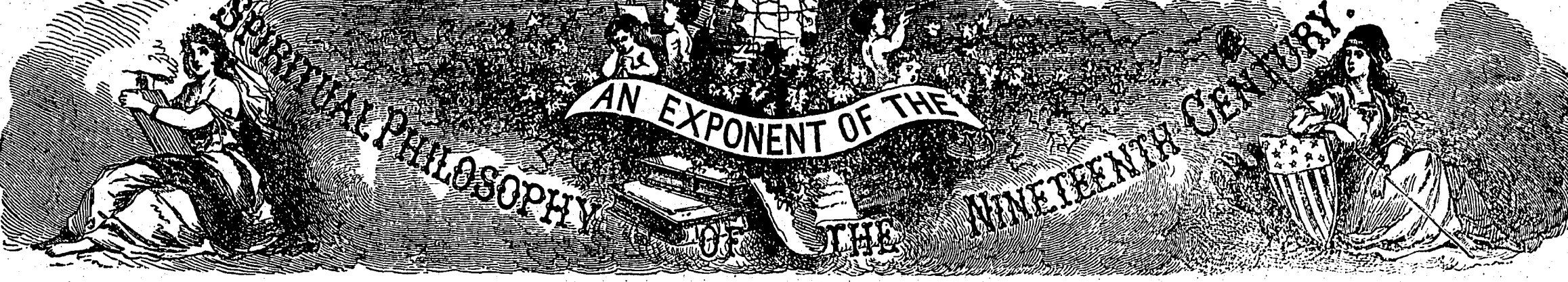


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Spiritual Phenomena.

LETTER FROM HAMBURG.

Interesting Account of Harry Bastian's Seances—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 angels.

The following is an account of what I witnessed in four out of the eight seances which the well-known medium, Mr. Bastian, held in this city, and which, unfortunately, were brought to 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, 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 not happen regularly in these seances, and which gave to some of our sittings 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 attainments, and an investigator of the most valiant pioneer in spiritual concerns. The circumstance that the medium was the guest of this gentleman, and that the seances took place in his parlors, was sufficient for all those persons that were admitted, almost all of them intimate friends or acquaintances of Mr. Sellin, to remove any doubt concerning the genuineness 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 fastened 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 fifty persons that assisted in all—a person who calls himself a *swindler*, 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 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 the presence of an individual of the just-mentioned kind, who attend seances only with the

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 seance, forming for the dark seance a circle round the medium, so near to him that everybody could touch him by extending 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 complied with its desire, this same voice thanked her for the choicest expression, and in the best 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 understood 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, instead of George Fox, the oldest leader of Mr. B.'s cabinet, acted in Hamburg as such. The reason why George Fox was prevented from speaking was that Mr. Bastian had forgotten to bring with him from London the speaking-trumpet, by means of which alone George can make himself audibly understood. When for one of the latter seances a trumpet had been improvised out of pasteboard, we could hear George talk, but he uttered only a few short sentences, the trumpet not being a very fit or 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 me, 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 became a believer, and shall remain one all my life long.

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 want spirit-evidence, by means of powerful personal evidence, and we want it in the case. The "land of philosophers," as Germany is called, or rather, the land "par excellence" of what they call "philosophical" indifference in religious and spiritual concerns, wants mediumistic phenomena to arouse it from the lethargy into which it is plunged both by materialism and—larger beer! However trustworthy may seem to be the accounts coming from all parts of the world, there is always room left for doubt. Those people who may have been imposed upon by able tricksters, they may have been under the influence of hallucination, etc., etc., but let these doubters hear with their own ears 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 compelled to believe.

I need not detain you, Mr. Editor, everything that occurred in the dark seances: the guitar and music box flying about, the former played by invisible hands, keeping time with the clapping of Mr. Bastian's hand; the music-box playing and stopping, quickening and lessening the tune according to the mental desire 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; our hands, our legs, our heads, our 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, 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 hundred-fold, and described by able pens than mine. Two episodes that happened in two different seances 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 not resist the temptation to request the medium 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 direct voice of Johnnie, as this would perhaps 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—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 breast-pin 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 written by a magnifying glass. This photograph I took with me to the seance, 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 elapsed when he took from out my hand the envelope containing the above-mentioned photograph of Mr. Bastian, and when I asked him if he could see what I had written on the breast-pin he answered,

"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 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 his expression 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.

The poem I enclosed in an envelope and took with me to the next seance. I begged Johnnie to read it, and, if he accepted my friendship, to write me a few lines in his own hand. Johnnie took the paper from my hand, and said a few moments afterwards that during the physical seance he 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 clasped my right hand with a hearty grip, such as a stranger 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 seance, and when Mr. Bastian was already entranced for the materialization seance, 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.

Concerning the materialization-seances, we had some very satisfactory ones. Save the seances where the above-mentioned "Mr. Brimstone" was present, there were generally two to four apparitions distinctly visible. They ordinarily did not leave the cabinet, but opening the curtains with both hands, showed themselves, and then, for a few moments, lowering, sometimes greeting with a nod, and sometimes with a bow, they were clothed in white drapery, beautifully folded; one male figure, however, appeared several times in black evening dress, black dress-coat and pants, and white waistcoat; a figure far stouter and taller than the medium. One female spirit, distinctly recognized by Mr. Sellin as his sister-in-law, appeared in the last seance beautifully attired in shining white garments. She stepped out of the cabinet, approached me, rather shyly, and forward toward me, and then, rather shyly, 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 "Yes." All these apparitions, male as well as female, and from the tallest 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 seances when several spirits had already departed, 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 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 slightest thing about the apparatus; they were nevertheless bent upon their purpose to show themselves, and tried to upset the cabinet, 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 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 was happening, 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 seances that for some spirits this partition was no impediment whatever, while others were prevented by it from appearing. Unfortunately, just when Mr. Bastian had been prevailed upon to prolong his stay in Hamburg, the eighth and last seance, just after the materializations had taken place, Johnnie wished Mr. Sellin to stop 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 seances 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 behavior 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 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 seance 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. Scarcely a minute had elapsed, perhaps even less, when suddenly the above-mentioned lady exclaimed, "Oh! there has been thrust

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 letter-weight which we brought from Helsingland, with the view of the island painted on it." Johnnie said: "So it is: I have brought it from your house. You feel it quite hot. In order to transport 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 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.

Yours very truly,
W. HERMANN,
Teacher of Modern Languages, Poststrasse 2,
Hamburg, Germany, Jun. 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, facing our hands on a large square table with four feet of distance between the physical and the spiritual. The mediumship of the lady 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 moments, but, wonderful to say, he uttered a few words in his direct spirit-voice. Our other spirit-friends moved and lifted several objects, wrote their names on the surface 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 nationalities, 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 are so 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 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 floated for minutes all over the room, it is started and stopped, and the tune lessened or quickened. 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 the mediumship of the lady has lately been developed in such an extraordinary manner, I hope that in a short time our fervent wishes will, even in this regard, be fulfilled.

W. H.

An Interesting Occasion Graphically Described.

We are in receipt of a private letter from Col. H. 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 Ceylon we effected a combination among the priests for the work of reviving Pali literature in co-operation with the Theosophical Society, so here at the highest 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 have accomplished. I met the eleven principal scholars on the 14th inst. in solemn convocation. Most renowned of them all for general Sanskrit learning is Bala 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 serene, contemplative expression that his had not. The next great name is that of Bala Dev Shastree, the chief living Hindu astronomer. The President of Benares College, an eminent German Sanskritist, was present also. Picture to yourselves the scene: A long, narrow, second-story room, giving upon the large court of a Hindu nobleman's (raja's) house, in the Chauthambia, 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 P. D. Mitra, 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 hung open, a sky-blue and blue as a sapphire, and wild parrots darting higher and higher 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 Bala Shastree and others replied, the President of the College had something to say, and then we adjourned. The issue is not yet determined, but an arrangement of some kind will certainly be reached by us. All praise is due to the interpreter, 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 to him as Greek or Latin would have been to one of us."

PENUMBRAL COGITATIONS.

BY JOHN WETHERBEE.

To the 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—I am wholly, in this connection, the child of experience; after having the experience, argument becomes interesting as a mind-feeder. I 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: "I heard a 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 seance 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 9 that was to make the 9 a 10, 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 twenty years ago. She comes very often to me, and I think is as much an inmate of my home as when she was alive in the form. So her coming 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 séance 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 possible; 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 my thinking so.

Our friend who edits the bright column of "Men and Things" in the *Herald*, "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-street broker." He might as well have said, "Wetherbee." He closes his item by saying, referring to himself, "An experienced representative of the *Herald* investigated the séance, 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 séance 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 I, 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 not 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" can be forgiven. It was a slur and an *ipse dixit*, to be sure; but there are spots on the sun, and why should there not be spots on the *Herald*?

Free Thought.

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 soul-body, 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 they have in view, and it is reasonable to assume that they carry the same principle of action with them into the spirit-sphere and make use of it. I would not be understood as saying that the forms appearing at public séances are always the work of spirit-adepts, but that such is often the case. Materialization seems to 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.

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; A debt it cannot pay in full, however generous its part. For it has got to gratify the varied powers of head and heart. To see is surely still to want, to have is further to aspire. And everything I see and own but adds to my intense desire.

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 besmeared with ink; Like him, at least, in this, that I must strive to conquer and to gain, And, when the kingdoms all are mine, to die of disappointment's pain.

I never could sit down and be a member of the order Fool, Or go, like Shakespeare's shilling boy, to Mam Coit'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 ramparts they used to say, But granite rock shall be the ground a second flood can't wash away.

Your parrot prate but blunders 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 hull'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, contentedness' clack, but pent-up-bosomed heart appeal.

Let rousing words resound afar to stir the multitudes to fame,

To bring them from their poverty to manhood's royal 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 boiler-fool to run the train;

To civilize conditions, sir, upholding joy, outvoting pain.

I oft would hear the opera, oft see the sons of Thespia play,

And feed my sense of song and art while fact and fancy rule the day.

I want the woodbine twined home poetic 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 neighborhood 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 are so fair,

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 will 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 way grass.

It says the world belongs to none, but each may claim his proper part—

A sphere of joyous usefulness, the vim of work, the rest of art.

Then let me try for free born rights and win my paradi-
sical place.

And bless myself from top to toe with rounding personal increase.

Forbid not feathers fine and flush, if philosophic pate so choose.

Not money banked in paying bonds, that floating ventures 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 constitution 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 starving at their door;

Yea, 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 a fairer fate;

For wishes such as worldly hearts and pleasure-seekers have and save,

Show there is yet another life, a state beyond the frowning grave;

And there our hearts shall learn content, that is indeed, of noblest worth;

That puts to shame the emptiness of kings and princes of the earth.

But men have yet a good to do; dissatisfaction has its task,

To make the race strive for the best, and then for better 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 bent with skill as we approach the destined goal.

Content and discontent across the fields of vision cloud-like fly;

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 Epigrams.

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 Lella Belle Hopkins, to the Stream Group in the Summer-Land. Our exercises, Sunday, Feb. 20th, took shape from the suggestions of this event, a bitter-sweet 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 illumine and animate the Spiritualist in the presence of this great change.

Mr. Wilson, a former Conductor of our Lyceum, 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 Lella 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 Lella and her mother.

Mrs. Juzzy, leader, bore witness to the active interest, the prompt part Lella had 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 of membership the name "Lella Belle Hopkins"; yesterday that name was entered on the records of Greenwood.

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 assurance "There is no death."

I cannot now relate, nor need I if I could, the circumstances 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. Little, 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 to the request of my spirit guide, touched the brain; as I did so I heard Lella'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. Little is here too!'

"Then her words to me were interrupted by notes of sweetest 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 who came for her."

"Lella had a pretty nature, which she had taught to play with her and which she loved dearly. Early in the morning after her death, which occurred a few minutes before it on Thursday night, on first arising 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 while Lella lived. 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 dillies, too. Don't you suppose we prepared for her coming?'

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 home. Then Lella, looking up and smiling, said, 'This bird will do even more than my other one.'"

Not doubting that these assurances, coming from so gifted a lady as you all know Mrs. Little to be, will afford much satisfaction to each, and not doubting that Lella 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. HORTON,

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?—*Fredrika 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 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 many sayings given, which would follow the directions of the spirits, prove to be most remarkable tests. 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 séance Mr. Wm. F. Nye, President of the Onset Bay Grove Association, being present, 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, and how the crew, after many landings and 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 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, and 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 leader, on Onset Bay. He also gave directions about my then contemplated trip south.

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 right for them by those on the earth, none 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 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 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 séances 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 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 his "wampan" and "big" work, he would do it 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; canoe all there on northwest side; all help my work. Much good be done." This and much 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 séances (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 spirit-life is related as given through Mrs. T. W. Twine. The enemies of Spiritualism have to admit that the style and expression are similar to his, candid and outspoken.

On the 7th of January I attended a séance 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 infirmities of the physical body to contend against, and he can do much more for humanity than when in earth-life. The lady present said, "I have brought a little child with her; the spirit mother and daughter held conversation in German. 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 spirit-specimens to me. I think 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 séance at the house of Mr. and Mrs. Bliss, in Philadelphia. The weather being unfavorable, there were only five persons present. Mrs. Bliss was entranced before the spirit-band, which had scarcely dawned when a spirit-form dressed in white appeared. A great many forms came, and were recognized as friends or relatives.

By raps I was called to the cabinet, when Dr. John C. Warren appeared and shook hands with me very earnestly 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 to hold his hand and eyes a little higher, 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 every 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 the only cabinet members who 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 spirit 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 hand and arm, and we could see the space fill up. The particles that were 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 conditions 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 South and West, and I would say to all who wish to witness form-materialization as well as other spirit-world phenomena, that they should be present with them, 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 di-

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 Wrenham, 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 is due to him for giving to Dr. S. N. Gould, of West Randolph, on account of his ceaseless attention to his duties as business manager of the meeting. The 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; George 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 session of the meeting. A full report of the proceedings will be furnished the readers of the *Banner of Light* in due season by the Secretary."

TUNBRIDGE.—"Light on Tunbridge Hills" is the announcement made by H. J. S., prefatory to a description of séances 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 now, a medium now, but with increased powers, and a master of mediumship. At our séances 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: '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 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 the reunion. Then came Father Hallot, E. H. Chapin, William White, Henry C. Wright, Mrs. Chant, Achsa Sprague, Orin French, and many others."

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 earthly 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 shake hands over it many times; then it was laid on the face of another person in the circle. This was the most wonderful manifestation, although all were truly astonishing. Music was given, soft as angels' mild play, on the dulcimer. I give but a faint description of what we heard, felt and saw during the week the medium was with us. Let all who are in doubt about a future life, spend a little time with H. B. Allen, and they will doubt no more."

New Jersey.

NEW BRUNSWICK.—Samuel N. Stillman writes: "In your issue of Dec. 25th I find a communication from Dr. CHARLES DUNHAM to 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 impelled to. I spent over three months in the State of Maine last summer. I traveled over a part of my old stomping-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 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 honeycombed. I took especial pains

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Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Wednesday, the BANNER OF LIGHT goes to press every Tuesday.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) by correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied "hacks of opinion" which correspondents are at liberty to use. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We do not use fake or 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 desired specially for comment or personal notice.

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Banner of Light.

BOSTON, SATURDAY, MARCH 5, 1881.

PUBLICATION OFFICE AND BOOKSTORE.
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Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LESTER COLBY.

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

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: MRS. CORA L. V. RICHMOND, of Chicago; MR. J. FRANK BAXTER, 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 circumstantially 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 elocutionists, 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 Banner 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 curiously 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 suspecting 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 world.

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

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 account of his conversion from Materialism to Theism, which was caused by his finding, on entering a room where he had never 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—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 denures 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 potent 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 blow.

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 law-makers 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. Proulx, 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 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 claimed, was that some druggists sold liquor under the cover of a pharmacy license. The 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 they made mistakes, as some of the prominent physicians occasionally do; but some of the Committee expressed themselves as holding that a druggist was not justified in changing the prescription 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 a very weak showing indeed in its favor.

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

The Registrar of Deaths testified on the side of 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 druggists from all parts of the State were read, objecting to the bill on the ground of its being unnecessary.

Dr. Bowker opposed the measure, remarking that this was the fifth or 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 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.

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 resurrection! There has been considerable anxiety in this place regarding the matter. Capt. H. H. Brown appeared before 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 clairvoyants, 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 medical services of such physicians.

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 diplomas 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 interference.

BYRON BOARDMAN.
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 that 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. ABBENS.
Paula, Kan.

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—namely 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—thereby leaving 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 Building—from the heavy mortgage of \$10,000! 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:

"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 material residences of departed souls must be dismissed as the dreams of a surfeit 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 peculiarly 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, (62 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-communication are given.

We pronounce Mrs. Ross a reliable materializing 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 him 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 Chalmers' 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.

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

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

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 assailants 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; Saratoga (N. Y.) Eagle; Utica (N. Y.) Morning Herald; the Baltimore American; Bristol (Va.) News; Minneapolis (Minn.) Tribune; Minneapolis 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.

Now all this shows that there is a popular and rapidly increasing demand for the peculiar work in which Dr. Brittan is engaged. The Spirits are to be credited with the inauguration of a very important and eminently practical enterprise, 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 this instance, is worthy of his hire, and that the way to increase the efficiency of this service, 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 anxious 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 audience."

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 contemporaries 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, he cast overboard the tools and stock in trade 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 hardest of all things to swallow the preposterous theories and shallow speculations which grow out of the decaying faith of the Church as naturally as toad-stools spring up from the mold of an old farmyard.

The only consolation left to the writer in the Watchman is found in reflections upon "the mental and moral imbecility of the messages" from the other world. If there are spirits who will show themselves in spite of the church, and fraternize with sinners in such a scandalous 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 dabbling 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 reenthron 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 religious ideas and philosophical views. To-day it gives 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 recognition 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 its 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.

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 Majala 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 10 o'clock in the morning—the Boers taking the initiative to dislodge their enemy from a commanding position occupied by Gen. Colley, 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 a 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.

Cassell, Petter, Galpin & Co. announce the publication 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.

The Magazines.

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. Oliphant 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 readers—both papers being finely illustrated; the series entitled "Adventures in the American Tropics" is interestingly continued; "The Darkey and his Company" and "Five Fives" will be much enjoyed by the very little ones; "Phaeton Rogers," by Rosseter Johnson, finds further continuance and appropriate pictorial backing in this number; the girls will certainly appreciate Augusta de Buma'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 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 Ponce de Leon difficulty, etc., and the vexed problem regarding the red man is further treated by Mrs. Theodora K. Jenness, in an account of her visit to "Some Indian Schools"; Mrs. A. M. Diaz contributes a poem on "The Dought 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 of history for the four best essays on given subjects.

THE MAGAZINE OF ART—Cassell, Potter, 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 Goe" (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. Schreuerberg); "Sunset on the Oosterschelde" (M. P. A. Scholpers); "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, Conn.

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

UNITED STATES OFFICIAL POSTAL GUIDE for February. Houghton, Mifflin & Co., Boston, publishers.

THE MANUFACTURER AND BUILDERS, for February; William H. Wahl, editor; H. N. Black, publisher, 37 Park Row, New York.

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

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID.	
A Friend of the Banner of Light (21 installments),	\$50.00
Colby & Rich	25.00
A New Yorker	25.00
J. N. Y.	25.00
Mrs. A. Glover, 114 23rd street, New York	25.00
M. Y. Miller, 23rd street, New York	25.00
Memphis, Tenn.	1.00
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CASH PLEDGED.	
A Friend in Connecticut	10.00
J. P. Wilcock, Bradford, N. Y.	10.00
Alfred G. Badger, 179 Broadway, New York	10.00
E. H. Nichols, Brooklyn, N. Y.	10.00
C. Snyder, Baltimore, Md.	10.00
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M. E. Conger, Chicago, Ill.	10.00
Augustus Day, Detroit, Mich.	10.00
H. F. Close, Columbia, Cal.	10.00
James Wilson, Bridgeport, Conn.	10.00

Endorsement of Prof. Brittan'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 oft-repeated calumnies and misrepresentations concerning the doctrines and purposes of what is commonly termed "Modern Spiritualism," promulgated through the secular and sectarian press, I beg leave to offer a few suggestions for the consideration of Spiritualists—as well the friends of the movement—who have hitherto seen fit to oppose it—with a view of harmonizing the action, except as it might be suggested 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 sole object of the Committee to have fairly presented in quarters where it is either purposefully misrepresented, or almost wholly misunderstood.

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 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.

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 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 readers, who would otherwise remain in ignorance of teachings thus given.—*Medium and Daybreak, London, Eng.*

After endorsing the project, as above, the editor of the *Medium and Daybreak* 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 reputation as a test-writing medium for spirits—otherwise known as the Spiritual Postmaster—will, during a period of two months, from January 22d to March 22d, 1881, answer sealed letters for the benefit of the Brittan Secular Press Fund. Persons who have not hitherto subscribed to this fund may forward any sum—provided it is at least *Dr. Mansfield's usual fee of three dollars*, and an addition of twenty cents in postage stamps—together with a sealed letter, to the subscriber.

The sealed letters will be answered at the earliest convenience; the three dollars, or more, accompanying each letter will be entirely devoted to the Editor-at-Large work, the twenty-five cents being required for postage on the correspondence. Should the liberal spirit manifested by Dr. 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 Philadelphia, will leave that city the first week in March for Kansas City, Mo. She will first engage to hold sittings along the route at East Liverpool, London, Columbus, Marion and Cincinnati, O. While she is filling the above engagements, she will make arrangements for sittings with parties who correspond with her on the line between Cincinnati and Kansas City. Her address until further notice will be, Mrs. James A. Bliss, No. 713 Sanson street, Philadelphia, Pa.

C. B. Lynn will speak in East Dennis, Mass., March 6th; in Worcester, Mass., (address of 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 Carter'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 address is Vineland, N. J.

William Eddy has left New York City—so we are informed—and is located in Moravia, New York, with his sister, Mrs. Brown. They are holding sittings for full materializations, also dark sittings.

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 inspirational 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 made the following appointments for March: South Adams, Mass., March 1st; North Adams, 2d; North Fownal, Vt., 3d; Troy, N. Y., 4th; Saratoga Springs, 7th; Glenn's Falls, 8th; Baldwinsville, Mass., 9th; Athol, 10th; East Princeton, 15th; 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.

Massachusetts appointments on week evenings, he will return each week to his home. The fourth Sunday of March, as well as the 31st, he lectures in Music Hall, and the Palm Memorial, in Boston. The Sundays of April he is again to lecture in Brooklyn, N. Y. Parties in early reaching distance to Brooklyn can secure week-evenings that month by writing to him at once, at 181 Walnut street, Chelsea, Mass.

Mrs. Abbie N. Burnham spoke in Haverhill, Feb. 13th and 20th; North Weymouth, 17th; Weymouth, 20th and 27th; Charlestown District, 25th; Quincy, Feb. 27th. She will speak in Portland, Me., March 6th, and, probably, March 13th.

Dr. L. K. Conoley gave two lectures and answered questions, in Rockland, Mass., Sunday, Feb. 20th, and also visited the Progressive Lyceum there. He also gave sittings at the house of Mr. P. Deal 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 sittings in the hall in the evening. For engagements address No. 9 Davis street, Boston, Mass.

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

This Society has completed its arrangements for 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, as follows:

At Faneuil Hall, Sunday, March 27th, the Children's Progressive Lyceum No. 1 will observe the morning with appropriate exercises. In the afternoon at 2 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 7 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, Mrs. A. A. C. PERKINS.

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

The following speakers are engaged: Hudson and Emma 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, Messrs. Charles Palmer, Esq., Mediums and friends of northern Ohio and elsewhere, drop business and rally on this glorious occasion. Those coming from a distance will be provided for on foot and by rail. Please send to F. 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. The Spiritualists of Milan, Ohio, will celebrate the Thirty-Third 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 Hixman, of Connecticut, and B. French, of Clyde, O. Vocal music will be furnished by the celebrated Graham Smith Family, of Painesville, O. W. Harry Powell, the wonderful slate-writing medium, of Philadelphia, has promised to be present.

Meetings from a distance will be provided for as far as possible. Come all, and join us in a good time. SAMUEL FISH, President.

The Boston Herald says: "It boggles Spiritualism, like bogus banking, was treated to a few doses of Suffolk jail, and has less of a glow about it than verminosity." Perhaps "Suffolk jail" nor all the jails 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, Howe, 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, 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?

For full particulars, call at, or write to, the Globe Company's office, 131 Devonshire street, Boston, Mass.

Oh, how refreshing, palatable and reviving is a draught of cool water with Hop Bitters in it, to a fever patient.

Brooklyn Spiritual Society Conference Meetings. At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.

After those speakers who have been invited to attend the Conference and lecture 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 10:45 A. M. and 7:45 P. M. Speakers engaged: March, Mrs. I. Shepard-Little; April, J. Frank Baxter. Light given on Sunday, or at 8 o'clock, every 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.

Eastern District Brooklyn Spiritual Fraternity. Meets at Latham's Hall, 11th street, near Grand, every Sunday, at 7:45 P. M. D. M. COLE, Pres.

For Sale at this Office: THE RELIGIO-PSYCHOPHYSICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 6 cents per copy. \$2.50 per year.

VOICE OF ANGELS, A Semi-Monthly Spiritualistic Journal. Published in West Weymouth, Mass. \$1.50 per annum. Single copies 8 cents.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2.50.

THE SPIRITUALIST. A Monthly Journal. Published in Chicago, Ill. Price 6 cents per copy. Single copies, 5 cents.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

NEW ENGLAND NEWS COMPANY, 14 Franklin street, BOSTON, MASS. THOMAS MARSH, 999 Washington street (south of Pleasant street). J. B. WITTE, 237 Washington street (corner E. St.). G. G. WHEELER, Boston and Maine Depot, Haymarket Square. A. H. HALL, 17 G street, South Boston 01st.

G. D. JOHNSON, 5 North Main street, Fall River, Mass. K. W. REAN, Main street, Greenfield, Mass. NEW YORK CITY. THE AMERICAN NEWS COMPANY, 33 and 41 Chambers street. J. C. J. H. & H. G. TYSON, 109 West 14th street, corner 6th avenue, 26 1/2 Ave. near 10th street, and 74 1/2 Ave. near 23d street.

W. M. S. BAINARD, Republican Hall, 55 West 34th street. W. H. LEECH, 63 Hudson street. S. M. HOWARD, 51 East 12th street. HENTON'S LITERARY EMPORIUM, 39 Union Square. CARTER'S HALL, 23 East 10th street.

BROOKLYN, N. Y. C. R. MILLER & CO., 17 Willoughby street. FRATERNITY HALL, corner Fulton street and Galt-land Place, Friday evenings and Sundays. FRATERNITY HALL, 398 Fulton street, Saturday evenings and Sundays. W. M. DENICE, 55 Bedford avenue.

ROCHESTER, N. Y. WILLIAMSON & HIGGIE, 62 West Main street. JACKSON & BURLEIGH, Arcade Hall. OSWEGO, N. Y. GEORGE H. HIGGS, west end Iron Bridge.

WASHINGTON, D. C. RICHARD ROBERTS, 100 Seventh street. J. B. ADAMS, 527 Seventh street, and 814 F street. S. M. BALDWIN, 928 F street, N. W.

PHILADELPHIA, PA. WILLIAM WADE, 826 Market street. G. D. HENCK, 48 York Avenue. BOYDEN'S BOOKSTORE AND LIBRARY, No. 2 1/2 Broadway, Chelsea, Mass. C. C. HOUGHTON, 75 and 77 J street, Sacramento, Cal.

LEES' BAZAAR, 105 Cross street, Cleveland, O. W. A. H. DANSHIN, 705 Saratoga street, Baltimore, Md. L. N. CHOYNSKI, 31 Geary street, San Francisco, Cal. S. B. PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

PERKY & MOFTON, 162 Vine street, Cincinnati, Ohio. C. H. ROSE, 56 Franklin street, Hartford, Conn. C. H. MATTHEWS, Central News Station, Northeast corner Broad and Thomas streets, Columbus, Ga. J. H. MILLER, 22 Broad street, Newark, N. J. THE LIBERAL NEWS COMPANY, 420 North 6th street, St. Louis, Mo.

WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wis. D. A. PEASE, P. O. Bookstore, Moberly, Mo. D. R. LOOMIS, New London, Conn. C. C. HOUGHTON, 75 and 77 J street, Sacramento, Cal. W. F. RAYBOLD, 132 Main st., Salt Lake City, Utah.

Other parties who keep the *Banner of Light* regularly on sale at their places, can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, 10 Montgomery Place, Boston) of the fact.

RATES OF ADVERTISING. Each line in Agency copy for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the second, third, fourth and sixth pages.

Special Notices forty cents per line, Month, each insertion. Circulars thirty cents per line, Agent, each insertion. Notices in the editorial columns, large type, inserted matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

Electrotype or Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

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

Dr. F. L. H. Willis. Dr. Willis will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. J. I.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 43d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. J. I.

R. W. FLINT answers sealed letters. Terms \$2 and two 3-cent stamps. Address 1227 Broadway, New York City. If no answer, money returned. J. A. 28. W.

SEERESS AND PSYCHOMETER.—MRS. ANNA KIMBALL, P. O. Box 241, Dunkirk, N. Y. F. 19.4 W.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* and *Reformatory Works* from all English-speaking countries. Those desiring to do so should send their names and addresses to Mr. Moise at his residence, 33 Eldon Road, Dalston, London, E. England. Mr. Moise also keeps the *Banner of Light* and *Reformatory Works* published by us.

LONDON (ENG.) AGENCY. J. W. M. PLECHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the *Banner of Light* and *Reformatory Works* in London and the provinces. He will also be on sale at St. Andrew's Hall, Lower Seymour street, every Sunday.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 82 Market street, keeps for sale the *Banner of Light* and *Reformatory Works* published by Colby & Rich.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for sale the *Banner of Light* and *Reformatory Works* published by Colby & Rich. The *Banner of Light* and *Reformatory Works* are published by Colby & Rich, Boston, U. S., may at all times be found there.

H. SNOW'S PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the *Banner of Light* Eastern press, by sending their orders to H. SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. H. Snow, 100 Montgomery street, near the corner of Iowa Hall, 737 Mission street. Catalogues furnished free.

ADVERTISEMENTS.

WHY PEOPLE will keep their hard earnings at 3 per cent. interest in the SAVINGS BANKS, or at 4 to 6 per cent. in doubtful Securities, or pay enormous premiums for 8 per cent. Railroad Stocks, when they can purchase the

PREFERRED STOCK —OF THE— GLOBE COMPANY, which pays 10 per cent. per annum, at \$25 a share, and receive their dividends quarterly, is a puzzle! Send for 20-page Illustrated Pamphlet at GLOBE COMPANY'S OFFICE, 131 Devonshire St., BOSTON, MASS.

DIRECTORS. JOSEPH KELLY, of Providence. GEORGE E. DUTTON, of Boston. ELI GOTT, of Rockport. N

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, corner of
Pine and Montgomery Streets, every Tuesday
and Friday afternoon. The first will be open at
7 o'clock, and service commencing at 8 o'clock. At
which time the doors will be closed, allowing no access
until the conclusion of the service, except in case of absolute
necessity.
The Messages published under the above heading indicate
that spirits carry with them the characteristics of their
earth-life to that beyond—whether for good or evil—con-
sequently those who pass from the earthly sphere in an un-
developed state, eventually progress to a higher condition.
We ask the reader to receive no doubt about this, but to
aspire in these columns that does not comport with his or
her reason. All expressions of much of truth as they perceive
no more.

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by in-
forming us of the fact for publication.
As our angel visitors desire to behold natural flowers
upon our Circle-Book table, we solicit donations of such
from the friends in earth-life who may feel that it is pleas-
ing to place upon the altar of spirituality their floral offerings.
(Miss Schlammer wishes it distinctly understood that she
gives no private readings at any time, but that she re-
ceives visitors on Tuesdays, Wednesdays or Fridays.
Letters pertaining to this department, in order to
ensure prompt attention, should in every instance be ad-
dressed to Colly & Kitch.

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

Sanctuary Dec. 20th, 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 under the divine flame of sympathy and
kindness one toward another. Oh, our Father God,
we are yet near to thee, we are yet near to thee,
seeking for inspiration from thy fountain of every
good, seeking for knowledge, for strength and con-
solation, that shall give unto each life the needed impetus
to send it forward on its journey. As we come to thee,
ask that an influence may be sent forth, a mighty
influence from the angel-world, which shall sweep over
embodied humanity, and cause all hearts to glow and
enlighten toward thee and thy mission of love; we
ask that those mighty influences, whether they be
angelic or human, that are sent forth from the life
and soul of those who are spiritual, may spread the
good things of material life, that they may spread the
inward with lavish hand into those who are in need
and suffering. May all those who today 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 sym-
pathy extended to them by their brother man. Oh,
our Father, send down thy ministers of light, and bless
the mourning heart. May those who labor and seek
for spiritual knowledge receive food from the angel
ones that shall give them strength and cheer, that shall
give them light concerning immortal things, and draw
their spirits home toward the angel-world; and may
every life receive that blessing which it most requires.
Amen.

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 enrich all oth-
ers, we could realize what it is to be of the an-
gels themselves. At this season of the year,
when so much of good-will and rejoicing is mani-
fested—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 be-
stowed 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 ad-
vancing in knowledge and in the comprehension
of truth: that humanity grows under the light
of heaven toward a realization of the divine
laws of nature and of life, and by-and-by, when
the angels are enabled to return to mortals
face to face—not through a mist or glass, but
tangibly and really—to sit beside their friends
in their own households and speak to them in
familiar tones, as I believe that time will come,
then will humanity progress and unfold its di-
vine nature and blossom out toward heaven;
then will we find spirits of just men growing
toward perfection while yet in the flesh, before
passing onward to their heavenly home to be-
come co-workers with the angels for the good
of those who come after. The spirit of peace em-
bodied so many centuries ago in the divine yet
human life of the Nazarene, still sends its in-
fluence forth unto mankind with blessing: still its
words, "On earth peace, good will toward men,"
sung by angel choristers in times gone by, ring
forth through the archways of heaven toward
humanity on earth, that they may feel and re-
alize within the depths of their souls that peace
which passeth understanding, that good-will
which should flow forth from heart to heart, un-
folding every life in fraternal love and untiring
sympathy.

To say that I believe the highest expression
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 to-
day, 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 sepulchre, 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 glad-
ness and in joy. And to-day—from the angel-
world, from those celestial spheres where ser-
aphs and archangels gather to sing the praises
of the redeemed, and to devise ways and means
for the elevation of mankind, for the enlight-
enment 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 low-
ly 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 king-
dom. I return to say that I believe in the ex-
istence of our divine brother—divine because
he works for mankind and for humanity; be-
cause 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 back-
ward unto those who are in need of truth and
of knowledge concerning the immortal life,
and I shall endeavor to work honestly and sin-
cerely through all the years that are to come.
Whenever my friends hear from me let them
remember that, while I still love and bless
them, I shall go forward to reach out for some-
thing in the spiritual world that may be of ben-
efit to all our immortals.

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

days and months that have recently passed. I
appreciate your thoughts of me, and I seek to
bring to your spirit an influence and an inspira-
tion that will develop you still further in your
work; that will bless you for the enlighten-
ment of others; that shall be of assistance to
you at all times. By-and-by we shall meet upon
an immortal shore, where we may work togeth-
er and sing our songs in unison. Robert Dale
Owen.

Louis R. Peables.

I feel that I would like to send a message to
my dear papa now, to tell him how I am grow-
ing and working in the beautiful spirit-world.
I wish to say to him and to my darling mother:
I often return to greet you in spirit, and to
bring you sweet blossoms that grow in the Sum-
mer-land. I come with those beautiful little
angels of light, who, blighted like buds when
on earth, have blossomed out in purity and
beauty in the spirit-world; and we return to
bless you and to bring you peace and consolation
for all the kindness, love, sympathy and
tender devotion which you bestowed upon me
when in the form. I bless you, and I return to
say that no language can express the tender-
ness and deepness of the tie which binds me to
your souls—deeper than any tie of consanguin-
ity, clearer than any material vision can behold.
It still draws me back to you, and the sweet
music of the heavenly spheres seems to vibrate
around my being when I remember what you
have been to me, and the beautiful memories
and thoughts which you send out to me in the
spirit-world. I know the sadness and sorrow
which fell upon your lives when I passed to the
angel-world; but I rejoice that it was so, for I
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 wel-
come Christmas offering to you, my dear parents,
and I return at this hour because it is the sea-
son 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, be-
cause 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 instruc-
tion to give, and we shall be able to come to
you, and bestow upon you what you most need.
Louis R. Peables, to James M. Peables.

Eva May Clark.

[To the Chairman:] Please, sir, I would like
to send a message to my papa. He lives in Bos-
ton. I want to tell him I wish him a merry
Christmas and a happy New Year. I know it
will be a long time before he gets the message,
but then he will accept it just the same. All my
aunts send their love, and all my uncles. Oh,
there is such a lot of them in the spirit-world!
And grandfather and grandmother, and my
teacher, and every one that is with me, all send
their love and happy greetings. We want him
to know we are having just a good time. I want
to say that I am busy, I am not going to sleep,
nor be idle, either. I am with Uncle Columbus;
we go round to visit the sick and afflicted, and
it is n't all in the spirit-world, it is back here on
the earth. We find so many homes to go into,
where people are tired out with work and want
of proper nourishment, they get so weak and
exhausted, and so spirits come down sometimes
in the night, and minister to them, bring them
strength and good magnanimity, and in the morn-
ing they feel a little better able to go on with
their work again. That's the way we try to
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 Meek says that af-
ter 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 consid-
erably 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 Fa-
ther 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 Sa-
viour, and I believed that we should commemo-
rate 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 knowl-
edge 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
thrill my being. Mortal or earthly music can-
not compare with that of the spheres; it seems
crude and harsh; but that music which I have
listened to—which some day I hope to be able
to evoke—is divine, for it lifts the soul up be-
yond all thoughts of self, away out into a broad
field where its only desire is to be of benefit to
others, to be able to send forth celestial tones
of harmony and sweetness unto every life, to
evoke from each spirit those tones of melody

that shall draw it up to a diviner and more per-
fect life, to draw around every being some new
sweetness that shall benefit and unfold its life
for all coming time; so I feel that I have a great
deal to learn, but I think my field will be where
the music rings out unto all; where I too, as a
little child, may learn to receive into my own
being this melody and harmony, and send it
forth unto others. Hattie A. Palmer, of Utica,
N. Y.

Mary E. Fuller.

I wish to send glad tidings to Richmond, Va.
I wish to reach my friends, that they may know
that I return from another life to speak to them
as in days of yore. Years have fled away since
I was called from the mortal form, and those
years I have spent in striving to attain some in-
formation which would be of benefit. I have
also sought to return to my friends and impart
to them a knowledge of the future life, but I
have not succeeded heretofore. My name is
Mary E. Fuller. I am in hopes to reach George
and Henry Fuller, and also other friends. I wish
to say to them that the beautiful rose, embedded
in violets, was bequeathed to me, and a duplicate
of that beautiful offering was likewise presented
to me by the spirit of the dear one for whose
presence I mourned so long and earnestly, who
was the first to greet me upon the spiritual
shore. I wish to say that the hand which was
seen shortly after my departure by a dear and
honored friend of my own, was not a shadowy
hand, it was tangible and real, and it was pre-
sented by a spirit. I was not enabled to show
my own hand, but in token of my presence was
this presented to my friend. I was glad that my
friend did feel that I was beside him. My friends
laughed at this, called it nonsense and fancy,
but I have come to this far-off place to announce
that I 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 re-
joice 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
my 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 compan-
ion, 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 recog-
nize 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 re-
joicing and pleasure. We sympathize with
them at all times; we can weep with those
who weep and rejoice with those who rejoice,
and we feel that the experiences of life, whether
of pain or of gladness, only bring a blessing
to the soul; and therefore we are strong and
untiring to await the time when each dear one
will join us in the heavenly life. I passed away
at the home of my son, William T. Black. I
felt that I was passing to a land of light, and
I found my hopes realized, for the first to meet
me upon the other shore was my dear compan-
ion, 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 Ban-
ner 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 en-
lightenment 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 re-
quirements 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 re-
alize, after all, that these things have been
blessings in disguise. You have been prevented
from taking a step, which will be for your ad-
vantage 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 pow-
erful 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
Christmas time, nor any time. I want them to
feel I am right at home, just as I was before.
Oh, I wanted to come so bad it made me cry;
then a kind lady brought me here and said if
I'd speak I'd feel better; that I could send my
love and tell them I am happy, in a beautiful
home, and everything is real sweet. I was think-
ing a good deal of Christmas; I was think-
ing I would be so glad when it came, and I had
some little plans for it, but I took sick and I

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-and-
by 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
powers seemed clouded and unable to exert
themselves. It seems to me now that the idio-
syncrasies 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 re-
cognize 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 listen-
ing 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 unfortu-
nate beings who are attracted back to their unfor-
tunate conditions because of ties yet exist-
ing 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 per-
form 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 sadness. It is strange,
perhaps, but true, that not one of those loved
and loving ones are able to manifest at this cir-
cle, 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 progress-
ing 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. Pos-
sibly I shall never manifest again through mor-
tal lips, but yet let each one feel that I am
working and living in a world of light. Remem-
ber 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 I
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 some-
thing 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. I didn'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, be-
cause 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 wouldn't stay away a long
time, till I grew 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
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
things beyond me and my reach when I was
here. I knew people that lived in pretty high
style, which I couldn't do, and I suppose it is
the same way on the other side, but I feel pretty
well contented, and if I ever get to be a rich
man over there, I'll let the folks know, that's
all. I felt pretty bad when I went out, it
seemed as though my lungs were all gone. I
was all eaten up inside, generally; but I am bet-
ter off now, so far as that goes. I have a body

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
didn'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 don't look for it yet, but I know that
that boy of mine is a good medium, and I think
I can make things fly through him.

Just set me down as Thomas Evans, of Bos-
ton. 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 whether 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
doth his best while in the form, who doth 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 kind-
ness 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 is,
but, not every experience before me as a
gaining 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
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 com-
pany with the dear ones who passed on before
me, and for whom my heart mourned, I will
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.
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 listen
to avail myself of the means provided me to
send back my greeting and assurances of my
wellfare 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-
sure 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
nothing strange things which came to me were
of 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
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 Haverhill, Mass. There, in a
long and painful illness I passed out of the phys-
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
happy being; but the hour at length came and
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 almost from my memory yet who re-
turned 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 re-
turn 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
confer 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
myself further. I am Henry J. Hubbard.

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