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Spiritual Phenomena.

LETTER FROM HAMBURG.

Interesting Account of Harry Bastian's Scances -Indisputable Evidences of Materialization-Development of Mediums, etc.

To the Editor of the Banner of Light:

I request you to open your columns to the following for the gratification of the earnest desire of those persons constituting the young spiritual circle in Hamburg, and of my own as a member of the same, to be instrumental in the promulgation of a knowledge of phenomena that have been and will ever form the foundation stone and the pillar on which has been erected and by which will forever be supported the Temple of the New Belief. The blessed dispensation that, from its humble origin thirty years ago in the "Land of the Free," has been growing in radiance from year to year, has sent its rays across the ocean, and is now spreading its vivifying brightness all over the world; a sweet blessing for those who, escaped from the stifling grasp of a mercenary priesthood, both scientific and ecclesiastical, have been longing for a purer and more spiritual worship of the great Architect of the Universe, and a more enlightened knowledge of human nature, and, with 'eyes to see and ears to hear," have accepted with candid thankfulness the sweet gift of an-

The following is an account of what I witnessed in four out of the eight séances which the well-known medium, Mr. Bastian, held in this city, and which, unfortunately, were brought to an untimely end by an extraordinary circumto an untimely end by an extraordinary circumstance that will be mentioned hereafter, to the great regret of all those persons who had the good fortune to be admitted, and to whom, in consequence of the harmonious conditions that generally prevailed at the sittings, it had been announced by Mr. Bastian, as well as by his spirit guides, that the phenomena, particularly those of spirit-materialization, would be every those persons and satisfactory.

day more newerful and satisfactory. generally prevailed at the sittings, it had been announced by Mr. Bastian, as well as by his spirit guides, that the phenomena, particularly those of spirit-materialization, would be every day more powerful and satisfactory.

Being a regular and enthusiastic reader of the Banner of Light, and other spiritualistic periodicals from all over the world, and being aware that what we witnessed in Hamburg for the first time, though startling and wonderful in the extreme, is only a repetition of what, in America and England, has been witnessed by hundreds and thousands, I shall only enter into the details of those occurrences which do

into the details of those occurrences which do not happen regularly in these scances, and which gave to some of our sittings quite an extraordinary stamp.

Mr. Bastian was the guest of Mr. Sellin, a gentleman well known in our literary and educational circles, a person of the highest moral and intellectual standing, and an indefatigable and valiant pioneer in spiritual concerns. The circumstance that the medium was the guest of this gentleman, and that the scances took place in his parlors, was sufficient for all those perin his parlors, was sufficient for all those persons that were admitted, almost all of them insons that were admitted, almost all of them intimate friends or acquaintances of Mr. Sellin, to remove any doubt concerning the genuine, ness of the phenomena. Even for those, few persons that were admitted not being particularly acquainted with Mr. S., not the slightest doubt or suspicion could arise as to the real nature of what they witnessed, both in the dark and in the light seances, as Mr. Bastian, during the former, was continually clapping his hands, and, during the latter, was sitting in a cabinet, constructed in such a way as to render it utterly impossible for the medium to personate the apparitions, the cabinet being divided into two compartments, separated one from the other by a gauze partition, the front curtain being fasta gauze partition, the front curtain being fast-ened by means of nails in the middle, from top to bottom, to the wooden frame containing the gauze partition, and the materializations never taking place but in that part of the cabinet where Mr. Bastian was not.

If, notwithstanding these most complete test conditions imaginable, one out of the forty or

conditions imaginable, one out of the forty or fifty persons that assisted in all—a person who calls himself a savant, and is placed at the head of an important educational institution, a personal acquaintance of Mr. Sellin, and of most of the gentlemen and ladies that were present—is bold enough to give vent to his indignation in a written explication directed to Mr. Sellin, calling these phenomena a swindle, executed by the so-called medium B. in a natural way, by his own hands, legs and mouth, calling the direct spirit-voices ventriloquism, and explaining the flying about of the guitar and the music-box (weighing at least ten or twelve pounds) by the (weighing at least ten or twelve pounds) by the medium's rising from his chair, and moving medium's rising from his chair, and moving these things about—we can only shrug our shoulders at so much blindness and absurdity, and proclaim this person, however high his standing may be from a literary or scientific point of view, unqualified to be admitted into spiritualistic circles. If "Peter," one of the spirit-guides of Mr. and Mrs. Herne, the known English mediums, on some former occasion, had pertinaciously called this gentleman "Mr. Brimstone," instead of his real name, which sounds something like it, this equivocation was perhaps not an accidental one. Quite as certain as a bit of burning brimstone, by its nauseous smell will neutralize the fragrance of a hundred roses that a moment before filled the air with their sweet perfume, quite as sure will air with their sweet perfume, quite as sure will above-mentioned photograph of Mr. Bastian, the presence of an individual of the just-mentioned him if he could see what I tioned kind, who attend scances only with the had written on the breast-pin he answered, lady exclaimed, "Lo! there has been thrust one of us."

intention to "expose" the medium as an impostor, paralyze the harmony reigning in a circle, and without which—as experience has proved, and is proving every day—no satisfactory results can be expected. Be more scrupulous in the selection of those whom you allow to tread the holy precincts where spirits are expected to manifest themselves, and you will no longer complain of so many failures.

There were generally ten or twelve persons present at each scance, forming for the dark scance a circle round the medium, so near to him that everybody could touch him by extending

hat everybody could touch him by extending the arm. As soon as the light was extinguished the arm. As soon as the light was extinguished Mr. Bastian began singing a hymn, and the company generally giving the chorus. One night when a French lady was present, and she was requested to sing, and she by shyness or modesty refused, a spirit-voice asked her in French to do as she was requested, and after having compiled with its desire, this same voice thanked the action of the action of the state of

complied with its desire, this same voice thanked her in the choicest expressions, and in the purest French. (Mr. Bastian does not understand a word of French.) This spirit, and a great many more, male as well as female, spoke in a whisper, but distinct enough to be understeed not only by the person he addressed, but by most of the persons present.

The beginning of the physical phenomena was announced by the direct voice of Johnnie Gray, one of Mr. B.'s spirit guides, who, susted of George Fox, the real leader of Mr. Dis spiritband, acted in Hamburg as such. The eason why George Fox was prevented from spenting was that Mr. Bastian had forgotten to bring with him from London the speaking-trumpet. with him from London the speaking-trumpet, by means of which alone George can make himself andibly understood. When for one of the latter scances a trumpet had been improvised out of pasteboard, we could hear George talk,

out of pasteboard, we could hear George talk, but he uttered only a few short sentences, the trumpet not being entirely fit for his vocal organs. By means of an instrument which Mr. B., according to George's directions, had constructed in London, George has no difficulty in speaking in a loud voice any length of time. I cannot forbear avowing that I experienced a wonderful impression when I, for the first time in my life, heard a direct spirit-voice. I was startled, amazed, I trembled with emotion, I was quite in ecstasy; I would not trust my ears when I heard Johnnie Gray's dignified, honest voice greeting the company and chatting with his old acquaintances. That this voice could not be produced by the medium was at once clear to me, for it came right before 13e, from a spot near to my feet, and I involuntarily stooped forward to hear it better, while Mr. Bastian's mouth was at a level with mine, and so near to me that I could hear him breathe. When I had heard this voice a change came over me, and from a friend of Spiritualism I be-came a believer, and shall remain one all my

life long.

The adherents of Allan Kardec may be averse The adherents of Allan Kardec may be averse to these public exhibitions of mediumistic power; some of your contemporaries, both American and English, may treat the physical phenomena in rather an off-hand way, considering themselves and their readers sufficiently advanced to do without them; but we in Germany wantspirit-evidence, by means of powerful professional mediums to forward our holy cause wantspirit-evidence, by means of powerful pro-fessional mediums, to forward our holy cause. The "land of philosophers," as Germany often is called, or, rather, the land "par excellence" of what they call "philosophical" indifference in religious and spiritual concerns, wants me-diumistic phenomena to arouse it from the Johnnie's honest voice, let them be touched by invisible hands, let them be spoken or whispered to in languages of which the medium does not understand a word, let them see with their own eyes those marvelous materializations, and these doubters, if they are honest, will be

ompelled to believe.

I need not depict to you, Mr. Editor, everything that occurred in the dark séances: the guitar and music box flying about, the former played by invisible hands, keeping tune with the clapping of Mr. Bastian's hand; the musical party of the played and the box playing and stopping, quickening and les-sening the tune according to the mental desire of any of the company; the guitar playing, with of any of the company; the guitar playing, with its strings firmly pressed against the leg of a gentleman, performances utterly impossible to any human being in the flesh; our hands, heads and bodies gently touched by spirit-hands of various sizes, the spectacles taken off the nose of a person and put on again, coats unbuttoned and watches taken from the pockets, handkerchiefs also taken, flapped in the air and returned in knots made in an instant, direct slate-writing engistroges spirits appearing in the viin knots made in an instant, direct state-writing, spirit-voices, spirits appearing in the vicinity of several persons, seen clairvoyantly by Mr. B. and recognized by friends and parents after the minute description of Mr. B.—all these phenomena have been witnessed an hundredfold, and described by abler pens than mine. Two episodes that happened in two different seanes seem to have very work manionscances seem to me, however, worth mentioning, though they refer personally to the writer, who, guided by modesty alone, should not lay a particular stress on them: I had taken the photographic likeness of Mr. Bastian and could photographic likeness of Mr. Bastian and could not resist the temptation to request the me-dium to step into my dark laboratory in order to see whether anything phenomenal would take place. Mr. Sellin's brother, who was present, requested me not to ask for the di-rect voice of Johnnie, as this would perhaps prejudice the materialization scance, the me-dium having often stated that much power. prejudice the materialization seance, the medium having often stated that much power was taken from him to produce these spirit-voices; so we were satisfied with having our questions answered by raps. Not only were the well known spirit-raps heard all over the room, but when Mr. Sellin asked his spirit-guide if he was present, I distinctly saw emerging from out Mr. Bastian's breast a beautiful white materialized hand and arm, the former touching Mr. Sellin's breast. Wonderful to say, neither Mr. Bastian nor Mr. Sellin saw the hand; the latter gentleman only felt the touch, whilst I distinctly saw for about a quarter of a minute this hand in different positions—stratch.

whilst I distinctly saw for about a quarter of a minute this hand in different positions—stretched out, partially and completely closed.

In order to try the perspicacity of the spirits—or rather to try if they saw in complete darkness as well as common mortals in full daylight—I had written on the little white dot produced by the lustrous surface of Mr. Bastian's breastpin in the photograph, the initials of Johnnie Gray, in so diminutive a scale that it was impossible for any normal human eye to read the letters unaided by a magnifying glass. This photograph I took with me to the scance, and when Johnnie had made his appearance I told him that I had got something for him and wanted him to take it from my outstretched hand; a few minutes had scarcely clapsed when he took from out my hand the envelope containing the above-mentioned photograph of Mr. Bastian,

"Yes, Mr. Hermann, it is my name; I find the likeness very much like Mr. Bastian." This occurrence proves that Johnnie, and very likely all spirits, see, in the presence of suitable mediums, not only as well as they did when in the flesh, but considerably better; to my question if he could see my face, Johnnie replied that when they were ordered to assist Mr. Bastian they saw and heard and felt exactly as though they were still in the body, with the ex-Bastian they saw and heard and felt exactly as though they were still in the body, with the exception that for them there existed no darkness, but that they saw as distinctly as we did in broad daylight. And it appears that they see not only the surface of material bodies, but very likely right through them; for when I begged Johnnie to hand the photograph to Mr. Sellin's brother, he told me that that gentleman already had one in his pocket; and so, on my request, he handed it to Mr. Sellin himself. Johnnie's dignified, honest voice, so natural and nevertheless so distinct in its expression from any human voice. I had ever heard in my from any human voice I had ever heard in my life, had made such an impression on me that when I came home I sat down and improvised a poem, that, however faulty, had the merit of being a real spontaneous improvisation in a language which was not my own, and which I master but indifferently.

master but indifferently.

The poem I enclosed in an envelope and tookwith me to the next scance. I begged Johnnie to read it, and, if he accepted my friendship, to give me a token of his approval. Johnnie took the paper from my hand, and said a few moments afterwards that during the physical scance he had not time to read the verses line by line but that he would excel to me again he. alter lie had not time to read the verses line by line, but that he would speak to me again before the materializations began; that he had, however, caught the meaning of the poem, and that as a proof of his accepting my friendship he would shake hands with me; and so he did; he grasped my right hand with a hearty grip, such as a strong and healthy man would give to an intimate friend; and after letting it go he slapped it at least a dozen times. After the dark scance, and when Mr. Bastian was already entranced for the materialization scance, Johnnie called me by name, and, in a little speech which I shall never forget, enlarged upon what I had written, gave me his heartfelt thanks for my kind feelings toward him, and promised that whenever I wanted him and the conditions were favorable, he would assist me. This promise he has faithfully kept.

that whenever I wanted him and the conditions were favorable, he would assist me. This promise he has faithfully kept.

Concerning the materialization-scances, we had some very satisfactory ones. Save the scances where the above-mentioned "Mr. Brimstone" was present, there were generally two to four apparitions distinctly visible. They ordinarly did not leave the cabinet, but opening the curtains with both hands, showed themselves for a few moments, sometimes bowing, sometimes greeting with a pocket-handkorchief. Most of these spirits were clothed in white drapery, beautifully folded; one make figure, however, appeared several times in black evening dress, black dress-coat and pants, and white waistcoat; a figure by far stouter and tallor than the medium. One female spirit, distinctly recognized by Mr. Sellin as his sister-in-law, appeared in the last scance beautifully attired in shining white garmerts. She stepped out of the cabinet, approached, or rather bent a little forward toward the elder Mr. Sellin, and when asked: "Is it you, Mary?" she bowed. The same was done by the younger brother Sellin's spirit-guide, who equally answered by a bow and by a very distinct "Yas". All these apparispirit guide, who equally answered by a bow and by a very distinct "Yes." All these appari-tions, male as well as female, and from the tall-

tions, male as well as female, and from the fallest and stoutest man down to the figure of a girl of perhaps thirteen to fifteen years, did not resemble in the least Mr. Bastian.

In one of the later scances when several spirits had already materialized, there was suddenly heard in the cabinet a frightful crash, so loud that it could be compared to a gunshot fired at some distance, and at the same time the whole cabinet, an unwieldy concern of at least eight feet in every direction was lifted least eight feet in every direction, was lifted from the ground and went down again with a crash. Johnnie, without being asked, explained the occurrence by the presence of some spirits who had never materialized before and did not know the way to get through the gauze partition; they were nevertheless bent upon their purpose to show themselves, and tried to upset the cabi-net, wherein they almost succeeded, but of course without obtaining their object to materialize, for we had all been frightened, and the harmonious conditions that reigned before, and harmonious conditions that reigned before, and which are so essentially necessary for satisfactory results, had been broken. Mr. Bastian, who had been so fully entranced that he had not the slightest idea of what had just happened, advised us, when out of trance, to remove the partition altogether, in order to facilitate the materializations; and so it was done, after having had sufficient proof in most of the stances. ing had sufficient proof in most of the scances that for some spirits this partition was no im-pediment whatever, while others were prevent-ed by it from appearing. Unfortunately, just when Mr. Bastian had been prevailed upon to prolong his stay in Hamburg, at the eighth and last scance, just after the materializations had taken place, Johnnie wished Mr. Sellin to stop the music box, as he had something to commu-nicate to the medium that would greatly startle the music box, as he had something to communicate to the medium that would greatly startle him, and after he had brought Mr. Bastian out of trance, he said in his direct voice that he just now had received a message stating that Mr. Bastian's mediumistic powers would be taken from him for the period of three months. When asked why, he said that unless Mr. B. took this repose, he would break down. Thus these most interesting scances were brought to an end. From that same hour Mr. B. had so completely lost his power, that though he tried afterwards to get even the slightest token of the presence of his guides, all was in vain. The next day he left for London. Let us hope that at the appointed time the mediumistic power will be restored, and that Mr. B., who by his accommodating manner and gentlemanly behaviour has won many friends in this city, will be enabled to continue his holy mission as a mediator between the two worlds.

Before finishing my epistle I cannot but mention an occurrence that happened in the last scance, and that seems to me even more marvelous than the rest. Among the sitters there

seance, and that seems to me even more marvelous than the rest. Among the sitters there was a gentleman, accompanied by his almost blind wife, a lady of high intellectual standing, and of a very sympathetic nature, in whose house Mr. B. had spent some evenings, and whither Johnnie must have accompanied him, as he proved by what he performed, and what can be explained, at least partially, by Johnnie's knowing the premises where these people live. I suppose (and Johnnie's gentle, delicate and loving character as described to me by Mr. B. entitles me to such a supposition,) in order to indemnify this blind lady, by whose amiable personality Johnnie must be greatly attracted, for her not being able to see the apparitions, he thought of contenting her in quite a particular and gentle way, the which he executed in the following manner: During the dark scance he spoke in his direct voice, saying that he wanted to leave us for a few minutes, and that during his absence no manifestations would take place. his absence no manifestations would take place. Scarcely a minute had elapsed, perhaps even

something quite hot into my hand; it seems to be a stone; yes, I am certain it is a stone, and if I am not very much mistaken it is our letterweight which we brought from Heligoland, with the view of the island painted on it." Johnnie said: "So it is: I have brought it from your house. You feel it is quite hot. In order to transport it through the obstacles in the way, ransport it through the obstacles in the way, as doors or windows, I was obliged to let it undergo a certain manipulation, which I cannot explain to you, as you would not understand the meaning of my words, and the warmth you feel is, the effect of it." Johnnie spoke these words in the voice of a person somewhat out of breath. He himself noticed it, and said, "You was I be a look effect." breath. He himself noticed it, and said, "You see I have been quick; I am quite out of breath." The house of the lady is, "as the crow flies," distant about an English mile from Mr. Sellin's lodgings; walking it would take you about half an hour. Twice this distance had been run, or rather flown through, by Johnnie Gray, at the rate of about one hundred and twenty miles an hour charged with this stone.

hour, charged with this stone.
Yours very truly, W. Hermann,
Teacher of Modern Languages, Poststrasse 2.
Hamburg, Germany, Jan. 12th, 1881.

P. S.—Let me add a few words concerning our own mediumship, and that of a lady friend of mine. We both sit, ever since Mr. Bastian's presence in Hamburg, regularly twice a week, presence in Hamburg, regularly twice a week, laying our hands on a large square table with four feet. The power for physical phenomena has been continually increasing. Last night, when we had the visit of Johnnie Gray, he was not only able to move the table, produce the spirit-raps all over the room, move and lift several objects without our touching them, or floating them for a few meaning that wantsful a ing them for a few moments, but, wonderful to say, he uttered a few sounds in his direct spirit-voice. Our other spirit-friends moved and lifted several objects, wrote their names on the sur face of the table, strewn with white rice pow face of the table, strewn with white rice powder, by means of a something that sounded like the scratching of a slate pencil, promising that the next time they would try to write on a slate; which I have no doubt they will be able to perform. Most of our spirit-friends use equally the mediumship of Madame R., and my partner, as a writing medium. They belong to different mationalities, and though they generally write in French (Madame R. is French) we have had communications in German and Spanish, languages of which this lady scarcely knows a word. She writes without ever knowing what she writes, and the hand-writings areso distinct word. She writes without ever knowing what she writes, and the hand-writings areso distinct one from the other that, as soon as the first word is written, I know to whom it belongs. Among other very interesting communications we have had a longer one from Allan Kardec in answer to questions about organization of Spiritualism in Hamburg.

Jan. 19th.—We have now every night direct slate writing. Almost all our spirit friends (a band of about fifteen) have communicated by band of about fifteen) have communicated by means of direct slate writing in English, French and German. As to the physical phenomena, they resemble at present very much those I witnessed with Mr. Bastian. Our music-box is fleated for minutes all over the room, it is started and stopped, and the tune lessened or quick-ened. Pocket-handkerchiefs are flapped in the air, and knotted, and we are touched by materialized hands and fingers. As to direct spirit-voices, we have hitherto heard only Johnnie Gray utter a few words, and not very distinct, but as the mediumship of the lady has lately been developed in such an extraordinary manner. I hope that in a short time our fervent ner. I hope that in a short time our fervent wishes will, even in this regard, be fulfilled.

An Interesting Occasion Graphically Described.

We are in receipt of a private letter from Col. II. S. Olcott, (which bears date of Benares, India, Dec. 17th, 1880,) in which he refers to the procession of the affairs in which he is interested in that far land, and gives so striking a delineation of an occurrence which took place three days before, that we claim the privilege of appending it for the benefit of our readers: "Since I believe you do take an interest in our work, I may tell you that just as in Coylon

we effected a combination among the priests for the work of reviving Pali literature in copperation with the Theosophical Society, so here at the holiest of Indian shrines and the most renowned seat of Asiatic learning, we are bringing about a union between the great pundits for the revival of Sanskrit literature and Aryan philosophy and science. These pundits are masters of all the Vedic learning, but have never hitherto been interested enough in the world outside of India to help our people to their wisdom. Our Society happily approaches them from quite a new and welcome side, and what neither missionary, priest nor professor could do, we hope to accomplish. I met the eleven principal scholars on the 14th inst in solemn conclave. Most renowned of them all for general Sanskrit learning is Bála Shastree, late Professor of Hindu Law in Benares College, a medium-sized, fair-skinned man of fifty, with the most wonderful eyes I think I ever saw. They are as large as the late Wm. Orton's, and with a screne, contemplative expression that his had not. The next great name is that of Bapu Deva Shastree, the chief living Hindu astronomer. The President of Benares College, an eminent German Sanskritist, was present also. Pieture to your selves the scene: A long, narrow, second-story room, giving upon the large court of a Hindu nobleman's (rais) house, in the Chaukhambha, a principal street in Benares, yet too narrow to admit a carriage. Around the room, portraits of renowned Indian princes, cheek-by-jowl with those of English people, as is the fashion in all native houses. Oriental rugs spread upon the floor; two parallel lines of arm-chairs; a table, with writing materials, and fourteen people—eleven pundits, the Sanskrit interpreter, Babu at the holiest of Indian shrines and the most renowned soat of Asiatic learning, we are bringfloor; two parallel lines of arm-chairs; a table, with writing materials, and fourteen people—eleven pundits, the Sanskrit interpreter, Babu P. D. Mittra, late Professor of Anglo Sanskrit Literature in the Benares College, and one of the best Vedantists in India, Dr. T—the President of the College, and myself. A day in December, yet every window flung open, a skywarm and as blue as a sapphire, and wild parrots darting hither and thither with harsh screams, but yet objects of beauty. I began the proceedings by sketching for their consideration the present state of Sanskrit literature, its value to the world, its bearing upon our Western religious thought and scientific discovery, especially our Psychology, and by showing the pundits how they could cooperate with each other and with us without prejudice to their caste differences or personal relations. Pundit Bála ferences or personal relations. Pundit Bala Shastree and others replied, the President of the College had something to say, and then we ad-journed. The issue is not yet determined, but an arrangement of some kind will certainly but reached by us. All praise is due to the inter-preter, who rendered my English into Sanskrit with the greatest facility, speaking in that most difficult classic tongue as rapidly as I had in my own language, though of course it was the same

PENUMBRAL COGITATIONS.

BY JOHN WETHERBEE.

Pothe Editor of the Banner of Light:

I took my pen because I felt like writing something, and paused for a thought, or, as a medium would say, to see what would come; a study lamp was on the table, which lighted it, but the room was subdued as to light; a few shades lighter, perhaps, than the "materializing" standard. Looking toward the door, and across the hall, my eye fell on the open door of a dark room, It was usually in the same situation, but at this moment it called to mind a traditional incident. Briefly related it was this: An ancestor of mine lay in her bed in poor health, and looking at just such 'an open door of a dark room, saw three human forms pass by, two male and one female. She told her attendant, a relative, of her vision, saying three of the family would follow her, would die during the year, two male and one female. I will merely say the prophecy was fulfilled. It is not my purpose to enlarge upon that incident now, though it is of a penumbral character. I happened to think of it while looking at the open door of the darkened room at the present time, and I said to myself, 'What would be my sensations if I now saw a form pass in the same way?" I felt as if I had rather be excused from the sight; I would not dare to risk it, and take the consequences. Madame De Stael said, "We do not believe in ghosts, but we are afraid of them." This cogitation somehow suggested the subject of materialization, not to discuss it, but perhaps to polish an experience, by throwing upon one the lustre of corroboration. Before coming to that I want to begin again; you may consider the foregoing as an episode, and as it gives the state of my mind at the present moment, I think I had better let it stand, and perhaps it may have a bearing on what may follow.

Modern Spiritualism comes to one more by experience than by argument. I feel very sure that argument would never have converted me -1 am wholly, in this connection, the child of experience: after having the experience, argument becomes interesting as a mind-feeder. 1 am aware, let me say, that my experience, when

written for others' benefit, is a great remove from one's own experience. I am aware, also, that everybody cannot command the conditions or opportunities that accident or circumstances have afforded others. Why am I, who am only a broker, so blessed? for I have been much blessed in these advantages of experience, and I appreciate the blessing. Sometimes I think they ought to have come to one of more leisure than I have, so that they might have been presented with more method than I can, carrying burdens. Still I like to relate my spiritualistic experience. A John once said: voice from Heaven, saying, Write." Well, I think I, John, hear a voice from Heaven as much as the ancient did. I do not suppose, in either case, had there been listeners present. they would have heard said voices, and now perhaps modesty had better make the later and lesser John say, "I heard a voice from earth, saying, Write," and it seems to say, "Watchman, tell us of the night - what its signs of promise are!" and that is my excuse for writing.

I have tangible, autographical, multitudinous evidence that I have a hearing, and that when I relate my experiences I am not casting my pebbles before swine. Of course there are exceptions, but I do not write for such; am glad there is enough of better matter, so that all are satisfied.

Perhaps, now, with my traditional lore and with what follows it, I have introduction enough, and so will relate the incident of which I have spoken; in one sense it is but a trifle; so is an 0; but put it by the side of a 9 and we have a 90. There is where you will see the value of my trifle. This occurred on this holiday (Feb. 22d). In the relation of it I am obliged to do two persons a favor; there is no harm in that, but I do a greater favor to the world at large by thus relating it, at least to those who

can see it out of my eyes, or as I do. Those who read what I said of Mrs. Ross's séance in a late Banner, will have noticed that, among other forms, one spirit materialized who knew me; made certain signs, but I did not understand them. The spirit uttered a word. I did not hear it very distinctly, so I said, What? and listened, and heard the name of my daughter, who died twenty years ago, a little child of six. Then I understood the signs. They were to show her stature. They were easily understood when I knew who it was. As I said in that article, I think there was good evidence that Mrs. Ross was not acting a part, and therefore the forms were spirits.

Now perhaps my Penumbral Cogitation in the early part of this article, of spirit-forms, and should they appear as they did to my ancestor on the occasion referred to, may connect with my present thought, which is this: I do not feel when in the presence of these materialized forms as if I were in the presence of the dead, using the word in its common signification; no harrowing sensation to make my bones quake, as they certainly would had an apparition passed the door of the dark room of which I have spoken, or had one sprung upon my sight in the dark watches of the night.

In these materializations, (not Mrs. Ross's alone, but all of them,) one does not feel as if he was dealing with the dead. People go up to these ghosts of the cabinet and shake hands with pleasure and serenity, that I know would swoon at the bare sight of the form of one of the departed, if not die with fright. I think others will have the same thoughts that I have on this matter, and ask, "Why is it thus?" I never could logically understand the fear one has in the presence of the dead, why we should

have any. I have watched a dead body all night, and it was the body of a loved person, and I was glad when it was morning. (I think the reader will understand what I mean.) I am throwing no doubt on the subject of materialization, for I am a believer in that phenomenon.

The lustre of corroboration to which I referred, the 0 that was to make the 9 a 90, grew out of a sitting with Mrs. Ireland, which I had this holiday afternoon, when she was entranced. I had some pleasant talk with several of my near and departed friends, and among them was my daughter, who died, as I have said, some they have in view, and it is reasonable to astwenty years ago. She comes very often to me, sume that they carry the same principle of acand I think is as much an inmate of my home tion with them into the spirit-sphere and make as when she was alive in the form. Soher comas when she was alive in the form. So her com-ng was very natural. She said, "Father, you saw me the other night when I materialized, and you recognized me." I had said nothing to Mrs. Ireland, and the fact had made no great impression on me; it was not in my mind. This is but a straw; but, when you come to think of it-if it is as stated-it is a tremendous straw. I think at the seance of Mrs. Ross, at the time referred to, I had better evidence that it was my daughter than those had whose bright eyes recognized some of the apparitions. I cannot believe the evidence of their visual sense in such a dim light and unusual habiliments. Blessed are those who are born with opera-glass eyes. Mine are only normal ones. The apparition of my daughter becomes a matter of unusual interest, when in another place, with another medium, she corroborates her appearance. It makes a probability a fact. It does more than that : the fact becomes a matter of identification. I do not propose to argue the matter of Mrs. Ireland having become possibly cognizant of the fact; of course that was possi ble; but on such a matter I am not very credulous, and I am satisfied the medium was honest, not because I want it so, but because the circumstances which I say nothing about justify

Our friend who edits the bright column of "Men and Things" in the Herabl, "to take the curse off," I suppose, for giving a long and favorable account of one of Mrs. Ross's séances, has printed an adverse item-unwarranted, unwise and untrue-with rather a reflection on me, for the article endorsing Mrs. Ross referred to in the foregoing remarks. He said "State- Or go, like Shakspeare's shining boy, to Mam Constreet broker." He might as well have said. Wetherbee. He closes his item by saying, referring to himself, "An experienced representative of the Hegald investigated the scance, and has no hesitation in pronouncing it one of the most diaphanous of all the swindles of its class. Well, I also have had some experience, too: but this bright journalist beats me in experience, for on/an earlier occasion, at a scance of one professing to be a medium, but who, whether so or not, sought to impose on her patrons, he fully recognized a departed relative, which afterwards turned out to be not only a "diaphanous," but a detected fraud. I have had no such experience; never yet recognized a materialized spirit: I cannot see well in the dark. I am not forgetting the incident referring to my daughter; that is a different kind of recognition, not requiring eyesight or light.

I do not blame this "experienced investigator" for being careful; but 1, being present also on the occasion that called out this adverse item, think he was unwarranted in calling it "a swindle." I think he might question the fact of recognition by those who claimed to know some of the apparitions, for I do also; but there were collateral circumstances that all could notice, and some did, that made it very clear that Mrs. Ross was not acting a part, and confederacy was out of the question. The "State-street broker" is not sorry he reported in the Banner of Light what he did, and thinks the favorable and elaborate report printed by the "inexperienced" representative of the Herald warranted by the facts. The adverse item in the column of "Men and Things" we can forgive. It was To civilize conditions, sir, upholding joy, outvoting a shir and an ipse divit, to be sure; but there are spots on the sun, and why should there not be spots on the Herald!

Free Chought.

IN RE MATERIALIZATION.

To the Editor of the Banner of Light:

During the past year I have read with considerable attention all that has appeared in your columns upon the subject of materialization, and think the phenomenon worthy of all the attention it has received. During the same time I have been investigating by personal observation in the presence of various media, and have formed a theory respecting this striking phenomenon that the communication of Mr. J. Wetherbee in your issue of the 19th leads me to state.

I have attended many séances at which forms have appeared, announcing themselves as my friends, and giving their names, and who, in the dim light that generally is used at such séances, seemed to fairly resemble both in feature and dress the persons they claimed to be.

I have been assured by my spirit friends, before going to such séances, that they certainly would be there with me, and I have been assured by them afterwards that they were there, and observed what occurred, and in every case that they did not materialize, or show themselves, and that they could not do so in the presence of the mixed assembly of spirits there present. They have invariably said, "Do not ask us what we saw. We have assured you it was not us. You have a mind of your own-use it." I have used it, and to this effect: From such information as I have been able to glean from the various persons who have written upon the subject of the spirit-spheres and spirits, from Swedenborg down to the present time, I arrive at the conclusion that certain spirits become adepts in personating other spirits; that one or more of these spirit-adepts are associated with every spirit-band attendant upon materializing mediums, and that the forms that appear are produced by these adepts; that they find the models for their imitation in the memory of the persons forming the circle. Parties may say that if this view is correct, then the whole thing is calculated to deceive confiding or over-credulous persons, and therefore wrong, and must come from evil spirits. I do not think that such a conclusion would be wholly warranted.

Seemingly, the objective point aimed at by the inhabitants of the spirit-spheres is to make known to the inhabitants of earth the great truth that there is no break in the continuity of individual self-conscious life, and to impress this so thoroughly upon the consciousness of mankind that it shall no longer be questioned by the intellect, and they may consider that the end justifies the means. That the spirits engaged in producing these manifestations are of a low order, or what might be called undeveloped, I have no doubt; but they are performing a use. If they lead people to believe that

they actually see their friends and relatives, they may do so simply because such belief is the motive that brings them to witness the phenomena, when no other motive would. The great truth to be taught to mankind is, that man lives after leaving the material body, not as a disembodied spirit, but as a spirit in a soulbody, and that as such he can return and communicate with man in the material body.

All know that the inhabitants of this sphere make use of such means as they can command to accomplish the purpose and attain the ends use of it. I would not be understood as saying require practice and skill on the part of the spirit manifesting, and no doubt such skill could be acquired by the friends of a person that would afford them abundant opportunities, but this would be highly improbable at public séances where the adepts monopolize the time. J. F. CLARK.

Written for the Banner of Light, ARE YOU NOT CONTENT?

BY THE AUTHOR OF "DAISIES."

Content? why, no, I guess I'm not content; have no such notion yet,

Since all this vast creation, friend, I claim owes me a life-long debt;

debt it cannot pay in full, however generous its For it has got to gratify the varied powers of head and

lo see is surely still to want, to have is further to aspire.

And everything I see and own but adds to my intense I 'm very much like him of old, the Macedonian king,

I think, Whose name has passed from age to age, now praised and now besideared with link; Like him, at least, in this, that I must strive to con-

quer and to gain. And, when the kingdoms all are mine, to die of disappointment's pain. never could sit down and be a member of the order

tent's degraded school.

I almost hate to hear the term in our progressive modern days,

For these are stirring times of trade, and wake in us commercial ways. So preach no moonshine such as that, your maxims

stale as mouldy cheese. Give us the gist of human wish that Mother Nature says will please.

It is no use to build on sand, the rigmarole they used But granite rock shall be the ground a second flood

can't wash away. Your parrot prate but hinders men from doing work they ought and can;

Then you turn round and curse our lot, and put the universe in ban!

But that won't stand the whistling wind; the spars are gone, the hulk's no use, So let it sink to Davy Jones, with all such weather-

worn abuse, And let us have essential good—the constant stream to

turn the wheel; Not cold, concatenations clack, but pent-up-bosomed

heart appeal. Let rousing words resound afar to stir the multitude

to fame, To bring them from their poverty to manhood's roya state and name:

Let olden tyrannies depart, new schemes of good be planned and taught,

And every wise and gracious thing by all the tribes of earth be sought.

I'm not content with much I have: The Indian yells noways in tune;

Old Pharaoh's lean and hungry kine, December days transposed to June;

I hanker after this and that as boller-food to run the

pain.

And feed my sense of song and art while fact and fan cy rule the day. I want the woodbine twined home poetle minds in

soaring seek. With table-board of princely sort, and welcome guests

from week to week; I want some park outstretched beyond, some meadow

land to till with care. And farming stock of class A 1, and things nobility

might share; I want a steed prepared to trot a little faster than we

walk, And some few foreign things of mark, the neighbor

hood can see and talk. I'm fond of books, profoundly fond; my wishes, like the winds, ne'er cease;

And, like the rivers in their gains, I must and ever will increase. The circle is so wide and full, the trees and flowers

That I would own the Eden world and live removed

from pressing care. I fall in raptures o'er the dream, my monastery of

heart and mind. And wonder how you preach content when this great boon is yet to find.

Now, sir, no balderdash again; that humble-pie wil never do:

Omnivorous appetite requires the genuine article to chew;

My thin-sown grain of sense declares, as pleasant winds around it pass.

That all the weeds were not for me and all for you the wavy grass.

t says the world belongs to none, but each may claim his proper partsphere of joyous usefulness, the vim of work, the

rest of art. Then let me try for free born rights and win my para

disal piece, And bless myself from top to toe with rounding per

sonal increase. Forbid not feathers fine and flush, if philosophic pate

money banked in paying bonds, that floating ven tures else might lose;

And give me children round my knee, with wife that bears a smiling face;

My sons to shine as men of state, my daughters rise as stars of grace. Thus let me have possessions dear to give my consti

tution strength To meet the springtide hopes of youth and winter's

crowding wants at length,

And then, dear sir, I'll be content, and teach my family the same.

And show simplicity full-blown, with peace and property and name;

And how at last it ventures out to help the weary traveler still; With our spare horses help him up this rising steep,

that rugged hill. And here's the point above the rest: to do for others of our kind,

Which we in straitened means, alas! with best of wishes, never find.

But when I think what wealth there is, and how the very rich claim more And let the world swing on its way, the beggar starv ing at their door:

when I think how oft it falls the road to wealth is but a snare, The end, and all that looks so good, the crushing out of trust and prayer,

I almost falter in my course, and think it better far to wait Until I come to higher realms where we shall have

fairer fate; For wishes such as worldly hearts and pleasure-seek

ers have and save. Show there is yet another life, a state beyond the frowning grave;

And there our hearts shall learn content, that is in deed, of noblest worth: That puts to shame the emptiness of kings and princes

of the carth. But men have yet a good to do; dissatisfaction has its task.

To make the race strive for the best, and then for bet ter yet to ask.

So we fall out and yet are one; I think apart and think with you,

And wish impossibilities that your content shows me is true.

The mingled light and dark of this complete the pictures of the soul, And they as one are blent with skill as we approach

the destined goal. Content and discontent across the fields of vision cloud-Still want and wish are ours below, but satisfaction in

the sky. Thus take my thoughts at random cast; if poorly said

they 're kindly meant, And aim to reach from more to more the pleasant heights of sweet content.

Children's Lyceums.

Memorial Service in Everett Hall.

To the Editor of the Banner of Light:

Since our last report the white-winged messenger has come within our midst, and advanced another of the brightest pupils in our Lyceum. Miss Leila Belle Hopkins, to the Stream Group in the Summer-Land. Our exercises, Sunday, Feb. 20th, took shape from the suggestions of this event so bitter-sweetly solemn. Conductor Bowen made a brief address, contrasting the impenetrable gloom which overshadows those who mourn their dead outside our spiritual Zion, with the brightness and calm assurance which illume and animate the Spiritualist in

the presence of this great change. Mr. Wilson, a former Conductor of our Lycoum, was present, and made a few remarks inspired by genuine sympathy for the bereaved circle, and voicing reminiscences of a sweetly

painful character. Mr. Neal, a leader, who had had special opportunities for observing the traits of character which made Leila a favorite wherever known, spoke feelingly of the child, and the unusually strong attachment between the deceased and the other members of the family group, particularly between Leila and her mother.

Mrs. Huzzy, leader, bore witness to the active interest, the prompt part Leilahad taken in the Lyceum; and through Mrs. Cate, medium, a juvenile spirit described the happy condition of

our ascended pupil in the spirit sphere. Prof. Dean made a brief address, instructive, impressive and appropriate, as is his wont on all

occasions. Our songs, recitations and proverbs were all adapted to the spirit and purpose of the hour. The desk on the platform bore the insignia of the new life upon which the arisen soul had entered, among which tokens was a charming bouquet of flowers sent in by the bereaved family. One other contribution from the afflicted was a communication attesting in the strongest possible manner the value of a knowledge of Spiritualism. This I append as a proper closing of my report to-day. It was read by Conductor

Bowen as follows: BROOKLYN, N. Y., Saturday, Feb. 19th, 1881.

To the Brooklyn Children's Progressive Lyceum: A few months since you admitted to your roll o membership the name "Lella Belle Hopkins"; yesterday that name was entered on the records of Green-

Let not this announcement bring to the mind of any friend the thought that our loved one is dead, for already we have received from the other side her as-There is no death.

I cannot now relate, nor need I if I could, the cir cumstances of her sickness, her patient suffering, her consoling assurance to parents and brother of speedy restoration to health, nor of her quiet passage to spirit life. But connected with the latter are two incidents which have brought so much comfort to her mother, to her brother, and to me, her father, and which so fully confirm one of the grand assurances of Spiritualism that I must present them as related by Mrs. R. S Lillie, who was with us, and through whom the angel world has administered consolation such as none but

Spiritualists can receive: "Coming into the room just after the spirit had left the body, I went directly to the form, and in obedience o the request of my spirit guide, touched the brain; as I did so I heard Leila's voice, in the first words of astonishment and surprise at the change. 'Why,' she said, 'they tell me I am dead! Oh! what beautiful

things I see! and Mrs. Lillie is here too!' Then her words to me were interrupted by notes of weetest music of male and female voices, numbers of them joining in glad songs at the release of the spirit, and they bore her from my sight; but it seemed they returned in a moment, as the child's spirit was drawn back immediately by the strong tie between herself and mother: and again I heard her voice say, as I had

repeatedly during her illness, 'Mamma, don't worry.' Then, by the strong attractions of the new life and the beauties that greeted her newly awakened spirit she was again borne from the earth by the loved ones

vho came for her. " Lella had a pretty canary bird, which she had taught o play with her and which she loved dearly. Early in the morning after her death, which occurred a few minutes before 11 on Thursday night, on first arousing from sleep I saw her again. She was in the parlor, where her mamma and papa were, and held in her hand a little bird looking much like the one she had vhile here. A spirit spoke to me, saying, 'We have given Lella another bird.' Then I said to the spirit who had addressed me, 'Tell me truly, is this a vision you are giving me to make us feel that she is happy, or has she really a bird?' And the spirit smiled and said, 'Of course she has the bird, and quantities of dollies, too. Don't you suppose we prepared for her

She was a great lover of pets and left several of them, so the spirits gave her many to make her as happy as possible and to compensate for the loss in her earthly houte. Then Leila, looking up and smiling, said, 'This bird will do even more than my other

Not doubting that these assurances, coming from se glited a lady as you all know Mrs. Lillle to be, will afford much satisfaction to each, and not doubting that Leila will be of the spirit band which, though unseen, will take a deep interest in your exercises to morrow I take the liberty of addressing these lines and of asking that you will accept as her gift-offering one from out the floral tributes of her loving friends.

Yours in the consolations of Spiritualism, E. R. HOPKINS. S. W. R., Secretary.

Brooklyn, Feb. 20th, 1881.

What shall I say thereto? Have you not heard of One who was dead and buried; how he arose from the dead, called his friends by name, loved them as before, gave them peace and blessing? Beyond this assurance, beyond this promise, I know nothing on earth. I feel it will be so! Friend calls to friend; friend answers friend. Wherefore question, wherefore fear? —Fedrika Bremer. -Fedrika Bremer.

The present evil is often the husk in which Providence has enclosed the germ of future prosperity.

Banner Correspondence.

Georgia.

ATLANTA.-Dr. Abbie E. Cutter, writing from the Markham House, Jan. 17th, says: Leaving Onset Bay Grove in October last, I passed the following month in New Bedford, Mass., being hospitably entertained at the house Mass., being hospitably entertained at the house of Mr. and Mrs. Geo. Kelley, with whom Mr. and Mrs. Nelson Collins reside. Mrs. Collins, an estimable lady, possesses mediumistic powers of a very fine order. The spirits speak and sing in her presence in a clear, distinct voice, sometimes in dark circles, but quite frequently in a bright light, loud enough to be heard by all in the room. Many spirits have come to these people and told who they were, how and when they passed away, and in many ways given what would, upon following the directions of the spirits, prove to be most remarkable tests. Mr. Collins says that never yet during Mrs. Mr. Collins says that never yet during Mrs. C.'s mediumship has a spirit deceived them, but they always find names, places, records, &c., just as represented.

At one senee Mr. Wm. F. Nye, President of

the Onset Bay Grove Association, being present, his brother, who was captain of one of the ent, his brother, who was captain of one of the missing whaling vessels, came and gave a concise description of how his vessel was lost in the Arctic Ocean; gave the names of the islands and landing-places where they tried to get provisions; told in what latitude they were when they became surrounded by ice; of their escape from the vessel when they found the undertow was to king their ship to places; of their suffrom the vessel when they found the undertow was taking their ship to pieces; of their sufferings; and spoke of many things of great interest to all, though what was said took from Mr. Nye the last faint hope that possibly his dearly beloved brother might yet return, in body, to home and friends. This spirit talked in a clear, audible voice for half-an-hour. A few nights before I left, Dr. John C. Warren came and gave me directions in reference to an institution the spirit-band of which he is leadinstitution the spirit-band of which he is leader wish to have built on 'Wicket's Island,' at Onset Bay. He also gave directions about my then contemplated trip south.

He spoke for about twenty minutes, and gave

He spoke for about twenty minutes, and gave his name in full; this was in a circle composed of fifteen persons. Such evidences as these prove what our spirit-friends say, 'that when conditions are made right for them by those on the earth-plane, they can come and teach in every department, as they used to in this life—can perform surgical operations, explain the laws and illustrate them; but to do these things it is necessary for them to have material things to draw from and human magnetism to help to draw from and human magnetism to help form their batteries.' Dr. Warren says, 'In giving instructions when in earth-life I required subjects to operate on; I needed instruments, chemicals, and all requisite articles to illustrate my lectures with; and I also had to have earnest, thoughtful students to teach; then I was at est, thoughtful students to teach; then I was at home in my work and made it a success. And I require the same now; if I am to teach those on the material side of life I must have material things to work with.' At one of Mrs. Collins's scances the spirit of an Indian chief by the name of 'Wicket' came and said he once owned and lived upon the island that the spirits had salested upon the spand and when they were ed and lived upon the island that the spirits had selected as a place and where they were going to do a great work. He said his body was buried on the island; that a large band of spirits were interested, and were going to 'beg big wampum,' and 'big work, big work be done there next summer.' A member in the circle asked if the 'Indian spirits were in sympathy with the whites and working with them in their projected work on that island?' He answered with much emphasis, 'Yes, Ingins all there; cances all there on northwest side; all help um work. Much good be done.' This and much more was said in broken English, but plain enough to be understood by the seventeen per-

more was said in broken English, but plain enough to be understood by the seventeen persons present. Any person who is fortunate enough to be admitted to one of Mrs. Collins's scances (for she is not a public medium), no matter how skeptical he may be, must be convinced of the power of spirits to return and give positive evidence of their identity.

After leaving New Bedford I spent a few weeks at the home of B. B. Hill and wife, Springfield, Mass. Mrs. Hill, who was formerly a public medium, is doing a great deal for the cause of Spiritualism. A great interest has been awakened in Springfield by the book of Samuel Bowles, in which his experience in spiritlife is related as given through Mrs. Twing. The enemies of Spiritualism have to admit that the style and expression are similar to his, candid and outspoken.

candid and outspoken.
On the 7th of January I attended a seance of the Eddy brothers in New York. E. V. Wilson came, and spoke fully fifteen minutes. He said he had just commenced to live; that his work was just begun; that now he had no infirmites can do much more for humanity than when in earth-life. The mother of a lady present came, and brought a little child with her; the spirit-mother and daughter held conversation in German Tille light child with her and daughter held conversation in German Tille light childs are a server. man. The light circle of Horatio's was very satisfactory, and the manifestations admitted

by all present to be genuine.

I called for the first time upon Dr. Mansfield, and found him to be a very genial, pleasant gentleman. It is really worth a great deal for one to see the specimens and curiosities he has collected from all parts of the world. The desire to collect these speaks volumes to me. I think his medium sources must be greatly attentible. to collect these speaks volumes to me. Ithink his medium powers must be greatly strengthened by them, and as he communicates with almost every nationality in the world, they doubtless have strong magnetic forces, by which his guides help to bring him in rapport with those in or near the localities from whence the specimens were brought.

Jan. 9th I attended a scance at the house of Mr. and Mrs. Bliss, in Philadelphia. The weather being unfavorable, there were only five persons present. Mrs. B. was entranced before entering the cabinet, which she had scarcely done vhen a spirit form dressed in white appeared. A great many forms came, and were recognized as friends or relatives.

as friends or relatives.

By raps I was called to the cabinet, when Dr.
John C. Warren appeared and shook hands with
me very carnestly and placed his hand on my
head, then dematerialized without closing the aperture; he again appeared and again placed his hand upon my head. He could not get strength to speak, but one of the party asked him if he would show his eyes a little plainer. when, in response, he opened and closed his eyes and mouth. This was done within a few inches of us, and light enough to distinguish

very feature. He again dematerialized, and without closing the aperture or permitting us to leave the cabinet, we were allowed to see the hand and arm materialize and dematerialize several times. It was one of the grandest sights I ever witnessed, as we, Mr. Bliss, Mrs. Wood and myself, were so close to the cabinet we could see the little particles as they were drawn together to form the arm and hand. Then we could see them pass away, sometimes from the ends of the fingers, again at the shoulder: then from the whole arm and hand particles would fly in every direction till the size of the arm was not larger than a person's finger. We next saw the atoms drawn back again until a full-sized arm was formed. At one time there was a space between the elbow and hand, and we could see the space fill up. The particles had the appearance of minute grains of a shining substance, like silver filings. To be allowed to witness such experiments, performed by chemists from the spirit side of life, demonstrated to my mind that it is possible for them to accomplish even greater wonders when love, harmony and good condi-tions aid them in their work.

tions aid them in their work.

From what I witnessed I think both Mr. and Mrs. Bliss are possessed of wonderful powers for the spirit-world to operate through. They have been persecuted, but have come out triumphant, and are daily convincing people of the genuineness of their mediumship.

That form-materialization is a reality, and that the spirit-world are fast gaining power in this phase of the phenomena is very evident.

Mrs. Bliss contemplates making a tour of the

Mrs. Bliss contemplates making a tour of the South and West, and I would say to all who wish to witness form-materialization as well as give their spirit friends an opportunity to communicate with them, that they should attend Mrs. B.'s circles, and also make arrangements with her to visit as many places as possible during ber trip.

rections of my spirit guides and have a house ready for them to commence their work as early in the season as the weather will permit.

My permanent address will be East Wareham, Mass., where all letters can be directed."

Vermont.

WATERBURY. - A correspondent writes: The Spiritualists of Vermont held a most successful mass Convention at the Waterbury Hotel, Waterbury, Vt., the 18th, 19th and 20th of February. The hall was thronged at all the sessions with earnest seekers after the truths alone to be found in the Spiritual Philosophy. Col. Bailey, of Stowe, Vt., presided in an able and efficient manner. Great credit should also be given to Dr. S. N. Gould, of West Randolph, on account of his ceaseless attention to his duties as husiness manager of the meeting. The ties as business manager of the meeting. The following speakers addressed the people during following speakers addressed the people during the different sessions of the meeting: Mrs. Fanny Davis Smith, of Brandon; Mrs. Emma Paul, of Stowe; Mrs. Lizzie Manchester, of West Randolph: Miss Abby Whitney, of Montpelier; Georgo A. Fuller, of Dover, Mass., and Joseph D. Stiles, of Weymouth, Mass. The various lectures were delivered eloquently, and fully appreciated by the audiences. A friendly and social feeling, deeper than that generally manifested at conventions, pervaded every sessions. manifested at conventions, pervaded every session of the meeting. A full report of the proceedings will be furnished the readers of the Bunner of Light in due season by the Secretary."

TUNBRIDGE.—"Light on Tunbridge Hills!"

is the announcement made by H. J. S., prefa-

tory to a description of séances recently held

tory to a description of scances recently held with Henry B. Allen. She writes: "I was acquainted with him when he was known as the 'Allen Boy,' a lad of ten years. He is the same reliable medium now as then, but with increased power and phases of mediumship. At our scance the materializations were full, and lights appeared with great brilliancy. Writing was done, names being written for each of the circle. Hands grasped our own, and voices spoke our names. It was written over our heads, in a bold, plain hand—the words remaining there still: plain hand—the words remaining there still:
'We will visit you often. Walter Stone and others.' Walter Stone was my brother, and died in Libby Prison June 5th, 1864. He also wrote In Libby Prison June 5th, 1864. He also wrote several communications in the dark, three feet from the medium. His old friends in Vermont will be glad-to hear from him, and that he is very happy in his beautiful spirit-home. He said our house was full of spirits, and still they kept coming. Old neighbors and friends, every member of my family, and also of Mrs. S.'s, who have crossed over the river, came and gave their names and a firm shake of the hand, expressing great happiness in being able to participate in great happiness in being able to participate in the reunion. Then came Father Ballou, E. H. Chapin, William White, Henry C. Wright, Mrs. Conant, Achsa Sprague, Orin French, and many

Words cannot portray our feelings, neither can we convey to others a sense of what we enjoyed at those circles. It was a real union of friends long separated by death—just as real as when we met them in former years in the earth-ly form. My dear father laid his hand on my head with a heavy pressure, as if calling down blessings on his youngest child. Achsa Sprague laid an arm, with the hand, on ours, which was warm, and fully materialized to the elbow, and we were allowed to pass our hands over it many times; then it was laid on the face of enother we were anowed to pass our hands over it many times; then it was laid on the face of another person in the circle. This was the most won-derful manifestation, although all were truly-astonishing. Music was given, soft as angels might play, on the dulcimer. I give but a faint description of what we heard, felt and saw dur-ing the week the medium was with us. Let all who are in doubt about a future life, spend who are in doubt about a future life, spend ittle time with H. B. Allen, and they will doubt

New Jersey.

NEW BRUNSWICK. — Samuel N. Stillman writes: "In your issue of Dec. 25th I find a communication from Dr. Charles Dunhamto friends in New Brunswick. I would say that Dr. Charles Dunham was quite a noted physician in New Brunswick. This town is extremely conservative, as all places in which a theological institution is established are liable to be, yet there are a few who do their own thinking and do not hesitate to say they believe the communication purporting to come from Dr. Dunham actually came from him."

VINELAND.—Rev. A. C. Cotton, who severed his connection with Orthodoxy fifteen years since, writes: "The dear old Banner comes every week, showering blessings, and is filled with so much good matter that I have refrained from writing what I have felt invelled to from writing what I have felt impelled to. I spent over three months in the State of Maine last summer. I traveled over a part of my old stamping-ground, and lectured in places where I preached for some fifteen years when I was connected with the Free Baptist denomination. The people with whom I was connected never The people with whom I was connected never called me to answer for my heresy, so I am, nominally, one of them still. I suppose the reason why they did not was because they were afraid that I should, like Samson, slay more at my death than in all my life. I find, in my travels, that Orthodoxy is being honey combed. I took especial pains to interrogate the ministry as to their belief in their dogmas, and find a universal unwillingness to argue the question, and some to whom I showed how grandly the Bible sustained Spiritualism bade me God-speed in my good work. In Lynn, Mass., and Lewisin my good work. In Lynn, Mass., and Lewiston and Bangor in Maine, and so through to the Aroostook country and in the Provinces where I traveled, many will in the future, I trust and hope, be thankful for the little light I shed on their dealerses."

Oregon.

shed on their darkness.'

PORTLAND.—Under date of Jan. 7th, Mrs. F. A. Logan writes: "In the Banner of Light of Dec. 25th, is an article concerning materializa-Dec. 25th, is an article concerning materializations witnessed by my dear friend, Carrio F. Young, who the public will remember has graced the platform for many years, as a noblesouled woman in the interest of temperance and health-reform, longing at the same time for unmistakable evidence that the dear departed could return. Oh, how rejoiced she must be that she has seen her sister and huspand, besides many more who were not related by the ties of consanguinity, attested to by a goodly number of names who witnessed the same. Materialization is but a fulfillment of the prophecies received through my inspired poems of terialization is but a fulfillment of the prophecies received through my inspired poems of years ago, and I rejoice that I live in this day of such unmistakable evidence of an immortal existence as it affords. May the day speedily come when all shall know the truth. To this end we are holding developing circles, healing the sick, and sending out our little paper, The Rising Sun, fraught with messages and visions of the future. We also have conferences every Sunday at 2 o'clock, and the eloquent Dr. Dean Clarke favors us with inspirational, logical lectures at 7 in the evening. The leaven is working, and many are anxiously inquiring." ing, and many are anxiously inquiring.

Ohio.

ASHTABULA.-O. B. Clark is desirous of securing the services of a good test medium. Any such medium who is at present or may be traveling West, will do well to give him a call. The town is on the Lake Shore Michigan Southern Railroad, fifty miles east of Cleveland. The people of that locality, he writes, wish to learn of the phenomena and teachings of Spiritualism, but have no means of doing so.

Miss Elizabeth Stuart Phelps, in a recent letter, writes as follows in regard to Woman's Suffrage: "So far as I understand the municipal suffrage plan, it is the next thing for us women. It is true that the self respect of women was not met by the limited school bill. A more just and generous opportunity will meet a just and generous response. I, for one, sympathized with the reluctance of women to play beggar-maid to that little Cophetua. If De Tocqueville was right in attributing the 'singular prosperity and growing strength of the American people mainly to the superiority of their women,' it is time that the Commonwealth availed itself more directly of the reserve forces and sources of such superiority. I earnestly desire to see a more Miss Elizabeth Stuart Phelps, in a recent Mrs. B.'s circles, and also make arrangements with her to visit as many places as possible during her trip.

I shall go from here to Jacksonville, Florida, and return to Onset Bay to carry out the direction of the political future of our sex, which is as sure to develop as the dawn to follow the dark. I have never faltered for an hour either in this wish or this assurance."

THE NINETY AND NINE.

There are ninety and nine who live and die In want and hunger and cold, That one may revel in luxury And be lapped in its silken fold. The ninety and nine in lovels baro, The one in a mansion with riches rare.

They toll in the fields, the ninety and nine. They foil in the nears, the innerty and nine,
For the fruits of mother earth;
They dig and delve in the dusky mine,
And bring hidden treasures forth,
But the wealth released by their sturdy blows
Into the miser's cofter goes.

From the sweat of their brows the desert blooms
And the forest before them falls;
Their labor has builded humble homes
And cittes with lofty halfs.
But the one owns cities and homes and lands,
And the ninety and nine have empty hands. But the night so dark and dreary and long
At last shall the morning bring,
And over the land the victor's song
Of the ninety and nine shall ring.
And echo afar from zone to zone,
Rejoice, for labor shall have its own!

Matters in Philadelphia.

To the Editor of the Banner of Light:

The principal reason why I have not written to you for quite a number of weeks has been that our arrangements having become disarwas intended; and I find that all that occurs reaches you soon after the event.

Thus you learned that H. H. Brown was succeeded on the platform of the First Association | tions. of Spiritualists of Philadelphia by Mrs. Emma II. Britten, and that she was with us through November.

We had been fortunate enough to secure, or at least engage, Mr. W. J. Colville for two Sundays of November, but he gave way to enable become depolarized, and, in the vernacular, Mrs. Britten to deliver her course of lectures for four Sundays. It was understood that, to daized Paganism in Pauline exegesis; if a prefix make all things even, Mrs. Britten should speak in the place of Mr. Colville in Boston during sils, recreating antiquated terms, but choose February, and Mr. Colville should this month be here and speak all the Sundays for us. Unfortunately the very poor health of Mrs. Britten, and other circumstances, defeated her purpose of speaking in Boston as agreed, and in consequence your Boston friends failed to hear Mrs. Britten, and we missed Mr. Colville.

I here with pleasure note the courtesy and good faith of Mr. Colville in what became a somewhat confused business.

The excuse of Mrs. Britten was ample, and so, none being blamable, we are compelled to accept our disappointments with composure, though not with satisfaction. However, Mrs. Britten, though then much indisposed, gave us a profitable course of lectures on Astronomy during December not in our regular course. Mr. Britten managed the stereonticon views during these discourses, the whole being exceedingly satisfactory in every way, the financial aspects included.

The Sunday speakers during December, 1880, were, for the first two weeks the writer, and for valuable?) paper with much interest; especially the last two, Mrs. Emma F. Jay Bullene. This last lady we all have heard and read of for years, society of Spiritualists, and that it is in active and though off the platform of late for some working condition. We hold meetings in Good time, was induced to favor us with her ministra- Templars' Hall every Sunday afternoon, and tions. Lacking in degree the solid power of Mrs. an interested attendance of Spiritualists, and Britten, and somewhat the enthusiasm of Mrs. others who are struggling to break the theo-Watson, Mrs. Bullene is a clear, rational, ear- logical shackles that have hitherto bound them. nest, elevated and spiritual speaker. The in- oncourages us in the belief that the time has spiration of her lectures was in part embodied come for us to make a stand for that faith in an appeal to media of all phases to ennoble which is silently but surely making its way honest lives, that the already waiting spirits of over the whole earth. the higher spheres might find the avenues of communication fitter for grand and beautiful Spiritualists who dare stand up and be counted; messages, phenomena and the like, than now.

You could hardly expect any one to take exception to such an argument, especially when there are upwards of five hundred believers in presented by or through one whose own life was this city, who, if they were not prevented by a known example of unselfish aspiration. But circumstances of various kinds, would publicly unfortunately there are those whose conceits announce their position. If these Nicodemuses seem forced to serve as facts in their thinking, could be infused with the courage that should or that which they suppose reason, and so it has have been their inheritance, they would give been published here that Mrs. Bullene was the the struggling few here no little help in the disvictim of a Jesuit spirit, inasmuch as her utterances traduced mediums. The pretended reports published in this city of the sayings and doings of Mrs. Bullene upon our platform, or of the supposed control under which the writer of the supposed control under which is the struggling few here no little help in the dissemble in the dissemble that lighteth every through that lighteth every famous in history as the era of its dawning! Notwithstrong spirit, inasmuch as her utterances traduced mediums. The pretended reports published in this city of the sayings and doings of Mrs. Bullene upon our platform, or of the supposed control under which the writer of the supposed control under which the writer of the struggling few here no little help in the distance in the recommendation of that "light that lighteth every through which spirits who, when in the says.

"Your courts, your houses of justice and prisons are through with spirits who, when in the says.

"Your courts, your houses of justice and prisons are through with spirits who, when in the moral flesh, have been at these places for some misdemeanor, and there they seem to be attracted back; and we are oblighed to come, and, with the stays.

"Your courts, your houses of justice and prisons are through with spirits who, when in the moral flesh, have been at these places for some misdemeanor, and there they seem to be attracted back; and we are oblighed to come, and, with strong spirits who, when in the moral flesh, and the proposed control under which is the struggling few here no little help in the dissuch reports assumed her to be speaking and acting, are not recognized as at all truthful by any one of the considerable number I have met who listened to her and have spoken with me concerning the matter.

During January, 1881, we had J. Frank Baxter among us, with his lectures, his music, and the exercise of his mediumship in public. He was perhaps equally successful in all, the last evening of his course being in particular demonstrative of his mediumship. The audiences through January repeatedly overfilled the standing-room of our not contracted hall.

As Mrs. Britten could not reach Boston for February, we were unable to claim the services of Mr. Colville, but have been fortunate enough to secure MR S. A. Byrnes as our speaker for the present month. We have engaged J. William Fletcher for March, and Mrs. R. Shepard-

We have had several mediums from abroad among us this season, among whom Mrs. Crindle, with the materializations and dark séances, was noted. At two of Mrs. Crindle's scances I was present, and as similar sittings with her have been well described of late in your colums, I will merely add, that while no attempt was made to impose "test conditions" the greatest pains appeared to be taken to place the phenomena beyond suspicion; and how a portion of them could have been other than genuine demonstrations of spirit-power, I am, under the circumstances, quite at loss to imagine. Further, on the same line, one of my most intelligent and reliable friends states, that a very able and trustworthy acquaintance is ready to affirm as to his absolute recognition of near relatives who unexpectedly presented themselves as spirits in materialized forms, at the recent séances of Mr. and Mrs. James A. Bliss.

It is the facts we want, the truth we need, ir-

respective of persons or peculiarities. I have, through preoccupation, been unable for some time past to see our various test-mediums as I desired, but I hear good and encouraging things from various sources, and I know some of them have been in great demand, and, quite worn out with the constant exercise of their mediumistic capacity, obliged to turn away many inquirers, not having time or strength to sit for all.

Meantime, in private, the primitive manifestations of tipping, rapping, and the like are renewed. I could write of some very beautiful and satisfactory things I have witnessed of late in this way, but happily being common, they are best left, like the violets, beautiful but unnoted, save by those who receive, appreciate and love them.

Oun Association has established its office and social headquarters at 1208 Mount Vernon street the house being, as formerly stated, in the judicious keeping of Mrs. Samuel Maxwell, M. D. We propose to attend a reception to be given there the 22d inst. by Mrs. S. A. Byrnes, our speaker. Our good friends visiting this

city will find a comfortable and congenial stopping-place for a reasonable price at this same 1208 Mount Vernon street, where several of our best mediums have already made a home.

Among these is Anderson, the spirit-artist. who has his studio and residence in the building. In addition to the portraits he is continually making. Anderson has recently executed. under influence, two elaborate pencil drawings of a pair of vases bearing flowers. They are wonderfully beautiful - perfect, it seemed to me-but, I am sorry to say, were sold for a very moderate price, considering their really artistic grace and most elaborate and finished beauty.

Some of our friends advocate the founding of a Home for Mediums, and are raising funds to erect a building for that purpose. I have my doubts about the possibility of success in the undertaking, and think nothing could be less desirable than the bringing together of a selected number of pauperized, susceptible sensitives in any kind of an almshouse; but I have no doubt of the present necessity of justice to all persons and classes, of kindness and liberality to worthy mediums among the rest. Perhaps if we all learn the proprieties of our relationranged, I have been unable to inform you what ship one to another, in the varied conditions of life, there will presently be small occasion to follow the footsteps of personal righteousness with the work of charity in organized institu-

Our venerable and learned brother, Dr. J. R. Buchanan, finds in the strength of a Greek root the reasons "why we (?) are Christians." Regardless of respectable classical origin and primitive significance, the word Christian has means not goodness and genial virtue, but Jumust be had, let us not exhume linguistic foswords not yet battered out of significance beyoud recognition. We might call ourselves Altruistic" Spiritualists without disgrace, and in time be understood, but this disreputable word "Christian" conjures from the past the smell of woman burning at the stake, and suggests a sulphurous future. The name is an epithet we do not deserve, a stigma to which we" shall not submit.

Yours fraternally, EDWARD S. WHEELER. Cor. Sec. of the First Association of Spiritualists of Philadelphia.

No. 1412 North 11th street, Philadelphia,

Pa., Feb., 1881. Spiritualism in Portsmouth.

To the Editor of the Banner of Light: I know that a word from this historic old town concerning Spiritualism and its standing here, will be received by you and by many of the readers of your valuable (shall I not say inwhen I tell you that we have organized now a

There are in this town about fifty avowed but from a careful estimate that I have formed from a close observation and inquiry, I believe manage to have some very interesting and profitable meetings, and if we do no more than to hold what we have already gained, it must be said for us that we have at least made a stand for truth, whether anything further comes of it or not.

Like many other societies of our faith, we are not surfeited by pecuniary offerings, although we are paying our expenses every Sunday, and leave a small balance in the treasury besides. So if there is any good medium or lecturer of either sex in the field who feels willing to take the chances of getting fairly reimbursed and who feels impressed to move in this direction for a Sunday or two, we shall receive him or her gladly. We have quite a number of very good mediums resident here, but you know "a prophet is not without honor save in his own country." CHARLES W. GARDNER.

Portsmouth, N. II., Feb., 1881.

The After-Life in the Light of Modern Revelation.

At the Unitarian Chapel, Melrose, Mass., the novelty was afforded on a recent Sunday of the minister giving up his pulpit to one of his parishioners while he sat and listened, and was probably edified. Mr. Geo. A. Bacon, a gentleman of much culture and originality, delivered on that occasion an address on "The After-Life in the Light of Modern Revelation." The following is a brief abstract of his remarks:

His hearers were asked to crystallize their thoughts concerning objective and subjective life in the heavenly state. Mankind accepted belief in a future state chiefly upon faith. But whence this faith? It was the inheritance of our common nature, having its foundation in eternal truth. The central truths of humanity were a belief in an immortal world; in the nearness of the immortal world and a belief in some sort of an intercommunion between the two worlds. These ideas coëxist with the God-idea. Sacred history affirms that man has a natural body and a spiritual body. The speaker further affirmed that we are triune in our nature, having a physical, a spiritual and a celestial nature, separated by discreet degrees, corresponding to the natural body, the spiritual body and the delife soul-germ; that behind or within, as it were, our physical senses, were our spiritual senses, which, when no longer tethered to the flesh, found legitimate scope for use and enjoywere a belief in an immortal world: in the nearflesh, found legitimate scope for use and enjoy-

ment.
Consistent testimony was adduced from representatives of all the historic religions confirming these views. The subject was further considered from the standpoint of analogy, from the intuitions and from reason. That there is an inhabitable sphere or spirit-world, concentric to the earth, and extending indefinitely into space, existing in the heavens within the bosom of the stellar universe, the veritable dwelling-place of our arisen friends, a sphere where variety and beauty reign, where man finds himself situated in conformity to his acquired tastes and habits of life—though there was never a more rational idea, is one that but few have sought to familiarize themselves with. Hence

spiritual affinity, of reciprocal attraction in conjunction with an ever-progressive development, is the one potent and determining force operative throughout the spirit realm. What of the destiny of the immoral? Allotted spaces are apportioned to the criminally disposed, who are encircled by dark spheres, and left to think necessary thoughts undisturbed, watched and tended, however, by sympathizing missionary spirits. Savage classes usually live by themselves, and near the communities of their brethren of the next higher grade, the latter being their natural guardians and teachers. There exist nurseries and training-places for children, developing schools for the morally weak, hospitals for the spiritually deformed, each department having suitable attendants and instruct-Clothing corresponds to character. Moral states are expressed by colors and emanations. Perare expressed by colors and emanations. Personal progress depends upon the harmonious cultivation of spiritual graces. As the outer reveals the within, each is seen exactly as he is, and none can be misjudged. The lesson to be gathered from all this is no less simple than everlastingly true, that moral qualities forever abide, and spiritual unfoldment becomes the highest good.

Verifications of Spirit Messages.

JOHN AUGUSTUS. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Did you enjoy the acquaintance of John Augustus? An old resident of Boston, my native city. I am sure you must have done so. This week he appears in the Message Department of the Banner of Light. I knew him, perhaps, as intimately as any other person outside of his family. Called, as I feit I was, some forty years ago to seek and aid poor and friendless prisoners, I then found John Augustus in that field. He had thrown down his lap-stone and awl to do what others could not or would not. There was ample room for us both in the field. My brother Charles and myself had then started the first periodical in the world for the abolition of the gallows. By the suggestion of Rev. John the first periodical in the world for the abolition of the gallows. By the suggestion of Rev. John Plerpont, we called our paper *The Hungman*. It shocked the more sensitive classes. They could respect the jury that convicted, the judge that sentenced, and the sheriff that built the gallows and hung the criminal, but could not endure the sight of our little sheet. Subsequently we called it the *Prisoner's Briefled*.

ed it the Prisoner's Friend.
Seven years John Augustus and myself loving-

sight of our little sheet. Subsequently we called it the Prisoner's Friend.

Seven years John Augustus and myself lovingly labored. Unitedly we visited prisons, criminal courts, the families of the accused, descended to dens of vice and crime, aided the children of the poor, thus creating a public sentiment that built Reform Schools and prepared the way for State officers to do for pay what we had done in beneficence.

Neither of us had a salary, nor did we represent any society. We did the best and all we could in our individual way, and gratefully accepted such aid as came to us. Between John Augustus and myself there was never a jar, or word of difference. We loved our work and were glad to do it. Both of us were great admirers of Theodore Parker, and sat under his ministry in the old Melodeon and in Music Hall. Mr. Parker had a high appreciation of our work, and said he hoped to live to preach John Augustus's funeral sermon.

Had it not been for the advent of Modern Spiritualism, I might have continued to labor in this boneficent field. It opened to me a broader field of thought and action. Divinely called, I retired from one and entered upon the other, consecrating all I had and expected to have to its promotion. I was now a medium. I knew then nothing of the trials that awaited me. John Augustus had been years before an Adventist, then a Parkerite, and now with me a Spiritualist. I was called a fool, by others a knave, and by some both knave and fool. I left my beloved friend Augustus in the field we had together cultivated; and misunderstood by the world, have done what I could in two hemispheres to build a new order predicted by prophets and apostles of the past and present. John Augustus was a pure, unpretending, generous, simple-minded man, I cannot express John Augustus was a pure, unpretending, generous, simple-minded man. I cannot express my feelings when I perused his excellent message in the Banner of Light, in which he says:

since they cannot of themselves realize there is any-thing better or brighter. When they begin to throw off the old conditions and to aspire heavenward and to feel they must reach for something better, then the work is comparatively casy."

It seems, then, that our old friend Augustus is doing works not unlike those of his earth-life. is doing works not unlike those of his earth-life. As I read this part of Mr. Augustus's message, I remembered a curious corroborative fact told me by Hon. Mrs. Milner Gibson, of London. Mrs. Gibson was a medium, and frequently held circles in her elegant mansion; but she was frequently annoyed by strange and vexatious spirits. She inquired why they came there. The answer was: "Tyburn." She did not understand this reply until she learned that her house was built on the spot where for many years criminals were executed.

that her house was built on the spot where for many years criminals were executed.

In his message friend Augistus characteristically says in closing: "I with my friends to know there is a grand work to be done. We ask their coöperation; we ask that they will go forth, one by one, performing whatever little kindness they may, not scorning ble degraded and debased, but feeling they are human creatures in need of assistance, and that perhaps they may extend to them the hand that may help them upward. There are none so degraded but what they can be saved; there are none so yile they cannot be reclaimed, and the lily of vile they cannot be reclaimed, and the lily of purity within allowed to germinate and blossom."

JOHN M. SPEAR.

2210 Mount Vernon street, Philadelphia, Pa., } Jan. 20th, 1881.

FROM ANOTHER SOURCE.

To the Editor of the Banner of Light: Agreeable to your formal request to all your subscribers, I hasten to write you a few lines in relation to a message given through the mediumship of Miss M. T. Shelhamer, which was beautiful as well as most consummately truthbeautiful as well as most consummately truthful. I have had many communications from my spirit-friends that were truthful, but none more so than that of John Augustus, and the sentiments that he uttered through that excelent medium, true to the letter, were perfectly characteristic of the man. I was well acquainted with that gentleman for many years; the sentiments expressed in his address were well defined and carried out during his physical life. For many years I knew him to be a great life. For many years I knew him to be a great reformer, who made a practical illustration of the doctrine he preached, which was to do justhe doctrine he preached, which was to do jus-tice, love mercy, and to walk humbly with his fellow-beings. Whenever he saw any persons, male or female, stray from the paths of virtue, he was ever ready and perfectly willing to help them out of their unfortunate condition. Hundreds of dollars I have known him to expend for that worthy purpose. I have known him to appear before the Police Court very often and pay their fines more or less, and I have often thought of him as following the bright example thought of him as following the bright example of Christ in going about and relieving the distressed. As I knew the character of the man well, I could not possibly help making the above statement; it appears to me he most fully complies with the true philosophy of Spiritualism. I remain truly yours, WILLIAM THAYER. P. S.—In my haste I omitted to say after paying the fines of these unfortunates.

ing the fines of these unfortunates, he gave them good-advice, and often obtained good situations for them. These events occurred when I was very young. I lived in Boston about thirty years, and came to Portland in 1846. Portland, Me., Feb. 7th, 1881.

LYMAN ODELL'S MESSAGE. To the Editor of the Banner of Light: In the communication in your last week's paper, signed LYMAN ODELL, I recognize an old

this spiritual sphere, the next home of the spirit on leaving this world, with all the exactitude inherent in the principles of attraction and adaptation.

We carry with us our intelligence, our affection memory, will, and all that constitutes our individuality. The heavenly life is one of adapted activity and usefulness. The law of spiritual affinity, of reciprocal attraction in continuction with an ever-progressive development. the New York Herald. Mr. Odell was a very genial and pleasant gentleman, and was one of the leading men in the Legislature, where he was very highly respected. The communication is one characteristic of him, and one I would naturally expect him to make.

Very truly, livin Williams.

Skancateles Falls, N. Y., Feb. 7th, 1881.

New Publications.

GLEANINGS IN THE FIELDS OF ART. By Ednah D. Cheney. Boston: Lee & Shepard, publishers. New York: Charles T. Dillingham.

A fine aesthetic taste, combined with a deep and feeling appreciation of the motives that create and the impulses that guide all efforts, ultimately, to the true, the ment having suitable attendants and instructors, while over all Wisdom guides, Justice reigns, Locomotion ensues from will-power. Homes indicate unitary development.

Thought is visible through magnetic currents. predominate. In it Art is defined to be that human activity which subordinates matter entirely to spirit, but which recognizing the function of matter to express spirit, by that expression gives to spiritual thought its vital force, and places it in human relation. The author claims that " Art has as true a relation to morals as education or religion has," inasmuch as it arouses the imagination, and takes us out of the petty round of self and narrow prejudices. The Catholic church, understanding this, has made use of the statue and the picture, as well as the anthem and the chant, to influence the thought of her votaries by a subtile charm that brings them into such a frame of mind as she de-

Although, according to the oldest tradition, and, as Mrs. Cheney believes, Art came originally from heav-en, Dadalus first introduced it into Greece about B. C. 683. He is, however, a mythleal person of whom little is known, and it is even doubted whether he was a single artist, a general name for many artists, or Art itself. From this as a starting point the author follows the progressive and divergent steps of Art through all ages and among all people until she reaches that of our present time. The criticisms are remarkable for their charity, especially so when we consider the bitterness and severity that usually characterize the remarks of those who consider themselves qualified to administer them. Quoting the rule given by Allston to Coleridge, "Never judge a work of Art by its defects," she remarks, "It may have a hundred faults, and yet firmation of the Author's." terness and severity that usually characterize the rehave a value that outweighs them all." Again, "The artist whom we condemn to mediocrity, if he has only spoken frankly and truly, may touch some heart which the genius has failed to rough?" The book to good the spoken frankly and truly may touch some heart which the genius has failed to rough?" The book to good the spoken frankly and truly may touch some heart which the genius has failed to rough?" The book to good the same frankly and truly may touch some heart which the genius has failed to rough?" The book to good the same frankly and truly may touch some heart which the genius has failed to rough?" The fourth Dimension, "Proposition of the Author's, and the Author's, and the Author's are the fourth Dimension, "Proposition of the Author's, and the Author's are the fourth Dimension, "Proposition of the Author's are the fourth Dimension," Proposition of the Author's are the fourth Dimension, "Proposition of the Author's are the fourth Dimension," Proposition of the Author's are the fourth Dimension, "Proposition of the Author's are the fourth Dimension," Proposition of the Author's are the fourth Dimension, and the fourth Dimension of the Author's are the fourth Dim the genius has falled to reach." The book is one that will be read with intense interest and highly prized by all spiritually minded persons.

PARLOR VARIETIES. A Collection of Plays, Panto-mimes and Charades, by Emma E. Brewster. Boston: Lee & Shepard.

Thirteen plays for parlor theatricals, two charactes one pantomime and a "Bunch of Buttercups," the latter a dainty bit of character-recital for seven little girls, form the contents of this book, and render it a very desirable acquisition to the means of anusement which every home should possess. The parts can be easily taken by the boys and girls, the various articles required for their proper performance are found in every household, and the result cannot be otherwise than satisfactory not only to those who witness but to those who participate in their production.

Passed to Spirit-Life:

. From his residence, in the Ruyter, Madison Co., N. Y., on the evening of Jan. 31st, Julius Hill, aged 56 years and 9 $\,$

Mr. Hill became convinced of the truth of the Spiritual Philosophy about ten years since, and has been an active worker in bringing it before the community in which he lived. By a life of strict morality he had gained the love of a large circle of friends and the respect of all his acquaint-ances, "He leaves a wife and son to mourn the loss of a kind husband and affectionate father," W. A. Spiritual and a strict the loss of the leaves and the strict work of the leaves and the strict way.

husband and affectionate father,

Georgetown, N. Y., Feb. 21st, 1881.—We, as Spiritualists
of Georgetown, ofter our despest sympathy to the hereaved
family of our brother, Julius Hill, who bassed out very suddenly at his home in De Ruyter, Jan. 31st, 1881. We feel
that we have lost a good and zeatous worker in the cause of
Spiritualism, one who has always stepped to the front with
open heart and hand. While we mourn his loss, let us not
forget that lifs spirit will be ever near to guide us in the
cause of truth and right, which be has so many years labored
to support—white amid the greatest opposition, he has unHinchingly served his time as a veteran in the war of the
nheteenth century.

Mats. Eta Hetss.

Per order Committee.

From Milan, O., Feb. 8th, of consumption, Carrie Hough

wife of Dr. E. S. Catlin, aged 27 years.

Mrs. Catlin was the last of a family of three, all of whom, including both the father and mother, have deceased during the last six years. "She had not promise of long life," as was most fittingly remarked by the controlling intelligence at her funeral, for disease had fastened its hereditary blight mon her; and fully realizing this, she watched the progress of her disease, well knowing what its termination would be, and anxiously awaited the change. She was greatly beloved. The Milan Advertiser, in a notice of her death, says: "The Doctor (who is a leading practitioner) has the sympathy of a large circle of friends." The tuneral services were conducted by the writer, in the presence of an andience that was only limited by the capacity of the house.

E. Anne Hinman. wife of Dr. E. S. Catlin, aged 27 years.

From Port Hope, Ontarlo, Jan. 29th, 1881, Mr. William

From Port Hope, Outarlo, Jan, 29th, 1881, Mr. William Baker, in his 83d year.

Mr. Baker was a resident of East Saginaw, Mich., and has been a Spiritualist over thirty years. He was on a visit to friends and relatives in Canada, and was in his usual good health until the morning of his death. He had often expressed a desire to pass away quickly, as he dreaded a lingering slekness. His wish was gratified. His loss is very much fell by his relatives and friends. He was an honest, caunest, truthful soul, and will rejoice with his friends in the spirit-world. What is our loss is their gain.

East Saginaw, Mich., Feb., 15th, 1881.

From Columbia, Cal., Feb. 4th, Elizabeth Susan Keyser,

In her 48th year. In her 48th year.

Born in Page Co., Va., sho married Thomas J. Keyser, who survives her with one child. A sufferer for many years, to her the change from the material to the spiritual side of life was a happy and long wished-for relief. A loving wife and mother, a true friend, a consistent Spiritualist, and a good medium, kind and self-sacrificing, she was beloved by all who knew her. Appropriate music by the church choir of this place. Spiritualistic remarks by J. Byrnes. Columbia, Cal., Feb. 10th, 1881.

B. F. CLOSE.

From Hammonton, N. J., Feb. 12th, 1881, of acute Inflammation of the kidneys, Joel G. Fogg, aged 62 years. mation of the kinneys, Jose G. Fogg, agea 62 years. Mr. Fogg was a native of Salem, Mass. He was a firm believer in the Spiritual Philosophy, having received ample proof of its tradifutness. This belief led him to discard all the popular religious of the day, fully persuaded that no person could be a true Spiritualist without being upright and honest.

From Bodle, Cal., on Monday, Jan. 17th, the little son of Arron Bodie, Cal., on Joinday, Jan. 14th, the fittle son of Mr. and Mrs. Buchanan, aged 2 years and 10 months.

He fell into a bucket of hot water, and was so severely scalled that he died in a few hours. He was grandson of Mr. and Mrs. Shewan, who were residents for fourteen years past at the Merrimac Mill, and was an unusually bright and active little fellow. His loss is deeply regretted, not only by his family, but by all who knew him.

From Whitefield, Feb. 8th, Edward Averill, only child of Rutherford and Retta Averill Byrne, aged 2 years and 6 months. W. G. Bnown.

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

Spiritual and Liberal Convention.

The Michigan State Association of Spiritualists and Lib-grafists will hold its Annual Convention at Fenton Hall, Flint, Genosee Co., Mich., commencing on Wednesday, March 23d, 1881, at 2 o'clock P. M., and continuing over

March 23d, 1881, at 2 o'clock r. s., and seasons sinday.

All speakers in the State and adjoining States are invited to be present. Also all mediums and all interested in the Spiritual and Liberal cause are invited.

Arrangements will be made for the accommodation and entertainment of all who attend at reasonable rates. Further notice will be given in due time.

L. S. BURDICK, President,

Box B, Kalumazoo.

MISS J. R. LANE. Secretary.
312 Woodward Avenue, Detroit, Mich.

Northern Wisconsin Spiritual Conference. James Kay Applebee, of Chicago, will be, the principal speaker at our Quarterly Meeting March 11th 12th and 13th, 1881, in Omro, Wis. We would invite all lovers of TRUTH to be present and par-

ticipate. Buy found-trip tickets for the meeting. The best vocal and instrumental music has been secured. Let all be present the first day of the meeting. Please notify the Section of your intention of attending. Usual courtestes to all. Prof. W. M. LOCKWOOD, President, Onro, Feb. 18th, 1881. Vermont State Spiritual Association.

New Books.

TRANSCENDENTAL PHYSICS

An Account of Experimental Investigations

from the Scientific Treatises of JOHANN CARL FRIEDRICH ZÖLLNER,

Professor of Physical Astronomy at the University of Letpsic; Member of the Royal Season Society of Sciences; Foreign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Moscow; Honorry Member of the Physical Associetion at Frankfort-on-the-Main; of the "Scientific Society of Psychological Studies," Paris; and of the "British National Association of Spirit-unlists" at London,

Translated from the German, with a Preface and Appendices, by

CHARLES CARLETON MASSEY.

Of Lincoln's Inn, London, England, Barrister at-Law

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CHAP, 3, -Permanent Impressions Obtained of Hands and Feet, Proposed Chemical Experiment, Slade's Ab-normal Vision. Impressions in a Closed Space, Enclosed Space of Three Dimensions open to Four-Dimensional Be-ings.

ings.

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CHAP, 6.—Theoretical Considerations. Projected Experiments for Proof of the Fourth Dimension. The Unexpected in Nature and Life. Schopenhauer's "Transcendent Fate."

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BY ALLEN PUTNAM, ESQ.,
Author of "Bible Marvel Workers." Natty, a Spirit,
"Mesonerism, Spiritvalism, Witchcraft and Miraele." Agassiz and Spiritualism," etc.

While producing this work of 382 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that in origin Wileherart theraund rootaly's superminidine phenomena are the same; and found also that intervening Witcheraft historian kicking or shutting off to clay's light, left unnoticed, or illogically used, a vast amount of important historic facts, and set before their readers erroneous combissions as to who were the real authors of the barbarle doings they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witcheraft had its origin, and descended from actors then and there.) In this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and mistcadines by the historians, Hutchinson, Upham and others who follow their lead.

The work is worthy of general perusal.

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vermont state Spiritual Association.

There will be a Convention as usual at Eureka Hall, Plymouth, Vt., Friday, Saturday and Sunday, June 10th, 1th and 12th, 1881. A good array of foreign and home talent will be present.

W. H. Wilkins, Secretary, South Woodstock, Vt., Feb. 9th, 1881.

TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Booksellers, No. 9 Montgomery Place, corner of Pravincestreet, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.

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SPECIAL NOTICES.

At in qualing 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 trought, but we cannot undertake to endorse the varied hades of opinion to which correspondents give utterance.

By We do not read amonymous letters and communications. The name and address of the writer are in all cases indispensable as agaranty 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.

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.

Panner of Bight.

BOSTON, SATURDAY, MARCH 5, 1881.

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THE WORK OF SPIRITE VEISM Is as broad as the universe. It extends from the highest spheres of angelie life to the west conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. John Pierpont.

Thirty-Third Anniversary of the Advent of Modern Spiritualism.

The Spiritualists of Boston and vicinity will hold services in commemoration of this marked epoch in the world's history, at Music Hall, on Thursday, March 31st, 1881, under the auspices of The Shawmut Spiritual Lyceum.

The exercises will commence at 10:30 A. M. and continue afternoon and evening, closing with a grand ball.

The following talented speakers have been engaged for the occasion; Mus. Cona L. V. RICHMOND, of Chicago, Mr. J. FRANK BANTER, of Boston, Mr. W. J. Colville, of England, MR. J. WILLIAM FLETCHER, of Boston. Others not here named will also be present and address the people; and it is not improbable that "The Spiritual Pilgrim," Dr. J. M. PEEBLES, may be so circumstanced on that day that he can arrange to be of the number.

The North Carolina Jubilee Singers will discourse beautiful music at intervals throughout the day. The favorite elecutionists, Miss Jeanette Howell, Miss Lizzie J. Thompson, Miss Belle Bacon, and Mr. George W. Coots will be present. Each service will be preceded by an organ concert by Mr. W. J. D.Leavitt, organist, of this city. Orchestra under the direction of Miss Lizzie Dawkins. CAPT. RICHARD HOLMES will preside at the sessions.

Tickets, 75 and 50 cents, with reserved seat good for the entire day. Also, single admission tickets, 25 cents-can be obtained at the Bunner of Light office, No. 9 Montgomery Place. The public are cordially invited.

Clerical and Spiritual.

Judging by the newspapers and the law-reports of even the last two years, the clergy of the English church-establishment are enriously ignorant of the law, which they are pledged to obey, concerning Queen Victoria, as the Head of the Church. And one and another gets summoned, and fined, or suspended from office, or imprisoned, for exercising that private liberty of thought, as to doctrines and ceremonies, which he had promised or had sworn to forego. before becoming a clergyman. But there is worse clerical ignorance even than that,

There are clergymen who think that they have a right to vilify the states of vision, trance, clairvoyance and other instances of the soul's sensibility, as being things of this present day merely, and therefore incredible or unworthy of notice. And this they do, without ever sus pecting that they are thereby disparaging their own sacred records; for those ancient books were modern once, and the old saints once were common, every-day people, even though most of them may have been supremely men of their

Fifty years ago Robert Owen was a well and widely-known man in England. Politically, he was hateful to multitudes; but about his being a good man nobody doubted. He thought, however, that human nature was so merely mechanical that it might be made to work happily by the mere allocation of circumstances. He thought that man was like a spinning-jenny, and might do his best, and be at his best, without any thought of soul or spirit, or anything else supersensual, unworldly or divine. But before the end of his toilsome, well-meant life, he found that he had a soul, and that he belonged to an invisible world of immortal souls. And he amazed all London, and all England, by proclaiming what had been done for his unbelief by an hour's sitting with Mrs. Hayden, an American medium. The news of Owen's conversion to a spiritual belief, would have gladdened myriads but for the way of it. For it had not been effected, as some Tory might have said. by the working of "our glorious Constitution in Church and State." That was, however, so much the worse really for the glorious Constitution.

Contemporaneous with Robert Owen was William Hone, an eminent man in literature and a foremost man in liberal politics. He was a materialist. He was what to day would be called an agnostic; but he was not such, for want of knowing about church matters, as is plain enough from that valuable work of his, the Every Day Book. In his last years he came to believe that he had a living soul. And why did he? It was not because of anything which he had read in his wide reading, nor because of anything he ever heard from a clergyman. It was because of a little something which would have opened all Spiritualism to him if he had been living in these latter days; for he was a man to have followed on after light courageously as soon as his eye had caught one ray of 1

it. The following fact concerning him has just been cited incidentally, in the Christian Life, a London journal:

"Hone himself published in his lifetime an Theism, which was caused by his finding, on entering a room where he had were before been, that it seemed familiar to him. He felt that he could even recall a knot in the back of one of the shutters; he accordingly looked for the knot many than the room there is the shutters. —and there it was! This naturally convinced him that in the human mind there is something more than mere matter can explain.'

The materialism of the last hundred years pervades every region of thought, and there is not a clergyman but helplessly inhales it, as is plain from the poor way in which he offers the gospel, and from the manner, also, in which commonly he demurs to any fact which seems to make for what he thinks is Spiritualism. But the fault is greatest with a few denominational leaders, who abuse their places of trust to dominate and intimidate their friends, and for the good, as they think, of their respective sects.

Last Sunday, in Boston, in an argument for the verbal inspiration of the Scriptures, a clergyman magnified the importance of the doctrine, by saying that a belief in human immortality absolutely stands or falls with the tense of a single word; and because what might have been written "was" actually was written 'am" in the text "I am the God of Abraham.' This surely was reading the Bible like a legal draftsman, and as far away as possible from its spirit, and from the spirit of the Lord.

At another church, no long while before, and not far off, a sermon was delivered by a black gowned preacher, in which it was maintained, that a man is saved by his holding up before himself a high ideal. And that ideal, apparently, was to be looked for, as an outcome of the public-school system, subject to scientific emendation. As to the highest ends of life, surely, never since the days of Job, has there been a worse "darkening of counsel, by words without knowledge," than is discoverable in Boston by going from place to place on a Sunday.

As to a believing mind, and faith, and spiritual truth, and the kingdom of heaven, there are those who never perhaps suspect themselves, but who yet are like the Pharisees of old, to whom it was said by one who knew them: "Ye neither go in yourselves, neither suffer ye them

that are entering to go in." Those words are to be found in the gospel of Matthew. But there are some other words, first. And the first of those first words are-Woe unto you, scribes!"

Medical Notes.

Medical Societies and Doctors

Are persistently working in the Legislatures of many of the States to obtain the monopoly of medical practice in their respective States. Let friends of freedom enlighten the representatives and senators of those States by supplying them with copies of the Arguments which were so notent last year, and previous years, in defeating the selfish schemes of the doctors in Massachusetts. Friends of Medical Liberty who would be free themselves must strike the

Copies of the Doctors' Plot, An Appeal for Medical Freedom, The War of the Doctors on the Rights of the People, Civil and Religious Persecution in the State of New York, etc., etc., will be sold in quantities at cost of publication by Colby-&-Rich, No. 9 Montgomery Place, Boston, for gratuitous distribution among the lawmakers in various parts of the nation.

Medicine and Pharmacy in Massachusetts. Monday, Feb. 21st, the Legislative Committee on Public Health gave at the State House, Boston, the entire day to a hearing on the proposed bill to regulate the practice of pharmacy in this Commonwealth. A pharmacist from New Hampshire and one from Rhode Island were imported to show the favorable workings of the law in those States. Mr. Price, of Salem, and several others in favor of the proposed statute, admitted that the bill was not intended to reach any person this year, but, should they succeed in the state of the st in its passage, it would serve as a wedge toward the obtaining of a more stringent law another year. One great reason for the law, they claim-ed, was that some druggists sold liquor under the cover of a pharmacy license. The committhe cover of a pharmacy needs. In committee asked why they (the persons making this statement) did not enter a complaint in such cases under the law now existing. The reply was, they had no time and had their own business to attend to; but the committee retorted, "You have time to come here to ask for a new law!" These individuals were, however, unwilling to give the names of the parties engaged in this illegal sale. Several druggists thought those engaged in the

pharmacy business should be competent to change the prescriptions of physicians in case ney made mistakes, as some of the prominent hysicians occasionally do; but some of the Committee expressed themselves as holding that a druggist was not justified in changing the pre-

scription of a physician, but could return it, or have an explanation if not satisfied. Several persons in favor of the bill produced prescriptions sent to them for patent medicines, the names of which were not spelled correctly, and which they said they had to make out the best they could.

The witnesses in the interest of this bill made

or the contrary the opponents of the bill mustered in full force, and gave strong reasons or their action.

The Registrar of Deaths testified on the side these remonstrants, that he had been in the office for twenty-seven years, and thought that there had in that time been but two deaths from mistakes by druggists in compounding physicians' prescriptions; his information was based upon the certificates of physicians. The druggists who remonstrated against the bill seemed to have the argument and facts all on their side, and to show clearly that the bill was gotten up in the interest of the few, and with a view evidently to substitute theoretical knowledge for practical experience. Letters from drug-gists from all parts of the State were read, ob-jecting to the bill on the ground of its being unnecessary.

Dr. Bowker opposed the measure, remarking that this was the fifthor sixth attempt to obtain a restrictive bill upon the drug business. The bill, as far as "dispensing medicines" by physicians, was not discussed, as some of the Committee was not discussed, as some of the Committee did not consider it was intended to reach the physicians. One person, only, sent in an argument against the bill on the side representing the "dispensing of medicines" by physicians, and this was done to show that the bill as it read would cut off from so "dispensing medicines" all persons that the appointed commissioners chose to reject

all persons that the appointed commissioners chose to reject.

On Thursday, Feb. 24th, the same Committee heard the arguments of A. E. Pillsbury and Solomon Lincoln, jr., on the proposed law concerning the practice of pharmacy, the former for the remonstrants and the latter for the petitioners. We are glad to be able to state that while no definite action has yet been taken by the Committee, the indications are that the friends of this bill—which is really an Allopathic "feeler" in the direction of a "Doctors' Law"—will utterly fail of their reprehensible object.

Cheering News from Connecticut. To the Editor of the Banner of Light:

The notorious "Doctors' Plot" in our legislature is dead, past resuscitation! There has been considerable anxiety in this place regarding the matter. Capt. II. H. Brown appeared be-

fore the Judiciary Committee in Hartford, yesterday, in opposition to the measure.

The Hon. Chairman promised to report no

bill for adoption that would discriminate against the practice of our clarry yants, magnetic healers and other natural physicians, in favor of the Old School of practitioners, or that would in any way interfere with our rights to

The committee it transpired, were not disposed to bolster, at the expense of public health, the waning practice of self-important M. D.s. who seem to rely so much on professional diplomations. mas or sheep-skin shields to cover malpractice and hide medical stupidity. Therefore our spiritualistic doctors, at least for the present, will be permitted to continue their noble work of healing the sick without legislative interfer-

Norwich, Conn., Feb. 25th, 1881.

Victory in Kansas,

The subjoined shows that the Supreme Court of Kansas has proved its good sense, and legal acumen as well, by deciding against the validity of the "Doctors' Plot" law of that State. It is evident that such clearly unconstitutional statutes cannot stand the light if bravely attacked, and we recommend the citizens in other States where these "Allopathic Insurance" laws have already been passed, to follow the example of the friends in Kansas, and bring test cases before the Courts of their respective Commonwealths:

To the Editor of the Banner of Light:

A few days ago I learned from good authority hat our doctors' protective law (about two years old) had been carried up to our Supreme Court; and this State is free once more, for the Regulars were beaten by the decision. E. T. AHRENS.

The Parker Memorial Building.

A Boston capitalist, who is a devoted Spiritualist, some months since suggested to us that the Spiritualists of this city should have a building of their own wherein to worship, and stated he would donate a sum sufficient to pay for the same-naming the Parker Building, if it could be purchased. Mr. Rich (of the firm of Colby & Rich) accordingly interviewed the trustees of that building, the result of which was that the corporation called a meeting and voted almost unanimously to dispose of it for the sum of seventy-five thousand dollars, which proposition was accepted, and the gentleman in question deposited ten thousand dollars to bind the bargain. Subsequently, for reasons best known to himself, this gentleman rescinded his decision to purchase the Parker Building-which he had a perfect right to do, of course-forfeited the ten thousand dollars already paid, and, according to the daily Herald of Monday last, donated to that corporation, in addition, fifteen thousand dollars, and is also to present the Society an organ costing one thousand dollars.

These facts came out last Sunday, at the close of the services at the Hall, through the lips of Rev. W. R. Alger.

So much for the princely liberality of an avowed Spiritualist! How does the Rev. William R. Alger show his appreciation of this action, which sets the hitherto trembling Twenty-Eighth Congregational Society upon its feet, and which, by a little cooperative exertion on the part of the members thereof, will free its place of meeting-the Parker Memorial Buildng-from the heavy mortgage of \$40,000! Why, Mr. Alger replies by an open insult to this noble benefactor, and the whole body of Spiritualists as well! On the very day on which he announced at the close of his sermon this donation on the part of a Spiritualist, he, Alger, traveled out of his way, in a direct and pointed manner. to belittle and decry the cardinal and proven facts of Spiritualism! The following from the Herald's report of Monday will show the scornful snarl which Mr. Alger that day made at the hand which had benefited the Society:

hand which liad benefited the Society:

"The preacher, in the course of his address, presented a six-fold argument in support of the theory of the soul's immortality, adding that there are but few who do not believe that the soul lives on after the death of the body. The questions of the location of the spirit-world and of materia residences of departed souls must be dismissed as the dreams of an unripe fancy....

We must all accept the simple, cardinal fact of an immortal life for man; the how and the where only are wrapped in unfathomable mystery."

"The Franklin Typographical Society," of Boston, has published a statement of its last year's doings, as given in a report presented at its Fifty-Seventh Annual Meeting in January. The present number of members is 366. Sick and disabled members have been pecuniarily aided to an amount total of \$1,585. The library is in a good condition, many additions having been made by donation and purchase, and a new catalogue is in preparation that will soon be printed. This institution has accomplished much good, and we bespeak for it the friendship of all who desire to aid a worthy cause

We learn from the Medium and Daybreak of the 11th ult. that Mr. J. C. Luxmore, who will be remembered as the excellent Chairman at the Conferences held by Mrs. Britten, then Miss Emma Hardinge, in London, nearly ten years ago, passed to the higher life a few weeks since. Previous to his espousal of the cause of Spiritualism, he had been a student of mesmerism, and was thus fully prepared to perceive and adopt the truths of the former, which he at once did, and became a useful and generous worker among avowed Spiritualists.

Mrs. E. A. Read, of New York City, (52 West 28th street,) is meeting with excellent success in giving magnetic treatments. She has made many remarkable cures. This lady is also a reliable test medium, through whom most convincing evidences of spirit-communion are

We pronounce Mrs. Ross a reliable mate rializing medium, as evidences of the fact are accumulating daily. Last Saturday evening a sea-captain, whose wife died some time since in a foreign port, materialized at the Ross circle and was fully recognized by her husband, who cordially thanked us for recommending hfm to the medium.

By reference to our fifth page the reader will find a business announcement made by Henry Lacroix, of Montreal, Canada. This gentleman is an earnest Spiritualist, has done good work for the cause both in America and Europe, and deserves well of the Spiritualistic public.

George Chainey's subject for next Sunday's lecture in Paine Memorial Hall, Boston. will be, "Minot Savage's Talks About God." Lecture commences at 2:45. Seats free, and all are welcome.

By Up to time of going to press-Tuesday P. M., March 1st-Mr. Eglinton, the English medium, en route for America, had not arrived in Boston, at least to our knowledge.

By Dr. Ditson's review of our foreign spiritualistic exchanges has been deferred, as to publication, till next week. Cause: want of

Dr. Brittan and the Secular Press-The Popular Demand for his Services.

We have private advices from New York which clearly prove that the evidences of public interest in his work are being daily multiplied. Marked papers, in great numbers, are forwarded to the SECULAR PRESS BUREAU from all parts of the country, accompanied by urgent appeals to the Editor-at-Large to meet our as sailants in the wide public arena they have chosen as the spiritual battle-ground. The labors which Prof. Brittan is urged to undertake in the public defence of Spiritualism would suffice to keep several expert journalists

constantly employed. Among the numerous papers received within a few days, containing articles to which he is expected to reply, we may mention the following: The Progressive Age, Belfast, Me.; the Boston Courier; Suratogu (N. Y.) Eagle; Utica he east overboard the tools and stock in trade (N. Y.) Morning Herald; the Baltimore American; Bristol (Va.) News; Minneapolis (Minn.) Tribune; Minneupolis Journal; The Daily Pioneer-Press, St. Paul, and the Waco (Texas) Examiner. Often several copies of the same paper are received from as many different persons.

and rapidly increasing demand for the peculiar ous theories and shallow speculations which work in which Dr. Brittan is engaged. The grow out of the decaying faith of the Church Spirits are to be credited with the inauguration of a very important and eminently practical en- | mold of an old farmyard. terprise, and with unerring discrimination in the selection of the man for the place. It is quite time for all who realize the importance of this work to call to mind that the workman, in | from the other world. If there are spirits who this instance, is worthy of his hire, and that the way to increase the efficiency of this service, fraternize with sinners in such a scandalous and to insure the permanence of the Secular PRESS BUREAU, is to subscribe at once to the Fund! We trust there are few if any of the old subscribers who are not resolved to renew their subscriptions, and that the list of names will be greatly extended; as it has now been triumphantly demonstrated that we have at least one exponent of the facts and philosophy of Spiritualism who can command a fair hearing in the most influential secular papers in every part of the country!

The New Bible.

It is stated the first edition, five hundred thousand copies, of the new version of the New Testament has been published in England, and that one hundred thousand copies are in New York awaiting a telegram from England authorizing its issue. The price has been fixed at ten dollars each, from which we infer it is not to be a gospel for the poor, and that many will be obliged to get along without the improved plan of salvation, if they are to look to the "authorities" for it. Outside of them, however, arrangements have been made to put the whole book in type within twenty-four hours after a copy can be procured, and within three days ten thousand copies will be ready at thirty cents each, a better edition for sixty cents, and still another for one dollar and twenty-five cents. It is to be printed in large type, and will form a volume of about five hundred pages.

Illness of Dr. Mansfield.

Notice to Correspondents. Those who have forwarded letters to Dr. J. V. Mansfield during the last month-whether in the interest of the Editor-at-Large Fund or otherwise which have not yet been answered, are requested to take notice that he has been confined to his room most of the time for several weeks by severe indisposition. For some days his case occasioned an auxious feeling among his friends; but he is now convalescent, and, though very weak, hopes to soon be able to answer the demands for his professional services.

A correspondent, writing us from Chicago, states that the lecture, "The Day After Death," given through Mrs. Cora L. V. Richmond, "has received more encomiums from the public, and especially outside of Spiritualism, than any other lecture I know of. There seems to be a greater interest in Chicago regarding the general cause of Spiritualism than I have ever known before. The Sunday Times of Feb. 20th has the following:

'The Philosophical Society assembled on last evening in the club-room of the Palmer House and listened to a lecture on "Spiritualism," by Mrs. Cora L. V. Richmond. The lecture was in the most elegant language and presented many novel ideas. At its close an animated discussion was carried on by Prof. Denslow, Judge Booth and others. Judge Booth asked the lady a good many questions respecting the conditions of spirit-life, which she answered very ingeniously and to the great interest of the large and niously and to the great interest of the large au-

There is a prospect that the whole proceedings will be printed in a forthcoming issue of that enterprising daily. Mrs. Richmond is in excellent health, and is accomplishing a good work here."

A NEW MAP OF BOSTON after the Baedeker plan has been published by Thomas Marsh & Co., 919 Washington street. It is neat, compact, and just suited for the pocket. Its superiority over others is in the fact that the location of every prominent building, hall, railway station, square, park, statue, monument, and other object and point of public interest can be seen at a glance, and by means of sections and numbers may be as quickly ascertained the most easy and expeditious way of reaching them. Those who contemplate visiting Boston will do well to obtain a copy, and in the leisure of their homes become familiar with the geography of the city, and thus avoid great inconvenience and loss of time during their visit.

We are in receipt of a private letter from William Tebb, London, in which, referring to the International Congress, held at Paris in December last, to act for the repeal of all laws making vaccination compulsory, he says: "I am pleased to say that its success surpassed the expectations of its most sanguine promoters, and has already been the means of arousing public attention to the subject in many parts of the continent of Europe, and reanimating the friends of the cause everywhere. The Banner of Light has rendered immense service to the cause of medical freedom."

Fred. L. Hildreth writes, Feb. 24th, "The Worcester (Mass.) Association of Spiritualists met at St. George's Hall, on Sunday, Jan. 2d, and the following officers were elected for the ensuing year: President, John A. Lowe; Vice President, Hattie W. Hildreth; Corresponding Secretary, Kate R. Stiles; Recording Secretary, Woodbury C. Smith; Treasurer, Fred. L. Hildreth. We were encouraged in our efforts by the addition of some thirteen new members.

Mrs. Sarah A. Danskin, the medical medium, of Baltimore, Md., is, we are pleased to learn, daily in receipt of letters from all quarters expressing gratitude for cures performed, or relief given by herself and her guides.

PROGRESS OF SPIRITUALISM.

SHAKING THE TOWERS OF THE OLD ZION. 'WATCHMAN, WHAT OF THE NIGHT?"

To the Editor of the Banner of Light:

The press in several directions is still extracting portions of the article which recently appeared in the Watchman of your city, and which we reviewed in the Banner of Light of the 12th instant. The writer in the interest of our Baptist contemporary mentioned the fact that "the German professors have become vehement Spiritualists." Their unequivocal testimony seemed to stagger his skepticism. Dazed by the vivid lightning with which the spiritual powers are rapidly illuminating the intellectual firmament of all Europe, he made admissions which are fatal to the claims of all heroic unbelievers. Acting under the strong impulse of the hour, of the enemy-the worthless trumpery of those people who have put their trust in cunning tricksters, popular delusions and general rascality as furnishing a satisfactory solution of the modern mysteries. He finds it hard to believe the facts; harder to get rid of them; and Now all this shows that there is a popular | hardest of all things to swallow the preposteras naturally as toad-stools spring up from the

The only consolation left to the writer in the Watchman is found in reflections upon "the mental and moral imbecility of the messages" will show themselves in spite of the church, and manner as to excite the pious indignation of the saints, it seems to afford him some satisfaction to know that the minds of such intrusive spirits are fast fading out in the after-life, and that their morals are so low as to warrant the conclusion that they must of necessity be essentially damned already. The man who can derive consolation from such questionable sources may look for sunbeams in cucumbers and not be disappointed.

Seeing that the scientific philosophers of Leipzig are compelled to accept the facts, and that the professional jugglers can not master the alphabet of Spiritualism, he begins to look seriously at the subject. His present attitude is clearly enough indicated in the following brief extract from the article in the Watchman:

"We would discourage in the strongest manner the labbling with Spiritualism on the part of most people, But we think the time has come when Christian men with the necessary training of mind should investigate it seriously, and reach some conclusion which will be accepted as the verdict rendered necessary by the facts."

Here the old device of priestcraft crops out in the Protestant Church. The writer thinks it will never do for the people generally to be 'dabbling with Spiritualism." He would keep the masses in ignorance of the facts which establish their immortality on a scientific basis, He would bring back the darker ages when the common people accepted with unquestioning faith the views and doctrines prescribed for them by their clerical masters. The world is too far advanced, and this feeble effort to reinthrone the old Night will not succeed.

But the writer we are reviewing thinks it is now time that "Christian men with the necessary training of mind should investigate it seriously and reach some conclusion." It is a little strange that it should be necessary at this late day to inform the writer in the Watchman that a million of trained Christians have already investigated. They have been taking testimony for thirty years; they have weighed the evidence; they have arrived at a conclusion, and rendered their verdict while this watchman on the walls of the old Zion must have been asleep.

The enlightened minds connected with the secular press clearly perceive the fact that Spiritualism is advancing in all directions with a rapidity before unknown in the progress of religives promise of a speedy and universal triumph among all civilized nations. They also recognize the fact that the Church has lost its vitality; that in its attitude toward Spiritualism it is humiliated before the world, and that its position is weak and defenseless. This may be illustrated by a paragraph from the Fox Lake (Wis.) Representative. The Editor prefixes the following note to portions of the Watchman's article:

"THE NEW PHASE OF SPIRITUALISM .- The extracts which we copy from an article in the Watchman, a leading Baptist paper of Boston, are significant as evidencing the wonderful progress toward general ecognition which Spiritualism is making in the world. Ten years ago, it is safe to say, the Watchman would not have dared to publish such an article, even though easing its conscience, as by implication it does now, by attributing the phenomena to the Devil bugaboo."

The writer of the above paragraph comprehends the situation. The truth is, since the press took the place of the pulpit as the chief agent in forming public opinion, the aforesaid bugaboo" has been rapidly losing his influence over the human mind, while common sense, popular science and spiritual philosophy have been coming to the front. At last the old theological scare-crow has lost his power, and can no longer be depended on to frighten the children. S. B. BRITTAN.

The Lexington, 165 East 49th street, New York, Feb. 22d, 1881.

ET L. S. Kempton writes from Malone, N. Y., Feb. 25th: "The renowned medium, Dr. Slade, of New York, has been here for a week, and has had grand success."

On Sunday, Feb. 27th, there occurred at Majela Mountain in the Boer country, South Africa, a sanguinary conflict wherein the sturdy Dutch farmers smote the English invaders of their (rightful) republic with a heavy hand. Gen. Sir George Colley, an undeniably brave and determined officer, commanded the British troops. The action began at 7 o'clock in the morning-the Boers taking the initiative to dislodge their enemy from a commanding position occupied by Gen. C., the night before. At 2:30 P. M., the British were forced to succumb, and retreated under a fearful and concentrated fire-General Colley himself being killed, and only one hundred out of 600 of his men making good their escape. The day proved truly to be South African "Bunker Hill" for the English; and the influence which will be exerted by this victory (together with the others already won by the Boers.) on the mind of general Europe, is at present impossible of prediction.

D. Lothrop & Co., Boston, have in preparation a series of Young People's Biographies of Great Adventurers, edited by Fred. H. Allen. The first book will be devoted to "Cortes and the Conquest of Mexico;" to be followed by "Columbus and the Discovery of America," "Pizarro and the Conquest of Peru," and others, all fully illustrated. others, all fully illustrated.

Cassell, Petter, Galpin & Co. announce the publica-tion of "Cassell's Popular Library," a series of new works on subjects of prominent public interest, the first of which, "History of the Free Trade Movement in England," will be issued at once.

A. WILLIAMS & Co., 283 Washington street (corner School street), Boston, forward to our address the March number of St. Nicholas, which they have on sale. A beautiful frontispiece, "Lady Jane Grey," is the first jewel in its treasure-house for the month— Mrs. Olinhant giving the gem an appropriate setting

by her narration of the touching story of this lady's life and tragic fate; "An Encounter with a Polar Bear" is a sketch which will meet the unqualified approbation of the boys, and "Odd Modes of Fishing" will successfully appeal to the same class of readersboth papers being finely illustrated; the series entitled 'Adventures in the American Tropies" is interestingly continued; "The Darkey and his Company" and "Five Fives" will be much enjoyed by the very little ones; "Phaeton Rogers," by Rossiter Johnson, finds further continuance and appropriate pictorial backing in this number; the girls will certainly appreclate Augusta de Bubna's "Recollections of a little Prima Donna"; and Clara Erskine Clement's paper (No. 2) embodying "Stories of Art and Artists," is one which may well claim the attention of adult as well as child-readers. The Departments are good, and the "Music Page" has a nice composition "for little hands" by Wm. K. Bassford, entitled "Romance without Words."

WIDE AWAKE-D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston, Mass.-Introduces its March number with a frontispiece by G. F. Barnes, illustrative of one of the old Puritan ways for securing the attention of the congregation (notably its juvenile portion) during church time; a poem, "The Tithing-Man," by Mary E. Wilkins, explains the foregoing, as to its inner meaning; "The Beggar King" is a quaint ballad, which is most profusely illustrated; "The Girl that had Patience to Practice" is replete with the lesson of perseverance, and the young readers of this magazine will do well to treasure its example in memory; "Bessie's Story" (illustrated) is a stirring tale of an adventure on the sea; Rev. E. E. Hale, in his department of "To-Day," speaks of the Ponca difficulty, etc., and the vexed problem regarding the red man is further treated by Mrs. Theodora R. Jenness, in an account of her visit to "Some Indian Schools"; Mrs. A. M. Diaz contributes a poem on "The Dough Boy," and the three serials are interestingly continued; another installment of "Warlock o' Glenwarlock," by George MacDonald, is given as a supplement; and four money prizes are offered to students th history for the four best essays on given subjects.

THE MAGAZINE OF ART-Cassell, Petter, Galpin & Co., 739 and 741 Broadway, New York City, publishers -contains in the latest issue which has reached our office, a choice array of excellent engravings, and a letter-press accompaniment which it will be a real pleasure for all lovers of good typography to look upon. Among the salient points of the number may be reckoned: "The Madness of Hugo Van Der Goes" (full page frontispiece, from the picture by M. Emile Wauters); "The Vedette" (Meissonier); "The Sign-Painter" (do); "The Ponte Vecchio" (and other views illustrative of the beauties of Florence); "The Improvisatore" (Prof. J. Scheurenberg); "Sunset on the Oosterschelde" (M. P. A. Schipperus); "The King's Highway" (S. E. Waller); "The Studio," etc., etc. This magazine will prove an ornament among the appointments of any household.

THE NURSERY for March—published by a Company of the same name at 36 Bromfield street, Boston-Is filled with excellent reading for the little ones. We shall notice it more fully next week.

RECEIVED: HUBBARD'S PRINTER-ADVERTISER for February. H. P. Hubbard, publisher, New Haven,

VICK'S ILLUSTRATED MONTHLY MAGAZINE for February. James Vick, Seedsman and Florist, publisher, Rochester, N. Y.

UNITED STATES OFFICIAL POSTAL GUIDE for Feb. ruary. Houghton, Mifflin & Co., Boston, publishers. THE MANUFACTURER AND BUILDER, for February; William H. Wahl, editor; H. N. Black, publisher, 37 Park Row, New York.

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.

	MINOCHED THEIR IN THE TENED TON	1001.
	CASH PAID, A Friend of the Banner of Light (2d installment), Colby & Rich A New Yorker. J. N. Y. Mrs. A. Glover. 114 West 28th street, New York M. V. Miller, New Lyme, Ohto. Memphis, Tenn. Mattida Goddard, Boston, Mass. Eugene Crowell, M. D., Brooklyn, N. Y. H. G. C. St. Louis, Mo. Mrs. H. J. Severance, Tuniridge, VI. Mrs. H. J. Severance, Tuniridge, VI. M. Larkin, Downington, Penn. Moses Sibley, No. Springfield, Mo. Hugh R. Williams, Somersville, Cal- Four Score and Three. Joseph Wood, Marletta, Ohio C. Snyder, Battlinore, Md. E. M. J., Vermont C. Jl. Stimpson, Brockton, Mass. Anna Bright, Wirt, Ind. Jacob Rooth, Eureka Springs, Ark W. M. Haskell, Marbichend, Mass. Mrs. Jannes Faulkes, Belleville, Wis. Miss N. R. Batcheldor, R. I. A Friend, Providence, R. I. P. Pollock, Virginia City, Nev. A. E. G. Hyde Park, Mass. H. N. Graves, Providence, R. Francis Howard, Northfield, Minn. James Colbath, Alton, N. H. Mary A. Glies, Charlton Depôt, Mass. Danlel Buxton, Jr., Peabody, Mass. Gen, J. Edwards, Washington, D. C. Danlel Davidson, Salt Lake City, Utah. A. Friend, Proged, Haeument, They Mrs. E. Heath, Daleville, Conn. John J. Proged, Haeument, They	·
	A Friend of the Banner of Light (2d installment).	\$500,00
	Colby & Rich	50,00
	A New Yorker	22,00 25,00
	J. N. Y	25,00
	Mrs. A. Glover, 114 West 28th street, New York	5,00
	M. V. Miller, New Lyme, Ohio	2,00 1,80
	Memphis, Tenn	1,80
	Matida Goddard, Boston, Mass	1,00
	Eugene Crowell, M. D., Brooklyn, N. Y	10,00
	H. G. C., St. Louis, Mo	20,00
	Mrs. H. J. Severance, Tunbridge, Vt	2,00 2,00 2,00 1,00
	M. Larkin, Downington, Penn	2,00
١, '	Moses Sibley, No. Springfield, Mo	2,00
	Hugh R. Williams, Somersville, Cal	1,00
	Four Score and Three	5,00
	Joseph Wood, Marietta, Ohio	2, 85
	C. Snyder, Baltimore, Md	2,85 2,00
	E. M. J., Vermont	1,00
	C. H. Stimpson, Brockton, Mass	2,00
	Anna Bright, Wirt, Ind	00,1
	Jacob Booth, Eureka Springs, Ark	2,00
	W. M. Haskell, Marbichend, Mass	2,00
	Mrs. James Faulkes, Belleville, Wis	2,00 1,00
	Miss N. R. Batchelder, Mount Vernon, N. H	1,00
	A Friend, Providence, R. I	2,00 2,00
	Paul Fisher, Brooklyn, N. Y	2,00
	P. Pollock, Virginia City, Nev	2,50
	A. E. G., Hyde Park, Mass	10,00
	II. N. Graves, Providence, R. L	1.00
	Francis Howard, Northfield, Minn	5,00
	James Colbath, Alton, N. H	4,00
	Mary A. Giles, Charlton Depot, Mass	3,00
	Daniel Buxton, Jr., Peabody, Mass	2,00
	Gen. J. Edwards, Washington, D. C	5,00
	Daniel Davidson, Salt Lake City, Utah	5,00
	A. B. Gaston, Atlantic, Pa	2,00 5,00
	Mrs. C. M. E., Baltimore, Md	5,00
	AFriend to the Cause. Mrs. E. Heath, Daleville, Conn. John J. French, Heaumont, Tex. W. B. Johnson, Hartford, Conn. E. P. Upton, Derry, N. H.	2,00
	Mrs. E. Heath, Daleville, Conn	1,80
	John J. French, Beaumont, Tex	5.00
	W. B. Johnson, Hartford, Conn	2.00
	E. P. Unton, Derry, N. H	5,00
	I. A. D. E. Chase, Hamlin, Kan. George F. Westover, Chicago, Ill.	1,00
	E. Chase, Hamtin, Kan	10,00 5,00
	George F. Westover, Chicago, Iil	5.00
	S. R. Dusen, Wolpurn, Mass. J. W. Taft, New England Village, Mass	1.00
	J. W. Taft, New England Village, Mass	1,00
	R. S. M., Boston, Mass	2,50
	CASH THEFORE	***
	A Friend in Connecticut A. P. Willcock, Bradford, Ontario, Melvillo C. Smith, New York. Alfred G. Badger, 179 Brondway, New York. S. B. Nicholes, Brooklyn, N. Y. C. Snytler, Battimore, Md. E. J. Durant, Lobanon, N. II. M. E. Congar, Chicago, III. Augustus Day, Detroit, Mich B. F. Close, Columbia, Cal. James Wilson, Bridgeport, Conn.	10,00
	J. F. Willcock, Bradford, Ontario	2,00
	Melvine C. Smith, New York.	25,00
	Aurea G. Badger, 179 Brondway, New York	10,00
	5. B. Michols, Brooklyn, N. Y.	5,00
	C. Snyder, Baitimore, Md	2,00
ď,	F. J. Durant, Lebanon, N. H.	5,00
. '	M. 16. Congar, Chicago, In.	2,00 3,00
	Augustus Day, Detroit, Mich	9.00
	B. F. Close, Columbia, Chi	3,00
	James Witson, Dridgeport, Conn	10,00

Endorsement of Prof. Britisn's Work. To the Editor of the Banner of Light:

As a member of the committee whose object it is to provide for the refutation of the off-repeated calumnies and misrepresentations concerning the doctrines and purposes of what is commonly termed "Modern Spiritualism," promulgated through the secular and sectarian press. They leave to offer a few suggestions for press, I beg leave to offer a few suggestions for the consideration of Spiritualists—as well the friends of the movement as those who have hitherto seen fit to oppose it—with a view of har-monizing the honest differences of opinion, and, so far as practicable, of uniting and concentrat-ing our efforts upon an enterprise which should be so handled as to give rise to no widely vary-

be so handled as to give rise to no widely varying sentiments.

It was with great unanimity that Dr. S. B. BRITTAN was chosen by the committee to discharge the duties of an office or occupation which for the want of a better title was denominated as "Editor-at-Large"; and it would seem that a good share of the opposition to the new enterprise, which manifested itself at an early day, proceeded from a misconception of what was to be implied from the use of a cognomen which naturally enough suggested some supervisory control over the press, or of the writings of others designed for publication; whereas, in fact, the name was restricted to its most limited sense—to wit, to write and to publish, without regard to any particular vehicle of communication, except as it might be suggested with the write and to publish, without regard to any particular vehicle of communication, except as it might be suggested. gested by its appropriateness to the particular subject under review; the object being, so far as the liberality of publishers would allow, to answer the defamers of Spiritualism in their

own columns. But I do not gather from anything that has been said, that there was any disagreement as to the qualifications of Dr. Brittan to perform in the best manner the duties to which he was

assigned, nor has any fault been found with the Committee on account of his selection; and it is not too much to affirm in this connection that the summary of literary work performed by the Editor-at-Large in the first twelve months of his engagement is alike creditable to him, and to the cause which for upwards of thirty years he has so ably sustained, and which it is the no masso may sustained, and which it is the sole object of the Committee to have fairly presented in quarters where it is either purposely misropresented, or almost wholly misunderstood.

There was a period, too recent to be out of There was a period, too recent to be out of mind, when it was a common thing to array Spiritualism in the garb of an apostate and a libertine, as if the simple and natural, and I may add Scriptural belief in the personal, intelligible intercommunication of the two worlds—visible and invisible—should in itself imply an attack upon the settled rules of morality and the constitute I have a Wadsel. attack upon the settled rules of morality and the sanctity of home. Indeed, the denominational public are just beginning to understand that such a belief is wholly consistent with moral rectitude, and the highest precepts of Scripture teaching.

This change has been brought about by means of the diffusion of correct views regarding the moral and religious status of Spiritualists, in precisely the way which the Committee was enlisted to promote.

listed to promote.

How much of this is due to the pen of the Editor at Large, it is not for the Committee to say, but that his writings have been pointed, vigorous and wide spread, we are well assured. There can be no division of sentiment upon this point, and the value of his work once conceded, it is incumbent on the friends of the cause to put forth every effort that may be practical for its support and continuance.

NELSON CROSS.

194 Broadway, New York City.

THE AMERICAN EDITOR AT-LARGE. — The mention of Mr. Mansfield's mediumship, in Mr. Mittra's essay. [*] suggests to us the propriety of quoting the following offer from the Banner of ducting the following offer from the Banner of Light. Prof. Brittan, one of the ablest and most experienced writers on Spiritualism, is wisely retained by the Spiritualists of America, to write attractive and instructive articles on Spiritualism in the leading newspapers of the country. By this means excellent articles on our cause are perused by thousands of intelligent renders, who would otherwise remain in ignorance of teachings thus given.—Medlum and Daubreak. London. Eng. Daybreak, London, Eng.

After endorsing the project, as above, the editor of the Medium and Daubreak proceeds to copy the subjoined proposition by J. V. Mansfield, in order, he says, "that Spiritualists on this side may aid in this work." This action by Mr. Burns is a kindly one, and embodies a recommendation in regard to Dr. Brittan's work which the friends across the Atlantic will, we trust, feel in some degree practically to adopt.

A Most Generous Proposition: Dr. J. V. Mansfield, of world-wide reputa-tion 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 scaled letters for the benefit of the Brittan Secular Press Fund. Persons who have not hitherto subscribed to reisons with have not interest stoserized to this fund may forward any sum—provided it is not less than 1pr. Mansfield's usual fee of three dollars, and an addition of twenty-five cents in postage stamps—together with a scaled letter, to the subscriber.

The scaled 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 twentyvoted to the Editor-at-Large work, the twentyfive cants 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.

(*) Printed on another page of the same issue.

Movements of Lecturers and Mediums.

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

Mrs. James A. Bliss, materializing medium of Phila delphia, will leave that city the first week in March for Kansas City, Mo. She will fill engagements to bold scances along the route at East Liverpool, London, Columbus, Marion and Cincinnati, O. While she is filling the above engagements, she will make arrangements for scances with parties who have corresponded with her on the line between Cincinnati and Kansas City. Her address until further notice will be, Mrs. James A. Bliss, No. 713 Sansom street, Philadelphia, Pa.

C. B. Lynn will speak in East Dennis, Mass., March 6th; in Worcester, Mass., (address 66 Austin street,) March 13th, 20th, and 27th. Permanent address, Banner of Light office. Mr. Lynn can be engaged for April and May. Keep him at work.

J. Frank Baxter will lecture for the Second Society of Spiritualists of New York City, at Cartier's Hall, 23 East 14th street, at 10:45 A. M. and 7:45 P. M. on Sundays, March 6th, 13th and 20th.

Rev. A. C. Cotton offers his services as a lecturer, and will accept calls to officiate at funerals. His ad-

dress is Vineland, N. J. William Eddy has left New York City-so we are informed—and located in Moravia, New York, with his

sister, Mrs. Brown. They are holding seances for fullform materializations, also dark séances. A correspondent writing, Feb. 17th, from Clyde, O., says: " Dr. J. M. Peebles has just left us. His lectures

gave the utmost satisfaction to all his hearers." A. B. French, of Clyde, O., is reported as actively

engaged as a speaker each Sunday, and his success greater than ever before. Mrs. Ophelia T. Samuel, the well-known inspira-

tional speaker of Chicago, is meeting with great success as a lecturer in various parts of Illinois. She delivered two addresses in Morrison, which were highly spoken of by Old and New, the editor remarking that although he has listened to trance speakers of the highest rank, he has never heard a discourse more inspirational or impressive.

A correspondent writes from Lynn, Mass., Feb. 27th Mrs. A. E. Cunningham is very slowly recovering from her long illness. She takes this opportunity to thank her many friends who have been so kind to her through her sickness, and especially the publishers of the Banner of Light."

George A. Fuller lectured in St. George's Hall, Worcester, Mass., Feb. 27th, at 2 and 7 P. M. He speaks for the same society again on the 24th of April. The 6th, 13th and 20th of March he lectures in Temple of Honor Hall, Chelsea, Mass., and the 27th in Haverhill. We are informed that he has only two Sundays unengaged between now and the first of October next. Parties desiring his services for week-day evening lectures in the vicinity of his Sunday lectures may address him at his home, Dover, Mass. [The report of Mr. Fuller's meetings will appear next week.]

Mrs. Laura Kendrick addressed the Spiritualists of Newburyport Sunday, Feb. 27th, afternoon and evening. A few earnest souls have determined to revive the meetings in that city. Mrs. Kendrick's lectures gave great satisfaction. The veteran worker, I. P. Greenleaf, is to speak there, afternoon and evening, on March 13th.

Capt. H. H. Brown spoke in Willimantic. Sundays. Feb. 20th and 27th; and at Hampton, the 25th. He has nade the following appointments for March: South Adams, Mass., March 1st; North Adams, 2d; North Pownal, Vt., 3d; Troy, N. Y., 6th; Saratoga Springs, 7th; Glenn's Falls, 8th; Baldwinsville, Mass., 9th; Athol, 10th; East Princeton, 13th; Willimantic, Conn. 20th and 27th. Would like week-day engagements after 20th, and especially one for the 31st. Is open to engagements after April 1st. Address him at Willimantic. Conn.

J. Frank Baxter concluded his Peabody course of lectures Sunday evening last before a large and fine audience. On Tuesday evening, March 1st, he lecaudience. On Tuesday evening, March 1st, he lectured in East Medway. The three successive Sundays to come he fulfills an engagement for the Second Society of Spiritualists in New York City. On account of Labor Reform. Single copy, 4 cents. \$1,50 per year.

Massachusetts appointments on week evenings, he will return each week to his home. The fourth Sunday of March, as well as the Sist, he lectures in Music Hall, and the Paine Memorial, in Boston. The Sundays of April he is again to lecture in Brooklyn, N. Y. Parties in easy reaching distance to Brooklyn can secure week-evenings that mouth by writing to him at once, at 181 Walnut street, Chelsea, Mass.

Mrs. Abble N. Burnham spoke in Haverbill, Feb. 13th and 22d; North Weymouth, 17th; Weymouth, 20th and 24th; Charlestown District, 23d; Quincy, Feb. 27th. She will speak in Portland, Me., March 6th, and, probably, March 13th.

Dr. L. K. Coonley gave two lectures and answered questions, in Rockland, Mass., Sunday, Feb. 20th, and ilso visited the Progressive Lyceum there. He also gave seances at the house of Mr. F. Beal Saturday, Feb. 19th, and Friday evening, Feb. 25th, which were well attended. He lectured in Social Hall, Harwichport, Mass., Sunday, Feb. 27th, in the afternoon, and held a public scance in the hall in the evening. For engagements address No. 9 Davis street, Boston, Mass.

From the Spiritualists' Ladies' Aid Society, to all Spiritualists of Boston and vicinity.

This Society has completed its arrangements or a three days' celebration of the Thirty-Third Anniversary of Modern Spiritualism—commencing Sunday, March 27th, and continuing the same on Thursday, March 31st, and Friday, April 1st see Colonia.

lay, April 1st, as follows: At Paine Hall, Sunday, March 27th, the Chil-At Paine Hall, Sunday, March 27th, the Children's Progressive Lyceum No. 1 will observe the morning with appropriate exercises. In the afternoon at 2½ o'clock J. Frank Baxter, the well-known speaker and singer, will deliver an address, closing the same (if conditions are favorable) with tests. In the evening at 7½ o'clock there will be a general conference, comprising speaking by the past proprience local.

o'clock there will be a general conference, comprising speaking by the most prominent local talent of the day.

Thursday, March 31st, the parlor of the Ladies' Aid Society will be open during the entire day and evening for circles and meetings.

Friday, April 1st, the regular day of meeting of the Society, their parlor will also be open day and evening for circles and meetings.

Per order Committee.

Per order Committee, Mrs. A. A. C. Perkins.

Anniversary Exercises, Cleveland, O. The Thirty-Third Ansiversary of the Advent of Modern Spiritualism will be celebrated in this city by a two-days' Jublice Meeting—March 30th and 31st—at Westgerber's Hall, corner of Prospect and Brownell Streets

Welsgerber's Hall, corner of Prospect and Brownen streets.

The following speakers are engaged: Hudson and Emina Tuttle, Mesdames Colby and Smith, Miss Gleason, Emmet B. Williams, and possibly O. P. Kellogg and Parker Pillsbury. Singing by two of Cleveland's best quartettes; planist, Charles Palmer, Esq. Medlinns and friends of northern Ohio and elsewhere, drop business and rally on this glorious occasion. Those coming from a distance will be provided for as far as possible. Please send postal to Fillie H. Lees. Secretary, 105 Cross street, If you intend coming, so that some estimate can be formed of the number to be provided for.

Per order of the Committee.

Thos. Lees, President.

Thirty-Third Anniversary.

Thirty-Third Anniversary.

The Spiritualists of Mian, Ohio, will celebrate the Thirty-Taird Anniversary of the Advent of Modern Spiritualism at the Town Hall, on Thursday, March 31st, 1881, meetings to commence at 10 o'clock A. M. Speakers for the occasion are Miss E. Anne Hinman, of Connecticut, and A. B. French, of Clyde, O. Vocal music will be furnished by the celebrated Grattan Smith Family, of Painesville, O. W. Harry Powell, the wonderful slate-writing medium, of Philadelphia, has promised to be present.

Meetings free. Friends from a distance will be proyided for as far as possible. Come all, and John us in a good time.

SAMUEL FISH, President.

The Boston Herald says: "If bogus Spiritualism, like bogus banking, was treated to a few doses of Suffolk jath, we should have less of it." [How about bogus Christianity? Perhaps "Suffolk full" nor all the jaths could hold it!]—Boston Investigator.

The Emperor of Brazil has translated some of Whittier's poems into Portuguese.

The Permanency of the Globe Company.

Many questions are asked in regard to the ability of the Globe Company to continue the present rate of dividends. Does any one doubt the power of the Pullman and Wagner Palace Car Cos., or the American and Cleveland Screw Co., or the Singer, Howe, Home, Wheeler & Wilson, American Sewing Machine Companies, the Western Union Telegraph Co., the McCormick Reaper Co., or the Westinghouse Brake Co., and many others whose original patents have expired, to pay dividends? Their business is just as stable as any in the United States, and more profitable than the average of business. Their magnificent factories, their extended lines of business, the millions on millions invested on their stocks, all prove that companies founded on good solid paying patents do not depreciate in value on the expiration of their patents, but in reality found our most solid corporations. We could give, if necessary, the names of over five hundred firms, companies and corporations whose original start was with a patent. Then why should not the Globe Company, with its complete monopoly of Smoke and Spark Burner, and its Anthracite Waste-Consuming Locomotive, not only pay 10 per cent. but even more?

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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: March, Mrs. R. Shepard-Lillle; April, J. Frank Baxter.

"Fraternity Social" every Wednesday evening. Friday, March 11th, "Evolution," D. M. Cole. Friday, March 18th, W. C. Bowen. Friday, March 25th, a Musical and Dramatic Entertainment.

Thursday, March 31st, Anniversary Exercises, celebration of 33d Anniversary of Modern Spiritualism. Dr. Eugene Crowell gives opening address.
S. B. NICHOLS, Pres.

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Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every Treshay and FRIDAY AFTRINGON. The Itali will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scarce, except in case of absolute necessity. The public arr cordially invited.

The Messiges published under the above leading indicate that spirits carry with them the cheatertstics of their earth-life to that beyond—whether for good or evil—course quently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ark the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her rea on. All express as much of truth as they perceive—no more.

no more, an arrest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Be 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.

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

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

LEWIS B. WILSON, Chairman.

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

Scauce Dec. 24th, 1880. Invocation.

Oh Spirit of Peace! let thine influence flow forth into every soul; let thy good-will and kindness descend upon every heart, that it may become quickened and kindled anew with the divine flame of sympathy and kindleds one toward another. Oh, our Father food, nearer, yet nearer to thee we would draw, every hour, seeking for inspiration from thy foundain of every good, seeking for knowledge, for strength and consolation, that shall give unto each life, the needed impeliatos to send it torward on its journey. We come to thee, asking that an influence may be sent abroad, a mighty influence from the angel-world, which shall sweep over embodied humanity, and cause all hearts to glow and blossor, out toward thee and thy mission of love; we ask that those mighty-influences may quicken the life and soul of those who are opident, who possess the good things of material life, that they may spread them abroad with lavish hand muto those who are in need and suffering. May all those who to-day suffer for the necessities of life, receive some token of thy divine goodness which hath been implanted in humanity, that they may feel drawn nearer to thee through the sympathy extended to them by their bother, man. Oh, our Father, send down thy infinites of light, and bless the mourning heart. May those who hunger and thirst for spiritual knowledge teective food from the angel ones that shall give them strength and cheer, that shall give them light concerning inmortal things, and draw their spirits home toward the angel-world; and may every life receive that blessing which it most requires.

Robert Dale Owen.

"Words of loving kindness"—oh indeed it is a theme for the tongue of an angel. Could we! realize that loving kindness bestowed upon the heart will cause the life to blossom out into beauty and fragrance that shall emich all others, we could realize what it is to be of the angels themselves. At this season of the year, when so much of good-will and rejoicing is manifested-rejoicing in the happiness of others-we feel that loving kindness may be bestowed one upon another; and I would give thanks to-day that such a season as this of the present returns year after year to humanity, when loving deeds and kindly expressions of affection may be bestowed one upon another, and the spirit of peace and harmony falls upon the earth in blessing. At this time it gives me great joy to return and speak to my family and friends, to say to them, I rejoice in all that comes to you. As the years go by, I feel to rejoice that humanity is advancing in knowledge and in the comprehension of truth; that humanity grows under the light. of heaven toward a realization of the divine the angels are enabled to return to mortals! tangibly and really-to sit beside their friends familiar tones, as I believe that time will come, sung by angel choristers in times agone, ring forth through the archways of heaven toward alize within the depths of their souls that peace folding every life in fraternal love and untiring

sympathy.

of human life, the highest expression of divine. life ever manifested upon the earth was robed in the gentle form of the Nazarene, is only to speak the truth to my friends; and I believe today, more fully than I could have done on earth, that the "meek and lowly Jesus" was sent to mankind to prepare the way for the most blessed advent of truth which has come in these modern days, like an angel of light, to roll away the stone from every sepulchie, to burst the shackles which fear and the terror of death have thrown around mankind; to cause the spirit within to blossom out in hope, in gladness and in joy. And to-day-from the angelworld, from those celestial spheres where seraphs and archangels gather to sing the praises. of the redeemed, and to devise ways and means for the elevation of mankind, for the enlightenment of humanity-the Nazarene sends forth his influence of peace, his blessing of love unto every soul; no matter how sunk in degradation and wrong-doing, no matter how poor and lowly and humble they may be, still this influence of love and peace and good-will flows forth till it reaches into the hearts of men and uplifts their souls yet a little nearer to the divine kingdom. I return to say that I believe in the existence of our divine brother-divine because he works for mankind and for humanity; because all thoughts of self have passed from him and can never centre in his being; because he is one with the angels and one with our Father. and is himself all divine in that he lives and works for all mankind. I believe it, for I have received visits from angels in the celestial spheres who have communed with that spirit. and who tell me that he is working ever bravely, truly and devotedly for the liberation and enlightenment of all the human race, and, with my love and my blessing, I desire my words to go forth till they reach the spirits of my friends; I say to them: I am striving to be of use in the spiritual world, to transmit my thoughts backward unto those who are in need of truth and of knowledge concerning the immortal life,

To say that I believe the highest expression

bring to your spirit an influence and an inspirawork; that will bless you for the enlighten- deal to learn, but I think my field will be where an immortal shore, where we may work togeth- being this melody and harmony, and send it Owen.

Louis R. Peebles.

I feel that I would like to send a message to my dear papa now, to tell him how I am grow- I wish to reach my friends, that they may know ing and working in the beautiful spirit-world. that I return from another life to speak to them I wish to say to him and to my darling mother: as in days of yore. Years have fled away since I often return to greet you in spirit, and to I was called from the mortal form, and those bring you sweet blossoms that grow in the Summer-land. I come with those beautiful little angels of light, who, blighted like buds when on earth, have blossomed out in purity and to them a knowledge of the future life, but I beauty in the spirit-world; and we return to have not succeeded heretofore. My name is bless you and to bring you peace and consola- Mary E. Fuller. 1 am in hopes to reach George tion for all the kindness, love, sympathy and and Henry Fuller, and also other friends. I wish tender devotion which you bestowed upon me to say to them that the beautiful rose, embedded when in the form. I bless you, and I return to in violets, was beheld by me, and a duplicate of say that no language can express the tender- that beautiful offering was likewise presented ness and deepness of the tie which binds me to to me by the spirit of the dear one for whose your souls-deeper than any tie of consanguini- presence I mourned so long and earnestly, who ty, clearer than any material vision can behold. It still draws me back to you, and the sweet | shore. I wish to say that the hand which was music of the heavenly spheres seems to vibrate seem shortly after my departure by a dear and have been to me, and the beautiful memories hand, it was tangible and real, and it was preangel-world; but I rejoice that it was so, for 1 friend did feel that I was beside him. My friends shall now be enabled to meet and welcome you when you pass to that eternal world, to prepare a home for you, and smooth your. pathway hither. I bring from the band of exalted spirits who, through your organisms, are performing a noble work, their blessing, their good wishes for you, through all time, and their encouragement and cheer for the work which is to come, and to assure you that you will be sustained and blessed in your labors; you will receive cheer and encourage ment from on high; you will be protected, guided and guarded until you, too, are called to pass beyond the valley of mortal life.

I feel that to day this message will be a welcome Christmas offering to you, my dear parents, and I return at this hour because it is the season of rejoicing. I desire to bring a little joy. to your hearts; to plant some beautiful blossom which shall bloom in fragrance, that you may gather of its sweetness and feel refreshed. I wish to say to my dear papa, it is true what we have told you concerning the dear Jesus, because I have seen him in the spirit-world. He visited us at our school at one time, and blessed the little children; and he frequently visits the schools where the little ones gather together, to bring them a blessing and to gain refreshment from their innocence and purity. By-and-by I hope to meet you and give you some little word in private. The band, also, have some instruction to give, and we shall be able to come to you, and bestow upon you what you most need. Louis R. Peebles, to James M. Peebles.

Eva May Clark.

[To the Chairman:] Please, sir, I would like to send a message to my papa. He lives in Boslaws of nature and of life, and by-and-by, when ton. I want to tell him I wish him a merry Christmas and a happy New Year. I know it face to face-not through a mist or glass, but | will be a long time before he gets the message, but then he will accept it just the same. All my in their own households and speak to them in aunts send their love, and all my uncles. Oh, there is such a lot of them in the spirit-world! then will humanity progress and unfold its di- And grandfather and grandmother, and my vine nature and blossom out toward lieuven; teacher, and every one that is with me, all send then will we find spirits of just men growing their love and happy greetings. We want him who weep and rejoice with those who rejoice, toward perfection while yet in the flesh, before to know we are having just a good time. I want | and we feel that the experiences of life, whethpassing onward to their heavenly home to be- to say that I am busy, I am not going to sleep, er of pain or of gladness, only bring a blessing come co-workers with the angels for the good of nor be idle, either. I am with Uncle Columbus; to the soul; and therefore we are strong and those who come after. The spirit of peace em- we go round to visit the sick and afflicted, and untiring to await the time when each dear one bodied so many centuries ago in the divine yet it is n't all in the spirit-world, it is back here on | will join us in the heavenly life. I passed away We find so many homes to go into, ence forth unto mankind with blessing; still its where people are tired out with work and want words, "On earth peace, good will toward men," of proper nourishment, they get so weak and found my hopes realized, for the first to meet exhausted, and so spirits come down sometimes in the night, and minister to them, bring them humanity on earth, that they may feel and re- strength and good magnetism, and in the morning they feel a little better able to go on with which passeth understanding, that good-will their work again. That's the way we try to which should flow forth from heart to heart, un- help people along. They think sleep does them good. That is one reason that brings the spirits to them. Then we visit the hospitals, too, and help the nurses ever so much. Uncle Columbus says the nurses do a great deal more good than the doctors do. He was a doctor, and I guess he knows. I go to school just the same as I have ever since I have been in the spirit-world. I think I shall have to go a long time yet, there is so much to learn, but then we have plenty of time to go round, here, where we want to. I want to tell papa he must just feel easy; we are doing the best we can, and helping him too, all that is in our power. Uncle Meck says that after next year we will be able to do a great deal more than we have before, and that folks here, that is, my folks here, will find things considerably brighter, because conditions are going to be better; that's the reason I send my love to all, and I feel real happy.

I am much obliged to you, Mr. Chairman, for letting me come. My name is Eva May Clark. My papa is Curtis Clark, of Boston; his store is on Church street:

Hattie A. Palmer.

It is only a very little while since I died. My friends were sad, and yet they felt that I was going to a home prepared for me in the heavens. I felt glad to go, because it seemed to me I should always rejoice, and be with the angels. I have found a beautiful home, but still it is not as I expected. I see no great white throne, no golden streets, yet I believe that the good Father above has provided for us all, and perhaps some day I shall realize the fruition of my hopes and desires. I wish to send my love and greeting to my dear mother at this time. I was very fond of Christmas day. I loved my Saviour, and I believed that we should commemorate the anniversary of his birth. I thought no more fitting offering could I give to him, and to those whom he has blessed, than a little knowledge to my friends that I live, that I am the same as I was when in the form, and that I send my love to them. I wish to say to my mother that the music of the spiritual world, as I hear this new land called, is sweet, is divine. I cannot express it in language; it seems to

days and months that have recently passed. I that shall draw it up to a diviner and more perappreciate your thoughts of me, and I seek to | feet life, to draw around every being some new sweetness that shall benefit and unfold its life tion that will develop you still further in your | for all coming time; so I feel that I have a great ment of others; that shall be of assistance to the music rings out unto all; where I too, as a you at all times. By-and by we shall meet upon little child, may learn to receive into my own er and sing our songs in unison. Robert Dale | forth unto others. Hattie A. Palmer, of Utica, N. Y.

Mary E. Fuller.

I wish to send glad tidings to Richmond, Va. years I have spent in striving to attain some information which would be of benefit. I have also sought to return to my friends and impart was the first to greet me upon the spiritual around my being when I remember what you honored friend of my own, was not a shadowy and thoughts which you send out to me in the sented by a spirit. I was not enabled to show spirit-world. I know the sadness and sorrow my own hand, but in token of my presence was which fell upon your lives when I passed to the this presented to my friend. I was glad that my laughed at this, called it nonsense and fancy, but I have come to this far-off place to announce that it was a reality and a truth. Thus did we seek to manifest the presence of the spirits to my friends, that they might know there is no death, but immortal life. One of my friends is what is called an infidel-does not believe in revealed religion: has no hope for the future. I felt that if I could send out some word, some evidence of my identity from here, perhaps my friend would begin to believe there is some hope for the future, that there is an immortality for every spirit. If I shall accomplish my purpose I shall feel that I have indeed received a grand reward. If at any time any friend of mine will seek for tidings from me in private, I shall rejoice to respond, and do my utmost to satisfy their desires and demands concerning the other

life. You may send my letter to George Fuller. Frances Black.

I believe it is more than six years since I died. I feel somewhat timid about returning to speak in public, but I have been encouraged by my friends to do so, and my anxiety to reach dear friends in the form seems to draw me to this place. I was worn out and feeble from the effects of age, but the years in passing have taken away all traces of weariness and care, and I feel refreshed in my spiritual home. In the company of my dear, good, blessed companion, who long preceded me to the spirit-world, I have gained strength and knowledge. I am not bowed down and cramped because of false ideas attained on earth, for I have sought to throw them all away and to develop out into the light of truth. My husband, Job, sends his love and greetings and his blessing in unison with my own. We would have our dear ones realize and feel the presence of disembodied spirits on earth; we would have them recognize our presence and know that we can come to manifest; that we return to bless them in hours of sorrow and pain and in times of rejoicing and pleasure. We sympathize with them at all times; we can ween with those at the home of my son, William T. Black. I felt that I was passing to a land of light, and I me upon the other shore was my dear companion, who introduced me to all those friends who passed on years before I did, who were waiting to welcome me to their immortal home. From New York City. Frances Black.

Mattie Sayles.

I have been requested to "manifest at the Banner of Light circle." The request was made mentally by one who says, "I do not desire you to give the name of the place from which you come, but I do desire you to come to the Banner of Light circle, and send me a message." I have been to this circle for three months, and, at last, I find myself sufficiently strong to speak and to express my thoughts. I would say to the one who has called me, you are doing perfectly right; you are guided and impressed by your angel band, who know the way you are to tread, and are guiding your steps in that direction. Do not feel so timid, do not falter by the way; you have been sustained and protected, and we shall be enabled to give you that spiritual enlightenment which you desire and need, which will cause you to perform your duty, and fulfill the mission which has been placed before you. Of certain events which have occurred during the past year you desire me to speak. Although they have seemed dark and dreary to you, and you could not realize why they were permitted to take place, yet they were so permitted by those wise ones who know the needs and requirements of your spirit. Keep as calm as you can, for in a few months you will perceive light coming from darkness. You cannot fail to realize, after all, that these things have been blessings in disguise. You have been prevented from taking a step, which will be for your advantage in the future. You have been kept and guided in this path, because the spirits have need of you; they cannot allow you to withdraw to that other place, which you contemplate doing. If I do not express myself clearly, fear not: I can give you enough to realize that we know all that is taking place, and all that has occurred. We are ready, and willing, and powerful enough to guide and guard you, which is sufficient for the needs of the hour. Please to call me Mattie Sayles.

Flossie Reed. I want to talk a little. I want to talk so bad! I want to send my love to mother and father, and I don't want them to feel bad and gloomy

died. But I am not dead, am I? And so I want to say that I can come Christmas, and I can be happy, too, if they will all feel happy. By-andby perhaps I can speak at home. The lady said perhaps I could, if I got used to coming. Oh, there is so much! I can't think of the whole, because I feel bad. My throat is sore, awful sore! all filled up! I am nine years old. My name is Flossie Reed. I lived in Chelsea, Mass.

Séance Dec. 28th, 1880. Hannah Brittan.

It might be called almost a life-time since I lived in a physical body. For a long time after the decease of that physical body, my mental nowers seemed clouded and unable to exert themselves. It seems to me now that the idiosyncrasies of my nature seemed to throw my mental powers out of balance, and I was unable to express myself clearly, but, after a time, I emerged from that condition; I was assisted to throw off the darkness by ascended spirits, who, in worlds of light, are enabled to send down power and strength to those who are weak and afflicted. And, although I feel that I am still myself, still perhaps an eccentric being, still an individualized woman, yet I have advanced so far from my past condition, that I hardly recognize myself as the same being that I was when in the mortal form. I have attended these meetings for many years, partially to gain some knowledge and experience for myself, in listening to the teachings of those souls who gather here as guides and helpers to spirits who desire to manifest, and in later years as something of a teacher and helper myself to those unfortunate beings who are attracted back to earthly scenes and conditions because of ties yet existing in this sphere. To-day I feel drawn within the magnetism of the medium, and the desire to speak possesses my spirit. I would say that now, from my spirit-home, I send out a blessing to all humanity. I would say to them, I shall strive to be a worker, a teacher, to the best of my ability, not to demonstrate religion unto mortals, but to seek to lift up the unfortunate, to brighten the lives of those who are distressed.

There is one relative of mine in the body to whom I would desire to say a few words. He has been called upon by the spirit-world to perform a work and fulfill a mission. For many long years he has performed his work to the best of his ability. There is a band of spirits surrounding him who are anxious to utilize his powers for the benefit of humanity, and I am here to say to him: "Press on; perform your work the best you can; heed not the criticisms of others only as they serve to spur you on to higher endeavors for the cause of truth. Feel that your dear ones surround you; that those loving ones of your own family circle are by your side constantly, ministering to your spirit and to the spirits of the dear ones with you. They bring you strength, and they will console you in every hour of saduess. It is strange, perhaps, but true, that not one of those loved and loving ones are able to manifest at this circle, and that it should be left to me to control and give their words of cheer and affection. But yet I feel that this experience will be for my advantage, will assist me still in progressing upward, and perhaps enable me to assist others in controlling this organism and send-

ing messages of light and cheer. This is all I have to say from this place. Possibly I shall never manifest again through mortal lips, but yet let each one feel that I am working and living in a world of light. Remember that every soul, no matter how darkened its condition may be by adverse circumstances and surroundings, will yet blossom out into the light of heaven and become as the beautiful flower, perfumed with love and sympathy and sending forth its richness and fragrance to bless and benefit others. Hannah Brittan.

Willie J. Bray.

[To the Chairman:] Please, mister, can 1 come? I've got a papa and a mamma, and I want to come to them. I've been away from 'em a good while. I've been away at school, and I want to tell them I've been learning, too. I can read and I can write, and I know something about the places around, too; I've been learning about them, not all about them, but a good deal. I want to send my love to mamma and papa, and tell them I have been a real good little boy and tried to learn real hard. Will you tell them? My papa's name is William Bray. My name is Willie J. Bray. 1 did n't feel good here [about the throat and head]. I feel just as I did when I went away. What makes me? Will I have to have it every time I come around?

My mamma's name is Mary. I am eight years old now-more too, I guess. I was only seven when I went away to school. Don't you think they would let me come somewhere right close to them? That is what I want to do, because I don't have to stay in school all the time. I don't stay as long as I used to here; they have real good times, and the children are happy where I am. I guess some one else is coming over here soon, a grown person I know. I think so.

I lived in Watertown, Mass. It is a real nice place. Did you ever live there? Don't you think it is nice out there? It is, in the summer. Where I live now is something like it, only it is prettier; I like it ever so much. I want my mamma to know I would n't stay away a long time, till I growed a man, because I can come back, you know, and let her know it, too, if she wants to. I guess she will. And then when I grow to be a big man I'll help her just as I used to. I'd like to be a man and look after my mamma. I am going to grow, ain't I, mister? cause I have grown; I have grown two inches in a whole year. Good-by. What makes my head sore?

Thomas Evans.

[To the Chairman:] Well, sir, I have been trying a long time to come to this place. I thought I would like to rouse the people up a bit. some of the old fellows, and some of the old friends. I have a good many friends and acquaintances, take them altogether, in Boston, and I have thought a good deal about coming back and stirring them up. Now, I want them to know that Tom didn't go to hell, after all. I was a pretty rough customer, I know, and I used to crook the elbow too much, but I am pretty well satisfied with the place I've got into. They tell me there are better things beyond, and I suppose there are. There were a good many or knowledge concerning the immortan ine, and I shall endeavor to work honestly and sincerely through all the years that are to come. Whenever my friends hear from me let them not compare with that of the spheres; it seems that, while I still love and harsh; but that music which I have them, I shall go forward to reach out for something in the spiritual world that may be of benefit to all our immost souls.

A friend in New York who has recently written of me I wish to reach particularly, and to say to him, I have been close to your soul in the

that is comfortable, and that suits me. I'd like my folks and the boys to know that I have got around, that I am alive, and am just as well able to look into things, perhaps a little better than I ever was. I was a printer, and I used to work pretty hard when I felt like it; when I did n't, I let it go. Well, I can work now, when I feel like it. Sometimes I like to come round and see if I can't stir the people up. I find I can't do it much except by coming here, and I thought it would be a good joke to step in and give 'em a scare. I am pretty well satisfied with the doings of my family. They are a queer set, anyhow, and they will do pretty much as they please, whether I have anything to say or not. So I'll let them know I have an eye on them all. I am looking out for the young one as well as I can, and some day perhaps I'll be able to step in their midst, and make myself known. I do n't look for it yet, but I know that that boy of mine is a good medium, and I think can make things fly through him.

Just set me down as Thomas Evans, of Boston. I have been gone quite a number of years, now; I expect people think I am dead and buried, out of sight entirely.

Adeline Merrill.

I feel to return and speak—to return from the land beyond the grave, where, I was told, there was no sighing nor sorrow; yet I have found sighing and sorrow, because of the suffering, the distress and mental ignorance of beings on earth, who know not whither they are to go and what lies before them, and I would return to say to my friends there is a home for every soul; there is a world of light and beauty for the spirit who doeth his best while in the form, who doeth that which he feels to be right, who lives by the golden rule. For such spirits as these there is a home of rejoicing, there are friends ready to welcome them and to give them love and kindness and sympathy, and daily from the heights beyond spirits throng backward to earth to send out some tidings of their presence to friends in the mortal form, and assure them that there is no such thing as death; it is only a transition to a world of light, a life immortal, everlasting. Seventy-one birthdays were given to me upon the earth, and I had attained much experience; I had passed through sorrow and trials, I had known pleasure and joy; and now, as I look back upon my earthly existence, and count up the sorrows and shadows, pleasures and joys, I find that the pleasures outweigh the sorrow, that the sunlight banishes the shadows, that I would not have my life otherwise than it has been, that every experience comes before me as a guiding star to point me onward. It seems that they have been my development, they have assisted me to unfold my powers, and I have spent the months of my spiritual existence in tracing out the life-lines which I left upon the earth and then striving to attain some new light. earth, and then striving to attain some new light and knowledge—that is, of what has been in the past. I return to send my love and sympathy to my friends, to thank them for every atten-tion, for the kindness bestowed upon me while in the form, to bless them for all that they have been and for all that I know they will be in the future, to assure them that there is a home of light awaiting each one, and that there, in company with the dear ones who passed on before me, and for whom my heart mourned, I will await their coming and give them welcome.

await their coming and give them welcome.

I passed away from Chicago. My husband's name is Robert Merrill. It is not yet two years since I was called from the body, but I feel that the time has been of great profit to my spirit.

Adding Marrill Adeline Merrill.

Henry J. Hubbard.

My friends may feel surprised that I have come to this place to manifest my presence, and to send out my words to them. Yet why should they feel surprised? Were I passing to a foreign country upon this earth, and had but one means of communication with the friends I had left in my native land, would I not hasten to avail myself of the means provided me to send back my greeting and assurances of my welfare and my love to my friends? And so it is that I feel in my home beyond the tide, when I have this means of communication offered me, of which I hasten to avail myself. I would as of which I hasten to avail myself. I would assure my friends that it is well with me in my higher home; that I am satisfied with my new conditions, and I look backward and find that nany strange: untold use, and that now I can utilize them all, not only for myself, but for those I wish to guide. I would be remembered to every friend, to every one near and dear to me. I would have to every one near and dear to me. I would have them feel and realize that I come close to their side in the hours of morning and evening, when sorrow comes, and when rejoicing is theirs; that I can sense and perceive all the conditions of their being, and I know that whatever comes to them will be of the same use to their spirits which my experiences were to mine. I was an-old resident of Hopkinton, Mass. Through a long and painful illness I passed out of the phys-ical body. Many long hours of distress and ical body. Many long hours of distress and suffering were mine, and I felt at times that if I could only break the chains confining me to the body and soar away from it, from sickness, from pain and distress, I should indeed be a set my spirit free. When I opened my eyes upon new scenes and found myself greeted by old friends and associates, those who had long passed out almost from my memory yet who returned to it with startling distinctness, I was indeed glad. They accompanied me to a home prepared for my spirit, where I found rest, where I threw off the weariness and lassitude which seemed to cling to me because of my physical condition during so many, many long weeks; and feeling refreshed and strengthened, knowing that many months have passed since my departure, I believe that it is my duty to return and speak to my friends and companions, to send out my greeting to them, to ask them to give me opportunities to return in private, to counsel with them, not only in regard to their spiritual welfare, but also in relation to many affairs in which I was interested when on earth, and in which they are themselves interested at this time. This is all I have to say now. Some-time in the future I hope to return and express purely further. Law Law I have a myself further. I am Henry J. Hubbard.

MESSAGES TO BE PUBLISHED.

Dec. 29.—Caleb Hutchinson; Mrs. Jonnie Johnson; Danc-Dec. 23.—Caleb Hutchinson; Mrs. Jonnie Johnson; Danching Hear.

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

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

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

Jan. 11.—Juliette Manley; Myra S. Mason; Joseph Clarke; Henry Thornion; Sarah A. Waters; Mrs. Matida J. Padolford; William Morgan; Wasson; Jaseph Clarke; Jan. 14.—Henry Adams; Havinia F. Glibberson; Cyrus Morton; B. Kent; Lucilla Warner; Edmund Dole; Mary J. Ellis.

Jan. 18.—Benjainin Kenney; Dr. Artemus S. Carter;

Morton; B. Kent; Lucilla Warner; Edmund Dole; Mary J. Ellis.

L. Ellis.

L. Ellis.

L. Ellis.

J. Ellis.

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CELIA M. NICKERSON, RANCE and Writing Medium, 1648 Washington street, Boston, Hours 9 to 4. Will lecture and attend funerals, Jan. 29. -26w*

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FANNIE A. DODD. MAGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Trement street. Room 7, Boston. 1w*-March 5.

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 Newto street, Boston. Hours 9 to 2. 26w*-Aug. 14.

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SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE DO BRECKADE. PRINCES IS \$2.00.

HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN. "The curriew tolls the knell of parting day," " " " from the church tower bathed in sanset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance, "The plowman homeward plods his weary way," and the tired horses look carerly toward their home and its rest. A boy and his dog are cagerly bunding in the mellow cartin. The little girl lungarts life and beauty to the picture. In one hand she holds will dlowers, in the other grass for "my coft." Scated under a tree in the churchyard, around which the twlight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sight." This grant Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world.

"Homeward" is not a Steel Engraving, but Stein---Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

THEE RETAIN PRICE IS \$2.00.

"FARM-YARD AT SUNSET."

The Companion-Piece to "Homeward," (or "The Curfew.") Copied from the well-known and justly colebrated Painting designed by JOSEPH JOHN. The seeme is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. A man is unloading hay in the barn. Horses released from harness are being cared for by the proprietor. Grandpa holds a boy baby, who fought expresses "Old White," the favorite horse, that is drinking at the trough. The milkingid stands by her best cow. Among the feathered tribe a little girl is in slight warfare with a modiler hen, but carefully watched by the faithful dog. Oxen driven by a lad are approaching with a load of bay. A youngster on the folder-shed is preventing lise at from preying upon the doves. Cattle, sheep, lambs and coft, together with ducks, geese, doves and other birds, are artistically grouped and scattered throughout the picture. The mellow light of the setting sun righty illuminates this cloquent Art Poem of thrilty and contented American farm-life.

tinting has produced the most perfect and pleasing sunset effects. Size, 22x28. "THE DAWNING LIGHT."

Stein---Copied in Black and Two Tints, in a high grade of that Art. The very artistic

ART ENSURINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS. In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydosylle, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in tull accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art 1 To give the picture its despest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number—without whigs, in forms tangible to the sight, enveloped in clouds and drapery of fluny texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic arra, while another—the "immortal Frankliu"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant fiame the projected electric spiral order of the content of the house are fruit-trees, and an old-style windiass drawwell, with its chain and caken bucket. A little farther to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. While above and beyond the shop, resting against the side of the hill; is to hazing forge, and the honest son of tolds; and between that and the house stands the fair and fruitful orchard.

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

PARTICULAR NOTICE. Only those sonding \$3,00 for a FULL YEAR'S

TERMS OF SUBSCRIPTION, IN ADVANCE: Por Year......\$3,00 Six Months 1,50

Three Months

SUBSCRIPTION are entitled to one of the above Premium Engravings. COLBY & RICH.

Foreign Correspondence.

LONDON LETTER.

To the Editor of the Banner of Light: .

At the last scance in Bow street we were again disappointed. A crowd assembled, and as many got in as the miserable place could hold. to hear the cross-examination of Mrs. Hart-Davies. But Mr. Lewis, Mrs. Fletcher's solicitor, was too ill to attend, and the other witnesses for the prosecution were examined—the crossexaminations being deferred for another fort-

The eccentric Dr. James McGeary then walked into the witness-box, and swore that he was a healing doctor, better known as Dr. Mack. He got acquainted with Mrs. Hart-Davies, and received from her a power of attorney to recover the property she had given to the Fletchers. He went to Mrs. Fletcher, and got assaulted by some person, whose name was not mentioned, and was referred to Mr. Fletcher. who, on being asked for the clothing and jewelry, said he was tired of the "darned stuff," and handed it over accordingly. His testimony was very mild, and quite favorable to the

..... was of phenome paper hanger, who has got acquainted with the Fletchers at the house of a Mr. Poole, in Lambeth. He swore that Mr. Fletcher engaged him to come over to his house in Gordon street, and by means of a bottle of phosphorated oil, false beard, and turban, do the "John King business" at two seances, one with a physical medium, Williams, and again with Florence Cook (Mrs. Corner). In an airy, joeular fashion he described his feats at the two scances -how he sat between Mr. and Mrs. Fletcher, who released him at the proper time, so that he could humbug their sitters.

As it happened, Mr. Williams, the well-known physical medium, was standing beside me. 1 never saw a man so utterly astounded. "What does he mean," he said, " to stand there and tell that story? I never saw him in my life." He turned pale at such audacity. Mr. Abrahams was in eestasies. Mr. Poole was called to corroborate the testimony, but all he knew was that the witness had seen the Fletchers at his house.

Of course, to a Spiritualist, or any one acquainted with Spiritualism, all this was absurd and false on the face of it. If Williams, a professional medium, were in the habit of employing a trained confederate, he would not need an amateur "house decorator" from Lambeth. He would have brought his own. So would Mrs. Corner. Was it an out-and-out fabrication, downright perjury from beginning to end? No doubt the perjury can be made apparent, but its effect now is very bad.

After all it was what we wanted. It compels the defense to call witnesses, not only to prove the falsity of this witness, but to prove the facts of spiritual manifestations. It is now absolutely necessary to call men whose testimony will command respect-men like Lord Lindsay, Lord Dunraven, Mr. Crookes, Mr. Wallace, and many more who can testify to the realities of Spiritualism. Nothing else can save Mrs. Fletcher from penal servitude.

This closed the case of the prosecution. So far no witness has been cross-examined. But there is no doubt that the magistrate has deeided that the case must go to the criminal court. He bound over the prosecutrix in \$5000. and the other witnesses in \$200 each, and increased Mrs. Fletcher's bail from \$5000 to \$6000. This is for the remand to Bow street next Friday-for the cross examination of all the witnesses and the opening of the defense, which must occupy several days, unless Mr. Lewis should decide to reserve his whole defense for the real trial before a jury in a higher court.

Mrs. Fletcher came here to do her work at Il risks, and she would hold out to the end if if were to lay her neck upon the block or stand bound to the stake amid ascending flames.

WILLIAM EGLINTON.

I wrote in my last of the projected visit of Mr. Wm. Eglinton, who is, I believe, the best physical medium in Europe, to America. He has decided to embark on Saturday week. Allow me to give him this open letter of introduction to all American Spiritualists and investigators. May lalso give you an account of a séance with him which I have not before allowed to appear in print?

Four years ago we were living in Malvern, known to many Americans as one of the loveliest places in England-or the world. Eglinton was with us there, and all the conditions seemed to be favorable for spiritual manifestations. They occurred all over the house, and even in the garden, where I have seen a materialized spirit walk about on the lawn and gravel walks, conversing with those present, as Arthur Hildreth, son of the late Richard Hildreth, the historian, and his wife, can bear witness.

In the house we set apart one special room for seances. Mrs. Nichols, who was formerly known to many in New England as Mrs. Gove was about to have a birthday, and "Joey," the most familiar of our familiar spirits, proposed that we should have a little celebration. "Please have a birthday cake," he said, "and a bottle of light wine." So the cook made a big plum cake, and I bought a bottle of nice wine, more sweet than strong.

The scance room was a small one on the second tleer, with one door, one window, and very little furtiure. The window, thirty feet from the ground, was fastened and darkened, the door locked, the room lighted with a small wick floating on olive oil in a crimson vase, giving a soft, diffused rosy light. Eglinton, the medium, lay on a couch at one end of the room, before which hung a curtain. We, myself, wife and two other ladies; one English, the other American, sat in a line at the other end of the

In a few moments our friend "Joey," dressed in white robes, came from behind the curtain and saluted us all with great politeness, beginning with the eldest lady. How do I know it was not Eglinton? In many ways. "Joey" is taller, much more slender, very different in his mode of conversation and quality of voice, far stronger, as he often has shown. Once he called for some ink, and I got him a small tumbler of purple analine ink, in which he dipped his right forefinger nearly the whole length, showing it, and writing with it on some sheets of paper. "Now go to the medium and examine his fingers," he said. I went, and found them perfectly clean. This was one of many similar

On this night "Joey" sat at a little round table near the centre of the room, talked, played on a mouth organ, wound up and set going a musical box, and then called for a knife, six small plates and six wine-glasses, which were brought to him. He then, continuing the conversation, while the medium could be heard in | head.

the deep breathings of his trance, took the bottle, removed the cork and turned out six glasses of wine. He then took the knife and cut slices from the cake. Then, placing a glass of wineupon one of the plates, he came to where Mrs. Michols sat, close at my side, and, with a low bow and appropriate words which I cannot remember, presented them to her.

"But you have not given me any cake, Joey," she said.

"No, mamma, you can't have any cake tonight. It won't be good for you."

He brought, however, a slice of cake and glass of wine to each of the others in turn, and then, sitting down by the table, he raised his glass in his hand and said: "Mamma, here's health, prosperity, and many happy returns of your birthday. May God give you strength to do your work!"

There in our sight he drank the glass of wine to the last drop, turning the glass upside down to show that he had done so.. Then he took the knife, and cut a rather large slice from the cake, and ate it before us, turning his face a little to let us see that he really ate it.

The sixth glass of wine he took behind the curtain, where, as he entered, we could see Eglinton lying on the couch, and made him drink it, which he did, though it made him cowde. as he was only partially roused from his

After some more conversation "Joey" said good night to each of us, and very tenderly, as always, to his medium, whom we heard him kiss good night, and vanished into the silence. In a moment three distinct raps announced that the séance was ended.

We have doubtless had more wonderful séances, as to the character of the manifestations, but seldon one more impressive than this birthday festival with a materialized spirit.

"Joey" and "Ernest" will accompany Mr. Eglinton to America. We shall miss them much, and we shall all wish them a safe voyage, and a happy return. T. L. Nichols, M. D.

32 Fopstone Road, London, S. W., } Feb. 5th, 1881.

W. J. Colville's Meetings.

W. J. Colville's Meetings.

On Sunday last, Feb. 27th, in Berkeley Hall, W. J. Colville delivered the last of a series of discourses on "The Reasonable Worship of God "—the special subject, being, "Spiritual Unfoldment." After dwelling briefly upon the need of physical and intellectual eniture, those needs having formed the topics of previous lectures, the speaker drew attention to the fact that many persons had cared for their bodies and their minds without earing for their souls, and had thus become moral wreeks. While all knowledge is valuable, while it is our duty to develop all our intellectual powers, still spiritual development must rank first. Better be an illiterate peasant with an honest heart, than a great scientist devoid of morality. One of the most pernicious tendencies of this age is the defication of the intellect and the disregard of the soul. Reason was worshiped as a goddess during the French Revolution, and with what result? Morality being at a discount, the most frightful atrocities were committed in the sacred name of Freedom.

was worshiped as a goddess during the French Revohulton, and with what result? Morally being at a discount, the most frightful atroettles were committed in
the sacred mane of Freedom.
Reason must be subordinate to Conscience, or intellectual power will work lift. Just as fire or water must
be restrained by intelligence, even sol the mind must
be governed by a sense of moral obligation. Actual
great men are not necessarily great in the world's estimation.
Rome was cultured when she fell a prey to the debauchery and injustice which caused her ruin. Mere
power of will and skill to invent will assuredly lead to
destruction if it become the sixe of passion instead of
the servant of the soul.

Man's spiritual perceptions are just as reliable
guides to spiritual knowledge as the senses are to
knowledge concerning material things. The spiritual
nature of man originated the word "ought," and as
long as any one feels the ought to do this, and to refrain
from doing that, because the former blesses and the
latter bipures his fellow belugs, he acknowledges and
worships God, whether he be a Catholic Archbishop or
a leader of Infield thought. Intellectual agreement we
need not light for; spiritual concord we alone require,
and this can be brought about by all who desire to live
for others, uniting to help their brethren as occasion
offers. The lecture was quite lengthy and able, and
was listened to throughout with the ulmost degree of
attention. The lecture was quite lengthy and able, and
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attention. The lecture was quite lengthly intellectual agreement we
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The letter was quite lengthly intelligence and this can be brought aloued to a little spiritual servers and originators of the liberal
in the main,

in the main, whenever he invelghed against hypocrisy and sham and thundered forth his protest against the latitudinarianism of the times. As an essayist, he had few rivals, and as one who paved the way for a new light, had scarce any equals in the field of literature. He merely showed up the diseases of society, it is true, but, having exposed the malady, he led his readers to seek for a cure. He was a trombler of the waters, an onion terrible; but now, as a disembrabled spirit, his mind can see the good in man and the purpose in life he falled to discover here.

On Sanday, March 6th, Mr. Colville will lecture at 10:30 A. M. on "The Law of Compensation rersus the Law of Death," At 3 P. M. on subjects presented by the audlence. At 7:30 P. M. the Monthly Concert will be given, which will be more than usually attractive. W. J. Colville is open to engagements out of town for Tuesdays and Wednesdays, and is villing to attend funerals. He cordially invites all to attend his receptions at 34 Pembroke street, Mondays at 8 P. M., Fridays at 3 P. M.

days at 3 P. M.

Mrs. Silies of Worcester has passed a week or two in Boston, and held several interesting meetings at 94 Pembroke street. She is a very fine medium for personal communications, and has made many warm friends in this city.

Mr. J. William Fletcher.

Mr. J. William Fletcher.

Portland, Me., has been (writes a correspondent under date of Feb. 28th) the scene of lively interest as regards Spiritualism during the last month. The halls have been crowded at each lecture, and the interest continually on the increase. Mr. Chas. Hayden, who once traveled the country as the "boy orator," but who has since become a preacher in the Universalist Church, recently devoted his Sunday evenings to the discussion of Spiritualism—which he denounced in unmeasured terms, though he was once himself one of its public advocates. The immediate result is that he has lost his church, those who held the mortgage having closed it—one of the principal men being an outspoken Spiritualist.

Mr. Fletcher has been very active; on Monday and Wednesday evenings he attended receptions at private houses. On Thursday evening the Society held its monthly Sociable, which was crowded to overflowing, many unable to get in, even. Mr. Fletcher gave some interesting readings, and a lecture upon "Fashionable Spiritualism," which was declared to be one of the most amusing and interesting addresses given here for a long time. A good sum was cleared from the entertainment.

Friday evening Mr. Fletcher attended a reception at

a long time. A good sum was cleared from the entertainment.
Friday evening Mr. Fletcher attended a reception at
the home of Mrs. Jewell, the medium who is controlled
by Phebe Cary; this proved of great interest—Mrs.
Jewell giving (under control) a poem entitled, "There
is a God." Some very striking proofs of Miss Cary's
control have been recently given.
Saturday evening Mr. and Mrs. Thomas Beals (Mrs.
Beals being the sister of the late Mrs. Mary Hardy,)
held. a large and fashfonable reception at their residence. Some very fine recitations were rendered by
Mrs. Beals, Mr. Moulton, and others, together with
choice selections of music; after which Mr. Fletcher
gave his lecture on "Modern Jerusalem," which excited so much interest that it is proposed on Mr.
Fletcher's return to have the lecture repeated at City tcher's return to have the lecture repeated at City

Sunday afternoon the subject was, "The Other World, or Newell A. Forster's Experience in Spirit-Life." The hall was crowded with old friends of Mr. Forster's, who listened to the lecture with marked attention; and after the lecture Mrs. Forster, the earthly companion of the controlling spirit, came to the speaker, and congratulated him, saying that she could not fail to recognize the sentiments as being those which her husband used to often express.

In the evening the subject treated was "Materialization," which lecture was also largely attended.

During Mr. Fletcher's stay the platform has been entirely refitted, and the society is now in a most flourishing condition.

ishing condition.

Mr. Fletcher has been offered another engagement, and will speak in Portland during April and May. All letters for engagements, &c., should be addressed to him in care of the Banner of Light.

There is no more reason for holding Spirthan there would be to hold any other sect responsible for the shortcomings of its faithless exponents.—The Daily Monitor, Concord, N. H.

"Rev." play-actor Walte is now gulling the plous people of Maine at twenty-five and fifteen cents a

New York and Vicinity.

Brooklyn (N. Y.) Spiritual Fraternity.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light?

In our public Sunday services we have pursued the plan of receiving questions from the audience, selecting one for the main lecture, and answering the others in brief. Among other questions Sunday morning was the following: "How soon can a spirit communicate after its death?" Mrs. Lillie said: "I will answer this question from my own standpoint as a medium and from a sad experience of the last few days. Many of you are aware that Lena Hopkins, the young daughter of Major and Mrs. Hopkins, and a member of the Children's Progressive Lyceum, was taken to the heavenly home but a few days ago. I was with her almost constantly during her sickness, and when, at 11 o'clock Thursday evening, the father came into the room where I and her brother were sitting and said, 'Lena has gone,' I went immediately to the bedside, in an adjoining room, and was influenced to aid in the separation of the spirit from the mortal body. Clairvoyantly and clairaudiently I could see and hear her; and I heard her exclaim. 'They tell me I am dead; how beautiful! I also heard beautiful angelic voices singing, and while watching this angel band I missed Lena, and said to my spirit-guide, 'Where is Lena?' He replied, 'She has gone to her manma.' I went into the room in the upper part of the house where her mother had laid down, exhausted and worn out with constant watching; and when her husband informed her that their darling had gone to the spirithome, a wall of angulsh from her sorrowing heart brought her child from the realms of bilss, and I heard her say; 'Don't cry, mamma.' So in this instance you see that the return of the spirit was almost instantancous. When this little girl was first taken with a cold and sore throat, a spirit-sister of the mother said to me, 'I have come for Lena;' and during her sickness, when the friends "ay signs of convalescence, I felt difference exists," "alled to the git was first taken with a cold and exhaustive manner, and the contr

the next Sunday evening to be, "Our Homes in the Spirit-World."

The afternoon Sunday meeting of the Fraternal Union was largely attended, and the subject, "Health a Duty," duly considered and found so interesting that it was voted to continue it another Sunday. Our Union invited Mrs. Mary A. Gridley to speak upon the subject of Psychometry, and give practical exhibition of her powers, Sunday, March 6th, at 3 P. M.

Instead of our usual Friday Evening Conference Meeting we had a musical and literary entertainment, with a varied programme: Singing by Mr. and Mrs. Lillie; recitations by Mrs. S. W. Van Horn, of New York City; recitation of the "Miller of Dee." by Mrs. R. Shepard-Lillie; a comedicita entitled "A Morning Call." Miss A. Blanche Nichols taking the part of Mrs. Chillington, a young widow, and Mr. Fred. P. Dye as Sir Edward; and "The Miraculous Turning of Water into Wine," by W. R. Tice. The entertainment closed with the singing of a pathetic ballad by Miss Nellie Itali, a rapturous encore of which was submitted to with becoming grace and quaint humor. At our next conference meeting Prof. A. W. Deane is to read an essay upon "The Uses of Spiritualism."

S. B. Nichols.

Brooklyn (N. Y.) Spiritual Fraternity.

Since the entrance of Dr. B. into the New York Eclectic Medical College, its classes have more than tripled in magnitude, and the degree of M. D. was conferred upon sixty-two graduates at the public exercises of the College in Chickering Hail, before a large audience, on which occasion the principles of Eclecticism were eloquently advocated by Mr. Pangborn, editor of the Jersey City Journal. Thirteen of the graduates were ladles; and one of these ladies, herself the wife of a practicing physician, is said to be the fortunate recipient of a fortune of about two millions from a friend recently deceased in England.

At the close of the session just ended the following address was presented to Prof. Buchanan, signed by fitty of the alumni and students of the college:

To J. R. Buchanan, M. D.: The undersigned members of the medical class of 1880-81 of the Eclectic Medical College, of New York, feel the incumbent upon them to express their high appreciation of the notifity of the course of lectures which they have heard from you during this session, and their admiration of the profound philosophy and wonderful discoveries which were unfolded. They feel an adultional pride in recognizing this College as their Alma Maler, since it is the only college in the world in which the entire philosophy of man, which includes the functions of the brain, is now taught, and taught in a clear and practical manner.

The discovery of the physical and mental powers of the brain, and the laws of its mysterious sympathies with the body, made by yourself forty years ago, which has organized the Science of Anthropology, gives to the American Eelectic System of Medicine the same presimience in its philosophy which it has always enjoyed in its practical success, and has added many new resources for the healing art.

If the simple discovery of Harvey was rejected by his immediate contemporaries, your own discoveries, so much greater and more complex, must be expected to encounter even greater resistance; but as it is the pride and glory of

Everett Hall.

A brief note from our friend and correspondent, Charles R. Miller, E.q., informs us that the conference meeting last Saturday evening was mainly devoted to a discussion of phenomena and the relations of spirit-

"Mrs. Hyzer." he writes, "is getting along grandly, and we are having better average attendance than at any-other time since the commencement of the present lecture season."

Cephas B. Lynn in New York City-Engagement of Mr. J. Frank Baxter. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The Second Society of Spiritualists has been particularly fortunate in the choice of its speakers during the present season. The 10 cent fee at the door, with a few subscriptions, has generally paid all the expenses of the meetings, and left a little balance in the treasury at the close of each month.

Cephas B. Lynn of your city—who has just finished his engagements—was not an exception to the rule, for after paying him his stipulated price, and every other indebtedness for the month, there was still something left, and the management, feeling that we had received from our eloquent brother more than we had paid for, unanimously decided that we could not show our appreciation of his ministrations in any better manner than by presenting him with the little balance. May his remembrances of us, and our efforts to make his sojourn with us pleasant and profitable, be as pleasant as ours are of him and his entertaining and instructive discourses.

Mr. J. Frank Baxter, the gifted lecturer, singer and

discourses.

Mr. J. Frank Baxter, the gifted lecturer, singer and medium, will occupy our rostrum morning and evening on Sundays March 6th, 13th and 20th. Sufficient

course tickets are already sold to guarantee the financial success also of these meetings.

At a recent business meeting Mrs. Milton Rathbun, 440 East 119th street, was elected Secretary, and Miss T. Hulstead, 210 East 116th street, Treasurer of this Society.

Pres. Second Society of Spiringlists.

Cartier's Hall, 23 East 14th street, New York City.

Spiritualist Meetings in Boston. New Ers IIali. The Shawmut Spiritual Lycoun 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 10% o'clock The public cordinally invited. F. L. Union, Conductor. Berkeley Hall.—Free Spiritual Meetings are held in this hall, 4 herkeley street, every Sunday at 103. A. M. and 3 P. M. Vesper Service first Sunday in every month, at 7% P. M. The public cordially invited. President and Lec-turer, W. J. Colville.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7% P. M. Regular lecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held at this hall, 610 Washington street, corner of Essex, every Sunday, at 105 A. M. and 2% and 7% P. M. Excellent quartette singing provided.

provided.

Ladies' Aid Parior.—The Spiritualists' Ladies' Aid Society will hold their meetings at their Parior, 718 Washington street, every Friday afternoon and evening, Husiness meeting at 40'clock. Mrs. A. A. C. Perkins, President; Mrs. A. M. H. Tyler, Secretary. uent; ars, A. a. ii. Tyler, Secretary.

New Era Hall.—A series of spiritual meetings will be conducted in this hall by Mrs. Clara A. Field and Miss Jennie Rhind each Sunday afternoon, at 2% o'clock. Good speakers and mediums will always be in attendance. One or both of the above-named ladies will be present and conduct the carriers.

Pembroke Rooms. 94 Pembroke street.—W. J. Coville holds a public reception in these rooms every Friday, at 3 P. M., and lectures on "Revelation" at 8 P. M. wallst Meetings will be held regimely of this place. No. 212 Main street, each Sunday evening till further nonce. V. D. Marsh, Manager.

Chelsen.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ P. M. In Temple of Honor Hall, Odd Fellows' Hullding, opposite Bellingham Car Station. Next Sunday George A. Fuller will lecture; afternoon subject, "The Unity of Roligious"; evening, "The Rational Worship of God,"

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

New Era Hall.—Every seat was occupied last Sunday, and long before the service hegan there was "standing-room only" to be had. The audience remained very quiet for three full hours, and all went to their homes loud in their praises of the Lyceum work. The additional features of the regular exercises of the day consisted of the reading of a poem and a song by Father Locke; a song by Mr. Charles W. Sullivan; reading of two selections by Miss Jeannette Howel; also a reading by Miss Whitney; closing with remarks by Mr. George A. Bacon.

The following was the regular programme: Overture by orchestra; singing by Lyceum; Silver Chain Re-

The following was the regular programme: Overture by orchestra; singing by Lyceum; Silver Chain Recital; Banner March; recitations, &c., by the following pupils: Haskel Baxter, Gracle Burroughs, Fannle Briggs, Emma Ware, Lottle Brickett, Jennie Meintyre, Georgie Felton, Charile Pray, Hattle Young, Jennie Lathrop, Carrie Shelhamer; closing with the Physical Exercise and remarks by the Conductor.

A costume party for children will be held at New Era Hall on Tuesday evening, March 8th. When we trust all will be present.

Sec'y Shawmut Spiritual Lyceum.

Boston, Fcb. 28th, 1881.

PAINE HALL.—The attendance at the hall to day was large. The steady increase in numbers is extremely grafifying. The warm February day drew from their homes a large number of our friends, all of whom rejoice with us at the flourishing condition of our school. Not having received the full returns from the fair, last week, in season for the report, I am glad to be able now to state to our many friends far and wide, through the Bannor of Light, that, after paying off the debt which for several years has hung like a heavy cloud over us, we have a hundred dollars left, and start "under light marching orders" on our course up the hill of progress. We would especially thank Mr. Moses Hunt, of Charlestown District, for his generous donation—and also others who aided us pecuniarly during our fair.

Moses Hunt, or Charless who aided us pecuniarry donation—and also others who aided us pecuniarry during our fair.

The exercises of the day on the 27th were more than usually interesting, and the hearty applause of the audience attested their approbation. Recitations were given by Homer F. Thatcher, Lizzle Wilson, Bertie Foster, Flora Frazier. Sadie Perkins, Sadie Peters, Bertina Davis, Clara Elliott and May Walers; songs by Jennie Smith and little Alice Souther; a duet, which received an encora, by Minnie Day and Jessie Hosmer; plano solo by Emma Currier; duet by Misses Hosmer and Colie. Mr. D. J. Gilfeather, a visitor, at the request of the Conductor gave a line select recitation, and, being encored, responded with another. The orchestra executed fine selections to day, and the exercises were well carried on by officers and children.

F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1, 1

F. L. OMOND, Children's Progressive Lyceum No. 1, Sunday, Feb. 27th, 1881.

Pythian Hall.—Our meetings were well attended and full of interest last Sunday. In the forenon Father Locko made some interesting remarks on practical life, which were well appreciated; he also gave us a soul-inspiring song. He was followed by Dr. Court, Dr. Ames, and others. Mrs. Bray also gave several tests which were recognized. In the afternoon Mrs. Wild read an inspirational essay, which was well received by the audience, followed by several good speakers:

DR. PHILLIPS, Chairman.

New Era Hall.—There was a good andlence at this hall on Sunday afternoon, Feb. 27th. Mrs. Clara A. Field made the opening address, followed by Mr. Twitchell and Mr. Thomas. Miss Jennic Rhind gave some psychometric readings, which caused much sat isfaction. Good music by Miss McIntire, planist, and vocal music by Mrs. Young and others.

Altogether it was a very harmonious and enjoyable meeting. Many gathered about the ladies who are conducting these meetings, congratulating them on the success of their enterprise, and predicting much for the future.

These services will continue until further notice, and all lovers of the truth are invited to unito with and assist in making this one of the best series of meetings in Boston.

Mechanics' Hall, Charlestown District.—Sunday, Feb. 27th, a meeting was held in this hall, 212 Main street, corner of Miller street, in the evening, which was very interesting. Mr. Eben Cobb gave a very able discourse from subjects presented by the audlence. Several fine tests were given by Mrs. Bray, which were recognized as correct. A fine voluntary was played on the plano by Miss Gertle Carr; songs by Mr. "Fred Heath, the blind musician," and the choir, added to the interest of the meeting.

Next Sunday evening, March oth, Mr. Heath will improvise words and music, and sing several songs—the subject to be given by the audiences. The speakers and mediums for that evening will be announced in the Saturday papers.

C. B. M.

the Saturday papers.

Katy B. Robinson. To the Editor of the Banner of Light:

Mrs. Thayer, well-known as the flower medium, who is very pleasantly located at Hotel Dudley, Boston, invited some of the friends of Spiritualism to meet Mrs. Katy B. Robinson, of Philadelphia, socially, with the expectation of witnessing her manifestations as a trance and test medium. The guests, to the number of about thirty, gathered there on the evening of Feb. 26th, guite filling her two parlors. Among them were Mrs. Levi Brigham, Mr. and Mrs. Houghton, Dr. Davenport, Mr. M. V. Lincoln (of the True Flag) and wife, Mrs. Mary Stearns, Mrs. Woods, Mr. and Mrs. Crane the daughter of Mrs. Thayer, and a great many others whose names have escaped me.

Mrs. Robinson, as was expected, became entranced and for two hours interested the party with her mediumistic powers. I will not attempt to give a report in detail. After a little sweet music by Mrs. Crane the control spoke at length very eloquently and very sensibly; she might have talked under this control all the evening, and no one would have been tired, and she earned the reputation with those present of a trance speaker of a high order; but the invisibles brought the "preacher brave," as the control called the spirit who was talking, to a full stop very suddenly. This control was a lively spirit, and, said the preacher, when he got before an audience, never knew when to stop, so she stepped in with her "benediction"; and then for an hour rapidly introduced spirit after spirit, so that every one had something; some more and some less-this writer getting perhaps more than his share, thanks to the prominent fellowship. I sup pose, between his pen and the Banner of Light. Probably spirits are as proud of being noticed publicly as mortals, and if I disappoint them this time I cannot help it, for I have time only to make this brief notice, which merely is to say Mrs. Robinson showed great ver satility in her phases of manifestations, and one of the pleasantest evenings was passed by those present, as often falls to such chance gatherings.

I had never seen Mrs. R. before, but I shall not soon I had never seen Mrs. R. Defore, but I shall not soon forget her, and would not have missed this opportunity for a good deal, and that was the general expression of ail. I knew her of course by reputation, but the gratification of meeting with her, and seeing what her capabilities are, enables me to say, if I am any judge, that she is a medium deservedly popular, and one of the best and most versatile that I have ever seen, and I feel particularly thankful to Mrs. T. for the opportunity of being present on this occasion to meet her.

J. W.

Capt. H. H. Brown's Meetings. To the Editor of the Banner of Light:

As this speaker's year at Willimantic, Conn., verges

As this speaker's year at Willimantic, Conn., verges toward its close he grows to be more and more appreciated. Better audiences greet him, and regrets are already being expressed that he is to leave them. Sunday, Jan. 22d, in the afternoon, he gave an address upon several of ourworkers who have lately gone to the higher life—paying eloquent tributes to Epes Sargent, John Tyerman, E. V. Wilson, Mrs. Rudd, Mr. Densmore, and Miss May Shaw, of Chicago. In the evening he repeated to a very interested audience the last lecture he paye at Lake Pleasant upon the "Mission of America."

Jan. 30th he gave, in the afternoon, a lecture upon "Inspiration." defining it, analyzing the different forms, and giving directions for developing our power in that direction. In the evening he gave an address upon "Edgar A. Poo in Earth and Spirit Life." This lecture called out one of the largest audiences that has greeted him in Willimantic.

Sundays, Feb. 6th and 12th, he spoke in Meriden. He is always a favorite there, and good houses welcomed him on those occasions. His lecture Sunday evening, the 13th, upon "The Purpose of Life," called forth many encomiums of praise. He gave a parior lecture at the residence of Mr. S. T. Wilbur, devoting his hour to the answering of questions propounded by his hearers.

ers.
Upon the evening of the 15th he gave a "Talk upon Inspiration" in the parlors of Mr. M. Rathbun, at Harlem, N. Y., and devoted an hour after the lecture to answering questions and giving, by request, some personal experiences in inspiration.

answering questions and giving, by request, some personal experiences in inspiration.

Sunday, Feb. 20th, he was again in Willimantic, devoting the afternoon to narrating some "Experiences in Mediumship." He gave in the evening a powerful and analytic address upon "Money." Another large and interested audience greeted him this evening.

Sunday, the 27th, he was announced to answer questions propounded by the andience, in the afternoon, and in the evening to give an inspirational address upon "Revivals, and the One we Need."

Friday, the 25th, he was to speak in Hampton, Conn, and on Thursday, the 24th, to appear before the Committee of the Connecticut Legislature having the Doctors' Plot Bill in charge.

He will speak in Willimantic Sundays, March 20th and 27th, and close his engagement at that time with the friends there. He informs the writer that he is ready for engagements the first two Sundays of March, and all the time after the 27th. Would like an engagement for March 31st. Address him at Williamite, Conn.

Mrs. Simpson in New York.

To the Editor of the Banner of Light :

Wednesday, Feb. 23d, Mrs. Simpson, the famous medium of Chicago, spent an evening with Mrs. C. Decker (205 East 36th street), with a small company of highly intelligent Spiritualalists who were greatly delighted with the powers she displayed.

All the questions proposed by Prof. Buchanan and several others were answered in a most satisfactory manner by direct spiritual writing on a slate, and remarks were made showing that the spirits understood the character and pursuits of all present.

The crowning performance of the evening was the production of a flower in a glass goblet filled with water, while it was held against the under side of a table by Mrs. Simpson, and while Mr. R. held his hand on hers to keep it in its place. The glass was seen to contain nothing but water, and, in about a minute after, it was examined and found to contain a fresh carnation pink. The spirits said, it was introduced by "taking it to pieces," or dematerializing.

Mrs. S. returns in a few days to Chicago, having produced a most favorable impression upon all who have seen her.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

Extensive preparations are being made in this city for the proper observance of Anniversary Day. The experience of last year demonstrated the inadequacy of one day to do justice to the occasion, so the Commiltee having the affair in charge have wisely arranged for a two days' meeting (March 30th and 31st). Able speakers are to be present; good singing and music are promised, and a grand time is anticipated. The first day's proceedings close with a grand Lyceum Exhibition, and the last with the regular Anniversary Ball. A general invitation is extended to all friends of

Prof. Wm. Denton commences a course of scientific lectures in this city Monday, March 7th, continuing during the week, at the conclusion of which, on Sunday, March 13th, he gives two lectures under the auspices of the First Society of Spiritualists.

Mesdames Colby and Smith will address the friends Sundays, March 20th, 27th and April 3d. The festivities will be closed by Bro. J. B. Hatch, Conductor of the the day announced for his visit to the Cleveland Ly

The probabilities are that later in April Mrs. Emma F. J. Bullene will occupy the rostrum here. So you see there is at present a spiritual awakening in Cleveland. Yours for the cause, THOS. LEES.

All monthly prostration and suffering by ladies is avoided by using Hop Bitters a few days in advance.

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which only arguments, winged with incisive facts, can impart.
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