key to the temple of your own life—that there is but one other way that you can know it, and that way dimly: I mean by inspiration; I mean by spiritual perception. It was denied me to have the direct inspiration that many have; I was obliged to take the testimony of others largely; but when I know that there are those endowed with windows that look heavenward, and know that they cannot begin to see the glory that is mine, I wonder, sometimes, that they do not burst the barrier and be free. But the restraining hand of life is upon them, and the higher restraint of that wisdom that forbids the bursting of a bond until you have won your freedom. He who seeks to avoid any difficulty in life by hurrying into the world of spirit, finds the same impenetrable barrier before him, namely, himself; he has not escaped from himself nor from any weakness that was within him. He must now meet it face to face; it comes nearer and nearer; it crowds upon him; he must overcome it in spirit as he failed to overcome it in earthly life.

Ah, do not think that death will lead you to escape any responsibilities. It brings you all your treasures; it yields to you all your possessions; it restores to you all your faded hopes; it gives back every blessed and good promise of life, but it will not relieve you from responsibilities. These are yours; you inherit them; they belong to you as a part of the Infinite plan, and sooner or later, in one world or another, in one state of being or another, you must meet and vanquish them one by one.

Sublime is death! Beautiful is the gateway! Intense as is the rapture of the spirit when conscious of being and of form and of life, there is nothing to allure one to the disregard of any duty, or the neglect of any purpose, for your poverty of spirit is revealed by death, as are your riches, and you must bear the test which Divine scrutiny brings.

Again I encompass you with this life; again I stretch out the hands of my spirit in greeting to all who have known me; again I say: That which I believed, *I know;* that which I testified to is now mine; that which I bore evidence of through human intellect and brain, and such power as was given me, I now bear evidence of in the oversweeping and overwhelming power of spiritual existence. Through whatever brain I may best speak, in whatever form I may best manifest, I will come and speak to those on earth, to those whom I love; there is no need of the added voice; I must speak to their hearts in any way; they must hear my voice audibly in their souls; they must make room for me in their lives; for I should cry aloud and make them hear though they were in the midst of the thunders of Niagara.

To the world there shall be a voice; not one, but many; not feeble and faint, as of one man crying in the wilderness, but the voice of multitudes, millions upon millions of souls speaking audibly by the gateway of life and speaking to the hearts of humanity. You will hear them; they cry, father; you will hear them; they cry, mother, husband, wife and child, and you will pause in your daily career and wonder what voice resembles one long silent in death. I tell you they will crowd upon you until you must hear. They will speak to you until you cease to put them afar off; they will look into your eyes from the spiritual world until you see that they live, and recognize them; they will people your streets; they will image themselves in every form that is possible; they will manifest by signs and tokens to the senses; they will grapple with your understanding; they will make you aware of the philosophies of being; they will solve to you the mighty mysteries that you have put far from you and will not listen to; they will have you know that life, not death, is the destiny of man, and that the sweet thing you have named death is no longer noxious, dark and terrible, but the beauty of all existence, the crown of all being, the freedom of all slavery, the triumph of all vanquishment, the gateway beyond the walls of human limitations in which you live, leading to the celestial and eternal city where all are free in the light of their wisdom and love.

Oh, voiceless, yet audible sounds! Oh, millions of souls that come thronging out of space Ye speak with a sound more mighty than the surging of the sea, more vocal than the voice of the thunder of Niagara, more potent than the sweeping winds over myriads of forests, more divine than the rushing melodies of the many mighty masters attuning their harps in sublime oratorios of existence. Death and life are one, and these voices are the voices of your loved ones.

I was known upon earth as Epes Sargent.

PRACTICAL INQUIRIES.

BY GEORGE A. BACON.

To the Editor of the Banner of Light:

Some time since we saw mention of the formation of a National Anti-monopolist Society, to protect the country from the rapid and startling encroachments of greedy and monopolizing organizations. If such a movement can be made of any practical use toward lessening this growing evil, there is no question of its being righteously needed. If we as a people continue to increase in this illegitimate indulgence for the next fifty years, as we have for the last fifty or even twenty-five years, our condition will be one of very questionable social morality, to say the least. The time was in the history of every middle-aged person when a millionaire was a *rara avis;* now they are as common as lamp-posts in a city—some of them rating as high as fifty to one hundred millions apiece.

Wendell Phillips once said of Col. Thomas A. Scott, when the latter was President of the Pennsylvania Railroad, that in going from one section of the country to another, the whisk of his coat-tail would brush over State Legislatures! Who can withstand the power of combined wealth? Money is King. It is our chief aristocracy. Brains and blood have to succumb to it. Combinations rule the country. Monoplies exist on every side, and like fishes, the big ones are eating up the little ones. Gigantic land monopolies, railroad corporations, standard oil companies, speculators in breadstuffs, telegraphic combinations, bankers and broker's syndicates, consolidated mining schemes, coal monopolies, etc., each of colossal proportions, smillingly meet us at every turn. Is it a difficult matter to tell where this will inevitably lead us as a people and a nation?

In politics, the hitherto potent influence of the "bar'l" has now become *omni*-potent. How many of the rapidly increasing number of very wealthy men in the United States Senate, which leads a representative New York paper to suggest that that body ought to be called "The National Bureau of Millionaires," would occupy seats there were it not for their great wealth? Nevada's new Senator is assessed in that State alone for forty-eight million dollars; the new Republican Senator from New Jersey is an officer of the Pennsylvania Central Railroad Company, and the new Democratic Senator from West Virginia is an officer of the Standard Oil Company—two of the most formidable monopolies in the United States. Whatever else may come up, these gentlemen, "all honorable men," will certainly represent their respective interests every time, and each of the above mentioned companies represent, I believe, hundreds of millions of dollars. There is no personal objection to any one of them—it is the condition of things which is to be objected to. How the objection can be crystallized into practical form, and be made available for serviceable use; in other words, what is the remedy, and how best to apply it? are vitally pregnant questions which we leave for the reader's most thoughtful consideration.

Melrose, Jan. 23d, 1881.

☞ The entertaining Boston correspondent of the Concord *Monitor* pleasantly rehearses a reminiscence of James Freeman Clarke, who told her this story: Several years ago, when William Henry Channing, of London, was visiting here, he and Clarke decided to accept Mr. Emerson's invitation, and visit the Concord sage at his home. Unable to take a morning train they went in the afternoon, and told Mr. Emerson they would spend the night if such a plan were agreeable. He urged them to do so, but regretted having only one guest chamber, but, as the bed was a good, wide one, of the old style, perhaps they would not disturb each other. So they stayed, and occupied the old-fashioned bed, and talked till long past midnight about the unknown and unknowable in life and spirit, and then went to sleep, holding each other's hand like two children. Surely "the soul of genius and the heart of childhood are one."

It is said the postal card has decreased the sale of writing paper $12,000,000 annually in the United States.

WHAT MIGHT BE DONE.

BY CHARLES MACKAY.

What might be done if men were wise,
What glorious deeds, my suffering brother,
Would they unite in love and right,
And cease their scorn of one another!

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour, from shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies and wrong,
All vice and crime might die together;
And fruit and corn, to each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect in self-respect,
And share the teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother,
More than the tongue e'er said or sung,
If men were wise and loved each other.

The Reviewer.

THE WAY-MARKS OF A PILGRIM.

A REVIEW OF THE WRITINGS OF J. M. PEEBLES.

BY A. E. NEWTON.

[Continued.]

Next on our list is a thick pamphlet with a not very attractive title, as follows: "WITCH POISON AND THE ANTIDOTE, or Rev. Dr. Baldwin's Sermon on Witchcraft, Spiritism, Hell and the Devil Re-reviewed."

This appeared in 1872. It seems that while the Pilgrim was lecturing in Troy, N. Y., in the early part of that year, a Baptist divine of the place, Rev. Dr. Baldwin, thought it important to counteract his influence by assailing Spiritualism from the pulpit in a sermon on the "Witch of Endor." This discourse was briefly reported in the daily press. Wishing to reply to the attack through the same channel, Dr. Peebles requested a loan of the clergyman's manuscript, that he might make no mistakes; but was refused. He then prepared a brief review, using such reports as were available. This was printed. Subsequently the reverend gentleman published his own discourse, with emendations and additions, materially changing its character in some respects. This, at the request of citizens in Troy, Dr. P. re-reviewed, and the whole, including the reverend Doctor's sermon, appears in this pamphlet of ill-savored, though perhaps *not unfit* title. It hardly need be said that the assumptions, mistakes and weaknesses of the reverend gentleman's assault, even after emendation, were amply sufficient to afford material for an overwhelming *rejoinder*. And the Pilgrim did not fail to use his opportunity. The review is trenchant and scathing in manner, but courteous and fraternal in spirit.

In 1872-3 the Pilgrim made his first journey around the globe, and after his return issued, in 1874, a somewhat ponderous volume, entitled: "AROUND THE WORLD: or, Travels in Polynesia, China, India, Arabia, Egypt, Syria, and other 'Heathen' Countries." Of this work, containing upwards of four hundred pages, it must suffice to say that it is of absorbing interest from beginning to end. The Pilgrim's notes of the incidents of travel, of the people, customs, scenery, ethnology, antiquities, religious notions, spiritual beliefs and phenomena pertaining to the various countries through which he passed in circumnavigating the globe, are always crisp, graphic and racy. The chief fault to be found with them is their brevity. But this, doubtless, was enforced by the plan of condensing the whole into a single volume. The interest of the work, to the Spiritualist, is greatly enhanced by the notes given of a number of spirit séances held with the author's fellow-traveler, the facile medium, Dr. Dunn—on the ocean, in various lands, on the summit of an Egyptian pyramid, in old Jerusalem, and elsewhere. At these interviews, spirits claiming to have lived in the long past made interesting statements relating to their times, the changes that have since taken place, etc., etc.

While in Palestine Dr. Peebles obtained, from Jewish records and other sources, additional confirmations of his faith in the personal existence of Jesus, and held séances, as he believed, with the Evangelists and others of New Testament times, the result of which has been to impress him with a somewhat different estimate of what is *real* Christianity, and of the propriety of using the term "Christian," from that expressed in his previous work. He says:

"This rational position lifts the Christianity of the ages out of the slough of sect, out of the realm of the partial, and places it upon the basic foundation of the universal. Seen from this sublime altitude, all true Spiritualists are Christians."

The foregoing work was followed in the same year by another volume, entitled:

"THE GADARENE; or, Spirits in Prison. By J. O. Barrett and James M. Peebles." 232 pages, 12mo.

In the preparation of this work, judging from the style of the contents, our Pilgrim had but a minor share, though it doubtless reflects substantially his convictions. Its title gives little idea of its contents or bearing. It deals largely with the darker side of Spiritualism—obsessions, or manifestations of evil and undevelopment from the spirit-world—which the authors deem it their duty to expose and warn against. It also undertakes to show how evil spirits may be redeemed and brought into divine order and beauty of life.

This is a subject confessedly delicate and difficult of treatment; nevertheless, it must be grappled with seriously by one who aspires to be a teacher or even an all-sided learner in the Philosophy of Life. There are Spiritualists (and spirits, too,) who deny *in toto* the existence of evil-disposed spirits; and there are others who, admitting this to an extent, deny that such are ever permitted to interfere in the mundane sphere of life. But these denials do not dispose of the facts which now and then force themselves upon the notice of widely-experienced observers. While it is doubtless true, in accordance with spiritual laws, that a perpetual dwelling upon and morbid fear of infesting spirits tends to bring them about us and open the way for their infestations, yet it is also true that an ignoring and denial of their existence is no safeguard against them. This is to be found only in that utter sincerity of soul and purity of purpose which afford no ground of affinity or loophole of admission to such.

The authors of this volume, with a wide range of thought and illustration, and an acute power of discrimination, discuss in successive chapters the following topics—Good and Evil, Demons and Gods, Mundane and Celestial Spheres, Obsessions, Witchcraft and Hallucination, Effects of Association, Psychology of Sentiment and Heart, "Set thine House in Order," Mediumship—Orderly and Disorderly, Shall we Worship Spirits? Hope of the Bewildered, Registry of Life. The views presented seem to the reviewer to be for the most part eminently rational and sound, and worthy of the thoughtful consideration of all sincere searchers for the truth, though perhaps in some minor particulars subject to future modification.

Next we have, issued in 1876:

"THE CONFLICT BETWEEN DARWINISM AND SPIRITUALISM; or, Do all Tribes and Races Constitute one Human Species? Did Man originate from Ascidians, Apes and Gorillas? Are Animals Immortal?"

This thin pamphlet of barely 34 pages, 12mo., is a vigorous protest in the name of Spiritualism against the materialistic and atheistic tendencies of modern thought, which the author regards as having been promoted by Darwinian studies. Small as it is, the treatise has probably aroused more discussion and provoked more and sharper criticism, within the spiritualistic ranks, than any other work by Mr. Peebles. It is impossible to fully represent the merits of this controversy without taking more space than is intended in this review.

Suffice it to say that Spiritualism, as understood and defined by Mr. Peebles in common with many if not most other Spiritualists, recognizes and is based upon an Infinite Spirit Presence and Personality as the source and efficient cause of all intelligence, order and evolution in the universe, material and spiritual; and hence it is held that the production of each successively higher order of organic life and function implies the impartation or infusion in some way of a higher or more complex spiritual germinal essence or element, which expresses itself in matter in accordance with the laws of generation.

On the other hand, Materialists and a certain class of Materio-Spiritualists are understood to either practically ignore or totally deny the existence of any such Infinite and Intelligent Spirit, finding no place or use for such an agency in the universe, and think they discover in matter alone "the promise and potency of every form of terrestrial life"—and of celestial life, too, if such they admit—which forms are evolved in orderly succession by the action of forces inherent in matter.

The latter theory may perhaps properly be termed Darwini*anism*, as being the theory held by a class at least of the disciples of Mr. Darwin. But some writers make a distinction between Darwini*anism* and Darwinism—the latter term applying strictly to the hypothesis put forth by Mr. Darwin himself, who appears never to have gone the length of some of his disciples. That hypothesis seems to be fully involved in the title of his principal work, viz., "The Origin of Species by means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life." He does not deny, if I rightly understand him, the existence of an Infinite Causative Spirit, but, on the contrary, plainly recognizes such a Being in the words:

"Life was originally breathed by the Creator into a few forms, or into one; and whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms, most beautiful and most wonderful, have been and are being evolved."

Nor does Mr. Darwin distinctly deny, so far as appears, the constant agency of spirit or spiritual forces, in conjunction with material or mundane agencies, in the process of evolution by "Natural Selection." The grand defect of his work would seem to be a *non-recognition* (through undoubted ignorance) of what the Spiritualist naturally deems the more important and really efficient factor in the mighty process of evolution—the material side of which Mr. D. has so pains-takingly traced.

In his pamphlet Dr. Peebles deals ostensibly with "Darwini*anism*," though he does not state that he purposely distinguishes it from "Darwinism." On the contrary, the reader is left to regard them as identical, which appears to be an oversight.

The mode of human genesis which Spiritualism, in Dr. Peebles's view, suggests, in contrast with that propounded by Darwinian materialists, is thus stated:

"The Divine Spirit, moving upon *Kosmos*—moving upon and interpermeating the mineral kingdom, the vegetable kingdom, the animal kingdom, sublimating matter, and quickening the life-germs related to each series in the chain of being—was long preparing for the crowning work, man. And all these myriads of time, typal man was waiting to take on physical form, as the acorn waits through the winter-time for conditions to start oak-ward. . . . The glacial period with its snows and ice had now passed away. Many of the formidable beasts of the tertiary period had disappeared in convulsions and revolutions. Suns were golden. Summers in tropical lands, leafy and perpetual, were crowned with ripened fruitage; while spiritual, magnetic and electric forces, acting upon, refining, molding and shaping earthly elements into forms—really *matrices*—had so adapted conditions that the divine soul-germ could become incarnated. Then transpired the divine descent of the heavenly into the earthly; and nomadic man, primitive man, commenced his mortal existence."

This semi-poetic description, while perhaps essentially correct in a general way, leaves somewhat vague a critical point. It seems to imply (though not necessarily) that the prepared matrices for the divine soul-germ were of *inorganic*, though refined matter. With our present knowledge of the conditions necessary for the incarnation of soul-germs, it is as difficult to conceive of the origin of a first man or woman in this way, as by the Bible method of forming a body out of dust, and breathing into it the breath of life! The theory has then a "missing link," which it is desirable should be supplied. *Organic* matrices seem to be required.

If the reviewer mistakes not, this desideratum is fully and rationally provided for in the theory or process set forth in Mrs. King's recently published "Principles of Nature," Vol. II., pp. 25, 26, as follows:

"The first forms were incipient cells. These were multiplied over the sea-bed, until a force had been generated to coöperate with spiritual force of sufficient strength to perfect the cell, and to commence the building of more complex forms. The starting-point of the variety which was to characterize the organic kingdom was where the first germinal cell-life was impressed with the characteristics of the qualities of matter and elements distributed over the surface. Life, species, of all varieties, were to correspond with the varieties of the forms of matter—the combinations of which the elements were susceptible in the progressive development of the planet. *Variation was to be effected through the law of generation; the law whereby the generating forces impress their image on resultant forms. This is the law of parentage, from the inception and birth of a world until its last form has been generated,* bearing the image of the forces concerned in its creation. Accretion of cells by a plan or *after a pattern which was not in the material world* is the mystery of formation which finds its only solution in the foregoing principle; viz., that *spirit impels formation after a pattern within it* so nearly allied to that with which it coöperates for generation that it is possible for the two to coincide in one resultant form. This form will be different in specific characteristics from the material progenitor, but will bear the stronger impress of the spiritual or positive force."

This pregnant passage, particularly in the statements I have italicized, is believed to furnish the long-sought key to the whole mystery of the origin of life and the evolution of varieties, species and races on this planet—fully recognizing the action of intelligent spiritual forces at every step, working to a purposed end.

On the whole, it would appear that Dr. Peebles, though open to criticism on some minor points, was plainly right in regarding Darwinianism (in its materialistic phase) as opposed to a true Spiritual Philosophy; while Darwinism, strictly defined, in postulating a creative miracle at the outset, and in recognizing none but material agencies thereafter, has failed to satisfy acute thinkers on either side.

[Concluded in our next.]

An Account of a Late Conversation with the Dead, and how the following Strange Event came into Writing in order to be Printed. Boston: Printed by Nathaniel Coverly, Jun'r. 1812.

I, Amos Boorn, of Richmond, in the County of Cheshire, and State of New Hampshire, having heard that Mrs. Thankful Alexander, widow of Mr. John Alexander, late of Winchester, had passed through this town on a visit to her daughters, at Fitzwilliam, and had told Mrs. C. How that, after her husband had been dead about seven months and an half, he appeared to her and talked to her for the space of two hours, and told her strange things about the world of spirits. I partly believing it, meditated on it for about ten days, and having a desire to know the truth from her own mouth, and to satisfy others, rode five miles, where I found her living with her daughter, who lived with her at the time that strange event took place.

I told her, that I heard something that she had told that was very strange to me; and had a desire to know, if it was so, that she would relate it to me. She kindly rehearsed it to me in such a solemn manner that I firmly believed it, and can say with the Queen of Sheba, "the half was not told me." But thinking myself not capable of telling it to others, I being more than seventy-four years of age, I desired her to write it down for me; but she said she could not write well enough, and could not undertake it. I asked her, if I should come with a good scribe, whether she would relate it to him to write. She said she would.

I then applied to Nathaniel Aldrich, Esq., of Richmond, and set a day when he would go with me. At the time appointed he came, and brought William Chase with him, and all three of us went on purpose to see and hear the old lady. We found her with her daughter, Thankful Alexander, who lived with her at the time that strange event happened. We told her our business, and she was free and willing to communicate the strange account. She began and related it all over as in the following narrative, and then began again and repeated it over, and 'squire Aldrich minuted it down from her own mouth in presence of us three, her daughter and others.

Her daughter, Thankful Alexander, said, that she was then living with her mother at that time, and was knowing to her going into her bed-room to lay down, and she heard her talk for a long time, but did not distinguish but one voice; she thought that some woman had come in, and was talking with her mother, and she said she was about to open the door, but something hindered her. But when her mother came out of her room she asked her who she had been talking with so long, for it seemed to her to be two hours, and she wanted to know who it was. Her mother then told her it was her father. She said she told her mother it was a dream. But her mother convinced her by telling her who she saw pass and re-pass her window, that she was awake; for she saw and knew such persons to pass by the house and took notice of them, so it is certain it could not be a dream, or fancy, or fable, but a real fact; and she is capable, able, and willing, through God's strength, to convince any rational person, that will call and see her, that it is the truth.

Mrs. Thankful Alexander is a woman of good report. She lives in Winchester, near the meeting-house, and is about sixty-two years of age.

Mrs. Alexander told us that, when her husband was living, he and she were both Deists, believing in a Supreme Being, but did not believe in Jesus Christ, nor that the scriptures were true. But after his death, she had great concern about their faith, and his future state. She now believes there is a Christ, and has great comfort in reading the Holy Scriptures of truth.

NATHANIEL ALDRICH,
WILLIAM CHASE,
November, 1812. AMOS BOORN.

A Conversation with the Dead, or a Message sent by Jesus Christ from the world of spirits, to Thankful Alexander, widow of John Alexander, late of Winchester, N. H., deceased, who departed this life Dec. 16, 1806.

I, Thankful Alexander, on the third day of August, 1807, went into a room by myself and lay down on the bed about one o'clock in the afternoon, and soon fell asleep, and it seemed to me that somebody shook me by the shoulder. I lay still thinking it was my daughter, but soon after, I received a second shock, when I instantly got up and set on the bed, when lo! to my inexpressible surprise, I saw before me the likeness of my departed husband, which surprised me very much. I then moved myself to the backside of the bed, with my back against the wall of the house, and viewed him with solemn admiration. His eyes were fixed on me. He was in perfect shape, and to appearance dressed in the same clothes he last wore before he died. He had his hat on, and his arms hung down by his sides; he was very white, his eyes very luminous and penetrating.

After getting over my surprise a little, which lasted about fifteen minutes, I spoke to him and asked him, "if he was the spirit of John Alexander, that was once my husband?" He replied, he was, and had come to tell me what I wanted to know most, which would be for my comfort while I lived in this world; and to answer me to any question I should ask him. Then I asked him, if he was in a state of happiness? He said he was happier than ever he was in this world, or happier than it was possible for anybody to be in this world.

He said, that I wanted to know what the soul of man was, and he could tell me as near as my senses could judge. I then asked him what the soul of man was? He answered, it is the sensations of the body, and does exist in human shape, and is a spiritual substance. Two of the sensations, taste and smell, are lost; but seeing, hearing and feeling, are much brighter than ever they are in this body.

He said the last knowledge he had before he left this world was seeing his two sons, and the first knowledge after he left this world was his being in an unbounded space of light. Passing swiftly on in that space of light, he came near to a spacious throne, where he beheld Christ, sitting amidst the Angelic host, and the twelve Apostles sitting on each hand. When he came to a stand, it was before one whom he knew in this world. And he that he knew in this world said to him, How dost thou do, John? And he was told by one that was near by, that the one he knew was to be his judge. Then the judge asked, if there were any accusers? the other answered, no. He then saw an angel come from Christ, who said to his judge, Make up thy judgment, and set that soul aside until the great and last judgment, when Christ himself will judge the world. Then he was set at liberty by the Judge.

I asked him if ever he saw others judged in this way? he said he had a great many; but enemies did not judge each other: for the judges were those that never had any enmity in this world against those whom they judge. Parents do not judge their children, but children judge their parents.

I asked him if ever he saw them judged that were very wicked in this world? he said he had seen a great many of them judged to return to the earth again, there to enter into another body to be punished. For Christ said, "with what measure ye mete, it shall be measured to you again;" and those that were sent back to the earth to be punished were afflicted with losses, troubles and distresses, which makes the difference in people's fortunes in this world or the distribution of happiness.

I asked him at what time the soul entered the body? He said at the moment the body drew the first breath of life. For God formed Adam of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul: and this earth was the place of punishment of the wicked: For they cannot be punished in a spiritual body.

I asked him if Christ looked like other spirits? he said he looked like a man in the flesh. I asked him if he saw any people that he used to know in this world? he said he had a great many, and that he saw his father and mother, and my mother, who came there lately. I had not heard of her death before he told of it.

I then asked him if they had any names there? he said they were called by their christian names, and he was called John.

I asked him if he saw any such being as God separate from Christ? he said no: but said that Christ was in the father, and the father in him, and must reign until he had reconciled all things to himself.

I asked him if he saw any such place as hell as it is represented? he said he had not; for this earth was the hell where the wicked received their punishment. I asked him if he had seen any such beings as devils? he said he had not.

I then asked him if the eternal world was at a great distance from this? he said no, it is just by. I asked him how he got power to return back here? he said an angel told him to return, and Christ gave the angel orders to tell him to return.

I asked him, if he knew what his friends were doing in this world? he said no, for it would militate against his happiness.

I asked him if he knew when the day of judgment would be? he said no, nor when Christ would reign upon earth a thousand years.

I then enquired of him what was his company, and what his employment? he said his company was Angels and Saints, and his employment was praising God, the Omnipotent Jehovah, in loud Hallelujahs.

After I had done asking him questions, he began to rehearse the Scriptures, both in the Old and New Testaments, for a long time, which I cannot remember to repeat. He said that although we had disbelieved the Scriptures, yet they were true, and would be fulfilled, but they were not yet.

His voice was not like a man's, but more like that of a bird; and when he spoke his lips did not move nor his eyes stir. I moved toward him, and put out my hand to feel of his arm; but he told me I could not feel him, for he was a spirit.

He said he had been twice before with me in my sleep, and told me the same things that he did now; but I would not regard it, because it seemed like a dream to me. I well remember of dreaming of the same things at two different times.

He went out of my sight in an instant. When he was gone, I got up, and went out to my daughter. She asked me who I had been talking with. I put her off, and asked her if she heard me talk? she said she had for nearly two hours, and was about to come in, but something seemed to hinder. My daughter asked if Sally Linkfield had not been talking with me? I told her she had not. She said, who has? for I must know. I then told her, it was her father. She said I had been talking in my sleep, and must not tell it to anybody, for they would not believe me. We then concluded to keep it to ourselves; but I told her it was not a dream, for I was wide awake. I asked her if she did not see Thomas Curtis go by with a team, and meet a man against my window, dressed in a soldier's dress, at the time she heard me talking? she said she saw them both and took notice of them.

But it was not long before my daughter told it to some of her friends, and the account got abroad; and as I have since told it to a number, but not as a dream, for I was as wide awake as ever I was, and am not ashamed to let it be known to the whole universe, I commit it to publick meditation, and humbly hope the blessing of Almighty God will attend it in showing forth the all-bountiful mercies of his Omnipresent Goodness to all the sons and daughters of Adam; and may it excite their souls with a divine stimulation, and prepare them for passing through the dark and shady valley of death, and joining the Angelic concourse of Cherubs and Seraphs, where sits enthroned the King of kings, the Mighty God, where the Apostles are seated on each hand, decked in shining robes of immortal splendor and beauty, where sorrow ends and troubles cease.

THANKFUL ALEXANDER.

Many strange events happened in these days, one of which I will endeavour to relate to the publick.

I, Amos Boorn, of Richmond, in the State of New Hampshire, went to the town of Winchester, to see the widow Thankful Alexander in order for her to examine and correct the declaration of her seeing her husband. After finishing that business and she had put her name to it, she related to me the solemn warnings they had for some months before his death, some of which I will endeavor to relate. She said, he was unwell for some months before his death, and lost the use of his hands and arms, but was well enough to keep about house. Some time in the summer they were alarmed with a strange vocal noise like groaning, and her husband asked her what it was; but she did not like to own that she heard it. The groans continuing to be heard at different times, and in different parts of the house, he would send some of us to look where and what it was; but we could not find anything, but hear it in another place or part of the house, and then would go there, but could find nothing. The groans were still heard at times, and in different places, and groaning harder; sometimes it would be heard two or three times in a day, and sometimes not oftener in a week, sometimes it would be under the floor, but we could not account for the cause of it. One day it was heard in the chamber very hard, and my husband said to me, "will you own you hear it now?" for I had tried to make light of it before him; but I had to answer now that I did, but it might be it was the cat up in a basket of turkey feathers where she used to sleep. We went and searched the chamber over, but could not find the cat nor anything else that could make such a noise; then one went to the barn and found the cat, and brought her in, but it was not long before the noise was heard under the house, and another search was made for it, but they found nothing. The groaning still increased; one day, after they heard it in the chamber, he told me to go and look again, and when I got there, he called me and said it was gone from there, and the next place they heard it was under the floor where they were, and it groaned like something or somebody that was strangling to death directly under where my husband was sitting. At that time happening to look out at the door, I saw the hogs in the oats, and there being nobody at home but my daughter Susan and myself, we both ran to drive them out, and left him sitting in his chair. When we returned we found him to be much altered, and almost speechless; after he recovered himself a little, he said we should not hear that groaning any more. I asked him if he had spoke to it. He said he had. I asked him what he said to it? He said he told it, if there was anything relating to him or his family, he wished it would signify it more plainly. I asked him what it answered. He said, it told him he should not live the year out. I asked him if he heard this in a vocal kind of voice? He said he did, but it was not like a human voice. We never heard that noise afterward, and this was about the first of August. But my husband got better after this, had the use of his hands, and did some work; but said he should not live the year out. Some time after this, my daughter Susan went up stairs in the evening with a candle to make a bed, and we heard her come down stairs in a great hurry, and into the room in such a fright that she could hardly speak. Her father said, "what is the matter, Susa? what affrighted you so? have you seen or heard anything that makes you tremble at such a rate?" But she would not tell him what she had seen, although he tried to persuade her so to do many times afterwards. But she told me that she went into the chamber and set the candle in the window, and when she had done making the bed she took the candle and turned round to go down, when she saw a man close by her, standing on the hearth, dressed in white excepting his feet, and they were naked; he looked like her father, only he was very pale, and his eyes were about half shut. She said she was not scared while she looked at him, but when she turned to go down stairs, she grew so frightened that it seemed to her she could not live to reach the room below. My husband remained better till late in the fall, and would sometimes say he did not know but he should live the year out, but he did not believe he should. The last work he did was to help his boys shoe a sled; it was a chilly day, and he took a sudden cold, which fell into his legs; he was in great distress, and said they felt as if they were in boiling water; and we were anxious to have him send for the doctor, but he said it would do no good. So we put on poultices all over his legs, but when we took them off the skin came off too, as if they had been scalded; yet he was so well in his body as to set up in his chair to have them dressed. But there came a black spot on his right leg which mortified, so that when we took off the poultice the whole calf of his leg fell off while he sat in his chair, and he departed this life on the 16th of December, in the year of our Lord 1806.

Copied by AMOS BOORN.

Richmond, Nov. 1812.

Spiritual Phenomena.

A Striking Manifestation of Spirit Power over Matter.

To the Editor of the Banner of Light:

At a small circle held at a private residence in Tremont street, on the evening of January 27th, for form-materialization, several ancient spirits presented themselves. One of them claimed to have been a king, or ruler of Egypt, some thirty-five centuries ago. He was dressed in white loose trousers, and wore white silk slippers, laced about the ankles with red ribbons, whilst his body was gracefully wrapped with a large striped and cross-barred shawl. I supposed it to be a shawl the spirit had taken from the sofa on which the medium was reclining, in her mesmeric sleep, as I had seen one somewhat similar in colors carried into the temporary cabinet to protect her from the cold. As I made the remark, without meaning in the least to reflect on the perfect honesty either of the spirit or the medium, I was surprised on seeing the former step quickly up to where I was sitting, and, with an air of wounded dignity, partially unwrap the shawl from his shoulders and present it to me for examination. On feeling of, and closely inspecting it, I found it to be of a fine rich material resembling satin. The spirit then stepped hastily behind the curtain, but immediately returned with the heavy woolen cross-barred shawl in his hand with which the medium had been covered, and threw it indignantly to us for examination. When contrasted with the shawl which the spirit still wore, the difference of texture, weight and color were so marked that the two shawls could hardly be called similar in any respect. After we had the opportunity to examine the medium's shawl, the spirit took it back and left the curtain open, so that we could see him tuck it very carefully about the person of the medium, after which the Egyptian King again presented himself for some minutes (in a light that enabled us to tell the time by a watch) in a like shawl as at first worn, with the exception that the hues of the stripes and plaids were each and all changed in color.

On Sunday evening, the 30th of January, 1881, I attended, at Mrs. Fay's, 14 Dover street, Boston, one of the most satisfactory public séances for the materialization of spirit forms I was ever at. There were present (exclusive of Mrs. Fay, the medium) seventeen ladies and gentlemen, who without a single exception (strange as it may seem) all appeared to be united as if in one individual body in harmony. There were thirty-nine different spirits manifested in full form, of both sexes, and of almost every age, from a child of two or three years old to mature man and womanhood. A few of the earlier manifestations were rather imperfect in their development, but soon the spirits were able to assume such natural form and features that they were, in most instances, readily recognized by their relatives and friends. More than once two spirits manifested at the same time. My own daughter Anna came almost as life-like in every respect as when in earth-life. By my request she manipulated her hair until it increased to four or five times its ordinary volume, whilst it grew in length until it reached within three or four inches of the floor, and so remained whilst she illuminated the face of the medium, and then called to the curtain of the cabinet in turn every member of the circle, permitting them to remain until they one and all fully recognized the facial features of the medium.

My spirit daughter then came outside of the curtain, and lit her own hand up with spangles of fire (so to speak), which remained intact whilst I repeatedly held them temporarily from view with my hand. After Anna retired, my late ascended daughter, Esther, came, so vividly personified in every respect that a lady who sat beside me remarked that she looked "like a human being of earth," whilst I involuntarily exclaimed, "Why, Esther! I want you to go with me to the Parker House and stay there the night," at which she laughed, her face luminous with happiness, such as I have often seen her express when romping in her girlhood through the delightful grounds of her earthly home. Esther, as on an occasion before described in the *Banner*, came dressed in a white bodice and dark skirt, her favorite costume when in her girlhood on earth. A score or more of other manifestations occurred, equally interesting, in connection with sitters in the circle. After recognizing two of his spirit friends, a gentleman present remarked that he needed but to be assured of the presence of one other to make him "the happiest man in the world," when almost instantly the coveted spirit friend for the first time appeared just without the curtain, in such life-like form that he instantly recognized her as the deceased wife he so longed to behold. A whole *Banner* would not suffice to give all the details of this glorious séance.

Boston, 1881. THOMAS R. HAZARD.

To the Editor of the Banner of Light:

In the *Banner of Light* of Jan. 29th, I observed a communication from a correspondent, giving a general description of the proceedings in a Spiritual Convention recently held in the town of Rutland, Vt., in which your correspondent neglected to mention the name of Mrs. Nellie J. Kenyon of Woodstock, in this State. Mrs. Kenyon has obtained a wide celebrity as a trance and test medium. At the afternoon session of the Convention on Saturday—immediately following the séance given by Mr. Stiles—Mrs. Kenyon gave an address that was fully equal to that of any other speaker during the whole time of the Convention. I hasten to improve my first opportunity to make this correction.

HARVEY HOWES.

North Bennington, Vt., Jan. 30th, 1881.

An old lady was telling her grandchildren about some trouble in Scotland, in the course of which the chief of her clan was beheaded. "It was nae great thing of a head, to be sure," said the good lady, "but it was a sad loss to him."

No pruner was ever such a "minion" as to pick up a "pearl" or "diamond" and go off at "a-gate" that defied the constable's pursuit.

For the Banner of Light.

THE SUMMER-LAND.*

There's a land that is fairer than day,
And a world that is brighter than this,
And the angels wait over the way,
To conduct us to mansions of bliss.
In the sweet by-and-by
We shall meet on that beautiful shore,
In the bright Summer-Land
Sing the anthems of joy evermore.

There's a glorious hope set before
Every soul now with sorrow oppressed;
When the dark voyage of life shall be o'er,
We shall find a sure haven of rest.
In the sweet by-and-by
We shall rest on that beautiful shore,
In that bright Summer-Land,
By the fountains of life evermore.

We shall drink of the waters of life,
Clear and pure as they flow from the throne;
Our hearts free from sorrow and strife,
Death and tears be forever unknown.
In the sweet by-and-by,
When the conflicts of life are all o'er,
In that bright Summer-Land,
We shall meet all the loved gone before.

Soon the beams of that glorious day
Will break forth into visions of light;
And the darkness of earth flee away,
And our faith will be lost in its sight.
In the sweet by-and-by
We shall reign on that beautiful shore,
In that bright Summer-Land,
With the angels in light evermore.

In the light of that glorious day
Will no sorrow or blight ever come;
Our God will all tears wipe away,
And that land be forever our home.
In the sweet by-and-by
We shall dwell on that beautiful shore,
And that bright Summer-Land
Be our mansion of bliss evermore.

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*E. Thompson, of Dayton, O., writes, on forwarding the above: "For some time past I have been engaged in gathering ideas from the messages appearing in the *Banner of Light* and from other sources, and arranging them as best I could in a poem, to which the music of the 'Sweet By-and-By' is adapted. I make no great claim to any originality in this, as you observe I have used the language (slightly changed) of the first stanza of that justly popular hymn to begin this poetry with."

Banner Correspondence.

New York.

NEW YORK CITY.—J. F. Snipes writes: "New Yorkers, or that portion of them called Spiritualists, who already know and appreciate the value of the excellent mediums now in the city, will probably consider it superfluous that attention should be invited to the marvelous gifts of Mrs. Mary Hollis-Billing, as her praises have been sung by and in so many tongues. Since her residence among us, at 307 West 48th street, by her refinement as a lady and her powers as a medium she has endeared herself to multitudes of our best people, inside and outside of the spiritual societies. Once a week it is her custom, as in England, to hold a *tête-à-tête*, to which delegations of her friends are invited. The various tests by *Katina*, the "familiar spirit," given at these gatherings, are usually personal, the less adapted for publication, but all the more convincing to the individual. To illustrate her familiarity with confidential experience and observation of details outside of the possible knowledge of the medium, let me recall one or two items:

Recently *Katina* had discoursed on the influence of different precious stones, and advised a friend present to procure a topaz. Other meetings intervened, but nothing was said or done. As a test, I procured the ring on the eve of the last meeting, and requested the lady to conceal it under her glove. No sooner had the circle formed than *Katina* congratulated the lady on her possession of the stone; also upon having just obtained certain money by inheritance, after a long contest; referred to a visiting daughter at home; described and personated the father, and others, giving names and relation, and counsel, all recognized.

And so the 'control' went on with the members of the entire circle, as the friends and relatives spiritual put in an appearance, describing accurately, and repeating messages pertinent to matters retrospective and prospective."

NEW YORK.—R. P. Wilson writes: "The glorious cause of Spiritualism now circles the globe. Its light penetrates every corner of earth's darkness. In millions of hearts where it is not accepted it is *felt*. The sun of universal acceptance is near the horizon. Soon the day will dawn—a day whose golden beams will be radiant with immortal splendors. No tongue can describe nor pen portray its grandeur. The voices of angels, so long hushed in quiet households, are soon to be heard on the platform, in public hall and grove. Then a great repose shall fill all mourners' hearts, for by our sides the loved ones *shall be seen*. Then a thousand joys shall spring up; the value of earth will diminish in human estimation, and a love of the immortal life and its people fill the aching void.

As a result, peace, order and love will be more manifest in all departments of life, and the freedom of all nations be advanced, never to recede. Peace on earth shall be proclaimed, and ministering angels be our ambassadors."

The above having been written, Mr. Wilson writes of his own experience as follows: "Of myself I would say, the departure of my dear wife, Carrie, to the Summer-Land, on the 7th of Nov. last, was the most painful sorrow that mortal man can ever endure; for such was the union of our hearts for thirty-five years of wedded bliss, that it seemed profane to tear us asunder. Soon, however, she gained strength to return, and now we journey on in sweet communion as in other days. Indeed, I seem transplanted myself. I stay here, I live there. Just as the spirit was about to leave, my dear wife called her daughter Ella to her side, and in an ecstasy exclaimed, 'Up, up! Golden! golden!' and then, speaking my name, passed peacefully to Summer-Land. I feel to-day to say from my inmost heart, '*Thank God for Spiritualism.*'"

Massachusetts.

RANDOLPH.—Susan L. Howes writes that the *Banner of Light* comes to her every week as an angel messenger bearing peace and good will to all, and that with it come many spirit influences recognized by her as from well-known workers who have finished their labors on earth and gone up higher. She adds: "I felt that I must give you a few cheering words in regard to the dear old *Banner of Light*, which has ever given to me comfort and wise counsel."

NORTH SCITUATE.—Mr. D. J. Bates writes that very successful materializing séances have been held in this place by Mr. Keeler at the residence of Joseph Gannett, and at Wilder's Hall. Hands appeared, and wrote messages in full view of all, the medium, and Dr. L. K. Coonley, under whose direction the séances were conducted, being seated in front of the extemporized cabinet from which the hands emerged. A vote of thanks was unanimously adopted at the close of the séances, and Mr. Bates personally recommends Mr. Keeler to societies and individuals desirous of witnessing his remarkable form of mediumship.

Maine.

PORTLAND.—A correspondent, "C.," writes: "J. Wm. Van Namee, M. D., of Madison, Conn., has spoken for the society at Army and Navy Hall, the last two Sundays (Jan. 23d and 30th). Dr. Van Namee is a very pleasing speaker, taking his subjects for lectures and poems from the audience. He is also a good psychometrist, and gives psychometrical test-readings from gloves and handkerchiefs, after each lecture, which are very pleasing to the audience. Our meetings continue to increase in numbers and interest, and the present outlook is very favorable. Thursday evening, Jan. 27th, the ladies of our society gave a supper in the ante-room of our hall, which was a success both socially and financially. The ante-room was crowded to its utmost capacity; remarks were made by Dr. Van Namee, Dr. F. Webster, Mrs. Thompson and Mr. Maddocks. The ladies having the supper in charge have the thanks of all those present for so enjoyable an affair. I will take this occasion to say that Dr. Van Namee is a most genial gentleman, and would recommend him to all societies wishing a good speaker."

Iowa.

PRIMGHAR.—A. H. Willets at the close of a business letter says: "We reside on the frontier, on the high prairies of North-western Iowa, where opportunities for social intercourse or public lectures are very limited indeed, but we have the welcome visits of the *Banner of Light* every week, from which we derive much pleasure and information.

There are but few in this locality who profess to believe in the return of disembodied spirits, under favorable conditions, but we would hail with delight the advent here of some good test medium."

Michigan.

DETROIT.—A correspondent writes: "We [as Spiritualists] do *not* want the decay of religious life and spiritual culture; but the growth of natural religion and of spiritual ideas, and the death of all dogmas and supernaturalism and miraculous atonement. So let us all hold to the *great spiritual movement*, lift it up, purify its morals and ethics, and it will save, at last, all *worth saving* in the Church on one side, and on the other will enlarge science, and refine and inspire materialism, until they are swallowed up in its broadening light."

Pennsylvania.

WASHINGTON.—Although no special efforts are being made for the purpose, Spiritualism is here making very wonderful advances, writes E. McBurney, who says he has of late been engaged in developing the mediumistic powers of a neighbor, and with encouraging results, he now being able to see and describe spirit-forms. It is an unusually hard-shelled Oxthodox community, he says, but the shell, hard as it is, in which the people have encased themselves, shows signs of breaking, and it is hoped this will continue till they will be able through the cracks to see there is a world and a light outside.

Nevada.

BULLIONVILLE.—R. R. Hopkins writes: "I have for years been a close reader of the *Banner of Light*, and most sincerely admire its kind, conservative tone, and its God-bless-you cheer. In the message of AMASA LYMAN I recognize the expressions of a dear and intimate friend. Our intimacy commenced in California in 1851, and continued until his death in Utah. May your efforts continue to be blessed, and may you and your associates long live to cheer the hearts of poor humanity."

Nebraska.

REPUBLICAN CITY.—James Hurlbert inquires whether there is not a speaking medium who will visit the locality in which he resides, and make known the fact of immortal life as taught and proven by the philosophy and phenomena of Modern Spiritualism. Such an one would be very welcome and find a field in which he can accomplish much good.

Missouri.

KANSAS CITY.—A local organization known as the First Society of Spiritualists has been formed in this place, of which W. W. Judson is secretary, who writes: "We are prepared to support and defend all mediums working in the good cause; and shall be pleased to hear from any such contemplating a visit west at any time."

Vermont State Spiritualist Association Quarterly Convention.

[Reported for the Banner of Light.]

The Vermont State Spiritualist Association assembled in convention at the Town Hall, Rutland, Jan. 21st, and was called to order at 2 o'clock by Mr. Harvey Howes, President. Remarks were made by Mr. Geo. M. Baker, of Granville, N. Y., Mr. Newman Weeks, of Rutland, and Dr. E. B. Holden, of North Clarendon. W. J. Colville being called upon to make a few remarks in regard to the spiritual cause across the water, very happily complied, prefacing his remarks with a selection at the organ, the theme being Longfellow's "Psalm of Life." During his remarks Mr. Colville said that to his personal knowledge most of the aristocracy of London and many of the shining lights of London society were avowed Spiritualists; and that séances of all kinds were continually being held in the mansions of royalty. At the close of Mr. Colville's remarks the Duxbury Glee Club gave a selection, after which Mr. Joseph D. Stiles, of Boston, gave a little taste of his extraordinary power. His tests were almost invariably recognized. Session closed with music from the Glee Club.

Evening Session.—Opened at 7 o'clock with music, followed by an invocation by Mr. Colville, after which he addressed the Convention on "What Have we a Right to Expect this Year 1881?" The address lasted an hour and a half, and was well received. At its close Mr. Stiles was called to the platform, and gave more of his wonderful tests. Session closed with music by the Glee Club. Adjourned till 9 o'clock to-morrow.

Second Day, Saturday.—Morning session was opened at 9 o'clock, and during the hour of conference, remarks were made by Mr. A. F. Hubbard, George M. Baker, Mrs. Albertson, Dr. Gould, and an essay was read by Mrs. Chamberlain of St. Albans. After music by the Club, Miss Abbie W. Whitney, of Montpelier, was introduced as the first speaker of the session. At the close, Miss Lillie Turner favored the audience with a song. Mrs. Sarah A. Wiley, of Rockingham, gave the last address of the morning upon the "Practicalities of Spiritualism." Session closed with music.

Afternoon Session.—Opened with the test séance by J. D. Stiles, which was witnessed by a large number of people. The séance lasted over an hour. Names were given in rapid succession, and were very nearly all recognized. At the close, Mrs. Kenyon of Woodstock took the stand and gave the first address of the afternoon. Mrs. Kenyon had only one subject presented, which was as follows: "What would we have the Death Angel find us doing?" It was conceded by nearly every one acquainted with the speaker that this address was one of her best. The last discourse was given by Mr. Colville. His subject was, "A Rational Ground for a Belief in Immortality." The Glee Club closed the exercises with music.

Evening Session.—The whole evening was devoted to the reception by Mr. Colville. The attendance was good, and Mr. Colville's remarks appeared to give satisfaction.

Last Day, Sunday.—Opened with music. During conference, remarks were made by Mrs. Richardson, Mr. Hubbard and Rev. J. H. Harter, of Auburn, N. Y. Mr. H. said he used to preach Universalism, and he thought it was the grandest religion in the world until he found Spiritualism, and further said if there was any religion better than Spiritualism, show it to him, and he would accept it. Concluding remarks were made by Mr. Knights, Mr. Wright, Mr. Baker and Dr. Gould. At the close of the conference hour, a selection was given by the Club, after which Mr. Colville delivered the first address. His subject was "Where are the Dead?" Followed by music. Mrs. Emma L. Paul, of Stowe, was then introduced and delivered a fine discourse on "The Religion of Humanity." "Our future religion," said the speaker, "shall have for its foundation the fatherhood of God and the brotherhood of man." The choir closed the session with music.

Afternoon Session.—During the hour of conference, after some debate the following preamble and resolution in reference to a communication from the Woman's Christian Union were unanimously adopted:

Whereas, A communication has been received from the Woman's Christian Temperance Union, asking the Vermont State Spiritualist Association, now in session, to give some expression or take some action in regard to the subject of temperance, by resolution or otherwise; and

Whereas, Spiritualism is allied to and includes every reform or movement that has for its object the protection and elevation of humanity; therefore,

Resolved, That as Spiritualists and reformers we join hands with all the advocates of the cause of temperance, whether they are called Christians, Materialists or Pagans.

Resolved, That as we believe that as our earthly condition is so shall we enter the spirit-life, therefore it becomes our duty to keep our bodies and souls clean, pure temples for the indwelling of the spirit that is to live forever.

Remarks were made in conference by Col. E. C. Bailey, of Stowe. The first address of the afternoon was by Mrs. Fannie Davis Smith, of Brandon. It was one of her most powerful discourses. After music Rev. J. H. Harter was introduced as the last speaker. He said, to be in style he would take a text, which would be found in John xvi: 28, in connection with the third verse of the fourteenth chapter; or, as he said, to condense his subject, more properly it would be, "Coming, Doing, Going." Mr. Harter's address was very practical, and so interspersed with genuine wit that the audience was kept in the best of humor, frequently interrupting the speaker with rounds of applause.

Evening Session.—At the opening of the session the body of the large hall was filled and many were seated in the gallery. It was estimated that from eight to ten hundred were present.

The exercises were opened with an improvised poem by Mr. Stiles. The Glee Club then gave a selection, after which Mr. Stiles commenced his test séance, during which seventy-nine full names were given, seventy-seven of which were recognized. At the close the hall was literally jammed. The following resolution was then adopted:

Resolved, That the thanks of the Convention be tendered to the Central Vermont and Rutland & Bennington Railroads for free return passes. Also to the Glee Club, and the host and hostess of the Berwick and Bates Houses for their liberal entertainment; and to the speakers who have kindly given their services.

The remainder of the evening was devoted to ten-minute speeches. Miss Whitney, Mrs. Wiley, Mrs. Paul and W. J. Colville were the speakers in order. The Convention was a grand success, and was probably favored with the largest attendance of any ever held in Vermont. W. H. WILKINS, *Sec.*

South Woodstock, Vt., Jan. 26th, 1881.

New Hampshire Spiritualist Convention.

The delegates to this Convention met at Ferrin's Hall, Manchester, N. H., on Saturday, Jan. 22d, and being called to order by Asa K. Emery, a temporary organization was effected by the choice of Hon. E. J. Durant, of Lebanon, as Chairman, James Knowlton, of Sutton, Secretary, and Mrs. Anna Middlebrook-Twiss, of Manchester, Vice-President. A committee of five to draft a Constitution and By-Laws for a State Association was appointed, and made a satisfactory report at the evening session. During the absence of the committee the Convention was addressed by Dr. I. P. Greenleaf, of Boston, Messrs. B. P. Burpee, Simeon Dodge, and S. P. Jackson, of Manchester, H. S. Chace, of Plymouth, Mrs. A. Stevens, of Claremont, and Dr. Anna Middlebrook-Twiss, of Manchester. At the Sunday morning session a committee consisting of E. B. Craddock, of Concord, B. P. Burpee, of Manchester, H. S. Chase, of Plymouth, Mrs. Nellie L. Robinson, of Sutton, Mrs. A. Stevens, of Claremont, was appointed, in compliance with the report of the Committee on Constitution and By-Laws, to bring in a list of officers for the State Association. The Committee attended to its duties, and made the following report: President, E. J. Durant, of Lebanon; Vice-Presidents, Mr. Twombly, of Concord, Mrs. Amidon, of Manchester, Mr. Stewart, of Hillsboro'; Secretary, Dr. Anna Middlebrook-Twiss, of Manchester; Treasurer, B. P. Burpee, of Manchester; Board of Managers, E. B. Craddock, of Concord, H. S. Chase, of Plymouth, Mrs. Nellie L. Robinson, of Sutton, L. A. Sturtevent, of Lebanon, V. C. Brockway, of Newbury, G. W. Smith, of Manchester, E. A. Sampson, of Manchester, W. A. Lall, of Washington, Mr. Pierce of Dover, John Coad, of Nashua; Auditor, Mrs. A. Stevens, of Claremont. The report was unanimously adopted. Sunday afternoon and evening Dr. I. P. Greenleaf, of Boston, addressed quite large and attentive audiences in his usual vigorous style. The Convention as a whole was a grand success. JAMES KNOWLTON, *Secretary.*

J. Frank Baxter in Hammonton, N. J.

To the Editor of the Banner of Light:

On the evening of the 4th inst., we were favored here with the services of J. Frank Baxter, than whom, I judge, there is no one doing a better work for Spiritualism. His gifts are diversified; and he attracts audiences to listen to his fine vocal and instrumental music, his able lectures, and his remarkable tests. In this way he reaches the multitude, and dispenses to them the bread of life with no sparing hand. It is with a feeling of deep gratitude—and in this I am certain I represent the sentiment of the Spiritualists here generally—that I record the fact that his evening's labor here has aroused deep interest in the community; and I am of the opinion that we owe it to the public to widely advertise the doings of such workers as can so successfully exemplify, by spirit aid, the great facts of future existence and spirits' return.

The evening was stormy; besides, there was deep snow, which made it difficult for people to get to the hall from any distance on foot; yet, notwithstanding this, there was a good audience to greet the speaker, for he had been here once before, and the interest created then had not died out. He gave us a fine lecture, and, as usual, his singing was charming. After his lecture he submitted himself to the control of his guide, for the special purpose of "exercising his mediumship," as he terms it.

His first test related to a man who was well known here, who was a photographer, and died in 1867. The medium described many peculiar circumstances relating to this person: his last sickness, gave first his initials, then the date of his death, then his last name in full. He very singularly portrayed the occupation of the man by describing the sensation of seeming to be gazing through an instrument, which seemed more like a reversed spy-glass than anything else he could then call to mind, which pictured objects in minute form, as though at a distance. He could scarcely have depicted the camera and its use better. Circumstances relating to this individual were described which brought vividly to the minds of those familiar with him his death-bed experiences, but which needed to be recalled to be so remembered; and being brought to mind in this way, gave evidence of spirit presence strong enough to stagger the unbelief of scoffers.

Another remarkable test was of a woman, who while in earth-life was a ritualist, and something of a poet, and who was an invalid for years; all of which circumstances, together with her name, maiden and married, and her husband's full name, were plainly brought out by the medium. This test seemed peculiarly adapted to the Orthodox part of the community; for the lady was universally known here, also her religious opinions, her long illness, and her poetic tastes; which latter were delineated by her being introduced by a short poem.

The medium could not have obtained all the facts he revealed concerning these two spirits "in the graveyard," as his hearers well knew; and it is doubtful if it will be charged to him at this last visit, as it was at his former one, that he resorted to this means to get names, dates of deaths, etc. More tests were given, and all recognized, and not a single mistake made; but it is unnecessary to further particularize.

The truth of what we claim as basic principles in Spiritualism thus demonstrated to a community, with scarcely a shadow of a chance for fraud or collusion, how can the people escape from the good intended by such demonstration? Many will flee before the offered blessing as though it were Satan himself pursuing them; but the seed sown will, some of it find soil to nourish a growth, and the timely showers that are not withheld in these days, will water the ground, and the harvest will appear to gladden the heart of the faithful itinerant, whose call is from the heavens to go forth and preach a gospel more precious than tongue can express. Therefore I say let such instruments as Baxter find all needed encouragement and help in their God-ordained work.

MARIA M. KING.

Hammonton, Jan. 5th, 1881.

THE SCIENTIFIC BASIS OF SPIRITUALISM, by Epes Sargent, is a volume of more than ordinary interest. It boldly claims that the elements of vitality shown in Spiritualism for more than thirty-three years indicate incontrovertibly a scientific verification. . . . The work has been the study and aggregation of years. It is thoroughly done, without laches or loopholes, and in a fair spirit. If it does not carry conviction to all minds, it will at least lift Spiritualism to a creditable plane of examination. . . . Boston, Colby & Rich.—*The Boston Commonwealth.*

A Faithful Worker Gone Higher.

The sudden departure to the higher life of Mrs. Olive C. Dean, which took place Jan. 11th, was deeply regretted in Cleveland, O., of which city she became a resident in 1832, and was long and widely known by her excellent social qualities and charitable acts. She was President of the Ladies' Aid Society, and had hosts of friends, among whom none will miss her more keenly or tenderly than the poor, to whom she was always friendly. She was for a long time a member of the Presbyterian Church, but for many years has been a firm Spiritualist, teaching by word and enforcing by her daily life its heavenly truths. Her age was seventy-two years.

The funeral services took place Jan. 13th, and were conducted by F. L. Hosmer, pastor of the Church of the Unity (Unitarian), and Mr. Thos. Lees, President of the First Society of Spiritualists. The extra large parlors of her late residence, which were thrown open for the occasion, were filled with sorrowing friends—(Orthodox and Spiritualists both uniting in honoring the deceased). After singing by the quartette, under the leadership of Mr. William Myles, Mr. Hosmer opened with scriptural readings, followed by Mr. Lees in selections of sentences expressive of the Spiritual Philosophy, read between the verses of "Where shall the Soul Find Rest?" Mr. L. then narrated his last interview with Mrs. Dean, and told of her abiding faith in the truth of Spiritualism and its rational conception of death, concluding by reading that beautiful poem of Lizzie Doten's, "I Still Live," which was particularly appropriate to the occasion. Then followed the discourse of Mr. Hosmer, who traced the progress of our ideas of death, formerly so misunderstood and gloomy, but now regarded as a natural change to a higher life. He tellingly and feelingly alluded to the beautifully serene and happy expression on the face of the arisen sister as she lay in her coffin; the heavenly expression of her features fully indicating the trust she reposed in the Over-ruling Power which took her hence. Her three score and ten years of earth-life fitted her well for the transition. Mr. H. closed by exhorting all to live good and noble lives, that, like the deceased, they might contemplate death philosophically, and be prepared to enjoy fully the highest spiritual happiness of the future life. The ceremony was particularly impressive and seemed to please all who were present. The interest of the occasion was much enhanced by the beautiful singing of the Presbyterian choir, which obligingly sung the favorite songs of the deceased, selected by her sister, Mrs. Midlam, who was present from Erie. The remains were then deposited in the family vault, and the sorrowing friends retraced their steps homeward. ***

Passed to Spirit-Life:

From her home, in Bethany, Genesee Co., N. Y., Sept. 28th, 1880, Mrs. Clara Merritt.

Mother Merritt was born May 20th, 1801; married Jan. 24th, 1826, and removed to Bethany in the year 1830, where she continued to live for about fifty years. She had long been a consistent and outspoken Spiritualist, and of course was ready to meet the change which would reunite her with the companion and husband of her youth, who had preceded her to the spirit-land some five years, where also yet more recently a daughter had taken refuge from the storms of earth-life, and with others "loved and lost" to earthly vision had prepared a home for the friend, wife and mother. Mrs. Merritt had filled up the full measure of time in this life in ministering to the joys and necessities of those whose tender minds she has directed into paths of virtue and honor, and who now, having arrived at years of intellectual maturity, are able to trace their way henceforth by the beacon-light of love and inspiration reflected from the spheres of life Elysian, and blending with the lessons and experiences of the past as "fond recollection presents them to view," furnish ample incentives for those who, though bereft of a mother's presence and companionship in the form, are comforted by the thought that in spirit she is still with them, and that in the realms of spirit-land there will be reunion of families and friends in homes whose beauties we make or mar as we weave the web and woof of our daily earth-life.

From Galveston, Tex., Jan. 19th, 1881, Sarah A., wife of Dr. E. Stone, aged 68 years.

Mrs. Stone was a medium. She and her husband were among the pioneers of Spiritualism. Their house was the home for lecturers and mediums. Mrs. Stone was in feeble health for several years, and often remarked: "I am not afraid to go; I know the good spirits will care for me." Three days before her departure she was partially paralyzed. Her tongue was silent and her eyes were closed, yet she was conscious, and with her last breath she joyfully exclaimed, "Grandmother!" a sweet spirit "gone before." The funeral services were attended by the writer, in the midst of which the spirit of Mrs. Stone took control of her organism, telling her loved companion, who is still with us, of the beautiful world she had entered. Twenty-seven years of most perfect harmony had they lived together. This change cannot separate them. SARAH A. TALBOT.

Galveston, Tex.

[*Mind and Matter* please copy.]

From Hartland, Vt., Jan. 14th, Lysander M. Billings, aged 67 years.

For many years Mr. Billings had been an earnest, sincere worker in the Universalist Church, but about twelve years ago he became interested in the soul-elevating truths of Spiritualism, and became an earnest advocate of our beautiful philosophy. He leaves a wife, who mourns the loss of a true husband and a kind companion, and two sons, who deeply mourn the loss of a good father. He had many friends, and leaves an honorable record in his own town. He looked upon death as spiritual life, and many months before his departure from earth he made all necessary arrangements for his funeral. In accordance with his request, the writer spoke words of consolation at his funeral, which was largely attended at the Universalist Church, Hartland Four Corners. May angels of love comfort the mourning friends with the blessed assurance of life beyond the grave. ABBIE W. WHITNEY.

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

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—*The Brooklyn Spiritual Conference* meets at Everett Hall, 398 Fulton street, Saturday evenings, at 7½ o'clock.

Conference Meetings are held in Fraternity Hall, corner Fulton street and Gallatin Place, every Friday evening, at 7½ o'clock. Seats free, and everybody welcomed.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2½ and 7 P. M. G. P. Dole, President; Gustavus Ober, Treasurer; E. T. Shaw, Secretary.

CHICAGO, ILL.—The First Society of Spiritualists holds meetings in Fairbank Hall, in Central Music Hall Block, corner of State and Randolph streets, every Sunday, at 7½ P. M. Mrs. Cora L. V. Richmond, regular speaker.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets in Welsgerber's Hall, corner Prospect and Brownell streets, at 7½ P. M. Thomas Lees, President; Tillie H. Lees, Secretary. The Children's Progressive Lyceum meets in the same place at 10½ A. M. Charles Collier, Acting Conductor; Sara A. Sage, Guardian. Public cordially invited free.

CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7½ P. M., at 75 South Washington street. *Inspirational speaking.* Dr. J. L. Enos, President; Mrs. Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer.

HANSON, MASS.—Regular meetings are held on alternate Sundays. W. Hood, President; Geo. C. Stetson, Secretary; Mrs. Barnabas Everson, Treasurer.

INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 86½ East Market street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

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

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2 P. M., at Good Templar's Hall, Main street. All cordially invited, especially strangers. President, J. Tilley; Vice-President, J. H. Cotton; Secretary, Mrs. Nettie C. Weir; Treasurer, F. Lindquist.

MANCHESTER, N. H.—Spiritualist Society holds meetings every Sunday at 2½ and 6½ P. M. in Ferren's Hall, 861 Elm street. Asa Emery, President; Mrs. George Ammidon, Vice President; G. F. Rumrill, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10½ A. M. and 7½ P. M. J. A. Cozino, Secretary, 36 West 46th street. Children's Progressive Lyceum meets at 2 P. M. Charles Dawbarn, Conductor; William Hunt, *Assistant Conductor*; Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. —— Kirby, Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary.

The Second Society of Spiritualists holds meetings every Sunday morning at 10¾, and evening at 7¾, in Cartier's Hall, 23 East 14th street, between 5th Avenue and Union Square. Alfred Weldon, President; Alex. S. Davis, Secretary; E. P. Cooley, Treasurer, 256 West 16th street.

The First Harmonial Association holds free public services every Sunday, at 11 A. M., in the Music Hall, No. 11 East 14th street, between Fifth Avenue and Union Square.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Army and Navy Hall, corner of Brown and Congress streets, at 3 and 7 o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry or Dr. T. Webster.

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

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at the hall corner Spring Garden and 8th streets.

The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marlor, President; Charles W. Yard, Secretary.

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

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and séance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and séance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

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

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

VINELAND, N. J.—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents; Dr. D. W. Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor.

WORCESTER, MASS.—Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 7½ P. M.

Spiritualist Mass Convention,

At Waterbury House, Waterbury, Vt., Friday, Saturday and Sunday, Feb. 18th, 19th and 20th.

The following speakers have been engaged: J. D. Stiles, test medium, and George A. Fuller, of Massachusetts. State speakers: Fannie Davis Smith, Mrs. Paul, Mrs. Lizzie Manchester and Miss Abbie Whitney. Music by the Duxbury Glee Club.

On Saturday evening, J. D. Stiles and the Glee Club will give a séance and concert combined. The séance will be interspersed with fine songs by the Glee Club. Admission, 15 cents. Also séance on Sunday evening, admission the same. Proceeds to go for defraying expenses.

Grand Dance on Friday evening. Music, Paul Brothers' Band. Tickets, 50 cents. *Committee of Invitation*, Everybody! Board $1,00 per day. Return checks may be expected over the different railroads. *Per order of Committee.*

Lockport Quarterly Meeting.

The next Quarterly Meeting of the Spiritualists of Western New York will be held in Sons of Temperance Hall, over 41 Main street, Lockport, N. Y., Feb. 19th and 20th, 1881. There will be three sessions each day—10 A. M., 2 P. M., and 7½ in the evening. Lyman C. Howe, of Fredonia, N. Y., J. W. Seaver, of Byron, and others will be present to interest and instruct the people. The spiritual phenomena at present occurring in every part of the world, should make the Lockport meeting of more than ordinary importance.

We are assured the Lockport friends will do all they can to make the occasion an interesting one.

By order of Committee. GEO. W. TAYLOR.

SPECIAL NOTICES.

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

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

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, FEBRUARY 12, 1881.

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

☞ Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

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

The Banner and the Indians.

There must, of course, have been a beginning to this result which the Indian Question has finally reached, as it is plainly summed up in the report of the Indian Commission and the little volume entitled "A Century of Dishonor." It is a result that has not been reached by chance. There was a clear apprehension of the matter before a blow was struck or a word spoken. The anti-slavery cause had a beginning, or it never would have reached so triumphant an ending. The abolition of slavery was no mere accident, but the fruit of deliberate design. It was the termination of long years of devoted hostility to a system that was blighting not one section of the country only, but both sections alike. The men who started that ball to rolling were profoundly convinced of the great wrong of enslaving human beings, and, however the abolition of slavery might ultimately be brought about, they were fully determined to give the labor of their lives to that single consummation.

We assume no superior virtue, nor do we even pretend to the possession of any superior insight, in now making this distinct and undeniable record of the fact that the BANNER OF LIGHT first set in motion the sentiment which to-day has culminated in the manner we have just stated. It was in the columns of this journal that the movement originated which has at last aroused public attention throughout the country to the great wrongs done the Indians by the Government and its agents. The *Banner* wrought at this work under the responsibility of the deepest and most fixed convictions on the subject. For a long time its appeals and arguments went unnoticed. Then they only excited certain Western papers, not published on the frontier, either, to indulge in sneers and ribaldry at us in return. They affected to laugh at our ideas of justice and humanity, and openly declared that the Indian was only fit to be killed, wherever he was seen. They said they would like nothing better than to turn us over to the mercy of Indians.

After that, as we persisted single-handed in our work, we continually received warnings by mail against pursuing the course on which we had entered. Notwithstanding these foolish threats, we went on with the work we had begun, striving to arouse public attention and to awaken the public conscience to the practice of wrongs, injustice, and outrageous breaches of faith, which were yearly loading the nation with a disgrace it could not much longer carry in the face of the civilized world. Now, at the last, all that we have said and urged, all that we have over and over again asserted and proved, all that we have emphasized and sought to impress, has been most eloquently summed up in the little volume recently published, to which we have referred above.

It has indeed been a long "Century of Dishonor" to this country, and it cannot in another century be wiped out. There is no record extant of such persistent wronging of a weak race by a strong one. We ceased not to warn the Government that, so surely as God is just and rules through his agencies in the affairs of men, it could not hope to perpetuate itself on a foundation of such unmitigated wickedness. The case of the Ponca Indians only serves as an illustration to the whole history of its treatment of the Indians. They have been cheated, lied to, betrayed, robbed, massacred, and driven from their homes into cruel exile; and the Government that should have protected them, standing, as it professed to do, in the place of a parent to them, is directly responsible for it all. There has not been a time when it was not in its power to remedy and right every wrong done them, and punish the guilty perpetrators of it. But instead of that, it has invariably sided with the robbers and murderers, and thus made itself a party to the crime.

This fact, no mere assertion, by any means, is now so plainly proven, so distinctly thrust into the face of the Government by the recent Report of the Indian Commission to investigate the affair of the Ponca Indians, that the entire press of the country—by which we mean the press that is worth referring to at all—has broken out in open and vigorous denunciation of the past course and policy of the Government in relation to the Indians, and come in a solid body over to the very ground on which the *Banner* planted itself many years ago. Who could have foreseen, when we opened this battle for justice and humanity, that a paper like the *Transcript* of this city would have come out courageously and spoken of a member of the cabinet as it has spoken of Secretary Schurz of the Department of the Interior, in part a representative and wholly a public agent of its own party, in words like these: "Mr. Schurz has displayed a heartlessness in dealing with the Indians that entitles him to public condemnation rather than praise. A tree must be judged by its fruits, and the fruits of his policy have passed into history."

It condemns his appointment of Indian Commissioner Hayt, whom the President was subsequently obliged to dismiss summarily. It recites the fact that the Secretary dismissed the chief clerk of the Bureau because he had incurred the displeasure of the Indian Ring in consequence of the assistance he had rendered in exposing a fraud. It states that "the agent appointed by the Secretary to take care of the Poncas in the Indian Territory proved to be not only a brutal but a dishonest man." It adds that "it was under his reign of terror that Big Snake was cruelly murdered, and the inspector who investigated matters testified that he also found that this agent had required the Indians to receipt for things that they had never received." It refuses to be duped by the policy of the Secretary that educates a few hundred Indian children at Carlisle and Hampton. "But what shall be said," it asks, "of the barbarous treatment and butchery of the northern Cheyennes, the forced removal of the Nez Perces, attended by untold misery and suffering?"

And what shall be said, continues the *Transcript*, of "the unlawful and inhuman removal of the Poncas, the cruel arrest of Standing Bear and his few followers after their escape? Do all or any one of these acts redound to the honor or humanity of the Secretary? Let any one read 'A Century of Dishonor,' and then judge of the warm-hearted benevolence of the Secretary. On the contrary, the past four years have brought more disgrace upon the nation in this respect, and more misery and suffering to the Indians, than any similar period for a long time." True as this all is, it is but the culmination of outrages that have gathered courage by having gone so long unrebuked. The Chivington massacre is not yet forgotten by everybody, and we freely assert that none of the cruel slaughters of either the Popish, the ecclesiastical or the Spanish Inquisition were more cruel than that. It will stand out to the last day of our national history as an inhuman outrage without a parallel except among barbarians themselves.

It is matter of notoriety that the Secretary has done his utmost to thwart all the efforts of the friends of the Ponca Indians to restore to them their rights and liberty. The *Transcript* recites the bill of grievances against him in very plain and wholly just terms. He opposed the protection of law when Standing Bear appealed to the courts, and set up the plea that an Indian was not a person, and therefore not entitled to the benefit of the writ of *habeas corpus*. Judge Dundy, of the District Court of the United States, set this plea aside, and gave the chief the protection of his court. In order to make this decision binding, it was necessary that it should be confirmed by the Supreme Court; and in order to get it before the Supreme Court at all, it was necessary for Secretary Schurz to take an appeal. This he carefully declined to do, thus proving in the plainest manner his unwillingness to have a declaration of liberty authoritatively made for the Indian race. He also declared that no suits could be brought for these Indians to obtain from the courts a title to their lands in Dakota and Nebraska.

He even went out of his way as a high Government official to charge that the attorneys for these Indians were trying to secure large fees for themselves, when it was wholly untrue, and he knew it. In every way within his power he opposed the efforts to get these suits into court, and caused the attorneys much additional expense to obtain service. The money for this purpose was contributed for the friends of the Indians here in the East, and those who voluntarily gave it have Mr. Schurz to thank for having squandered a part of it in this needless way. They certainly are unable to detect any of those signs of benevolent action in regard to the Indians of which he and his friends have been wont of late to make such loud boasts. The suits, however, were at last got into court in spite of his official hindrances and obstruction, and a decision has been obtained which fully confirms the title of the Poncas to their lands. Here are plain and simple facts in regard to the Ponca Indians and their case, and they cannot by any suppression, explanation, denial, or other jugglery be set aside. Nor can the Secretary show that he has ever taken any steps to punish those who were concerned in the murder of the Chief, Big Snake—much less those who have habitually, and under his very eyes, practiced fraud and cruelty upon the Indians.

This case of the Poncas is but one, though the last one, of the long series of outrages committed on the several Indian tribes over which the National Government exercises guardianship, and with which it enters into solemn treaties. Its promises have not been kept, and its pledges have been broken one by one. It is all a record of falsehood, of treachery, of fraud, and of cruelty. No nation can expect to go on accumulating such a debt of wrong and wickedness against itself without sooner or later being brought up, in one form or another, for judgment. On a certain occasion, previous to the opening of the late civil war, Spirit King Philip controlled the medium Mrs. Conant, and said to us that the Great Spirit was wroth with the white man on account of his persistent efforts to exterminate the red man, and that a great calamity was soon to overtake the nation, in which thousands of "pale-faces" would lose their lives. His speech was at times eloquent. He said: "Think you the Great Spirit has no eyes and cannot see? Think you the Great Spirit has no ears and cannot hear? Think you the Great Spirit has no voice and cannot speak? He hath eyes, ears and voice, and He will speak in thunder-tones to the pale-faces!" Who will undertake to deny that the war was not sent upon us as in part a heavy punishment for these unredressed wrongs which the nation has been guilty of in its dealings with the Indians? The *Banner* was the first to appeal to that sense of public justice which has at last found open and emphatic expression.

☞ We are glad to be able to announce that Mrs. Annie Lord Chamberlain is now convalescent—though still very weak from her severe and continued illness. She has stoutly refused from the first to employ a mortal physician, allowing only her spirit doctor to prescribe for her.

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

Rev. George Chainey.

This gentleman delivered a liberal discourse in Music Hall, in this city, on Sunday evening last, in which he spoke some hard and wholesome truths, which it would have been profitable especially for the clergy to hear. But the speaker protested that he had no idea of abusing the clergy; he aimed only to define the honest truth. He did not speak against ministers at all, but against their profession. He sketched the rise and establishment of the priesthood, a class of men more designing and keener-sighted than their fellows, men quick to see the opportunity which ignorance provided for them. He traced the progress of the priestly power, sketching the customs and practices which prevailed in connection with religious observances, speaking of the offerings and sacrifices which were made in obedience to the mandates of those in spiritual authority, and showing how priesthood finally became priestcraft, and how priestcraft and kingcraft joined hands, and have since been close companions.

He denounced all creeds as walls of cruel separation, murdering human souls which ask companionship. Theology he called the barbarous interpretation of the universe. The priests and ministers are all employed to keep alive superstition. He would take off the livery from the priests. They are accountable for the vitality of superstition. The intelligence of the world, he said, had left the church. The real intellectual leaders of the time think it hardly worthy of notice. Its books are not read, and it is being left to itself. Intellectuality has left it, and science has left it. Its defenses are beaten down. It is a daily tragedy in the eyes of men who read and think. Popular preachers necessarily trade on the weakness of human nature. They are afraid to speak their minds, and finally become color-blind, not being able to tell black from white. But those who sit in the pews share the responsibility with the minister. The clergy could do better in the world. We want schoolhouses more than churches. We want deeds instead of preaching. From a study of the infinite possibilities which the great inventions and improvements of our age suggest will come a knowledge of better things than the church has ever taught. The priest interferes in social and even domestic relations. Catholics may rage at pastoral visits as much as Protestants at the confessional.

The speaker held that no marriage ought to be considered legal unless performed by a civil officer. There should be a civil marriage, at any rate. The law should make this obligatory. The funeral service he declared to be a mockery of grief. It is a relic of barbarism, with the professional mourners of the past. Cremation is to set aside the cemetery. The clergy are not needed to give grace or reverence, nor as shepherds or pastors. Theocracy might have been well enough in the early times, but it is time now to form one's own conclusions rather than take them already formed for us. The clergy might amuse us, but the theatre does it better, besides helping us to form a better understanding of the things of this life, which has not yet reached its full development. In regard to a belief in God, the speaker said that while men are listening for His voice they will neglect the voice of nature and of truth. We cannot escape from the inherency of right doing, if we would. This is the salvation, and it will work out itself. Men will never become noble, till man's highest worship is man. The speaker pleaded eloquently for immediate emancipation from superstitions of every kind.

A Brooklyn Merchant Sees his Spirit Son.

The *New York Tribune* recently gave its readers "A Brooklyn Merchant's Strange Story," the purport of which was that a prominent resident of Brooklyn, doing business in New York, upon passing from his front parlor to a rear room, beheld distinctly, in broad daylight, his son, who departed this life one year since, sitting in a chair, his head inclined to one side, his face pale, his eyes intently fixed upon the father, who was so startled by the sudden apparition that a perspiration stood on his forehead, and his hands were icy cold. The son appeared to be dressed in the same clothes that he wore on earth, and immediately upon his presence being recognized vanished, apparently melting into the air, the feet being last to disappear.

About a week afterward a medium, who knew nothing of what he had seen, gave his wife a communication from the son. He described the merchant's appearance and actions when he saw him, and repeated the remarks made by members of the family when told of his experience. He said he was constantly with them in spirit, had been struggling to make himself visible, and was happy to know that he had finally succeeded.

The *Tribune*, referring to the narrative, remarks that the sincerity of the gentleman cannot be questioned, but thinks confidence in what he says is impaired by the fact that he is "an earnest Spiritualist"; in other words, that his belief in the possibility of seeing a spirit is proof that he cannot see one; a conclusion that needs only to be stated to convince the reader of its ridiculous inconsistency.

☞ Mrs. S. C. Hall, of England, whose recent departure from this life is announced, was, with her husband, known as a Spiritualist. She has been prominently before the public as an authoress for half a century, her first work, "Sketches of Irish Life," appearing in 1829. A second series was issued in 1831. She published an historical work in three volumes the succeeding year. In 1834 a volume of stories illustrative of "Woman's Trials" came from her pen, the leading one of which, "Groves of Blarney," was dramatized and met with great success. She wrote many books for children; other works appeared in rapid succession, all having a high moral and progressive turn and a vein of fine, delicate humor. Of late years the attention of herself and husband has been devoted to the subject of Spiritualism, both of them in public and private boldly avowing their belief in its teachings and its phenomena, and diligently laboring with voice and pen to make known to others its ennobling and consolatory truths.

COME AT LAST.—In an appreciative letter just received from Mr. Peter McAuslan, Yuba City, California, the writer expresses his entire satisfaction with the labors of the Editor-at-Large, and gives assurance that his interest in the work will not terminate with the first year's experiment. This letter has been on its devious way ever since last October, and was only received last week. It contained a Post-Office order for the amount of Mr. McAuslan's last year's subscription to the Secular Press Bureau Fund, which but for this unusual delay would have been credited to the subscriber more than three months ago.

Another Witness for Spiritualism.

SHALL WE SEE AND NOT BELIEVE?

The following timely letter from the Editor-at-Large to the Editor of the *New York Tribune* appeared in the last Sunday edition of that paper—date of the 6th instant—and through that medium will probably reach not much less than a quarter of a million of readers in every part of the world. The gentleman referred to—whose son recently appeared to him in his own house, in Brooklyn—if rumor may be credited, is a pillar in Mr. Beecher's church and one of the chief merchant princes of New York.

SPIRITUAL MANIFESTATIONS.

VIEWS OF S. B. BRITTAN WITH REFERENCE TO THE REPORTED VISION ON BROOKLYN HEIGHTS.

To the Editor of the Tribune:

SIR—The account of the recent spiritual experiences of a prominent merchant, as given by a reporter in *The Tribune* of the 25th instant, adds the testimony of another honest witness to the demonstrative proofs, not only of the immortality of man, but also of the intimate relations of the visible and invisible spheres of human existence and the present intercourse between the two states of being. It will gratify many readers of *The Tribune* to know that the integrity of the witness to this important fact is beyond dispute. Scarcely less important is the evidence that the gentleman who saw his departed son "in broad daylight," one year after his funeral, is a competent observer, being "a shrewd, practical business man," not credulous, but naturally inclined to skepticism. Thus admitted to possess all the requisite qualifications of a close observer and reliable witness, is there any probability that he was deceived?

But you are pleased to suggest that the strength of the evidence "will be impaired, in the minds of many, by the fact that the gentleman is an earnest Spiritualist." If this observation should be justified by the fact, the fault will be not in the witness, but in the minds of such men. I well remember the time when it was boldly maintained that an atheist could never be depended on to speak the truth; that while Christians might be allowed to swear whenever they pleased, infidels should not be permitted to take the judicial oath and give testimony in the courts. If those pious people are not all dead yet, they have been greatly liberalized by the freedom of the press, and the more tolerant and benign spirit of the present age. The fact that our latest witness can distinguish his own son from any and every other person in the world, and that he continues to accept the evidence of his senses, can by no means either invalidate his testimony or in any degree weaken the force of the evidence he has furnished. On the contrary, if it could be made to appear that, from any cause whatever, he either lacked the capacity to recognize his own child, or that he was so obstinate in his unbelief that he would not credit the evidence of his own senses, then, indeed, his testimony would be utterly worthless.

What evidence is there that the form recognized as the merchant's son was a mere phantom, born of a disordered brain? Accepting your reporter's account as the ground from which we reason, there is none whatever. All the forms of the phantom creation spring from preëxisting derangements of the organs of sensation and the abnormally exercised faculties of the mind. Sensations and thoughts assume what appear to be outstanding forms. But in the case under discussion *it was not an antecedent thought that made way for and produced the visible image, for no thought of his son was cognizable by the father.* It will be observed that the image presented to the vision takes precedence in time and determines the fashion of the thought it inspires. Had the mind of the witness been preëccupied at the time by the memory of his son, there might have been some possible ground for the inference that the image was merely *subjective;* in other words, an ideal conception taking, apparently, objective form by the preternatural force of cerebral action. In delirium tremens, fevers and other forms of disease, accompanied by intense cerebral action, mere sensations and false conceptions of the mind assume the semblance of reality in many grotesque and hideous shapes, which, by a reflex action of the sensories, become psycho-physiological pictures and are to all appearance objective as the images formed in the camera. In order to attribute the merchant's vision to anything peculiar in the momentary condition of his mind, with any show of reason, *it must be made to appear that the psychical fact was the visible transcript of an antecedent mental impression or conception.* On this point the gentleman himself is the only person competent to testify, and he had no thought or consciousness of any such preëccupation of his mind. Moreover, if some imaginary latent impression in the mind will enable us to account for the visible image, why was it—when the mind of the observer had been still further prepared by what he was obliged to regard as the visible presence of his son—that the apparition so suddenly disappeared? *The facts show that when the father had no thought of his son, he suddenly appeared, and that when his thoughts were all centered on him, and the life-like image was before his vision, the apparition suddenly vanished!*

An honorable merchant, distinguished for his intelligence, undoubted sincerity, a disposition to "try the spirits" and "prove all things," and for a level head in his business relations, becomes a Spiritualist from witnessing phenomena which, in his judgment, cannot be accounted for by reference to the laws of physics, at the same time they admit of no explanation on any theory that rejects spiritual agency in their production. Evidently there is nothing in such a conviction—the natural result of such evidence on an honest mind—which can either blunt his powers of perception or weaken his judgment. Neither the capacity to see clearly, nor the ability to exercise a logical discrimination, can have been injured by the occurrence of a phenomenon which calls these faculties into normal activity. No one pretends to think that human testimony is impaired because the witness is either an earnest Methodist, Baptist, Presbyterian, Episcopalian or Catholic. Nor is such evidence of any greater value because of the religious professions and associations of the witnesses. As the world goes there are many very pious people who are very poor witnesses. Would it not be a graceful thing on the part of the press to admit Spiritualists to an equality with other people? Now that many of the scientists, philosophers, artists and principal literati of Europe accept the facts of Spiritualism, it is a little too late in the nineteenth century to discount the testimony of an honest merchant, who is also a Christian gentleman and clear-headed witness to the truth of Spiritualism, because he will neither reject the evidence of his senses, nor balance his personal popularity against the truth.

New York, Jan. 26th, 1881. S. B. BRITTAN.

☞ We learn from *Light for All* that the residents of Oakland, Cal., are favored with free séances at the residence of Father Mabry, on Twelfth street, every Sunday afternoon, at 1 o'clock, and that those who attend them are much pleased with what is received. The same paper states that Mrs. S. R. Stevens and Mrs. E. A. Lewis are holding free meetings every Sunday at Red Men's Hall, 316 Post street, San Francisco, commencing at 2 P. M.

☞ Hooper's "Lexicon Medicum" says: "The horse and the cow each furnish, independently of each other, a virus capable of communicating genuine cow-pox to the human subject," upon which a writer in the *Inquirer* remarks, "Genuine cow-pox communicated by a horse is surely a bull of the first magnitude."

☞ Prof. Denton says (in a letter dated before Mr. S.'s decease), "Epes Sargent's new work I think the best on the subject that has issued from the press. He is doing royal service to humanity."

☞ Mrs. R. C. Simpson, of 34 Ogden avenue, Chicago, is now stopping for a brief period at 94 Pembroke street, Boston. Those desirous of utilizing her wonderful mediumistic gifts will find her at the above address.

Medical Matters.

Massachusetts.

It is expected that the hearing on the proposed "Pharmacy" bill will occur at the State House, Boston, sometime during the coming week. Those who have interested themselves in obtaining signatures to the remonstrance petition against this measure which we printed in our last issue, should see to it that the lists are filled out and forwarded without delay. If sent direct to this office they will be presented in due form to the Legislature.

Colorado.

Writing from 654 Stout street, Denver, Col., Dr. Thomas J. Lewis says:

"The Allopathic doctors are trying to have a medical 'Gag Law' pass the legislative body, to defend them in their quackery against the health of the people. I recommended Dr. Brown to send to Colby & Rich and get a hundred copies of the '*Doctors' Plot Exposed*,' etc., and to give each member of the Legislature *a dose*, to enlighten them upon the *quackery* of Allopathy and Homeopathy. *All such laws are unconstitutional, and an insult to a free people.*"

New Jersey.

This State, it seems, is to have a slight shock of medical agitation, as the following, from the Vineland *Independent*, shows:

"A bill requiring medical practitioners to make known to their patrons and the public the source and date of their diplomas has been introduced by Senator Nichols, of Cumberland,"

The law-makers in that "kingdom" should remember that "success is the best diploma," and that the Allopathic M. D.s (in whose favor this bill is framed), if called upon to show that they possessed it, would, in the main, come far short of the needed characteristic.

Missouri.

A bill similar in effect to the ordinary close-corporation, class-monopoly *genus* of "Doctors' Plot" laws, is up before the Legislature of this State, now convening at Jefferson City. The following paragraph indicates its sweeping character:

"Any itinerant vender of any drug, nostrum, ointment, or appliance of any kind for the treatment of disease or injury, or who shall, by writing or printing or any other method, publicly profess to cure or treat diseases, injuries or deformities, by any drug, nostrum, manipulation or other expedient, shall pay a license of $100 per month, to be collected as provided by law."

Are the people of Missouri indeed ready to part with their liberty of choice, for the benefit of the antediluvian medical practitioners who are thus clamoring for protection against the introduction into its borders of any improvement whatsoever in the remedial art?

California.

Dr. J. D. McLennan, the wonderful healer in San Francisco, has been again called into court, recently, to answer the charge (really) of being *successful* where the Allopaths *fail*. He was acquitted by a non-agreement of the jury. We shall revert to this matter again.

Third Edition of "Immortality."

There is no better proof of the appreciation and popularity of Dr. Peebles's new book, entitled "*Immortality; or, Our Homes and Employments Hereafter, with what a hundred spirits, good and evil, say of their dwelling-places,*" than the fact that the first two editions were so quickly sold. Colby & Rich have just published the third edition, corrected and revised, and those who wish to know about the soul and the relations between matter and spirit; where the spirit-world is; what spirits say about the process of dying; the occupations of spirits in the different spheres; what the higher spirits teach concerning God, reïncarnation, &c.; the condition of infants, idiots, and the prematurely born; about the stars being inhabited, &c., should send to the *Banner of Light* Bookstore, 9 Montgomery Place, Boston, for this elegantly bound volume of 300 pages.

Miss Belle Bacon,

Of Somerville, Mass., is rapidly winning public favor by her splendid recitations. Her tutor is the well-known elocutionist, Prof. Kelly, of this city, who cordially recommends Miss Bacon to literary societies. This gifted lady recently read before the Norwich Literary Society, the result of which far exceeded the expectations of the public, remarks the Norwich *Star*. The editor, in his very commendatory notice, further says, "Miss B. possesses a very fine voice, that showed thorough and careful training; her expression, which so many readers lack, was wonderful, showing that her soul entered into everything she read." The *Bulletin* also gave Miss Bacon a splendid notice.

"The Day After Death."

On our first page will be found the report of a lecture given through the instrumentality of Mrs. Cora L. V. Richmond, for which we are indebted to the *Chicago Daily Times*.

☞ Spiritualists should give no countenance whatever to the traveling charlatans who are now infesting the country in the name of Spiritualism; who publish flaming advertisements in the secular press, boasting of their medial powers, etc. Such people are neither Spiritualists nor mediums. The last of this description we find advertised in the Lewiston (Me.) *Evening Journal*, under the *nom de plume* of "Nellie Everett," announced as "the wonderful young medium, who will be assisted by three of the best materializers in the world." The said exhibition, a correspondent informs us, took place in the City Hall Sunday evening, Jan. 30th, and proved to be the most transparent humbug ever imposed upon the people of Lewiston.

☞ "The Folly of Sending Missionaries Abroad" was the subject discussed by the Rev. A. S. Gardner at the Bleecker-street Universalist Church, New York, on Sunday evening last. Foreign missions, he declared, had been an entire failure. With all the thousands of missionaries sent abroad and the millions of dollars expended upon them, nothing had been accomplished.

☞ Our thanks are returned to our friend and correspondent, C. E. Taylor, Esq., of Saint Thomas, West Indies, for copies of the *Times* (*Tidende*) of that city, bearing late dates, and filled with matter of interest. Mr. Taylor does not fear to show his colors as a Spiritualist, as his advertisements in the *Times* clearly prove.

☞ Mme. Audouard's book about "*Pays des Boyards*" (Russian noblesse), was erroneously called "*Un Amour de Paria*" in a recent issue of the *Banner of Light*.

Wednesday, Feb. 2d, being Candlemas day, was *also* fine, clear and sunny, as to weather. An old proverb has it:

"If Candlemas day be bright and clear,
There'll be two winters in the year."

According to another old saw in the same direction, winter is in consequence pluming his wing for "another flight."

The Magazines.

WIDE AWAKE for February—D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston—is received, and is well packed with matter which will meet the demands of the entire circle of the family—the range of its supply being fitted for the adult as well as the young reader. "The Roman Boy's Trophies" is the frontispiece; the thirty-two page supplement, containing the first instalment of George MacDonald's new serial "Warlock o' Glenwarlock," is a marked feature; a seven-paged, illustrated ballad, "Jan Upernavik of Omenak," will be liked by the boys; "The Story of Nobody's Cat," by Mrs. Clara Doty Bates, and "Tatts," by Annie L. Jack (both illustrated poems), will prove of interest; Rev. Edward Everett Hale's department of every-day doings in the world is of marked importance, and its contents are fitted for swift and sure appreciation by his young readers; "The Battle of the Types," by Arthur Gilman, will at once attract the notice of spelling reformers. Among other good things which the present number contains, in addition to its fine departments, may be noted: "A True Bit of History," "Dolly's Valentines," "Racing a Thunder-Storm," "The Story of Honor Bright," "Polly Cologne" (by Mrs. A. M. Diaz), etc., etc. The "Money Page" contains an announcement of interest to draughtsmen, etc., as all may see who will peruse the magazine itself.

The supplement of the March *Wide Awake* will conclude Vol. I. of George Macdonald's new story, "Warlock o' Glenwarlock." The story is already acknowledged to be one of the most powerful and thoughtful of Macdonald's productions.

GOOD COMPANY, No. 17, has come to hand from its publishers (a Company of the same name), in Springfield, Mass. Ellen W. Olney's graphic serial, "Rose and the Doctor," is entertainingly continued, and the usual amount of fiction is given this month, while the more substantial material includes, among other things, a paper on the higher education of woman, which was read at Smith College by President D. C. Gilman, of Johns Hopkins University, Baltimore; an article on "Ireland and Irishmen," by Rev. Dr. G. H. Hepworth, one of the committee for the distribution of the *New York Herald* Relief Fund in Ireland; a concise summary of the career of the African explorer, Henry M. Stanley; and a paper showing up some of the abuses connected with patents and the United States patent right laws.

THE PHRENOLOGICAL JOURNAL for February contains portraits of Lucretia Mott, and J. H. Smith of Brooklyn. "Studies in Comparative Phrenology" are continued, with illustrations. An interesting article upon "Some of our Red Brethren," with portraits of Washakie, head chief of the Shoshones, and Friday, of the Arapahoes, with other articles of equal interest combine to make this a most excellent number. Fowler & Wells, publishers, 753 Broadway, New York.

BRENTANO'S MONTHLY.—The January number of this work fully sustains the reputation it has long held of being the most useful and reliable publication in the interest of Home, Field and Water pastimes. Canoeing, Skating, Bicycling, Bowling, the Turf and the Kennel, receive special attention in this issue. The pages devoted to Chess are of inestimable value to those with whom that game is a favorite. Brentano's Literary Emporium, 39 Union Square, New York.

A FOUNTAIN OF LIGHT, Dedicated to all Light-Seekers—published by Mrs. Dr. Merrick, Miss Ida M. Merrill, editress, Quincy, Ill.—is a sixteen-page weekly magazine that cannot be too highly commended. Its aim is to develop a true life by elevating the spirit. To do this it seeks to place within the reach of all classes a pure literature, and is happily successful in its efforts. The price is $1.10 per year.

THE PANSY is the name of a Sunday school paper, illustrated, edited by Mrs. G. R. Alden, and published weekly at 50 cents a year by D. Lothrop & Co., 32 Franklin street, Boston.

RECEIVED: VICK'S [ILLUSTRATED] FLORAL GUIDE, for 1881—James Vick, Florist and Seedsman, publisher, Rochester, N. Y.

ANDREWS' BAZAR, for February, published monthly by W. R. Andrews, editor and proprietor, New York, Tribune Building.

GREGORY'S ANNUAL ILLUSTRATED RETAIL CATALOGUE for 1881, of warranted seeds, vegetable, flower and grain, grown and sold by James J. H. Gregory, Marblehead, Mass.

Movements of Lecturers and Mediums.

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

At last accounts Dr. J. M. Peebles was lecturing in Alliance, O.

Mrs. Clara A. Field lectured Sunday, Feb. 6th, for the Beverly Spiritualist Union, giving psychometric readings at the close of each service, afternoon and evening. Much satisfaction was expressed, and a general desire to hear her again. She will speak in Leominster, Mass., Feb. 20th. She would like to make Sunday engagements wherever her services may be required. Address her at her residence, 19 Essex street, Boston, Mass.

Miss Lessie N. Goodell spoke in New Boston, Jan. 30th, and was then engaged to give four more lectures during the week. Good audiences greeted the speaker at each lecture, and her psychometrical delineations of character from photographs were said to be remarkably accurate. Miss Goodell has recently recovered from a severe illness, and is ready to renew her engagements in New England. Permanent address, Amherst, Mass.

Dr. L. K. Coonley will speak for the Society in Rockland, Mass., Sunday, Feb. 20th, afternoon and evening. Dr. Coonley announces that his business engagement—as agent—with Mr. P. L. O. Keeler, is discontinued.

C. B. Lynn's address during February is 52 West Twenty-Eighth street, New York City. He is ready to make engagements for March and April.

That veteran and fearless co-worker in the grand cause of Ancient and Modern Spiritualism, Dr. Samuel Watson, will lecture in Washington, D. C., each Sunday in February.

Giles B. Stebbins remains at home in Detroit, Mich., the present winter, being privileged to do good work in the vicinity. It is intimated that he will be in Massachusetts and New York during the coming May.

Thomas Street having returned to his home in Lockland, O., is now about to journey eastward again by way of Pittsburgh. Any persons desirous of his services as a lecturer or medium can address him as above.

Mrs. Laura Kendrick will lecture in Good Templar's Hall, Lawrence, Mass., Sundays, Feb. 13th and 20th, afternoon and evening.

Mr. C. S. Bates, of Saratoga Springs, informs us that Mrs. Mary Andrews, the materializing medium of Moravia, recently, by invitation, visited that place and gave several séances, at which very remarkable manifestations occurred, a summary of which, from a report published in the *Saratoga Sun*, will appear in our columns next week.

Mrs. S. A. Byrnes will lecture in Philadelphia during February. She would be pleased to make other engagements.

Mrs. Abbie N. Burnham spoke in Weymouth, Mass., Jan. 23d, 27th, Feb. 6th and 10th; in Charlestown District Jan. 26th, Feb. 9th; Manchester, N. H., Jan, 30th. She will lecture in Haverhill, Mass., on Sunday next; in North Weymouth Feb. 16th, and in Weymouth again Feb. 20th. She has had an uninterrupted current of success from the first in the latter town, and the interest in her ministrations is reported to be on the increase.

Prof. Wm. Denton will commence a course of scientific lectures (6) at Weisgerber's Hall, in Cleveland, Ohio, March 2d, 1881. These lectures will be on geology—from "The world before life" to "The human period." They will be well illustrated by paintings, fossils, etc.

J. Frank Baxter will continue his lectures through the present month, on Sundays, afternoon and evening, in Peabody, Mass., which were inaugurated there last Sunday, Feb. 6th, 1881, in Temperance Hall; on Friday evening, Feb. 11th, he will probably speak in North Scituate, Mass. He can be secured for week evenings by addressing him at 181 Walnut street, Chelsea, Mass.

Foreign Items.

In Russia the government recently refused to sanction the establishment of an Association of Spiritualists, fearing that its proceedings might not be in harmony with the national religion. This was a serious interference with the plans of the Spiritualists of St. Petersburg, who are quite numerous, and who had drawn up a constitution for the formation of a Society under the presidency of Prof. Wagner.

The Royal Society of London has acknowledged, over the signature of Prof. Huxley, the receipt of a copy of Zöllner's "Transcendental Physics." The *Spiritualist*, alluding to this, says: "The compliment had been suspended for years in relation to other spiritualistic works similarly presented by us to the great scientific library at Burlington House, as well as to the library of the Royal Institution, but it seems gradually scientific men are picking up moral courage and growing less afraid of vulgar influences." This, with the late recognition of the services of Alfred R. Wallace by the Queen, are significant straws afloat on the tide of public opinion.

In Plymouth, England, the wife of a sea captain dreamed that her husband's vessel had been run into and sunk, and woke up screaming, "Richard, save my boy!" one of her sons being on board with her husband. Early next morning her eldest son came into the room and said he had heard his father come home in the night and go up-stairs with his sea-boots on. They told these dreams to their neighbors, but they ridiculed their fears. The captain has not been heard from, but it has been ascertained that on the night of the dream the vessel was run down by an American steamer and all on board were lost. After stating details of the events the London *Evening Standard* says: "Scientific men may scoff at stories like these, but the number of authenticated instances of similar circumstances is so large that it needs something more than scoffing to eradicate the belief in them from the minds of a good many people who cannot be termed either ignorant or superstitious."

The *Medium and Daybreak* states that in London great improvement exists in the management of séances. Introductions are the rule, and due attention is being paid to the condition and number of the sitters. The result will doubtless be that the better the circle the better and more satisfactory the manifestations.

Mr. J. Mensworth occupied a house owned by the Colliery owners at Shildon, England, who on learning that he held spiritual meetings, ordered him to stop them or vacate the premises. He chose the latter. He obtained a loan enabling him to buy a house. When he took possession of it the Colliery owners worked several coal seams under the house, which so injured it that it was unfit to live in. The loan coming due, and he being unable to pay, the Building Society cast him into prison, where he now is. Mr. Mensworth is seventy-five years of age, without means of support, and his wife is almost broken-hearted. The *Herald of Progress* publishes the statement, and appeals to English Spiritualists for aid. The old gentleman and his wife should be well cared for the remainder of his sojourn on earth for his bravery in maintaining the truth in spite of persecution.

W. J. Colville's Meetings.

On Sunday, Feb. 6th, in Berkeley Hall, W. J. Colville having conducted the usual morning service, delivered, under influence of his spirit guides, a powerful and practical discourse from the text, "The King's Daughter is all glorious within." The lecturer stated that it was at the *request of prominent members of the society* that he proposed to speak from those words, which form part of the 45th Psalm, one of the most beautiful Eastern poems to be found in the Old Testament, which is for the most part a collection of ancient poems that have a profound spiritual meaning. The Bible is so curious and comprehensive a compilation of antique manuscripts, and has been so frequently altered and variously translated, that, chronologically, it is often guilty of grave errors. It cannot be infallible, as it is of necessity a human work, even though inspired doubtless in many of its parts, as the utterances and writings of many modern authors and speakers are inspired by spirits. One error of the age is bibliolatry; another error is Bible hatred. We must strive to avoid both extremes, and accept as true whatever proves itself to be so when applied to practical life, quite independent of our knowledge of its primal source on earth. The king to whom we should always bow is no earthly monarch or capricious deity, but our own conviction of duty, our own sense of right. God reveals himself only through nature, but man being the highest of nature's varied types of being, in him God's revelation is more perfect than in any lower creature, and man, elevated by growth in spirit-life, is no doubt the highest conception of an individual God our minds are capable of forming.

The Jews at first were Republicans; they had no king but their spiritual leaders, who ruled them wisely through the entranced lips of seers, oracles and prophets. After awhile they became stiff necked and lapsed into idolatry, which consisted in worshiping material forms and bowing down to earthly pomp to the neglect of spiritual guidance. All forms and ceremonies are good if they tend to unfold our highest attributes; if they are substituted for works of usefulness, then they become snares and pitfalls on our way. The king whose children we should all desire to be, is Truth. We all see a portion of Truth, but no one sees the whole of it, therefore future happiness cannot depend upon accuracy of creed, but only upon *inner* glory. The king's daughter is all glorious *within* before any mention is made of her beautiful apparel. The speaker dwelt at length upon secret influence, and urged all his hearers to strive to realize how they either bless or curse their neighbors by the thoughts they indulge, independent of word and action. If we are pure in thought and cannot get work to do in the world, we can bless our kind by the unconscious influence we exert on all around us. The force of example and the influence from the inner life are not sufficiently remembered. We are followed in paths of virtue or vice very often by people of whose existence we are scarcely aware. The lonely sufferer frequently saves many from destruction while he is passive and bears the burdens that are laid upon him. While we should all strive to be useful in the outward walks of life, yet if we are ever (as many are) able and willing to work, but unable to get work to do, we may console ourselves with the assurance that if we do our best we are really doing the most important duties of which we are at present capable. The clothing of wrought gold and the raiment of needlework mentioned in the following verse was defined as signifying salvation through industry; but however needful industry may be, the condition of our desires is even more important than the operations of our hands.

The services concluded with a fine improvised poem on "The Pure in Heart." At 3 P. M. a large audience attentively listened to answers given to a variety of important questions by Mr. Colville's guides, and also to a poem on "What Shall the End Be?"

In the evening, at 7:30, the hall was densely packed. The concert was *very successful, all the artists being* enthusiastically applauded.

On Sunday next, Feb. 13th, at 10:30 A. M., Mr. Colville will commence a series of three inspirational discourses on "The Rational Worship of God." Special topic next Sunday, "Present your Bodies a Living Sacrifice." At 3 P. M. he will lecture on "The Clergy," reviewing Mr. George Chainey's lecture on the same subject.

W. J. Colville is open to engagements out of town on Tuesdays and Wednesdays. On Wednesday, Feb. 2d, he spoke in Albion Hall, Waverly, Mass., and lectures there again Feb. 23d. On Wednesday, Feb. 16th, he speaks in Waltham; subject, "The Great Pyramid." On Sunday next, Feb. 13th, at 7:30 P. M., in Chelsea, on "The Mystery of Sleep."

Funeral services are conducted by Mr. Colville's guides. Persons desiring his services can make application by letter to 94 Pembroke street.

The Anniversary of the Advent of Modern Spiritualism will be observed in Salem on the evening of the 31st of March, at Lyceum Hall. Mr. Colville will deliver a lecture and poem, and a varied musical entertainment will be given; likewise an address by Geo. A. Fuller. Peabody, Beverly and other surrounding towns will unite in these services, which will open at 7:30 P. M. All are cordially invited.

Mr. J. William Fletcher.

On Wednesday evening, Feb. 2d, Mr. Fletcher interested a large company at his rooms, and the evening was most agreeably passed in the explanation of various questions in connection with Spiritualism and the after-life. Several very striking tests were also given.

On Sunday afternoon Mr. Fletcher lectured under the auspices of the Shawmut Lyceum on "What the Traveler Sees in Egypt," and from beginning to end held the attention of the audience. This lecture is an amusing sketch, full of entertaining anecdotes, and happy hits; and the frequent applause which greeted the descriptions of the various spots visited showed how thoroughly in harmony were both speaker and listener. In describing the returning pilgrims from Mecca, the speaker said: "About seven thousand make the journey annually. On their return they begin shouting and singing, and finally prostrate themselves until the whole ground is carpeted with human forms; then a rider appears in the distance, (probably one high in the church,) the shouts grow louder as he comes nearer; the horse upon which he rides seems to scent the danger afar off—his eyes dilate, his limbs quiver, as with a spring he dashes over these prostrate forms, crushing and breaking their bones with the weight of his body. This done, all those who have been wounded are fallen upon with shouts of great rejoicing, taken to their homes, and honored in every way, for God in breaking their bones has broken the *sin* that was within them. Such faith is worthy a better cause."

Graphic descriptions of the Pyramids, the Nile and other points of interest were given in a most telling manner, and the audience expressed regret that the lecture was not longer.

In the evening Mr. Fletcher found Good Templar's Hall, in Lawrence, packed to repletion to listen to his discourse upon "The Day after Death." The various ideas of the after-life were given, and then the spiritualistic idea of the home of the spirit was contrasted with these prevalent beliefs. The reunion of friends, the greater possibility for work in the spheres, and the reality of Heaven were all discoursed upon at considerable length, and were received by the audience with many marks of appreciation.

Mr. Fletcher will begin his third engagement in Portland this season, on Sunday, Feb. 13th. All letters to be addressed care *Banner of Light*.

Geo. A. Fuller's Meetings.

We are informed by a correspondent that Mr. Fuller received quite a number of the prominent Spiritualists at the residence of Mr. Hatch, 70 Lincoln street, Portland, Me., upon his arrival in that city Saturday evening, Feb. 5th. The evening was passed very pleasantly in the discussion of the various phases of mediumship, a good share of the time being taken up with the relation of remarkable physical manifestations. Mr. Fuller spoke at some length of the investigations by Prof. Zöllner, and gave an account of many wonderful manifestations of spirit power that had come under his notice.

Sunday, Feb. 6th, Mr. Fuller lectured in Army and Navy Hall, at 2:30 and 7:30 P. M. In the afternoon his subject was "What of the Dead?" In a clear and forcible manner his guides described the condition of spirits in the future life. In the evening he chose for his subject "A Reply to Exposers (?) of Spiritualism." Quite a large audience greeted the speaker. His guides, so states our informant, showed plainly that all that Mr. Waite and other exposers ever succeeded in doing was simply to expose their own ignorance of the nature of Spiritualism; that Spiritualism was not founded upon clever tricks of legerdemain, but rested upon incontrovertible phenomena. He quoted largely from Prof. Zöllner, relating many of the remarkable experiments successfully tried by that scientist in the presence of Dr. Slade.

Mr. Fuller lectures next Sunday, Feb. 13th, in Worcester, Mass. He may be engaged for Tuesday and Thursday evenings for lectures on very moderate terms anywhere in the vicinity of Boston. He should be addressed at his home, Dover, Mass.

Brittan's Secular Press Bureau:

Established in 1879 by the spirit-world for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID.

A Friend of the *Banner of Light* (2d installment)	$500,00
Colby & Rich	50,00
A New Yorker	22,00
J. N. Y.	25,00
Mrs. A. Glover, 114 West 28th street, New York	5,00
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A. B. Gaston, Atlantic, Pa	2,00

CASH PLEDGED.

A Friend in Connecticut	10,00
J. P. Willcock, Bradford, Ontario	2,00
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M. E. Congar, Chicago, Ill	2,00
Augustus Day, Detroit, Mich	3,00
B. F. Close, Columbia, Cal	3,00
James Wilson, Bridgeport, Conn	10,00

A Most Generous Proposition.

DR. J. V. MANSFIELD, 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—*provided it is not less than Dr. Mansfield's usual fee 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 Bro. 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,

MRS. MARY A. NEWTON,
128 West 43d street, New York City.

Good Words of Endorsement.

The following communication recently received, and covering a pecuniary enclosure in aid of the Fund, (which is acknowledged in the above list) is submitted to the reader's favorable and imitative attention. It is from Gen. John Edwards, of Washington.

To the Editor of the Banner of Light:

I have just completed the reading of Dr. Brittan's reply to Professor Phelps of Andover, and I hereby take stock to the amount of five dollars in the Brittan investment, to be credited to the Editor-at-Large Fund. J. EDWARDS.

Washington, D. C., Jan. 31st.

God's Poor Fund.

Received since our last acknowledgment:

From a Methodist, $1,00; Mrs. S. Mair, Boston, Mass., $2,00; E. L. Stanley, LeRoy, N. Y., $1,00; E. B., 50 cents; Mrs. H. J. Severance, Tunbridge, Vt., $1,00; J. W. Butler, Fulton, N. Y., $3,40; L. B. Smith, Community, N. Y., $1,00; Mrs. Gilmor, Chelsea, Mass., $1,00; A Friend, Boston, Mass., 10 cents; Jos. Kinsey, Cincinnati, Ohio, $1,00; B. H., $2,00; W. H. Shattuck, Providence, R. I., 40 cents; Joseph Cauldwell, Southington, Ct., $1,00; C. H. Stimpson, Brockton, Mass., $1,00; Mrs. James Faulkes, Bellville, Wis., $1,00; Madison Romaine, West Liberty, Ia., $1,00; Mrs. N. R. Batchelder, Mt. Vernon, N. H., $5,00; A Friend of the Poor, $5,00; A Friend, Frankfort, Ky., 65 cents; A Mite, Springfield, Mass., $2,00; C. F. Ditmar, Newport, R. I., $1,00; W. B., $5,00; Miss M. E. Lebosquet, $1,00; Mrs. Phillip Richardson, Newburyport, Mass., $3,00; A Friend, Plainville, Conn., 40 cents; T. R. Hazard, Boston, $1,00; A Friend, Boston, $50,00; Mrs. Sarah S. Holland, Southboro', Mass., 60 cents; Mrs. Wesley Rhodes, Marshalltown, Iowa, $2,00; A Friend, East Somerville, Mass., $1,00; J. O. B., Boston, Mass., $5,00; M. C., Alton, N. H., $1,20; Mary A. Giles, Charlton Dépôt, Mass., $3,00; Friend, $1,00; Widow's Mite, Sutton, N. H., 24 cents; Elizabeth Tull, Nathrop, Col., $4,00; Daniel Davidson, Salt Lake City, Utah, $5,00; Ira W. Russell, Keene, N. H., $5,00.

Thomas Carlyle, the author, whose name is a household word everywhere in all civilized countries, died at his home near London, at 8:30 o'clock on the morning of Saturday, Feb. 5th. He was in his eighty-sixth year. Carlyle was essentially Scottish in birth, character, and in general manner. He was born in Ecclefechan, a small hamlet in Dumfries, in 1795. His parents were strict Presbyterians, and intended him for the ministry, but he took to literature, and the world was the gainer for his choice.

IN PRESS—"HOW WE FED THE BABY." When we get a copy of this work from the publishers, Fowler & Wells, which is soon to be issued, we shall tell our readers all about it.

Special Notice!

GEORGE CHAINEY.—*To the Liberals of Boston and Vicinity.*—There will be a meeting in Investigator Hall *next Sunday*, at 2½ o'clock P. M., to take into consideration the question of engaging Mr. Chainey as a permanent lecturer in Paine Hall. All Liberals in the city and vicinity who are interested in this important movement are urgently requested to give a punctual attendance.

☞ A LECTURE BY MR. CHAINEY.—At the above meeting Mr. Chainey will be present and deliver a lecture on the subject of "Our Work as Liberals."

Postponed.

The contemplated visit of Bro. J. B. Hatch, Conductor of the Shawmut Lyceum, to Cleveland, O., is unavoidably postponed to April 10th, when efforts are to be made to hold a Conductors' Convention. T. LEES.

Cleveland, O., Jan. 29th, 1881.

If, as reported, President Porter, of Yale College, has ever said that "Juniors in college frequently are evolutionists, but Seniors usually get over it," it only proves that even wise college Presidents can make very foolish remarks.—*Free Religious Index.*

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.

Sunday services every Sunday, at 10½ A. M. and 7½ P. M. Speakers engaged: February and March, Mrs. R. Shepard-Lillie; April, J. Frank Baxter.

"Fraternity Social" every Wednesday evening.

Friday, Feb. 11th, "Ancient and Modern Inspiration," Prof. Henry Kiddle.

Friday, Feb. 18th, "The Religion of the Future," Mrs. Imogen C. Fales.

Friday, March 4th, "The Uses of Spiritualism," Prof. J. W. Deane. S. B. NICHOLS, *Pres.*

Eastern District Brooklyn Spiritual Fraternity

Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. COLE, *Pres.*

Thousands testify to the curative properties of Lydia E. Pinkham's Vegetable Compound in all female complaints.

Suffer on, Groan on, Sicken on, Die on, if you will not use Hop Bitters and be cured.

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THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street.
J. C., J. H., & H. G. TYSONS, 100 West 14th street, corner 6th avenue; 216 6th avenue, near 16th street; and 715 6th avenue, near 42d street.
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W. H. LEECH, 631 Hudson street.
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EVERETT HALL, 398 Fulton street, Saturday evenings and Sundays.
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J. B. ADAMS, 527 Seventh street, and 814 F street.
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WILLIAM WADE, 826 Market street.
G. D. HENCK, 446 York Avenue.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 232 Broadway, Chelsea, Mass.
W. A. & C. S. HOUGHTON, 75 and 77 J Street, Sacramento, Cal.
LEES'S BAZAAR, 105 Cross street, Cleveland, O.
WASH. A. DANSKIN, 70½ Saratoga street, Baltimore, Md.
I. N. CHOYNSKI, 31 Geary street, San Francisco, Cal.
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ADVERTISEMENTS.

Does Matter Do It All?

A Reply to Professor Tyndall's Latest Attack on Spiritualism.

BY EPES SARGENT.

We need not commend this carefully worded paper to public attention. After answering in becoming terms the Professor's unmannerly gibe at Spiritualism, Mr. Sargent takes up what the same assailant has to say of "the promise and potency of matter," as the sufficient factor in explanation of the mind manifest in the universe, and presses home some pretty sharp proofs of Mr. Tyndall's superficial accomplishments as a metaphysician.

Paper, 5 cents, postage free.
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The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth, as they perceive—no more.

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

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

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

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

LEWIS B. WILSON, *Chairman.*

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

Séance Dec. 7th, 1880.

Invocation.

Oh, thou Divine Intelligence, thou Author of life! beautiful life! unto whom all praise is due, we approach thee with gratitude in our souls for all that we behold around us. In the midst of storm and tempest, in the beautiful sunlight, in the flowers that spring up beneath our feet, and in the starry zones above our heads we behold thy presence continually. We listen to the grand rhythmic harmonies of thy eternal voice chanting forth to mankind the lessons of life, wonderful life! and we prostrate our souls before thee in adoration and praise. We behold in thy dear humanity the tender buds which are to bloom forever in thy garden of love and of beauty. We ask thy blessing to rest upon every soul. We ask that thou wilt permit thy ministering angels to return from beyond the valley and the shadow of death with tidings of great joy upon their lips for human mourning hearts. We ask that those words may fall lovingly and gently upon the bleeding soul, that it may spring up with renewed patience and strength and courage, to wait until the coming time shall bring unto its life a grand reunion with its loved ones gone before. May sorrowing souls receive some little consolation that will bring them peace. May their lives expand and blossom beneath the sunshine of thy tenderness and care, until they shall all become fitted to be received in thy kingdom of light and immortality on high.

Sybil White.

I was called Sybil White. I feel a curiosity concerning this Spiritual Philosophy, and I want to manifest myself in this way to my friends. I have kept account somewhat of the time since I passed from the body, and I believe, if my memory serves me right, that it is five years since I died; it was in the fall of the year. I went to my eternal home from East Marshfield, Mass. I want my friends to know that I have got back to send out a knowledge to them of my existence. I lived a good long life on earth, but it is nothing to what I expect to live now, and I want them to feel that I am living an active life; that I am not at all cramped in my powers, as I sometimes felt I was when here. I have been to this place a good many times, and watched the proceedings. I had not made up my mind to come, but finally I concluded I would if I could. Now I think I am feeling better for this, and hope I may come again somewhere. I will not take up any more time now, but I am much obliged.

John Edwards.

I feel it pressing upon me to send out a message to my respected father. First, allow me to send my love and greeting to him, and to assure him that I am often by his side to influence him with my presence and to seek to bring to him a power that shall be of benefit to others. I am in hopes that by coming here and manifesting I shall be able to bring still stronger influences and greater power for the work which I see is needed. Sister Mary sends her love; she frequently comes to bless his home with her sweet presence and to bring an influence of cheer to brighten his life and beautify his spirit; and many other dear ones likewise gather around, each one striving to be of use, that through our friends we may be able to enlighten others concerning the ways of life. I wish to say to my father that I am active in the spirit-world. I am striving to work in order to be of some use. I am a member of a certain council in the spiritual world, that has the welfare of humanity at heart. Through various channels we work and send forth an influence in order to bring about a better condition of things. I would like to say to him that in the late political campaign we were at work, in a certain measure, through his instrumentality; because of his position we were enabled to undertake something that was of benefit, we believe, to the nation; and our work is not, by any means, accomplished; it has only begun. I have come here that I may send to-day a word of encouragement, and tell my father he is used by the spirit-world, even though he may not always be aware of it; he is used as a battery for spirits who wish to accomplish their purposes for the benefit of others. We shall come to our dear home, for we consider his home our home, and bring whatever influences we may that will be of use to him and to his family circle. By-and-by we expect to manifest our presence strongly; at present we desire him to rest satisfied with what is accomplished, and that will give us strength for future work. I believe this is all, at present. I shall endeavor to communicate with my friends at some other time in a more private way. You will be kind enough to say that it is John Edwards, to his father, Gen. John Edwards, of Washington.

George P. Martin.

I would say in commencing that I passed a considerable portion of my life in St. Louis. I made many friends in that city; some of them are interested in what you call Spiritualism, and so I have been attracted back to this place, to send them a message, if possible. My name is George P. Martin. It is a few years since I passed from the body. I had not much warning. I met with an accident, was ill a few days, then the light of material life flickered out, and I found myself upon another stage of being. I can say truly that it was another stage, for I entered upon a life somewhat different from that I had passed on earth. I found myself surrounded by beings, I might say, of a different mold. I found it impossible to return to my friends as I would have liked to do; there was a barrier between them and myself; but, having tried to study into the laws of spiritual life with a determination and a will to master them as far as possible, I have somewhat overcome the barrier between me and mortal life, and now I think I can send back some tidings of my whereabouts. I was interested somewhat in speculations of a financial character; my whole life and energy were absorbed in them, and I gave but little thought to the future. Now my friends do not attract me back from the spirit-life; there seems to be nothing I can take hold of in them that would draw me to my old surroundings, and I find I must face about and take up a new line of existence. Consequently now I am not so much interested in material affairs as I was. I am more absorbed in spiritual interests, and I tell my friends that although they may be absorbed deeply in what pertains to the body and to material welfare, yet it would be well for them to look for something higher, to reach out for something of a more spiritual nature, because if they do not, when they are called to the other side of life they will find themselves in a strange and unpleasant condition. I am persuaded that one or two of my friends will see my message, and I am in hopes they will call for me to come and speak to them through some channel nearer home. I promise if they will do so, I will come and give them all they request, provided it is possible to do so. I wish them to know that I am now strong and vigorous; that the few days of mental darkness on this side of life did not at all hamper my condition upon the other; that I have been growing since my decease.

Mary Abbie Poole.

Oh, I wish my friends to know that I come to them frequently; that I come to bring them love. They would not then feel sad that we were obliged to pass from the physical body, because we have entered a home of light and beauty, we have been kindly cared for and loved by spirit friends who, upon the other side, have lived many years, and have waited to give us greeting. Two of us, to-day, send our love, and say, we are happy in the spirit-world, and we would have you all happy also. I bring to you the roses of love, the lilies of peace. We have twined them in our spirit-home into garlands of fragrance and beauty; they are emblematical of the peace and affection that abide in angel hearts, which flow out broad and free till they reach the mourning hearts of those on earth, who in sorrow and silence have long yearned for the presence of their dear ones. We bring the beautiful flowers, and plant them by the wayside of life. In many, many hours of darkness and distress and in moments of joy and pleasure we return from the spirit-world, a happy band, to bring our peace and love, and to bless each heart with a consolation that only angels can bestow. And oh, it is a great pleasure to us to be able to return from the beautiful land, and witness the lives of our dear ones, but we would have them feel and realize that we can come in this way; that we can return at evening and at morning; that we can see into the home, and know all that is taking place; that we realize what is in the heart; that we come to bless and encourage, and to bring peace and strength. I have a weakness upon me now, because I find myself thinking of the last few days of my earthly life; but I would pass through this and more if I could only send back to those I love a little token of my affection, and the assurance that we are waiting to welcome them in that land where partings are unknown, where sighings come not to the weary spirit. I shall be seventeen years old in February. I keep account of time the same as I did when here, because it seems natural to me. I find those who have dwelt in the spirit-world longer than I have do not take note of the lapse of time, but to me hours and days are just the same, and I realize when a shadow comes to the hearts of those I love, that some hour of mourning or sorrow is upon them. My name is Mary Abbie Poole, from South Weymouth. My father is Lorenzo Poole.

Aunt Chloe.

[To the Chairman:] Bless you, honey, I's so brack, I's brack as de old shovel dat I used to heap de coal with. Does ye like to have de brack folks come? 'Pears to me it do feel good here. Dis old aunty be all tired out; de old bones ache badly. Hab ye got some cure-all here? I's been huntin' up de picaninnies. 'Pears to me dey is growed up, de chil'en has, an' I don't find 'em. Can ye tell yer old aunty where dey is? Ye see, chile, I hab got three picaninnies; one, he is Pete; t' other be Chloe, an' t' other is Sam. Dey all got scattered. My old bones ache so bad, 'pears to me I can't get round. De last thing I knowed anything about was down just outside of Orleans, in old Louisiana, an' de chil'en, dey had been taken an' scattered, an' I did feel bad—so bad I nebber got over it. I was de old cook, I was, for Mas'r Mason. Golly! he did think no one could make de corn pones but Aunt Chloe; but, for all dat, he let de chil'en go, an' I hab been tryin' to find 'em. Can ye gib me any help? [Putting her hand to the medium's head.] 'Pears to me dat my turban is gone. Whó took dat ar, now? I nebber could do no cookin' till I had dat ar turban on. [Looking down at the medium's hands.] De good Lor'! I's turned white! Ye're a witch! Ye hab witched me, fur sartain. [Taking hold of the medium's hair.] De kinks is all gone! What do ye call dis place? [This is where spirits come and talk.] Where spirits can come and talk, indeed! I's feared dar is some witcheraftery goin' on here. Ye's ain't turned my Sam an' Pete an' Chloe white, hab ye? Can't make it out. Don't compre'nd it. Now if I had been dat ar brack gal, Sal, I might hab compre'nded it. She allers did want to turn white; she did allers say if she could be one ob de white quality people she would go through de smoke an' de flame ob de sulphur. Now if old aunty was dat ar brack gal Sal, she would understand it. No can. Did n't go through no flames nor smoke. Did n't get bleached in any sulphur. Old bones feel better. Does you think I'll find my chil'en? [I think you will.] Well, den, de Lor' bless you.

Forest Flower.

Forest Flower sends talk to her medy. Forest Flower's medy has the good spirits come to her from the hunting-grounds: they come to bring consolation to the mourning pale-faces, they come to bring strength from the hunting-grounds to the weak and weary. Forest Flower likes to sing the sweet songs and to make the singing talk go down into the hearts of the pale-faces. Now she comes to this wigwam to send out love and to gain strength for some new work that is by-and-by to come to the medy. Forest Flower's medy reads the talking-sheet, and she will see what is said. The old brave in the hunting-grounds, the old pale-face brave sends down his love, and he says there is some new work to go on by-and-by—there is new talk to be given to the pale-faces, to spur them on to better endeavors in the cause of right, and the band wants the medy to keep in harmonious conditions all the time, if she can, so that they can work through her for the benefit of the people. The Indians send their love; they bring the blanket of peace to wrap around the medy; they tell her of the pappooses and squaws and braves in the hunting-grounds, that they may cheer her spirit and wipe all sadness away. And we wish to say that, as she has given strength and consolation and teachings to others, so her band and the spirits in the happy hunting-ground bring to her strength and peace that her spirit may grow like the pretty flowers that blossom beneath the smile of the Great Spirit. This is Forest Flower's greeting to her medy.

Séance Dec. 10th, 1880.

Mrs. A. M. French.

I find myself once more in earthly conditions; I, who never expected to again speak through mortal lips, and to express my individuality among earthly surroundings. It is but a short time since I passed away from the body, as I felt then, to be forever with the Lord, and I find that I was not well informed concerning the life that a spirit leads after the death of the material frame. I have not entered into that heaven for which I sighed and longed; I have not found those beautiful conditions which I anticipated, where, in the presence of my Redeemer, I should sing my songs of gladness forever and forever. I have found my dear companion, who many years before my departure from earthly scenes was called by his Creator to the home prepared for him in the heavens, and by him I am informed that it is best for me to return and speak in this way, in order to be able to appreciate and comprehend my spiritual surroundings. My companion was a minister of the Gospel, and I believe that he sought to teach his people concerning heavenly things as he understood them; but to-day I find he is not circumstanced as I would expect in the spiritual world. I find that he is not in that condition that he looked for, yet he tells me he is a teacher still, that he is striving to dispense light and instruction to those in darkness. I understand it not, but I believe that my Creator is good, and wise, and kind, and that some day in the future I shall comprehend and realize all that lies before the spirit. I have a son-in-law in Brooklyn, who is a divine, and I wish to say to my children, I have returned from beyond the dark river to send you my love and my blessing, and to say, although I have entered a home of rest and peace, a home where all is beautiful and real, yet I have not realized my expectations, and I find that it is possible for spirits of the so-called dead to return, and manifest to mortals. I lived many long years in the body, and it was my lot to lay away dear friends. I have not met them all, but I am told that I shall meet each one, and live with them in rejoicing of spirit. I cannot say that I am not disappointed; I cannot say that I am satisfied with all that I have found, for it is so unreal to me, so different from what I looked for, that I feel as one confused—in a dazed condition. My name is Mrs. A. M. French.

Flora B. Cartmill.

The spirit who has just controlled the medium seems to be in a darkened, unfortunate condition, but I see that she was, and is, good, through and through; and I feel that perhaps I may give her a little light and instruction concerning her new life. Oh, if I can only dispense to those who are in darkness concerning spiritual things some information and instruction, I feel that I shall be doing a good work. The years are rolling swiftly around since my sisters and myself were called from the body and summoned to a higher school of learning. At this season of the year sadness seems to settle around our loved home on earth, because of memories which it recalls to the hearts of those so dear to us, and at such times as this we desire to return, close, close to the spirits yet in the flesh, that we may bring to the notice of our dear ones tidings of our immortal home and expressions of the love and sympathy which ever well up within our souls for those who still remain on earth. We bring the beautiful flowers of love, truth and peace; we bring the sweet white blossoms of purity and twine them into one beautiful garland, that they may bloom on, and with their sweetness and fragrance refresh the mourning, sorrowing heart. We know our dear ones do not mourn as those without hope; that they have the light of spiritual truth streaming in upon them; yet in moments of sadness and sorrow, in hours of pain and distress, we would bring from our spiritual home consolation and peace which shall be of blessing to every spirit. We are still engaged in the spirit-world in attending school, that we may learn something more of our life; that we may gain knowledge which may be dispensed to others; and I desire my loved ones to feel that we are not lost, that we are only gone before; that we are preparing for them a sweet and beauti- home in the angel-world, where, by-and-by, we shall be reünited and shall dwell in one harmonious family, free from sorrow and sighing, free from distress and sickness, where only the love and light of the higher heavens shall fall and carry our spirits upward. My name is Flora B. Cartmill. I am from Tulare, Cal. My father is Dr. William F. Cartmill, of that place.

William Butler.

Mr. Chairman, I am called William Butler. I hail from Detroit, Mich. I have never troubled myself to return through such a channel as this before, but as this is almost an anniversary with me and my friends, I felt it might be wise to put in an appearance and make myself known. There is one person in Detroit by the name of John F. Butler, and I would like very much to reach his side. I can do so from the spiritual, but he does not realize my presence. That is what brings me here. I wish to say to him: John, the season approaches which has ever been of much interest to you, as it was to me when in the body. Now it will give me satisfaction to have you know that I am as interested in the return of our particular anniversary as I ever was. I shall be with you on that day and the days following, and I shall strive to make myself known in some manner. I want you to sit quietly alone with Sarah, and see if I cannot manifest. Now don't pooh-pooh at this and say it is all nonsense, because I am thoroughly in earnest. Some twenty years ago a certain event occurred which was of great interest to myself and my friends, particularly my father's family, and it is to this I refer in my message. We have always celebrated the return of the anniversary of that time, and those remaining still keep up the custom.

I wish to say that mother sends her love from the spirit-world, and many others. We all gather around the old family circle, and if you could only see us at certain times you would realize that not one was lost, not one missing. Our friend Jacob, who passed away through disease contracted in the army, desires me to send a message for him. He wishes you to find his family, if you can, and send them this knowledge—that he can return, and desires to do so, to give them a message, not publicly, but in some private way. He sends his regards to his friends, and wishes me to say he has strong limbs now; none are shattered, and he is in good condition; he is satisfied with the change. He only wishes that he had known of this spiritual life before his departure from the body.

George P. Elliot.

I am guided here and assisted to speak by a friend of mine who has himself manifested through this channel. I may say that we departed this life together, not literally speaking, but that the lapse of time between his death and mine was of such short duration that it is hardly worth mentioning. It was a time of great trial and distress to our city and the surrounding places. We worked and labored side by side, striving to do what we could, but we fell, as it were, at our post, and were summoned to a higher tribunal than any of earth. Now, I feel that as this is demonstrated to be a truth, this power of spirits to return to earth and speak their thoughts, it is desirable for me to express myself, and send out to my friends, and all near to me, my love and greeting, and an assurance that I am with them from time to time. I cannot live by their side, as I did in days of yore, because I feel something drawing me to higher scenes. There is so much spread before me which invites my spirit, and which I desire to investigate, that I am not always confined to earthly conditions, yet I would have my friends feel that I frequently return to bring them some influence from on high. They may not realize this; they may not understand that a spirit can influence friends on earth, for any good or for any evil purpose, but I find that I can, at times, sway the thoughts of my friends; that I can influence them to work in various channels which I feel would be of use, and it gives me great pleasure to know that I can thus be active. I have noticed what has occurred since my departure. It is years since I was called to the spirit-world, yet I count myself just as interested in earthly affairs that pertain to the welfare of my friends as I ever was; and I say to them, whatever change occurs to you, provided it occurs not through any evil doing of your own, feel that it is for the best; seek to live in harmony with the laws of life; seek to live as near right as you know how; follow your convictions of duty; perform your mission, as far as you can see it, to the best of your advantage, and whatever experiences shall come to your lives, rest assured will only be to unfold and develop your inner powers, and strengthen your spirit. By-and by I know I shall meet you in the spirit-world. I have seen dear friends upon the other side; I have welcomed dear ones home, and I feel to rejoice in this immortal life which awaits every spirit. I am from Memphis, Tenn. My name is George P. Elliot.

Elias Shaw.

Well, Mr. Chairman, I am glad to meet you. I always enjoy manifesting through a medium. I like to travel around to this circle and that, and make my presence manifest, and I would like to make it felt, too; I would like to have my power and influence felt among my friends and former associates. I am astonished and I am ashamed to find that they have neglected and allowed to languish an important part of our spiritual work: I say I am astonished that they have allowed the Lyceums to languish. I look around our good city, and I do not see the interest manifested in our cause that I used to. True, there are spiritual meetings, and good ones; they are well carried on and supported; true, our people turn out to listen to what is going on, but still I find our little ones are not taken care of in this spiritual movement as they should be, and I feel mortified at it. Now I want my friends to know that I am interested in the children; that I delight to gather them around me in the spirit-world, and strive to instruct them through some little anecdote or some little story. I delight to enter into their Spiritual Lyceum, which meets from day to day, and witness the exercises there performed; and when I see these little buds of promise unfolding beneath the light of love, and find them giving beautiful expression to their thoughts, even though the expression be simple and child-like, it seems to give my spirit untold pleasure.

I wish my friends to know I am around about them. I am in their midst when they meet together in council or to discuss questions for the benefit of humanity. I hope they will strive to be practical, that they will strive to do work that is for the benefit of others, and I want them to know I have forgotten none: I send them all my greeting. I am satisfied with my spiritual life. I feel glad that I am a disembodied spirit.

I have been striving recently to manifest for a particular purpose in Philadelphia, and I think I shall succeed very soon. There is a medium in that city whom I think I shall be able to control, and send or write a message to my friends. I hope, if I succeed in doing this, they will respond to my wishes and perform a work which I feel is important and which I know they can perform. I will not take up any more time. You may call me Elias Shaw.

Nellie A. Langmaid.

I feel myself drawn backward to material life, because a strong desire possesses my spirit to manifest to my dear friends and my dear family, and to say to each one, oh, strive to feel that I live, and that because I live you shall live also. Oh, seek to understand something concerning the spiritual life. I would have you realize that we are not separated, because the mortal form has passed from view; I would have you feel that I am by your side and would bring you consolation and peace. I wish you to feel that I am not far away, but that I take an interest in all that concerns your life. I do not wish to be put out from your thoughts; I do not desire to be thought of only as an angel of light in a world far beyond this, but I wish you to feel that I am a living, ever-abiding presence that is beside you, that takes note of what concerns you, and can sympathize with you, one who will mourn with you in sorrow or rejoice with you when you are happy and at rest. I felt, ere my departure from the body, that I was held back by chains of love; the desire within the souls of my friends to keep me here seemed to hold my spirit, and it could not break away; but finally the power of the spirit seemed to grow, and I felt myself floating out in a new world, just as the cautiful vessel sails to an unknown country, and those upon its deck look eagerly forth to see what they may behold. So I felt myself floating out into an unknown country; my spirit looked forth to see what might offer, and I found I had entered a beautiful land where all was fresh and glowing, where friends were waiting to bid me welcome home, and I knew that if I could only send back one little word of love, one assurance to my friends, that I was safe, happy and well, I should rejoice with unspeakable joy. To-day I am enabled to speak, and to say to my friends, rest in peace: it is you who should rest in peace, and you need not say this of the spirit gone before. We are peaceful and happy, but ofttimes your spirits are perturbed and distressed, and we would pour upon your hearts the balm of healing which bringeth consolation, rest and peace.

I would like my message to go to my friends, who are in Essex and in Revere, Mass. My husband is T. W. Langmaid; my name is Nellie A. Langmaid.

Simon Thomas.

I am an old man, and I feel distressed. I was in great pain for a long time before I left the body, and it seems as though I was forced to feel it again in coming back. My motive in coming is to reach those who were associated with me in a business way. For many long months I was unable to attend to my business, and it was attended to by others. I am not entirely satisfied with the result, although I must not complain, because my friends did the best they knew how. Now I feel that I can straighten things out so that you will all be satisfied.

I wish to say to John Manning: Write to brother George; state the whole affair to him, and ask his advice. He knows just what to do in the case, and I know he will respond to your call. I do not care whether you say I returned and desired this, or not. I know that he has the clue to the whole affair in his hands, and can unravel it to the satisfaction of every one.

I find my head in a poor condition, and so cannot say all that I would like, but if this is attended to, it will be all that is necessary. My name is Simon Thomas. I am from San Francisco.

Lillie Perkins.

[To the Chairman:] Please, may I come? Please, may I talk? My name is Lillie Perkins. I am six years old, and I want to talk to my auntie. She lives way, way off in Cincinnati; her name is Mary Perkins, and my name is Mary, too. It is Mary Lillie. I never was called Mary. I did n't know it was my name till I went into the pretty world; but I found my own mamma there, and she says I was named Mary, for auntie, and Lillie, for her, and she wants me to send her love to auntie, and say she thanks her for all her kind care of her little girl. And I want to send my love, too, and say I've got a real pretty house and real pretty flowers around it, and I've got a little birdie that sings all the time, most all the time, and he is n't in a cage; they do n't have any cages here. Auntie's birdie flied away, and she felt awfully bad about it, and I cried, too. She said she did n't think she would want another one, because it would n't be her little pet. I think it was a naughty bird to fly away, because my birdie is out all the time, and he never goes away to stay, he always comes back. And please tell auntie, I'll have a pretty bird for her when she comes to my house, and it will be yellow, with white spots on it, like hers was. And tell her, please, my birdie's name is Spottie, too. [To the Chairman:] Do you think you'll find my auntie? [I think so. Come again, sometime.] I'd like to, but so many people want to come, I do n't know as I can get a chance.

MESSAGES TO BE PUBLISHED.

Dec. 14.—Rev. E. W. Porter; John L. Chandler; James Wood; Helen S. Loud; Freddie P. Fiske; Samuel Curtis; Big Beaver.

Dec. 17.—Gideon Frost; Katie F. Hand; Lizzie L. Groves; Julia Leonard; Robert L. Tilden; Mary J. Knowles; Rosalie Abbot; Jennie Ryder; Emma Gray.

Dec. 21.—Mrs. Elsie J. Smith; Robert Beggs; Capt. John Cooley; Sarah J. May; J. G. Birchim; Maria L. Gordon; Noah Sill.

Dec. 24.—Robert Dale Owen; Louis R. Peebles; Eva May Clark; Hattie A. Palmer; Mary E. Fuller; Frances Black; Mattie Sayles; Flossie Reed.

Dec. 28.—Hannah Brittan; Willie J. Bray; Thomas Evans; Adeline Merrill; Henry J. Hubbard; Caleb Hutchinson; Mrs. Jennie Johnson; Dancing Bear.

Dec. 31.—Rev. Nathaniel Lassell; Mrs. Betsey Moore; George W. Thompson; Ella Armstrong; Maria Long; B. F. Hughes; Samuel G. Howe.

Jan. 4.—James Moffit; Mary Goodwin; Isaac D. Smith; S. P. Lake; Bethiah B. Collyer.

Jan. 7.—Samuel F. Monroe; Clarence Henry Gordon; Clara L. Lehman; Martha A. Dodge; Joseph Hill; Charlotte Engle; Winnie Jacobs.

Jan. 11.—Juliette Manley; Myra S. Mason; Joseph Clarke; Henry Thornton; Sarah A. Waters; Mrs. Matilda J. Padelford; William Morgan; Wasso.

Jan. 14.—Henry Adams; Havinia F. Gibberson; Cyrus Morton; B. Kent; Lucilla Warner; Edmund Dole; Mary J. Ellis.

Jan. 18.—Benjamin Kenney; Dr. Artemus S. Carter; Lizzie F. Woods; S. B. Thaxter; Rufus B. Kinsley; Clara Morrison; George A. Barney; Jennie Sprague.

Jan. 21.—Laura Markham; P. B. Randolph; Elvira Wheelock; W. K. Cowing; Sarah Ketrow; Charles S. Richardson; Willie Harris; Mary Ann Johnson.

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

Jan. 28.—Dr. John Clough; George Stone; Susan B. Atherton; Ezra Eames; Amanda Perkins; Capt. Eben Wheeler; Marietta Jackson.

Feb. 1.—Sebastian Streeter; Bella W. Hamilton; Sarah A. F. Wilson; Charles Parker; Lillian Smart; John A. Moran; Mrs. Elizabeth Abbott.

Feb. 4—*Children's Day.*—Clara Felge; Jimmie Ryder; Carrie E. Hatch; Phebe Clawson; Ada E. Fillebrown; Jessie May Spaulding; Carrie Gurney Snow; Ralphie Fay Jones; Lizzie Strong; Herbert Tower; Sadie Jenkins; Charlie Russell; Nellie; Harry Woodward; Georgie Wilson; Cora L. Witter.

A Spirit Message,

From the Indian chieftain, *Sagoyewatha*, to the editor of this paper, given May 30th, 1880:

RED JACKET comes to send the good word to the pale-face Chief; he comes to tell his friend all is well. Sagoyewatha's forces are gathered for the protection of the white chieftain's lodge. Let the storm-clouds come; let the great working send forth his battle-cry; let the tones of thunder roll; they can do no harm. Sagoyewatha has spoken in council; he has sat by the lodge-fire of his people and filled their hearts with power; they are strong, and they bring their forces to ward off the arrows of the white chieftain's foes. Now the evil powers centre for work, but the Great Spirit is more mighty than they. He sends forth his eagles to smite the wrong-doer. Fear not, oh great Chief who sits in council, for the spirits work for good. Like the forest leaves your words are scattered; like the clear sunlight that blesses all with its light and warmth, the high and the lowly, the mighty and the weak, so your influence goes forth alike to the powerful and the humble, gilding all places with its beams of spiritual truth.

Red Jacket gives greeting. He sends forth the greeting and assisting force of the great white Chief, Channing, who is here this hour.

Verification of a Spirit-Message.

To the Editor of the Banner of Light:

My attention has lately been called to a communication in the *Banner of Light* of a recent date, from N. W. Perry, of South Easton, Mass., in verification of a spirit-message in the *Banner* of July 31st, 1880, from CORDELIA A. P. MORSE, who was my companion in life, and who passed away Nov. 24th, 1867. I wish to state that Mr. Perry is correct in regard to her nativity, etc., and that I fully recognize the message as coming from her.

I desire also to return many thanks to Mr. Perry for his statement in the *Banner* which led me to receive an invaluable message.

S. P. MORSE.

Beachmont, Revere, Mass., Jan. 23d, 1881.

Calumny would soon starve and die of itself, if nobody took it in and gave it lodging.—*Leighton.*

To the Liberal-Minded.

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

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Advertisements.

BALTIMORE ADVERTISEMENT.

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Dr. F. L. H. Willis

May be Addressed till further notice
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DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Jan. 15.—6teow

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The most sensitive may be assured that no statement will be made touching the length of life unless by their request. I will point out to such the places in the pathway of the future where flowers may chance to spring.

For my own profit and the public good, I solicit a test of the science.

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Student in Astrology.

Address Box 1664, Boston, Mass. Nov. 20.

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A MONTHLY JOURNAL, devoted to the interests of Modern Spiritualism. Terms—$1 per year; 3 copies, $2,75; 5 copies, $4,50; 10 copies, $8,50; 20 copies, $15. **MR. and MRS. A. S. WINCHESTER, Editors and Proprietors,** San Francisco, Cal. P. O. Box 1997. Dec. 25.

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Subscriptions will be taken at this office at $3,00 per year, which will be forwarded to the proprietors, and the paper will be sent direct from office of publication; or the subscription price of 10 shillings and 10 pence per annum, post free, can be forwarded direct by post-office orders to EDITOR OF "LIGHT," 13 Whitefriars street, Fleet street, London, E. C., England. Jan. 8.

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A WEEKLY INDEPENDENT LIBERAL SPIRITUAL JOURNAL, DEVOTED TO THE

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A PAPER especially original in its character, and largely devoted to the DEFENCE OF MEDIUMS against the misrepresentation and persecution of their enemies. It recognizes the right of the spirit friends of Spiritualism

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Address J. M. ROBERTS, Editor, 713 Sansom street, Philadelphia, Penna. Feb. 12.

THE

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Newcastle-on-Tyne, England, 29 Blackett street.
Aug. 7.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. *The Spiritualist* is the recognized organ of the educated Spiritualists of Europe.

Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to MR. W. H. HARRISON, 33 British Museum street, London, is $3,75, or through Messrs. COLBY & RICH, *Banner of Light* office, Boston, $4,00. May 4.—tf

WESTERN LIGHT,

A Weekly Paper devoted to Universal Liberty and Scientific Spiritualism.

PUBLISHED in St. Louis, Mo., by MRS. ANNIE T. ANDERSON.

Terms of subscription, $2,50 per annum, in advance. Single copies, 5 cents. Clubs of five or more, per year, $2,00.

Direct all letters or communications to MRS. ANNIE T. ANDERSON, 717 Olive street (Room 6), St. Louis, Mo. Nov. 20.

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IS now located at No. 9 Davis street, Boston, where he can be consulted from 9 A. M. to 4 P. M. daily, except Sundays. Performs remarkable cures without medicines. Rheumatism, Scrofula, and Weakness in either sex specialties. Wishes to lecture Sundays in vicinity of Boston. Will officiate at funerals. Consultations free, and terms to suit the conditions of all. Medicines or Magnetized Letters sent to all parts of the country. Dec. 4.

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MY specialty is the preparation of *New Organic Remedies* for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever fails to benefit the patient, money will be refunded. Enclose $2 for medicine only. No charge for consultation. Nov. 30.

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TYPICAL MEDIUM, Psychometrist and Seer. Will answer Letters. Send own handwriting, sex and age, and $1,00, stamped and directed envelope. Business Sittings given daily. Will answer calls to lecture. 19 Essex street, Boston. Jan. 22.—4w*

REMOVAL.

DR. A. P. WEBBER, Magnetic Physician, has removed from 8½ Montgomery Place to 157 West Newton street, Boston, where he will receive patients from 9 to 4 o'clock. He will also visit patients in or out of town. 2w—Feb. 5.

DR. GEORGE KINGSBURY, Magnetic Healer, has returned from the West, where he has been highly successful in treating all diseases. Is now located at 281 Shawmut avenue, Boston. Medicated Vapor Baths a specialty. Relief, if not cure, guaranteed in every case. Dec. 18.—13w*

MRS. WRIGHT,

MAGNETIC PHYSICIAN, gives Sulphur, Medicated and Vapor Baths. No. 33 Boylston street, Boston. Office hours, 10 A. M. to 5 P. M. 4w*—Jan. 22.

Lizzie Davenport Blandy

WILL give a séance on each Thursday evening at 31 Indiana Place, Boston (where tickets may be obtained). Gentlemen $1,00; Ladies 50 cents. Jan. 8.

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE, 157 WEST NEWTON STREET. Hours from 10 A. M. to 4 P. M. Will visit patients. Jan. 1.

Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, $2,00. Jan. 1.

CELIA M. NICKERSON,

TRANCE and Writing Medium, 1648 Washington street, Boston. Hours 9 to 4. Will lecture and attend funerals. Jan. 29.—26w*

MRS. CLARA A. FIELD,

BUSINESS and Medical Clairvoyant. Psychometric Readings by letter, $2,00; age and sex. 19 Essex street. Jan. 29.—4w*

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FANNIE A. DODD,

MAGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Tremont street, Room 7, Boston. 1w*—Feb. 12.

Dr. Charles T. Buffum,

TRANCE, Medical and Business Medium, 1466 Washington street, Boston. Hours 9 to 5. 13w*—Jan. 29.

Susie Nickerson-White,

TRANCE and MEDICAL MEDIUM, 148 West Newton street, Boston. Hours 9 to 2. 26w*—Aug. 14.

Mrs. Augustia Dwinels,

CLAIRVOYANT, also Trance and Prophetic Medium. Office No. 23 Winter street, Boston. 2w*—Feb. 5.

A. **S. HAYWARD,** Magnetic Physician, 11 Dwight street, Boston. Office hours 9 to 4. Other hours will visit patients. Two packages of his powerful *Vital Magnetized Paper* sent on receipt of $1,00. Jan. 1.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, $1,00 and 2 stamps. 37 Kendall street, Boston. Dec. 25.

MISS KNOX, Medium. Medical and Test Sittings daily. Examinations from lock of hair by letter, $1,00 and stamp. 45 Indiana Place, Boston. Feb. 12.—1w*

MRS. FLANDERS gives Magnetic treatment. Also a Prophetic Medium. 12 Albion street, Boston. Feb. 5.—4w*

JOSEPH L. NEWMAN, Magnetic Healer, No. 8½ Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. 13w*—Nov. 6.

SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr. G. will attend funerals if requested. Nov. 27.

MISS M. A. HOLWAY, Magnetic Physician, Test and Business Medium, 120 Court street, Boston. Feb. 12.—3w*

MRS. C. H. WILDES, Test and Business Medium, 14 Tremont street, Room 5, Boston. Feb. 12.—1w*

MRS. S. A. DRAKE, Magnetic Healer, 31 Indiana Place, Boston, Mass. Dec. 25.

I. P. GREENLEAF,

TRANCE AND INSPIRATIONAL SPEAKER,

WILL attend to calls to speak at short notice. Also Funerals attended on notice. No. 7 Beacon street, Chelsea, Mass. Jan. 1.

ELBRIDGE W. PERKINS, Trance Speaker, will answer calls to lecture in the Eastern States. Terms reasonable. Address ELBRIDGE W. PERKINS, Danvers Centre, Mass. 4w*—Jan. 22.

JAMES H. YOUNG, Healing Medium, 208 Upper 6th street, Evansville, Ind. Magnetized Paper 10c. a sheet, or 3 sheets for 25c. Sent by mail on receipt of price. Jan. 29.—8w

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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 12, 1881.

THE WATCHMAN LOOKING AT SPIRITUALISM.

Fallacy of the Popular Objections.

To the Editor of the Banner of Light:

In *The Watchman* of Jan. 13th, I find an article which appears to carry with it the authority of the editorial sanction. The writer refers to some of the recently published books in illustration of the modern mysteries, especially to the "Scientific Basis of Spiritualism"; Mr. Allen Putnam's spiritual exposition of the Salem Witchcraft; Joseph Cook's lectures; the papers from the Leipzig professors; also to the new edition of Dr. Samson's treatise and Dr. Lorimer on Isms, both of which are said to ascribe the real facts of Spiritualism to inherent forces of human nature not yet comprehended. The writer seems to think that the hypothesis which refers all the facts to deception and jugglery is scarcely admissible, and for the reason that *we have "the testimony of professional conjurers of eminence that the effects produced lie entirely outside the domain of their art to explain or to imitate."*

It is evident that "J."—the writer in *The Watchman*—gives something like a *quasi* indorsement of the spiritual origin of the facts. He does not know what else to do with them; and so, like Prof. Austin Phelps, D. D., of Andover, he falls back to the perdition of ungodly men in the Spirit-World, and finds the only adequate explanation . . . in the demonology of the New Testament." The following extract clearly indicates the anxious and unsettled state of the writer's mind on the subject of his article:

"The greatest marvels of Spiritualism cannot be imitated on the stage by conjurers any longer. We are confronted with marvels which cannot be explained very well upon the hypothesis of sleight-of-hand. And we doubt very much that the explanation of Dr. Samson will be accepted as adequate. We find it hard to believe that we ourselves have power to produce such things as are reported by the German professors At the same time the hypothesis of the Spiritualists is equally inadequate. The mental and moral imbecility of the messages is a fact which all admit, and which can hardly be reconciled with the supposition that *these messages come from the dead whose names they bear.* Almost always they are far beneath the intellectual and moral attainments of those who profess to sign them. The only adequate explanation that has been proposed, it seems to us, is to be found in the demonology of the New Testament. Grant that the so-called spirits of this day do not manifest all the marks of the demons with whom Christ and the Apostles were confronted, what difference does this make? The policy of the kingdom of darkness may be expected to change in its details in eighteen centuries."

It is here frankly admitted that the more important facts of Spiritualism cannot be imitated by conjurers; that the sleight-of-hand hypothesis will not cover them; that the theory of some mysterious force in the human body is uncertain and inadequate; that it is difficult to credit the assumption that men in the flesh "have power to produce such things as are reported by the German professors." All this is candid and commendable. It is gratifying to witness this improvement on the old spirit of dogmatic denial and unmeasured denunciation, which, for many years, characterized the religious opposition to Spiritualism. It plainly shows that the invisible millions who

——"Walk the earth
Unseen, both when we wake and when we sleep,"

are rapidly gaining power, not only over the elements and forces of matter, but over human minds and hearts. The agents employed in the spiritual advancement of this world are far too numerous and powerful to be resisted. With them it is not a mere question of logic; they have the power to *force conviction*, even when and where it is most unwelcome. That the spirits will continue to exercise their power in all lands, modifying the religious systems and political institutions of the people, we have no doubt; and this great peaceful revolution is destined to proceed without stop or pause until *they shall have made the conquest of the world!*

And here I am reminded that there are many pious people who would be sad indeed if they shared this conviction. All who conscientiously believe that the unseen agents *are all evil* can only contemplate the possibility of such a triumph with a feeling of dismay. That those who seriously entertain this unwelcome view of the subject should show an unwillingness to accept the spiritual theory of the phenomena is natural, and need occasion no surprise. They are startled when confronted by the facts, because they utterly demolish all their preconceived opinions and the speculations of a materialistic philosophy. Where for the first they are made to realize the fact that

"Powers there are
That touch each other to the quick, in modes
Which the gross world no sense hath to perceive,
No soul to dream of——"

they naturally yield to a feeling of profound concern. The timid mind is agitated by questions which relate to its own security. If these invisible agents possess supra-mortal powers and immeasurable resources for mischief, what may they not do to mislead us to our ruin? If bolts and bars are useless, and closed doors no protection; if they travel with the celerity of thought; if they can paralyze our bodies by a touch; and breathe into our very souls their infernal inspiration and the foul atmosphere of the pit; what shall we do to escape from their presence, and how shall we be saved? We are touched with a feeling of compassion for the people whose weak faith in God leads them to the terrible conclusion that he is turning over the affairs of the natural universe and his moral government on earth into the hands of diabolical agents. We have no such painful apprehension to disturb digestion and give us the nightmare. Those poor souls whose fears are their counsellors will be relieved so soon as they shall have wiser grown by a spiritual experience of their own.

The great stumbling-block in the way of the writer in *The Watchman* seems to be in the alleged fact that the communications are "almost always far beneath the intellectual and moral attainments" of the persons who are announced by name as the authors of the same. The writer appears to be lacking a proper comprehension of the subject, and precisely here is the foundation of his objection. Perhaps we may be able to relieve his embarrassment. His first mistake consists in presuming that every spirit must be required to do his best as often as he presumes to break the silence. He must illustrate his highest thought; the most accomplished art; and the greatest power of expression, every time he speaks. It does not require a philosopher to perceive that this demand is both unnatural and unreasonable. We do not require a mundane author, however distinguished for his dignity and ability, to distill the elements of his thought and speech when we meet him by the wayside and indulge in easy converse for five minutes. We never look to the caucus or a public reception for science and philosophy; nor do we expect to extract the quintessence of all wisdom from a *tea party*. Some of the guests may have genius and learning; but the poet does not always talk in hexameters, and the scientist never carries his apparatus in his dress-coat pocket.

Now if the writer in *The Watchman* can rid himself of the false notion that a spirit is a creature essentially different from a man or woman; if he can accept the fact that much the larger part of what is reported in the papers as coming from the invisible world consists of familiar conversations between personal friends—spirits in and spirits out of the body; and, especially, if he will exercise his *reason* on the subject, he will be much less exacting in his demands. There are people so unreasonable as to expect every spirit to flatter their pride by acting on every capricious suggestion they may be pleased to offer. We do not expect the chemist to put his whole laboratory on a handcart and drive it round town to satisfy the people who have no faith in the laws of molecular attraction and chemical affinity. The man who studies the stars must not be expected to build his observatory in every man's garret. The minister does not preach his best sermon in his neighbor's nursery; and we may not require the scientist to demonstrate his last discovery at every railroad station. No more may we expect that every spirit will make a fool of himself by getting up on very high stilts to gratify the empty ambition of pedants.

There is another difficulty in the way of a strictly literal transmission of thought from the spirit-world. This is found in the fact that the communicating intelligence must always depend on the use of some mortal instrument, which, it must be admitted, is seldom entirely suited to his purpose. The one used may be the best the spirit can command, and yet quite imperfect. Then it is often the case that the spirit himself, having had no preliminary discipline in this direction while on earth, finds it necessary to learn the elementary principles of psychological science before he can handle his mortal instruments with any great success. Indeed, we have no more right to presume that he will show himself an expert on the first trial than that the man who has never had his hand on a telegraphic instrument can, at once and without mistake, send a message over the wires. No matter how much general knowledge one may possess, he must have instruction and experience in this business before he can become an adept and take rank with the most rapid and skillful operator. So far from forming a proper estimate of the difficulties in the way of perfect intercommunication between the two spheres of being, the writer in *The Watchman* does not so much as recognize their possible existence. *He has no way of accounting for errors and imperfections but by referring all such messages to evil demons or lying spirits.* True, he no doubt accepts, with unquestioning faith, the whole Bible, not as the composite utterance of finite spirits in the other world, but as *the infallible word of God*, in spite of the many direct contradictions it contains; its numerous errors of science and morals, and its twenty-seven thousand mistranslations.

So long as mankind, whether in this sphere or any other, are obliged to depend on human or other instruments as mediums of intelligence or avenues of expression, so long will the results be measured by the capacity of the means and instruments so employed. This principle must command the instant recognition of every philosophical mind. If any one is disposed to question the truth of our proposition, let him attempt to do any one of the impossible things here specified. Let him try to weave a fine fabric out of coarse materials; or—if I may use the old but expressive proverb—"make a silk purse out of a sow's ear"; produce perfect harmony on a musical instrument that is out of tune; cut a marble statue, beautiful as Power's Greek Slave, with a coal-chisel; or imitate the gold and crimson hues of morning in a charcoal drawing. If he fails in these attempts, he may possibly comprehend the absolute necessity for a complete adaptation of means and instruments to any important purpose which even the highest human intelligence may aim to accomplish. When the writer in *The Watchman* has fairly mastered this lesson in spiritual science, the ground of his principal objection to Spiritualism will have vanished forever.

I have but few words to add in conclusion. If *The Watchman* really believes that the communications from Spirits are "almost always far beneath the intellectual and moral attainments" of the reputed authors, it will give us pleasure to disprove this erroneous assumption whenever it may signify a disposition to open its columns to the evidence. Yours faithfully,

S. B. BRITTAN.

The Lexington, 165 East 49th street, New York, Jan. 29th, 1881.

"The True Physician is the Servant of Nature."

The science of medicine is of all sciences the least understood and the most abused. We need reforms in this more than in any other. The Allopaths declare the Homeopaths, the Eclectics and the Hydropaths are all fools and knaves. These, in their turn, call the Old School physicians old fogies, bigots and bombasts, and really we are not going to quarrel with any of them, for we think they are nearly correct in these views, if in no other.

The fact is, that the time has come when the people want facts and not theories; cures, and not professional pomposity, with long Latin prescriptions and still longer Doctors' bills. We have lately had our attention called prominently to some cures made by Mrs. F. A. Logan, of this city, whose advertisement appears in another column of this paper. There may be a question as to the manner in which her cures are made, but there can be no question as to their genuineness, nor as to their great importance to the people of Portland at this time. With the same propriety an Israelite bitten by a fiery serpent might have refused to look on the brazen serpent raised by Moses, as might our citizens refuse to call and be healed now, when this opportunity occurs. True, it is "only a woman" who offers her services, and she not claiming to be a "Regular"—and worse yet, she gives no medicines, and is a spiritual or a magnetic healer. "Oh, horrors!" says some tender parent, watching the fever stealing away the vital forces from his child, "I cannot; no! no! What will our doctor say?" Never mind your doctor; your child's life is more to you than your doctor's good opinion, or anything else.—*The Rising Sun, Portland, Oregon.*

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Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

The moderation in the arctic weather of the last few days had a sensible effect on the gathering of a large audience at our conference meeting last evening. Our meeting was opened by the singing of a beautiful hymn, "Sometime," by Mr. and Mrs. J. T. Lillie, after which Mrs. R. Shepard-Lillie was influenced to give an "invocation" to the All-Father, imbued with an earnest desire for more of truth and more of spirituality. It was filled with soul-inspiring thoughts, and placed our audience in a mood receptive to what was to follow. Mr. J. T. Lillie then Sang "Leaf by Leaf," with fine effect.

Mrs. Mary A. Gridley was the speaker of the evening. Owing, she said, to physical prostration and domestic bereavement, she would not be able to speak to the people in her normal state, but should wait for the spirits to entrance her as best they might. Becoming entranced she said, in substance: "I see an archway of evergreens at the entrance door of your hall, and the word 'Welcome'; and further up the aisle I see another, more beautiful than the first one, on which is inscribed 'Fraternity'; and I also see this hall filled with spiritual beings, among whom are wise men, who, having done their work here and are now in the higher fraternity above, are deeply interested in your labors; and when you are receptive to the higher influences they come to aid, encourage and bless you. With them I see one who has but recently passed to the eternal home, and who is as yet weak and not able to communicate in a satisfactory manner, but who is drawn here by that law of attraction which binds heart to heart and soul to soul. He bids me say to you that he will in the near future be able to control this organism and give you evidences of his presence and hearty sympathy and co-operation in your work. I see groups of little children bearing wreaths and flowers for each one present, the fragrance of which permeates and fills this hall—and it is so clear to me that I feel as if you ought to be able also to see their beauty and inhale their fragrance.

Let me urge upon you all to cultivate, each and every one, that spirit of fraternal love and charity which is so eminently characteristic of your associative work. This year is to be a marked one, one of great unfoldment, and all who will strive more earnestly for the best gifts, the fruits of the spirit, will be blessed not only in receiving, but also in giving out to the world these beautiful truths that are to save and bless the whole world. Then take courage, my brothers and sisters in this Fraternity. Your work is broadening every day, and you are to aid largely to bring about juster conceptions of the phenomena, the philosophy and the religion of Spiritualism."

Mrs. Gridley, who is a very fine psychometrist, then gave several examples of her powers; in one case an autograph was handed up to her, written in the audience by one whom she did not know, and she readily cited the traits of character of the writer—her statement being acknowledged to be correct by the immediate friends. Another instance was that of a letter handed to her, in which she read the character of the gentleman presenting it, the President having inadvertently announced it to be a letter from Miss Mollie Fancher, which announcement of course prevented further reading of it. Another of her readings was a letter written by a gentleman prominent or somewhat active in the public work of Spiritualism, and which was pronounced satisfactory and correct. These readings were received with much pleasure by the audience, and a general desire was expressed that she would favor us with another opportunity to witness them.

Bro. J. W. Wilson said: I have but a word to night, and that is to urge upon you who are Spiritualists to not be afraid to admit that you are Spiritualists. Being connected with an Orthodox publication house of a denominational character, of course matters pertaining to the religious life come up, and you would be surprised to know the spiritual freedom manifested in conversation. So never be afraid to express in a proper way your faith in this philosophy.

Bro. Fred. Haslam asked in regard to how much the psychometric readings were produced by disembodied intelligence, and how much by the natural powers of the medium. He was at sea in regard to this question of psychometry, also in regard to mesmerism, psychology and the law of spirit-control. He asked if classes could not be formed for the purpose of studying these laws.

In answer to this the President said that the matter had already been discussed by the Board of Directors of our Fraternity, and that when twenty-five earnest, thoughtful persons, young or old, would pledge themselves to meet regularly every Sunday afternoon in the hall, as a "School of Instruction" in Psychology, Physiology, Mesmerism, Psychometry, and for spiritual culture, such a school would be established, more particularly for the purpose of instructing young men and maidens in these occult subjects of vital importance in our life-work here and now.

The closing remarks were made by Mrs. R. Shepard-Lillie, after a brief speech by Bro. D. M. Cole. Mrs. Lillie explained from a spiritual standpoint the question asked by Bro. Haslam. All present felt this had been one of the best and most profitable meetings ever held in the hall, and the friends lingered until a late hour.

Our "Fraternity Social" for this week was held Wednesday evening at the home of Mrs. Mary A. Gridley, and, notwithstanding the extreme cold, her parlors were well filled. The walls of the apartment were beautifully decorated with autumn leaves, ferns, &c. Among other attractions Deacon D. M. Cole sang with fine effect, "Rocked in the Cradle of the Deep," and Miss A. Blanche Nichols recited Mrs. Dorr's touching poem, "Margery Gray"—the beautiful pathos of the gifted poetess bringing sympathetic tears from many who listened to it.

Prof. Henry Kiddle will give the next lecture before our Conference Feb. 11th. Subject, "Ancient and Modern Inspiration."

Mrs. R. Shepard-Lillie's Sunday lectures continue to attract increasing audiences, and her typical poetical readings of character and descriptions of spirit-friends are highly appreciated. S. B. NICHOLS.

467 *Waverly Avenue, Feb. 5th*, 1881.

Second Society of Spiritualists of New York City.

A correspondent writes: "C. B. Lynn commenced a month's engagement on Sunday, Feb. 6th. He delivered two able discourses to large and intelligent audiences composed of veteran Spiritualists and reformers. The congregational singing, led by A. Weldon, the efficient President of the Society, was excellent."

Spiritualist Meetings in Boston.

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

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10¾ o'clock. The public cordially invited. F. L. Union, Conductor.

Berkeley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 10½ A. M. and 3 P. M. Vesper Service first Sunday in every month, at 7½ P. M. The public cordially invited. President and Lecturer, W. J. Colville.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7¾ P. M. Regular lecturer, W. J. Colville.

Eagle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

New Era Hall.—Mrs. Clara A. Field and Miss Jennie Rhind will commence a series of spiritual meetings in this hall on Sunday, Feb. 13th, at 2½ P. M. Good speakers and mediums will always be in attendance, and no effort will be spared to make these meetings interesting. One or both of the above-named ladies will always be present and conduct the services.

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. Mrs. A. A. C. Perkins, President; Mrs. H. W. Cushman, Secretary.

Pembroke Rooms, 94 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 Harmonial Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station. Next Sunday afternoon, conference; in the evening, W. J. Colville will occupy the platform—subject, "Mystery of Sleep."

The Ladies' Harmonial Aid Society meets every Thursday afternoon and evening in the same hall. Mrs. G. G. Gleason, Secretary.

NEW ERA HALL.—If the popularity of a movement may be judged by the numbers gathering around it, we may well conclude that the Lyceum cause is the most favored in the city of Boston. Our hall was packed to its utmost extent this morning, and continued so until the end of our exercises. The services were unusually excellent, and consisted of a selection by the orchestra; singing, and Silver Chain recitation by the pupils; single recitations by the following: Carrie Huff, Emma Ware, Kittie May Bosquet, Minnie Fogg, Hattie Morgan, Charlie Pray; songs by Carrie Shelhamer and Gracie Burroughs; piano solo by Mr. Washburn; cornet solo, Mr. John Roach; piccolo solo, Mr. Henry Roach. Miss Jeanette Howell also favored the audience with two fine selections. The physical exercises and Target March closed the services of the day.

J. B. HATCH, JR.,
Sec'y Shawmut Spiritual Lyceum.

Boston, Feb. 7th, 1881.

PAINE HALL.—Another fine winter day and another fine audience and school to match it in Paine Hall, Feb. 6th. There is an increase of interest seen in all the Lyceum work; members and officers work in perfect harmony, and affairs never wore a brighter aspect.

The exercises of the Lyceum consisted of songs by Jennie Smith and Louis Buettner; recitations by Louis Blandly, Flora Frazier, Myra Hall, Cora Jackson, Mary Alexander, Sadie Perkins, Charlie Edgar, Alice Souther, Esther Oettinger and Maud Davis; a piano solo, finely rendered by Jessie Hosmer. Mr. Partridge favored us with a cornet solo, and being encored gave another fine selection. Dr. Richardson being called upon made some excellent remarks. Mr. Rockwood also made a few remarks. The calisthenics, led by Miss Helen M. Dill, were well carried out, and after the Target March the Lyceum closed.

F. L. OMOND, *Cor. Sec.*

Children's Progressive Lyceum No. 1, Sunday, Feb. 7th, 1881.

Fair.—On the 15th, 16th and 17th of the present month a fair is to be held under the auspices of the leaders at the Ladies' Aid Parlors, 718 Washington street, for the benefit of the school fund. All friends of the Lyceum who would like to contribute can, and are politely solicited to do so. The committee having the affair in charge will gladly receive such contributions at the above mentioned place on the 14th, or at any time during the fair. F. L. O.

NEW ERA HALL.—On Sunday evening, Feb. 6th, a discussion was inaugurated at this place—so we are informed—between Daniel W. Hull and Ex-Rev. W. S. Bell. The question at issue was that "Spiritualism is Established on a Scientific Basis." Mr. Hull pointedly and effectively affirming, and Mr. Bell denying with such arguments as he found at hand as a Materialist. This discussion will continue in the same hall for the next five Sunday evenings, and promises to increase in interest as it proceeds. The attendance on the opening night was good.

COLLEGE HALL.—We had a full house last Sunday, and the pleasure of listening to two discourses from Eben Cobb—that in the forenoon being on "Healing by Spirit Power"; afternoon, "The Education of the Spirit." In the evening a test circle was held by Mrs. Bray, whereat a good number of tests were given and recognized.

There will be no meeting in this hall next Sunday. We shall secure another hall for that day, of which due notice will be given.

DR. PHILLIPS, *Chairman.*

MECHANICS' HALL, NO. 212 MAIN STREET, CORNER OF MILLER STREET, CHARLESTOWN DISTRICT.—Spiritualist meeting in the evening of Sunday, Feb. 13th, at 7½ o'clock. Mrs. A. L. Pennell and other good test mediums will be present. Appropriate vocal and instrumental music will be furnished by Prof. Fred Heath, the blind musician, and others.

C. B. M.

Epes Sargent.

To the Editor of the Banner of Light:

With great interest I have read in your columns and elsewhere, the testimonials touching the character of Epes Sargent, and the sketches of his life. I have had the privilege of giving to our *Detroit Post and Tribune*, a large and influential daily sheet, an article on his life and works, closing up with his crowning labors for Spiritualism—fit culmination of such a career.

I would that more could have known him personally, but his studious habits and home-keeping ways made this impossible. A few times I have met him at his home, and the memory of those hours will be "marked with a white stone," as the Orientals say pleasant stops in a journey should be.

Fine grace and unpretending simplicity of manner, a frank and earnest sincerity, a cordial and charming ease in conversation, an uncompromising fidelity and high courage, tempered by rare sweetness of spirit, marked the man, and made him fascinating and attractive, while one felt a reverent respect for his large ability and attainments, and his great and constant labors.

To the last day how the heroic soul sustained the failing body, so that voice and pen gave forth the truth that he loved! How tender and true meanwhile to family and friends!

But a few weeks before his transition, he sent me a copy of his last work, and wrote me: "It is, at least, an *earnest* book; whether it is a *strong* book or not is for you to judge." And this modest estimate of his own masterly work—The Scientific Basis of Spiritualism—on the same page with cordial commendation of my last book! As I read that letter now, the union of this diffident estimate of his own effort with friendly encouragement to me, is touching indeed.

He wrote also: "My health is on the retrograde. I hope to weather the cape, but you need not be surprised, at any moment, to hear that I have passed over." Waiting with such quiet cheer for the coming change, but working while he waited—a lesson of the conscientious discharge of daily duty.

But words are poor. His books on Spiritualism are all of great value, and should be widely read. We owe him grateful reverence for his large work and his beautiful life on earth.

He lives still, and we may well apply to him the words of James Russell Lowell to William E. Channing:

"Thou art not idle: in thy higher sphere
Thy spirit bends itself to loving tasks;
And strength to perfect what it dreamed of here,
Is all the crown and glory that it asks."

Truly yours, GILES B. STEBBINS.

Detroit, Mich., Feb. 2d, 1881.

"Physicians of no Value."

Extract (page 73) from "Civil and Religious Persecution in the State of New York, by Thomas R. Hazard." Colby & Rich, 1880:

"It is now some forty years since, that I chanced to be thrown frequently in company, at a watering-place, with three of the most distinguished physicians in North America, viz.: Dr. Faug, of Quebec, who stood at the head of the profession in Canada; Dr. James, who stood at its head in Albany; and Dr. Francis, who stood at its head in New York. All were old, experienced and highly successful physicians, in a pecuniary sense at least, and all had retired from business. At the time I associated with these distinguished men on friendly and easy terms. They were candid and truthful men, and one day I took the liberty to ask that they would individually tell me whether they thought human life or health was prolonged or promoted by the practice of medicine or not. They each and all answered me deliberately to the full and entire effect that, though there were many experienced physicians who did do good, there were others who did harm, and that, as a whole, the profession might be entirely dispensed with without detracting from the average health and longevity of the human race."

AMEN!

Passed to Spirit-Life:

To the Editor of the Banner of Light:

From Charlestown District, Boston, Mass., Jan. 29th, 1881, Mrs. Charlotte E. Tay, aged 68 years. In the process of her transition to the better land her family of sons and daughters, gathered around the dying bed, were enabled to realize

"How lovely and how sweet a pass
The hour of death may be;
To close the eye and close the ear,
Wrapped in a trance of bliss,
And gently drawn in loving arms
To swoon to that, from this."

As the death-angel silently put aside the veil that hides the spiritual world from mortal view, her countenance became radiant with joy and peace as she recognized the company of spirit-friends who had come to welcome her advent among them. And that vision left a holy beauty upon the dead face as her spirit departed.

Mrs. Tay has been deeply interested in the Spiritual Philosophy for many years, and her intelligent thoughts concerning it have prepared her to meet the change with joy. Her family have been familiar with spiritual manifestations in their own home circle. A son who preceded her to the spirit-world several months since, possessed rare mediatorial powers, flowers suddenly appearing in his presence, and physical manifestations of a convincing character frequently occurring. And the appearance of this spirit son, announcing in his own familiar voice "I am here," and assisting in the process of disengaging the spiritual body from its material envelope, was manifested at this truly glorious resurrection.

The funeral services at the house were largely attended, being conducted in part by W. J. Colville, whose inspired discourse and poem were transcendentally beautiful presentations of the triumph of immortal life over all its incidental changes, and calculated to lift the souls of all present into a realization of the glory of spiritual existence. The Temple Quartette furnished excellent and appropriate music, and the entire services were most pleasing and impressive. Dr. A. H. Richardson, who was privileged to converse upon spiritual themes with Mrs. Tay during her sickness, by request of the family took the general charge of the exercises. ***

A good excuse for sickness of yourself and family is that you don't use Hop Bitters.